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THE CHRISTIAN CENTURY

Sharp C.M. May09

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CHRISTIAN ENDEAVOR DAY.

Christian Endeavor Day is the first Sunday in February. The Foreign Christian Missionary Society is making a campaign to enlist 1,500 societies among the Disciples to observe this day and contribute to the cause of world-wide missions. It would seem to be an easy matter to enlist this number of societies, which after all would be less than half of the total number of societies in our churches. This is our Centennial Year, and aside from reaching the goal set by the Foreign Society, we Endeavorers have our own Centennial aim to attain, which is absolutely necessary that these special days be widely observed and made much of. Justin M. Green, for the Foreign Society, has prepared a most attractive program for Christian Endeavor Day called "Our Damoh Boys." This program is entertaining, inspiring, and instructive. It will make the meeting on that day one of the biggest and best of the year, if properly carried out. These programs can be had, as many as each society may desire, by simply dropping a postal card to the Foreign Christian Missionary Society, Box 884, Cincinnati, O., making the request. As National Superintendent of Christian Endeavor, the undersigned is deeply interested in the observance of Christian Endeavor Day among our societies, and earnestly urge that these programs be ordered at once and preparation begin as early as possible that this day may be a high day in each society.

Claude E. Hill,
National Superintendent.

Mobile, Ala., Dec 10, 1908.

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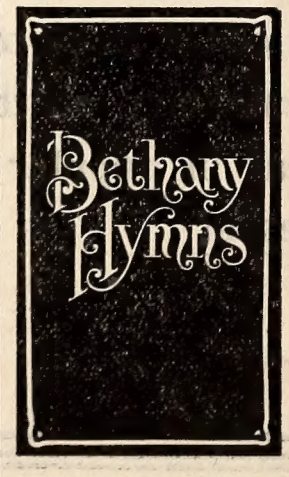
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The Christian Century

Vol. XXVI. CHICAGO, ILL., JANUARY 2 1909. No. 1.

Who Best Represents Our Plea?

Having settled, as we now dare to hope, the special case of the right of a certain brother to represent our plea on the Centennial program the Disciples of Christ still have on their hands the general question, Who is our most fitting representative? Who is the typical Disciple?

By this we do not mean, of course, what person is most representative, but *what type of mind* best stands for the essential plea that we make to the divided church of Christ. This we can discuss without reference to any man's personality. We do not wish to continue "the late Christian unpleasantness," as a correspondent characterizes it, a day longer than we are compelled. But the value of such a controversy lies not in the mere decision of the specific case but in the illumination of certain principles which may not have been discerned before. The clear perception of these principles will save us from a repetition of the disgraceful embroglio of the past four months.

In the specific case, just closing, opposition to Professor Willett has been based on the alleged fact that he held certain opinions contrary to those generally accepted among us. He was therefore not competent to represent our brotherhood at its Centennial. As the controversy developed it became clear that the alleged views of Professor Willett were not his at all, that a false representation of his teaching had gained currency. The original question as to his representativeness was changed into the question of his being honestly represented by the newspaper that attacked him.

We have before expressed our disappointment in this shifting of the issue. A question of this sort has no edification in it for the brotherhood in general. But the question of liberty, the original question of the desirability of a man of Professor Willett's views representing our plea, was pregnant with important issues for our Christian Union movement.

The establishment of Professor Willett's relative orthodoxy has perhaps obscured the deeper question. Many are saying now, "Certainly if those are Professor Willett's beliefs no objection should be made to his speaking at our convention. He holds the views commonly accepted among us, and while he may diverge at certain points from the common view this divergence in no sense endangers that body of doctrine to which our people are committed."

The Christian Century has not insisted upon Professor Willett's retaining his place on the Centennial program because he was orthodox. We have insisted upon the truth being told about him as a matter of personal justice to him and as a means of allaying immediately an ugly controversy that threatened for a time the holiest interests of our Zion. But we wish it to be kept clearly before our readers that we do not regard the elaborate statement of his faith which Professor Willett made in our columns as the reason why he should be invited to represent us at our convention. This "confession" of his faith is a noble utterance. It discloses a soul moving on the high uplands of thought and feeling. It has served the purposes for which it was composed.

But a danger lurks in it.

Shall every man be compelled to write out his creed, too, to have it tallied up with "that body of doctrine" commonly believed among us, before he is allowed to speak at our conventions or to be regarded as representative?

The value of this controversy to the brotherhood will be lost if it is generally understood that Professor Willett has been allowed to represent us because he is nearly orthodox. That is why we would much prefer to have fought through the question of liberty rather than the question of orthodoxy.

Our own position is that the best, the most typical, representative of the Disciples of Christ is the heretic, not the orthodox. We believe that in so far as Professor Willett diverges from conventional thought he is in a better position to represent us than if he agreed with the crowd in all his views. It betrays a false conception of our plea to assume that our typical representatives are the men who accept our typical thinking.

Our typical representatives are the men who reject our typical thinking while maintaining a deep and loyal faith in our Master, Christ.

Let us ask again, What is the purpose of our movement? What is it that we go to celebrate in Pittsburgh? Is it our denominational successes? Our stubborn contention has ever been that we are not a denomination, and in this contention the Christian Century agrees. Is it to exploit a body of doctrine that we have organized in our hundred years of history? We have disavowed the possession of any such doctrinal formulations in every sermon preached since Thomas Campbell's day.

The purpose of our movement is to gather Christ's divided people into one body of which Christ himself shall be the head. We are going to Pittsburgh to celebrate the promulgation by the fathers of the principle that personal loyalty to Christ Jesus the Lord, and faith in him as the divine revelation is in itself *a sufficient bond of union and co-operation without the aid of creedal agreements.* We are offering to the world a platform which we declare is already a common denominator for all Christian people—broad enough to embrace all, and strong enough to support all in co-operative service.

Naturally in the growth and fellowship of a movement like this there will come to be a type of belief commonly accepted. But does he who accepts the common belief best represent the essential principle of the movement or he who dissents from the common belief?

Our answer is that, he best represents our essential plea who differs from us for he is a living embodiment of the plea as well as a spokesman for it. He is a live illustration of it in the relationship of confidence in which he, though a heretic, is held by his brethren.

Can Christ unite us? That is the question we are called upon to answer today in our practice. We have been answering it in our preaching for a hundred years. We have declared that He alone was a sufficient bond. He has held us together through certain differences of opinion. On certain points of the old creeds we have frankly agreed to disagree. But new creeds are springing up. Matters of which the old creeds did not treat are becoming live issues in the thinking of today. Can Christ hold us together despite our differences on social questions, and critical questions, and psychological questions, and historical questions, and the pragmatic philosophy? If we have agreed to leave to each man's intelligence the matter of the predetermination of God, and the punishment of the wicked, and the trinity, and the millennium, shall we be able to unite and cooperate with a brother or a body of brethren who find it possible to explain certain records of the Old Testament without regarding them as precise historical fact, or who in making confession of the divinity of Christ, have something much more significant in mind than that he was born of a virgin?

For our part, we believe that when once the full breadth and grandeur of our position becomes conscious to ourselves we will be proud of the man who thinks independently. Placing his hand in Christ's we will say to each scholar, Go forth, with open mind, and fear not, but search for truth and what thou discoverest bring to us that we may test it and possess it, if it be indeed true. But if thou art deceived and bringest back error, fear not for thyself. So long as thou holdest the hand of Christ thou art our own.

Such an one would be our typical representative because he would be the natural product of the soil of faith and the atmosphere of liberty. Known by the world to be in our hearty fellowship, his very divergences from our conventional thinking would commend our platform as a practicable basis for the union of God's people.

EVENTS CURRENT AND SOME UNDERCURRENTS

By Alva W. Taylor

THE EBB OF THE IMMIGRATION TIDE

Secretary Straus gives the figures on immigration and emigration for the year ending September 30th. They show that 724,112 aliens came to our shores during the twelve-month and that 717,814 left us for the homelands. This leaves a net increase for the year of but 6,298. It is claimed the cause was the scarcity of work, and that was doubtless the chief of causes, for most of these people come to toil with their hands in the great industrial armies of construction in the cities and on the railroads, or in other of the industries that feel the fluctuations of a panic quickly. But there may be other reasons less on the surface. The great cities are so crowded now with them, the common laborer's name has become legion, wages are so distressingly low for such work and the emigrant's dream is so reduced to sordid reality that the tide may be on the turn permanently.

LETTERS BY WIRE

While we are waiting for the cheap wireless telegraph or the wireless telephone with a receiver in our vest pocket, an invention has been perfected by Patrick Delany that will automatically send one thousand words over an ordinary telephone wire per minute and, so claims the inventor, not interfere with conversation over the wire at the same time. A line is in daily use between Boston and Portland which is doing something like this and offers service at the rate of one hundred words on the editor's desk in Morse characters for twenty-five cents; fifty words delivered to any post-office address; or twenty-five words specially delivered for the same sum. This makes letters, or at least post-cards, sans the picture, by wire possible if you are in a hurry. The messages are sent and reeeived automatically and thus insures accuracy and speed and reduces both expense of establishment and operating. It is well known that the big telegraph monopolies not only make millions but shelve inventions for improvement of the service often because of the waste it would require to replace the old equipment. Once you have sent a message in England for a six-pence and had it delivered within half an hour you wonder what is the matter at home. England uses the telegraph about three times as much and New Zealand more than five times as much per caput as does this most enterprising of nations.

THE LAIRD OF SKIBO'S DREAM

Andrew Carnegie, next to W. J. Bryan, is the most quoted man of the day, outside of those whose official position brings their words into notice. Scarcely a day passes without Mr. Carnegie doing or saying something interesting. He makes a notable, not to say sensational, speech, in which he advocates some reform that is startling, or he writes a magazine article that does the same thing, or he appears before a congressional committee and advocates tariff reduction, or he issues a new book that is decidedly original, or he makes some great new gift, or does some other thing that shows he is young though over seventy and evidently is enjoying life, in the full possession of mental powers, fortune, and a great reputation. His tariff creed as quoted from Mill is to the effect that a tariff is admissable in a new country or in the case of a new industry until once it is established, but not after it has been placed on a substantial footing with the same industry in the world. He thus frankly reveals to us the great cause for the making of his own immense fortune, but avers that they could have done quite as well these many years without the duty on steel. But his great dream is revealed in his new book entitled "Problems of Today." It is a vision of the time when Capital and Labor will be one, and the first strands of the bond he sees in the profit-sharing schemes of today. The fishing fleet is a picture to him of the ideal industrial relation, every man on it from chief skipper to last cabin boy sharing in the profit of the season upon a percentage division. He would have each co-operator paid a salary that would constitute a minimum wage and insure a living, the capital of the concern standing behind the assurance, and all share of the profits or losses on a pro-rata basis to be agreed upon, with a fair division according to the skill and ability contributed. That day he believes is coming and "thus is labor soon to attain its deserved place and recompense, and workman and capitalist become one—the wage system, except a minimum, being displaced by a division of profits."

THE COLLEGE PRESIDENT: SCHOLAR OR ENDOWMENT PROMOTER?

The college president is very often chosen because of his ability to get money. If a man can be found who possesses also the scholarly qualifications that the position is supposed to demand, very well and good, he will be given the preference; but if not he must be a money getter. President Taylor, of Vassar, testifies that it is a most disagreeable job for the man of academic tastes. He says, "I have been insulted more than once. A college president ought to say to his board of trustees, 'I am through, I will have no more of it.' * * * I would like to rub it into this generation that money is not everything." He adds that money must be found but that education must be kept free from the dollar ideal, that the best money getter is the business man who takes an interest and goes to his fellows with a proposition to invest in a good cause. It requires more versatility than the ordinary or even the extraordinary teacher and scholar possesses to be a scholar, teacher, administrator, and money getter. There are such men, but they are the exception that proves the rule. Let Christian business men raise the money.

CRIMINALS OR MARTYRS?

Sam'l Gompers, for twenty-six years the leader of the greatest living host of organized labor, Frank Morrison, Secretary of the American Federation of Labor, and John Mitchell, the most loved labor leader of the land, are branded as common criminals in one of the most scathing and intemperate decisions ever read in an American court. The case involved a principle that required calm and deliberate opinion and the decision of a just and reasonable court. To have these men held in contempt ought not cause any dissent if it were done for the sake of settling finally a mooted point that involves a question at law or the rights and privileges of citizens under the constitution. An injunctlon was issued against the publishers of the American Federationists directing them to desist from the publication of an "Unfair List." This "Unfair List" was simply a list of firms that were not friendly to organized labor. It compelled no man to any deed, but did advise union labor not to patronize those who were "Unfair" to the cause and the unions. This "Unfair List" was characterized by the injudicious judge as "false and malicious libels on the integrity of honorable men" and the men who published it denounced as "misguiding leaders, swollen by pigmy powers." These leaders of organized labor continued to publish the "Unfair List" after the injunction was issued, upon the advice of some of the greatest constitutional lawyers of the nation, in order to bring to a test the question it involved. They were advised that it was not a conspiracy as charged in the injunction issued, but that the injunction itself was unconstitutional in that it deprived citizens of the right of free speech. This the vehement judge answers by saying that the constitution nowhere guarantees the right to speak, print, or publish, but that it simply forbids congress to abridge it and remands the right to abridge it to the several states. This is certainly something new under the sun. The real issues involved seem to be whether or not the so-called "boycott by suasion" is construable as a conspiracy under the law, whether an injunction against it is a denial of constitutional rights, and as to the limits of the powers of injunction. It may well be hoped that the Court of Appeals will send it to the Supreme Court for final decision, for it cannot be settled elsewhere. Should that court hold these men in contempt it will equal the famous Taff Vale ruling of the House of Lords in England a few years ago, which resulted in some of the most radical laws in favor of the rights of labor ever recorded. If these great leaders of labor can suffer humiliation for a time for the winning of such rights they may well bear the stigma of criminals for a day. The world moves forward by putting its great-hearts among its malefactors. The decision of the court in this case is not so much to be deplored as the temper in which it was given. To make a wholesale denunciation of labor unions and labor leaders and the cause they represent as "unrefined insult, coarse affront, vulgar indignity" and to characterize a case presented by such lawyers as Judge Parker and representing such men as John Mitchell, as a contest "between the supremacy of law over the rabble or its prostration under the feet of a disordered throng" cannot help the case of the Manufacturer's Association much in the popular mind, and it is the popular mind that will rule and that right quickly if sufficiently aroused.

THE END OF WAR

While they are drawing up rules to govern active warfare in London the Wrights are attaining new wonders in France with their flying machine, and Octave Chanute, the first of recognized authorities on aerial navigation, says, "The end of war is in sight." Count Zepelin will soon be ready to demonstrate anew the power of the solid dirigible to make long flights and regular trips between designated places, while the Scientific American talks about the possibility of vacuum envelopes after the Zepelin model, a type that would do away with many of the weaknesses of a gas bag. Roy Knabenschue recently sailed about over the city of Los Angeles at a great height and threw confetti "bombs" enough to have effectually destroyed the city had they been actual high class

explosives. At the same time he effectually answered the critics who claimed ineffectiveness for bombardment by an air ship of any kind because it would be impossible to drop bombs from it, thus lightening the load, and maintain a navigable position in the air. True, the last Hague Conference forbade the use of air vessels for dropping bombs, but that has not the authority of international law until legally enacted by the treaty making powers of the several nations, and there is no more reason for making such an enactment than there is for ruling out shimose or lyddite or decreeing that the Dreadnaught is the finality in battleships. It would be tantamount to a beginning of disarmament. Theoretically the Wright aerodrome should easily arise to a height of two thousand feet, sail eighty miles an hour, and remain aloft as long as the motor would run. They have actually attained a height of over tree hundred feet, sailed more than a mile a minute, and remained in the air nearly two hours, and they have never tempted fate by going to the apparent limit. No gun can be trained at sharp enough angle to reach even a comparatively low altitude, and if so could not be effectually aimed at a speck in the sky going a mile a minute. There only remains the battle above the clouds, a thing too horrible to be imagined and too expensive to be provided for. Meanwhile the moral sentiment against war increases mightily and is more powerful than deadly invention.

"Remember"

It is the testimony of history that the Romans worshiped, among their many deities, a goddess whose face was turned back over her shoulder, and whose name was "Memoria." If any of the powers of the soul has the right to such apotheosis, it is surely this one of memory. For practically all we have is the past. The future is not yet in our possession. The present is a mere vanishing point. The past alone abides.

At the close of the year it is natural to look backward. Our almost habitual attitude is one of interest in the future. The fascination of change is upon us. Like children, we want to see the next thing. If we are moving, when are we going to stop? If we are quiet, when shall we start again? Even the oldest finds this spell of expectancy upon him. We say that youth looks forward, and age backward, but it is only partially true. Old people are often as eager and expectant as children, and when the long ranges of life are considered, the vast years to come, why should they not be, for one is scarcely older than the other.

But at the end of the year the pull of events is backward, even though but for a moment. The very fact that accounts must be cast up and inventories taken gives point to retrospection, and in that backward glance it is easy to see that we share with the community a great fund of common experiences, good and evil. During the year some notable public men and women have fallen out of the ranks, some large public enterprises have come to birth, some valuable books have taken form, some great catastrophes have befallen the world. But what concerns us as individuals far more than these notable events is the series of personal experiences through which we have passed. Few of them had to do with matters that ever reached the public, but to us they have been of profound significance for good or evil. A new friendship was formed which promises to be the most inspiring we have enjoyed. A new door of love was opened, which has already revealed depths and mysteries in life undreamed of before. A book was read which has changed the front of the world to us. A valued acquaintance betrayed a confidence and in one moment fell from our sky like Lucifer, son of the morning. A temptation successfully resisted brought new joys of mastery over self and circumstances. And these events all unknown to the world of common report, made for us a year of intense interest, whose silent events have meant more to us than naval world tours, presidential elections or the passing of princes.

The use which one makes of his own past is the measure of the man. It is strange what control we have over our own previous experiences if we wish it. On the other hand, we may be mastered by them. Zola tells in his story, "Lourdes," of a girl who suffered a fall, the nervous shock of which, together with the slight injury sustained, left her a helpless paralytic. There was no reason for the loss of power save in the centering of morbid attention on that scene in the past to which the mind reverted whenever the impulse came to move the helpless limbs. For years she remained a cripple, controlled by a single insignificant episode in the past, yet powerless to divert her mind from the hallucination that she was really paralysed. No doubt thousands suffer, physically, mentally, or morally, from just such experiences. A harmless accident has given rise to imaginary disease; a sudden fright has left them needlessly, but quite really cowards; a moment's embarrassment or shame has left its impress in an apparently hopeless awkwardness. Such people are letting their past reach out its dead hand to control them. Relief can only come by a resolute and courageous facing of that unpleasant incident, a quiet fixing of attention upon it till its trivial character is seen, the ghost is laid, and freedom is won. A horse, which has been terrified by a passing train, can never be cured of his disease of fright until he is gently but firmly made to fix his attention upon the cause of alarm, and then the cause of the fright is forever removed. Thousands are finding emancipation from some paralysing moment of the past in skillful and kindly treatment. It is a new application of the apostolic word, "Remember."

But in more frequent instances is the past discovered to be a source of power. A moment of crucial testing furnishes the theme for lifelong satisfaction. A great danger overcome is the topic of a thousand recitals, and "the peril of an hour makes the epic of a life." We learn how to manipulate and transform our past, so that it loses its gloom and becomes an inspiration. No veteran would willingly forget the hardships which he recalls at the campfire of his post. No explorer would wish to omit from his life the terrible struggle with savages from which he barely escaped alive. No business man wants to forget the hardships of his first years as a clerk, or how early in his married life it was a question how the little household could be sustained. These experiences were trying in their day, but now memory uses them as the interpreters of the success which has been achieved. The past is one's best possession, even though he knows with Browning that "the best is yet to be." "Remember" is still the open sesame to the treasures of life.

And then, best of all, the past can be made after whatever pattern we choose. For the present is plastic, and the present will become the past in another instant. To make our own past a monitor by which to shape the day we have, to see the long line of the ages behind us in their vast perspective of heroisms, sacrifices, martyrdoms, struggles, with the Cross of Christ at the far end, and all this wealth of effort poured out that we, "the heirs of all the ages, in the foremost files of time" may be worthy of our heritage, this is to "Remember," and in remembrance to find hope.

The New Civic Idealism

Mr. Nicholas Vachel Lindsay, of Springfield, Ill., has been delivering a series of ten addresses before the Y. M. C. A. of his home city on "Composite Citizenship." He has treated the immigration problem from the standpoint adopted by Israel Zangwill in "The Melting Pot," though his theme was announced and his discussion begun before Mr. Zangwill's play came out. The course has awakened not a little interest in the city. Mr. Lindsay is an idealist of uncompromising character. On the occasion of his last lecture the program contained a poem by the lecturer in which he expressed the ideal possibilities not of Lincoln's city alone, but of every city. The civic idealism that is fast growing up amongst our people makes these stanzas significant beyond their local setting.

ON THE BUILDING OF SPRINGFIELD.

Let not our town be large—remembering
  That little Athens was the Muses' home,
That Oxford rules the heart of London still,
  That Florence gave the renaissance to Rome.

Record it for the grandson of your son—
  A city is not builded in a day:
Our little town cannot complete her soul
  Till countless generations pass away.

Now let each child be joined as to a church
  To her perpetual hopes, each man ordained;
Let every street be made a reverent aisle
  Where music grows and beauty is unchained.

Let Science and Machinery and Trade
  Be slaves of her, and make her all in all—
Building against our blatant restless time
  An unseen, skillful, medieval wall.

Like Nuremburg against the robber knights
  Let her keep out the wealth bereft of sense—
Putting her ban upon the stupid toys
  Of private greed and greasy arrogance.

Let every citizen be rich toward God,
  Let Christ, the beggar, teach divinity—
Let no man rule who holds his money dear,
  Let this, our city, be our luxury.

We should build parks that students from afar
  Would choose to starve in, rather than go home—
Fair little squares, with Phidian ornament—
  Food for the spirit, milk and honeycomb.

Songs shall be sung by us in that good day—
  Songs we have written—blood within the rhyme
Beating, as when Old England still was glad,
The purple, rich Elizabethan time.

Say, is my prophecy too fair and far?
  I only know, unless her faith be high,
The soul of this our Nineveh is doomed,
Our little Babylon will surely die.

Some city on the breast of Illinois
  No wiser and no better at the start,
By faith shall rise redeemed—by faith shall rise
  Bearing the western glory in her heart—

The genius of the Maple, Elm and Oak,
  The secret hidden in each grain of corn—
The glory that the prairie angels sing
  At night when sons of Life and Love are born—

Born but to struggle, squalid and alone,
  Broken and wandering in their early years.
When will they make our dusty streets their goal,
  Within our attics shed their sacred tears?

When will they start our vulgar blood athrill
  With living language—words that set us free?
When will they make a path of beauty clear
  Between our riches and our liberty;

We must have many Lincoln-hearted men—
  A city is not builded in a day—
And they must do their work, and come and go
  While countless generations pass away.

On The Religious Significance of Poetry

By Marietta Neff

The fundamental objection to didacticism in literature is not, one may venture to suggest, any subjective criterion of taste, but the simplest of logical principles—that life is larger than anything one can say about it, experience more complex than any formula, the test of the ways of the spirit of man more subtly wonderful than the power of any gloss to define. Things that are generally accepted are generally wrong; truths that can be reduced to a proposition have lost their vitality. It is the failure to remember just these truisms,—themselves only half truths, to be sure, by virtue of their formulation, that is in large measure responsible for the inability of the world to understand the religious significance of poetry. Men and women content themselves with the dry bones of moralizing and didacticism such as they read in hymns and other types of second grade poetry, finding religious values in what is often neither true nor artistic, when the whole body of that great literature which has in it the breath of life awaits their acceptance.

Because hymns do not often, except by grace, come under the head of poetry, and because a discussion of them, even if they were looked upon as literature, would confine one to a very narrow field; one may find more profit in contemplating the results of indulging in didacticism or refraining from it, in the case of a very little of the best known English secular poetry,—bearing always in mind that the contention of the anti-didactic point of view is that the large serenities, the sharp stimuli of poetry, all the good and gracious appeals that contribute toward the religious acceptance of life are to be found in non-didactic poetry in a fashion that makes significant the popular desire to abolish the hoary distinction between sacred and secular.

William Wordsworth was one of the greatest of those poets to whom the moral tag was forever a curse,—possibly because to him the moralizing tendency of youth was potently divine; because to him the "six-years darling of a pigmy size" was a

> "Mighty Prophet! Seer blest!
> On whom those truths do rest
> Which we are toiling all our lives to find."

It had been better had the poet who concluded the noble ode on immortality with the words,

> "To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears,"

remembered that there are thoughts which do often lie too deep for words; for Maeterlinck has said truly that we speak only when life is sluggish in us.

The really great Wordsworth was not he who wished to be "considered as a teacher or as nothing," not the poet who, as Keats said has a "palpable design upon us"—even so noble a design as that in "Tintern Abbey," but he who in "Composed upon Westminster Bridge" or "The Solitary Reaper" displayed unacknowledged affinities with the faith that

> "———they shall be accounted poet kings
> Who simply tell the most heart-easing things,—"

the faith that

> the silver flow
> Of Hero's tears, the swoon of Imogen,
> Fair Pastorella in the bandit's den,
> Are things to brood on with more ardency
> Than the death-day of empires."

This Wordsworth who might have had fellowship with Keats was he who found "pre-eminently dear,"

> "The gentle Lady married to the Moor;
> And heavenly Una with her milk-white Lamb."

If it be objected that Keats' consciousness was so "embroidered with dim dreams" as to be incapable of a healthy attitude toward life, one may recall Browning, the most robust of poets, who believed heartily that

> "If you get simple beauty and nought else,
> You get about the best thing God invents."

It is characteristic of Robert Browning that in spite of his tremendous moral earnestness and his consequent inclination toward didacticism, his love of beauty kept him in most cases from the offensive moral tag at the close of a poem. He loves to end a poem with the intensely human, concrete appeal. What could be more splendidly effective than the conclusion of "My Last Duchess?"

> "notice Neptune, though,
> Taming a sea-horse thought a rarity,
> Which Claus of Innsbruck cast in bronze for me."

or the exalted abandon of the closing verses of "In a Gondola"?

> "Still kiss me. Care not for the cowards. Care
> Only to put aside thy beauteous hair,
> My blood will hurt. The Three, I do not scorn
> To death, because they never lived; but I
> Have lived indeed, and so—(yet one more kiss)—can die."

Indeed even when Browning's conclusions are abstract, they are so in an intensely romantic fashion. Who can read "Time's Revenges" without being haunted by the lines—

> "There may be heaven; there must be hell;
> Meantime there is our earth here—well?"

Browning's closing a poem with some ecstatic concord or some tantalizing dissonance suggests by contrast the conclusion of the "Ancient Mariner" which is a most flagrant instance of discontent with anything but C Major of this life as a note upon which to rest.

It is not unusual to speak of the poets' spiritualization of the love of a man and a woman, because it is so obvious a thing that the poets alone among men are best able to say how great and satisfying a religious love may be, enabling all lovers to become reconciled to life through numberless variations of the simple words forever on the lips of each one of them.—"Who has found thee knows wherefore he is in the world." If one were to search for some less hackneyed standard whereby the poet's greatness is severely tested, one might perhaps best choose his manner of treating death; for in touching upon such a subject, if a poet be conventional, he must needs give himself up to futile moralizing, or to a strained attempt to ignore the facts. What stimulus to brain or heart, is to be found in Gray's assurance that "The paths of glory lead but to the grave," or Whitter's sigh for him who cannot see "the stars shine through his cypress trees," or Bryant's solemn reminder that "all that breathe will share thy destiny," or Longfellow's foolish insistence that "there is no death"?

Let him who would take our mortal destiny with some daring, with some gracious nonchalance, with some truly religious acceptance, read the "Stirrup-Cup."

> "Death, thou'rt a cordial old and rare:
> Look how compounded, with what care.
> Time got his wrinkles reaping thee
> Sweet herbs from all antiquity.

David to thy distillage went,
Keats, and Gotama excellent,
Omar Khayyam, and Chaucer bright,
And Shakespeare for a king-delight.
Then, Time, let not a drop be spilt:
Hand me the cup whene'er thou wilt;
'Tis thy rich stirrup-cup to me;
I'll drink it down right smilingly."

Let him read "Whispers of Heavenly Death" or let him read that wonderful "Last Invocation."

"At the last, tenderly,
From the walls of the powerful, fortress'd house,
From the clasp of the knitted locks—from the keep of the well-closed doors,
Let me be wafted.
Let me glide noiselessly forth;
With the key of softness unlock the locks—with a whisper,
Set open the doors, O Soul.
Tenderly! be not impatient!
(Strong is your hold, O mortal flesh,
Strong is your hold, O love.)

And thus it is that if one were to give some attention not only to the poets who have been briefly mentioned here, but to all the good company of singers, one would find that the greatest poetry has the didactic element either much subordinated, or included in so external a fashion as to be easily separable from what is genuine, or, best of all, entirely absent.

In the introduction to that wise and witty poem, "Fifine at the Fair," the poet tells us that

"Emancipate through passion
And thought.
For heaven—poetry"—

We give our minds to the "spirit-sort," who "move in a finer element."

"Whatever they are, we seem:
Imagine the thing they know,
All deeds they do we dream;
Can heaven be else but so?"

No poetry, it is true, can give us life, as it actually is, even the comedy of the street and of the drawing-room; no poetry can give us the chivalrous grace of young romance or the strength and quietness and breathless certitude of a maturer love; no poetry can give us the bugle blast of battle, the horror of carnage, the tramp of victorious armies. But if the function of poetry be after all the religious function of stirring high passion, of making the heart sensitive to the finer issues of life, of speaking to the listening soul with voices that are not heard on earth forever save in dreams,—if these appeals constitute the function of poetry then indeed, its essence must be, not a ponderous didacticism, but even so frail and fleeting a thing as beauty like the poignant fairness of moonlight waters, or of silvery pools under the sun of early winter, or of blue lakes at peace with the blue sky; even, moreover, beauty as vast and terrible as the surge and thunder of multitudinous seas.

It is at rare intervals happily true that this beauty may be closely associated with what is conventionally looked upon as a religious idea. Any one who has learned to love "The Ballad of Trees and the Master," knows that there are moods in which it makes a subtler appeal than the New Testament

"Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him:
The thorn-tree had a mind to Him
When into the woods He came,
Into the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him, last,
From under the trees they drew Him last:
'Twas on a tree they slew Him—last
When out of the woods He came."

Here one finds brevity, simplicity, the mystical treatment of nature, suggestion rather than declaration,—and perfect restraint.

But this religious value is not the exclusive possession of poetry that is rich in the connotations of historical Christianity. Any rare and perfect work of art may have it. One may well believe that of all poetry tragedy exhibits the most exquisite spiritual quality. And of all tragedies Hamlet, it may be, is most noble,—too noble for speech; for it leaves one, when the ultimate sweet dignity of death rests at last upon the white cold face of the Prince, able only to repeat after him his own words, "The rest is silence." And one closes the book with one's heart great with the flood of unshed tears that will never be transformed into the foolish rain of the eyes.

The function of tragedy must ever be what Aristotle called it,—the purification of the emotional nature. None of the mean and petty seven devils of little passions can make his habitation in the soul that has been swept and garnished by the power of great tragic poetry. If the religious influence of this poetry consisted only in exorcism, however, it would make such sentimentalists of men, as almost purely negative morality has a tendency to do. It must, too, enlarge one's life as well as purify it. Hamlet must give one some divine insight, whereby he can attribute

"Wholeness to th' almost-folk that hurt our hope—
Those heart-break Hamlets who so barely fail
In life or art that but a hair's more scope
Had set them fair on heights they ne'er may scale."

The mission of tragedy is thus to give one such vicarious participation in the imperfect nobilities of humanity, in its sublime capacity for enduring the wrath of the gods, that his individual consciousness shall be linked by stronger and sweeter affinities with the larger social consciousness.

As for all great poetry, then, one may repeat in slightly different terms the truth about the religious value of tragedy,—that poetry is to preserve one from a "facile orthodoxy," from any tendency to compress life into neat formulae, from any danger of too great respect for the wisdom of schools. Poetry is to be a cordial to one's heart, a light to one's eyes, music to one's ears,—even a thorn in one's flesh, or a bitter wind to dispel one's drowsiness,—any influence, in truth, which will produce that spiritual hyperaesthesia without which one can maintain no ecstasy in life.

Spiritual Dangers of the Minister

By H. D. C. Maclachlan

I. DESPONDENCY.

Every calling has its peculiar spiritual dangers and, contrary to popular opinion, the ministry of the gospel is not exempt. If by the nature of his calling the minister is removed from many of the temptations that beset other people, there are others just as real and terrible against which he has to be on his guard. Perhaps they are more terrible, because directed against the very foundation of his spiritual life. Down in the valley there are the ague and the fever, but up in the mountain top there are the sudden avalanche and crevasse and the awful plunge over the precipice.

One of the chinks in the minister's armor is his peculiar liability to fits of depression. Temperament apart, the man who labors with and for souls is sure sooner or later, more or less often, to pass through this furnace. It is part of the entail of his calling. The more in earnest he is in his work, the more terrible is the experience, and happy is he who emerges without the smell of the fire on his garments.

Here is a cry from the depths, taken at random from one of our religious journals: "I am discouraged with preaching. I do not seem to be accomplishing anything. Many times have I wished that I was at something else. I guess that the only reason I am preaching is that nothing else seems to offer. Am I a hireling? What am I to do?"

Now, if that were a description of the man's real attitude towards the ministry, he would doubtless be a hireling. It is almost certain however, that it is not a true description. He is a spiritually sick man. He is honest enough; but he is losing his spiritual nerve. He is undergoing the temptation that came to Elijah in the mount, and that quelled for a moment even the strong spirit of Moses, the temptation of "Is it worth while?" and of "What's the use?"

This temptation has a double basis. To begin with, it is a puestion of nerves. From the days of Moses the prophet has always been overworked. That cannot be helped: it belongs to the calling. A minister's work is never done. Even when it seems to be, there are always fresh tears to be dried, new burdens to be lifted, other sheep to be tended; so that each new day for the true minister of the gospel of succour always carries with it the arrears of that which has gone before. Moreover his calling brings him in contact day in and day out with the seamy side of life. Sin, sorrow, death—and worse—are the things above all others he must know intimately. He comes home day after day from his pastoral rounds, sick with his people's sicknesses, both temporal and spiritual, and crucified with their sins. No wonder that his brain is sometimes fagged! No wonder that, watch as he may, the seeds of discouragement sometimes bear their bitter fruit in his soul!

But the spiritual ground of this temptation is even more im-

portant. It is lack of faith. Above all others the minister must walk by faith. He seldom sees the real results of his labors, for the things of the spirit have no reliable statistics. The deepest and most lasting fruits of a ministry are always the least visible. The minister can count "accessions," but he cannot always trace the finger of God as it writes itself on human hearts; he can hear words of praise or blame about his sermons, but the people he has really helped are those who are likely to leave the church with thoughts that cannot be uttered. What is the result? Too often the failure of his faith. Because he does not see, like Thomas, he will not believe. He will not even recognize the nailprints, but mistakes them for marks of failure instead of victory. Thus he sinks under a burden of his own creating, and complains that he is a failure when Omnipotence itself has assumed the responsibility for every honest, prayerful hour of his ministry.

We have high authority for calling this morbid state of mind a "spiritual danger." It was a well recognized and defined sin in the church as early as the fifth century and went by the name of "acedia." It finds its place in the books of penance. There was much discussion as to whether it was a deadly sin, which Thomas Aquinas settles in the affirmative on true scholastic grounds. Dante speaks of it in his "Inferno," and Chaucer in the "Persones Tale" calls it "that roten sin." Here is one discription of it which has a peculiarly modern ring: "When the poor fellow is beset with it, it makes him detest the place where he is, and loathe his cell; and he has a poor and scornful opinion of his brethren, near and far, and thinks that they are neglectful and unspiritual. It makes him sluggish and inert for every task; he cannot sit still nor give his mind to reading; he thinks despondently how little progress he has made where he is, how little good he gains or does.....

He dwells much on the excellence of other and distant monasteries; he thinks how profitable and healthy life is there; how delightful the brethren are and how spiritually they talk" and much else of the same nature.

The experience of Mazzini, the Italian patriot, who for a while fell a victim to this enemy of the soul, is instructive and shows us in what direction we should turn for the renewal of our faith in God and man. Reviewing his experience when he at the time realized that his devotion to the cause of his country was costing him all that he valued most in life, and sending him out into the wilderness alone, he writes: "When I felt that I was indeed alone, I drew back in terror at the void before me. There in that moral desert doubt came upon me. Perhaps I was wrong and the world right?..... One morning I awoke to find my mind tranquil and my spirit calmed, as one who passed through a great danger. The first thought that passed through my spirit was, 'Your sufferings are the temptation of egotism and arise from a misconception of life'..... Life is a mission, duty therefore its highest law. From the idea of God I descended to faith in a mission and its logical consequence—duty the supreme rule of life; and having reached that faith, I swore to myself that nothing in this world should again make me doubt or forsake it. It was, as Dante says, passing through martyrdom to peace—'a forced and desperate peace.' I do not deny, for I fraternized with sorrow and wrapped myself in it as in a mantle; but yet it was peace for I learned to suffer without rebellion and to live calmly and in harmony with my own spirit..... Whether the sun shine with the serene splendor of an Italian moon, or the leaden corpselike hue of the northern mists be above us, I cannot see that it changes our duty. God dwells above the earthly heaven and the holy stars of faith and the future still shine within our souls, even though their light consume itself unreflected as the sepulchral lamp."

The Gospel of the Helping Hand

By Charles Reign Scoville

THE LAST HALF OF DR. SCOVILLE'S ADDRESS DELIVERED AT THE NEW ORLEANS CONVENTION.

I came to this platform directly from a city where last year the Masonic Lodge took a class of 500 men into the Scottish Rights degree at one time, and each of these men paid $135.00 for the privilege of taking this step, or a grand total of $67,500. By what means did the Lodge induce these men to lay down this amount of money? What argument did they use to induce them to take this step? There is but one answer. The lodge sees to it that while a man is going through the pearly gates his wife is not going to the poor house, nor his children to the county home. It is this and not the compass and the square, the plumb line, or the hour glass, that wins the hearts of men. Conducting the stately ceremonies and holding social gatherings thus binding the ties of brotherhood—these the Lodge "have done," but they have not "left the other undone."

The Salvation Army has gone right down through the misery, wretchedness and poverty of this old sin-cursed earth, and have made a bright path across our globe like the Milky Way across the sky. They have undoubtedly won as many stars for their crowns, and how? Not by pleading for a shivering girl to come to prayer meeting or to preaching, but by putting an old shawl around her shivering shoulders—thus by opening up a home here they have opened up the way of hope of the Eternal Habitation. Though the poorest and most illiterate of all religious peoples, they have through this door, gained an entrance into the heart of humanity, and into the good graces of the whole religious world.

As a people, we have stood by and watched the Catholics and Adventists and Lodges, with their hospitals and orphanages, gather the purest and most helpless, the aged and the little ones in, and all the time our Master has been saying, "Suffer the little children to come unto me." By an unexplainable indifference, or by a sinful, criminal carelessness, like the disciples of old, we have "withstood Him." Let the Bride of the Lamb come before the world with the motherly care of the children of God and all the ends of the earth, with lifted hats and bowed heads, will pray in concert, "Thy Kingdom come, Thy will be done in 'us,' as it is in Heaven." It is the callous in the hand and not the crown on the head that will make the world stop, look and listen.

A blessed mother was rocking a baby girl to sleep one night when the little one said, "I love your eyes, mamma, I love your cheeks, I love your chin, and I love your lips, for they are beautiful. But I do not love your hands, for they have such big, ugly scars." Silent tears came into the mother's eyes, and she quietly told the little one a story of how a bride of two summers once came into a room and discovered a cradle all in flames. Tucked away in the folds of that blazing cradle was an infant baby girl, and the mother vividly described how the mother nearly lost her hands and arms in rescuing the child. The little girl was silent but a moment; then she said, "I love your eyes, mamma, I love your cheeks, I love your chin, and I love your lips, but I love your hands the best of all," and the little one kissed the scarred hands again and again. The world is looking for the nail prints. Let us prove by our hands that we have been with Jesus and learned of Him. This sort of Christian evidence must not be left "undone."

Too much cannot be said of Church Extension. A chirping brood of chicks at sundown, when the coop has been removed, is not to be compared to a homeless congregation, a flock without a fold. He who revealed in such minute detail the construction of the Tabernacle, and the building of the Temple, and who, himself, is the architect of the "House not made with hands," would certainly not have his children, or his church, without a home. The advantages of the best possible location and the right kind of a building at the opportune time for our plea and people are beyond all that figures can describe, or ideas conceive of. But our very victories along every line will only the more humiliate us if we fail to care for our helpless and weak. It would certainly please Him who said, "In my Father's house are many mansions. I go to prepare a place for you." If our Benevolent Association could go from this New Orleans Convention with sufficient funds to say to our aged and infants everywhere, our Orphanages and Homes are "many mansions" and we go to prepare a room for you. Let such goodness and mercy follow the dear old people and the children all the days of our lives, and the whole world will want to dwell in the house of the Lord forever. Our brotherhood without our Benevolent Association would be like an army without a Red Cross hospital system. The very memories of victories like those of Admiral Dewey or Admiral Togo, or any other officer on land or sea, would cause a blush of shame to come to our faces if there had been no provision made for the sick and afflicted, and no pension provided to care for the orphans and widows of the soldiers. "The children of this world are wiser in their generation than the children of light." Fighting the battles in the name of the Lord of Hosts and winning the victories for Him—"These ought ye to have done," but caring for the orphans and widows of the soldiers of the cross "ye ought not to have left undone."

When Field Marshall Oyama learned that many hundred pounds were to be expended in a jollification in commemoration of the great victories won by himself and his troops, he cabled the Japanese government not to waste these funds in such fireworks but to save them for the orphans and the widows of his soldiers. Some of the government's officials seriously objected to this, saying that Oyama got these ideas from his Christian wife. And they said that the Jesus Religion was to blame. Our missionary, Miss Bertha Clawson, who wrote this to me, closed her letter by saying, "if Oyama holds firmly and his desires are carried out, it will be a great compliment to the Jesus religion."

"Pure religion and undefiled before God and the Father is 'indeed' this, to visit the fatherless and widow in their affliction," as well as to "keep oneself unspotted from the world." Hence I repeat, building churches, these things ought ye to have done, but not to have left the care of the orphan and the aged undone.

I am not unmindful of the place and power of the college. Endow Bethany? To be sure, and also endow Drake, Cotner, Hiram, Kentucky University, etc. For without these great schools short indeed would be our race from the cradle to the grave. But the world by wisdom knows not God. The college for the brain, the government for the will, but the church is for the heart. The Saviour of the world is saying, "Son, daughter, give me thy heart." The college needs the purifying, sanctifying influence of the Benevolent Association. Though her students speak with the tongues of men and angels and have not love, they will become as sounding brass or a tinkling cymbal. Though they have all knowledge, and all faith, without this sacrificial love they will become as nothing. The great Teacher Himself bade the Fishers of men to become Shepherds of sheep—"Feed my lambs." And when his disciples were clamoring as to which should be greatest in His Kingdom, he put a child in their midst. While I believe the magnificient, may I say magnanimous, marvelous work of our C. W. B. M. is second to nothing in our great brotherhood, yet I wish to give the rest of my address to this one thing—let us, too, "put a child in the midst."

We hear much of what the child owes to the aged, but the world can never pay its debt to the child. Indeed, "of such is the Kingdom." They are the dew drops of glory. They are the fairest, rarest, only relics of paradise.

They are angels of God in disguise;
They are angels of God indisguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes.
These truants from home and from heaven,
They have made me more manly and mild;
And I know now how Jesus could liken
The kingdom of God to a child."

The world revolves around the child. He who clothes the lilies and marks the sparrow's fall, who protected Moses, and the infant Savious in Egypt, will surely not have us neglect one of these little ones.

The fire of a Reformation may be slumbering in that "tow headed" boy. There may be a Knox, a Wesley, a Whitefield, a Campbell, a Spurgeon, or a Garfield there in embryo. You have no doubt read the "Challenge of the City," but the challenge of the church is the challenge of the children. My lecture and my book shall be written on that subject. If Emerson was right in saying that "Men are what their mother make them," and if mother stamps the coin of character and holds the key of the soul, then the greatest responsibility on earth is our responsibility to the child. An orphanage is as much better than a rescue mission as the light-house guarding crews off the rocks is better than a life line rescuing those already wrestling with the breakers, wrecked on the shoals. If in working for the future of humanity I had my choice of serving near the cradle or near the grave, I would turn to the cradle. For, as John Wanamaker says, "when you save a man you save a unit, and when you save a boy, you save a multiplication table." We all know that when we save an adult we only save a soul, but when we save a child we save a soul plus a life.

No one can measure a child's influence. None but the great teacher sent from God would have "put a child in the midst." A Pullman car was pulling out of a Western city; the berth had been prepared and many passengers had retired. A company of men were making their way from the smoking car to their berths when the foremost man found the narrow aisle blocked by a pair of tiny legs. A little child was kneeling at its mother's knee. Exchanging significant glances, all the party removed their hats and reverently bowed their heads, while a sweet, childish voice repeated with the soul of faith,

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

Thus "Out of the mouths of babes and sucklings hast Thou ordained strength." How often in the homes of this world has the same prayer been sweetly repeated, and how often have careless men and reckless women been drawn from the danger line by the recollection of a little one, whose future depended upon them? What a marvelous contrast between the childless mother who has adopted from the orphanage one of these jewels of Jesus, and one of the French-heeled, kangaroo-shaped, fresco-faced, frizzy-headed society sissys, who lavishes all her time and affection on a brindle pup.

While visiting the High School at Anderson, Ind., a bright faced young lady was pointed out to me by Supt. Pearcy. He afterward told me the story of a blessed old couple who took her from a Chicago orphanage and how she had brightened and purified their hearts and home. One day, however, the old gentleman said, "Mother, if anything should happen to you, I could not bring up this sweet little child and I believe you had better take her back." After many prayers and many tears, both decided it was best to take her back to the Orphanage. Many little clothes were made and everything prepared for the journey back to the city on the morrow. As the old people were retiring near the midnight hour that night they noticed the door leading to the little child's chamber slightly ajar. The old lady said, "Let us go in and look at the little angel once more, as she is sleeping in our home." As they did so the door squeaked and wakened the child. Lifting up her little arms she said, "Sing to me, mamma, sing to me." And the old lady said, "What shall I sing, dearie?" And the baby voice answered, as she lifted up her little arms, "Sing, 'I Need Thee Every Hour'." The journey back to the orphanage was called off right there. Strong arms lifted the baby from the cradle, and warm tears fell upon the little night dress. They kept the child, and the Lord has made their days long in the land.

"There are little ones glancing about in my path,
In want of a friend and a guide;
There are dear little eyes looking up into mine,
Whose tears might be easily dried.
But Jesus may beckon the children away,
In the midst of the grief and their glee,
Will any of them, at the beautiful gate,
Be waiting and watching for me?"

Edward Kimball never dreamed of the everlasting influence his efforts would have for the King and the Kingdom, when he hunted up a fat, uneducated Sunday-school boy, and thus gave Dwight L. Moody to the Christian world. That unknown woman who picked up a little boy on the banks of the Tyne, and took Robert Morrison to Sunday-school, never dreamed that he would translate the Bible for one hundred millions of the Chinese people. A little girl in the great northwest took her father with her to Sunday-school and that father to date has been the means of establishing eleven hundred and eighty Sunday-schools. I am very thankful that our Benevolent Association is not only teaching us the care of the aged, which thing we ought to have done, but is also leading us in that other great work, the care of the children, which work must under no circumstances be left undone.

He whose first pillow was a pillow of straw, and whose last pillow was a pillow of thorns, whose first companions were the oxen of the stall and whose last companions were the thieves on the cross, who was born in another man's manger, and buried in another man's grave, who made his triumphant entry into this world through a barn door, whose only pulpit was the hillside, the back end of Simon's boat, or a well curb, who said "foxes have holes and the birds of the air have nests, but the Son of Man has not a place to lay his head, who came unto his own and his own received him not"—this Savior, this Jesus, this King, this Son of Man, this Son of God, taught us that if we would go into all the world and preach the gospel to every creature, that if we would win the hearts of America, that if we would endow the colleges, and win all men to the cross, that we must remember that pure religion and undefiled before God and the Father is this—to visit the fatherless and widow in their affliction, and keep ourselves unspotted from the world. And all will be transferred to his own account, both here and hereafter. "For whatsoever ye have done for one of the least of these, my little ones, ye have done it unto me."

Chicago, Ill.

My Venture in Psycho-Therapy

By Allen Chesterfield

We have acquired the habit in our family of discussing at the table timely topics. It is not always easy to bring certain subjects down to the level of childish comprehension; but my theory is that if parents occasionally think about the things that interest children, and children think about the things that interest parents, the "organic life of the home," as Dr. Dike would call it, is thereby the gainer. So within a few months, with Mrs. Chesterfield's help, I have sought to explain to Daughter, aged nine, and Son-of-my-love, aged seven, the difference between a Baptist and a Congregationalist, a Republican and a Democrat, a Socialist and an Individualist. The explanations might not pass muster at Harvard University, but they do fairly well for home consumption.

In the course of our pursuit of current themes, we happened upon the Emmanuel Movement. It seemed to me to afford many points of contact with childish minds, and so it proved. Both Daughter and Son-of-my-love were especially delighted about what I told

them of Dr. Worcester curing his own boy of a desire to attend moving picture shows and about Dr. McElveen's curing an Evanston baby of the naughty, but by no means uncommon, habit of sucking his thumb. Both children vociferated unanimously, "Tell some more, Papa." But instead of recounting the further triumphs of psycho-therapy I intimated that it might be a good plan for me to talk to them just as they were going to sleep, in the hope of overcoming certain little traits that had not yet yielded to solemn daylight admonitions. But this phase of the subject touched no responsive chord. Indeed, it threw such a chill over the group around the table that I immediately began to discuss the government's prosecution of the Standard Oil monopoly.

A week or two later, on returning home one evening, I found Daughter obsessed with the idea that a little friend next door had ceased to care for her. "Oh, you know that's all nonsense," I said, as I kissed her good night. "Dorothy likes you just as well as she ever did, and you mustn't let any other thought stay in your mind an instant. Go right to sleep, now, like a good girl." Going downstairs it occurred to me that now was the time of all times to work the Emmanuel methods; and, because Daughter is somewhat more plastic in disposition than Son-of-my-love, I considered her a comparatively easy subject. So, without confiding my intention to Mrs. Chesterfield, who, I regret to say, has been all along skeptical of my powers in this line, I slipped upstairs into the darkened room and took my seat quietly by Daughter's bedside.

Apparently she was in the first blissful experience of healthy sleep. So, nerving myself by thinking of Worcester, McElveen, Powell, Sir Oliver Lodge and a few other famous psychists, I settled down to my task. Assuming my most funereal tone, I said: "I do like Dorothy. Dorothy likes me." It sounded so good that I immediately repeated it: "I do like Dorothy. Dorothy likes me." I had just started in on a third trip when Daughter turned over, opened her large eyes and surveyed me somewhat inquisitively, but without breaking silence. I stayed not on the order of my going, but fled at once and resumed my seat in the study, without so much as incurring the slightest suspicion on the part of Mrs. Chesterfield as to where I had been and what I had been doing. She was, I think, absorbed in the columns of the Missionary Herald, or some other popular monthly. Somehow I did not feel like discussing the matter with her, for I felt I had plunged into the game just a little too early, when it would have been wise to have waited for Morpheus to have got in more work.

The next morning I expected Daughter to inquire what I was doing in her room about 8:30 the previous evening; but she held her peace and I thought the entire matter had blown over until a few days later, at my office, I received this letter:

Dear Papa:

Midnight dream! I like Dorothy She likes me! I like Dorothy She likes me! What I woke up one night and heard. turned over and saw a man.

good bye from Elizabeth Chesterfield.

Your night talking just works on boys, know use on girls, be shure, dont try it agin on girls, because it dos'nt work.

The letter inclosed three slips of paper, on two of which were written these words, "I like Dorothy, she likes me"; while on the third appears this, "I like Dorothy little bit, she doesn't like me."

I am now meditating upon adding another to the number of books dealing with psycho-therapy in its various phases. I shall entitle it "Night Talking, Its Possibilities and Its Necessary Limitations." But I meet with no further encouragement from members of my family toward the practice of the art. Indeed, Dorothy has already made me promise that I will never talk to her again after she goes to sleep, unless I notify her in advance, and when I try to change her mind, all she says is, "Papa, you go and talk to Dorothy; she's the one you ought to talk to."—The Congregationalist.

NOW IS THE NICK O' TIME

Now is the time for the friends of the Christian Century and the cause which it represents to aid in building up our subscription list.

The controversy concerning the Centennial Program and the attack on our Missionary Societies having come to an end, as we now hope, our purpose will be to produce a paper that will be an assistant pastor to every preacher into whose congregation it goes.

We mean to make our pages constructive and inspirational. We shall not fear to lead our readers into new truth as God gives ns to see the truth, but our treatment will be irenic, not controversial.

We aspire to be a layman's paper—as well as a preacher's paper. Our pages will discuss life's big problems in which all earnest men and women are interested. We shall have constantly before us the purpose of building up the spiritual life of our readers—in intelligence, in breadth of vision, in zeal. Every member of the Christian Century family should be a better worker in the church and a better citizen of his community as a result of his habitual reading of our pages.

Therefore we are making this direct request of our friends to enlist other readers. We wish to more than double our circulation in this Centennial year. This could easily be done if the enthusiasm conveyed to us in recent letters were directed toward practical effort. Some have already begun this good work. One prominent pastor writes that he has been waiting only until the controversy should be over to make a personal canvass himself in our behalf. Another pastor asks for sample copies to be sent at once to the address of a bright young man whom he has appointed to solicit every family of his church. Yet another assures us that it is his purpose to present the matter from the pulpit next Sunday morning and take subscriptions, then and there.

Without any systematic effort our circulation has increased nearly fifteen per cent in less than two months. With the active support of our loyal friends, the next three months should set us a long way toward our Centennial aim.

We will pay a cash commission to agents who will send us ten or more subscriptions. Write us for terms.

A BALLADE OF CHRISTMAS TIME.

Arthur William Amass.

When summer is sultry with dust and the heat
  And breezes are blowing without the cool rain,
When brooklets are dry as the parching old street
  There's place for our children to think of the pain;
  But when on the meadows the snow-drifts have lain
And squirrels are seen up the saplings to climb
  And nibble the kernels and there to remain,
Then hey!—for the merry glad Christmas time!

When maidens are saucy and never are sweet,
  And lads let the problems defy their dull brain,
And teachers are strict and inclining to beat,
  There's place for our children to think of the pain;
  But when in the morning the girls are so vain,
And laddies are laughing and singing a rhyme,
  And teachers are sunny as sunny old Spain,
Then hey!—for the merry glad Christmas time!

When father is striving against his defeat
  And mother is working and helping the twain,
When grandma is weary and can't even eat
  There's place for our children to think of the pain;
  But when in the winter we count it a gain
To sit by the fire at the evening's prime
  With mistletoe hanging adjacent the crane,
Then hey!—for the merry glad Christmas time!

Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.

YOUR OWN PAPER FREE

FOR A LITTLE WORK.

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with $3.00. This applies to ministers who are not now subscribers as well as to those who are.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Moral vs. Legal Evidence

His "New Analogy," that of God as our Father and we as his children is one that I have used much and have heard used much by other ministers. But, as I understand it, the sense in which this analogy is usually applied, is that of adoption. Christ is God's Son by nature, we by adoption. It therefore requires a process of adoption. Men have sinned against God and lost their inheritance. They must come home as did the wayward son and find forgiveness before they can be reinstated as heirs of God and joint heirs with Christ. Certainly the sinner is lost, and more certainly there is some process by which he is saved, and some legal evidence by which he may be assured of his salvation.

Yours Resp'y,

Davenport, Ia. S. M. Perkins.

The above quotation is the last paragraph of a letter the first part of which was commented on in last week's Century.

There is not room here to discuss the metaphysical question involved in the sentence: "Christ is God's son by nature, we by adoption." I simply call attention to the basis of common nature which underlies even legal adoption. No man ever adopted one of the lower animals as a son. Adoption always presupposes the possession of human nature on the part of the one adopted. There is a kinship of nature between God and man which is the ground of all spiritual relationship between them. The divine possibilities of the human are affirmed by Jesus when he said: "Ye therefore shall be perfect, as your heavenly Father is perfect." It must be that there is something of the divine in the human which makes possible an adoption of man by God. It is not the thought of Jesus that the difference between him and men, and their relation to God lies in the doctrine that "Christ is a son by nature, we by adoption." If the parable of the "Prodigal Son" represents the relation between God and men, that relationship is certainly not of legal adoption.

The whole issue between legalism and spiritual religion is involved in the last sentence: "Most certainly there is some process by which he is saved and some legal evidence by which he may be assured of his salvation."

Jesus' Teaching.

Why assume that the "process by which he is saved" is a legal process? Could it not be a moral process? In fact that is just what Jesus teaches that it is. Salvation is an inner process, and its consummation is a new spiritual condition. In a single word, according to the teaching of Jesus, salvation is righteousness. I called attention in last week's issue to the pure inwardness of Jesus' righteousness. But we are not so much interested in this discussion in the process of salvation, as the evidences of it. This is the point of issue in this whole matter of legalism. It is the evidence, the signs of sonship to God.

It would ordinarily be the most conclusive proof of sonship if the child looked like the father. But just here is where the human analogy cannot be followed in divine things. Man is not the child of God in the same way that he is the child of his human father. In spiritual things likeness to God is sonship. A boy may look like one man and really be the child of another. He may look or be less like his father than like any other man, but still he is a son, regardless of what he is or how he looks. His father may be good, he may be bad; his father may be handsome, he may be ugly; his father may be learned, he may be ignorant: yet he is a legal son and bears his father's name, lives under his roof, and will inherit his property.

Likeness is Sonship.

Likeness has nothing to do with legal human sonship; it has everything to do with spiritual sonship. A child cannot help being a child of its father; man makes himself a child of God or the devil by his own conduct. He can change fathers. From being a child of God, he can become a child of the devil; from being a child of the devil, he can become a child of God. It all depends upon what a man is, or what he makes himself. Not law or ceremony, but nature, what a man is in his inner moral being, makes him a child of one or the other. It depends upon which one he is more like—God or the devil.

In the Gospel of John, chap. 8:31-59, is the record of a discussion Jesus had with the Jews upon this very subject, the nature and proofs of fatherhood and sonship. The Jews said: "We are the children of Abraham, and that physical relation to him insures us spiritual privileges and blessings." Jesus replied: "You are not the children of Abraham (in the spiritual sense). If ye were Abraham's children ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God; this did not Abraham. Ye do the works of your father. Ye are of your father the devil."

Jesus' principle of sonship is: A man is the child of the one he is like. A man's likeness is shown by the conduct and spirit of his life. In the case of the Jews, they showed who they were like by their attitude toward Jesus and his teaching. "If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not because ye are not of God." In other words, there must be truth within, before there can be recognition of the truth without; there must be God within before there can be response to the God without; there must be the likeness of sons of God in the nature of man before there can be evidences of sonship in the life without. Like seeks like: like responds to like.

Whose Child?

Just inner response to the teaching of Jesus—that was Jesus' test of sonship to God. What more could he ask? Legal evidence? But here is the evidence of nature, conduct, attitude toward righteousness. Just inner opposition to the teaching of Jesus—that was proof of sonship to the devil. What more was needed? Legal proof? If a man hates the good, and there is no legal evidence of his sonship, to whom must he belong? If there must be legal evidence, in addition to the moral evidence that a man is the child of God, there must also be legal evidence in addition to the moral evidence that he is the child of the devil. To whom does he belong until that legal evidence is submitted? If not to God, then not to the devil. Is there no way by which we can tell whose child he is? Let John tell us: "My little children let no man lead you astray; he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil." "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Natural vs. Legal Evidence.

But the objection will be made that since the inner, spiritual nature is unseen, it can never become outward, demonstrable evidence that one is a Christian; hence some external, "legal evidence" is necessary.

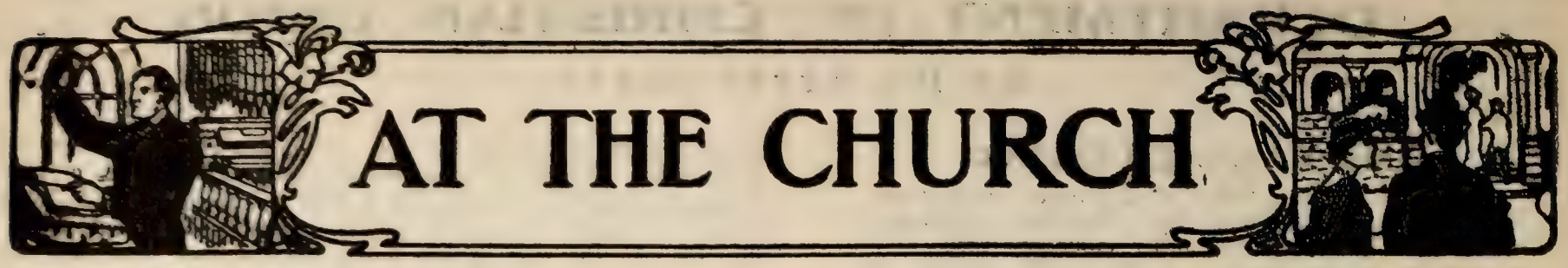
Jesus met this very difficulty when he gave his disciples that principle of discrimination by which to test false prophets: "By their fruits ye shall know them." He foresaw that his disciples would be likely to be imposed upon by "wolves in sheep's clothing," men who had "the form of godliness, but denied the power thereof." They would not be able to examine the heart, the inner nature of every man who presented himself for acceptance as a prophet. What could be more convincing proofs of what a man really was in his heart than the kind of life he lived. The words, deeds, and spirit of a man's life are the outer evidences of the nature of his spirit. These are the visible "fruits" which reveal the kind of life within. They are the only evidences Jesus ever looked for.

But how appropriate such evidences are—the fruits as proofs of the kind of tree or vine. They are natural evidences, and guide the judgment unerringly. "Do men gather grapes of thorns or figs of thistles?" Such a phenomenon as potatoes growing on walnut trees, or strawberries on pumpkin vines, is contrary to nature and all experience. "Every good tree bringeth forth good fruit"; that is, fruit corresponding to its nature, by which its species is known. Suppose some one should demand, in addition to nature's own evidence in the fruit, some legal evidence, that a tree was a peach tree instead of an apple tree. Let such "legal evidence" be that a famous fruit grower should pass judgment upon it, or that a ceremony of "peachification" had been pronounced upon it when it was planted. Then no one could be sure what kind of a tree it was from the fruits, though they were unmistakably peaches to any little child that passed it, until the fruit grower had been heard from or the ceremony performed.

If one who believed that a ceremony was necessary to make a tree a peach tree, should be asked concerning a tree he had never seen, whether it were a peach tree, he would not ask to see the fruits, but would ask if it had been peachified by the ceremony of peachification. If so it would then be in the kingdom of peach and enjoy the status of such a tree, if not the character and fruit.

Such is the miserable juggling with reality to which the ceremonial legalist has been reduced. He cannot use his own eyes and taste for himself, as Jesus commanded him to do, to determine the species of life by the kind of fruit; but he must inquire of the history of the tree, whether it was planted legally, and according to the exact form or process the books on the cultivation of trees lay down for such trees. The fruit hanging before his eyes is not enough for him, though it was for Jesus of Nazareth. A tree is what it is, and not the process by which it was planted.

(Concluded on page 16.)



Sunday School Lesson

BY HERBERT L. WILLETT.

THE DISCIPLES AND THE CHRIST.

The Day of Pentecost was the birthday of the Church of Christ. It was the time when the group of believers in Jesus became for the first time conscious of itself as a living organism, with the power of permanence. It was not the beginning of the kingdom of God, except as that term is limited to the visible church. The kingdom of God is as old as man's need and God's love. The Church of Christ is the embodiment of redemptive effort in a company of those who have obtained the mind of Christ. The Kingdom of God is the reign of divine love and service in the hearts of men; it is the realization of the prayer, Thy will be done; it is the complex of redeemed souls and redemptive forces in the universe. The church is the outward expression of the Kingdom and the leadership of Christ, and is the proof and manifestation of the grace of God revealed in him; it is the living body that carries the purposes of the Kingdom to their successful issue.

Gathering of the Pilgrims.

The Day of Pentecost was a propitious time for the inauguration of the new enterprise. It was only fifty days after the Passover when Jesus suffered. All the facts of his life and death were fresh in the minds of the people. There were few of those Jews, Hellenists and Proselytes who came up to Jerusalem to attend the feast who had not heard since their arrival of the strange events which had so mightily disturbed the city seven weeks before. At that time, as today, the Jews were scattered throughout the world. From their ancient home in Palestine they had been carried forth by exile, scattered by war and persecution, or lured by the trading privileges granted to new cities by the empire. They were in all the lands, yet, as today, a separate people; a race without a nationality, a people without a land. Yet to the country once made sacred by national memories it was their custom to return as frequently as time and means permitted. As the Mohammedan of today hopes to make at least one pilgrimage to Mecca, or the Catholic to Rome, so the Jews of that age coveted the opportunity of setting foot upon the holy soil, and celebrating one of the feasts at the temples. For those who lived near more frequent journeys were possible. To all, in the measure of their ability, such journeys were a duty and a prized enjoyment. At such times great caravans of pilgrims wended their way to the newly completed fane of Herod. Increasing in numbers as they neared the city, "they went from strength to strength, every one of them appearing at last before God in Zion."

The Lands of the Dispersion.

The regions represented in such a gathering of the faithful can be learned from the summary given in the text. Some were from the far east, Parthia, Media, Elam and the Mesopotamian valley, the lands between the Euphrates and the Caspian Sea. Others came from the northern stretches of Asia Minor, from Cappadocia north of the Taurus mountains; from Pontus, lying, as its name indicated, along the Black Sea; from the province of Asia which with Phrygia occupied the northwest district of the Trojan levant; and from Pamphylia, midway the northern Mediterranean coast. Then the scene changes to the south, and there are the pilgrims from Egypt, from the Cyranean coast just north of the Lybian desert, and from the southeast region of Arabia east of the Red Sea. From far to the west came some of these worshipers, as far as from Rome; from the islands of the sea, like Crete, and from farther corners of the home-land of Judea. Such was the company of native Jews, foreign-born Jews and Jewish sympathizers, Proselytes of the gate or Proselytes of righteousness, that was gathered in Jerusalem after its custom at one of the great feasts.

The Group of Disciples.

In comparison with this great host, numbering many thousands, and swelling the usual population of the city to enormous size, how small was the company who held the faith of the Teacher from Nazareth. Their numbers seem insignificant. There were the Twelve and the Seventy, of whom we read. There was the group gathered in Jerusalem after the departure of the Lord; this circle, including the apostles, the women and various other followers of Jesus were about a hundred and twenty in all (Acts 1:15). Yet to the ardent faith of the first believers this seemed "a multitude of names." Then one must not forget that interview of the risen Lord with "above five hundred brethren" of which Paul speaks (1 Cor. 15:6). Yet with all these combined, the total results of Jesus' strenuous years must have seemed small. Where were the multitudes to whom he had preached and many of whom he had healed? Where were the crowds of Palm Sunday, who had hailed his entrance to Jerusalem with rapturous delight? Almost might it be said of his friends that "They all forsook him and fled." Yet there were enough for the enterprise. Gideon had twice sifted his host to find the trustworthy three hundred. Jesus narrowed his chances from the many disciples to the Seventy and then the Twelve, and even here one proved faithless. The company was sufficient if the Spirit was with them.

The Time of Waiting.

It was for this that they waited, even as the Lord had told them. They were not yet ready to go out, for their message was not matured. The events of their life with Jesus, especially the last troubled weeks, needed to be studied in the light of Old Testament hopes and of the words of the Master himself. In this meditation upon the great truths now first of all made evident, in these days of brooding and nights of prayer, they awaited the fuller version of the Kingdom and the signal that the time for action had arrived. Once only had the quiet of these days been interrupted, and that was when they felt the necessity of choosing one to fill the place of Judas. With that exception they gave their minds to the solemn duty of preparation, and "continued steadfastly in prayer." Meeting daily in that "upper chamber," perhaps one of the rooms in the temple, or a chamber in the house of Mary of Jerusalem, they awaited the moment when they should be called to witness for Jesus and the resurrection.

The Coming of the Signal.

That moment came on the Day of Pentecost. The city was in festal array. The shops and bazaars were decorated with the emblems of the feast. Great throngs surged along the streets, ready to be attracted by any brilliant display or unusual event. The disciples had gathered, as was their custom, in the room whose windows or balcony opened on the street. It was still early in the morning. They had come early to their trysting place, or perhaps had tarried all night in the deep abandon of prayer. All hearts were expectant. Through all their minds there ran the echo of Jesus' promise that they should be his witnesses, and his added words, "not many days hence." The hour for which they had waited must be near. The "all nations" of the commission were at that very moment in the city where they stayed, moving past the windows of the very room in which they met. Higher and higher rose the tide of eagerness and enthusiasm. All things were ready. The hour of which the Master had spoken must be near. And suddenly, while they waited, the signal came.

The Disciples and the Spirit.

The narrative of the Day of Pentecost is charged with an intensity of emotion which is almost electric. Luke's record of the events in the early church is usually restrained and calm. But here one feels the rush of a divine passion. There is an overwhelming emotion not only in the events but in the account. Only a few touches are given to the vivid picture. Rapidly the writer hurries from the setting of the scene to the chief figure, Peter, and to the great utterance, the First Gospel Sermon. Yet in three verses the impressive facts are set forth—the sound like the rising of a breath, which swelled till it seemed like a rushing tempest—the appearance of showers of flame dividing and falling upon them all—the sense of completion, of ecstasy, of power which filled and inspired all the company. That group—only a hundred and twenty to be sure, but enough to be the first of a mighty host—felt that the hour of destiny had struck. In the sounds and sights of that moment, in the mighty rush of conviction like an engulfing wave, in the exaltation of faculties which gave them clearer vision and nobler courage, they recognized the coming of the Spirit, which the Savior had promised.

The Holy Spirit.

It was the Spirit of God, the quickening and urgent power by which prophets had been impelled and guided and steadied. It was the breath of God upon their souls, cleansing their hearts as by flames, and fanning into sustained warmth their passion of love for the Lord. It was the Spirit of Christ, the mind and soul of the Master, caught like a tongue of fire from off an altar. In that moment the purpose of Christ, the meaning of his earthly ministry, his days of labor and nights of prayer, his works of love and words

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International Sunday-school lesson for January 10, 1909. The Descent of the Holy Spirit, Acts 2:1-21. Golden Text, "I will pray the Father and he will give you another Comforter, that he may abide with you forever, even the Spirit of Truth." John 14:16, 17. Memory verses, 2-4.

of hope, became their own in a sense never before perceived. They saw that without them, the examples and witnesses of this redemptive life and death, there could come no message of grace to the world. Christ was dependent upon them to complete his sacrificial service. It was the Holy Spirit, the Spirit of Holiness, the comforting, impelling, inspiring, empowering Presence which henceforth was their possession and their reward. No "third person of the Trinity" this, of whom the theologies have talked learnedly but meaninglessly, but the life of God in the prepared soul, leading gradually into all the truth, recalling the words of Christ, interpreting them and marking out the pathway of holiness.

The Tongues.

In the rush of these events and emotions the company manifested its deep and holy fervor in such outbursts of happy utterance as quickly caught the ears of the passing multitude. The strange phenomenon of the "glossa" or "tongue" fell upon them, and in this single instance in all the New Testament cases of its manifestation, left the witness of the use of unfamiliar dialects. In the rapidity of the narrative no explanation of the incident is given. Did the various disciples speak each in a different language? Or were they all alike gifted for the moment with this marvelous endowment? Or did one speak, and the multitude all hear in their different languages? Or was the use of the Greek language the speech of the educated world by common and apparently unlearned men, the occasion for such wonder on the part of the people? Or was the wonder in that penetrating, convincing, exalted message of the apostles, that eloquence independent of mere vocabulary, that "speech beyond speech" which the flaming torches of Gospel truth have borne like a fire around the world.

Peter's Message.

Whatever value the apostolic language had in making its impression upon the hearers, it was the sermon of Peter, clear, incisive, bold, conclusive, which brought them to confession and obedience. Their wonder at the spectacle rapidly changed to alarm as the apostle charged them not only with sin against their own history in the rejection of the Messiah, but even of sedition against Roman law in the taking of an innocent life. Then the climax, with its proofs of that glorious Life, based on prophecy, miracle and the resurrection, brought the people in terror and conviction to ask what they must do, and conviction and confession ripened into obedience as the three thousands took their stand with the disciples.

Thus the Day of Pentecost takes its place along with the other great days in the history of the Kingdom of God, and from it evermore the church dates the moment of its birth.

THE PRAYER MEETING

By Silas Jones

A NEW YEAR RESOLUTION CONSECRATION.

Topic January 6: Ex. 35:25; Acts 27:21-26; Rom 12:1-3.

A Comprehensive Resolution.

Of the Macedonians Paul wrote, "First they gave their own selves to the Lord, and to us through the will of God." Those who follow this order will not have reason to complain so often of broken resolutions. The making of resolutions excites ridicule because men fix their attention upon details and not upon the great fundamentals of life. By first giving themselves to God, they will be able to judge concerning particular resolutions and they will have a motive strong enough to keep them steady when pleasures allure and pains would repel. Precepts get their value from the general plan of life into which they enter. Benjamin Franklin wrote maxims and proverbs that have been highly prized by the American people, and the reason is simple; he had a gift of putting in concise, compendious sentences the convictions of the common man. The errors of Franklin are the errors of the people whom he represents. The truth his writing contain is the truth which the people cherish. His general plan of life is theirs. If we must have a resolution for the new year, let it be one that will include all particular duties. Or we may think a little further into the meaning of our determination to give ourselves to God if we feel that we have in any measure been yielding to the divine leading.

A Consecration of Possessions.

The dictionary says that consecration is "the act or ceremony of setting apart from a common to a sacred use." The definition is a good one provided the right meaning is put into its terms. If "common" is the equivalent of "sinful" or "selfish," and if "sacred" means "righteous," "unselfish," we may allow the dictionary to speak for us. All ministries in the name of Christ are sacred. All wealth that is devoted to the service of man is consecrated. Lincoln said of the field of Gettysburg: "We cannot dedicate—we cannot consecrate—we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far beyond our power to add or detract." That is hallowed ground where men do their full measure of duty. The church of God is a holy institution because it serves men. Now the church has a special work to do in inspiring its members to make a proper use of their wealth. We have come to a new era in history. The age of deficit has passed and the age of surplus has come. But many men are governed by feelings acquired in the age when all the efforts of a man brought him but a meagre subsistence. They cling to their great possessions with the tenacity of men who must fight to retain food sufficient to maintain life. We are still offering pioneer gifts to the church for its missionary activities, notwithstanding the fact that we have long ago ceased to live the pioneer life. We have the comforts of new day. The enterprises of the church should have the support that befits the present.

Consecration of Self.

We are not slow to remind a man who undertakes to use the state or the church for private ends that he is misusing a public institution. Can we not go further and say to the man that he is not a private person? Officially most men are private persons but socially they are not. Every man either helps or hinders social progress. It is true that society cannot decide some things for him. He has rights which may not be ignored. But he has obligations also. Any imperfection in the motive of the individual shows itself in institutions. Good service is rendered by good men. The better the man the better the service. The best thing a man can give is himself. In truth, the only thing a man can give is himself. His money is a part of himself. If it is not, he is not giving when he puts it into the hand of another. Men who acquire their money by unrighteousness can hardly be called generous if they dispose of it freely. The notion that the gambler is generous is false. He has rendered no service for the money he bestows and therefore it is not a part of him. The first act of consecration is to choose some occupation by which we can reward society for what we demand from it. Then if society deals generously with us, we can use some of her gifts for the benefits of others. If we consecrate ourselves to the Kingdom of God, we shall choose for ourselves that occupation in which we can render the largest service. Let us not mistake the emotionalism of the prayer-meeting which issues no deed of helpfulness for the consecration God demands of us. Emotion is good if it leads to good conduct. Otherwise it is an abomination to the Lord.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

LESSON VII. THE GRADED SCHOOL.

I. WHAT IS IT? A Graded School is one in which the pupils are classified according to age and mental equipment, and teaching is adapted to the requirements of each stage of their development. It includes four things: Graded Classes, Graded Methods, Graded Lesson Material and Graded Teachers.

II. ITS NECESSITY. The desirability of grading is no longer in dispute. It has exactly the same justification as the grading of the day school. Here as there children of approximately the same age are grouped together because their needs, interests and mental equipments are of a like order, and because they need to be taught the same thing in the same way. Grading is simply the recognition on the part of the Sunday-school, of the fact, long known to the educational world, that the human mind changes from year to year both in its capacity for, and in its way of assimilating knowledge.

III. CLASSIFICATION. The ideal basis of classification is the general mental equipment of the scholar; but as this test cannot always be rigidly applied, the best working substitute is the day school standing modified when necessary by the consideration of age. The school should first be divided into several large departments, corresponding to the different periods of intellectual and spiritual development of the scholars. Authorities differ somewhat as to the precise limits of these periods, but the following is suggested as a good working classification:

(1) EARLY CHILDHOOD—from one to six years,
(2) CHILDHOOD—from six to twelve,
(3) EARLY ADOLESCENCE—from twelve to sixteen,
(4) LATER ADOLESCENSE—from sixteen to twenty-one,
(5) ADULT—from twenty-one up.

IV. DEPARTMENTS. On the basis of the above primary nature-divisions, the school may be divided into the following departments, presided over by its own officers and having its own methods of work:

(1) ELEMENTARY (corresponding to the period of early childhood.)

(a) Cradle-Roll—from one to three years,

(b) Kindergarten or Beginners—from three to six years,

(c) Primary—from six to nine.

(2) JUNIOR (corresponding to childhood.)

(3) INTERMEDIATE (corresponding to early adolescence.)

(4) SENIOR (corresponding to later childhood.)

(5) ADULT.

The formation of these departments is the first step to be taken towards grading a school.

V. OTHER DEPARTMENTS. In addition to these Departments of the Main School a fully organized school should have the following:

(1) ORGANIZED CLASSES for men and women, such as "Baraca," "Philathea," "Berea," etc., or those organized under the Adult Department of the International Sunday-school Association.

(2) HOME DEPARTMENT, for the benefit of those who cannot attend the regular sessions of the school. As to lesson material, the members of this department will be graded according to age.

(3) NORMAL DEPARTMENT, for the purpose of training the teachers of the school, and others who will become teachers, in the essentials of bible knowledge and modern religious pedagogy.

(4) SPECIALIZATION—classes for work on special subjects, exist in many schools, and suggest a line of work that has not as yet been sufficiently developed in Sunday-school work.

(5) Very large schools may also have a TRAVELING DEPARTMENT for the sake of those who are away from home.

VII. CLASS DIVISIONS. Where a School is large enough to permit, each of the Departments, from the Primary to the Senior, inclusive, should be subdivided according to the principles mentioned in paragraphs I and II of this lesson. In the Primary, Junior and Intermediate Grades, the classes should number from eight to twelve, but in the Senior and Adult Departments, larger classes are desirable. The sexes should be separated, in all the departments above the primary.

VIII. GRADED METHODS, ETC. The other requirements of a graded school will be dealt with more fully in later lessons. Here it is sufficient merely to indicate their meaning. GRADED METHODS, have to do with the actual teaching of the lesson, and signify the adaptation of the manner of teaching to the requirements of each age. Thus drills and motion songs are good for the Beginners and Primary Departments, but would be absurd in any other. The lecture method of the adult class, would be disastrous for the Juniors; and on the other hand, the story method of the Juniors would drive away the "grown-ups". GRADED LESSON MATERIAL means the suiting of the thing taught to the mind of the scholars. Thus, the 14th chapter of John, while eminently fitted for an adult class, contains no truth that the child mind can grasp. The boys and girls delight in the hero stories of the Old Testament, while their elders are more interested in Paul's doctrine of justification. The strong meat of the Christian dogma should not be fed to babes. The GRADING OF THE TEACHERS implies the assigning to each class of those teachers, who by experience or natural gifts are best able to use the proper methods for that grade. Care should especially be taken that properly equipped teachers are provided for the younger classes, where technical knowledge of teaching is of greater importance than anywhere else.

(To be Continued.)

The Books of Acts

Next to the Gospels, the Book of Acts is the most significant portion of the Bible. It is the narrative of what Jesus continued to do and teach after the close of his personal ministry among men. It is the Gospel of the Holy Spirit and the first chapter in the history of the Christian church.

The Book of Acts is one of the two documents of the New Testament written by the hands of a non-Jew. Criticism has rendered us practically certain that Luke is the author of this book and the Third Gospel. For a time, the interest of New Testament scholars was so strongly centered in the Gospels and the Epistles that the Book of Acts received comparatively little attention or was largely discredited as a historical source because of the many points in which it seemed to disagree with the writings of Paul. But attention has of late been fastened afresh upon this book, with the perception that it is of great importance as a source for our knowledge of the origins of Christianity. It is true that even so eminent an authority as Harnack, while assuming in the strongest manner the Lukan authorship, at the same time holds that the book itself is only of second value as a historical document because of its special pleading and ignorance of many phases of New Testament life and teaching. But in spite of this sad event, which is shared by other scholars, the book is being vindicated as our most notable authority for the period of which it treats. While we recognize the fact that Luke did not always have first-hand information concerning the things of which he wrote, and that this removal from the facts sometimes lessens the value of his evidence, yet a document of this character, produced so soon after the events is of very great importance, and we are fortunate in being able to compare it with the absolutely authentic utterances of Paul, both to confirm and correct its story.

Luke, the author of the book, was the companion of the apostle Paul during some portions of the latter part of his ministry, ending with his imprisonment and death in Rome. We have no knowledge of the first meeting of the two men. But it is possible that this occurred during Paul's second missionary journey, in the city of Troas, the ancient Troy, where Paul became aware through the vision of the man of Macedonia, of a world living still further west, waiting for the advent of the Gospel. From this time on, as the use of the first person plural indicates, Luke was Paul's fellow traveler for a portion of the time, and the record of these journeys forms the basis and most authentic portion of the Book of Acts. The book naturally divides itself into two sections, the first of which deals with the Jerusalem Church and the life and work of the apostle Peter. This section, which closes with Chapter XII., is followed by the Pauline part of the book; and the difference in treatment of the two sections, the signs of awareness and interest in connection with the work of Paul, are clear evidences of the fact that the author was far more deeply concerned with the activities of the apostle to the Gentiles than with the church in Jerusalem and the work of Peter.

Perhaps, then, the material of the book would fall into the following groups: (1) the "we" sections of the book, or the "travel document," as some scholars called it, of which there are four sections: XVI: 10-17; XX: 5-16; XXI:1-18; XXVII: 1-XXVIII, 16.

(2) The narrative of Paul's life and ministry in which these fragments of the "travel document" are imbedded. The material for this frame-work was doubtless supplied to Luke by the apostle Paul himself.

(3) The remainder of the book forms the introduction to the story of the life of Paul. This includes all of Chapters I to XII, except Chapter IX. which relates to Paul's conversion, and really belongs with the second section.

It is probable that Luke's knowledge of this introductory portion of the book was derived from written documents, from personal acquaintance with members of the Jerusalem Church during the period of his residence in that city, and with Paul at Caesarea, and from other Palestinian sources.

CHRISTIAN UNION.

(Continued from page 13.)

If it were conceivable, as it is not, that a peach tree depended upon something besides its fruits to prove what it was, then one could imagine that the month in which it was planted, or the name by which it was planted, or the kind of fence that surrounded the orchard, determined whether it was a peach or an apple tree. This would be legal evidence produced by some authority, or book, or ceremony, or relation, but not by the tree itself, as to what it was. But fruit belongs by nature to the tree itself and is nature's own sure evidence of the species she is producing.

Now there are natural evidences which grow as naturally out of the Christian heart, as the apples that grow on an apple tree, to show whether one is a Christian or not. What are some of these "natural evidences," the "fruits" that indicate the Christian tree? Jesus has left us in no doubt: "By this shall all men know that ye are my disciples if ye have love one for another." Paul said: "For as many as are led by the Spirit of God, these are the sons of God. What is the evidence that one is led of the Spirit? We know by the fruits of the Spirit in his Spirit and conduct, which are love, joy, peace, longsuffering, kindness, goodness, etc. These evidences have a natural and necessary relation to the Christian life. They are real, not formal evidences; natural, not legal proofs. John said: "We know that we have passed out of death into life, because we love the brethren."

Bro. Perkins is right: "Certainly the sinner is lost and most certainly there is some process by which he may be assured of his salvation." If you will change the expression from "legal evidence" to "legitimate evidence," I will make that statement my own. The legitimate evidence that one is saved is the evidence which a saved life naturally gives of its changed condition. What evidence more satisfying, or more certain, than the fact that one "loves his neighbor as himself." No matter what the legal evidence may be one way or the other, the man who does not love his neighbor as himself is not a Christian. The tree that does not bear apples is not an apple tree. Such a tree may have been legally pronounced to be an apple tree when it was planted; one may have legally purchased it for an apple tree; and it may have legally grown in an orchard of apple trees; but if it bears peaches, it is not an apple tree—all laws, statutes, ceremonies and decrees notwithstanding to the contrary. We can be mistaken legally, but not morally or naturally. Nothing is ever made so legally; law merely recognizes what is so by custom and nature.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

We have in our church here many beliefs on faith and prayer. Some have had their faith in prayer somewhat shaken by recent circumstances. What do you understand to be the relationship between a Christian's faith and prayer? To follow Christ's idea of prayer, what should we expect in earthly and physical results? I am after a working basis for prayer. Of course, we recognize the subjective value of prayer, but what about the objective?

Elyria, Ohio. J. P. S.

The subject of prayer lies very close to the heart of Christianity. The most casual reading of the Scriptures shows that prayer was born of the sense of man's need of God; that it developed with the history of spiritual religion to a more commanding place in the program of devotion, that it reached a most impressive position in the experience and teaching of the apostles, and that its need was felt to be supreme in the life of our Lord. It would be very easy to gather such an anthology of biblical passages on the subject as would show its commanding place in the soul's relation to God.

Yet, like all spiritual experiences, it has its mysteries which to many are actual perplexities. Our age is confronting them as no other ever has. If we tried to make a list of them, the following, while not complete, would include the most common. The list of questions below given is the more interesting as it is a part of a letter which comes at almost the same time as the one quoted above.

(1) Is prayer really heard? (2) If prayer is the effort to change the purpose of God, is it not both futile and immoral? (3) If it is not so intended, of what avail is it? (4) Has it any other significance than as a pious exercise? (5) How can we believe in prayer when our prayers are for the most part unanswered, while the men who prayed in the Bible times were always heard? (6) Is it worth while to pray for worldly good like health, success or domestic happiness? Are not these things either within our own power or beyond the reach of any aid? (7) What would be the value of prayer in a time of emergency or peril? (8) What would be the value of prayer for another e. g. for the conversion of a friend? (9) Is the answer to prayer dependent on faith in its efficacy?

It is easy to see that these questions cover a vast range of Christian interest and experience. No more vital theme could be given attention. It is to be feared that in the presence of doubts such as some of these questions suggest, or of failures such as others imply, the practice of prayer is left off, and both doubt and failure become habitual. To begin with, What is prayer? Certainly no mere form of words, though such may no doubt be used in prayer. It is not necessarily speech of any kind, though it will no doubt most frequently find expression in speech. Prayer is such communion with God, through conscious effort to apprehend and fulfill his will, as gives a sense of calm, happiness and power, and aids in the attainment of likeness to God, and hence of mastery over the dangers and difficulties of life. Prayer is by no means limited to this definition. It may be much more than this, and doubtless is in the experience of many Christians. But this at least it may become in the lives of all.

(1) Prayer is heard and answered. This is the testimony of the saints in all the ages. Such men as Paul, Augustine, Dante, Luther, and Tauler are the witnesses of this truth. And such men are as worthy of belief as experts in any other sphere of knowledge. More than this, the men and women who are in conscious daily communion with God are a great host whose testimony is not to be denied. But the chief witness to the validity of prayer is Jesus himself. No doubt can be cast on his constant use of it and the results that he obtained from its employment. If he had need of it, how much more have we. If he found in it strength and comfort, as truly may we.

(2) Prayer of the right sort is not the effort to change the will of God, but to co-operate with that will. God does not change his nature or his laws at the behest of any. To do so would be to throw the universe into chaos. Doubtless such prayers have been offered, without the knowledge of the true nature of prayer on the part of the petitioner. But like foolish children we are often most blest when our requests are not granted.

(3) It is the attempt so to avail oneself of the resources God puts at his disposal as makes possible the divine blessing. Prayer is petition, but it is also the effort which renders the granting of the petition possible. It is both the will and the endeavor to connect with the divine battery of power and blessing. God can do for us nothing which we do not wish to have done. Prayer is the manner in which we both register our desires and utilize the means for their accomplishment.

(4) Prayer undoubtedly has a value as a subjective experience. The influence of prayer on the praying soul would still be worth while if it merely reacted helpfully. But prayer is no mere pious gymnastic. It reaches the Father who hears and answers. God is the "Inspirer and Hearer of prayer."

(5) Many of our prayers are unanswered because they are only forms of speech, or are in no wise related to the divine program for us, or because we make no effort to render their answer possible. No moving of levers can start an electric car that has no trolley connection with the line of power. Moreover, the merest reading of the Bible would show that prayers, even of the best men, were not always answered. Paul prayed for the removal of his affliction. His prayer was not answered but grace was given him to bear it. Jesus prayed for the removal of the cup, but was compelled to drink it notwithstanding. Yet the larger blessing came in strength to endure.

(6) Yes, it is always worth while to ask the divine blessing on everything we think worthy of our earnest desire and effort. But in the act of praying the pledge is given that all proper effort is to be made to bring the answer. The prayer for daily bread means the attempt to secure it with the blessing of God. The prayer for health means the avoidance of unwholesome things, and in sickness the employment of approved remedies, with the request for divine guidance and blessing. Some of these things may be within our reach, and some may be beyond even the divine power to grant us, considering the lives we live or the circumstances in which we are placed. But those who abide in the life of prayer know the secret of strength, confidence and happiness which it imparts.

(7) It is impossible to say how the divine power aids the man of faith and prayer. Yet often it is perfectly certain that such is the case. We may not claim that the prayer of the most consecrated man in peril of shipwreck at sea changes the forces of nature and saves the ship, though such claims are often made. But it is not difficult to understand how the realization of God's presence through prayer at such a moment may bring calmness and confidence, and one such member in a ship's company might save the whole. Many foolish claims may have been made for prayer in emergencies, and many foolish tests applied to it. But the depts of its power have not yet been sounded, and one may well venture to give it a larger place in his life than most Christians attempt.

(8) A whole region of intensely interesting suggestion is opened by recent studies in the influence of one mind over another. These indicate that prayer may have new and vital uses. Certainly there will be little value in a prayer for the conversion of another if no effort is put forth by the one who prays. But if he regards himself as the agent of God in the conversion or the blessing of his friend, all things are possible. To use once more the figure of the electric current, there may be no vital connection between God and the man for whom the prayer is offered. But the man who makes the prayer is in vital touch with both, and through him they meet. All prayer for others avails where genuine interest and effort go into the petition.

(9) Yes, for no one is likely to throw himself whole-heartedly and potently into prayer and self-devotion to its fulfilment who does not believe it to be worth while. Faith is the saving quality, because in the confidence it gives you make the effort and achieve the result. But faith itself grows with experiment and experience. "Come and see," is still the word to the questioner. Men do not become mighty in prayer in a single day. Like all other habits, it grows with the use, and with it grows faith as the results are seen. It is well to have a philosophy of prayer, no doubt. But it is better to know the joy of fellowship with God, and the power that comes from His presence.

LOVE FAILETH NOT.

Knowledge, prophecies, gifts of all kinds, pass away, but the love of God and the love of man never fail. They continue into the unseen world beyond the grave; the remembrance of these things as we have known them here enables us to think of them there; the unselfish purpose, the generous sympathies, the deep affections, the transparent sincerity, the long self-control, the simple humanity of those to whom the commandment of God has been precious—these are the arches of that bridge on which our thoughts and hopes cross and recross the widest and most mysterious of all the chasms that divide us—the gulf which divides the dead and the living, the gulf which divides God and man.—Dean Stanley.

CHICAGO

O. F. JORDAN WRITES OF THE CHURCH WORK OF THE DISCIPLES OF CHRIST IN CHICAGO. HE SETS FORTH THE PROBLEMS OF THIS GREAT CITY AND GIVES A PICTURE OF THE EFFORTS OF OUR PEOPLE TO BUILD UP CHURCHES.

As we have gone about the city visiting the churches of the Disciples, we have been impressed with the character of the people, which is so diverse, and with the similarity of the problems of our church. Had Ian Maclaren visited our churches he might have added another chapter in his excellent book, "Church Folks," which deals with the folk of the Scottish churches.

The people that move to Chicago are for the most part the restless people of the larger towns who are ambitious to get ahead in the world and who come to the city for the sake of its larger opportunities. As there is but a remnant of native Chicagoans in our churches here, the churches are made up for the most part of this ambitious, restless and roving class we have just mentioned. They are an excellent folk in their way. They believe in progress, even in things religious. Conservatives in the rural districts complain that there is something in the Chicago air that leads a man from traditional moorings. That impression is a correct one. The "Chicago spirit" soon lays hold on all but the most intractible, and all unconsciously they are moulded by the social environment, which is a much larger thing than the liberal movement among ministers of the Disciples. Thus it comes to pass that in our churches there are few of the wealthy, but many of those who will some day become wealthy through their own genius and initiative. There are few great social leaders, but much raw material out of which these may be made.

Ian Maclaren's "Mutineer."

This class of folk make our church life in Chicago stormy at times. The elder and dictator of some country church who has enjoyed ten or twenty years of undisputed rule, does not readily acquiesce in a regime where he is but a deacon, and is not consulted by the preacher as to what hymns shall be sung. He must make a strike for a larger place, at times. If he be lacking in the spirit of true religion, and unfortunately our sister churches of the rural districts send us such elders at times, he will rend a church asunder rather than fail to make his point. The description of the Scottish "mutineer" by Ian Maclaren fits our own experience entirely. He says, "The mutineer is of another breed and is an able-bodied miscreant, who will strike a hard blow whenever he can get an opportunity, and at any person whom he can reach. His sole desire is to do mischief, and the more pain he gives, the better he is pleased. He will write insulting letters to the minister, charging him with every sin from heresy to lying. He will get up a public controversy about the affairs of the congregation in any newspaper which is foolish enough to insert his letters. He will attack the most reasonable proposals of the office-bearers, and impute to them the worst motives. He will move through the congregation as an incendiary, and set fire to every inflammable person. When he is in his glory, he will threaten proceedings in the church courts or the civil courts; and although he will never carry them out, being a coward as well as a bully, he will take the preliminary steps, which cause talk and alarm. It will also be part of his role to pose as a straightforward and honest man of unflinching rectitude and spiritual aims. What he does will always be under the constraint of conscience, and he will summon himself and his opponents with much rhetorical effect before the bar of eternal justice. He is so big and blatant, and good people are so charitable and easily cowed, that they often take the man at his own value and come to terms with him." Such mutineers have appeared in almost every church in Chicago at different times. They have wrought havoc with the progress of the gospel in the very name of the gospel and have prostituted every legitimate religious interest to selfish ambition.

Splendid Examples of Christlikeness.

In Chicago, however, there are some of the most splendid examples of self-sacrifice in the interest of religion that is to be found anywhere. Many housemaids and office girls give to exceed farmers, with homes paid for, in the rural districts. People who are shut up in dingy stores and offices with never a sight of God's great out-of-doors, give the only day when they might see the parks, to the teaching of Sunday-school classes and mission bands. They go to their weekly task on Monday morning tired instead of rested, that the work of the kingdom may go forward. Chicago Christians will hope against hope for the better day, worshipping meanwhile in a structure much like a woodhouse or in a dirty old grocery store. These saints have the religious imagination to glorify these inglorious places of worship and say "This is my Bethel, the very house of God."

The problems of the churches have a startling similarity. Everywhere there is the complaint of the continual shifting of the population. Most churches have twenty per cent of their membership move out of the district each May day. The newly-arrived preacher fondly imagines that he has done a great work in his few months and eats his heart out when he sees it disappear in a single day, and the church become smaller than when he arrived. Thus it happens that some preachers who have glowing newspaper reports for a time have short sojourns here. The Monroe Street Church lost enough of the men who were its leading financial supporters on a single May day a few years ago to threaten the very existence of the church. The Evanston church lost business men this past year to the extent of taking away one-third of the pledged support of the church. The roving Disciples have not yet settled in business or purchased real estate to an extent that will make them permanent.

Strenuous Financial Enterprise.

Again, every church in Chicago is under the lash to provide funds for its work. Little churches, without a single man who owns ten thousand dollars worth of property, are averaging twenty dollars per member, man, woman and child. Such an income in Bloomington, Springfield or Danville, Illinois, would make the coffers of the Lord to overflow with money and tax the ingenuity of official boards to spend it. But in Chicago little groups of thirty people try to run churches and finance them. Many Disciples who do not identify themselves with Chicago churches drop out because they do not wish to measure up with such strenuous giving and sacrifice.

The third universal problem of our churches is that of adequate building facilities. There is not a building in Chicago used by the Disciples that cost fifty thousand dollars. The great Englewood church is housed in a little stone building that would not be regarded as pretentious save in a vilage of a thousand people. The Jackson Boulevard Church, our largest church does not have a corner lot and crowded into a flat district is a building that looks beautiful to a people that have poured out their highest effort to secure it, but which would not be an object of pride to any visiting Disciple. The Metropolitan Church fathered by Charles Reign Scoville meets in a one story store building long since grown old and dilapidated. The Monroe Street Church is probably the finest in the city built by Disciples but it is burdened with a debt that may take years to pay. The Evanston Church is located three blocks from the cabbage patches on the west, one mile from the street car lines and nearly two miles from the great Northwestern University. It is surrounded by the foreign population of the city which grows while the American population decreases. It has a plaster cement building with large chunks of plaster off. A Sunday-school scholar when asked recently where he went to Sunday-school, replied, "To the little church that is falling down." The Douglas Park Church meets in a little brick building the size and shape of the wood house behind a country school-house. Near it, the church extension societies of the different denominations have erected magnificent edifices, not with money loaned, but with money donated for all time. The Hyde Park Church building is useful, but strange and wonderful to behold. When the orthodox hunted it up at a recent Congress, they exclaimed with much satisfaction, "Well, if heresy in Chicago is no larger than this, it is not very dangerous."

City Problems Unique.

The churches of Chicago have the continual strain of meeting the demands of a diverse population. A man recently moved to Hyde Park and has not yet identified himself with the church because he wants to be sure the church and pastor are not too conservative for him. All of our preachers are conservatives in their own communities, if they are radicals abroad. Dr. Ames contends earnestly for the faith once for all delivered to the saints. Dr. Willett does the best he can to hold a congregation in touch with the principles of our religious reformation which is anxious to hear some new thing. Mr. Morrison has accepted the peculiarities of his neighborhood in some things that he may save the larger things of the Christian faith.

The preachers of Chicago are a hearty group to meet. If it has taken time for them to learn to do team work, they are now doing it. No city in this country has a heartier, more brotherly fellowship among its ministers than does Chicago. This ministry has education and ability equal if not superior to that of the great communions who have contended for a century for an educated ministry. Men have come here from great churches to preach to a handful, in order that the most strategic point upon the continent should have adequate ministerial supply. These men have sacrificed in salary, and know they cannot make the glowing newspaper reports the brethren love to read. They leave here from time to time broken in health and spirit, bowed down with a sense of the sin of a great city, never again to regain the youthfulness and buoyancy with which they came. They do more work here in a week than they used to do in two, for they are intoxicated with the whirl of city life. Like a man drunk with wine, they do not know when to stop, until a complete break-down sends them away that a new man may pour his life into the enterprise. After they have sacrificed all these things, after they have borne the heat and burden of the day, their reward has often been to be written up as arrogant

(*Continued on page* 23)

WITH THE WORKERS

H. M. Gilmore goes from Marion to Council Grove, Kansas.

A. I. Martin and the church at Astoria will begin a series of meetings January 1.

W. A. Morrison, Windsor, Mo., has accepted a call to the church at Higginsville, Mo.

The Roanoke Mission, Kansas City, Mo., has secured James F. Quisenberry as pastor.

The church at Peru, Neb., has just closed a meeting which was led by Knowles and Ridenour.

B. V. Black has resigned the pastorate of the church at Mankato, Minn., and accepted a call to Duluth.

The Brooks Brothers are in a successful meeting with the church at Warren, Ohio. J. E. Lynn is the minister.

W. E. Reavis, Stanberry, Mo., reports an average attendance at the prayer-meeting service of from fifty to sixty.

Evangelists Hamilton and Thomas announce seventy additions in the first two weeks of their meeting at Chanute, Kans.

J. N. Chloe has closed a three years' successful work at Donovan, Ill., and is ready to acept a call to another church.

The church at Steubenville, Ohio, has called A. F. Stahl, of the Wabash Avenue Church, Akron, to become their pastor, and he has accepted.

W. A. Green has just closed a three years' pastorate at Kewanee, Ill., during which time three hundred members have been added to the church.

The church at Warrensburg, Mo., where G. B. Stewart ministers, has just closed a successful meeting in which they were assisted by Geo. L. Snively.

L. P. Schooling, of Pullman, Washington, has a Bible class of 115 members. It is composed of men from the various churches of the city. They are using the books of Prof. Kent of Yale as their guide in the study.

The church at Wellsville, W. Va., was the second church organized among the Disciples. It is the oldest existing church of the body. The present membership is 357, and the Sunday-school attendance 143. F. M. Biddle is the pastor.

President Bates and the friends of Hiram College are making a heroic struggle to complete the task of raising an endowment of $100,000 for the institution. They have gone beyond the $80,000 mark. Let all friends of the college come to her aid at once.

V. W. Blair, who came to Greenfield, Ind., immediately after his graduation from Yale University two years ago, has resigned. Mr. Blair's work has been characterized by earnestness and aggressiveness, and his resignation is a matter of regret to the church and the community. We do not know his future plans.

The following toasts, given at a recent banquet of the Men's Club of the church at Memphis, Mo., may be helpful by way of suggestion: "The Church and its Minister." "The Boy Problem;" "What Would the Prayer-meeting be Without the Women?" "The Sunny Side of a Preacher's Life; "The Church's Obligation to the Community;" "The Churches' Brother-in-law;" and "The Sunday-school." N. J. Nicolson is the pastor.

TELEGRAMS.

Washington, Penn., Dec. 27, 1908: Evangelist Geo. L. Snively and Althiede in great meeting. Great crowds through the holidays. Twenty-three added today, 102 to date. Church happy. Continue.

Ellsworth A. Cole,
Minister.

Beaver City, Neb., Dec. 28, 1908: James Small is here with us. Great crowds. Church voted for publication of his sermons on plea and prayer of John 17. Ernest Boyd of Chicago, leading song service.

F. D. Hobson.

Chapin, Ill., December 26, 1908.—The people here are rejoicing over the greatest meeting Chapin has ever had. We closed the 20th, having run six weeks. Number of accessions 107. Of this number 66 were men and 41 women and children, about five or six of the latter. There were twenty men and their wives. Men came and listened and made the good confession who had not attended church for twenty years. Of the total reached, 83 were baptisms, 49 men, 34 women. Eight came as the result of the Sunday meeting at Jacksonville, Ill. T. L. Read, who did the preaching and who is the new pastor, has won the hearts of the people, who crowded the house to listen to the splendid sermons each night. He is an earnest, fearless speaker, and has marked ability for reaching the men, and should be in the evangelistic field. The chorus of almost 70 voices did as nice work as any I have ever had.

J. Wade Seniff,
Pittsfield, Ill. Song Evangelist.

—"I am not greatly disturbed over the present situation. God lives and rules. This is his cause. I have done what I believed to be right. I have prayed over the matter. I have taken counsel with some of the wisest men among us. I am not losing sleep about that, but I am losing sleep about the work."—A McLean.

The First Church of Springfield, Ill., organized a Men's Brotherhood recently with about fifty charter members.

J. R. Golden has accepted the call to the West Side Church of Springfield, Ill., succeeding F. M. Rogers.

The excellent choir of the Centerville, Iowa, Church, sang the Cantata "Promise and Fulfillment," on the Sunday night before Christmas.

The church at Hill City, Kansas, Chas. S. Early, pastor, dedicated a six thousand dollar house of worship, December 27. L. L. Carpenter led in the raising of nearly $6000. The pastor will hold a meeting in January.

Our readers will note the advertisement of the Hackleman Music Company on another page. When in need of song-books of any kind or church hymnals, please write them and mention the Christian Century.

By an oversight in our office we have allowed the great demand for our recent issues of the Christian Century to exhaust the edition of October 31. If any of our good friends can furnish us with copies we will be glad to reciprocate the favor.

PRESIDENT McLEAN'S NEW BOOK FREE.

To any new subscriber to the Christian Century we will send a copy of A. McLean's "Alexander Campbell as a Preacher," free upon receipt of $1.50. To ministers upon receipt of $1.20.

Ray O. Miller has resigned at the Jefferson Street Church, Fort Wayne, Ind.

V. W. Blair has resigned at Greenfield, Ind. He will close his work about March 1.

E. F. Daugherty, Wabash, Ind., has been the leader in the county local option fight and his efforts have been successful.

M. B. Ainsworth of Danville, Ill., has accepted a call to Franklin, Ind., and will begin his work in about two months.

W. D. Willoughby who is doing post-graduate work in Butler College, will preach at Fortville and Pittsboro, Ind., this coming year.

Charles Arthur Coakwell, pastor at Leon, Iowa, will hold a meeting in his home church in January. He will be assisted by Will G. Laye of Lock Haven, Pa.

The leaflet for the Christmas services of the Portland Avenue Church, Minneapolis, is one of the most appropriate and tasteful we have seen. Perry J. Rice is the pastor.

The Central Indiana Christian Ministerial Institute will convene with the Downey Avenue Congregation, Indianapolis, March 8 and 9, 1909. The program is almost complete.

C. H. Devoe closed a meeting at Jasonville, Ind., Sunday night, Dec. 20, with 113 added in three weeks and four days. He begins a meeting in Peru, Ind., early in January with home forces.

J. O. Ross has just closed a good meeting at Williamsport, Ind., which results in reviving, reopening and reorganizing the work there and enabling it with Attica to secure the services of a capable minister at good salary.

J. T. Alsup has returned to Illinois and taken the work at Metropolis City. Mr. Alsup has been in Missouri for several years. He held successful pastorates in Pekin and Washington, Ill., before going to Missouri. He is a graduate of Eureka College and is interested in the movement for her enlargement. He has been spending a few days in Eureka visiting old acquaintances.

C. G. Kindred, pastor of the Englewood Christian Church, Chicago, Ill., spent two or three weeks in Eureka. He is recovering from a serious illness and he was in Eureka to rest. He was educated in Eureka and thinks there is no spot quite so dear as Eureka College. He has been a warm friend of the college since going forth from her halls and is more interested than ever.

After spending six weeks in the selection of a minister to fill the pulpit of the First Christian Church, Omaha, Neb., made vacant by the resignation of S. D. Dutcher, who goes to Terre Haute, Ind.; the pulpit committee has finally decided to issue a call to J. M. Kersey of Parsons, Kan. Mr. Kersey has been pastor of one of the biggest churches in Kansas for five years. He is an ex-president of Bethany College. His Bible class, which numbers 822, with a regular Monday evening attendance of 725, is the largest in the world.

Little 5-year-old Mabel during a visit to the country decided to help her grandfather milk the cows.

"Grandpa," she said after several fruitless efforts, "I wish you would come here and show me how you turn the milk on."

WITH THE WORKERS

O. P. Spiegel and Princess Long are holding a meeting in the Broadway Church, Los Angeles, Cal. B. F. Coulter is the pastor.

J. V. Coombs is announced to hold a meeting for the church at Princeton, Ind. The meeting is to begin about the first of February.

G. J. Chapman has resigned at Cherokee, Okla., to accept the work in St. Thomas, Ontario, Can., where he begins the first Sunday in the new year.

Prof. E. E. Boyer of Eureka College has supplied the pulpit of the Central Christian Church, Peoria, for the past three months. The church speaks in the highest terms of Mr. Boyer's work.

J. J. Bare of Findley, Ill., has been called to the pastorate of the Bicknell church. Mr. Bare did a good work for the church at Findley. We shall look for fine results at Bicknell under his pastorate.

Walter B. Zimmerman of Des Moines, Ia., recently took the pastorate at Effingham, Ill. The work is moving nicely, the Bible-school having grown from about seventy to almost 300 in six weeks. Thirty-four have been added to the church in this brief period and the church is looking forward to a great harvest during the new year. The plain old gospel is preached with fervor and many that have never been in the church before are being constrained to hear.

I have closed my work here and will be open for work after Jan. 1, 1909. Can hold a few meetings if desired. Will take settled pastorate with some church paying $1,200. Terms for meetings to suit.

Thomas J. Thompson.
608 Prince street, Pekin, Ill.

Would like to correspond with a cultured, competent and energetic singing evangelist, concerning work for 1909.

Evangelist W. O. Stephens.
Austin, Tex.

Dean W. J. Lhamon, after seven years service at the head of the Bible College, Columbia, Mo., has resigned. He will conduct evangelistic meetings, beginning about next September. No doubt his long residence among students will have prepared him for a type of evangelism that is much needed in certain communities. The following resolutions were passed by the executive committee:

Whereas, Dean W. J. Lhamon of the Bible College of Missouri, feeling called to another field of work, has placed his resignation in the hands of the Secretary of the Board of Trustees to take effect at the pleasure of the Board not later than June, 1909,

Therefore, Resolved that the Executive Committee of the Board hereby expresses the earnest hope that his plans for the future may permit him to continue with the college till the close of the present collegiate year, and—

Resolved, that the Executive Committee further desires to express its appreciation of the earnest, faithful and efficient services he has rendered the Bible College during the seven years he has served it as dean, and to assure him that he will carry with him into his new field of labor the sincere respect and good wishes of every member of the Board.

Signed,
D. A. Robnett Vice Pres.
J. T. Mitchell, Treas.
J. W. Putnam, Sec'y.
B. F. Lowry.

Melnotte Miller, the district evangelist of the Twelfth Indiana Missionary District, is in a good meeting at Linton. The church at Linton has had a hard time in coming to the front. Linton is a great coal mining town. Mr. Miller is doing good work in the district.

C. P. Pledger of the W. A. Sunday evangelistic party and his corps of workers will hold three union revivals in the Fifth district during the summer of 1909. First Petersburg, second Barry and third Havana. He will leave Mr. Sunday after the February meeting in Springfield.

H. L. Veach of Pittsfield, evangelist of the Fifth Illinois District is doing some splendid work. After spending nearly two months visiting the churches he held a meeting at Pleasant Hill (Pike county), which resulted in nineteen additions. At present he is with the church at Raymond and the outlook is encouraging.

H. H. Peters, the wide-awake field secretary of the Eureka College spent last Sunday, Dec. 22., at Chandlerville, Ill. In the morning he delivered a splendid address on the Educational Problem. At night he preached on "Light and its Lessons." Mr. Peters is undertaking great things for the college and is going at it in a strictly business way. Success must follow. I. A. Engle is minister at Chandlerville.

O. C. Bolman, pastor at Havana, Ill., writes as follows:

"The church here is prospering along all lines. The membership of the Bible-school is double the membership of the church. Attendance averaged over 200 for nearly two months. 228 last Sunday. Three confessions from the Bible-school at morning service. Thirty-three added in past nine months. Our revival meeting begins Jan. 10. J. Wade Seniff of Pittsfield, will assist me. He is a good chorus director and soloist. The annual meeting of the church will be held on New Years Day. Our state field secretary, J. Fred Jones, will preach for us afternoon and evening. We will have supper at the church.

Our union meeting at Palmyra, Ill., closed with 233 accessions, nearly all conversions. The converts will be distributed among the four churches of the town, a large number going to the Christian Church. The evangelist gave the invitation just as our own evangelists do and took their confessions in the same manner. He preached faith, repentance, confession, but left out baptism. He said he would leave that for the local preachers to discuss. My experience in this union meeting has impressed me more than ever that the Church of Christ is right in its doctrinal teaching and that it is the one body of Christians who will bring about Christian union if we ever have it. I had a fine chorus of 100 voices and an orchestra of ten players. I sing in a meeting at Atlantic, Iowa, beginning Jan. 3. V. M. Elston, the minister, will do the preaching.

Charles E. McVay,
Song Evangelist.

Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.

W. B. Morris preached for J. E. Slimp at Bruceville, Ind., on Sunday evening, Dec. 27.

J. E. Slimp who has served the Bruceville church as pastor for three years has resigned. He gives up also his work for the Mariah Creek church at the same time. Mr. Slimp has done a good work for these churches. He has been especially active in creating a missionary spirit.

Frank Powers, who is a senior in Butler College and who preaches for one of the Indianapolis churches, was called to Wheatland, Ind., last week because of the death of his mother. His father lost his life in a railroad accident six weeks ago. The Century extends sympathy.

The following appeared in one of the Vincennes daily papers last week:

"Rev. William Oeschger has issued the following unique invitation to his congregation for the Sunday morning service at the First Christian church:

"The service of the First Christian Church Sunday morning is to be a "Love Affair." The songs are to be "love songs," the scripture lesson is to be "a love chapter," "a love feast" will be celebrated and "a love sermon" preached. The people will be asked to "love each other" and the Holy Spirit petitioned to shed the love of God abroad in the hearts of the people present.'

You are most lovingly invited to share in this "love affair."'

Our fund to send the Century to all the ministers of the Brotherhood for six weeks has grown by the following additions:

Albert Schwartz, Clinton, Ill.	$ 1.00
T. J. Clark, Albion, Ill.	1.00
A. W. Fortune, Cincinnati	5.00
Mrs. Carrie F. Luck, Cleburne, Tex.	.50
A. Friend, Des Moines	20.00

Although the amount is only about half enough to send a fourth time, we will gladly give "another round" next week, skipping this week to let our amanuenses catch up This wide scattering of the seed is bringing forth fruit in letters of commendation and in not a few new subscriptions. It is our wish to complete the six issues if our friends make it possible.

THE FARMER FEEDS THEM ALL.

The politician talks and talks,
The actor plays his part,
The soldier glitters on parade,
The goldsmith plies his art,
The scientist pursues his germs
O'er this terrestial ball,
The sailor navigates his ship,
But the farmer feeds them all.

The preacher pounds the pulpit desk
The broker reads the tape,
The tailor cuts and sews his cloth
To fit the human shape,
The dame of fashion dressed in silk
Goes forth to dine or call,
Or drive, or dance, or promenade,
But the farmer feeds them all.

The workman wields his shining tools,
The merchant shows his wares,
The aernaut above the clouds
A dizzy journey dares,
But art and science soon would fade,
And commerce dead would fall,
If the farmer ceased to reap and sow,
For the farmer feeds them all.

—Leslie's Weekly.

RECENT DEATHS.

Alonzo B. Chamberlain.

Another of our older ministers has passed to the realm of fadeless light. After giving all his life to his Lord he has gone to be with Him. Alonzo B. Chamberlain was born in Livingston county, N. Y., May 28, 1831. He was baptized at Howard's creek, Ky., in 1858, and began preaching very soon thereafter. His first pastorate was begun in January of 1864 at Pittstown, N. Y. His last, closing four weeks ago, was at Troopsville, N. Y. Between these he was pastor at Auburn, N. Y., five years, Cato, five years, corresponding secretary of New York, four years, pastor at Third Church, Philadelphia, eight years, Central Church, Worcester, Mass. five years; he also ministered at Erie, Pa., and other places, always to the edification of the pepole.

He passed from this life at the home of his son, O. P. Chamberlain, and his daughter, Mrs. A. R. Wazenknight, La Grange, Ill., Dec. 19, 1908. He was seriously ill only two weeks. The cause of his death was cardiac asthma. He leaves, besides the two children above mentioned, a son Albert M., of Logmont, Ky., and E. Lulu, Mrs. E. W. Goodwell, Worcester, Mass. His widow survives him. Since Jan. 1, 1863, the day of the emancipation proclamation, she has been his helpful and true companion. Her maiden name was Laura Munson. She was of Monroe county, N. Y. The writer offered prayer at the La Grange house just before the body was taken from the home. The burial and funeral will be at Troopsville, N. Y.

Thus has passed a faithful servant of God. He died with some great texts of scripture on his lips; as "Though I walk through the valley of the shadow of death I will fear no evil," and "Peace on earth, good will to men," "Blessed are the dead who die in the Lord." George A. Campbell.

Dean Frederick Howard.

Drake University of Des Moines, Iowa, is in mourning over the death of the dean of its music school, Frederick Howard. For eight years he has been at the head of this conservatory, building it to be the largest in the state of Iowa.

During the first year of his work, three teachers were sufficient to take care of all the students that applied for lessons. When he died, sixteen teachers were engaged in addition to those who were on leave of absence in Europe. These facts speak most eloquently of his great executive ability.

President Hill M. Bell of the university, writes as follows of Mr. Howard's work:

Dean Howard was one of the most important factors in the life of Drake University. He was not only a splendid musician and a most gifted instructor in music, but he was, as already suggested, a splendid executive. It is due chiefly to this latter quality that he was able to build up the splendid school that stands a monument to his genius. In 1904, as a small recognition of his splendid success in building up the School of Music, the Board of Trustees, upon recommendation of the President, named the building, which had been erected for the School by General Drake as a personal expression of his confidence in the Dean, "Howard Hall."

Dean Howard's influence over the students and faculty of the Music School was most remarkable. There was little friction among the large number of artists that composed his faculty, as each had confidence in his judgment and fairness. Among the students, he was idealized. He was an especial lover of boys. Many young men have been helped over some difficult places by Dean Howard. But his influence was not confined to the school nor to the boys he loved. He was known and respected by the community and city. His reputation as a musician was state wide,—it might be also said, nation wide, for he had an intimate acquaintance with all of the foremost musicians of this country, as well as with many in foreign lands. He is universally mourned, as much, perhaps, on account of his engaging personality, his spirit of self sacrifice, his devotion to duty as on account of his superior musical qualities. Dean Howard was generous to a fault. His income was large, but he kept little of it for himself. He gave with a free hand to every good cause. He used much of his income in promoting the school of which he was the head. He helped the needy generously and lovingly.

Leach.

Mrs. Elizabeth A. Leach was born in Dover, Ohio, Sept. 22, 1839; died Dec. 8, 1908, at Ortonville, Minn. In 1873 she was married to Dwight Leach. Two children survive her, Mrs. A. B. McKinley of Louisville, Ky., and Claude Percy Leach, of Clinton, Minn. Her funeral was held in the Christian Church at Aberdeen, S. D., in the presence of sympathyzing friends, Sister Leach having been a charter member of this congregation.

Sister Leach was known in her life as an active church worker and as such will be missed by those who knew her and appreciated her for her true worth to the church and community wherever she lived. She has gone, but has left her life to be reproduced by her children. Rest in peace.

J. Windbigler.

STARTING RIGHT.

The year 1909 must eclipse all the ninety-nine that have gone before it in our efforts to restore the Christianity of Christ. We must commemorate the work of faith and labor of love and patience of hope of the fathers by emulating their sublime example. The most tangible and universal index of our success will be found in the money which we consecrate to God's service. Every live Christian expects to have a share in this. At the beginning of the year the most pertinent inquiry is, how shall I give this year and how much shall I give? Vast as is the work that is to be done by the money more tremendous still will be the influence of the giving upon the lives of the givers. How shall we give most and be most blessed in the giving?

First, Shall we give the least that is respectable in response to the persistent begging? Second, Shall we give only as we are hypnotized by the eloquence of the special pleader? Third, Shall we give just what we have been accustomed to giving? Fourth, Shall we give only what we feel we can spare occasionally out of what is left after other demands have been met? Fifth, Shall we give only in disguise at suppers and socials? Sixth, Shall we give regularly and faithfully a definite proportion of that with which God blesses us?

What a joy it is to have a perennial question settled! "No question is settled until it is settled right." Fifteen minutes of earnest consideration of the above questions is bound to bring any Christian to the conclusion that the last is the only right solution of the problem.

The first of January is the time to begin. The Centennial year makes imperative the demand that we shall get right with God. How vainly shall we plead with sinners to repent when we ourselves are robbing God? With what futile affrontery shall we plead with denominationalists for complete obedience when we ourselves are Ananiases and Saphiras withholding part of the price! May the lash of conscience sting and scourge you until you find the peace of loyal loving partnership with God!

W. R. Warren,
Centennial Secretary.

INTERNATIONAL GRADED LESSONS FOR THE SUNDAY-SCHOOL.

The Twelfth Convention of the International Sunday-school Association at Louisville, Ky., on June 20, 1908, authorized the International Sunday-school Lesson Committee "to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday-school which desires it, whether in whole or in part." In accordance with this authorization, a subcommittee on graded lessons was appointed. This subcommittee has been at work ever since the Louisville Convention, and it hopes to be able to issue to the publishers immediately after the holidays, the first year's lessons of the beginners, the primary, and the junior courses. These lessons will be issued for the use of the lesson writers and editors, who prepare the lesson helps and quarterlies. It is hoped that the work may be ready for the use of Sunday-schools by October 1, 1909.

Ira M. Price, Secretary International Sunday-school Lesson Committee.

December 5, 1908.

In that wider world of being, of which this little world of ours forms so infinitesimal a part, we may be sure that all our spirits and their missions here will continue in some way to be represented, and that ancient human loves will never lose their own.—William James.



WEDDING INVITATIONS ANNOUNCEMENTS CALLING CARDS FINE STATIONERY
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FROM THE HUB OF THE EMPIRE STATE.

When the "Hub" comes to consider the condition of the churches eastward the lack of spokes is then painfully apparent. Except in and about Troy we have no work until the metropolis of the nation is reached. Large, thriving cities, growing every year, like Albany, Utica, Schenectady or Binghampton have no church of Disciples. Yet in each place there is a nucleus about which an organization might be built up.

The story of Troy is like that of Syracuse. When in 1863 Dr. W. A. Belding finished establishing the work in this city and housing the newly gathered church in a comfortable building, he moved to Troy to repeat his work. As a result one of the very best churches in all the east bears eloquent testimony to his consecration. Today it numbers nearly five hundred members, is a living link in Foreign Missions, besides leading in many other good deeds. It has had a noble line of ministers, but none who have stood nearer the people than Cecil J. Armstrong, the present pastor.

F. J. M. Appleman is the new pastor of the Upper Troy Church. He came from Maine and has gotten things well in hand and is doing a splendid work,

Two country churches just outside of Troy, Eagle Mills and Poestenkill, have Bros. Neslagge and L. B. Withee as their respective pastors. Reports from each field are that both of these men are doing fine work for their churches.

At Gloversville, a thriving manufactory city near Troy, H. H. Cushing is leading the church to greater things. This field is a mission of the Empire State and is supported by the combined offerings of our Bible schools of the State.

The men in and around Troy have formed a Ministers' Union, which meets on the second Tuesday of each month. The meetings are delightful in fellowship and stimulating to all.

One would need to travel 160 miles through populous cities before another large group of Disciples are reached, and when found they are as tiny grains of sand in a great dune, for amid the millions of greater New York we are a very weak people. Yet for three quarters of a century, against great odds, our people have stood bravely by the work. On Manhattan island we have two churches, the one on West 56th, weakened by scandal and scism, the other on 119th St., overwhelmed by a strong Jewish environment. It would be a fitting thing for our Centennial year if our united people would see to it that a handsome building on an excellent site somewhere on the line of the subway were built. The proceeds from the sale of the other two pieces of property might purchase the lot, but the offerings of our best churches would be needed to provide a suitable edifice. If for no reason than for the thousands of Disciples who annually Sunday in New York, this thing should be done. We need a Fifth Avenue church where all may find it, and that easily.

If anybody thinks that the younger preachers of our Brotherhood are fearing the tirade against higher education now being waged by certain brethren on "La Belle Revere," let him look into one of the several eastern universities or theological seminaries. Union in New York is always attractive to our men. The spirit there is fine and the men of the Faculty are of the first order. This year several of our men are taking work there, among whom are Irving S. Chenowith, late of St. Louis, Nero C. Sims of Carthage, Mo., Walter S. Rounds of Brooklyn, J. R. Jolly, associate of Dr. Herbert Martin in Sterling Place, Brooklyn, L. N. D. Wells of East Orange. W. C. Bower of North Tonawanda, is spending the half-year in Columbia doing special work.

Bro. S. T. Willis of 169th Street Church is recovering from his recent illness and is able once more to attend to his pulpit duties. Bro. Harpe, the new pastor of Lenox Avenue Church, is pleasing his members very much by his fine work. Bro. J. L. Darsie continues to supply the West 56th Street Church.

In Brooklyn Bros. Martin, Keevil and Rounds are able to report progress in their respective fields.

All eyes have been turned on East Orange lately. The history of this young church reads like a chapter from the book of Acts. After house to house meetings, a vacant store-room was possible, then a small chapel, now a commodious church. Bro. Bower attended the dedication services and writes, "We have had a wonderful day. The like of it was never seen in the East. Great audiences taxing the splendid building, more than $19,000 was raised, and to crown all, when the invitation was given, twenty-seven responded, nineteen by confession." We New Yorkers count East Orange as ours because so much of the population of Jerseyites are mere sleepers there. We rejoice in that Bro. Wells has so thoroughly awakened them to the importance of their field.

The past month has witnessed a great change in my work here. We have had Miss Lemert with us and she has done great things for our Bible School. Instead of 110 to 130 present, we have now 300, enrolling 102 new pupils in less than three weeks. Last Sunday there were 302 present and the offering was $146.06. She not only builds up a school in numbers, but her Teachers' Institutes are among the many good things she brings. New methods, an appreciation of the work on the part of teachers, and a call to older church members to enroll, these are some of the movements she starts in motion. As a result of the campaign, this church has voted to call a Pastoral Helper and already Miss Annie Neldrum has entered upon her duties. Look out for better things yet from Syracuse.

Syracuse, N. Y. Joseph A. Serena.

DEDICATION AT ROCKFORD.

I spent Sunday, Dec. 20, at Rockford, Ill., assisting W. D. Ward, the pastor of the church, in the opening and dedicatory exercises of their new place of meeting.

The church has been meeting for several years in an incommodious building, located in a very undesirable neighborhood. Yet with all of the disadvantages of their equipment, the Rockford church has increased in numbers and in influence in the city under the capable leadership of Mr. Ward.

Just as they were about to make a change of location, the First Baptist Church approached them with a proposal to consider the union of the two churches; these negotiations began early last spring and continued until June, when the action of the Baptist Church (though voting in favor of union by a majority of one) practically defeated the movement. The Disciples then turned to the task of providing for themselves a better equipment. By a fortunate sale of the old property and the purchase of a new location, they have placed themselves in a stragetic position to carry on their work. They now have a corner lot, in one of the best residence districts in Rockford, and a meeting house, reconstructed out of a large residence, with main auditorium on the first floor, seating 300, and class rooms above for tne accommodation of the Sunday-school, prayer-meeting and social gatherings of the church.

I found a live, busy and enthusiastic church, united in their work, and responsive to the leadership of their pastor. Sunday, Dec. 20, was a high day with them. The first service of the day was a prayer meeting at 8:00 a. m.; then a preaching service at 10:10; Sunday-school at 12:00; dedicatory service at 1:00 p. m., closing with a Christmas musical service at 5:00 p. m. Many of the members brought their dinner and remained all day. The auditorium was filled to its fullest capacity at every service.

At the afternoon service at 3:00 o'clock, short addresses were delivered by five or six of the pastors of neighboring churches, who came in to show their sympathy and goodwill. The relations of the church with the other churches are most cordial, due in very large measure to the unfailing friendliness and catholic spirit of its scholarly pastor. Mr. Ward not only preaches Christian union but practices it with admirable consistency, as the presence and words of his brother pastors testified. Such a pastor backed by such a church is bound to make its presence felt in Rockford, in an increasing degree.

The church now feels that it can go on unhampered by the disadvantages of a forbidding location. It has made the exchange of properties without loading itself with debt. They received about $8,000 for the old property, and paid about $13,000 for the new property, and fitted it up for use at a cost of about $1,500. But they have sold off part of the new property and have another part to sell, which will reduce the actual cost to about $7,500, and with the outlay for repairs, leaves them a lot, 100x100 feet, and building, worth $10,000, with an indebtedness of about $2,000.

Errett Gates.

A DEDICATION IN BUFFALO.

The dedicatory exercises of the beautiful and commodious new basement of the Forest Avenue Church were held on Sunday afternoon, Dec. 20. Many were in attendance from Richmond Avenue and Jefferson Street Churches of this city, and some from the Tonawandas and Niagara Falls. R. H. Miller, W. C. Hull and E. F. Randall made brief and very felicitous addresses, after which B. S. Ferrall was "let loose" on the audience, greatly to the delight of all, but especially to the delight of the Forest Avenue Church in so quickly securing good pledges more than the amount called for to put at ease as to payment of all outstanding bills.

The Jefferson Street Church may well be tremulous lest this newly discovered talent in their versatile pastor may cause him too often to be drawn away at church dedications, when Carpenter, Monroe or the wizard Sweeney may not be had. A fine young man made the good confession on Sunday night.

B. H. Hayden.

Buffalo, N. Y., Dec. 22.

THE KANSAS REVIVAL.

Kansas is having more revivals this year than any other state in the Union, and more than she ever had before in any year of her history. A deep revival spirit has spread through all the churches, and is reaching every town and city within the borders of the state, and thousands have been converted as a result.

The reason for this is easy to see—the Kansas Forward Movement for Evangelistic Work, with Dr. Biederwolf at its head, has by persistent effort and exhortation brought to the consciences of the Christian people of the state the conviction that they are responsible for the spiritual welfare of their communities, and by unflagging encouragement and aid, has brought about united evangelistic efforts in a large proportion of the towns. Besides Dr. Biederwolf and his personal assistants, there are two field secretaries constantly at work in the field. The fact that over ten thousand letters have been sent out within the last year by the officials of the movements shows something of the efforts that have been put forth to make this movement a success.

And it has succeeded, almost beyond the expectations of its organizers. Although this is only the fourth month of the ten months' campaign, already over one hundred towns and cities have held revivals, and hundreds more are making active preparations. Nearly all the meetings are union, and are usually carried on in specially constructed tabernacles or in huge tents. Some of the best evangelists in the country will spend nearly the entire season in Kansas. Evangelist Biederwolf and his party have their state engagements made up to June. They have just closed a meeting at Independence, where a great tabernacle seating three thousand was crowded nearly every night, and over eight hundred people accepted Christ. Some of the other leading places where revivals have been held or are being arranged are Topeka, Newton, Wichita, Pittsburg, Manhattan and Kansas City. Indications are that nearly every town in the state will have had a revival before June 30, 1909, when the campaign will close.

Ray Y. Cliff.

JASPER AND DADE.

On Tuesday, Dec. 15, was held at Webb City, the annual county convention of the churches of Jasper county. The writer attended and made an address on the State Bible-school work. Nearly all of the churches of the county were reported. Reports were encouraging and plans for the future earnest and liberal. On Wednesday the writer was at Dade county convention, at Lockwood, and made an address on the State Bible-school work. Dade has not so many churches as Jasper, but those it has are mostly alive to the Lord's cause. W. B. Cochran, who lives in that county, and preaches for several of the churches, is just now removing to Jefferson City, where he will be a member of the legislature soon to convene. The Dade county brethren received our message with apparent gladness and interest, as did also those of Jasper. No region of the state of Missouri is making more rapid progress than southwest Missouri, the district in which these two counties are located.

J. H. Hardin, State Supt.
311 Century Bldg., Kansas City, Mo.

CHICAGO

Continued.

traitors, for the delectation of those who love that kind of journalism. There must be a future life, otherwise God were unjust, and these men have suffered in vain. No adequate reward has come for their labors and sacrifices in this present life.

It is clear, then, that Chicago Christians are humans, and of a very fine variety, with some of the other kind put in to give the background to the picture. There is the making of a great city movement in the group. When re-inforcements of men and money come, the Disciples shall be much in the public eye, not through their own seeking, but through honest contributions to the greatest moral, social and religious problem in our entire country.

CHURCH NOTES.

The Monroe Street choir sang Dudley Buck's "Coming of the King" the Sunday before Christmas to a large audience.

There were eight additions at the Memorial Church one Sunday recently. Dr. Willett is in his pulpit every Sunday now.

There were five additions the past two Sundays at the Hyde Park church. Among these were Rev. and Mrs. Roscoe Hill recently arrived from Havana, Cuba.

Rev. G. W. Thomas, of Lynville, Ill., will hold a meeting for the West End Church where Rev. C. M. Kreidler ministers. Mr. Thomas is loaned by his church to the West End Church. The meeting begins Jan. 3.

Rev. Roscoe Hill supplied the pulpit at Chicago Heights last Sunday.

The choir of the Evanston Church gave a cantata the Sunday before Christmas and the Sunday-school gave a cantata the following Wednesday evening.

After an absence of more than two months —most of the time in an Englewood hospital, where he underwent a serious surgical operation—C. G. Kindred Sunday morning resumed his pulpit ministrations. As he stepped upon the platform, the audience greeted him with the Chautauqua salute, commingled with the singing of "Praise God from Whom all Blessings Flow," and immediately folowed by "Blest be the Tie." At the close of the sermon seven responded to the invitation, five to take membership by letter and two to make the good confession. In the evening, returned missionary H. P. Shaw gave a stirring address on "China and its need of the Gospel." Mr. Kindred, who is still in physical weakness, but gaining, will, for the time being, preach only one sermon on Lord's day, though planning to be present at the evening service, also.

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A JOYFUL GRADUATION AT CAMDEN POINT, MO.

On Sunday night, Dec. 13, in the presence of a great gathering of the people of Camden Point and surrounding country, it was my pleasure to make the graduation address to the Teacher-Training class of that church, and to hand them their diplomas. Though small in number, the class has done some of the best work of any class in the state under the efficient leadership of their teacher, Mrs. E. L. Barham. Another class will be organized at once, and those who graduated in the First Standard Course, will probably take up the Second Standard Course and pursue their studies.

President E. L. Barham, of the Missouri Christian College is superintendent of the Bible-school and an ardent friend of Teacher-Training. John P. Jesse will, at the close of this year, complete ten years of service in the pastorate, but prefers to devote his services elsewhere for the present. Missouri College is enjoying its usual success and adding each year to its reputation as a training school for splendid Christian womanhood. It is a burning and shining light for a great region of country. Teacher-Training will be introduced as a part of its regular program.

J. H. Hardin, State Supt.
311 Century Bldg., Kansas City, Mo.

CHRISTMAS TREE CUSTOM UPHELD

The country's forests again have been called upon to supply about four million Christmas trees, and again many persons have asked themselves and have queried the United States Forest Service, "Is the custom a menace to the movement for forest preservation?"

In the millions of happy homes over the country where the younger generation has made the Christmas tree the center of play since early Friday morning, there are many mothers and fathers who have given the question more or less thought. From Sunday-schools and other organizations also, which hold an annual celebration around a gayly trimmed evergreen for the benefit of the little ones, has come the question whether it is consistent to urge conservation of forest resources and then to cut millions of young trees every year to afford a little joy in the passing holiday season.

"Yes, it is consistent and proper that the custom should be maintained," has been the answer of United States Forester Gifford Pinchot in every case. "Trees are for use, and there is no other use to which they could be put which would contribute so much to the joy of man as their use by the children on this one great holiday of the year.

"The number of trees cut for this use each year is utterly insignificant when compared to the consumption for other purposes for which timber is demanded. Not more than four million Christmas trees are used each year, one in every fourth family. If planted four feet apart they could be grown on less than 1,500 acres. This clearing of an area equal to a good-sized farm each Christmas should not be a subject of much worry, when it is remembered that for lumber alone it is necessary to take timber from an area of more than 100,000 acres every day of the year."

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THE CHRISTIAN CENTURY

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Professor Willett Writes on Peter's Sermon and Christian Science

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The object of Education Day is not primarily to secure money but to develop the acquaintance between the church and the college. But since the heart follows the treasure it is well to give every member of every church an opportunity on this day to make a practical expression of his interest in the cause of Christian education.

The aggregate value of property held by our colleges and schools is now $4,011,304, their total endowment amounts to $2,067,749. On Education Day, January 17, every church ought to consider earnestly the importance of having a bequest for education in every will made by one of its members. There is an increasing number of our noblest men and women of means who give annually hundreds of thousands to this sacred cause. They are making their offerings more generous this year than ever before. They have probably remembered the college in their wills but they wish also to see some of their money rendering service while they live. Disciples of less means should have the privilege of the same fellowship by each making an offering according to his ability on Education Day.

One thousand one hundred and four young men are in these schools preparing for the ministry. We are asking for a thousand recruits to this number this year and the colleges must be prepared to take care of them when they come. Let everybody help.

W. R. Warren,
Centennial Secretary.

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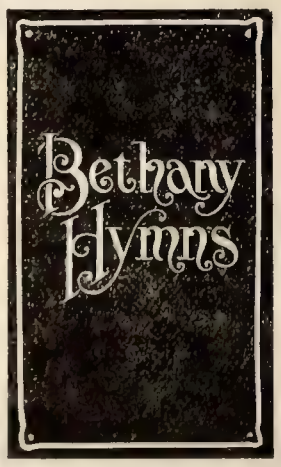
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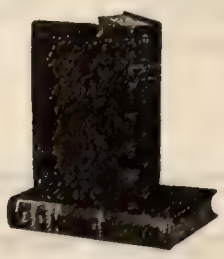
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"Tristis Italia"

If Ramah wept over the departing children of Israel as they wended their way past the tomb of Rachel on the road to exile, much more is Rome called on to mourn the slaughter of her children in the earthquake-devastated regions of lower Italy and Sicily. No horror of recent years compares with this in magnitude and completeness of ruin. One of the fairest regions of the earth, the paradise of the winter tourist, and lover of nature, has been swept by a wave of destruction from which it cannot recover for half a century.

Not Rome alone, the mother of Italy, but the mother-heart of the world has been touched by this inexpressible tragedy. Already swift ships are speeding to the relief of the homeless and stricken people. The horrors of the event can never be known. Faint echoes of the awful ruin wrought came from survivors, but the hand of oblivion covers the larger number of those terrible scenes that must have been enacted. Perhaps it is a merciful hand, for the full recital of the facts would no doubt be too harrowing for recall.

At such a moment it is impossible to avoid putting to ourself and one's faith certain questions which demand, if not adequate answer, at least consideration. What is the cause of such a calamity? Is man in any degree responsible? What is God's part in it? Did it come about by the divine will? If so where is that mercy of God, that tenderness of which prophets, apostles and our Lord have told us? Does not such an event stagger our Christian confidence, and cause us to lift white faces to the heaven that seems not to hear?

Three attitudes may be held toward events of this sort, and God's relation to them. The first is one of denial that there is any such relation. God may be conceived as either non-existent or uninterested in human affairs. He is simply the convenient way in which we describe the reign of law, the aggregation of forces which make up the universe; or he is too transcendental, too far off and too unrelated to our problem of life to concern himself with us or to render us aid in such distress. This will be the explanation of the atheist or the agnostic according to the place one gives to deity in his scheme of the universe. To the men who hold this view it would be as useless to think of God's part in this tragedy as responsible and purposeful as to ascribe volition and emotion to the machine that crushes the rock for our streets.

A second view is quite the opposite of this. According to this theory God is the direct cause of all that transpires. No event is outside of his notice and his directing interest. He is immediately involved in every event. All the movements of nature are the results of his purpose and power, directly applied. Such a thing as law, save as a human enactment, or a mandate for human obedience, is not to be considered. At every moment God decides what we will do. His decision is right because he makes it. For purposes of his own he creates the world and man. For purposes no less his own he turns man to destruction and says, "Return, ye children of men." He carries them away as with a flood. In the morning they are like grass which grows up. In the evening it is cut down and withers. If evil befalls, it is God's good pleasure. "Shall there be evil in the city and the Lord have not done it?" "The Lord gave and the Lord hath taken away." This is the Hebrew view of God and of trouble. It is found throughout the Old Testament. It knows nothing of second causes. It looks with tear-dimmed face on the havoc about it, and suffers in silence because God has done it. It is conscious of no irreverence in charging God with evil, because it submits to what it deems his heavy hand, and only seeks to know why, if that be possible.

But a third answer to the problem is offered by the teaching of Jesus regarding the Father, and its harmony with the enlarging body of our knowledge of nature, that other great revelation of God. Both teach us that God is reality, and that his in the heart of a Father. In order to accomplish his purposes of good he makes out his great designs according to pinciples or methods which we call the laws of the universe. These he does not change, because they are the best. He is not the creature of these laws, but he uses them as his ways of working. In accordance with them all nature moves. To violate them would bring havoc, not merely local and partial, but essential and limitless. But these laws are the rules by which all things change from lesser to greater forms, from lower to higher. Change involves disturbance, suffering, tragedy. No improvement comes without the displacement, revolution, ruin which seems at first wholly destructive. Not an excavation is made for a building that a thousand forms of life are not called upon to perish before the foundation can be laid. Not a building rises to strength and beauty in the heart of a great city that from one to a score of human lives are not sacrificed. The disaster in Italy is only a more vivid and impressive illustration of the law of change and sacrifice. The internal fires of the earth die gradually down. The crust of the planet shrinks. The forces that once upheaved mountains now only shake down walls. It is terrible in its demonstration of colossal power. but it works out slowly and with the throes of pain the long history of the continents.

But this is not all. Man learns in the school of God the art of mastering even these hidden and deadly energies. Once the plague, the cholera and the pestilence walked abroad and reaped their horrible harvests of death. Why do they no longer scourge the world? Because God has been teaching man in the great school of nature and experience. Our famine was a recognized and expected visitant. Today in western lands it is unknown, and even in the east it gradually yields to better agriculture and more adequate transportation. Once ships went forth to take their chances of storm and wreck. Today the signal service along the coasts, the wireless telegraph and the marvels of ship construction render water travel far safer than journeying by land.

It is the task of science—and science is only man's ordered knowledge of God's work—to sweep away the remaining monsters that threaten man's life—the white plague, the aridness of the desert, and the devastations of volcanoes and earthquakes. These last will come by the location of danger-belts of the earth's surface, in which cities can only be built with due knowledge of the peril involved and such ability to forewarn the menaced localities that escape for all will be possible.

These are God's ways of educating men. No growth in power or in knowledge is without toil, peril, suffering, sacrifice. But in these experiences we come more fully to know our Father as no untroubled and unsympathetic being, above the storm. But the Father of our Lord Jesus Christ, the God of pity and of love. No human sufferings are beyond his notice. But they are a part of our growth, and how small a part they play in the long drama of any individual experience. The suffering, at the worst, is but for moments or years. But life is eternal if we are willing to pay the price of tuition in God's school.

Meanwhile the most precious lesson of this tragedy is the sense of brotherhood which it brings. The wires that flash the intelligence of gold and silver hurrying to the relief of the stricken are binding the world together in a fresh experience of brotherhood. The ships that carry supplies are the messengers of peace and good will. This is the interpretation which our blessed faith gives to an event so sombre as that which has brooded over the opening year. May its significance not be cast in the facing of our personal problems of suffering and service.

THE TREND OF EVENTS

By Alva W. Taylor

METHODIST FEDERATION FOR SOCIAL SERVICE

The great M. E. Church has a Federation for Social Service. The first national conference was recently held in St. Louis. The dominant notes were that the social crusade must be religious at bottom and that the church is a means to an end, not an end within itself, and that the present church agencies need to be more largely directed to doing of the social work that the times demand. The undenominational social settlement received hearty commendation which is another evidence of the growing fact of more Christianity and less churchianity.

THE GREAT HINDU NATIONAL CONGRESS

The great National Congress of India is now in session at Madras. There are 2,000 delegates in attendance. This congress is fast proving that India is preparing a body of men and developing a national patriotism and unity that would make self-government progressively possible. It represents all classes, religions and nationalities that can send educated representation. India is the most heterogeneous of lands but the education that Christian missions and the colonial government are giving is fast breaking down divisive lines, caste is beginning to disintegrate, the petty states are taking on metropolitan interest and patriotism is dawning in the land. The congress has already heartily approved John Morley's plan for a fuller native representation on the governmental boards and in the national council and will have a wide influence for peace in the present turmoil—peace so long as the trend is toward nationalism.

LABOR BECOMING CAPITALIST

The great shipbuilding firm of Furness, Withy & Co., of London, has recently proposed to its workmen a scheme that will do good to the prophetic heart of the Laird of Skibo whose dream of the end of all labor troubles in his latest book was noted in these columns recently. They offered their employees the choice of one of two proposals. One was that the workmen should take over the entire plant, paying for same on easy terms and at a price to be fixed by assessors agreed upon. The second was that they should buy shares of stock to any amount by having five per cent of their wages applied to the purchase, the company guaranteeing four per cent on such moneys and agreeing to divide all profits after due allowance for depreciation and five per cent on all other stock had been deducted. The union discussed the matter maturely and accepted the second proposition, further agreeing to arbitrate all labor difficulties, giving the plan one year's trial, after which it will be permanently voted upon. It is confidently believed the result will be a permanent partnership of employer and employee and an end of all disagreements through the community of interest. Seven of the London Gas companies are trying a like experiment.

WHO SHALL CARE FOR THEIR INJURED WORKMEN?

This is one of the vital problems clamoring for settlement. Many a poor man has been sent to poverty in the arts of peace by being injured in the performance of duty and his family left helpless while the wheels whirred on and the world was made the richer. Young men who enlisted in the Cuban campaign are pensioned for ills accruing which only a physician can find. What of the mighty army of workers? Congress will consider the question for federal and interstate commerce employees and the President urges that it must enact a model law for the district of Columbia which he would like to see made a sort of national experiment station or model for the nation in all social legislation. Thirty-one legislatures will meet this winter and bills are ready to be introduced in at least fourteen of them. Most of them will doubtless be called upon to consider the matter. In Illinois the Industrial Insurance Commission, of which Prof. Charles R. Henderson, of Chicago, is the most active member, will ask for a law along the lines laid down in the bill introduced two years ago. It will provide that an employer may be released from liability by signing an agreement with employees in which each agrees to pay half the expense of an insurance policy covering all accidents. This is strongly criticized on the ground that the employer's share will soon be assessed against the employee by a corresponding reduction in his wages which means he must bear his own losses by accident entirely while the employer is relieved of even his present liability. In most of the proposed bills accident through the carelessness of a fellow worker does not relieve the employer as heretofore.

A GATUN DAM ALLITERATION

No doubt many of the authorities are tempted to alliteration over the criticism of the Gatun dam. Sensational reports are constant about some part of the great Panama enterprise as there is bound to be in a free country and especially where a certain type of journalism is typified ethically by the remark of a New York editor who condemned "journalistic ethics" to a place that plays in this alliteration also. The latest is that the great dam, a mile and a half long, a third of a mile wide at the base and 135 feet high, was sinking. As a matter of fact it is sinking—right where the engineers designed that it should. An old French channel, filled with silt, runs under it and the rock is sinking down to bed-rock bottom just as it was planned. Next!

INDUSTRIAL CO-OPERATION

The report of the Fortieth Annual Congress of the Coöperative Union of Great Britain is out. The past year added more than 100,000 members to the Union which now numbers nearly 2,000,000 coöperators representing over 8,000,000 people or one-fifth of the entire population of the United Kingdom. They did more than half a billion of business the past year, an increase of $39,000,000 over last year and paid $60,000,000 profits, an increase of over $5,000,000. The various stores, factories, and agencies represent a paid-in capital of nearly a quarter of a billion, considerable proportion of which is the accumulation of bonuses on purchases. $19,000,000 is held in reserve for "days of depression." They have helped 50,000 members build homes and "Garden Cities" and "Garden Suburbs" are being founded. They also expect to remove their factories to the country and the whole movement is developing into a humanitarian rather than a mere financial project. Instead of the competition that leaves many unemployed, coöperation tends to provide bread for all who will labor for bread. Not until man has enough to eat will he realize that he does not live by bread alone, they proclaim. Last year they spent $460,000 for libraries, scholarships, publications etc. They say "our ideals are our most valuable assets," and "coöperation is a ship and all that board her must belong to the crew."

In the past decade the number of coöperative societies has increased in Denmark from 310 to 1,200; in Hungary from 20 to 2,453; in Switzerland, 2138 have been founded in the past seven years; in Roumania 2,000 in the past ten years; in Sweden 3162 in the past nine years; in Germany there were 25,714 at the close of 1906; in Finland 1016 were formed in the past seven years and in Holland more than 1,000 in the past eleven years. In the United States the farmers of Minnesota have 1,000 coöperative creameries and creameries, elevators and stores are being organized all through the Northern Middle states. In the four months of July-October, this year 138 such new organizations were reported in these states.

THE FIRST BONA-FIDE INTERNATIONAL COURT

The first international tribunal with full powers is that of the five Central American Republics. They have been in a constant melee for many years and, tiring of the thing, concluded to try to do one with another just what the states within a nation do and settle their troubles through a court of justice. The tribunal consists of one representative from each of the nations represented and each is pledged to abide by all decisions. The first real test has just been successfully passed. Honduras accused Guatamala and San Salvador of encouraging certain disaffected patriots of the Central American type in efforts to organize a revolution against her. The case was duly submitted to their tribunal and the claim found not justified, the two judges from the disinterested states agreeing with those of the two accused and the representative of Honduras alone failing to sign the findings. For a territory so easily blown into a gale of passion to so quietly accept the finding is significant of what might be done by a permanent mandatory tribunal at The Hague. Some of the South American countries have some unsettled disputes which will probably be referred to this new tribunal and there is a feeling that Venezuelan cases should also find settlement there. This neck of continents that has been as tempestuous as a channel between two seas may yet point the way and demonstrate the practicability of a mandatory court of justice between nations. It may be here added that Argentina and Chili some time ago signed a permanent arbitration treaty and sold their navies. Lately there has been some jingo scare in Argentina because Brazil is building a navy, but the last Bulletin of the International Bureau of American Republics out-

lines a treaty that is well under way between them in which they agree to arbitrate all but those questions "that affect the constitutional precepts of the two countries." They do not agree upon a permanent court but do agree to appoint a court for each case that arises and to abide by its decision.

CRIMINAL OR REVOLUTIONIST

Deep interest and no little excitement has been occasioned in Chicago by the efforts of the Russian government to secure the extradition of Christian Rudovitz, a Lettish workingman or peasant, on the charge of murder. The question is asked why a country that has its hands more than full with police matters should be so interested in running down common criminals and especially as most of the European nations are willing that we should have those classes and as the cost of this effort to get the humble peasant is very expensive. Now Russia is in the full tide of reaction from the recent wave of revolution which swept over the country before the close of the war with Japan. It can never recede to the old dead level but much that seemed gained is being lost. Cossacks and police are striking terror to the hearts of the revolutionary and the dreadful drum-head court is pronouncing doom upon hundreds in the customary medieval manner. It is believed that the effort to get such men as Rudovitz and Pouren, the peasant whose case has recently been agitating New York, is a piece of strategy. We do not extradite political offenders. Our nation was founded by such and we believe in the right of revolution and disbelieve in punishment for political nonconformity. We do not believe in treason as such, yet we know that treason in such a land as Russia is simple patriotism in a land like our own. To defeat this state of affairs the Russian police powers are trying to secure these revolutionaries on criminal charges, take them home and execute them as a warning that such as they need no longer expect to escape to either England or America, the only two lands where they are now assured of protection. It seems that Rudovitz had part in a revolutionary meeting where three spies of the government were condemned to death and either had part in the execution or at least had knowledge of it. The Commissioner ordered his extradition as a common criminal but appeal has been taken to the State Department and additional evidence in his favor is now found. He admits having taken part in the sentence but not in the execution of it.

A Centennial Event

We are to celebrate the one hundredth anniversary of the publication of the "Declaration and Address" by Thomas Campbell, at Pittsburg, October 11-17, next. It is believed we will meet 50,000 strong. The opinion has been expressed that the attendance of the Jubilee Convention at Cincinnati, in 1899, will be quadrupled. Already preparations are being made in a number of churches for large delegations. And Australia, England, Japan, and possibly other nations will be represented.

"Where the Scriptures speak we speak" has been our emphatic slogan for the past century. Marvelous victories have been won in this and other lands. We number more than a million in this country alone. Our simple New Testament plea has girded the earth with mission stations. At Pittsburg we will recount these and other victories and rejoice together that the Lord has been able to use us in His gracious, world-wide purposes.

During all this Centennial year let us seek the clear and lofty faith, the evangelistic temper, and the consistent piety of the great and good men of one hundred years ago, who sought to restore the New Testament church in teaching and practice and spirit. Past achievements, present opportunities, and all the glorious promises of a reunited church and the evangelization of the whole world, summon us to a more complete consecration of our lives and to our best and most loyal efforts.

As our churches approach the annual offering for world-wide missions this great Centennial year, they will be cheered as they recount the things done last year. In spite of a widespread, financial depression and an unparalleled, exciting, political campaign, a real advance was made. But the situation is altogether different now. Business is awaking to new activities. The storm of political agitation is passed. Everywhere there is confidence and hope. We believe our people are ready as never before for a united, enthusiastic, effective step toward the evangelization of the pagan world.

Let us remind ourselves that the basis of our efforts to bring the world to Christ is the Word of the living God. This was the weapon of our pioneers. This is God's great instrument for the conversion of the world. We are custodians of the gospel which is the power of God unto salvation. Before Christ the prophets saw the world redeemed through the gospel. Christ was God's missionary. "As my Father hath sent me," said Jesus, "So I send you." The apostles were missionaries of Christ. Indeed, the very word "apostle" means "missionary." "Apostle," "missionary," "one sent," "messenger," all mean the same thing. The New Testament church went everywhere preaching the Word. Preaching was the one business of the apostles and of the primitive church. A preaching church is loyal, spiritual, united, aggressive and a growing church. As a Christian people we have nothing to teach but the gospel and nothing to do but to preach the gospel. With Barton W. Stone, who embraced this plea as early as 1804, we can say, "Let all Christians, therefore, unite in prayer, that God would send forth faithful laborers unto His harvest; that He would collect and unite into one His scattered flock, that the whole world may believe in Christ the Savior of sinners." This is the kernel of our plea, the union of the people of God to the end that the world may be evangelized.

March 7th will be indeed a Centennial event. It will be to us a great day, a day to be remembered in all our after lives. It will be to us God's day. Think not of it as an ordinary day. It will be a day full of possibilities, far-reaching. We must make it a real Centennial event. Prayer and pains and preparation and vision and a holy purpose will lead us to one of the crowning occasions of all our splendid history.

It will be well for all to keep in touch with the office of the Foreign Society for information, for suggestions and all necessary helps.

Remember March 7th!

Paragraphic Editorials

What effect will the Emmanuel movement have on our attitude toward Christian Science? Does it not involve a practical recognition of the truth of Christian Science? We think not. On the contrary we predict that the frank recognition of the truth in this modern cult puts us in a position to expose the whole system of presumption and fraud by which thousands are being ensnared. The scientific-psychic movement in therapeutics and religion is the worst foe of the unscientific-psychic cult named Christian Science. The impossible conceptions upon which this preposterous religion is built cannot permanently support a structure which men take as seriously as they do their religion. Christian Science has pointed out an unperceived truth, has indeed called the attention of the thinking as well as the unthinking world to it. But that truth is now being shucked from its metaphysical wrapping and put into the guidance of sane and informed leaders. Meanwhile, unless Christian Science greatly modifies its claims it will surely be called suddenly to account for imposition which not infrequently becomes criminal.

At the Chicago Ministers' meeting last Monday one of the pastors who has been in the city a number of years expressed in the tenderest way his appreciation of O. F. Jordan's article in last week's Century on Chicago Disciples. This is but one of the many words of praise of Mr. Jordan's page that we receive. Chicago is pivotal for the nation. Considering its importance as a city it is the most susceptible field for the cultivation of the essential Christianity for which the Disciples stand. Church prejudices are not deep here as in older cities—indeed, in one of its aspects this is the fact most deplored: that people have so little interest in religion that they haven't any prejudices on the subject. Mr. Jordan's description

of the difficulties of the work here was a revelation even to some Chicago people, and must have been the more so to those who live outside the city. The Chicago page of the Christian Century promises to grow increasingly interesting from week to week.

The distressing news comes to us in a heart-breaking letter written by himself that Mr. P. C. Macfarlane was suddenly bereaved of his wife just as he was about to leave Alameda, Cal., for his new work as leader of the Men's Brotherhood movement. Mrs. Macfarlane died a few hours after giving birth to a baby boy, the fourth child born to their home. The all but crushing blow fell as Mr. Macfarlane was leaving the church services on Sunday morning on his way to the hospital. This sorrowful news will strike grief to hundreds of hearts in our brotherhood who know Mrs. Macfarlane to love her. She was a tender and most intelligent companion of her husband in all his church work, furnishing inspiration and motives for his useful life. The entire brotherhood, to whom he now belongs, shares the grief of Mr. Macfarlane in the tenderest sympathy. The Editors of the Christian Century pray that the great Companion may be the stay of the stricken household in these lonely days.

In preparing the minds of our church people for the March offering to Foreign Missions much good use should be made of President Roosevelt's article on the "Awakening of China" printed in the Outlook of November 28. Certain minds unpersuaded by the message of preacher or missionary may perhaps yield to the masterly statement of our statesman president. Mr. Roosevelt concludes that the missionary is not simply saving souls in a theological sense but is quickening society and establishing ideals of such a sort as to make business and intellectual and social co-operation possible on a large scale between the orient and the occident. He concludes his article thus:

"The awakening of China is one of the great events of our age, and the remedy for the 'yellow peril', whatever that may be, is not the repression of life, but the cultivation and direction of life. Here at home we believe that the remedy for popular discontent is not repression but justice and education. Similarly the best way to avert possible peril, commercial or military, from the great Chinese people, is by behaving righteously toward them and by striving to inspire a righteous life among them. Our Christian missions have for their object not only the saving of souls, but the imparting of a life that makes possible the Kingdom of God on the earth. It seems to me that there is no place where there is better opportunity today to do this work than in China, and I earnestly hope that we can attract the attention of the great public outside the so-called missionary circles to the possibility and practicability, no less than to the importance, of the work. As Bishop Brent has said, now is the time for the West to implant its ideals in the Orient, in such fashion as to minimize the chance of a dreadful future clash between two radically different and hostile civilizations; if we wait until tomorrow, we may find that we have waited too long."

No minister can accomplish much in two years of residence in a parish. He can only scratch the surface of his community. He may add many to the church, but such results may have little spiritual significance. What tells in a ministry is not eloquence, or hustling or manipulating, but the minister's own spiritual character which expresses itself through these activities and talents. And it takes years for this personal character to establish itself in the hearts of the people of a community so as to be spiritually effective there. The custom of long pastorates among us would change the type of our churches in a radical fashion. The difference between typical Methodist and Presbyterian churches could be explained by the difference in the average lengths of their pastorates. We consider Mr. Oeschger's article in this issue a helpful suggestion making toward longer pastorates. But the cause of our short-lived ministeries lies deeper than the technical contract of engagement, as we are sure Mr. Oeschger will agree. Our ministers themselves, as well as the churches, hold too lightly the pastoral engagement.

A pastor was telling us the other day of his purpose to move to another field. "My church," he said, "is at flood-tide now. I think I should resign before any trouble appears or any ebb of our prosperity. That will leave them in a good condition to get a new pastor, and it puts me in a position to command a prominent parish for my new field." He had been with this church two years. Another pastor in a good sized town was regretting the fact that his work was completed in that community because there were no more people there to be converted. He had the strongest church in the place, and had received so many accessions in the four years of his pastorate that a religious canvass of the town showed only an insignificant group of unattached residents. This condition he urged as a reason why he should relinquish the parish and seek a new field for himself. These two instances were instructive to us of the insufficient conceptions which ministers do themselves have of their work. The first conversation betrayed the fact that the minister knew his success was more apparent than real, that he had been using high pressure, unspiritual methods, and that when the fire came to try his work—as it comes to every man—it would prove to be, for the most part, wood, hay and stubble. His desire for a "change" was perfectly natural. The other man simply lacked vision of his big opportunity or else was conscious of his spiritual and mental exhaustion.

When one thinks of it, it requires a soul richly equipped with knowledge and sympathy to minister to the same congregation year after year. The preacher must have foundations of culture and of spirituality laid good and deep in his soul if he hopes to be able to maintain a long pastorate. The "barrel" of sermons is soon used up, and even sooner the "barrel" of social amenities. If when the novelty of the new preacher with his new methods and his revivalistic vigor is worn off, the people discover below the surface a selfish or a lean soul, or an indolent intellect whose pigeon-holes are filled with scraps of ideas picked up years ago, the days of that pastorate will certainly be numbered. With all its chances for dissimulation we know of no calling in which the real man will so surely be discovered in the long run as in the ministry.

The long-pastorate minister must have opened within him the well of water springing up into enduring life. His touch with God must be vital and real, constantly renewing his soul with fresh enrichment of grace. His touch with truth must be vital and real, constantly renewing his mind with fresh enrichment of knowledge. His people soon become wearied of ideas drawn from a cistern. But truth drawn from a living well is ever fresh. New books, live literature, and leisure in which to read and meditate are indispensable to a preacher who would really feed the flock of God through a continuous ministry of years. And with the college rests the secret of giving the young minister a taste, not for the old cistern water of dogma and tradition, but for the fresh stream of knowledge flowing through the midst of our modern civilization.

The Sin of the Heretic

By Harry F. Burns

What is the sin of the "heretic"? What is his offense? It is in a word, non-conformity. The sentence of the unprejudiced judge is, "I find no fault in him." His brethren cry, "Crucify him." And his offense—it is that he differs from them in his thinking and perchance in some of his teaching. He fails to conform to the accepted standards of the group with which he is associated. He is out of fashion; if not because clinging to an outgrown fashion, he accepts standards not yet generally accepted. To be out of fashion is to be out of the world, in a very real sense; it is to be out of sympathetic association with others. The passport to societies, "sets," "clicks" or "clubs," is conformity; either natural and normal, or artificial and harmful. This demand for uniformity is so strong as to be able to prescribe with considerable definiteness, not only the style of dress, and rules of etiquette, but even standards of thinking and teaching.

Nowhere is this more evident than in question of politics and of religion. At the peril of his life, the subject of a king may refuse to conform to the royal decree. The first task of the victorious party in Greece or Rome was to put to death the leaders of the opposing party—that they might thus insure conformity to their demands. Jeremiah and Isaiah were victims of the demand for conformity to a mistaken and wicked political policy. To Daniel and his friends was given the alternative, "bow or burn." Count Tolstoi's sin against an oppressive Russian government was nonconformity. Every advance step in the history of the church has been won at the price of the blood of the nonconformists. The death of the martyrs was the penalty of nonconformity either to the political or ecclesiastical power of the time.

But conformity is a virtue only when for the purposes of the group it is needed to have men act together, unthinkingly rather than intelligently and independently. The effectiveness of an army depends upon the unquestioning obedience of every member of the body. The conditions of tribal life demanded that the will of the chief be supreme. Conformity is a virtue in a militant society, when it is of first importance to be able to move the whole body as one man. It was the virtue that gave power to the Roman army and that

today gives power to the Roman church over the minds of immigrants to America. But a different ideal obtains in Protestantism and Democracy. There the progress of the whole depends upon the progress of each individual member of the group. To progress the individual man must think independently. It is by being free to think and to express the results of his thinking that he may contribute to the life of the whole. This is the secret of the rapid advance of scientific learning of the past century in Protestant countries. But strangely enough the churches that have protested against the demand for conformity to the teaching of the church of Rome, would now demand conformity to the teaching of a past century, and the people who have decried creeds, would now demand acceptance of a creedal statement as a test of one's right to the privileges of the body. We are, but for a day, setting up the golden calf modeled from our former bondage. We shall not long remain here but shall pass on to the land which we are to inherit where every man may be free to think and to speak, so long as he is loyal, not to dogma but to the great ideals of the Gospel of Christ. The "heretic" is a nonconformist, but have we not passed the time when nonconformity is a sin? He who would say otherwise—let him call a council of the church and elect a pope, and give him power to punish with death any who may not conform to his edicts.

Chicago.

The Church and the Christian College

By W. F. Rothenburger

No apology need be made for placing the interests of education in our calendar. Both our heritage and the spirit of the age demand it.

It is contended that to the Disciples of Christ belongs the honor of organizing the first college in whose curriculum the teaching of religion received first place. It belongs to us, therefore, to protect and advance this most serviceable and effective work. We have pleaded effectively for an educated ministry, and let there be no abating of interest here, but we must plead as well for an educated laity. While the efficiency of a layman's work in the kingdom does not depend wholly upon his mental training, it adds mightily to his influence as well as to his conception of men and money.

The best interests of our young men and women demand the perpetuity of the Christian College in our educational system. No university in the land can possibly mean as much to certain periods of young life as can the Christian College. Yet with the almost unlimited funds pouring into larger institutions, and their consequent superior equipment, it becomes increasingly difficult to perpetuate the Christian College, and will continue to be so until the Church awakens to its opportunity.

The manner in which the church has played its part in this great work is shown by the facts concerning an $80,000 endowment list for one of our oldest colleges, pledged within the last twelve months. Less than $20,000 of this amount, or twenty-five per cent, came from our own members. We have too long thrown the responsibility of endowing our institutions upon our college presidents. The president of Vassar has recently declared that this burden should be lifted from the shoulders of these men, while the head of another of America's greatest institutions of learning lamented upon his death bed that he should ever be remembered most of all by his career as a "getter of money."

Alas for us if the rank and file does not respond to this great need. If the churches contend that local interests consume their resources let them believe that adding the price of one tuition to their annual budget would soon greatly increase their power by the developing of an educated laity. If they contend that their outside interests must be limited to missions proper, let them remember that the larger missionary spirit of the majority of our most consecrated men and women on both the home and foreign fields was born during their college career. If the church believes that the Christian college can continue to depend upon students from disinterested homes, let it begin to realize that this will be true only in so far as the college can offer advantages somewhere nearly as good as the larger institutions. If we look longingly at the increasing fortunes of a few men within and without the church, let us be assured that business sagacity will cling to these more handsome sums until their confidence has been won by a reasonable liberality from the rank and file of the Brotherhood. Therefore in this great Centennial year, let us not be rebuked by lack of faith in the cause of the Christian college, but let us command the respect of men and the commendation of God by a gift from every church in the Brotherhood.

Cleveland, Ohio.

The Atonement in Modern Terms

By Burris A. Jenkins

The present attempt at a constructive statement upon the subject of the atonement—and it cannot be too often emphasized that it is only an attempt that has so far been made—must begin, it seems to me, somewhere near a point like the following, which has become so familiar in the scientific statements of the day:

All life and all progress in the world are at the expense of sacrifice and death on the part of some one or many. Mere physical existence can only be begun and maintained as the result of rapid, repeated, widespread death. Not only we, but all creatures rise on stepping-stones of others' dead selves to higher things. The whole creation groaneth and travaileth in pain together until now, in giving birth to the next day and the next generation and the next era. To put it ever on the lowest plane, it is not merely certain rudimentary forms of life that make their culminating act the act of reproduction, and with this climax of their careers pass off the stage of the living forever; but even the highest type of life—man—in giving life to his kind that are to follow him, in nurturing them, guarding them, rearing them, voluntarily embraces decay and death, if gradual, yet no less sure.

This sacrifice of life that other life may follow—higher, better life or else the universe is all out of gear—is partly involuntary and partly voluntary. The struggle for life has its fail in the struggle for the life of others. The pouring out of blood for the sustenance of the beasts that prey has its opposite motive in the pouring out of their hearts' rich tide by the mothers of the race that prays. The awful war of extermination that rages in the thick jungles of the tiniest grass-blades as well as in the greatest forests and mountain fastnesses claims not more victims than the altars of voluntary vicarious sacrifice upon which the parents of all men and many creatures willingly and gladly lay down their lives.

The same principle applies, does it not, in matters higher than mere physical existence. There is no advancement in human thought, no growth of any great telling movement among men except at the cost of life. Advance comes by friction, opposition, battle; and these waste life. The scholar burns out his life with his midnight oil. The preacher—if he be really a preacher—dies just so much upon the cross, every time he ascends his pulpit. The statesman—if he be one, and not a mere politician—gives his life for great ideas just as really through his toil as the soldier in his marches and his battles. The man of affairs, that deserts may be watered and conquered, roads built, the earth peopled and prospered, gives his life whatever the motive, either in midnight journeys, or meetings, or wastes it in the confinement of a cell-like office. The world of thought grows, develops, but at what tremendous cost of human life!

In the same fashion, may it be, is it not true that in the world of spirit, growth comes only in the train of death? That souls may be uplifted, cleansed, exalted, redeemed, someone or many must die. Indeed we have seen many die in the ages past for just this purpose. A moral vicarious sacrifice needs little illustration beside our own memories of a long and heroic history. So far we can understand. But is it not possible that just at this point enters the larger sacrifice which we cannot understand—a mysterious sacrifice, a death demanded in the very nature of things spiritual, that higher life, eternal life, sin-free life, might be the portion of the race? The necessity for such a sacrifice is no more mysterious, no more awful, than the necessity for the wholesale slaughter and the multitudinous self-immolation that is going on every hour in the world.

With this general hint, then, as to how the process of redemption is likely to appear to the modern mind, we may attempt to trace its course.

Here is the fact of sin in the world—the one universal problem that man had ever grappled with. Everywhere and in all times men had struggled with it. They had sacrificed lamb after lamb,

bullock after bullock, hecatomb after hecatomb, till their temples had run red with blood, and yet, like Lady Macbeth, they had never been able to wash out the foul stain upon their hands. They had a consciousness of their God or their God's hatred of sin, and yet though they had erected priesthoods to intercede with him, they had never been able to arrive certainly at a sense of forgiveness which was, and perhaps still is, the end and aim of all religious service. For one thing, they were uncertain as to the character of their God, and his attitude toward rebellious children.

Such being the state of affairs, and God seeing it, felt the need of a solution for man, of this tragic question; and as a means to this end, of a full revelation to man of his own heart—its hatred toward and horror of sin, its love for and pity toward man. So, when the fulness of time had come, when man had reached such maturity as would comprehend, in some measure, his self-revelation, the Incarnation followed. God chose to reveal his qualities not in a book, not in the words of prophets and teachers, not in a system of theological statements, not in the works of nature. He had already shadowily revealed himself in all these ways, and to individual minds, here and there, these revelations had been intelligible. But to the great multitude of men there is but one book legible and comprehensible, and that is man. Everybody could read a man's life, everybody would read a man's life—so interesting, so fascinating is man to humanity. Hence, when God would send his final message to humanity he must write in this final and universal language of mankind—a man. He did so. He said to the world: "This man is myself. What he is I am. He does always the things that please me. He and I are one. He that hath seen him hath seen me."

Having thus revealed himself fully to men, he proceeded to show through this human medium, his attitude toward sin. Never in all the world has there been such a rebuke of sin as in the mere presence of Jesus Christ upon the earth. Not the broken tables of the law, not the fiery serpents in the wilderness, not the deluge, nor the ashes of Gomorrah have ever carried the conviction of God's unalterable and inappeasable hostility to guilt as has the quiet, gentle, calm dignity of Jesus' sinlessness. The word of God is here heard most convincingly not in the earthquake, not in the fire and tempest, but in the still small voice of the incarnate God. His presence, like that of the Holy Spirit, nay which is identical with that of the Holy Spirit, convicts the world of sin and judgment.

And yet, along with this message of hatred toward sin comes the major strain, the dominant theme, in the symphony of Jesus' life, of God's overflowing, inextinguishable love for man—the sinner. Individuals heard the strain—oh, so clearly—the rich young ruler, the woman of Samaria, Zaccheus the publican, Simon Peter the traitor, the poor arab in the Temple—these and scores besides heard the new note, the song of love and forgiveness: "Neither do I condemn thee, go and sin no more." Here was no consuming fire of wrath, here was no freezing ice of impenetrable sinlessness, lofty, stark, and aloof. Here was gentleness, long-suffering, mercy, love. This was the heart of God. Individuals caught the message, the nation caught it, and slowly the nations catch it, too.

But this goodness, this tenderness, this sinlessness, this embodied mercy, must suffer in the presence of sinfulness. The very word long-suffering shows that we have some inkling of the pains of God. We have suffered, too, have we not, in some feeble attempts at a purely moral redemption. We have wrestled in soul with an erring brother in the bonds of his sin, with a wilful and headstrong child, with a criminal wretch struggling to be free of the shackles of long habit. We, now and then, have made vicarious atonement, at least in its elements, so far as the simple moral motive extends. But we are not God. We did not make man. We are not responsible for his well-being, his ongoing, in short his redemption. We, therefore, cannot understand the full agony of creative grief at the moral maladjustment of the creature.

We do not know, we cannot tell,
The pain he had to bear.

If we suffer in the throes of a rebirth for some friend, parishioner, or relative, struggling loose from a wicked past, what must have been the agonies of Gethsemane, and of the hours upon the cross?

I would not be misunderstood as implying that this sympathetic moral passion is all there was to the atonement. It is about all that we can understand. But at the outset I tried to say that, in my judgment, mystery is a legitimate part of religion; and because we cannot understand more than this is no reason why we should affirm that there is no more. Indeed we cannot understand why there should be pain and passion in mere physical birth, in intellectual birth, in moral birth. Why then is it a thing incredible that we cannot analyze, systematize, theologize plainly, mathematically, dogmatically, this mysterious process of redemption?

The time has gone by, in my judgment, when theologians presume God to scan, when they employ with smug certitude the phrases, "scheme of redemption," "plan of salvation," and the like. We have come to feel that the scheme, if there is one, is too stellar in its scope, the plan, if there is one, is too nearly like the Pleiades in proportions for us to outline with a geometrical exactness, in the size of a printed page.

That "God hath his mysteries of grace, ways that we cannot tell," I, for one, firmly believe. That he has thus dealt in the profundity of his wisdom, with the problem of sin, I have no doubt. That somehow, the sufferings of Christ were necessary to accomplish his gigantic purpose, is altogether in line with the best scientific thought of today. That those sufferings fulfilled something more than the purpose of erecting a beautiful moral ideal of self-forgetfulness, heroism, courage, renunciation, is, I believe, the conviction of this present age and of the best thought of the age just coming on. What that purpose was we can, no doubt, do little more than hint; but that hint, in harmony with the ascent of man, finds its analogue in the struggle for the life of others which is one of the leading themes in the natural science, social science, political science of the time.

Poets sometimes reach truer conclusions than philosophers, as hearts sometimes are more nearly infallible than heads; and it is a modern American, the editor of one of our leading magazines, who writes:

Subtlest thought shall fail and learning falter,
Churches change, forms perish, systems go;
But our deep human needs they will not alter,
Christ no after age shall e'er outgrow.
Yea, amen, O changeless one, thou only
Art life's guide and spiritual goal,
Thou the light across the dark vale lonely,
Thou the eternal haven of the soul.

I do not feel that I have done much more than preach about this theme—and a little preachment, at that. I fear that the academic philosophers who are here will think it woefully inadequate as a theological statement. And yet, if I have done anything at all, in my half-hour, it is to give the impression that I consider this much more of a theme for preaching than for philosophizing; for, when you philosophers shall fail in stating it, we preachers shall succeed in singing it, such an easy and such a winged song it is, so mysteriously beautiful and so beautifully mysterious, into its resting-place in the aching, sin-scarred hearts of men. I cannot state it in scientific fashion, nor do I believe that you can, but I can preach it, after a certain fashion, and by God's grace I intend to go on preaching it, till this poor lisping stammering tongue, lies silent in the grave; and then I expect to hear it both stated and preached in triumphant voices on the plains of God.

The Minister's Tenure Contract

By William Oeschger

To the end that things which are not as they should be, may be improved, these lines are written. One of the greatest evils that exists among us today is the evil of short pastorates. The churches do not keep their pastors long enough. Just about the time that a pastor is well settled and fairly well acquainted with the church membership and the community the pastoral relationship is terminated. The blame for this termination sometimes rests with the church and sometimes with the pastor, himself. In our independent form of church polity there will always be more or less of these uncalled for pastoral changes. Yet it seems that we should earnestly seek to abate the evil. We must do this if we expect to advance the cause of Christ as it should be advanced.

The churches must learn to be patient with their pastors and the pastors must learn to be patient with their churches. There are ebb-tide and flood-tide periods in the life of every church. It is in the ebb-tide period that pastoral relations are for the most part terminated. But that is not the time for pastoral ties to be broken. It is rather the time in which to work, pray, and patiently wait for results. It is the time when both church and pastor should pray for "Sticking Grace."

But it often happens that just in one of these ebb-tide periods the minister's year is up. Nothing could be more unfortunate than that the church at such a time should be called upon to decide whether it wants to re-employ its minister for another year or not. If there

is the least doubt in the minds of some that the depression in church work may be due to the minister in charge, it now grows in magnitude and asserts itself against the minister. If there is opposition to the minister this is the time for this opposition to make itself effective. It is the "psychological moment" for breaking the pastoral tie by the church. If it is such for the church it also has its strong temptations for the minister to do the same. If he must stand for re-election at the end of each year, and opposition to him develops be it ever so insignificant, and the minister is of a sensitive nature, he is liable to look with favor upon some other field. This may lead him to open up a correspondence with another church, which finally results that he decides to go to a new field rather than go through the ordeal of brooking the opposition to his re-election in the old field. The result is that a pastoral relationship that was altogether too short is terminated, the church left pastorless and the pastor going to a new field where he must begin all over again.

Now much that led to this unfortunate result is due to the fact that the minister was called for a definite period of time, an annual term tenure contract. Many of the causes that led to the termination of the pastoral relationship would never have had an existence if the church would not have been called upon to pass upon the question of re-employing the minister for another year. If the minister would not have been called upon to stand for re-election he probably would never have opened up a correspondence with another church, which in the end called him away from his present charge.

A better plan, and one that many churches follow, than that of calling a minister for just one year at a time, is to call him for an indefinite period of time, with the provision that either party, minister or church, may terminate the relationship at any time, previous notice of the same having been given three months prior to the date determined upon for terminating the relationship. The very fact that a man has been called for an indefinite period of time has an aspect of permanency to it that the annual term contract does not have. Such a tenure of service is not conditioned upon a favorable election at the end of the year. It does not afford an annual "psychological moment" for opposition to crystallize itself against the minister's tenure of service. The call for an indefinite period of service eliminates many of the evil features that the annual term contract produces. Just because it does this the pastoral relationships that rest upon it are of longer duration than those that rest upon the annual term contract. A complete induction of all the facts would warrant us in saying that if ministers were called by the churches for an indefinite period of time we would have longer pastorates. Let ministers and churches bind themselves together for an indefinite period of time. The result will be longer pastorates than we now have under the annual term contracts. This is the honest conviction of the writer. What does the reader think?

Vincennes, Ind.

NOW IS THE NICK O' TIME

Now is the time for the friends of the Christian Century and the cause which it represents to aid in building up our subscription list.

The controversy concerning the Centennial Program and the attack on our Missionary Societies having come to an end, as we now hope, our purpose will be to produce a paper that will be an assistant pastor to every preacher into whose congregation it goes.

We mean to make our pages constructive and inspirational. We shall not fear to lead our readers into new truth as God gives ns to see the truth, but our treatment will be irenic, not controversial.

We aspire to be a layman's paper—as well as a preacher's paper. Our pages will discuss life's big problems in which all earnest men and women are interested. We shall have constantly before us the purpose of building up the spiritual life of our readers—in intelligence, in breadth of vision, in zeal. Every member of the Christian Century family should be a better worker in the church and a better citizen of his community as a result of his habitual reading of our pages.

Therefore we are making this direct request of our friends to enlist other readers. We wish to more than double our circulation in this Centennial year. This could easily be done if the enthusiasm conveyed to us in recent letters were directed toward practical effort. Some have already begun this good work. One prominent pastor writes that he has been waiting only until the controversy should be over to make a personal canvass himself in our behalf. Another pastor asks for sample copies to be sent at once to the address of a bright young man whom he has appointed to solicit every family of his church. Yet another assures us that it is his purpose to present the matter from the pulpit next Sunday morning and take subscriptions, then and there.

Without any systematic effort our circulation has increased nearly fifteen per cent in less than two months. With the active support of our loyal friends, the next three months should set us a long way toward our Centennial aim.

We will pay a cash commission to agents who will send us ten or more subscriptions. Write us for terms.

To Our Knees

O God! Our hearts are smitten and withered as grass before this vast and unspeakable devastation.

The cry of the dying and afflicted has rended our ears and weighted our earth with the burden of an inexpressible sorrow.

The forces of nature which man is powerless to control have stricken us and we are wounded and sore.

We gaze upon the frightful carnage benumbed with agony and witless to understand.

We cannot associate thy love with a spectacle so abhorrent nor can we condone so dire a judgment even with the vague sense of justice that is ours.

Yet we confide in Thee.

We believe that Thou sorrowest with us in our grief, O Thou Father of ours, and that in some way ye cannot comprehend Thou sharest the burden of our great affliction.

Thou who knowest the travail of our world, bear unto us Thy gracious consolation.

As we, in our eagerness, give of our store for the needs of those most distressed—so, O Thou Infinite God, in greater and fuller measure give unto all Thy peoples everywhere which populate this earth, increasing wisdom and strength and grace. Give unto us all (needy children that we be) a faith sufficiently founded and enduring to withstand the might of life's bitterest woes—of her direst and most terrible experiences. Speak Thou peace unto us and let the bonds of Thy unconquerable love unite our world.

A. McLEAN'S BOOK FREE.

Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date (January 2), which we had set for its expiration. During January the offer will hold good. Ministers may have the paper (new subscription), and the book for $1.20.

YOUR OWN PAPER FREE

FOR A LITTLE WORK.

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with $3.00. This applies to ministers who are not now subscribers as well as to those who are.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Dear Brother:—

1. What are the fundamental fallacies and un-Christian doctrines of the Christian Science cult, and cite the scriptures that give the clearest refutation of them.

2. What are the truths of the system, and are they receiving sane and "scientific" treatment in the Emmanuel (Boston) and kindred movements?

3. What are the best and sanest books in the refutation of their false doctrines that you are familiar with?

Thanking you very much for your assistance in advance, I beg to remain, Very sincerely yours,

Buffalo, N. Y. S. B. Lindsay.

Perhaps it will be somewhat better to consider the second question first. The Christian Science movement represents a perfectly natural reaction from the materialistic tendencies of our age. Such reactions are always likely to be extreme. The passion for financial success, coupled with a theory that the conquest of material forces and the wealth which that conquest brings constitute the measure of well-being to which men can attain, is a view of life so unsubstantial and false that it is sure to result in a fresh emphasis upon spiritual things. And this emphasis invites just such fantastic extremes as our day reveals.

Then, too, human suffering is one of the great facts of experience. It is so widespread and distressful that among the experiments made to modify or overcome it, it is inevitable that we should meet the extreme form here presented, of opposing it by a denial of its existence. This is what Christian Science does. It resorts to the method of so strongly insisting upon the nothingness of evil, disease, suffering and sin that by a process of hypnotism, brought by concentration of mind upon the fixed idea of prevalent and triumphant good, it secures, for a time at least, conviction and cure.

It is not to be doubted that the partial acquaintance of the west with eastern philosophies which place emphasis upon the illusive nature of matter and the ideal of absorption in Deity, has had its effect in making Christian Science popular with a certain class. The mystical element in religion has great charm for lower types of mind, and no one questions the extent to which this factor finds place in the cult we are considering. If one adds the item of taste in church architecture and equipment, and a certain studied simplicity in the forms of worship, which leaves ample room for the constant insistence and re-insistence upon the few fixed ideas of the system, he sees that an appeal of great strength and persuasiveness is made to many people in our generation.

Christian Science stands upon two feet. One is the entirely unscientific and irrational metaphysical theory of the non-existence of evil. The entire New Testament is a collection of texts on this theme. No stronger refutation of the underlying fallacy of Christian Science could be found than the arsenal of references to sin, disease, suffering and death in the teachings of Christ and the Apostles. Everywhere Jesus took for granted the reality of the evil he was opposing. Men were really, not merely in imagination, sick and afflicted. In upholding this view of unreality in evil, Christian Science subjects the Bible to the most fantastic and grotesque system of interpretation ever known outside the bounds of apocalyptic vagaries. The simplest historical facts are "spiritualized" with an ingenuity that would have done credit to the allegorical schools of the middle ages. An example of this may be seen in the interpretation of the two acounts of creation as "natural" and "spiritual" respectively. By such a method, which seeks rather to discover what biblical texts can be made to teach, rather than what the Bible really says, it is possible to vindicate any view whatever. The examples of this vicious use of the Scripture are to be seen in almost every section of Mrs. Eddy's writings, and form the staple quotation of Christian Science liturgies, lectures and literature.

The other foot of the system is the perfectly biblical and scientific truth that evil, sin, disease and death are the enemies against which Christ came to wage warfare, and over which in the end he is to triumph. Christian Science has laid hold of the fact, too long neglected by the church, that Jesus cared for the bodies of men as well as their souls. The Church, in its long insistence on the other-worldliness of religion, forgot that the struggle of our faith must be in behalf of the whole man, body as well as soul, and against the foes that war with every part of his being.

The principle which Christian Science employs, in contrast with its unfounded theory, is the simple one of suggestion. This is the basis of every form of mental therapeutics practiced today. Christian Science differs in no manner from the other forms of healing which proceed upon this view. Among them are faith-cure, divine-healing, prayer-cure, suggestive-therapeutics, the Emmanuel Movement, and even spiritism, insofar as the latter undertakes the cure of disease. Every physician understands, and in a measure employs, this method. Every student of mental science knows its nature and value. It undertakes to create in the mind of the sufferer a state of confidence and hope. This may be based on any one of a dozen doctrines, each one of which serves as the basis of a particular cult. With Christian Science it is the theory already stated. "God is all; God is good; therefore evil cannot be. Sin is evil. Disease is evil; therefore they are not. Deny them. Insist that you are good and that you are well. Properly convinced, you no longer suffer."

It is a satisfaction to record the undeniable fact that Christian Science, like the other forms of healing mentioned, has wrought great good to many sufferers. People whom other forms of treatment left without hope have been quickened into new health and happiness by the practice. This result is quite independent of the theory of Christian Science, and would be the same under any other of the forms of suggestive therapeutics. Many people are only mentally sick anyway. That is, they are impressed with the belief that they are actually suffering from some malady over which medicine is powerless to work healing. In thousands of cases, even of acute physical suffering, these maladies have been shown to be purely mental and imaginary. An example of this type of affliction was mentioned last week in the Christian Century in an editorial entitled "Remember!" For such maladies some form of suggestive treatment is often effective. In others, where some lesion has actually occurred, the same treatment by mental influence is often found remedial, so intimate is the relation of mind and flesh. In all these cases it is the central principle of suggestion, whether employed in hypnotism, suggestion proper, or what is known as re-education. Christian Science is merely one of the forms of healing which make use, some of them unconsciously, of this fact.

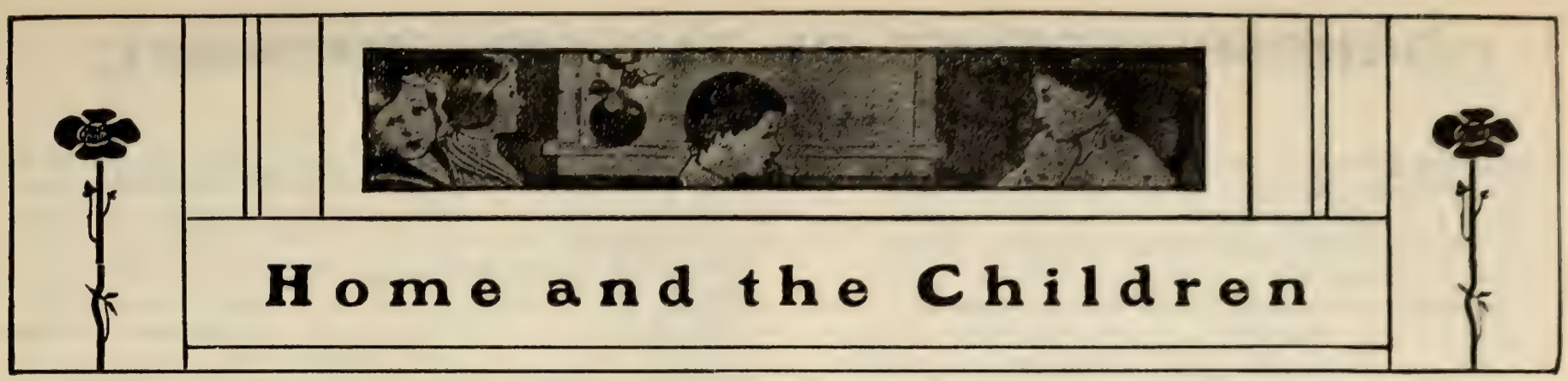
It is highly probable that the cures that have been wrought by holy men, holy relics and holy places, have been of this nature. It is not the impartation of power from without, but the awakening of power and courage within. Yet there is even here an impartation. The holy man gives to the sufferer something of his own quiet confidence and in this bestowment has to all appearances, wrought the cure. How far our Saviour employed this principle we have no means of knowing. As far as we can trace his healings in parallel lines with those of men in whose lives such phenomena seem to have occurred, the agreement is striking. Nor is there any reason why Jesus, who lived so truly a perfect life, in harmony with all law and all nature, should have declined to employ a principle seen to be of such wide application. But almost immediately he moves out into wider ranges of wonder-working power where no man has followed him, and the uniqueness of his life as the one perfect and master-life of history becomes at once evident.

To sum up then, Christian Science has enabled many of its believers to attain a calmness, healthfulness and happiness which they had not found before. It has proved what needs always to be kept in mind by the church, the fact that Christianity has a healing power for the bodies as well as the souls of men. In addition, Christian Science has made to the Church the useful contribution of architectural taste of a special sort, and perhaps also some useful suggestions regarding certain forms of worship.

On the other hand it needs to be remembered that it shares its one element of value as a system of healing, with all the other methods of psychic therapeutics, and seems to have no advantage over them. Further, that its theology, in so far as it may claim one, is a sorry thing, the product of an untenable metaphysic and a wholly impossible biblical interpretation when it is added that as a cult it tends to an unsocial indifference to the needs and sufferings of humanity that has never been equalled in the long centuries of Christian history, perhaps an idea has been given of its strength and weakness. Social workers declare with one voice that from Christian Scientists as a class they receive absolutely no aid or encouragement in the very work of relief which the Gospel of Christ inspires.

A list of books on this subject was given in this column in the Christian Century of December 26th.

A loving hand I never forget. I remember in my fingers the large hands of Bishop Brooks, brimful of tenderness and a strong man's joy. If you were deaf and blind and could have held Mr. Jefferson's hand, you would have seen in it a face and heard a kind voice unlike any other you have known. Mark Twain's hand is full of whimsies and the drollest humors, and while you hold it the drollery changes to sympathy and championship.—Helen Keller, in "The World I Live In."



Home and the Children

The Shadow Child

BY HARRIET MONROE IN THE DECEMBER CENTURY MAGAZINE.

Why do the wheels go whirring round.
Mother, mother?
Oh, mother, are they giants bound,
And will they growl forever?
Yes, fiery giants underground,
Daughter, little daughter,
Forever turn the wheels around,
And rumble, grumble ever.

Why do I pick the threads all day,
Mother, mother,
While sunshine children are at play?
And must I work forever?
Yes, shadow-child; the live-long day,
Daughter, little daughter,
Your hands must pick the threads away,
And feel the sunshine never.

Why do the birds sing in the sun,
Mother, mother,
If all day long I run and run—
Run with the wheels forever?
The birds may sing till day is done,
Daughter, little daughter,
But with the wheels your feet must run—
Run with the wheels forever.

Why do I feel so tired each night,
Mother, mother,
The wheels are always buzzing bright;
Do they grow sleepy never?
Oh, baby thing, so soft and white,
Daughter, little daughter,
The big wheels grind us in their might,
And they will grind forever.

And is the white thread never spun,
Mother, mother,
And is the white thread never done—
For you and me done never?
Oh, yes, our thread will all be spun,
Daughter, little daughter,
When we lie down out in the sun,
And work no more forever.

And when will come that happy day,
Mother, mother,
Oh, shall we laugh and sing and play
Out in the sun forever?
Nay, shadow-child, we'll rest all day,
Daughter, little daughter,
Where green grass grows and roses gay,
There is the sun forever.

A RECIPE FOR COOKING HUSBANDS SO AS TO MAKE THEM TENDER AND GOOD.

The following recipe was printed in an interesting cook book gotten up by the ladies of the New Orleans Church:

"A good many husbands are spoiled by mismanagement. Some women go about as if their husbands were bladders, and blow them up. Others keep them constantly in hot water; others let them freeze by their carelessness and indifference. Some keep them in a stew by irritating ways and words; others roast them. Some keep them in a pickle all their lives. It cannot be supposed that any husband will be tender and good managed in this way, but they are really delicious when properly treated. In selecting your husband you should not be guided by the silvery appearance, as in buying mackerel, nor by the golden tint as if you wanted salmon. Be sure to select for yourself, as tastes differ. Do not go to market for him, as the best is always brought to your door. It is far better to have none unless you will particularly learn how to cook for him. A preserving kettle of the finest porcelain is best, but, if you have nothing but an earthenware nappy, it will do with care. See that the linen in which you wrap him is nicely washed and mended, with the required number of buttons and strings nicely sewed on. Tie him in the kettle by a strong silk cord called "comfort," as the one called "duty" is apt to be weak. They are apt to fly out of the kettle and be burned and crusty on the edges, since, like crabs and lobsters, you have to cook them alive. Make a steady fire out of love, neatness and cheerfulness. Keep him as near this as seems to agree with him. If he sputters and fizzes, do not be anxious; some husbands do this until they are quite done. Add a little sugar in the form of what confectioners call kisses, but no pepper or vinegar on any account. A little spice improves them, but it must be used with judgment. Do not stick any sharp instruments into him to see if he is becoming tender. Stir him gently, watch the while lest he lie too flat and close to the kettle, and so become useless. You cannot fail of knowing when he is done. If thus treated, you will find him very digestible, agreeing nicely with you and the children, and he will keep as long as you want, unless you become careless and set him in too cool a place."

POOR UNCLE ED

A Baltimore man was recently showing his nice new opera hat to his little nephew, and when he caused the top-piece to spring open three of four times the youngster was delighted.

A few days thereafter the uncle, during a visit to the same household, brought with him a silk hat of the shiny, non-collapsible kind. When he was about to leave the house, he encountered the aforesaid youngster running down the hall with what looked like a black accordion.

"Uncle Ed," observed the boy, "this one goes awfully hard. I had to sit on it, but even then I couldn't get it more than half shut."—January Lippincott's.

"Will father be an angel?" asked the little boy. "He's got whiskers, and angels don't have any."

"Well," replied the grandmother, "your father may get there, but it will be by a close shave."—Atlanta Constitution.

OUTSIDE THE WINDOW.

By Mabel Osgood Wright.

In Good Housekeeping Magazine.

(Concluded from last week.)

"The chickadee tells you his name," says Beatrix, who is looking over your shoulder, "but those white tail feathers spell the name junco just as plainly when you once know it. He is another of the sparrow family, who, being a seed eater, can live wherever seeds are found, and defy the weather. Though his summer nesting home is north from the Northern states or in high mountains down to Virginia, he is very fashionable and travels in winter quite through the south to the gulf."

"But suppose there aren't any seeds; suppose they are all buried in the snow, what will the juncoes do?" asks Marjorie earnestly.

"Move on, unless some kind people scatter crumbs or grain sweepings to help them out," says Miss Beatrix.

"Then it is only birds that eat seeds that can stay all winter?" says Brother. "Are there seeds in the cracks of tree bark where that red-headed bird is pecking?"

"No, twice no!" laughed Miss Beatrix, turning Brother about so that he faced her. "Though the birds that depend upon lively, crawling, creeping and flying bugs and insects cannot stay after frost has cleared the air of them, there are other birds like the chickadee and downy woodpecker who can find eggs and larvae enough hidden away for the winter sleep to feed upon, and it is for these that they search the bark so steadily. Of course, when ice coats everything, these birds are hard-pressed, and they have to make shift with the few berries or frozen fruits they can find. Oh, they are brave little things, these winter birds, and they make me ashamed when I go growling to school of cold mornings with a thick jacket and cap, and a good hot breakfast under the jacket."

Then you begin to wake from a sort of dream, and putting the glasses in the case, realize that your feet are growing numb, but the spell of outdoors is upon you and you dread to shake it off. You tell Miss Beatrix how the finding of these living creatures in a winter world that you thought lifeless and uninteresting bewilders you, for she is one to whom to confide in seems well nigh a necessity.

"I know exactly how you feel," she said, holding out her hand with a spontaneous gesture as of welcome. "I had lived on a village edge all my life, and of course I knew that birds wore feathers, and flew, and built nests, and sang, and then generally disappeared before cold weather; that is, all except crows and hawks, for every country woman who has kept chickens knows them. One day, near the close of my senior year, a naturalist came to the college and gave us a lecture, or, rather, an intimate family talk, about birds; what they stood for in the plan of creation, their great use

(Continued on page 16.)

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

The Correspondent: "After friends who have reached mature years have had a serious falling out is there much hope that they will ever become friends again? Is it not true that enmity made in church troubles is usually permanent?"

I must answer by impressions rather than by statistics. Christ must have grievously erred if it is next to impossible to forgive. Love is the heart of his gospel; and a large part of love's work is to forgive. "Love your enemies," does not impose the impossible or the impracticable. We have small hope of the Father's favor unless we forgive. "Forgive us our debts as we forgive our debtors," is our constant prayer. All that is necessary is for church folk to take the commandments of Jesus that have to do directly with life as seriously as it does the doctrinal injunctions. It is easy to refuse to forgive even while we are contending for doctrinal purity. We need seriousness and earnestness in seeking to incorporate the Christ spirit in our lives. To contend earnestly for the love once lived should be the effort of all who contend for the faith once delivered. Pride is the enemy of forgiveness. Regarding simply self is grossly unchristian. It is manly and courageous and Christian to forgive and to make advances for the forgiveness of those estranged. Again, time is a wonderful agent to heal wounded feelings. God seems to fill the passing months and years with their days of new experiences of joy and sorrow, and the nights of restful sleep full of the balm of healing. And so hearts made sorrow and cold by separation come to beat in unison again. Once Browning wrote of a masterful contemporary who had left, as Browning thought, the party that stood for the people's good:

"Let him never come back to us;
There would be doubt, hesitation and pain,
Forced praise on our part—the glimmer of twilight,
Never glare confident morning again!"

It may be so with regard to change of parties, especially where the change should mean personal gain, as Browning claimed it did in this case. But even here, Browning accords him Heaven's forgiveness. He concludes:

"Best fight on well, for we taught him strike gallantly,
Menace our heart ere we master his own;
Then let him receive the new knowledge and wait us,
Pardoned in heaven, the first by the throne."

That last line, especially, is worthy of Browning. Our quarrels with averagely good people do not do us justice. They represent the littleness and meanness of our natures. If we pet ourselves and dwell long upon our supposed injuries we shall do both ourselves and those concerning whom we have grieved feelings great injustice. Our better and truer selves should express themselves in forgiveness. Quarrels are three-fourths misunderstandings, and one-fourth the heated uprising of our baser natures. Church differences are usually longer in healing than others. One would think they would be quicker healed, because the law of love is expected to control. They are longer because they are less open. Church people are deceived by thinking often that they are contending for a principle, when really pride is subtly at its damaging and destroying work. But even church estrangements are healed, and often quickly. And when the estranged friends come together again they are frequently better friends than ever. They understand the weaknesses of each other and are determined to have no repetition of the rupture. If there has been division the leaders of the church owe it to themselves, to the church, to the community, to the Lord whom they serve, to the kingdom of love that they should practice forgiveness and thus bring to the church the peculiar and the heartening joy of the restored unity of genuine brotherliness.

If any wish to read a strong portrayal of the development and the disastrous outcome of unforgiving pride he can find it in "The House with the Green Shutters." It is one of the strongest recent sketches of the strife and jealousy of a little Scottish village.

Is the Preacher's Life Tame?

The Correspondent: "A preacher's life is terribly monotonous. I wonder all of us preachers do not die of ennui or melancholy. There is no part of our calling that lends excitement—no tragedy and no comedy—all our rounds are as colorless as a black prince albert. What can we do to keep ourselves from the depression of the awful sameness of our days?"

Is a fireman's life less monotonous than a preacher's? Is the tragedy and comedy continually thrilling through the soul and pen of a bookkeeper? Is the calling of the dignified undertaker a life of great variety? Does the grocer thrill with joy as he ties up his hundredth package of sugar in a single day? Does the physician enjoy the call that breaks the monotony of his slumber at night?

The fact is the preacher is the one man who has all the excitement of the world. He has more time to read than his brothers of the other vocations. All the stirrings and throbbings of the past are his. His quiet looking library is a tremendous battle-field. Theology is the most exciting of the sciences. It deals with all the movements of the soul. An earthquake is not as exciting as these tumultuous movements of the soul. John Smith may be a very staid deacon, but John Smith has his romances, his dreams, his passions, his successes and his failures. The preacher deals with a hundred John Smiths, and all are surprisingly different. A pastoral call is a voyage of discovery. It suggests shipwreck, unknown lands and all the fascination of a voyage into unexplored regions. There is no real excitement and variety save in souls. With these the preacher has constantly to do. If all souls were the same our calling still would be one of interest intense; but as every soul is markedly different ours is the hilarious profession. Nor are we simply onlookers. We do not merely applaud the game; we are in the thick of the fight. We are warring with hearts. The din of Armaggedon is in our ears. The word of truth is the weapon we hurl at the foe. Is it not exciting to watch it do its deadly work? We are actors on the world's stage, playing the drama of the ages. The totality of good in the whole universe and the totality of bad are in deadly conflict. We war with the good; and we fight to win. No! No! we may die of over-excitement; but never of ennui or monotony.

Courtesy in Church Members.

The Correspondent: Do you think church members have good manners?

The church preaches love. Without love it is impossible to please God or man. Love among church members of the same local family ought to manifest itself in Christian thoughtfulness and courtesy. The really thoughtful courteous Christian will not constantly be guilty of small offenses. He will try to accommodate himself to the common good. Sin is but selfishness. He will regard the things of another as well as those of himself. He will put himself out in order to serve. In order to be loyal to this Christian principle of courtesy he must avoid some habits which he is liable to lightly regard.

He must avoid habitual tardiness. He is only giving two periods of an hour and a half each, a week, to public worship. It is a grievous fault to cut continually twenty or thirty minutes from this brief time. Constant tardiness is unfair to the church. Let us dignify the church by promptness as the scholars dignify the public schools.

He must avoid the selfishness of the back seats. Let him walk bravely and enthusiastically up to the front. His coming forward would be a noble confession of his interest. His loyal and interested manner will help to put heart in the service.

He must avoid inexcusable absence. Only sickness or death makes absence excusable. Visitors, late sleeping and indisposition are all such trivial excuses, and an insult to God and ourselves. They demoralize life. Let us have a conscience as to our church attendance.

He must avoid indifference as to the labors of others. In each church there are some who are giving their very lives to make it a success. The only pay they get is the joy of service and suffering. If courteous we will not be unthoughtful of them. We will give them a word of praise. We will do more, we will give them a hand and heart to help. Teach the children to write to the superintendent if compelled to be absent. Write to the pastor once in a while. Both will do better work. Be courteous one to another. "Please" and "thank-you" should have a big place. The Rev. R. J. Campbell once received this letter from a little member of his flock:

"Dear Mr. Campbell: I did not come to church this morning because it was blowey. So I stayed in and played with Nore's ark. Was poor Satan drowned? Perhaps he went into the ark with Mr. and Mrs. Nore. Isn't it a pittey that he does not try to be better?"

If the theological perplexities of such letters would not disturb too much, every minister would be made a better pastor and preacher by the reception of them. The pastor is efficient as he comes in very close personal relations with his people.

The fact that any one takes the pains to write the pastor a letter helps much. Life is made up of little things. Do not let us lose ourselves in the abstract so much that we cannot resolve to give attention to the little deeds and words necessary to brighten the hum-drum of our church life. Be on time. Take a forward seat. Be regular. Be happy, active, encouraging. Always behave well.

Austin Station, Chicago.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Questions for Prof. McGarvey

Readers of this department of The Century will remember that a few weeks ago I asked Prof. J. W. McGarvey two questions, which I hoped he would answer with all the frankness which is characteristic of him. He notices a part of the article referring to him, but fails to see the two questions. I put them in italics so that they would stand out more clearly, but evidently he did not have on his glasses when he read the article or else he had a poor light.

I will put the questions to him again, and this time in a little clearer type. It will be remembered that he said in defense of the "Lexington Creed:"

> "Everybody in Lexington, so far as I know, believes the assertion of Jesus that the books called the Pentateuch are the writings of Moses; but not one, so far as I know, is so silly as to believe that Moses wrote the last chapter of Deuteronomy, describing his own death and burial."

This last sentence from Prof. McGarvey is what puzzles some of us here in Chicago—"silly to believe that Moses wrote, etc."! And yet "the last chapter of Deuteronomy" is a part of the Pentateuch. Why "silly" to believe that Moses wrote that? Is it because it describes events future to Moses—"his own death and burial"? Why should that be a difficult thing to one who was inspired of God? Can not God look into the future? and could he not tell Moses all about "his own death and burial"? According to Prof. McGarvey, Moses looked back 2,500 years and described the creation of the world; why "so silly" to believe that he looked forward one year and described his own death and burial"?

If "the assertion of Jesus" settles the question of the authorship of the Pentateuch for Prof. McGarvey, the assertion of Jesus concerning the motion of the heavenly bodies ought to settle the question also. I was taught in my early school days, and I have been inclined to believe, that the sun stands still, and that the earth moves. But the assertion of Jesus is that God "makes his sun to rise on the evil and the good" (Matt. 5:45). If the one who disbelieves the assertion of Jesus that Moses wrote the Pentateuch is an infidel, as Prof. McGarvey teaches, then the one who disbelieves the assertion of Jesus that the sun rises must also be an infidel. That is just the accusation that was made by the Roman Church and the Protestant Reformers alike, against Copernicus and all others who taught, contrary to the assertion of Jesus, that the sun stood still.

None of us here in Chicago wants to be an infidel or be known as an infidel; yet I see that some of us are in danger of being called infidels by Prof. McGarvey if we accept the astronomical doctrines taught in all of the schools. I wonder how Prof. McGarvey treats this assertion of Jesus about the motion of the sun.

The Questions.

1. Do you believe that the sun rises and sets according to the Ptolmaic system of astronomy or that it stands still according to the Copernican system?

2. On what grounds do you affirm that it is silly to believe that Moses wrote the account of his own death and burial?

Lexington will confer a great favor upon Chicago by answering these questions. They involve all our differences.

Jonah and McGarvey vs. Jesus.

In making his reply to other parts of my article Prof. McGarvey calls the "Lexington Creed" which I formulated "a cob house," which he "kicked over, more in fun than in malice," and says:

"In scrambling for his cobs, to get them in place again, Bro. Gates gets funny, and charges me with contradicting Jesus. Jesus, he says, said it was a whale that swallowed Jonah, while I say it was a big fish." Here is what Prof. McGarvey said: "If Gates had put it 'the great fish,' instead of 'the whale,' this article would have been correct." Now he justifies that slight upon my biblical scholarship by saying:

> "I had supposed that every editor of a religious paper in Chicago had learned long ago that the word 'whale' in the remark of Jesus about Jonah is a mistranslation. If not sooner, he ought to have learned it from the Revised Version."

I used the King James Version until Prof. McGarvey told all who would be exact and careful scholars to use the Revised Version. I used the Revised Version until he told all of us learned scholars to use the Standard American Version. I use that now, but all of these three versions have exactly the same reading—"for as Jonah was three days and three nights in the belly of the whale" (Matt. 12:39). What does Prof. McGarvey mean by saying there is a "mistranslation"? There has been no change in the reading in any of these new versions. I know, of course, that in the Book of Jonah, the word means and is translated "great fish." But Jesus said it was a "whale." We now have Jonah and McGarvey against Jesus. I prefer to follow Jesus rather than either McGarvey or Jonah. Which does the professor believe correct—Jonah or Jesus?

Prof. McGarvey will have to try again to get out of his difficulty. I confess that the point is not a profoundly important one—"whale" or "great fish"—but it was not I who raised it. It seemed important enough to Lexington to make an issue out of, and it was too good for Chicago to let alone. It is Lexington and not Chicago ground we are on. Fine points and sharp turns, however, are peculiarly Lexingtonian; and this Jonah difficulty is just a sample of the way mole-hills are turned into mountains, and mint, anise and cummin are tithed in the theology of Lexington. Where you have a theory of verbal inspiration you are likely to have a practice of verbal scrupulosity. We ordinary human erring mortals in things theological do get a great deal of comfort when great Homer nods. When Lexington slips up on fine, correct biblical usage, there is a gleam of hope, and there ought to be a degree of tolerance, for the rest of us poor mortals.

Lexington Never Changes.

But Lexington never seems to learn the lesson of tolerance and liberty, and sweet human charity, even from her own mistakes and lapses. Like Rome, she never changes, and never goes wrong. Her laws of orthodoxy are inexorable, like the laws of the Medes and Persians. Deviation from the straight and narrow path that leads to belief that Moses wrote the Pentateuch, and that the whale (Lexington forgive! Better "great fish") swallowed Jonah, is visited with awful anathemas. The torches with which she burns the tender reputations of good men are composed of such exquisite terms as "infidel." "destructive critic," "poisonous teaching," "German rationalism." But Lexington reasons: Did not Jesus use such terms as "false prophets," "hypocrites," "whited sepulchers," "serpents," and "offspring of vipers," against false teachers; and did not Paul warn against men who teach a different doctrine? Why may we not use these terms, or similar terms that are understood, against false teachers.

If Lexington could be as sure as Jesus and Paul that teaching was false, and that ideas were infidel and poisonous, then she might exercise their judicial prerogative. But it is only on the basis of an authority and infallibility which belongs only to inspired men that Lexington can proceed against false teachers. Suppose Lexington should make a mistake (and that is possible) and anathematize a man who was innocent of the religious crime of infidelity; what could she do to make amends for the wrong? Could she ever give back the reputation destroyed, or cancel the pain that it has caused? Are there any courts in which one who has thus been wronged can secure justice?

Theological Libel.

The Outlook of New York, has been saying some timely things with reference to a man's right and property in a good name. "It is high time for the American people to recognize that 'Thou shalt not bear false witness against thy neighbor' is a part of the moral law; that reputation is a valued possession which it is the duty of the community to protect; that they do not sufficiently protect it if they simply leave a man who has been robbed of his reputation to bring a suit for damages; that to rob a man of his reputation is a crime against the community as well as against the individual, and it is the duty of the community to punish it."

Theological libel is just as damaging and as criminal as civil libel. To call a man an infidel in the religious sphere is the same as to call him a thief or a murderer in the social sphere. It hurts him as much in the one as in the other. It puts many a man out of business in both. But in the social sphere a man can seek redress at law, and be judged innocent or guilty by one law. But in the religious sphere there is no redress, and a man is judged innocent or guilty by as many laws as there are opinions as to what constitutes infidelity. At Lexington a man is an infidel if he denies that Moses wrote the Pentateuch; a partial infidel if he denies that the whale swallowed Jonah.

In most circles among the Disciples a man is amenable to one law of faith—faith in Jesus Christ, the Son of God. If he believes this, and lives as if he believed it, he is a Christian. While the only thing that constitutes infidelity is denial of this in word and life.

The voice of God is always calling us to higher things.

The Christ-controlled life yields the largest measure of usefulness and happiness; because it is the gentle life.

The greatness of gentleness is of finer quality and far more pleasing and enduring than that wrought out by force.

AT THE CHURCH

Sunday School Lesson

BY HERBERT L. WILLETT.

The Messiah Vindicated*

It will be remarked as one of the most valuable improvements in the arrangement of the International lessons that the passage of Scripture to be studied covers much more territory than hitherto. This will remove something of the objection hitherto so strongly urged, that the lessons are too brief and scrappy, and that they leave such unconsidered intervals between. The lesson texts will, in the future, extend much further than the printed text, which will embrace about the same amount of biblical matter as before.

Brevity of the Record.

The two studies devoted to the second chapter of Acts are inclusive of the entire chapter. The first gives the setting of the Day of Pentecost and the arousal of the one hundred and twenty disciples to their holy task by the coming of the divine Spirit upon them. The second gives the main ideas of the sermon of Peter, and the results that came from its delivery. We are not to suppose that we have all the words of the apostle, for the custom of the Bible is to give a brief resume of what was said on such occasions. Then, too, we are expressly told that Peter said much more than was written down. But the things recorded were sufficient to give an adequate idea of the whole as it was recalled by those who heard it.

The Words of Joel.

First, the astonishing events of the morning were interpreted. The strange things which the multitude had heard, which some thought were the utterance of foreign languages on the part of the disciples, and others supposed were the cries of drunken men, were, he said, in reality the climax of an ancient prophecy. Joel, whose work fell some time in the latest period of the Old Testament history had spoken of the time to come when great disturbances of nature would take place, as the signs of the fact that God was about to pour out his spirit upon the chosen people. These words Peter declared had now been fulfilled in the signs of Pentecost. It is clear that neither Peter nor his hearers thought of the convulsions of nature spoken of by the prophet as more than figures of speech, for none such had occurred, and the people did not demand to know what he meant. Both he and they understood the language of the prophet in the usual manner of apocalyptic speech. But both realized that strange changes had come upon the community at that feast, and that these events of the day might well be called the fulfilment of Joel's words.

The Miracles of Jesus.

After this preface, which not only secured their attention but convinced them that the matter in hand was far more important than any other event of the feast, Peter proceeded to drive home the great facts of the Savior's life and death. First there was the fact that the Nazarene had wrought miracles among them, with which they were quite familiar. This use of the miracles of Jesus by Peter at a time soon after the actual work of the Lord is one of the surest proofs that the Master did perform these deeds of power. Otherwise there would have been neither point nor safety in a reference which could so easily have been refuted by his hearers.

The Murder of the Messiah.

The second item of the sermon was the charge that they, the people of Jerusalem and the nation at large, had taken this good man, this worker of kindly ministries, and had delivered him up to death. Nor was this a mere act of mob violence. It was consistent with the long history of unfaithfulness characteristic of the nation, and was a part of God's plan for the correction of the people and the saving of the world. In following out their own mad passions they were bringing upon themselves the judgment of God, were making their national sins odious beyond description, and were fulfilling the very plan which they had seemed most bent upon thwarting.

The Sixteenth Psalm.

This was shown by the return from the dead of the very One whom they had so sorely mistreated. And here the third point in the discourse was reached. The resurrection of Jesus was the prime fact of the Gospel which Peter was announcing. This he first set in the light of Old Testament words. A psalmist of the past had spoken of his confidence that God would not give him over to the power of the grave, but would continue him in the high fellowship of divine favor. Since David was known among the Hebrews as the Psalmist par excellence, the father of sacred hymnody, all the psalms were attributed to him without reserve by the Jews of Jesus' day. Moreover, this Sixteenth Psalm was counted Messianic by them, a forecast of the triumph of their future king over all opposition. Peter takes it at its highest value as rated by them, and applies it directly to Christ. The questions of its origin and first meaning were secondary to its value in the estimation of his hearers—a Davidic and a Messianic psalm. It was therefore the very vehicle to use most effectively in conveying to this Jewish audience the fact of Jesus' resurrection.

The Higher Use of the Psalm.

In this use of the psalm may be seen an instance of that free use of the Old Testament by the interpreters of the Gospel which has caused no little perplexity to Bible students, and yet is not difficult to understand in the face of all the facts. The study of Psalm Sixteen reveals clearly the fact that the composer was thinking of himself and not another; that he was not speaking of deliverance out of the grave but of salvation from it, i. e., of prolonged life. This is the manifest meaning of the words, "Thou wilt not give over my soul to Sheol, neither wilt thou permit thy devoted one (the Psalmist himself) to see decay." But the New Testament writers and preachers saw that in the light of Jesus' experience and the wide meanings of the new faith, the original use of the words did not exhaust their value, and they felt free to use them as admirable statements of truths far greater than their authors conceived. This principle explains the meaning of many passages in the New Testament which seem to find in the older Scriptures values which are not apparent to the student who examines them.

Jesus the Goal of the Old Testament.

Peter says that David, whom he accepts as the author of these words, did actually come to the grave as they know. Did his words, then fail of meaning? No. They had a larger significance than his own life. Only in the Messiah did they find fulfillment. David had recognized that One greater than himself should come, who was not to share the ordinary experience of subjection to death, but was to escape the snares of the grave through the divine power. This One was no other than the promised son of his line, through whom the glories of Israel were to be perpetuated and brought to their climax. In the light of the resurrection, of which he and his fellow disciples were the witnesses, he and they were prepared to insist that the Promised One of the psalmists and the Christ of Nazareth were one and the same. The writer of the Hundred and Tenth Psalm (David once more, in the thought of both Peter and his audience) had spoken of one higher than himself, to whom God gave the high place at His own right hand. This was the same Christ. Let the house of Israel know then that in the recently crucified but now risen Jesus the promises of the past and the hopes of the future were accomplished.

Fact vs. Illustration.

Peter did not quote from the Old Testament to prove the resurrection of Jesus. There was but one proof of that fact, and that was the testimony of himself and his companion disciples, who had seen the Master alive from the dead. But his purpose in referring to the psalms was to show that upon their own construction and interpretation of these Scriptures, which he fully shared, the resurrection was not only possible but an expected fact in the experience of David's great Successor. The Bible student must keep in mind the fact that the writers of the Scriptures employ every method of illustrating the great truths which lie heavy on their hearts. The truth itself, the fact of which they are speaking, is the matter of supreme importance. The illustration is of secondary value, but chosen because of its power to direct attention to the theme in hand. The illustration may be a fact of history, a bit of song from the past, a miracle, a parable or a fable. Whatever has the power to fix attention upon the fact or truth in hand is worth while. The illustration may be of but partial value in itself, it might even have no foundation in fact. Its invalidation, were such possible, would in no way affect the truth which is the matter of moment.

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*International Sunday-school lesson for January 17. The Beginning of the Christian Church, Acts 2:22-47. Golden Text, "They continued steadfastly in the apostles' teaching and in fellowship, and in the breaking of bread and in prayers," Acts 2:42. Memory verses, 32, 33.

The Fact of the Resurrection.

So of this incident of our study. It was the resurrection of Jesus which Peter wished to burn into the consciences of his hearers. That tremendous fact, proved by the witness of the disciples and needed to complete the hopes of the Old Testament; was the vindication of the Messianic claim of Jesus, and the evidence that in his death the nation had committed the greatest crime in history. The indictment was crushing. The charge was unanswerable. The Day of Judgment was at hand to bring the retribution which such sinners richly deserved.

The Results of the Sermon.

In terror they looked at each other and then cried out, "Men and brethren, what shall we do?" It was not the question of seekers after spiritual blessing. It was rather the cry of men who are suddenly confronted with the awful proofs of guilt, and know not which way to turn. The wrath of God was upon them. What should they do? With masterful use of the moment and the fear of the people, Peter said to them, "What you really need to do is not merely to escape the anger of God, but to take up the holy life which this Nazarene, your Messiah and Savior, enjoins. Repent of your sins. Accept the badge of discipleship in the company of his followers. The memory and the guilt of those sins of the past will fade in the new passion of love and service. You shall be free from the power and the penalty of your sin. You shall have the spirit of love, of brotherhood, of purity and of prayer. You shall have the Spirit of God, the Holy Spirit of promise."

With such words, and many more not recorded, he turned their minds from the mere emergency of present peril to the higher duty and joy of Christian life, and their happy response in baptism made that day memorable in the annals of the faith.

THE PRAYER MEETING

By Silas Jones

Topic January 13: The Church and Men. John 1:35-51; Acts 4:4.

It is too late in the day to say that men are less religious than women. We must reason from accidents and get down to the abiding qualities of character. Men are just as much interested in the meaning of life as women. They are not inferior to their wives and sisters in the love of righteousness. They have temptations and sins peculiar to themselves, and so have the women. In some countries women go to church in larger numbers than men. This shows that the prevailing type of church life in these countries is feminine rather than masculine; it does not prove that Christianity makes a stronger appeal to women than to men. The masculine and the feminine element are both needed in the church. It is a waste of breath to tell men that they ought to join a church whose preaching and activities are suited to the mind and hand of woman. They intend to be men and if they cannot be men in the church, they will stay out in the world.

Men Need the Church.

The energy of the American man is the admiration of the world. He cannot be idle and he works with a purpose. In this his strength is also his weakness. He is so busy with the one thing that comes to his hand to do that he has no time to look over the whole field of life and learn the relative values of things. Hence it happens that many men, whose ability to make money is conspicuous, are exceedingly bad citizens. They pay their taxes grudgingly. They look upon city councils and legislatures as legitimate commodities for the ownership of which money should be spent with lavish hand. They take thought for the common welfare only when their selfish schemes are not in danger. Having no insight for spiritual realities, some of them seek satisfaction in the indulgence of the basest passions. The suicides that follow business reverses and the madness with which speculation is carried on are evidence that business men need faith, a faith that gives serenity and a sense of the worth of friendship and love. The business world needs men who will sacrifice financial success in the interest of humanity. The spirit of Paul, who gave his testimony at the cost of his life, is as much needed in commercial and industrial circles as it is on the mission field.

The Church Needs Men.

The church has work for men. It has a place for men in its ministry. It has been said that ministers help to continue the divisions among Christians by insisting on the importance of scholastic distinctions that have nothing to do with life and godliness. If there is any ground whatever for this assertion, the church has reason to pray for men in the ministry who know where to put the emphasis. Real men are needed for elders and deacons and for Sunday-school leaders. The boys are lost to the Sunday-school because the men are not studying their Bibles. Men who are face to face with the problems of the age are capable of testing the doctrines preached in the church. Down in the mountains of the South where men have little to do the doctrines of free will and predestination are discussed with a fervor that would do credit to the demons in Milton's hell, but no great spiritual revolution has been started by these discussions. Dr. Grenfell met Mr. Moody in a hotel in Boston and said to him, "Fourteen years ago I put my faith in Christ after hearing you preach." "Oh," said Mr. Moody, looking Grenfell over, "and what have you been doing since." Dr. Grenfell is one of the great men of the modern church because he believes he is in the church to do and not to debate. Men still have in them the heroic element and the church should appeal more and more to that element and use it.

Men to Win Men.

Andrew brought Peter to Jesus. Philip brought Nathanael. And thus the company of the disciples grew. These was no effusive or affected emotion. The personal workers were serious. They spoke straight to the hearts of the men they sought. The men in the churches today can manifest an equal sincerity. No doubt many of them are deterred from soliciting the obedience of their friends to Christ by their distaste for the pietistic methods with which they have themselves been tormented. They do not know that there is a way for one who has a proper regard for the rights of free men to speak earnestly to another about Christ. The New Testament has examples of the right method of approach. It illustrates how men who are not fanatics, may exert their influence for the building up of the kingdom of God. If the men of the church will talk in their own way, without aping the zealot, about the power of the gospel and the activities of the church, multitudes will confess the name of the Master.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

Lesson VI.—The Graded School (continued).

I. ENROLLMENT. It has been well said that the price of a graded Sunday-school, like that of liberty, is eternal vigilance. Once the school has been placed on a graded basis, all scholars, without exception, must be made to conform to its classifications. No plea of personal affection between the teacher and scholars under the old system, should be permitted to interfere with the assignment of every pupil to the proper class. It is better that a few scholars should drop out than that the grading should be perfunctory and incomplete. The same is true of every NEW SCHOLAR. None should be taken into the school without first being assigned to the proper department and class regardless of individual preference. The neglect of this rule will soon reduce the best graded school to the chaos from which it sprang.

II. PROMOTION. Some system of promotion is essential to a properly graded school. The Sunday-school being a purely voluntary institution, there cannot be the same stringency here as in the day school, but much can be done by a wise system of promotion, to encourage the scholars to do their best work. Promotion should be of two kinds—ordinary and certificated:

(1.) ORDINARY PROMOTION applies to all scholars alike, and is determined by age alone. This should be the only kind of promotion recognized in the beginners' department.

(2.) CERTIFICATED PROMOTION depends on the fulfillment of certain definite requirements. Written examinations should be held at the close of each school year, and certificates of promotion awarded to all scholars who reach a certain percentage. These entitle them to pass into the next higher class. On passing from one department to another, special DEPARTMENTAL CERTIFICATES should be given. Upon completion of the regular course of the school, a diploma of graduation may be granted. Graduation or Promotion day, should be one of the most prominent in the school calendar, and the exercises should be such as to impress upon the pupils the real honor of promotion.

III. CLASS MARKING. In order to maintain a high standard of work, some system of class marking, other than that of mere attendance is advisable. Nothing stimulates the interest of the scholars more than the knowledge that an accurate record is kept

of their standing. The things taken into account should be attendance, punctuality, offering, bringing of quarterly and Bible, lesson study, church attendance. The values assigned to each of these will, of course, vary in the different departments. Deportment may be added in the Primary and Junior grades. The following is sugestive only: attendance 25, punctuality 10, offering 10, lesson preparation 25, bringing quarterly and Bible 10, church attendance 20; total 100.

IV. HOW TO START A GRADED SCHOOL. For the benefit of those who desire to grade their Sunday-school, the foregoing principles may be summed up in the following suggestions: Get an accurate record of the ages, or public school standing, of all the scholars, and separate them into Elementary, Primary, Junior, Intermediate, Senior and Adult departments. Then divide up each department into classes, assigning to each a teacher properly equipped for the work of that particular grade. At the head of each department, put a Superintendent, and, if the department be large, a Secretary also. Where possible, let the Department meet separately for either opening or closing exercises. Where this cannot be done let its identity be preserved, by having its own reports, departmental interests, etc. Appoint a Secretary of Enrollment for the school, whose duty it shall be to see that new scholars are assigned to the proper classes. Let all records of class standing, examinations, eac., be kept as strictly as in the day school. Have regular departmental conferences, at which the teachers of the several departments may meet together and discuss their methods of work. Once every quarter, at least, have a full meeting of all the teachers and officers of the school for the purpose of mutual inspiration and advice. Order a series of graded lessons helps; but be sure they are GRADED.

QUESTIONS. (1) What is a graded Sunday-school, and why is it necessary? (2) Name the essentials of grading. (3) What should be the basis of classification? (4) Give the five great divisions into which the School should first be divided, and the ages corresponding to each. (5) What are the Home and Teacher Training departments? (6) What is meant by "graded lesson material?" (7) What is meant by "graded methods?" (8) What is meant by "graded teachers?" (9) If the School is to be kept on a graded basis, what principles of enrollment must be observed? And explain why. (10) What is the value of promotion? (11) What two kinds of promotion are there, and explain each? (12) Tell in your own words how you would establish and maintain a graded school.

LITERATURE. Burton & Matthews' "Principles and Ideals of the Sunday-school;" Haslett's "Pedagogical Bible-school;" Cope's "Modern Sunday-school in Principle and Practice;" Mead's "Modern Methods in Sunday-school Work;" Hurlbert's "Seven Graded Sunday-schools."

(Concluded from page 11.)

to us in keeping down insects, and the most spiritual beauty of their home lives and affections. I was interested at the time, but the talk vanished into my brain cells and was forgotten, as things often do for which we have no present use.

"The first winter after I returned here to teach I was pretty blue and everything that came my way seemed to deepen the dye. One afternoon—it was precisely such a gray day as this— my head ached so that I could not do my school work, and putting it away, I pulled on my oldest coat, and jamming my hat over my eyes, I walked down the road to a clearing in the woods by the river, where, sitting on a stump, I was prepared to really enjoy a fit of crying. A soft whistle startled me, and out from the brush flew a streaked, sparrow-like bird with a pure white throat band, gave a couple of sweet notes and passed. I didn't know that it was the white-throated sparrow of the silver song, but I did know that i was beautiful, that it had spoken to me in my bitterness, and a desire to learn its name stopped my tears. Then suddenly my brain cells opened, the talk on birds filled my mind, but with an entirely new meaning, and I determined that I would learn all I could about these little winter companions and make chums with them if possible.

"I wrote to a bird-loving friend for advice as to the best way to learn. 'Begin now,' he answered, 'in winter, when the leaves are off and the birds are few; then when the spring rush begins, you will know half a dozen types that will guide to others," and he enclosed a list of a baker's dozen of birds that I should be most likely to find hereabout.

"After that, whenever I grew blue, I seized my paper and the book that came with it, and went out; and as my list of bird friends lengthened the depth of the blue dye that tinged my sight diminished. Now, Mrs. Hale, if you'll ask me up to the house for a cup of tea, I'll write out a list for you and the children, for I'm soon going to have a bird club for my kindergarten class, and then you will be completely drowned in questions."

Somehow the sitting room is a wholly different place from the room you left an hour before, infinitely brighter, even though the outside light is fading. The children bring forward the tea table to the hearth, while Miss Beatrix, pulling off her crimson sweater and straightening her locks that the tam-o'-shanter has tousled, sits on the little wicker stool and coaxes the fire into life.

The kettle is slow about boiling, and while you wait she asks for a pad to make the list.

"But can't we do something to help the birds when it is cold right off now, without waiting to know their names?" urges practical Marjorie. "A poor man came to the door for breakfast this very morning, and we didn't know his name; but he didn't mind a bit, only just wiped his mouth with his sleeve and asked for more coffee."

"Certainly you can," answers Miss Beatrix, "if you ask your father to put up a shelf with a little roof to it to keep off rain, on the south side of the old pine tree by the fence, and make it of old wood if possible, for birds are wary of new things. You can spread dog biscuit crumbs on it for the birds that love seeds, and nail some lumps of suet to the edge for the other birds that are meat eaters and love grubs, larvae and such like; and never leave the shelf empty! I've tried almost everything and suet seems to be more like the worms and things they find in trees than anything else. Then, what better place could mother have for learning the bird's names than by watching them when they come to feed?"

"I'm only writing down the easier birds that you are sure to see Mrs, Hale," Beatrix says, "because a dozen or so is enough for a beginning, and then I'll list the books. When you've learned all about a few birds, their spring and fall journeys, songs, nesting, change of feathers, you'll have a grip on the whole thing, and then it will be spring, and when you go out with your opera glasses, you will see so much color and hear such exquisite music that you can play you are at an opera out-of-doors."

Beatrix's fountain pen flies over the paper, and as she writes she reads the names aloud: Slate-colored junco, snow-flake, American goldfinch, white-throated sparrow, red cross-bill, purple finch, song sparrow, bluejay, chickadee, winter wren, brown creeper, downy woodpecker, white-breasted nuthatch, meadowlark, flicker, or golden-winged woodpecker.

"These names will serve merely as a clue to what you may expect to find. You must identify them yourself by reading them up in one of the books. I'm reversing the kodak legend to run 'I press the button; you do the rest.'"

ETIQUETTE OF GIFT-GIVING.

There is an etiquette governing the giving and receiving of presents, because there is always a best way to do everything. If we penetrate below the surface of the little courteous conventions we shall find that consideration for the feelings of others underlies all. Do not try to make your gift look as though it cost more than you paid for it. Aside from the paltry spirit of such giving it is a delusion and a snare, for next year your offering must seem to be as fine as the one of this season, or you may appear to have been less anxious to please your friend. The best gifts are those which put no tax upon material resources, but trifles of which the recipients may make frequent us, and so keep the giver in mind. Take the time to write a few words of loving or cordial greeting on the cards that accompany your gifts. Without evidence of individual, personal thought the offering of even the finest present appears somewhat graceless and perfunctory. A message on a card is better than a note, because more informal, and one should not seem to make much of a gift. Having your presents daintily wrapped is not less a matter of courtesy. Let their outward appearance commend them. Leave them or send them to their destination the day before Christmas—unless you can insure their reception early in the day. A tardy gift appears like an after-thought.—December Ladies' Home Journal.

SIGHT.

By George W. Thomas.

Dear Lord, if ever I
  Forget thy hallowed name,
And thine all-searching eye
  Discern my secret shame,

Restore my failing sight;
  The blinding film remove;
With floods of heavenly light
  Thy wayward child reprove.

The vision of thy charms
  Shall break my heart in twain,
Thy love, that frowning death discerns,
  And snaps the galling chain.

O Saviour, ever near,
  Our Friend and Lover Thou,
Thy gentle whisper brings good cheer,
  And smooths the troubled brow.

Chicago.

The Limit.

"Carson's the most absent-minded chap I ever saw."

"What's he been doing now?"

"This morning he thought he'd left his watch at home, and then proceeded to take it out of his pocket to see if he had time to go home and get it."—January Lippincott's.

CHICAGO

THE OLD TESTAMENT ORDER OF THE SONS OF BELIAL IN TWO TYPICAL DEMONSTRATIONS IN CHICAGO—O. F. JORDAN WRITES OF THE FIRST WARD BALL AND THE NEW YEAR'S EVE ORGY.

On two recent occasions, the Old Testament order of the Sons of Belial, so much opposed by the prophets, has made strong demonstrations in Chicago. On these occasions, the social student has had much food for meditation presented. As this type of individual is more numerous than many of the modern prophets would want to admit, it will be worth our while to note the doings of the Sons of Belial.

"Scarlet Women and "Scarlet Men"

One demonstration occurred in connection with the famous First Ward ball some weeks ago. This ward is made up of the boarding houses that fringe the business district. The widely celebrated aldermen are the Honorable "Bath-house John" Coughlin and the Honorable "Hinky-Dink" otherwise known as Michael Kenna. This first ball is an annual event held in the Coliseum by these celebrated citizens whose generosity in the distribution of drinks is sung to every tune in the tenderloin. The Grace Episcopal Church which is adjoining the Coliseum, attempted to secure an injunction against the promoters of the ball but without success. The powers that be decreed that so respectable an affair should not be interfered with in any way. A motley, mad company it was. Made up of the lost souls of Chicago. We regret that the poetic genius of a Dante or of a Milton who must describe the lost souls in Hades, was not allowed to feed upon the material presented. The scarlet woman and the scarlet man—for why should they not have a like stigma—were present from all parts of the city. Liquor was consumed in quantities to astonish any but the most hardened. The temper of the audience is best illustrated by the press reports of the doings of his honor, "Bath-house John." He found a staff photographer of the Record Herald waiting outside the building. The presence of a newspaper man is always a danger signal to men of this type. Whatever may have been the inciting cause, the press report states that "Bath-house John" attacked the reporter and demolished his camera, supported by the sluggers that form the body-guard of the brave alderman.

A wave of horror and shame has gone over Chicago since the reports of this orgy have been published. Yet the Sons of Belial are so well connected that little if any legal trouble has arisen for them.

Chicago's Welcome to the New Year.

On a larger scale was the meeting of the Sons of Belial on New Year's Eve. It has become a city custom for the pleasure-loving part of the population to turn out on that evening. Seats in the restaurants of the loop district are sold by speculators for fifty dollars. It is estimated that every guest in the fine restaurants spent fifty dollars each, mostly on wine. The poorer devotees of pagan sensualism walked the streets, drunken men and women jostling the curiosity seekers that were also on the scene.

On this evening the forces of evangelical Christianity also had a meeting. It was a counter movement to remove the flavor of the First ward ball from the Coliseum. Great evangelists like Dr. Chapman, Biederwolf, Dixon and others were present. The meeting filled this great building, the largest in Chicago, to overflowing, and an overflow meeting was held in a neighboring church. This splendid crowd might seem to exhibit a force adequate to meet the Sons of Belial. It is discouraging, however, to see how little comes from some of these meetings of the evangelical Christians. The highly emotional leadership of the Moody Church on the north side is able to generate a tremendous voltage of enthusiasm, but is unable to convey it over the power wires to the machinery of social service. We need not less enthusiasm but more intelligent and capable leadership in the work of the kingdom. It is encouraging that fifteen thousand people should meet to oppose the Sons of Belial on New Year's Eve. It is discouraging, however, that when the noise of demonstration is over so little remains behind.

Christ's Love of Sinners.

Whence come the Sons and Daughters of Belial? They do not marry or have children. They live but a single generation. The curse of illegitimacy that has fallen on Paris is not a serious problem here. It is the sad fact that the Sons and Daughters of Belial are often the Prodigal sons and daughters of our Christian homes. We cannot dwell long on the good old parable in our churches without the tears welling to the eyes of a parent who has suffered a bereavement worse than death. Jesus was known as a friend of publicans and sinners. He would be working in Chicago much in the First ward from which His church has fled as from the plague. His splendid optimism would insist that the very Sons of Belial might become the Sons of God.

But He would have us do more than pick up social wreckage. He would have His church prevent the making of "rounders." The homes would be made more home-like, the churches more open and brotherly, and our schools more effective in character-building. Not so much with new machinery as with the vitalizing of old institutions would we be taught to present the recruiting of the ranks of the Sons of Belial, and the Sons of the Kingdom would be the more numerous.

Echoes from Philadelphia.

The Federation Council held a meeting at the Y. M. C. A. last Monday with the various denominations present. The speakers reported the national meeting at Philadelphia. These speakers were Rev. John P. Hill, secretary of the Board of Church Extension of the Presbyterian Church, Dr. Herbert L. Willett and C. D. Mitchell, pastor of St. James' Methodist Church. One of the practical enterprises inaugurated last Monday was the starting of a fund for the employment of Mr. Colby as agent of the Protestant churches in the Juvenile Courts. The Catholics have an agent there claiming every unattached child of Catholic parents and ready to receive all others.

The perpetuation of denominational difficulties and differences was ridiculed by all. Rev. Mr. Mitchell told a story of two German Reformed churches at a country cross-roads. When asked to explain the difference between the churches a countryman replied, "The old church believed that Eve tempted Adam with an apple; but we believe he was a 'son-of-a-gun' from the beginning."

Chicago preachers are much interested in a series of social studies edited by Josiah Strong called "The Gospel of the Kingdom." Some Chicago men among the contributors to the series are, Dr. Willett, Bishop Fallows, Prof. Henderson and Prof. Graham Taylor.

These studies are to be used in weekly meetings such as prayer-meeting, Christian Endeavor or adult Bible class. The studies for November show the curve of the series. "Working Women," "Woman's Wages," "Effects on Home Life," "Sweating and Consumers' Leagues," "What the Church Can Do."

The literature can be secured of the American Institute of Social Service, Bible House, Astor Place, New York. There can be no doubt of the benefit of introducing such a course into the life of any church.

CHURCH NOTES.

Ministers' Meeting.

The Ministerial Association will meet at the Jackson Boulevard Church, January 11, at 10:30 A. M., and will be addressed by the Rev. G. W. Thomas.

Let all the members of the association accept this as formal notice and make every effort to be present.

Stephen J. Corey will preach at Evanston on next Sunday evening.

Rev. Will F. Shaw left last Monday for a month's meeting at Newman, Ill.

C. E. Rainwater and wife made an extensive trip visiting relatives during the holidays.

Dr. Layton of China was at the ministers' meeting Monday. He will spend his furlough in Chicago. Our churches ought all to hear his story.

There have been two baptisms at the Metropolitan Church the past two weeks. Last Sunday night an unusually large audience greeted the minister, A. T. Campbell.

The Austin congregation gathered at the home of Rev. and Mrs. G. A. Campbell on New Year's evening. They left a holiday present for Mrs. Campbell and heartiest expressions of good-will for all in the household.

C. G. Kindred was at the ministers' meeting for the first time last Monday. He told his brethren of his preparation for the other world. His deep religious experience during his illness impressed all with the reality of the Christian faith. There were five additions at Englewood Sunday.

The rally of the Foreign Society will occur at the Jackson Boulevard Church next Monday. Stephen J. Corey will give his moving picture lecture in the evening. In the afternoon, returned missionaries and local pastors will give short addresses. The church serves a turkey dinner in the evening.

Prof. Lester Bartlett Jones of the University of Chicago spoke to the ministers last Monday on church music. He pleaded for high grade music throughout the church work. He would have the jingle hymns of popular evangelistic tabooed and the great, yet simple hymns of the past substituted.

The Evanston Church closed the year with a surplus in the treasury. The membership will be canvassed this month for funds to get on to the new lot. The old building may be moved over to the rear of the lot and remodeled for institutional work. The Sunday-school was the largest the past quarter that it has been in the present pastorate.

The quarterly rally of the Chicago Christian Missionary Society will be held at the First M. E. Church Sunday afternoon, Jan. 24. Dr. E. S. Ames is the speaker, and the Hyde Park choir will lead the music. Dr. Ames is qualified by his long residence in the city and by his social insight to deliver a masterful address. The interest already generated promises an unusual crowd.

WITH THE WORKERS

Living Link Evangelist, F. A. Sword, is in a meeting at Brooklyn, Ia.

The church at Alvin, Ill., has called T. J. Buck, of Frankford, Ind., to become their pastor.

The First Church, Omaha, Neb., has called to its pastorate J. M. Kersey, of Parsons, Kansas.

After a successful pastorate of eight years, E. L. Prunty has resigned the work at Brookfield, Mo.

The church at Winchester, Ill., under the leadership of Lew D. Hill, raised fifty dollars for state missions.

J. Will Walters has closed his work at Niantic, Ill., and entered into service with the church at Sullivan, Ill.

R. D. Brown and the church at Chapin, Ill., began a meeting Dec. 27, E. O. Beyer of Chicago is leading the singing.

T. L. Lowe, Union City, Ind., has received a unanimous call to the Fourth Ave. Church, Columbus, Ohio, to succeed Walter Mansell.

The church at Wibders, Ga., will dedicate its new building the first Sunday in February. Geo. L. Snively will have charge of the service.

E. F. Leake closed his work at Onawa and began at Vinton, Ia., Dec. 1, where he succeeds A. B. Elliott who takes the church at Grand Junction, Colo.

F. D. Ferrall has entered upon his fourth year with the church at Bloomfield, Ia. Bruce Brown, of Valparaiso, Ind., will assist them in a meeting beginning January 6.

Walter Mansell, Columbus, Ohio, goes to the work at Crawfordsville, Ind., Jan. 10, where he succeeds Earl Wilfrey, who has become pastor of the First Church, St. Louis.

F. J. Stinson and wife, Eldorado, Kan., have moved into the new parsonage. The members of the church celebrated the event with a surprise party, with a delightful program and refreshments.

The Central Christian Church, Peoria, Ill., is preparing to welcome W. F. Turner, of Joplin, Mo., as their pastor. The reception committee consists of the president of each of the auxiliaries of the church.

W. A. Green, of Kewanee, Ill., is in a meeting with the church at Camp Point, thus returning the service of the pastor H. J. Reynolds, of Camp Point, who recently assisted in a meeting at Kewanee.

Wilhite and Gates will assist the church at Mt. Vernon, Ohio, in a meeting during February. The meetings will be held in the skating rink which seats from 1,500 to 2,000 people. L. O. Newcomer is the aggressive pastor.

The members of the church at Colusa, California, have petitioned H. J. Loken to reconsider his acceptance of the call to the church at Alameda. We have not heard whether he will yield to the entreaty of his church.

The church at Cheney, Kan., received 100 new members in a meeting led by Edward Clutter. They have increased the salary of their pastor, H. J. Meyers, and on account of the large audiences are compelled to face the problem of increasing the size of their building.

TELEGRAMS.

Eureka, Ill., Jan. 3.—Annual report shows four thousand dollars for missions and benevolences. No large gifts.
Alva W. Taylor.

Washingon, Pa., Jan. 3.—Twenty-four added today, one hundred and fifty-eight to date. Greatest Washington meeting in twenty years. George L. Snively easily ranks with our greatest evangelists in resourcefulness, drawing and converting power. Many new subscriptions today. Meeting closes too soon. Evangelists begin next at Marshall, Mo. E. A. Cole, Minister.

Des Moines, Iowa, Jan. 3.—Eighty-three added today—first invitations. Began with Central Church, Finis Idleman, pastor, Thursday. Sixteen converts this morning, sixty-seven tonight. I worked with Brother Idleman four years ago at Paris, Illinois, and with this church 8 years ago when Dr. Breeden was pastor. Brother Idleman is a prince among pastors, with unlimited enthusiasm and consecration. Vancamp and Mrs. Scoville are here. Rockwells at my parents' home, Butler, Indiana, where I gave three invitations last week with twenty-four and eighteen added. Today was our greatest first day with a single church.
Chas. Reign Scoville.

Findlay, Ohio, Jan. 3.—Began with First Church today under favorable conditions. Pastor John Mullen and his people earnest and hopeful. Mr. Leroy St. John, the peerless song leader, began permanent engagements with me. L. E. Seller.

Joel Brown held a meeting at Lancaster, Mo.

Knowles and Ridenour began a meeting at Beaver Crossing, Neb., January 1.

The Foreign Society is making a strong appeal for a Christian physician for work in China. Certainly America's abundance should supply China's need.

H. E. Oldaker, Salinville, Ohio, is holding a short meeting for the La Belle View Mission, Steubenville, where C. N. Garrett, a Bethany student, is the minister.

J. R. Golden began his pastorate with the West Side Church, Springfield, the first Sunday in January. He was heartily welcomed by the other ministers and churches of the city.

The First Church, Springfield, held its annual meeting New Year's night. The reports from the various departments showed the church to be in the most prosperous condition.

The First Church, Springfield, Ill., under the leadership of F. W. Burnham, is entering enthusiastically into the preparation for the union meeting which will be led by "Billy" Sunday.

The Chicago Christian Missionary Society will hold its next quarterly rally at the First M. E. Church, Jan. 24. The address will be delivered by Dr. E. S. Ames, pastor of the Hyde Park Church.

A. F. Stahl has been two weeks with the church at Steubenville, Ohio, and the church is under his leadership taking on renewed courage. Their Sunday-school brought together a bountiful supply of provisions for the poor of the city. The church has a benevolent fund of $800.00, and they see that no child is kept from Sunday-school for lack of clothing.

W. S. Johnson is now in a meeting at Panora, Ia.

One thousand in the Sunday-school, Jan. 3, was the standard set by the North Tonawanda Church (N. Y.)

G. N. Griswold, Waveland, Ind., is available for a series of meetings. He is an evangelist of experience.

The church at Billings, Montana, Walter M. Jordan, pastor, began a meeting Jan. 3. Miss Lucille May Park leads the singing.

President A. McLean and Secretay S. J. Corey are making a great record in missionary rallies this year. The moving pictures, a new and instructive feature are proving very popular.

E. D. Long, 5218 Union avenue, Chicago, Ill., is available for pulpit work with churches in or near the city, until April first, and will assist churches either as regular or occasional supply work.

Geo. B. Stewart, Warrensburg, Mo., speaks in the highest terms of the work of Evangelists Snively and Altheide who assisted in the recent meeting at Warrensburg in which there were 77 additions to the church.

M. E. Dutt has just closed the first six months of his pastorate with the church at Las Vegas, New Mexico. In that time there has been a net increase in the membership of 25, and the church is in the most prosperous condition.

W. C. Bower, pastor of the Tabernacle Church, North Tonawanda, N. Y., is spending a few weeks in special studies at the Columbia University. Lowell C. McPherson, Vice-President Keuka College, is supplying the pulpit at the Tabernacle Church.

W. S. Johnson, evangelist under the State Board of Iowa, closed a meeting at Griswold, Ia., Dec. 22. Miss Ola Bowles, of Des Moines, led the singing. She is highly commended for her Christian character and ability as soloist and director of music. There were 34 additions to the church. S. R. McClure is the energetic pastor.

Harry G. Hill, Third Church, Indianapolis, announces the following series of "Larger Life Sermons," to be preached Sunday evenings during January and February: "Humanity's Highest Honor"; "As a Man Thinketh"; "The Will to Be Well"; "What All the World Wants"; How to Have Personal Power"; "Wisdom's Ways"; "How to Be Happy"; "The Way to Wealth."

J. T. Brown, Johnson City, Tenn., announces a series of eight sermons on "Foreign Countries and Heathen Religions" for the months of January and February. The sermons will be illustrated by the use of the stereopticon. This is the very best way to interest people in Foreign Missions. Preachers, the Foreign Society will furnish you slides for this sort of work, asking only that you pay express each way, and return the views within two weeks.

M. F. Harmon, editor of the Christian Messenger, Jackson, Miss., commends editorially the present work of the Christian Century and adds: "From Willett's 'Confession of Faith', he seems to be believing in almost everything which we have usually considered to be essential and possibly in a little more. Why don't the Standard accept his statement, treat him as a brother, and go on about its business? It may cause Willett to be taken off the program but it can't turn him out of the Kingdom, nor try him for heresy."

WITH THE WORKERS

AT OLD EUREKA.

Dear old Eureka! As Paul said of the Philippians, "I thank my God upon every remembrance of you." Eureka is not a town, a place on the map, only. It is a life, a character, a spirit, an inspiration—the embodiment of great spiritual and intellectual forces. For three-quarters of a century good men and great and noble and consecrated women have been pouring the tides of highest thinking and purest living incarnate in splendid personalities into "Eureka." And today Eureka—College and church—is a source of almost constant streams of influence carrying blessing and benediction throughout the world. How much do some of us owe Eureka. For three years of academic training under the old masters—Radford, Everest, Allen and others, for the degree of Bachelor of Arts conferred more than thirty years ago and for Master of Arts three years later. For the privilege of winning the best wife the Lord ever gave any man. These are supreme among her myriad of gifts to me. Why shouldn't I love Eureka? Seven years ago when the new edifice was completed, it was my privilege to share the fellowship of the church in the service of dedication. But the greatest joy and honor the Eureka Church ever bestowed upon an alumnus of the college was mine last month when I was privileged to lead this grand old church—winner of so many victories— in a twenty-five days' soul winning campaign. The character and results of this campaign have already been adequately and admirably reported by the pastor and Prof. Radford. Let it be mine to set down some impressions of the church as it is today and its ministers. Later I shall perform a similar service for the college. The Eureka church has had a glorious history. Some of the greatest men the brotherhod has known have preached for it. Some of the best pastors have shepherded this flock. But the flock is larger today than ever before—the church vastly stronger in every good word and work.

For six years Alva W. Taylor has led the Eureka flock into "green pastures and beside still waters." And his leadership has indeed been a masterful and yet withal a gentle one. As few men among us, Brother Taylor combines the essential qualities of the preacher, the pastor and administrator. He has the vision of the prophet, the sympathy and considerate care of the shepherd and the masterful grasp of affairs, the close attention to detail, the managerial qualities of the trained executive. In these six years of his incumbency the church has steadily advanced in every department. In this period more than two hundred and fifty have been added to the church by baptism and a much larger number by statement and letter. More than $17,000 have been given for missions and benevolence. The missionary offerings have increased from $1,000 the first year of his pastorate to nearly $4,000 the last year. In each of the last three years the missionary offerings have exceeded the offerings for current expenses. Is there another church in the brotherhood that holds such a record? The past year has been the crowning one of this pastorate. The accessions have been larger, the giving more generous, the spirit of Christ in the church more evident and every auxiliary at the high tide of its life. A remarkable characteristic of Brother Taylor's ministry is its effectiveness in reaching and winning young men. A large number of baptisms during the entire pastorate have been young men and the very best workers in the church today are from their ranks. The students of the college have been greatly inspired by his ministry and they are, with few exceptions, in the church.

Brother Taylor is a vigorous and virile thinker, a dilligent student, with a strong hold upon the vital things, the eternal verities of the gospel. Sometimes he is, I think, misunderstood in his teaching, but to me he seems to be above all things loyal to Christ and His gospel and aware of the Spirit of the Age. His supreme desire is to commend his Master to the minds and hearts of those who need Him.

Brother Taylor has until now resisted the many temptations that have come to lure him to a larger field and a greater work, but the repeated and reinforced appeals of the Irving Park Church, Chicago, though once declined, ought to be effective. In such a field, with ample scope for his versatile powers, his superb sociological and spiritual equipment he will do his greatest work.

H. O. Breeden.

San Francisco, Dec. 24.

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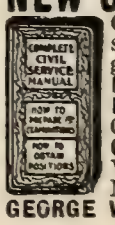
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WITH THE WORKERS

Assisted by Chas. Altheide (singer), and Geo. L. Snively (Evangelist), the church at Marshall, Mo., with B. F. Wharton as pastor, began a meeting January third.

The church at Metropolis, Ill., has just closed a meeting with R. R. Hamlin of Fort Worth, Texas, as Evangelist. There were 83 additions to their membership.

J. W. Lowber of Austin, Texas, preached his farewell sermon for that church January 6, thus closing an unusually successful pastorate which has lasted through a period of twelve years. He expects to devote his time to lecturing.

The Allen Ave. Church, Richmond, Va., held a four days' meeting, Dec. 27 to 30, in opening the Sunday-school section of the church. There were services on Sunday, and at 8:00 o'clock Monday, Tuesday and Wednesday evenings.

Geo. L. Snively, who has just closed a meeting with the church at Washington, Penn., of which Bro. E. A. Cole is pastor, says of the pastor: "He is the most popular preacher in the city and pastor of the most useful church there."

T. L. Read closed a six weeks' meeting at Chapin, Ill., on December 20, with 107 added, 83 baptisms, 66 men and 41 women, only five under 16 years of age; 20 men and their wives; 19 reclaimed, 5 from other churches, who had been baptized. Net gain to the brotherhood 88. He was assisted by J. Wade Seniff of Pittsfield as chorus leader and soloist.

H. H. Peters will present the cause of Christian Education in several of the leading churches of Illinois during the month of January. Among them will be University Place, Champaign, Rantoul, First Church, Bloomington, Lexington, Decatur (Central), Latham, Jacksonville, and Watseka. He writes that the prospects are bright for Eureka College.

We receive with sorrow the news that Mrs. W. T. Moore, president of Christian College at Columbia, Mo., has broken down in health by her strenuous labors for the school for which she has sacrificed so much. Mrs. Moore has been president of Christian College for the past twelve years, and has not only given herself, but a large amount of money, to the building up of this time-honored institution. She will resign the presidency of the college the first of next June and take a well-earned rest. Friends everywhere will wish her perfect restoration and a speedy return to her great usefulness.

KEUKA COLLEGE

A remarkable incident in the progress of union between Free Baptists and Disciples is their co-operation in the conduct of Keuka College, Keuka, N. Y. We take pleasure in presenting to our readers the following agreement which forms the basis of the co-operation, which has been adopted by both bodies: 1. That the Disciples of Christ co-operate in the management of Keuka College. 2. That the Disciples of Christ be given the privilege of naming four trustees immediately, and that, as other vacancies occur in the board, the number be increased as expedient, until they shall have equal representation with the Free Baptists. 3. That the Disciples of Christ be given at least one representative on the Executive Committee, and that they be duly represented in the personnel of the Faculty. 4. That the Disciples of Christ co-operate with the College in providing proper support, and in conducting a joint canvass for $100,000 additional endowment, the income only of which is to be used for the maintenance of the College. 5. That the Disciples of Christ secure for the College a suitable man to enter upon field service, to aid in securing students and money for the institution. 6. That, upon entering into this co-operation, the Board of Trustees appoint a Board of Arbitration, to consist of three members, one a Free Baptist, one a Disciple of Christ, and these two to select a third at their convenience. That, in case of any continued disagreement in points essential to the welfare or policy of the College or in matters that are fundamental to our continued co-operation this Board of Arbitration shall have the authority to decide such questions as shall be referred to it by the Trustees; it being understood that in case of any division of property being necessary, the Disciples of Christ shall share only in that part of the property which they have helped to accumulate. It is suggested, on behalf of the Free Baptists, that the first President of the College under the new arrangement be named by the Disciples of Christ; and it is their desire that a Biblical department be established under his direction. It is the opinion of the officers of Keuka College that this plan of co-operation will be welcomed by a large number of the Free Baptists, there being no apparent opposition to it; while it is the opinion of the Disciples that such a union of efforts will be potent in promoting Christian unity; and it is hoped by all that names and thoughts of distinction will rapidly disappear in loyal service of the Master in the cause of Christian education.

"CHRISTIAN MEN"

The first number of Christian Men has come to our desk. It is the organ of the Committee of Men's Organization Disciples of Christ, published at Kansas City, Mo., with P. C. Macfarlane as editor and business manager. On the front page is the cut of R. A. Long, president of the National Men's Organization, and on another page a short sketch of Mr. Long's very interesting career as a Christian business man. It is the plan to give each month a sketch of some captain of industry among us. The magazine contains such articles as "The Minister's Work a Man's Work," "The Men's Brotherhood," a sketch of the history of the Brotherhood of St. Andrew, some model constitutions of men's associations, a sketch of the Men's work in the Christian Church of Alameda, California, where the editor P. C. Macfarlane has closed a successful pastorate to take up the larger work with men of the entire church. The magazine is bright, aggressive, virile, and will be a great service to the work of the men in any church where it may be taken.

LUM GRADED SCHOOL.

In the call for gifts for the Southern Christian Institute, on account of the burning of Allison Hall, we have overlooked the needs of the Lum Graded School. In our last appeal we stated that enough clothing had been sent to the S. C. I., but enough has not been sent to Lum. On account of the unusually hard times, there will be great suffering in that part of Alabama this winter. A good supply of clothing will enable the workers there to not only relieve suffering, but to greatly strengthen the mission of the school in the community. Send good, warm clothing, securely packed in strong boxes. Direct boxes to Isom Franklin, Calhoun, Ala. Letters directed to Lum, Ala., will reach him. Please note this call from the suffering.

Dec. 8, 1908. C. C. Smith.

Free

Let Me Cure Your Catarrh

Trial Package of My Combined Treatment Mailed Free. Send Your Name Today.

Catarrh is not only dangerous, but it causes bad breath, ulceration, death and decay of bones, loss of thinking and reasoning power, kills ambition and energy, often causes loss of appetite, indigestion, dyspepsia, raw throat and consumption. It needs attention at once. Cure it with Gauss' Catarrh Cure. It is a quick, radical, permanent cure, because it rids the system of the poisonous germs that cause catarrh.



G. E. GAUSS.

In order to prove to all who are suffering from this dangerous and loathsome disease that Gauss' Catarrh Cure will actually cure any case of catarrh quickly, no matter how long standing or how bad, I will send a trial package by mail free of all cost. Send us your name and address today and the treatment will be sent you by return mail. Try it! It will positively cure so that you will be welcomed instead of shunned by your friends. C. E. GAUSS, Marshall, Mich. Fill out coupon below.

FREE

This coupon is good for one trial package of Gauss' Combined Catarrh Cure, mailed free in plain packages. Simply fill in your name and address on dotted lines below and mail to

C. E. GAUSS, 4569 Main Street,
Marshall, Mich.

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WITH THE WORKERS

S. D. Dutcher has begun work as pastor at Terre Haute, Ind.

Mr. and Mrs. F. H. Cappa, singing evangelists, are assisting J. M. Vawter in a meeting at Sullivan, Ind.

March 1 Nathaniel Jacks will close his work at Texarkana, Texas, to enter the generalistic field.

The Broadway Church, Louisville, Ky., is placing a new pipe organ in their building. W. N. Briney is the pastor.

Jewell Howard has resigned the work at Amarillo, Texas. This is a good church and should not be long without a pastor.

C. G. Brelos is considering the work at Galveston, Texas, where there is a larger German population than in any other city of Texas.

Mrs. M. M. Blanks, of Lackhart, has given a new building to the Bible Chair work at Austin. Work on the structure is about completed.

Randolph Cook, minister at Enid, Okla., is pushing the work with vigor. The C. W. B. M. offering was $29.00. Additional payment on church debt.

The meeting with the Budd Park Church, Kansas City, led by Wilhite and Gates, resulted in 87 additions to the church. B. L. Wray is the pastor.

Good reports come from the work of Cephas Shelburne with the East Dallas (Texas) Church. There have been 14 additions to the church in the last few weeks.

John L. Brandt and wife expect to make a circuit of the globe immediately following the Centennial Convention. The chief purpose is to study the work of our mission fields.

The new church at Winchester, Ky., which will cost $75,000, is nearing completion. It will be one of the finest buildings which we have in the state. J. H. McNeil is the pastor.

C. R. Oakley, who began work with the church at Mansfield, Ohio, in November, is getting the work in fine shape and is most highly commended by the people of his church.

President E. V. Zollars and Bro. LeMay are pushing hard their campaign for funds for Oklahoma Christian University, Enid, Okla. Since October 1 they have raised $25,000.00.

On the 19th of January E. L. Powell and his church will hold their annual banquet for the men of the city. The banquet has come to be regarded as one of the principal events in the calendar of the life of Louisville.

The church at Richmond, Ky., has raised about $29,000 toward a building fund and will begin work as soon as a sufficient amount is raised. Cloyd Goodnight will be E. E. Moorman's successor in the work at Danville, Ill.

The work of Oklahoma Christian University is greatly prospering. Its present enrollment is 250 students. About sixty of these are in preparation for the ministry, many of them supporting themselves by preaching for nearby churches. Twenty states are represented in the student body. All members of the faculty are enthusiastic over the work of the school.

Harvey Hazel will succeed W. L. Martin as pastor of the Boyle Heights Church, Los Angeles.

Charles E. McVay, song evangelist, has an open date for March. Address him at Atlantic, Iowa.

W. H. Weisheit, the new pastor at Bellevue, Penn., has been holding a good meeting with his home church.

I. H. Teel recently resigned at Visalia, Cal., to become pastor at South Berkeley. His new work is prospering with ten additions during December.

Evangelist H. Gordon Bennett began a meeting January 3 at Nanton, Alberta. He continues for some time in evangelistic work in western Canada.

Clutter and Epler are in a good meeting at Osborne, Kan., and will hold a meeting at Miltonvale, Kan., where Eli Walker is minister, during the month of January.

Granville Snell is in a good meeting with pastor Rusk at Elmo, Mo. Four added and good prospects. Mr. Snell sends the Christian Century his earnest approval of our "stand for Christian liberty."

The building being erected by the National C. W. B. M., as the home for the Mission Training School, at Irvington, Ind., in connection with Butler College, is progressing rapidly. It will be ready for occupancy by the time the flowers bloom.

It is announced that E. L. Powell, of Louisville, Ky., a prince of our preachers, and Dr. Anna Gordon, former Living Link missionary of the First Christian Church, are to be married some time in February. The Christian Century extends its felicitations.

J. F. Findley gave his lecture on the "Passion Play" at the First Christian Church on Tuesday evening, Dec. 22, to a large audience. From the fact that Brother Findley witnessed this Tragic Drama at Ober-Ammergau in 1900, made it quite impressive, and he is requested to repeat it (the "Passion Play") again in the near future. The net proceeds for the church were something over forty dollars.

Albert Stahl, recently pastor of the Second Church in Akron, O., has accepted the pastorate of the church in Steubenville, O., and will begin his work with the opening year.

E. J. Church will close a successful three and one-half years' ministry at Granby, Mo., April 30, 1909. Would like to hold two or three meetings in the spring before locating elsewhere. Terms reasonable. Have had 67 additions this year.

Edward Oliver Tilburn will hold meetings in Montana for several weeks under the auspices of the Montana Christian Association by whom he is highly recommended as pastor or evangelist. He can be engaged for meetings during 1909, and proposes holding summer meetings under a new but tried and successful plan with him. Would consider a pastorate. His address is 119 West Galena St., Butte, Montana.

The church at Veedersburg, Ind., closed a four weeks' meeting last Snuday night with a service in the Opera House that broke all records for attendance in that auditorium. There were 71 added to the church, and the meetings accomplished far more than any one dared to hope. Harry A. Davis of Chicago was the evangelist, and he proved himself to be one of unusual power. The church and community were delighted with his work. Mr. Kelley begins at Wayntown, Ind., Jan. 10.

The church at San Angelo, Texas, is preparing to erect a new building to cost from $25,000 to $30,000.

H. B. Easterling and E. E. Nelms are in a good meeting at Lane, Ill. Seven persons were added the first week.

The church at Oceanside, Cal., Oscar Sweeney, pastor, is being assisted in a meetin by Grant K. Lewis. Prof. B. P. Stout, of Philadelphia, has charge of the music.

W. F. Richardson, pastor of the First Church, Kansas, City, Mo., spent the holidays with his wife and son and daughter at Roswell, N. M., where they are staying for the son's health.

C. B. Reynolds has accepted a call to the church at Alliance, Ohio, and will soon close his work with the church at New Philadelphia, where he has served for two and one-half years.

H. H. Peters of Eureka College delivered an address in the Christian Church of Rantoul, Ill., the evening of Jan. 3 to a large and enthusiastic crowd. Mr. Peters was pastor of this church for three years, resigning to enter Eureka College eight years ago.

The church at Ionia, Michigan, will celebrate the semi-centennial year of its history January 24. A special invitation is extended to "all Disciples who have been members of this church, whoever or wherever they may be, to come home and spend a few days under the old roof-tree." G. W. Moore is the present, much-beloved pastor.

The church at Woodward, Okla., where E. S. McKinley is the pastor, is planning to raise all money for their expenses by the tithing system, thus abandoning the conventional contribution basket. They have pledged $1,350 for Christian Education this year, and have given their pastor an increase in salary.

INTERESTING FACTS.

Food Knowledge on the Farm.

With the Rural Free Delivery of mails, the farmer is as closely in touch with what is going on in the world, as his city brother.

What to eat, in order to get the best out of one's brain and body, is as important for the modern farmer as the manufacturer, business man or professional worker. An Illinois farmer writes:

"I am a farmer and was troubled with chronic indigestion for two years—suffered great agony and could find no permanent relief from medicines.

"A friend suggested that I quit using so much starchy foods, which are the principal causes of intestinal indigestion. I began to use Grape-Nuts and have continued with most gratifying results.

"Grape-Nuts food has built me up wonderfully. I gained 6 lbs., the first four weeks that I used it. My general health is better than before, my brain is clear, my nerves strong.

"For breakfast and dinner I have Grape-Nuts with cream, a slice of crisp toast, a soft boiled egg and a cup of Postum. My evening meal is made of Grape-Nuts and cream, alone.

"This diet gives me good rest every night and I am now well again."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

FOREIGN MISSIONARY RALLIES.

Campaign of missionary rallies with moving picture exhibition at night will be conducted by the Foreign Society during January and February. These meetings will be led by President A. McLean and Secretary Stephen J. Corey. The meetings will begin at 2 o'clock in the afternoon and continue until 4:30. At night an exhibition of our missionary work around the world with moving pictures and stereopticon slides. These evening services are very popular. Large audiences attend. The moving pictures are very rare and bring the realities of heathen life before the people in a striking way.

The following returned missionaries will speak at the afternoon metings. M. D. Adams, who has been twenty-five years in India, Dr. Butchart of China, W. H. Hanna of the Philippines and H. P. Shaw of China.

Rallies Conducted by Secretary Stephen J. Corey, M. D. Adams and H. P. Shaw.

Jan. 11—Chicago, Ill., Jackson Boulevard Church.
Jan. 12—Sterling, Ill.
Jan. 13—Rock Island, Ill.
Jan. 14— Cedar Rapids, Iowa.
Jan. 15—Des Moines, Iowa, University Place Church.
Jan. 18—Ames, Iowa.
Jan. 19—Marshalltown, Iowa.
Jan. 20—Mason City, Iowa.
Jan. 21— Fort Dodge, Iowa.
Jan. 22— Logan, Iowa.
Jan. 26—Fremont, Neb.
Jan. 27—Bethany, Neb.
Jan. 28—Hastings, Neb.
Jan. 29—Fairbury. Neb.
Feb. 1—Atchison, Kan.
Feb. 2—Kansas City, Mo., Independence Avenue Church.
Feb. 3—Topeka, Kan.
Feb. 4—Emporia, Kan.
Feb. 5—Hutchinson, Kan.
Feb. 8—Winfield, Kan.
Feb. 9—Wichita, Kan.
Feb. 10—Chanute, Kan.
Feb. 11—Fort Scott, Kan.
Feb. 12—Independence, Kan.
Feb. 15—Tulsa, Okla.
Feb. 16—Enid, Okla.
Feb. 17—Oklahoma City, Okla.
Feb. 18—Shawnee, Okla.
Feb. 19—Lawton, Okla.
Feb. 22—Sherman, Tex.
Feb. 23—Dallas, Tex.
Feb. 24—Fort Worth, Tex.
Feb. 25—Greenville, Tex.
Feb. 26—Waco, Tex.
Mar. 1—Lampasas, Tex.
Mar. 2—Houston, Tex.
Mar. 3—Beaumont, Tex.
Mar. 4—Shreveport, La.
Mar. 7—Fayetteville, Ark.

Rallies to be conducted by President A. McLean, W. H. Hanna and Dr. Jas. Butchart.

Jan. 11—Danville, Ill., First Church.
Jan. 12—Champaign, Ill.
Jan. 13—Bloomington, Ill., First Church.
Jan. 14—Eureka, Ill.
Jan. 15—Peoria, Ill., First Church.
Jan. 18—Galesburg, Ill.
Jan. 19—Macomb, Ill.
Jan. 20—Quincy, Ill.
Jan. 21—Canton, Mo.
Jan. 22—Memphis, Mo.
Jan. 25—Jacksonville, Ill.
Jan. 26—Springfield, Ill., First Church.
Jan. 27—Decatur, Ill.
Jan. 28—Litchfield, Ill.
Jan. 29—Shelbyville, Ill.
Jan. 20—Charleston, Ill.
Feb. 1—Centralia, Ill.
Feb. 2—Carbondale, Ill.
Feb. 3—St. Louis, Mo., First Church.
Feb. 4—Mexico, Mo.
Feb. 5—Clarksville, Mo.
Feb. 8—Paris, Mo.
Feb. 9—Columbia, Mo.
Feb. 10—Kirksville, Mo.
Feb. 11—Bloomfield, Iowa.
Feb. 12—Ottumwa, Iowa.
Feb. 13—Oskaloosa, Iowa.
Feb. 15—Creston, Iowa.
Feb. 16—Shenandoah, Iowa.
Feb. 17—Maryville, Mo.
Feb. 18—St. Joseph, Mo.
Feb. 19—Cameron, Mo.
Feb. 22—Trenton, Mo.
Feb. 23—Centerville, Iowa.
Feb. 24—Chillicothe, Mo.
Feb. 25—Lexington, Mo.
Feb. 26—Sedalia, Mo.
Feb. 27—Nevada, Mo.
Mar. 1—Pittsburg, Kan.
Mar. 2—Joplin, Mo., First Church.
Mar. 3—Springfield, Mo., Central Church.
Mar. 4—West Plains, Mo.

DOINGS AT DIXON, ILL.

With the exit of 1908 I close ten months of service in this important field of northern Illinois. The visible result shows that fifteen have been added to the church at regular services.

All departments of the church reveal a marked increase. The Sunday-school won the banner in a midsummer contest with three other schools. We celebrated the victory with a week's rally, at which the various interests of the church were presented by visiting ministers.

The church has strugg'ed under a growing indebtedness for several years. We began a campaign to provide for this and make needed improvements, among which was a splendid light plant. We have succeeded.

The church is growing in power. We begin an evangelistic campaign under the leadership of Lockhart and Lintt.

The minister has been honored by the office of secretary of the Ministerial Association, also selected to teach the Union Y. M. C. A. Teachers' Training Class which has grown to a Century Class.

The minister has made ten special addresses and conducted a three weeks' evangelistic meeting with the historic Old Pine Creek Church, at which there were 17 added, this in addition to the regular work.

Fraternally yours,
A. R. Spicer.

THE TEXAS MINISTERIAL INSTITUTE.

Three important meetings lasting ten days, combining the Ministerial Institute, the Texas State Mission Rally and the Texas Lectureship, will be held in the Chapel of the Texas Christian University, Waco, January 26 to Feb. 4. The three programs will furnish a rich variety of thought and inspiration, and promise to be a valuable contribution to the progress of the cause in the southwest. The Central Christian Church in Waco unites with the University Church in extending a hearty welcome to visitors whether living in Texas or elsewhere. An effort will be made to secure special rates on railroads, and free lodging will be provided for all. It is earnestly hoped that a large attendance will continue through all these meetings.

The Lectureship will discuss among others the following subjects: "Christ and the Human Soul"; "Principles of Scientific Criticism"; "Our Church Polity"; "The Supreme Apologetic"; "Christian Science"; "Legal and Spiritual Effects of Our Plea"; "Method of Scientific Criticism"; "The Growing Church and Ministerial Supply"; "The Declaration and Address in Relation to our Present Day Problems"; "Historical Problems in Daniel"; "Studies in the Psalms"; "Studies in Isaiah."

The Institute will discuss: "The Place of the Doctrine of God in preaching"; "The Breadth of the Twentieth Century Ministry"; "The Septuagint Translation of the Old Testament"; "How to put a Church to Work"; "Pastor and Church College"; "The Church and Foreign Immigration"; "The Minister in His Library"; "Missionary Co-operation of Texas with other States"; "The Impending Prohibition Battle"; "The One Faith"; "Studies in the Psalms"; "The Minister and Social Problems," and a series of four addresses by representatives of four different churches on the attitude and tendency of these churches towards Christian unity.

The State Mission Rally will present a session of the Christian Woman's Board of Missions, a Business Men's session, a Bible School session and a Missionary session. A few of the subjects are: "The Texas Bible Chair"; "The Imperialism of Christ and His Gospel"; "The Best Method of Reaching Southern People with the Gospel"; "Our Duty to our German Citizen"; "Our Field and our Forces"; "Business Men and the Church."

On each school day an address will be given to the entire university and visitors. These programs will be exceedingly valuable to all persons interested in a study of religious questions, whether preachers or other workers in behalf of Christian truth. The program is modern, and the speakers are among the best in the south.

Clinton Lockhart.
Texas Christian University, Waco, Tex.

Chas. G. Stout was with us in Denver, Colo., at a most delightful meeting, closing on the 21st of Dec. Stout is an ideal evangelist, and a most pleasant yoke-fellow. He goes to Longmont next. There were twenty-one additions in our meeting at the East Side Church; ten baptisms.

Jesse B. Haston.

THEN AND NOW.

Complete Recovery from Coffee Ills.

"About nine years ago my daughter, from coffee drinking, was on the verge of nervous prostration," writes a Louisville lady. "She was confined for the most part to her home.

"When she attempted a trip down town she was often brought home in a cab and would be prostrated for days afterwards.

"On the advice of her physician she gave up coffee and tea, drank Postum, and ate Grape-Nuts for breakfast.

"She liked Postum from the very beginning and we soon saw improvement. Today she is in perfect health, the mother of five children, all of whom are fond of Postum.

"She has recovered, is a member of three charity organizations and a club, holding an office in each. We give Postum and Grape-Nuts the credit for her recovery."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"SOUTHERN CALIFORNIA MINISTERIAL ASSOCIATION."

The Southern California Christian Ministers' Asssociation is one of the most pleasant and most helpful factors of the church work on this coast.

For years it has met regularly on the first Monday in each month, pro-rating traveling expenses so that all of our ministers in our southland can afford to attend.

With the rapid extension of our churches in recent years, the association has enjoyed a proportionate growth. Formerly the meetings were held in different localities, going from church to church, but for the last three years, to avoid confusion and for convenience of all, the meetings have been held at the First Christian Church in Los Angeles.

The attendance of "laymen" has been encouraged until now the monthly sessions have an attendance of from one to two hundred, and this is constantly increasing.

This attendance is fostered by the social hour including a luncheon in the basement of the church, served by the Ladies' Aid Society.

Doubtless the attendance will be augmented this year by the unusual character of the program. The chief feature is to be Centennial themes, assigned as follows: "Beginnings of the Restoration Movement," by W. H. Martin, of Whittier. (This was discussed in December.)

"Thomas Campbell and the Declaration and Address," W. E. Crabtree of Central Church, San Diego. January.

"Alexander Campbell," by A. C. Smither, of First Church, Los Angeles. February.

"Coadjutors of Alexander Campbell," by Geo. Ringo, of Westside Church, Los Angeles. March.

"Isaac Errett's Contribution to the Restoration," F. M. Dowling, of First Church, Pasadena. April.

"Christian Union," by F. M. Rodgers, of First Church, Long Beach. May.

"The Outlook," by J. B. McKnight, of Magnolia Avenue Church, Los Angeles. June.

"Distinctive Doctrines of the Christian Church," by J. N. Smith, of the Eastside Church, Los Angeles. July.

These addresses will be carefully prepared and are expected to be fairly exhaustive in treatment. They will constitute the morning lectures at the Long Beach Convention next August, and are the same themes which will be discussed at the Centennial Convention at Pittsburg.

All members of all our congregations are invited to these meetings, and these addresses with other high class features of the program each month ought to insure an attendance that will tax the capacity of the lecture room of the First Church. The committee and the association say, "Come!" Let him that heareth say, "Come!" And whosoever will let him come.

Geo. Ringo.

Los Angeles, Cal., Dec. 26.

THE CENTENNIAL EDUCATION DAY.

For several years the third Lord's Day in January has been designated "Education Day." Most of our colleges have sought to utilize it as the occasion for making reports of their work to the churches. Many churches have earnestly coöperated with them in making the day yield a better understanding between the college and the church. Where this has been done an intimate relation exists that is second in its force and tenderness only to the personal relation between the graduate and his Alma Mater. The Christian college belongs to the church and the church in a very real and reciprocal way belongs to the college. One cannot thrive without the other.

CHICAGO

Continued.

There was one confession at Maywood last Sunday.

The church at Harvey had a number of additions last month.

Rev. G. W. Thomas, who is in a meeting at West End, was in the ministers' meeting Monday. He comes from Lynnville, Ill.

Sheffield Avenue Church has been having a series of free Friday evening entertainments to enlist their neighborhood.

Dr. Gates preached at Chicago Heights last Sunday. No pastor has been located there yet.

J. K. Arnot preaches at Armitage Avenue Church now. He is making a canvass of the neigborhood to see how many are unchurched.

I recently assisted Carey E. Morgan of Paris, Ky., in a two weeks' meeting, the numerical results of which were sixty-six additions to the congregation. Rarely, if ever, have I led in a meeting where there was more beautiful harmony and more perfect co-operation and sympathy with the plans and methods of the evangelist. The congregation is cultur d, hospitable, responsive and consecrated. Brother Morgan is a princely preacher and a royal leader of men. He and his wife take the initiative in every forward movement in the community.

The Sunday-school of this congregation is doing a notable work. Its superintendent, Wm. Hinton, is a man of vision. During the afternoons of the meeting I delivered a series of lectures to the teachers of the Sunday-school and others especially interested in this work.

On the last evening but one of the meeting, about thirty of the alumni of Transylvania University met in reunion and banquet and discussed most enthusiastically the interests of the institution. Three of the trustees of Transylvania University, Messrs. John T. Hinton, Robert C. Talbott and Carey E. Morgan, are members of this congregation.

R. H. Crossfield.

Transylvania University, Lexington, Ky.
January 2, 1909.

Charcoal Purifies Any Breath

And In Its Purest Form Has Long Been Known As the Greatest Gas Absorber.

Pure willow charcoal will oxidize almost any odor and render it sweet and pure. A panful in a foul cellar will absorb deadly fumes, for charcoal absorbs one hundred times its volume in gas.

The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England today charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas making, fermentation and decay.

By their gentle qualities they control beneficially bowel action and stop diarrhoea and constipation.

Bad breath simply cannot exist when charcoal is used. There are no ifs or ands about this statement. Don't take our word for it, but look into the matter yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.



A SPLENDID ACHIEVEMENT IN RICHMOND, VIRGINIA.

On Sunday, December 27, the congregation formerly known as the West End Christian Church of Richmond, Va., dedicated the Sunday-school section of its new building in Lee District, and will hereafter be known as the Allen Avenue Christian Church of that city.

This church was organized eight years ago with a membership of 61. A lot valued at $3,000 was leased for five years with the privilege of purchase at the end of that term, and a modest building erected at a cost of $2,000. Henry Pearce Atkins, then of Harrodsburg, Ky., was called to its pastorate in April, 1901, with promise of support from the A. C. M. S. and C. W. B. M. From the beginning, however, the church proved self-supporting and the appropriations made by these societies were returned. In 1906 the church bought the lot which it had leased and shortly afterwards sold its property for $4,500. A new site, six squares west of the old, was selected; and a lot, 80 by 129 feet at the corner of Allen and Hanover Avenues, was purchased for $5,200. In February, 1908, plans were drawn for a building to cost about $30,000; and the contract for the Sunday school section was let shortly afterwards. This section was occupied on December 27.

The building is of brick and terra cotta, of Gothic design, planned to accommodate a Sunday-school of about 400. It is equipped with class rooms, gallery, dining room, store room and kitchen; and so constructed that the main auditorium with a seating capacity of 550 may be added without mechanical difficulty to what is now the front of the building.

This section, furnished, cost $17,500—or $22,700 including the lot. $10,000 of this was provided for by the sale of the old property for $4,500 and $5,500 raised in a building campaign last April. Before dedication the total amount to be raised or carried was $12,700. The Society of Church Extension offered $8,000 on its usual condition. To meet this condition it was necessary to raise $4,700 on the day of opening, which was done in a spiritual service under the direction of our Peter Ainslie of Baltimore, who dedicated the old building eight years ago. The Sunday-school of 160 and the membership of 230 have given about eighty per cent of all money raised. Friends everywhere had part in the rest. The largest gifts were $300, but the accumulation of the many smaller ones made the enterprise possible.

FROM THE NEW MEXICO EVANGELIST.

A three days' trip from Las Vegas brought me to Aztec in the northwestern part of New Mexico. Near here are the old Aztec ruins which have been standing for many centuries. For thirty years this country has been settled by a fine class of people. Apples of an extra fine quality are raised here. You will not find a more orderly community anywhere in the east. It is the second place in New Mexico to vote out the saloon. Bro. John Hay preached here a number of times this year and prepared the way for the meeting which resulted in an organization of 23. Three baptisms.

E. Las Vegas, N. M. Frederick F. Grim.

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THE CHRISTIAN CENTURY

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THE SOUTHWESTERN STUDENT CONFERENCE.

A religious meeting which deserves more than a passing notice was the Students' Conference which met at Ruston, La., Dec. 26-Jan. 3. At this conference there were delegates from many of the colleges and universities in Oklahoma, Texas, Louisiana, Mississippi, and Arkansas. There were about 125 men present. The Bible classes, Mission classes, Institutes on the Ministry and Personal Evangelism, the Volunteer Band, as well as the great sermons and addresses set many a man on edge spiritually and sent him back to his college determined to do a great work among his fellows for Jesus Christ. Some of the leading religious men of the South as well as several international secretaries led these students in their thought and devotion. Several men took their stand for Christ and many Christians decided on life callings.

It is well to keep one's eye on the great growth of this organization among the students of our land. The church though infinitely older has many valuable lessons to learn from this organization on the questions of Christian union, business methods, effective organization, genuine earnestness and consecration.

This organization is really getting the cream of the Christian young men of our colleges and land for effective Christian work and for this, one can only express the deepest gratitude to God. Frank L. Jewett.

Waco, Texas.

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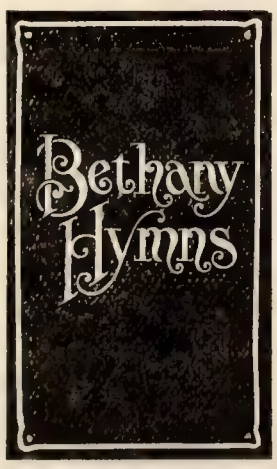
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The Christian Century

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Jesus as a Religious Man

It is a great achievement of faith when our souls abandon all Christian religions and accept the religion of Christ. The Christ who is made the center of a so-called "Christian System" may be very unlike the Christ who actually lived in Galilee. In our habit of making him the object of our faith there has grown up a more or less artificial conception of his personality which can only be corrected as we call ourselves back to contemplate him as a man of faith himself. A system of religion even with Jesus as the center of it may be and usually is something quite different from the religious faith by which Jesus himself lived.

Yet there is nothing clearer, once we think of it, than that Jesus came among us not to give a new religious system to the world but to live the true religious life among men, who, catching his spirit, possessing his mind, would carry this new life to others even as he had brought it to them. Christianity is not a dogma of any kind, not even a dogma concerning Jesus' person; it is a life, the life Jesus himself possessed. This life of Jesus was religious through and through. It was the perfect expression of God's holy will. It was divine life, but we must not on that account yield an iota of its human reality.

It should be instructive and wholesome for us to consider Jesus as a religious man, for then we will have a clearer conception of his right to be an object of our religious faith and worship. This right to be worshipped is not an arbitrary one asserted by virtue of Jesus' official relation to God, but a moral one certified to us by the character of his actual experience of fellowship with God.

What are the basic convictions upon which Jesus risked his all? This is the question we are to ask if we would discover any man's faith. For faith is not what a man believes through argument, but what, perhaps without proof, he feels so strongly must be true that he risks his soul's goods upon its being so. Upon what basic convictions did Jesus build his life?

He built his life upon the faith that God was his Father. This was the deepest conviction of Jesus' soul. Here is the fountain head of his religion. Men knew something of God ere Jesus came, some had even had glimpses of the truth of the divine fatherhood. But no one had ever made this insight central and normative in conduct until Jesus made it so. He took God's fatherhood seriously.

Men had taken God's power seriously. He is the God to be feared. The storms are his, the thunder and the lightning; the stars he flings out as a boy a handful of marbles. Men had taken God's wisdom seriously. They had seen order in the universe and knew that the Creator of all things was himself a rational being. They had even taken God's righteous character seriously. "Be ye holy for I am holy" was one of his revelations to them. But now Christ comes and, for the first time in history, takes God's love seriously. He started his life early upon his childhood's perception of God's loving care, and built his conduct through all the years upon that conviction.

Nothing could destroy that faith in God's loving fatherhood. He knew himself, obscurely born, possessing no rank nor insignia of power, a common man among the sons of men—he knew himself to be the child of the Father in heaven. He based his life upon the conviction that this Father cared for him personally, that he was not lost in the crowd of men, but that the very hairs of his head were numbered. In every experience of his life, therefore, he could be sure his Father had a share. Out of this conviction of God's fatherliness grew his habit of prayer. If God was sharing his child's life he would surely hear his child's prayer. Therefore his prayer was unlike the prayers one would hear in that time. He asked in a simple way for simple goods believing neither that God heard on account of much speaking nor that he must be placated with offerings. God, to Jesus, was

"Closer * * * than breathing,
Nearer than hands or feet."

The second conviction upon which Jesus staked his life's goods was that every event of his daily life would be significant of the Father's will. The religion of Jesus' own soul, unlike some of the Christian religions, was not treasured in a compartment by itself, but belonged intrinsically to the whole of his experience. There was no interest or activity that lay outside the religious sphere. Religion and life were, to him, identical. Every event of life he regarded religiously; that is, he conceived it as a disclosure of the Father's will and as indicative, therefore, of his further duty.

In this view of life's daily experiences every thing commonplace became luminous. All the artificial distinctions between men became absurd to him. There was no place for envy and covetousness of another's lot when he was vividly aware that God was speaking to him, through these common experiences of his at school, at home, in shop and street, on hillside and in temple, alone or with his twelve or surrounded by the multitude. Common things were linked together in a progressive design by the gradually unfolding purpose of God. So he moved onward step by step, now and then at pivotal crises halting to make special inquiry of his Father and receiving the reassuring word, "Thou art my beloved Son; I am well pleased in thee; thou hast read aright the meanings which I have spelled into thy circumstances; go forward and fear not."

The third affirmation upon which Jesus built his personal religion was that the Father's will was satisfied by loving service to fellowmen, nothing more and nothing less.

This was a brave risk to take in Jesus' day. It is a brave risk to take in our day. It is taking the world a long time to learn that the only way to reach God is through God's children. Even our modern creed tells us that the chief end of man is "to glorify God and to enjoy him forever," as if there were some direct way in which we could glorify God without serving his children. In olden times, before Jesus' day, they thought God loved the smell of burning bull's-flesh and so they made shambles of their temples. But a prophet came that way who told them that the Lord required them to "love mercy, to do justly and to walk humbly before God." Jesus of Nazareth took this teaching seriously. He found men trying to honor God by legal correctness in keeping the Sabbath and he told them that they dishonored God. God is honored by your using the Sabbath for the good of man, not merely by your keeping the Sabbath, he said.

He showed no respect for any form or ordinance or institution that assumed to honor God without performing some service to human life. The practical helpfulness of any such exercise he regarded as the test of its being commanded of God.

Human life was vividly conceived in the mind of Jesus. Man was the one important thing in the universe about which God cared. So Christ saw men, he felt men; he shared their griefs, their weaknesses, their shames, their sins, their aspirations, their blind gropings after the eternal. This vast world of people, children of God, souls born to everlasting life, with infinite capacities of pain and joy and growth, this is what Christ saw. And in the midst of this picture he saw the great God, his Father, moving among the children of men, bearing their burdens, carrying their sorrows, cleansing their sins, guiding their

growth. He saw that God cared for men and women and little children and set store by no thing or ceremony or institution or even civilization itself, save as it could be used as an instrument of service to human life. He therefore took God's mission for his own mission, his Father's business became his life-task. No scribe could deflect him from his saving enterprise into an argument on the mere legalities of religion. The scribe thought God was very finical about being worshipped and served in a certain manner. But Jesus saw that love and brotherliness, the forgiving spirit and the coöperating will were the things that pleased God because they furthered God's main purpose of establishing his kingdom among men.

The fourth postulate underlying the religion of Jesus was that it is infinitely better to do God's will and seem to fail than to compromise the right in order to succeed. This conviction was the trouble-maker for the Son of God. It was his clinging to it that brought him to Calvary. At the outset of his ministry he defined this principle and planted it deep in his will. The temptation in the wilderness was simply the suggestion of the devil to realize his mission by investing his vast powers, of which he was now fully conscious, in a partnership with the world. "All these kingdoms I will give thee, if thou wilt only fall down and worship me. Do not be too idealistic. Do not be a purist. You have divine powers within yourself. Use common sense in exercising them. You can become a ruler of men, a Caesar; you can restore the lost glory of Israel. But you must use the politician's ways. The end, the goal, you have set yourself—to save your people—is good, is grand; but take heed and be not over-nice in your choice of means. Be practical. Your dream will not come true unless you compromise your ideal with the actual world that you hope to save."

This was Christ's constant temptation. Put behind him at the opening, it was vanquished at every crisis of his mission. Because the world is spiritual, because the reality in it is personal primarily, and not material or formal or legal, he discerned that an obscure, quiet, unambitious life, lived on the humble level of common humanity, counted for more to the man who lived it and to humanity and to God than a life gathering into its hands great power through a series of compromises with evil. This is what God's heart aches for more than for any other thing: that a common man should live the common life divinely and be conscious of its full value to himself, his fellows and his Father. If a man should live that way from dawn to the end of the day he would set going forces of salvation through the whole spiritual world which at last would level all false distinctions and preferments and establish brotherhood among men.

Therefore Jesus refused political honor, he refused the patronage of the social leaders of his time. The kingdom in which he would establish God's reign was not external like Caesar's. It was a kingdom of truth, that is, of true personal relationship amongst men. It had no external sign or blazonry. No trappings of rulership belonged to it. Its lot was service and its purple was the garment of a meek and quiet spirit. To be a citizen of this kingdom of God, to have a right to the communion of souls because one possesses the spiritual graces that make one at home with simple and sincere people, is the highest boon of life. But the price of citizenship here is purity of heart, hands that are undefiled with compromises and a conscience that cannot be deluded into believing that the purposes of God are ever advanced by doing any kind of wrong.

This is the religion of Jesus, the son of man. It is not a philosophy. It has no metaphysics in it. Its contents are not the stuff that creeds are made of. It is religion pure and essential. More than that, it is life, the one life that ever was and ever will be worth living.

THE TREND OF EVENTS

By Alva W. Taylor

"BETTER AN INSPIRATION OF OXYGEN THAN ALCOHOL."

Prof. Simon N. Patten of the University of Pennsylvania effectively answers Prof. Munsterberg of Harvard who recently defended liquor drinking in an article for McClure's Magazine, in a short, aphoristic article in Charities and the Commons for November 21. Prof. Munsterberg epitomized his case by saying, "Better is America inspired than America sober" and contended that drinking relieved the depression and monotony of life for masses and inspired them. Of course he did not defend drunkenness but drinking. Here are some of Prof. Patten's epigrams and arguments:

"If patient, plodding, everyday life cannot be harmonized with the courage and hopefulness of our best moments, there is an eternal discord that no argument or compromise can efface."

"Nothing is so tragic as the wasting of heroic endeavor in hopeless causes."

"Situations change with lightning-like rapidity; arguments die only of old age and are never so perfect as in the defense of a lost cause."

"I grant that inspiration is a nobler end than sobriety but at the same time I affirm that an inspiration of oxygen is better than an inspiration of alcohol."

"Why not then put days in the country instead of hours in the saloons?" "The rule of alcohol is broken when health is sought by expanding lungs, instead of drugging stomachs."

He argues that misery and suffering is mainly due to depletion and depression. Depletion is the running down of the human system and demands, not stimulation, but nourishment. Depression is due to the presence of something that has not been properly transformed and demands not stimulation but a better matabolism, more air in the lungs. The need is for stimulus, not stimulation. "The one is a physical tonic and the other a psychic motive." We need to go in nature's ways. "Civilization would advance more rapidly if we waited to see what nature is doing before we act."

NOT A "WAVE" NOR EVEN A "TIDE," BUT A CURRENT.

No day seems so poor as to bring no news of a temperance victory. Defeats must be expected, battles lost, but National Superintendent Baker coined the phrase that maks a battle-cry in saying: "This is not a battle but a war." Some time ago we read that the Kaiser had become a teetotaller, then that the King of England had ordered that his toast could be drunk in water instead of wine, then President-Elect Taft gets on the "water-wagon" and President Eliot reverses his attitude. Switzerland abolishes the making of absinthe by a huge majority in a referendum vote and Russia enacts more stringent laws for governmental control. The latest news is from Canada where Saskatchewan votes in favor of a local option law and Manitoba goes one-half "dry." New Zealand adds nine new electorates to the six that had already become "no-license" and the convening of the legislatures will doubtless bring new victories.

YUAN SHI KAI DEPOSED.

News comes from China that the powerful Yuan Shi Kai has been deposed and that his discharge was attended by danger to his person, which he escaped by claiming the protection of the British Consulate at Tienstin. He has been the chief minister of the Chinese court since the return of the Dowager Empress to power, and has been steadily for reform. The world was shocked at his summary dismissal and wondered if it could mean that the new regent, Prince Chun, was turning reactionary. The daughter of Kang Yui Wei, who is a pupil of Barnard College, suggests an explanation that all may well hope is the true one. She says that when her father, who was the inspirer of the Emperor's reform edicts, gathered the statesmen about him who were to make the New China all were pledged to secrecy but that Yuan told all to the Dowager. She immediately called together the conservative elder statesmen, deposed the Emperor and out of that reaction resulted the Boxer outbreak. For this betrayal of the late Emperor, Prince Chun, who is the late Emperor's brother, has sought to punish him. Yuan reaped as his reward his high position and the old Empress, seeing a great light, by his help inaugurated reforms in a less precipitous manner. Regent Chun, says the great reformer's daughter, and his advisor are reformers and she predicts that her father, on whose head the Dowager put a price, will soon be recalled from his well-known hiding place and will assist in making the New China, the father of which he really is.

TEACHING TO LIVE AND TO GET A LIVING.

Industrial education is coming into favor. Germany has almost universally adopted it. About a year ago a number of educators, public spirited manufacturers and progressive labor leaders met in

Chicago and organized a Society for the Promotion of Industrial Education. A committee of ten was appointed to investigate and report plans. In the second meeting recently held in Atlanta, this committee formulated a number of suggestions rather than presenting any cut-and-dried schemes. They suggested that a department of Industrial Education be established at Washington to serve as a clearing house of ideas, to encourage the development of industrial schools, and to render practical aid to all efforts in that line. They also recommended that the effort be to establish industrial education in the present public schools without adding more to the curriculum but by substituting it for some less needed studies. The plan would be to give general instruction in the grammar grades and allow election of specific lines in the high schools. This would provide for the years of life between the grades and the time when the boys can take up practical work. The high school, with its academic course, does not appeal to many and they are left to idle for two or three years at the time when idleness is prolific as the devil's work shop. The compulsory education laws and the child labor laws too often leave this critical age in forcible idleness; the lad cannot go to work and he is not willing to go to high school. The industrial school appeals to him. Indeed, there is never any trouble about attendance, discipline or devotion to the task in the manual training classes, for it is creative and fits the demands of the boy nature. Here is a clue to true education in following the lines of interest. The Committee further would encourage teaching of rudiments of agriculture in the rural schools and the extension of industrial night schools in the cities for workers. To these night schools the ambitious and efficient young workers come to learn the science of their craft and to progress in its art.

REDEEMING THE TRUANT.

Good pedagogy studies the nature of the child and creates a discipline for his benefit instead of putting all children through a sort of mill of academic lore. China has done the latter successfully for centuries, but America lives for the future rather than the past. Yet even we cling to medieval "classics" as if they were God-given and inspired for the sake of education. The modern truant school has to deal with an extreme case and in its efforts to devise adequate remedy proves a good rule for all cases. It finds the "incorrigible" truant a boy of positive character, and in all but few cases, that that positive cast, which makes it possible for him to be bad in spite of coercive measures, is a splendid asset for good once it is put in the right current of habit. To do this it keeps him busy at an interesting task; it finds his natural creative instincts and directs them to the construction of useful objects; it trains him as a workman and a citizen, not merely to become one at some future date. Here again industrial education comes to the fore. It is not impossible that "system" is responsible for many of these truants. They possess too much individuality to conform. The oft repeated formula for the best education, viz., "Mark Hopkins on the other end of a log," is lost in modern system. There is a strong suspicion that Germany is pedagogically crystallizing in the shell of a system. We ought to put as much thought on the good boy as the bad one and we should perhaps have fewer bad ones.

PROGRESS IN THE CONQUEST OF THE WORLD.

The past year has been one of notable triumphs in the world-wide conquest of Christian missions. Statistics are usually considered dry enough but we could arouse in ourselves the most feverish interest in a column of figures that meant a new-found fortune for us. These figures ought to be very interesting to Christians because they are clothed with the romance of missionary adventure, the tragedy of missionary sacrifice, and are dramatic with a calling together of the peoples of the earth as are none other that the times present.

The increase in Protestant church members at home last year was one and one-half per cent; that of the missions on foreign fields, twelve per cent. The 141,000 ministers at home can report a gain of two apiece to the home churches, while the missionaries, if their wives are not counted, can report a gain of eleven for each worker. In all there were 165,000 added to the churches on mission fields last year and the total Christian body there now amounts to 4,300,000, about one-half of whom are admitted to the inner fellowship of the churches.

There are now engaged in this work 19,900 white missionaries and nearly 100,000 natives are employed in all capacities as assistants. This is a mighty army and it is doubtful if the world ever saw so many devoted souls enlisted in a task requiring an equal amount of unselfish consecration. They have established 41,600 stations and places of work, teach 1,300,000 pupils in their schools, care for multitudes in their hospitals, run printing presses, translate books, preach to millions, and in their multifarious work do all things for all men.

The total income for this stupenduous task was last year $29,700,000, of which nearly $5,000,000 was contributed on the field. When a comparison is made between the income of these mission Christians and that of ours at home it will be seen that their liberality makes ours look beggarly.

America sends 6,600 missioners and gives $10,000,000 to the cause. Great Britain sends 8,300 to the field and gives $9,265,000. Continental Europe sends 2,300 and gives $1,650,000. America is more prolific in money and Britain in men. Britain gave a few thousands last year less than the year before but sent thirty per cent more men. America contributed $600,000 of the total increase of three-quarters of a million in income and increased her year's quota of new workers by 15 per cent.

The following table shows the contributions of the great Christian bodies of the United States and Canada:

M. E. (North)	$2,487,000	Bap. (South)	435,000
Presby. (North)	1,643,000	Disciples of Christ	413,000
Congregationalist	1,102,000	Presby. (South)	364,000
Bap. (North)	1,050,000	M. E. (Canadian)	321,000
Episcopalian	781,000	Christ. & Miss. Alliance	258,000
M. E. (South)	540,000	Presby. (Canadian)	234,000
United Presby.	484,000		

The great British Societies contributed as follows:

Church Missionary Society	$2,175,000
Wesleyan Methodist	1,745,000
Society for Propagation of Gospel	1,063,000
United Free Church of Scotland	1,044,000
London Missionary Society	977,000
Chinese Inland Mission	478,000
Baptist Society	470,000

The contribution of the great religious bodies of America and Great Britain were as follows:

Methodist	$5,629,000	Baptist	2,582,000
Presbyterian	4,950,000		
Episcopal	4,523,000	Congregationalist	2,079,000

The missionary host is distributed as follows:

India	5,800	Mohammedan Lands	1,450
Africa	4,800	Japan and Korea	1,350
All Americas	2,950	Oceania	600
China	2,750	Europe	300

Each minister at home would have 600 souls to his care were parishes made so none overlapped. On the foreign field there are 600,000 to every white missionary. Twenty thousand is a great host of workers but 1,200,000,000 is a multitude like unto the sands of the sea for numbers. This is the most far reaching enterprise in an epoch that will be known by its world-movements. The harvest is ready; the sicklers are few.

"We're Coming Up To Pittsburg."

BY L. O. THOMPSON.

We're coming up to Pittsburg a great and mighty throng;
We're coming up united a hundred thousand strong.

We're coming up from Nashville, from Cincinnati, too;
From Lexington, St. Louis, from Chicago not a few.

Take down that ugly scare-crow and let this clamor cease;
We're coming up to Pittsburg and coming up in peace.

We're coming up to Pittsburg this our centennial year.
We're coming up united, "All hail and do not fear."

We want to hear our Willett, our Lord and Garrison.
Dan Somer, Bell, Dowling and Rowe, (all we still are one.)

Take down that ugly scare-crow and bid this wrangling cease;
We're coming up to Pittsburg and coming up in peace.

We're coming up to Pittsburg, from the islands of the sea.
We are a mighty people and have a mighty plea.

We're coming up in triumph, with songs of victory;
To pay a fitting tribute to the ones that set us free.

Take down that ugly scare-crow, and bid the clamor cease;
We're coming up to Pittsburg and coming up in peace.

We're coming up to Pittsburg, and spread a merry feast;
We're coming up united and in the name of Christ.

Our plea is Christian union, thus let it ever be;
We've broke the bands that bound us and are a people free.

Take down that ugly scare-crow and bid this clamor cease;
We're coming up to Pittsburg and coming up in peace.
Londonville, O.

The Good God and a Sad World

The biggest question the soul asks is probably that concerning the relation of God the Creator to the evil of his universe. Given a good God, how shall we justify him for making a world with any evil in it at all? How can we defend him in the presence of suffering and injustice and death? We are not responsible for being here. We cannot save ourselves from the pain of living. Some may be able to add up the joys of life in one column and the griefs and pains of life in another and prove that there is more joy in living than grief—and thus justify God.

But not all of us can reckon in this mathematical way with our experience. And besides, if we could, who would dare to say that in the cases of some the balance would not be on the other side? And if there be so much as one soul whom God has made and whose lot brings more loss than gain, then what of the justice of God?

The problem gets especial point in the searching crises of personal experience, as when a dear one on whom we leaned falls on death, or a little child, the knotting place of all our hopes, is taken away, or a business project fails, carrying our all with it—then the heart asks, Why? and often cannot find an answer.

A great cateclysm of nature involving in its ruin the lives of thousands of our fellows starts the question in the universal soul. Certainly such an event as the Sicilian earthquake cannot be traced to human responsibility in any way. Much injustice and suffering man could avoid if he were more thoughtful and temperate and just. But Jesus himself taught us to look elsewhere than in the character of the individual for the causes of certain large classes of woe and pain. "Neither hath this man sinned, nor his parents, that he was born blind"—he answered his disciples who after the philosophy of their time and their sacred book traced misfortune to some sin. "Think you that they upon whom the tower in Siloam fell were sinners above all that dwelt at Jerusalem? I tell you nay." Thus he answered the question of the relation of sin and suffering.

Who will say that the dwellers in Sicily were sinners above the dwellers in Calcutta or Chicago? Evidently no such naive explanation is possible. The good are not always protected from suffering; the bad do not always receive in material physical misfortune the just penalties of their sin. We must search elsewhere if we shall have our problem solved.

Certain old Greek philosophers had an interesting way of getting out of the problem. They said the man of self-control would not allow himself to suffer. He would live above the vicissitudes of circumstance and find his satisfactions in philosophic contemplation. He would be neither glad nor sad, but wise. Good fortune or ill, he would take it all in the day's work and let it go at that. He would find neither pleasure nor pain in the senses, but in the mind. Therefore his counsel was to steel the heart against both pleasure and pain. These men were the Stoics of that day, of whom Socrates, though not theoratically one of them, was in his practice a splendid illustration.

The superiority of Jesus, our Master, to the sages who preceeded him is disclosed in his attitude toward pain. He was keenly alive to it. He is the man of sorrows and acquainted with grief. Match Jesus' death with Socrates'. The one sitting in cool, balanced reflection and discoursing philosophically on the soul's immortality; the other sweating drops of blood in the garden and falling helpless under the weight of the cross! There was an exquisiteness about Jesus' suffering. His face was more marred than any man's. His fine nature lent itself to a pain more keen than a common soul could have felt. Truly in him the old philosophy of Job's comforters and the Stoics finds its absolute denial.

No doubt it is a hard question we have asked our hearts. Has it ever occurred to us, however, that it is a fictitious problem, a made-up question that theologians have perplexed their heads with and suffering hearts have been broken over? This is an abrupt thing to suggest, perhaps. But it seems to us that there is a point of view which, if we are able to take it, will cause such problems to fade out. They may not be solved but they will be dissolved. There are two or three truths we must bear in mind, truths we have so recently learned that the full force of their bearing has not yet been felt in our vital experience.

The first of these truths is that the world in which we live is an unfinished world. The conception of the world as having been created in six days by a God who thereupon departed into a long Sabbath's rest has such a hold upon our imagination that until we consciously shake it off and substitute for it Jesus' conception our hearts will be caused no end of trouble. Jesus said, God is still working as I am working. The whole world, says Paul, groans and travails together in the birth pangs of the sons of God and the ideal social order. The world has not been made yet. It is in process even now. God has not retired from it to rest, but is in the midst of it to finish and perfect it. It has imperfections in it—moral imperfections, physical imperfections. Natural processes and forces and provisions from primeval and primitive aeons lap over into the present. Wicked men with volcanic passions are no more truly a survival of a prior stage of development than are uncontrolled physical forces which break through the crust of the earth and wreak havoc upon the children of men.

If we are convinced that the world is a growing, unfinished world and if we take this conviction seriously into our heart-life as well as our intellect, we shall find ourselves in possession of a principle by which our experience can be interpreted without danger of falling into the pocket of traditional theodicy. If once we think of God as really in his world, in every point of it, and as actually working all the time to finish and perfect it, we shall have a starting point at least for a simpler interpretation of pain than we can have on the traditional premises.

A further consideration for our hearts is that the world's end and character are not fatally determined but remain to be defined by God and man working and thinking together. This idea, at its first suggestion, may shock our feelings and seem to uproot the motives for conduct. But the longer it is dwelt on the more stimulating it becomes to believe that our conception of the world and our conduct in the world are real factors in defining what kind of a world it shall be. The faith that this is so lays upon us men a responsibility which we cannot feel if we assume, as many do, that things are coming out all right anyhow. The truth is that things are not coming out alright anyhow. They are coming out all right if you and I do our duty, if we have wide vision and firm purpose and make sacrifices. Man shares in the creating as well as the creation. He is co-worker with God. That this glorious fact should be true involves defect in the work. There will be flaws. There will be misfits because of man's clumsiness. There will, therefore, be pain.

But such reflections as these do not quite give our hearts courage to suffer in hope. Where is the guarantee of the worth of such a world? An unfinished world, an unfated world, and therefore a suffering world—how may we be assured that it will be worth the suffering? It is a vast price to pay! The age long heart-ache of man, the wars and bloodshed, the accidents, the hates, the injustice, the crying of women, the bruising of little children, the perennial death with its groans and its tears and its silence—who knows that the world will be worth this sadness when it is finished?

God knows! And he certifies his knowledge to suffering men by suffering with them! He sits not off serenely on a throne removed from us while hosts of angels burn incense to him and chant his glory. He is a dust-covered God, a working God, a burden-bearing God—aye, a heart-broken God. In the struggle of men, his sons, he struggles more than they. In the sorrows of women, his daughters, he suffers more than they. In the earthquake God loses with men, and more than men.

If it pays the great God, whose anguish in creating the world must be infinitely deeper than man's, to bear his suffering for the sake of perfecting the world, then we men have here our guarantee that all the anguish of our human life will work out for us an exceeding and eternal weight of glory.

This is the glory of Jesus, that he disclosed the heart of God to us—a heart of love, of pity, a heart bleeding from the foundation of the world.

Paragraphic Editorials

Professor T. M. Iden, of Emporia Kan., has long been the leader and teacher of a club of young men, called the "Upper Room." It was organized first in Butler College, during his professorship there, and has grown during his stay in Emporia, until it now numbers not only the local membership of about 500, but a world constituency which is devoted and loyal to the interests of the "Upper Room." Indeed it is now proposed to erect a structure for the accommodation of this large class. Professor Iden sends out an annual letter at the close of the year, and no one who receives this message, which for the present year covers twenty-six printed pages, can fail to feel the uplifting power of the words of this consecrated man, who is both brother and father to these young men, now, many of them approaching maturity of life and living wherever energetic and successful Americans find their way throughout the world. We know of no nobler work than this which Professor Iden is accomplishing through the ministry of tne "Upper Room."

We are perhaps overconscious of our virtue in restraining our editorial impulses to write a bit on the theme of believing anything you like so long as you do not say anything to anybody about it. This, we understand, is the twaddling philosophy that has been conjured up from the hard-pressed brain of a certain editor to make an appearance of justifying his employer's recent wanton invasion of the liberty that Christ has given us. If the brethren knew how strong our desire is to "say something" they would canonize us as editorial saints we are sure. But we have started to take the Foreign Missionary collection and while we are helping to pass the sacred plate it is our earnest prayer that we may not be compelled to stop half way down the aisle to attend to the brother who, after an absence of over ten years has come to church today to make a disturbance. Nevertheless, if we restrain our own utterance we feel like giving the statement of Dr. J. H. Garrison to our readers. It has the value of being both pointed and harmless, and if we quote it instead of saying something ourselves we are being perfectly consistent, are we not? in our determination to give our Cincinnati brother the last word in the controversy. Certainly the sullen mutterings of the man in the back pew will not call for any further attention from those who are taking and making the Missionary offering.

Here is what we found in the Christian Evangelist of last week.

"It will not do to say that a man is entitled to liberty of opinion, but he must keep his opinions to himself, for that would often be a great wrong to the public. We must have liberty of speech, as well as of thought, but liberty of speech must be held and exercised subject to unity in faith and charity in all things. In other words, liberty is not to be made a cloak for producing schism. That would be to violate the law of unity, and the law of love. It would be a poor sort of liberty that only allowed a man to think but never tell his brethren the results of his thinking. There are at least two good reasons why he should declare his conclusion on any subject of importance. The first is, if his opinion is right, others ought to have the benefit of it. The second is, if it is wrong, he is entitled to have it corrected by others; and in either case it is through the expression of opinions, even when they differ, that truth is elicited.

That was a revealing moment in our ministerial fellowship in Chicago when after an absence of nearly three months Rev. C. G. Kindred come into the circle again, almost as one raised from the dead. He had believed the ailment from which he suffered was fatal. One chance in a hundred, some doctors had told him, for him to recover. His brother ministers had been led to expect the worst and his congregation with agitated hearts had gathered—one hundred and fifty of them—at the hour of his operation to beseech God's gracious guidance and mercy. Mr. Kindred came back to his congregation two weeks ago and to the minister's meeting last week. He told us of the hour before his operation in which he had been left utterly alone, at his own request, to face God. The Bible was the pillow of his heart in that hour. The seventeenth chapter of John and the second epistle of Peter were especially precious. And heaven seemed near and the gate of it ajar. But God spared him to his family, his church and the city in which he counts for so much. Some had been talking about the sacrifices a Chicago pastor made. But Mr. Kindred said, "I make no sacrifices by being in Chicago. To be loved by my people and by you is a boon so rich as to pass calculation."

Our Lord's Prayer For Unity

By Vernon Stauffer

Let us begin to say it with emphasis and without equivocation, no matter what rebukes it administers, no matter what traditions it overturns, no matter what shibboleths it repudiates, nor what creeds and party standards it flings into the dust: Jesus Christ meant a unity visible and invisible, vital and external, organic and spiritual, outward as well as inward. The world was to see it and to feel it and to be convinced by it. Because of it, where every other appeal failed, the unbelieving world was to respond to the challenge of Jesus: "Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake." What else can his words mean: "That they may be perfected into one that the world may know that thou didst send me, and lovedst them, even as thou lovedst me"? All too long we have been making our apologies and drawing out our fine distinctions between "spiritual unity" and structural unity;" between "an invisible oneness" and "an incidental non-conformity." The world mocks at apologies, and confesses itself hopelessly muddled over the fine distinctions. With entire appropriateness did Dr. Goodchild represent that skeptical, scoffing world standing, listening to our vociferous affirmations that we are not divided, and answering with Emerson: "What you do speaks so loud that I cannot hear what you say?"

Are the words with which Principal Fairbairn closed his magnificent volume on The Place of Christ in Modern Theology too hard for us to hear?

"It were to affirm no paradox, but rather a position capable of the clearest historical proof [said he], were we to maintain that the higher the theory of the church the meaner the conception of God, or that the growth of high church doctrine is always coincident with the decay of the highest theistic belief. For an absolute or infallible church means a limited God, a God whose working men condition, whose mercies they circumscribe, whose grace they regulate and distribute. Their limitations are imposed on him; his attributes are not transmuted into their energies. They but repeat on a larger scale the sin of Israel—God belongs to their church rather than their church to God. . . . For the more worthily churches think of God, the more will they feel the fallibility of their popes and pastors; the more they are possessed with the faith of his sufficiency, the less will they build on the idea of their own; the more infinitely good and gracious he seems, the less will they be able to claim to be his sole and adequate representatives. The virtue of a church does not differ from the virtue of a man: all are but earthen vessels, even though they be vessels that bear the treasure of the Lord."

From this unworthy, ignoble love of church (I speak not of the body of the Lord) God grant we may be speedily delivered! To the passion of bringing a lost world to faith in Christ, God grant we may be as speedily and effectually committed!

Of the bearing of this divine prayer for unity upon the important and inviting theme of the authority of Christ, all this I pass over in silence, that I may come to the plain and impressive implication of the passage with respect to the office of prayer in bringing about the consumation for which the Master himself prayed. We go back again to that sacred presence-chamber. The heart of the great Master is burdened for the welfare of his kingdom after he shall have passed into the heavens. As nothing else, he fears the danger of schism. Above everything else, he desires that his church may be preserved in perfect unity. And what does he do? Does he talk with his disciples about it, earnestly admonishing them, laying down for them a programme, marking out for them a method? Nay, he meets the great subject with prayer! For him, our Lord and Master, this is the first thing, the most immediate duty, the most practical and effective method by which to attain to the desired result. He has given us an example. Oh, for the fulness of faith, the completeness of devotion, to apprehend its tremendous import! Shall we say it today:

Hushed be the noise and the strife of the schools,
Volume and pamphlet, sermon and speech,
The lips of the wise and the prattle of fools:
Let the Son of man teach!
Who has the key of the future but He?
Who can unravel the knots of the skein?
We have groaned and have travailed and sought to be free:
We have travailed in vain!
Bewildered, dejected, and prone to despair,
To Him, as at first, do we turn and beseech.
Our ears are all open: "Give heed to our prayer!
O Son of man, teach!"

Ah, he will give heed soon enough when we are ready for the lesson. And has not the time now fully come for us to turn to him and let him show us the way to do the thing which we desire but know not how to bring

to pass? Despite all the methods we have tried—fraternal conferences, campaigns of union evangelism, the federation of churches, the exchange of pulpits—none will deny that the movement toward unity still waits for the really powerful impulse that shall give it irresistible momentum and speedily carry it forward to a triumphant issue. In view of that which Jesus did in the upper room, it were well worth while for us to consider whether prayer, secret, individual, congregational, universal prayer, is not now church's first great duty and resource. "In the last analysis the source of power of any spiritual movement is God, and the energies of God are released in answer to prayer." More things are wrought by prayer than this world dreams of. If the whole church, feeling at least in some small sense the necessity of unity as Christ felt it, should give itself to prayer, to prayer as a passion, as an entreaty, as the utter engulfment of the will in the great achievement, prayer that fulfils Coleridge's conception:

> An affirmation and an act
> That bids eternal truth be fact!

who shall say what blessed results might not quickly follow? Where is the ministry of prayer on this behalf magnified as it ought to be? Where are the strong cryings and tears? Where are the ceaseless supplications and the blood-sweat intercessions? It is our shame that we are leaving to the last that which by divine precept and example ought to have come first. Brethren and fathers! The cause of Christian unity drags itself painfully forward today because the church is not possessed by the spirit of prayer on behalf of the great end! In the last analysis, Christian unity will come, as every work of God comes, not by might, nor by power, but by the Spirit of the Lord. To have the mind of Christ is to make the solution of the problem immediately inevitable. Somehow, in some way, we must see to it that there is lifted upon the soul of every follower of Christ the vision of that scene in the upper room: the Master in the midst of his disciples, praying with impassioned yearning that all who believe in him may be one that the world may know that God sent him into the world and loves the world even as he is loved of God. Thrilled by that vision the church will enter upon a ministry of supplication and intercession because of which it shall see the travail of its soul, and be satisfied!

The Sin of the Heresy-Hunter

By Harry F. Burns

The sin of the heretic is nonconformity. What shall we say of the heresy-hunter? If nonconformity is a sin, then heresy-hunting, which is an effort to secure conformity of opinion, should be classed with the virtues. But if we concede the right of the individual to think, though his conclusions may not always conform to accepted statements, then heresy-hunting must be placed under a different category.

The distinction between conservatism and heresy-hunting must be borne in mind. The former is the natural attitude of many minds towards change, and is of great value in society. The latter is an attack upon what is with other minds a natural attitude toward life, an attitude which also has its place in social progress. The peculiarity of the heresy-hunter is not that he holds certain views about religious teachings, but that he aggressively attacks those who hold different views.

The heresy-hunter does not hesitate to destory, so far as he can, the reputation of a brother preacher, who may, perchance, differ from him on some of the teachings of the faith. The unbrotherliness of this procedure has been presented in these pages, not many weeks since. It is a denial of the spirit of brotherliness, even between members of the same religious body. It is a sin against the nonconformity brother, but one which he can endure because of the vitality and strength of his faith. Nor will the truth for which he stands be defeated by such treatment. Indeed, if it be the truth, it will grow the more rapidly. But the real sufferer from the attack is the church or college with which the nonconforming brother is associated. This evil against the college or the church is accomplished by the working of the law of suggestion. The method is simple. Here is a picture which fairly describes what has occurred in many churches within the last few years.

One of the most promising young men of one of our colleges, upon his graduation, determines to continue his studies in a "denominational" seminary, or a great university. He wants to preach. But he wants his life to result in the greatest possible service to the cause of Christ. He accordingly resists the temptation to go to work at once, and spends three or four years in further study. Upon graduation from the University he is called to a prominent church. He sets about the work with enthusiasm, and with an earnest desire to render the largest service to his church and the community. He is aware that while he has at much effort acquainted himself with the results of the best scholarship of his day, that his business as a preacher is not to correct people's scientific and philosophical views, but to strengthen their faith, and to build them up in the Christ-life. Because this young man has gone deep into the truths of the religious life, he is able to supply the spiritual hunger of his hearers. He brings forth from his treasure house "things both old and new." Because he has come to understand the truth himself he does not always use the same words which his fathers in the ministry used, and perhaps does not always emphasize the same things which they emphasized. By many of his congregation, the freshness and vigor of his thought and style are especially enjoyed. The young man is attracting people who have not usually attended church. Audiences are increasing, the church is in every way taking on new life, and the discouraged officers begin to take heart again. The church is harmonious and happy. But one day a heresy-hunter strays into the fold. He inquires about the work of the new preacher and is surprised to find everyone so well pleased. Then he suggests to some of his acquaintances in the congregation that the young man is from a school where Higher Criticism is taught, and that the officers of the church should be on their guard, lest this young man be teaching heresy, and especially lest he "poison" the minds of the young.

Our heresy-hunter may have held some large meetings and, in his way, accomplished a good work for the church. On this account his suggestion has greater weight. Next Sunday morning this member who was before in sympathy with the preacher, sits in the pew suspecting the preacher of "Higher Criticism"—a something which he would hardly know how to define, but he knows it has a bad name. He is not in position to be helped by the preacher's work. He will not let the sermon get at him. He looks for the symptoms of heresy. He of course finds what he looks for, before many Sundays have passed. He tells others of his suspicion. Other heresy-hunters are busy with the church membership. Some of the people are reading a religious journal which devotes columns each week to attacks upon Higher Criticism and heretics. The young preacher, it is found, is friendly toward some of these heretics. He feels the estrangement of these members of his flock, but does not know the cause. If he knew, he could not take these people through all the study necessary to settle the questions that have been raised. The suspicious members talk together. The preacher is conscious of the lack of harmony. He tries harder than ever to make the work go, but can not undo what has been done by the heresy-hunter. The tares have been sown, and now can not be rooted up without destroying much of the wheat. He could endure to be misunderstood, and the unbrotherliness of the preacher who caused the trouble; but he can not endure to see the work of the church suffer. He feels that the only way to restore harmony is for him to resign. This he does, at the expense of his reputation. But the church suffers under short pastorates. Who is at fault? Who is the sinner? The sin of the heresy-hunter is not alone against the brother preacher, whose reputation is injured, whose work is hindered, but it is against the church. The church is the greater sufferer. Many changes in pastorates can be traced to the heresy-hunter's door, whose interest in his peculiar point of view is greater than his interest in the church. The sin of the heresy-hunter, then, is not only unbrotherliness, but disloyalty to the church and a dishonor to Christ.

A Plea for the Christian Life

(From Prof. T. M. Iden's "Upper Room" Letter.)

Christianity does not stop with justice, it requires mercy. It says: "Do more, go farther than mere fairness demands, farther than the moral law requires." It calls for something more than fair play and the square deal. It goes two miles when the law requires but one. It gives the cloak also when judgment for the coat only is rendered. It does more than seek to restore, it makes amends. It loves its enemies and returns good for evil. It gives prayer for hatred, and forgiveness for malice and cruelty. It does not ask, "Will it pay to be good? How much will you give me to do right?" It does not say, "I will do as much for you as you will do for me, love you as long as you will return my affection." It does not have the commercial, bargaining spirit. It bears the burdens of the weak. It reserves judgment of others, but examines itself. In lowliness of mind it "esteems others better than itself." In honor it "prefers one another." It serves, even to the extent of being "all things to all men in order that it may win some" to a better life. It denies itself for others' sake. It refrains from meat if the eating of it cause a brother to stumble. It lends a hand. It helps. It does everything through love. Is Christianity a rare thing in the world? You must answer that question for yourself. I hope it is not. A question more to the point is: "Am I myself a living manifestation of its spirit?"

The little plant has grown in 100 years to be a great tree. India, China, Japan, Africa and the Islands of the Sea are seeking shelter in its branches, and they will not be denied.

A. F. Sanderson.

Houston, Texas.

Abraham's Sacrifice of Isaac

By Rev. David Smith, Author of "In the Days of His Flesh."

Whatever difficulties it may present, the story is sublime. The heroism and pathos of it send a thrill through one's heart, and the man who scoffs at it may have a critical intellect, but he has also a prosaic mind; and he has certainly not a judicial intellect, for he circumscribes the area and excludes facts which are essential to a just verdict. He forgets that the incident occurred nearly 4,000 years ago. Of course, we stumble at the story. It was, according to our notions, a monstrous thing that Abraham attempted. And the main difficulty is that the Lord commanded it. Nowadays, if a man bound his son and lifted a knife to slay him, he would be arrested as a murderous criminal; and, if he pleaded that he had done it at the command of God, he would be accounted a lunatic. Yet this is precisely what Abraham did. The difficulty disappears if we grasp the principle of the progressiveness of Revelation. This is an essential factor in the case, and it is unjudicial to leave it out. Abraham lived at the very dawn of Revelation, and many things were then believed and practised which are now shocking to the moral sense developed by centuries of divine discipline. Human sacrifice was a religious institution, and it persisted long; it was hardly eradicated from the Roman Empire. His first-born son was a man's most precious possession, and was accounted the most acceptable sacrifice he could offer to his God. It was nothing unusual, nothing abhorrent to the moral sense of his generation, that Abraham did when he bound Isaac and laid him on the altar. And what suggested the sacrifice? It may be said that the Lord commanded it; but then the Lord does not speak, nor did He speak then, by a voice from Heaven. He speaks to men through their experience. And it was through his experience that He spoke to Abraham. After the birth of Isaac Abraham had, in deference to Sarah and in the interests of domestic peace, perpetuated a cruel wrong, not merely removing Hagar and Ishmael from his tent, but turning them adrift, like wandered beasts, to perish in the desert. When he had watched them wandering away and disappearing over the horizon, he would heave a sigh of relief. It had been a painful business, but it was ended, and he had seen the last of it. And, indeed, he never saw the wanderers again, but his sin haunted him like a malignant ghost; and now, when Isaac is some six years of age, as we gather, his remorse becomes intolerable and demands expiation. Abraham had expelled Ishmael to make room for Isaac, and now there is no fitting atonement but the sacrifice of Isaac. It is thus that men are ever haunted by their sin. The prize which they have sinned to gain becomes a thing accursed, and they would gladly surrender it to get back the peace which they have forfeited. This is the pathos of the story. It shows us a man haunted by his sin and endeavoring to shake it off, to cut, as it were, the poison out of his flesh at the cost of sore and cruel anguish. It was a brave sacrifice. The promise hung on Isaac, and his death was, according to all human reckoning, the forfeiture of the splendid future whereof God had spoken. Yet Abraham would put himself right with God at all costs, even a cost like that; and he clung, with a grand defiance of reason, to the faith that God would find a way of fulfilling His promise (cf. Heb. xi. 17-19). The incident taught him two truths which constituted a far advance in the progress of Revelation: (1) He learned that the Lord did not desire human sacrifices—the truth which the Prophet Micah proclaimed with indignant emphasis in after days (vi. 7-8). (2) He learned the true and only expiation. He would have atoned for his cruelty to Ishmael by slaying Isaac, but this would have been simply a second wrong and a further mutilation of his life. The only possible atonement was not the death of Isaac, but the service of his consecrated life. This is Sacrifice—not death but consecration, the taking of our broken lives to the altar and the glory of God. What the arrested sacrifice on Moriah suggested, the finished Sacrifice on Calvary proclaims. Christ has reckoned with the past, and He bids us leave it with Him and neither mourn over it or attempt vainly to undo it, but consecrate ourselves forthwith to the service of God and live henceforward to His glory.—British Weekly.

Book Review

Acts, by George Holley Gilbert, New York. The Macmillan Co., 1908, pp. 262, $ .75 net.

This is one of the first volumes of a new set of commentaries, called, "The Bible for Home and School," edited by Shailer Mathews. Its appearance is timely, for the International Sunday-school Lessons for the entire year are found in the Books of Acts. Among the commentaries from which one has now to choose are the small and useful "Cambridge Bible for Schools and Colleges," which however lacks up-to-dateness in a number of respects, chiefly its use of the authorized texts, and its conformity to a scheme of commentation now rather outgrown. The International Critical Commentary is for this generation the most complete and satisfactory, but its volume on Acts has not yet appeared. Then there is the "Expositor's Bible," which is by no means of uniform quality, and whose two volumes on the Book of Acts by Professor Stokes are hardly to be compared with the stronger books of the series.

Professor Gilbert has put into remarkably small compass the essential features of the Book of Acts. In the introduction he discusses the character of the work, the author and date of composition, and the historical value of the book, adding a list of the best works on the subject, and a table of approximate dates for the apostolic age. The commentary is full enough to serve the purpose of any teacher or student, and it has the unusual merit of considering the more difficult rather than the merely obvious features of the text. Full justice is done to recent criticism of the Book of Acts, and the reasons for accepting the Lucan authorship and the general trustworthiness of the work as a background for the Epistles of Paul are presented. Appendices upon such important topics as the Holy Spirit in Acts, Speaking with Tongues, the community of goods at Jerusalem, etc., are included at the end of the volume.

On the whole, Professor Gilbert's little commentary is the most serviceable work now available for the average student of the Book of Acts.

A. McLean's New Book Free

Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date (January 2), which we had set for its expiration. During January the offer will hold good. Ministers may have the paper (new subscription), and the book for $1.20.

YOUR OWN PAPER FREE

FOR A LITTLE WORK.

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with $3.00. This applies to ministers who are not now subscribers as well as to those who are.

BALANCING THE BOOKS.

Every good business man strives to have his accounts square by the end of the year. In doing so he should no more overlook his standing with the Lord than with the grocer or the landlord. Among the affairs of God's Kingdom he should be equally careful to see that each has received its just consideration. What have you done for Ministerial Relief in the year 1908? What has your church done?

For us it is not only the end of the year but the end of a hundred years. It is only for the last few of these that the work of Ministerial Relief has been organized. There are a few churches of Christ that have faithfully made an offering to it every one of these years. The great majority have not yet given the work even one recognition. Are you willing to let the century close and the Centennial celebration be held with such an unequal record against your congregation?

While we have been neglecting this holy work, one after another of those who should have been cheered and helped by its ministry have been called away from our ungrateful disregard. Let us praise God that many of them yet remain with us, and let us gladly make such an offering this year as will not only justify our affection and relieve their distress, but will be a worthy Centennial memorial of those to whom we can no longer minister in the flesh.

W. R. Warren, Centennial Secretary.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

The City and the Country

THE CITY

The Correspondent:—"After my brief visit to your mighty metropolis I am back again to my quiet and restful country home. The change suits me. Although I was raised in the city I could not now be induced to take up my abode again there. It may be that because I am growing old I have become wedded to the accustomed and to the quiet; but I think the real reason is quite different and deeper.

The city with its vast numbers, with its ceaseless noise and bustle, with its gigantic sky-scrapers, with its superlative alertness and extreme inquietude in business, with its dress and pomp, overwhelms me with astonishment.

I could be astonished and still enjoy it.

But in looking closer to the life of the city I find myself greatly perplexed. There is dark mystery hanging over its throng ceaselessly moving to and fro. Their faces are anxious faces. Their nerves are strained. Where did they all come from? I suppose they have gathered to this seething center from every country and clime—I suppose ten thousand mothers have wept over these who have broken the old home ties. 'How do they all live?' has been asked countless times; but to me it is still unanswered. To me there is a mystery about every building and every face. There are the mansions of the rich, the clubs and many other exclusive places that I may not enter. But for that matter every place where breathing people live is fraught with the mystery of tragedy and comedy.

Mystery and Injustice of the City.

The friends in the country live in the open. We can somewhat measure their souls; but in the city the people are protected from us by convention, and then their number is so great, that, do the best we may to explore, we are always entering the region of mystery. Although I grant I am greedy to know the motives and movements of my kind, yes, I have a sort of a Sherlock Homes eagerness to unravel human complications and perplexities; yet I could endure the mystery of the city. Again the injustice of the city is everywhere apparent. The palace and the ash barrel with an orphan boy in it; the ten-dollar meal with the rarest wine and the dirty morsel snatched from a refuse can; the seal skins and the rummage-sale garment; the thousands made in an hour and the pittance only made in a year; the large profits of a few and the no profits of the many, these are contrasts the injustice of which are apparent to kindergarten students of economics and Christianity's doctrine of brotherhood. The poor people surprise me with their patience. However, I could endure even the injustice of the city. It is the immorality of the teaming centers that most oppresses me. Life here is cheap. Physical life is eaten up by the mills of men that grind quick and mercilessly; but the life of the soul seems cheaper. It is bartered away for death. In the seven thousand saloons in Chicago is written the text that wise men discovered to be true thousands of years before it was a text, 'the soul that sinneth it shall die.' And if there be a text more terrible in its threatenings of awful punishment to the sinner it is written in the unnumbered brothels of the city.

Do not misunderstand me. Distorting as the revolting sin of a great city is to me I could endure the sin, be it as loathsome as can be imagined. What then, you ask, is it about the city I could not endure? Perhaps you are saying, "If he could endure the noise, the business, the hurry, the injustice and the sin he surely ought to endure anything. It is this that would drive me wild—my own helplessness.

I could endure the noise and hurry—if I could calm it even a little.

I could endure the injustice if by any judicial or frantic procedure of my own I could in the least ease oppression's hand.

I could even be in the midst of sin all day and every day if I could replace profanity by reverence, drunkenness with sobriety or immorality with purity.

But the irresponsiveness of the city would kill me. How long would John have cried in the desert without success? Unlike thousands of city workers Job was finally successful. I repeat I could not endure my own helplessness amidst the vast and crying need of the city.

Hence I live and rest and enjoy and serve in my happy country neighborhood."

THE COUNTRY.

It was my good fortune to grow up with the flowers, the weeds, the birds and the bumble bees of the country. With palpitating heart have I gone many a time into "the backwoods" after the cows at night. As I watched the "gap" in the old rail fence I learned the music of the insects and the bees. The fence corner in the "back-field" was my first pew and the whispering winds my first preacher. The motes in the air were fairy angels. The humming-bird and the roses were messengers of the eternally good and the eternally beautiful. I did not go to "Sunday" School in my early days. How we cramp God! It is sinful to be ever confining Him by our creeds and terms and organizations. We attended the universe's school with its flowers and birds and stars and plantings and harvests and brooks. Under the splendid hard maples, in the old barn, beside the creek with banks of meadows, among the kindly sheep, on some large boulder we read the words of the God who made all things that are.

A Ten Mile Walk in the Country.

But I must check memory. Today I live in the city and like it right well; of course I must get a fresh breath of country once in a while to keep a proper proportion. Today I have walked about ten miles in the country. Please notice that I walked and that by choice. I was offered a ride. Credit me with refusing. It was zero weather too. I wore a derby and no ear covering. The clear beautiful snow carpeted the earth. It was terribly quiet. Both men and mice kept to their shelter. The only sound, positively the only sound, that came to my ear for miles was the mournful singing of the telephone wires. I never liked that sad sighing. I had gone almost three miles before I saw a living thing, and it was in an open country, then two crows flapped their wings. They were in no way inspiring. However, they gave some diversion to my thoughts. I wondered how they had survived the day before when it was 26 below zero. I wished some naturalist was with me who could enlighten me. How often I wish some wise man near me to answer my perplexities. Sometimes, however, wise men are disappointing. I still wonder what those crows did during that extremely cold weather and more what they thought. But I err, our Bible professor at Drake used to solemnly address us, "Animals do not think, with them it is instinct, not thougnt." We were all satisfied. The crows were the only living things I saw in my walk save a rabbit, and a few people towards its end. The quiet of the place felt uncanny. I would have hailed with delight a Halsted Street car with its motley crowd. I almost imagined myself on some planet alone, cut off from all social concourse. On the white snow I saw muskrat tracks; but these were only suggestive of memories of things long since passed.

Beside a Lonely Church.

As I traveled my planet alone I passed a church which from its high place looked most lonely. A church unoccupied, to me, is always a place to avoid. Why is it? Perhaps because it belongs to everybody and therefore to nobody. Perhaps because it scarcely expresses the life that is homelike and of the fire side. Perhaps because the church suggests the spirit world, ghost land. I do not know. However, all about this church was the neighborhood's city of the dead. The loved ones from every home were there; and the snows were over them. The wires continually sang their monotonous dirge and the sable crows flapped solemnly by.

I hastened not away from the cold white monuments, I paused to wonder if the dead, should they be like us, would prefer their graves in the country or in the city? Vain to thus wonder! The dead live in a city where is no loneliness and where there is no sin.

I passed from the quiet of the cemetery to the not less quiet of the road beyond.

I come to my destination, a farm house. Here again I felt as if I were in a planet alone, almost alone. My friends to whom I came were of a foreign tongue. It would not have been better if they had been of foreign souls, not interested in the things of my deepest thought and feeling.

Country People Do Not Play Enough.

I shall not attempt to answer "The correspondent." I am simply trying to say that it is the lack of fellowship that keeps many from the country. Of course I know that my picture does the country an injustice; but having had just the above experience I give it to set forth a very patent truth.

My country friends, speaking now soberly, do not usually have fellowship sufficient for their own good. They do not play enough. City people usually take more recreation; and enjoy much more society. If they do their serious work well and if they are not overcome by the tragedies all about them they must. Country women age far too quickly. They need more opportunity and more time for the feminine foibles (Is there a better word?) than they and especially their husbands think necessary.

My space is gone and lo, I have not touched on the more directly moral phases. But can I bring "The Correspondent" to time by unsettling his despair as to his influence upon the city by asking one simple question:—

Which is the harder headed, less subject to easy influence, the farmer or the average clerk or stenographer? I like the country and country people.

Austin Sta., Chicago.

"The self-made man," remarked the observer of men and things, "would give more general satisfaction, doubtless, if he tried himself on a time or two before he was done."—Detroit Journal.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Meaning of the Silence

I wrote concerning Prof. J. W. McGarvey recently in these columns as follows:

"Does he realize what a menace to free, scholarly inquiry, and what a gag to free speech among the Disciples, his department of Biblical Criticism has been for more than eighteen years, all because of the reign of fear established by the easy use of the word "infidel"? To which he replies as follows:

> "No, I don't realize this. The class to whom he refers, though few in number, have made so much noise for more than eighteen years, that I thought maybe they had the courage of their convictions. If the most of them have been scared into profound silence, it would have been well had Bro. Gates followed their example. A man who can not defend his belief, had better keep still about it. And if a man is so near being an infidel that to call him one will hurt him, silence is good policy. During all these years I recollect no one who has called me an infidel, and I have not known the day when to call me one would have hurt me. A believer ought to be so well known as such, that the charge of infidelity would always prove a boomerang to the man who prefers it."

The foregoing quotation affords interesting subject matter for reflection. I will make the various sentences texts for a few observations:

1. Bro. McGarvey thinks it would have been well if I had kept silence with the rest of them. That may possibly be; it may be that I have not carefully counted the cost of taking issue with Lexington. I lay no claim to great courage or to great fitness to speak. Perhaps I am being led as a lamb to the slaughter. I do not mean to go to martyrdom for the cause of free faith and free speech if I can help it. But the opportunity was offered to speak some things uppermost in my heart, and I find that I have stumbled into saying some things a few of my brethren think ought to be said. I can only entreat that Lexington deal as gently and mercifully with me as my great temerity derserves.

"It Might Have Been."

What a different history the department of Biblical Criticism might have made for the reading of posterity if it had been characterized during the last eighteen years by all the geniality of personal nature possessed by its editor. If those myriads of pages sent forth to the brotherhood had borne the spirit of openness to new truth, faith in the equal sincerity and loyalty to the truth of other teachers and inquirers, and sympathy with the desire and effort of young men to find the truth, they would have been like leaves of healing for the brotherhood. But how does it stand after eighteen years of ceaseless writing? The new light and truth that have been fought have marched quietly and steadily on to victory in the brotherhood; suspicion and enmity have been created among those who ought to be brethren; and at the first hundred years of their history, the Disciples, largely as a consequence of the department of Biblical Criticism and the paper that has carried it, have been threatened by an open breach in their ranks. Good and earnest men who would not refuse to hazard their lives for Christ, have been named as faithless to him and marked for avoidance.

The aim of the department of Biblical Criticism was to prevent the spread of the new ideas; it has resulted in preventing the spread of good will and unity among brethren, and has actually propagated the ideas it proscribed. Such is the ill-fate that overtakes every effort to prevent the progress and growth of the truth by appointing authoritative bounds beyond which it cannot pass.

Why the Silence.

But why this silence of our teachers and students? Because they have not had the courage of their convictions? Have they feared the superior insight and knowledge of Prof. McGarvey? Have they avoided matching swords with him because of his greater strength and skill?

The most exasperating thing to Lexington has been the way the "flocks of fledgling critics" have gone on believing their "infidel ideas," and making converts to them, in spite of her knock-down-and-drag-out arguments against them. Lexington has so often inquired: Why do they not turn and defend their teachings. The department of Biblical Criticism is open to them. Then she reasoned: Silence is confession of guilt.

No, that is not the correct explanation of the silence. Silence may be confession of guilt sometimes, but in this case silence was confession of despair—the despair of Jesus when he was silent before the judgment seat of Caiaphas and of Pilate and the crowd that cried, "Crucify him!" "Crucify him!" He had no arguments to oppose to the settled convictions and the fixed determinations of his enemies to stop his teaching. He did not know—he was not skilled in the use of their arms. If they had been earnest, humble seekers after the truth, as he was, he could have responded to them. They were not seeking the truth, but his life; they took what they were seeking.

Civilized and Uncivilized Warfare.

Brother McGarvey, we have felt all along that you were not seeking the truth; you acted as if you had already found it and there was but one thing left for you to do, and that was to punish the holding and the utterance of opinions opposed to yours by all the implements of torture in your possession. We could not engage in intellectual combat with you because our consciences would not let us use your methods of warfare. You know that civilization has outlawed some ancient methods of carrying on war. Civilized nations no longer tolerate the maxim: "Everything is fair in war." The conscience of the civilized world no longer sanctions the slaying of non-combatants in the enemies' territory. The missionary societies and colleges are the non-combatants of the Disciples. They should not be made to suffer in a theological conflict any more than the women and children in civil warfare. Where they are likely to be made to suffer by a conflict, it should not be started without long reflection and wide consultation with the brotherhood. The poisoning of wells and streams of water on which the enemy depends is no longer tolerated in conflict between civilized nations. The officers and members of churches, and the trustees and supporters of colleges, on whom pastors and teachers depend for support should not be poisoned against them in theological conflict.

The teachers and preachers among the Disciples have kept silence, not because they did not have courage, the courage of their convictions, but because poorly clad wives and unfed little children did not have courage; and because officers and trustees of colleges did not have courage. They would have been very glad to risk their ideas in the conflict, but they did not think it fair to be asked to risk their homes, their work, and the vested interests of the brotherhood, along with their ideas. It was not fair to expect them to risk so much for difference of opinion; and it was not human to threaten so much. Why the silence? The methods of the contest were not fair.The use of aspersion and innuendo are ruled out of discussion among brethren in most Christian circles. No self-respecting Christian man will enter into contest with a disputant who persistently twists disagreement with his opinions into disloyalty to Christ and infidelity.

2. Prof. McGarvey says that during all these years no one has called him an infidel. He ought to be very grateful for the kindliness with which his brethren have treated him. But he ought also to do unto others as they have done to him. That would have been a square deal and a golden rule of action even in an editor. For an editor ought to be subject to the same principles of action as ordinary mortals.

Boomerangs.

Prof. McGarvey further says that "a believer ought to be so well known as such, that the charge of infidelity would always prove a boomerang to the man who prefers it."

This is a wise observation, and a correct representation of Prof. McGarvey's own case. His arraignments of the faith of his brethren have proved to be boomerangs to him. If he had been the only one to suffer from the recoiling boomerangs, we could forget the sufferings of his victims and the wounds of the brethren.

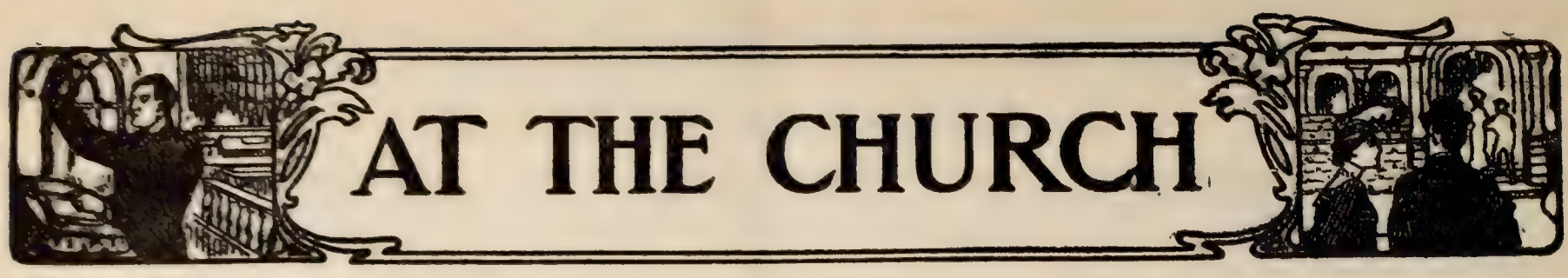
Let it be taken for granted that he intended to hunt only the immediate object of his attack. Is it not a rather complacent attitude for one man to take toward another man, to hold him responsible for being hurt when he is shot at? Prof. McGarvey's attitude is precisely the attitude of a man who should take his rifle and point it at his neighbor saying, I want to see if you are completely covered with a steel armor. If you are protected with armor as you ought to be this bullet will not hurt you; but even if it does penetrate a soft spot in your armor and injure you, then you can get damages from me in the courts.

What a delightful neighbor such a man would be! Any morning you came out of your house he would be likely to take a shot at you, and suavely say to you: Why dont' you defend yourself? There are plenty of revolvers and the courts are open. Any man who can not defend himself had better stay in the house!

How long would a community suffer such a man to run at large? Most men would feel that they had a right to be safe from assault in the public streets in time of peace. Yet it is possible for a single man to terrorize a whole community of peaceable citizens. Not every man could or would do it. Not every one is so gifted. It requires a peculiar but not very enviable order of talent to do it.

I trust that I do not overdraw the facts in the case when I say that Prof. McGarvey

(Concluded on page 16.)



Sunday School Lesson

By Herbert L. Willett

Peter and John at the Temple*

The closing verses of the second chapter of Acts form an interesting commentary upon the first Christian community. The believers in Jesus were a company more than three thousand in number. Organization was not thought of as yet. The first passion of these followers of the Master was testimony to his name and to the wonders of his work. Signs were wrought by the apostles in demonstration of the power of the new life which had come into the world. All the believers were united in spirit. So generous and universal was their sense of comradship that in recognition of the need in which many of their brethren stood they freely committed their possessions to a common fund, from which all might secure the needed help. There was no communism in the technical sense of the word, for their fund was entirely voluntary. No obligation save that of brotherhod was laid upon them to contribute to this central treasury, but many of them gave conspicuously of their possessions, and some disposed of all they had in this good way. They met daily, having abandoned nearly all other interests than those which centered in the name of Jesus. Their Christian recognition of one another, both in the ordinary meals and in the Lord's Supper, which probably was observed daily at first, made them of one heart and soul. It was a time of great gladness and power, and daily additions were received by the Christian community.

Peter and John.

Among those who were conspicuous in this work was the apostle Peter. The words of Jesus at the time of his great confession had designated him as the spokesman of the movement. None of the disciples had any authority save as witnesses to the truth, and in this capacity Peter was always first and foremost, his temperament being admirably adapted to the work. With him, as an associate and prominent member of the group of twelve, was John; and a third, James, his brother, had not yet witnessed to the faith by his early martyrdom. These three are the only members of the apostolic group whose names are mentioned in the book of Acts, after the calling of the roll in chapter two; and it will be remembered that these were the three disciples whom Jesus admitted into most intimate companionship with himself, at least on three notable occasions. It is in connection with Peter and John that the present lesson is recorded.

Jewish Christians.

The first disciples were Jews. As yet no Gentiles had entered the community of believers. Indeed, perhaps the thought of Gentile Christians had not yet occurred to the early Christians. Certainly on the day of Pentecost when Peter quoted Joel to the effect that the Divine Spirit was to be poured out on "all flesh," naturally the apostle and the prophet had in mind no others than the chosen people. As Jews they observed all the regular practices of their nation. They did not for a moment consider it necessary to leave off the observance of the ordinary feasts, fasts, sacrifices, and other ceremonies of Judaism. They seem to have regarded Christianity as in no sense an attack on Judaism but only an extension of the privileges which they had hitherto enjoyed. Peter and John, therfore, and probably other members of the group of disciples, went up to the temple from their homes in the city of Jerusalem at the appointed daily hour, 3:00 o'clock in the afternoon.

The Beggar at the Gate.

At the door of the temple, that gate "Beautiful" which was probably situated at the entrance to the court of the women, they saw a man, one of the beggars accustomed to sit in the gates of the temple begging. In the East beggary is practiced so continually that mendicants came to be among the recognized features of almost every public place. A lame man was there who demanded of these two Jews the customary trifling gratuity with which the passer-by salves his conscience at the importunity of a beggar. Where there is so much poverty and the practice of beggary is tolerated so generally, it becomes the custom to give a trifling amount to almost every one who asks, and the refinements f civilization have subdivided the money of the East until one can seem to be fairly generous without actually giving away more than he wishes to spare. This beggar became the object of earnest scrutiny by Peter. If he was to do him any good he wished it to be the greatest possible. The apostle demanded of the beggar his full attention. Fixing upon him his penetrating gaze, he said: "Look upon us." Then while the beggar held them in absorbing regard, Peter said: "I have no gold to give you, but what is much better I bestow in the name of Jesus the Messiah of Nazareth: walk." Then seizing him by the right hand, he lifted him to his feet, and the man, instantly aware of a new strength within him, leaped up and in the utter joy of the discovery walked and leaped about the court, lifting up his voice in praise to God. Such unwonted action on the part of a familiar figure like that of the beggar brought the crowd together in astonishment at what had taken place.

Peter and the People.

This was precisely the opportunity Peter and John wished. They withdrew to a place where greater space could be found. That was in Solomon's porch, the great cloister on the east side of the temple aria, where Jesus sometimes taught. Here Peter addressed himself to the interested multitude. It was no marvel that this man had been healed of his ailment. It was to be expected since a Servant of God had recently lived among them. Jesus had been glorified in spite of the denial of him before Pilate when he might have been released if only they in mob violence had not demanded his death. Rather than have him saved they had chosen the murderer Barabbas, but this was a verdict which God had reversed. The Prince of Life had been raised from the dead, and of this fact the apostles were witnesses.

Peter's Demand.

By faith in his name this poor man had received soundness of limb; everything depended upon that faith. Had that man doubted or refused the profered aid, nothing could have been done for him. But all things were possible to him who believes. And now behold the result: the man is perfectly sound in the presence of all beholders.

Then Peter turned at once to the need of the people themselves for repentance and amendment. They were guilty of the death of their Messiah, but in ignorance they had done it, led on by evil rulers. Yet their Scriptures were full of prophecies looking forward to this divine confirmation. Here, of course, Peter speaks with the freedom of one who is addressing an audience. The prophets had spoken of better times; few of them perhaps had spoken of the Messiah, yet this was the forward look of the Old Testament as a whole. If Peter seems to exaggerate the fact when he says that all the prophets had declared that Christ should suffer, he is justified by the tendency of the Old Testament. Then he came to the heart of his message: they must repent and turn to God that their sins might be removed and that the blessings so long promised of the Lord might arrive. Jesus had gone away, but he would soon return, and with him would come those times of beauty and of blessedness of which the prophets had spoken.

The Return of Jesus.

It is quite likely that Peter connected the good time to come with the return of Jesus for his personal ministry in the world. And whether he meant a visible return or that coming in the spirit which is the promise of the Lord himself and of the apostolic writers, is immaterial. The first preachers of the Gospel laid stress upon the return of Jesus. We cannot do better than to follow their example, understanding that return in its largest sense. It is still the message of the Gospel to insist, as did Peter, that the forward look of the Old Testament is toward Christianity, and that in his coming, both in spirit and visibly, the world is healed of its sin and of its diseases. Christianity is accomplishing today by the regular processes of its teaching and its employment of the healing powers of nature, those same wonderful if not equally speedy cures wrought by the followers of Jesus in early days. But this is of small moment as compared with spiritual and moral healing. The man who awakens from his life of sin to righteousness and begins the embodiment of the ideals and passions of Jesus for holiness and purity is the most marvelous of miracles, and is the living personification of the divine power of the Man of Nazareth.

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*International Sunday-school Lesson for January 24, 1909: The lame man healed, Acts 3: 1-26, Golden Text. His name through faith in His name hath made this man strong whom ye see and know. Acts 3: 16. Memory verses, 9 and 10.

The stranger advanced toward the door. Mrs. O'Toole stood in the doorway with a rough stick in her left hand and a frown on her brow.

"Good morning," said the stranger politely. "I'm looking for Mr. O'Toole."

"So'm I," said Mrs. O'Toole, shifting her club over to her other hand.—Everybody's Magazine.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

LESSON VI. THE GRADED SCHOOL (CONTINUED).

I. RESPONSIBILITY. The officers of the school are the representatives of the church. The proper administration of the school depends upon them. If any one of them fail, the efficiency of the school is, to that extent, lessened. The officer who is irregular in his attendance, who comes late, or who is listless in the performance of his duties, has no place in the modern Sunday School. He is filling the shoes of a better mn, and if he cannot mend his ways, he should resign, or if necessary, be asked to resign.

II. NUMBER. The number of officers will, of course, vary according to the size and need of the school. No offices should be be created for their own sake merely, nor for the otherwise laudable design of bringing so-and-so into the Sunday-school. Every office should stand for a specific and necessary duty. At the same time, there should be enough officers for the work so that no one shall be over-burdened.

III. ELECTION. None of the officers of the school should be elected by popular vote. In some schools the Superintendent is appointed by the church, and appoints all the other officers. It seems better, however, for the Official Board, or other governing body of the church, to appoint not only the Superintendent, but the assistant Superintendent, Secretary and Treasurer, giving them ex-officio, a place on the Sunday-school Board, and for this latter board to appoint all the other officers of the school.

IV. DUTIES IN GENERAL. Duties of officers are defined by their responsibilities, which are both spiritual and temporal. On the one hand, however, they should be men of prayer and bible knowledge. On the other hand, they should "magnify their office," giving to it such study and attention as they give to their daily business. No officer can expect to "make good" who does not keep in touch with the latest developments in Sunday-school work. He should be a member of the Teacher Training Class. He should attend Sunday-school conventions and institutes and read at least the best books that have to do with his work. Above all, he must be able and willing to give much thought during the week to the proper administration of his office. This is imperative. The failure of most Sunday-school workers lies right here.

V. THE PASTOR. The Pastor bears the same relation to the school that he does to the church at large, namely, that of general oversight and spiritual watch-care. Unless under special circumstances he should not be superintendent, nor should he teach any of the classes. He should be free to go from class to class, keeping in touch with their work, and getting personally acquainted with every scholar in the school. Nothing can fill the place of this personal touch of the minister with the young people of his church. He should also know what is being taught by every teacher, and be brave enough to correct serious error wherever he finds it. Some ministers conduct a Catechumens' or Young Communicants' Class, for the purpose of training young people for church membership. This should be in some way connected with the work of the school. Even where such is impossible, the pastor has golden opportunities for urging the young people to give themselves to Christ. The wise pastor will hold a children's service at stated intervals, and by frequent references from the pulpit, keep the work of the school constantly before the church.

VI. SUPERINTENDENT. The Superintendent is the administrative head of the school. He is responsible for its discipline and general efficiency. His specific duties are to open and close the school with appropriate exercises; supervise the work of each department, and when necessary, suggest changes in the teaching methods; visit the classes regularly during the study-period; preside at all Board and Faculty meetings, and direct all the officers to carry out his plans. Of all the officers he should be the best informed in Sunday-school work. He should attend every available Sunday-school convention and institute, and keep in touch with the latest literature of his subject. The man who is too busy for these things, is too busy to be a Sunday-school Superintendent. Only the specially gifted Superintendent should give "talks" from the platform. The Assistant Superintendent should aid the Superintendent in his regular work, and fill his place in his absence. He should also have some specific duties to perform, which may be suggested by the requirements of every individual school. In some schools he is assigned the task of communicating with the teachers each week and securing substitutes for the absent ones. In no case should he be allowed to feel that his office is a synecure.

VII. DEPARTMENTAL SUPERINTENDFNT. The duties of the Departmental Superintendent in relation to his department are identical with those of the General Superintendent in relation to the school at large. In addition to these, however, he should be equipped to teach the lesson, and drill the department as a whole on missions, temperance, bible work, etc. A knowledge of black-board work is here desirable. The success and esprit de corps of all the departments up to the senior, depend largely on this superintendent.

(To be continued.)

THE PRAYER MEETING

Silas Jones

Our Fellowships

Topic, Jan. 20. Mt. 18:19; Rom. 1:8-12; 2 Tim. 2:11, 12; Ps. 133:1-3.

Our fellowships are sources of

Strength.

We who have declaimed the sentiment, "Liberty and Union, One and Inseparable," ought to have at least a partial understanding of the strength of political fellowship. We ought to be able to read with sympathy the last paragraph of Mr. Lincoln's first inaugural: "I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic cords of memory, stretching from every battle-field and patriotic grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of union when again touched, as they surely will be, by the better angels of our nature." Great tasks have been accomplished by the reunited nation. Great tasks await the united church of God. If two or three can prevail in prayer, what will be the power of the united church on its knees asking for the triumph of the kingdom of justice and mercy? Evangelism, temperance, the care of the dependent classes, prison reform, justice to the child, the redemption of cities from the spoilsman, religious education, all demand the united action of Christian people. In many churches some of these important matters are never mentioned because the preachers have been trained in the art of theological warfare and not in the art of winning men to the love of God and of their fellowmen. The united church will be strong because it will put the emphasis where it belongs.

Mutual Benefits.

Paul longed to be with the disciples at Rome that he might both confer and receive benefits. A great orator once said that he gave back to the people what he got from them as he looked into their faces. Great preachers owe as much to their hearers as the hearers owe to them. The time-server's complaint that he is not appreciated is an announcement that he is not receiving the spiritual stimulus which contact with people gives to the true man. Those who serve best are blest beyond all others. But they must really serve. Sunday exhaustion comes from running a treadmill as well as from expending spiritual energy. An organization is good if it is a channel for the stream of human sympathy. For our own profit we must refuse to run church treadmills just to keep up appearances. There is too much joy to come from the best of life, too much growth for the one bestowing, for a sensible man to be satisfied with anything short of purest fellowship of giving and receiving. There is no salvation outside of fellowship. We smile at the presumptuous sectary who says there is no hope for people outside of his sheep-pen, but we dare not mock him who says we cannot be saved apart from the fellowship of those who love God and their brothers. Spiritual death is the portion of him who separates himself from his fellows. We live only as others live, by our strength. The misanthropist is dead. Frowning, sulky, sullen men and women are nigh to death. They are not entering joyously into the life of the world. They think of what the world owes them and not of what they owe the world and therefore they have not their hearts open for the world's gifts.

A Common Destiny.

"If we died with him, we shall also live with him." Like Peter, we would linger on the mount of transfiguration. The valleys below have difficulties we would shun. But the fact remains that the Lord lived in the valley and that he is still to be found there by those who do his will. Would we have fellowship with him? Then we must share his suffering. "Then to side with truth is noble when we share her wretched crust." Oh, we like to be in the big church whether it is true to the Master or not. We will wink at injustice in order to escape the discomfort of being in a minority. By entering into fellowship of unworthy men we choose their destiny for ourselves. "If we deny him, he will also deny us." "Our fellowship is with the Father, and with his Son, Jesus Christ." "We shall be like him, for we shall see him as he is." It is only as we do the work of God that we have fellowship with him and have a part in his life. We cannot live cowardly, cringing, selfish lives and at the same time enjoy the destiny of God's elect. The joy of the new life in Christ is for his people in this world and in that which is to come.



Home and the Children

The Doll Family

See the chubby little maiden,
Lap so full and heavy-laden
With her toys.
Hear her laugh and hear her scold
At her dollies, young and old,
Girls and boys.

Such a funny zig-zag row,
Winding up with Jimmy Crow,
Quite jet black.
Some are minus arms and legs,
Some have only wooden pegs
And crooked back.

But she makes them toe the mark,
As old Noah in the ark,
Two and two;
They must walk beside each other,
And not try to choose another,
Nor say boo.

Then she gives them sugar candy,
Calls them cracker jack and dandy
If they're good.
Next she takes them all to town,
Gets them each a pretty gown,
And a hood.

When they got all they required,
They came home so very tired
From the store
That they fell down in a heap—
Dolls and mother—fast asleep,
On the floor!

Sturgis, Mich. —U. C. S.

CANDID.

When the minister, who was a bachelor, had been helped to Mrs. Porter's biscuits for the third time, he looked across the table at Rhoda, staring at him with round, wondering eyes. "I don't often have such a good supper as this, my dear," he said in his most propitiatory tone, and Rhoda dimpled. "We don't always," she said in her clear little voice. "I'm awful glad you came."

—Universalist Leader.

What Happened to the Parlor Clock

By Clara L. Brower.

"Oh, dear," said the Parlor Clock, "I am so tired of keeping up this endless ticking all the time. I don't see the use of it."

"Well," ticked the Kitchen Clock, "I get tired too and sometimes I am ready to stop, but some one winds me up and that puts new life into me and I go on."

"That's just the trouble," complained the Parlor Clock, "when I think I am going to get a little rest and quiet I have to go on. It isn't half so nice as when I stood quietly on the shelf in the store and every one stopped and talked of how handsome I was."

"Ever so many do that now," said the Kitchen Clock, "I hear them tell how fine you are, and I sometimes wish I too were handsome but I was very much admired once when I was young," and a faint sigh seemed to come from the old clock.

"Well, you were never as handsome as me, that's certain," replied the Parlor Clock unfeelingly, "but still I'm tired. I don't see how you have run all these years. It would not be so bad if I didn't have to run nights too. What is the use of keeping at work when its dark and no one to see or hear. And during the day sometimes there will be hours when no one hears me strike my beautiful chime. I think it is a great waste. I am sure I shall wear out much sooner with this useless work."

"That is true," said the Kitchen Clock, "I don't see the use of all this work at night and when I am alone, any more than you, but it seems to be what I was made for and so I shall keep on day and night as long as I am able."

"I have an idea," said the Parlor Clock suddenly. "I am going to stop running when I am alone! Some one must end this useless effort and I will begin."

"Oh don't, don't" cried the Kitchen Clock, frightened at the thought. "I am sure no good will come of it. We must do our duty whether anyone sees us or not."

"Yes," continued the Parlor Clock firmly, "some one must begin a new period in the history of clocks. I will be the first one to set the example, all will soon follow," and the onyx clock gave a joyful tick but the old clock struck the hour of seven with a melancholy sound for one usually so cheerful and urged its companion to go on in the good way it had followed for so many years.

"It's no use for you to talk, my mind is made up. I shall not waste my strength working when no one is about. I believe I will stop now, when I hear some one coming I'll begin again." Then all was quiet in the room for a while though the Kitchen Clock ticked louder than ever, trying to make up for the silence of the Parlor Clock.

"Mamma," cried Fred, rushing in, "may I go round to Will's and see his white mice before school?"

"Run and look at the clock, and if there is time you may," answered his mother.

"The guilty clock started and was ticking busily when Fred came into the room. "Oh, yes," he shouted, "a whole half hour and it's only a block and I'll go on to school with Will." So away he ran and the Parlor Clock said complacently, "You see I am right and how much pleasure I have given Fred. I am sure this will be a great success. You had better rest, too. Norah's down cellar, she doesn't pay any attention to you."

"But," protested the Kitchen Clock, "you have made him late for school. I am fully twenty minutes ahead of you."

"You are such a croaker," fretted the proud Clock, "one cannot please everybody," and then it was silent again.

"Have you any errands this morning?" inquired the master of the house to the mistress in the hall.

"If you will you may go to the greenhouse and order a pot of hyacinths sent to poor Miss Marah. She is sick and lonely these days."

"I must not miss the ten o'clock train for I have an important engagement in the city," began the master, "but—yes," looking at the Parlor Clock, "I have plenty of time." And the gentleman went away to do the kindly deed. "I am afraid you have made trouble this time," called the Kitchen Clock, "for you are way behind me now and I have heard it was very important to be at the train on time."

"Nonsense," replied the Parlor Clock confidentially, "I rode on the cars when I came from the city and had to wait a long time for them. Anyway you forget that poor woman has some flowers she would not have had if I had not given more time."

"Perhaps you are all right. I trust so," said the honest friend hopefully.

"Well, do rest yourself and see how nice it is," urged the Parlor Clock. But the Kitchen Clock would not listen and ticked away steadily all day and the hours wore away until evening when the family all gathered in the parlor. "Mamma," said Fred, "will you please write an excuse for

(Concluded on page 15.)

The Children's Pulpit

RICHARD W. GENTRY, PREACHER.

THE SNOWFLAKE

A snowflake came tumbling down from above, from nobody knows where, and after bobbing around on the ground as if it didn't feel very much at home in its new big world finally sank down beside a plank in the walk and went sound asleep. The next morning the sun came out warm and clear. A fairy ray stole shining down upon the snowflake, and before it could rub its sleepy eyes and wake up, it was changed from a baby snowflake into a dancing drop of water. It ran around on the ground as restless as a small boy, and finally, looking up at the clouds, cried out, "Mama, Mama, what'll I do next?"

Then the little drop of water went running on down the valley and became a creek, which rippled and bubbled and ran in frolicsome curves with all the joy of youth But finally this same creek grew into a great river, straight, steady, big and strong, which moved on to the sea.

Every boy and girl was once a baby, as new and sleepy in this big world as a snowflake. And these same boys and girls are now as restless as water drops, seeking what to do and where to go. Soon they will be young people, as full of life and joyous as the creek. But best of all, boys and girls will some day be men and women, big, strong and steady, helping to carry the burdens of others, as the rivers carry ships. So let us remember while we are boys and girls that this is what we are living for—to help others. Then some day the beautiful fairy, "Growth," will say, "See, I have made rivers from water drops, and men and women from boys and girls."

CHICAGO

THE REDEMPTIVE WORK OF THE JUVENILE COURT. O. F. JORDAN VISITS THIS SPLENDID INSTITUTION, DESCRIBES HIS OBSERVATIONS AND ASKS A PERTINENT QUESTION.

The subject of boys is one that is interesting to all classes of people. Whether it be a day-school teacher, or whether it be a Sunday-school teacher, at home or on the street, the "Boy Problem" which Forbush handles scientifically, is always full of human interest. The other day we determined to go where the boy problem was acute and watch a master in the art of handling boys at his daily task. We set out for the Juvenile Court, which is held in the Detention Home on Ewing street.

This building is located around the corner from Hull House. One goes down Halsted street past the Greek stores with the Greek signs advertising the wares of that section in the language of Xenophon. We shall hope that Xenophon and Demosthenes did not live in such abandon of filth as appears in the modern Athens of our commonwealth. Ewing street crosses Halsted and its small houses and dirty streets would attract attention to the student of social problems were these features not outclassed in interest by the Detention Home and the Juvenile Court.

In Presence of Delinquent Boys.

Once in the court-room we handed a professional card to an officer and were assigned a seat with the lawyers within the railing. In here was a chair which is reserved for "his reverence," the Roman Catholic father, who is always there when any cases appear involving the disposition of homeless children. Lately a new chair has been added, and now Mr. Colby in the interests of the Federated Protestant church, watches out for the welfare of the Protestant children.

As we took our seat, we looked out on a court-room filled with women and children, almost all boys. One did not need to be told that he was in the presence of the delinquent boys of Chicago. The faces told the story. They ran in ages from six to sixteen, if one might make a guess. On this particular day, the attorney for the board of education was making a statement of the cases of delinquency that had appeared in the school room and on the school grounds. In the course of that day, perhaps fifty boys against whom the school board had complaints, were gathered into court to have their cases investigated by the judge in charge. A German father is called into court and his young hopeful put on a chair where the judge might be able to see him. The German insisted that the boy was good at home but admitted that the boy made another boy, nicknamed "The Chinaman," laugh at times, and that he had manufactured various paper missiles with which to bombard students who set a dangerous precedent of studying. He complained that the school teachers had not a severe discipline and explained his views in some such language as this: "Your honor, did you efer go to what's you call'em, a sircuss?" His honor smiled and admitted the gentle impeachment. "Did you see how when a hund, a dog I vas to say, do wrong, they w'ip 'im? In von veek, ven die dog do wrong some more, dey w'ip 'im again. Pretty soon, die dog vas good already, and he need not to be w'ipped some more. Dot vas die way to make good boys. Die lehrer, die teacher, I vas to say, should w'ip the boys. Den dey vould all be good already." The judge explained that the training of boys and dogs might be different and said he was going to give this particular boy the chance of the parental school where a different view of education prevailed from that of the zealous German. The boy lacked but six months of fourteen and in the next six months he could under the law attend the parental school at St. Charles. He was ordered sent to St. Charles, as the judge said, to give him the last chance he would get for a proper view of life.

The Boys' Welfare at a Premium.

Pretty soon an American woman, a widow, came into court with her boy who was a persistent truant. She had placed him in the school of her faith, the Sacred Heart school let us say, but she complained that the Sister took no interest in him and she had removed him from this place to the public school. She claimed that she had to keep the boy out some to carry laundry while she turned it out. When the judge told her the boy must be sent to the parental school, she wept and asked who would carry her washing when it was done. The judge asked if her only interest in the boy was to have laundry carried. Then he told her that the court was set to give the boys a chance and that adults would have to do the best they could. The unitiated would probably have decided that case differently. The pity for a widow who had to wash for a living would probably induce a jury of ordinary citizens to rule in her favor and keep the boy out of school. The social expert, however, would place the interest of the child above that of the adult. He would say the child had a right to his education and his chance in life even at the expense of a widowed mother for only thus might we hope to avoid producing the criminal and the incompetent.

On other days, larger juvenile questions than these must be settled. Boys sometimes commit crimes against property. In a town where the juvenile court is not yet well known, a group of boys bought liquor from a saloon that sold it to them illegally. Under the spur of this liquor, they burglarized a gas meter in the back of a store, taking out the coins. The zealous prosecutor found the boys who had broken into the gas meter but was unable to secure any evidence against the saloonist, though it was offered by citizens. Only when threatened with newspaper notoriety would he consent to having these boys sent to a parental school rather than to a penal institution like the one at Pontiac. In Chicago, public sentiment gives the boys all the chance that can be given them. The theory of the police and officials of the city is that it is not necessary for society to get revenge, but only that boys shall be reclaimed from the error of their ways.

Legal Formality Laid Aside.

In the old days, boys were herded together with common criminals in the public jail. Here they were taught that they had done their crime clumsily and experts showed them how to do it without being caught. They were taught vices hitherto unknown to them. They found the idleness of the prison life not half so terrifying as they had fancied. In fact, in days gone by, the county jail was the most important school of crime in the entire community.

Under the juvenile court act, the judge lays aside much of the formality of the law court. A lawyer of the older order appeared in the juvenile court while we were there and pleaded technicality. The judge insisted that the facts should be arrived at in spite of rules. The lawyer insisted. The shrewd judge allowed the constitutional privilege and then threw the lawyer into a legal predicament where he was glad to forego his privilege and allowed the investigation to proceed unhampered by the technicalities of court procedure. The judge sometimes gives the boys fatherly talks. He exhorted one boy to go to the Catholic church every Sunday. He liberated another only on the promise that he would attend Sunday-school. More than once did he appeal to a boy to make his mother happy by good conduct. We opine that the judge gives more religious advice than any clergyman in the city.

Another interesting feature of the court-room was the probation officers. There are men and women who donate their time in part, or in full, to watching over wards of the court. A boy taken in petty crime is often sent home but placed under the supervision of the probation officer. This officer investigates the condition of the home and every other element of his environment and does the work of god-father or god-mother to him. These servants of the court have no salary. Their services will come to be recognized in such a way that they will be paid. It is certainly as worthy a cause as the raising of the salaries of our aldermen.

Is the Judge a Rival of the Evangelist?

Since we have gone home from the juvenile court, we can see that row of delinquent boys in our dreams. In our waking thoughts some mighty solemn questions have presented themselves. Is the church losing the last remnant of her once glorious calling? Once she did healing, but the doctor came and she lost that function. Once she furnished the courts of justice but now these pertain to the state. Once she had exclusive control of education. Now the state furnishes primary schools that have driven the church out of that work. The church fell back on the church college but this is driven from the field by the state university. If there was any function that the church had always supposed was exclusive, it was the saving of souls. But here comes a juvenile court with a judge who pleads for the better life, and hopes to lead boys into it, not through ordinance or dogma but through new environment and through the discovery of a boy's own soul and capacity. If the judge is now the rival of the evangelist and the pastor, of what more use are the ministers? Do they cumber the ground?

But let us remember that even the judge must come from somewhere. Whence came his fraternity, his human feeling? From what source is his insight into the problems of souls? The judge himself is a Christian in ideals and perhaps a church-member as well. If Christianity cannot reach all the delinquents through her own machinery, it is her glory to create the men who shall do it in her behalf. If we truly long for the day when the knowledge of the Lord shall cover the earth as the waters cover the sea, we shall rejoice ever that Christianity has become so full that it has overflowed its containing vessel and is rapidly filling home and state as well.

CHURCH NOTES

Dr. Gates preached last Sunday at Morocco, Ind.

Rev. G. W. Thomas has had four confessions at the West End Church in his meeting.

Dr. Willett is making a trip East, visiting a number of important places. He will preach at Yale University on Sunday, January 24. On January 21, he will speak at a men's ban-

(Continued on Page 23.)

The March Offering—Centennial Echoes

Voices from every quarter indicate the great interest in the March Offering for Foreign Missions, March 7th. We could fill pages of Centennial sentiments like the following. If you have not ordered March Offering supplies, please do so today. Address F. M. Rains, Sec., Cincinnati, O.

As a personal Centennial endeavor I will try to get an offering from a non-contributing church. **Jos. Armistead**, Eminence, Ky.

Our most worthy commemoration of the publication of the "Declaration and Address" will be in realizing to the full our Centennial aim in Missions. **Roy O. Youtz**, Burlington Jct., Mo.

God's clock is striking in the passing of the year and the century. Whether it toll for our decline or ring the peals of progress and victory, depends upon us. God calls to glorious action. **W. W. Sniff**, Paris, Ill.

We expect this church to be a Living-link. **W. S. Lockhart**, Fayetteville, Ark.

By God's help I must encourage at least one congregation to become a Living-link in 1909. The Lord gave to the churches a missionary conscience. **W. H. Book**, Columbus, Ind.

A Centennial without an increase of interest and offerings to Foreign Missions will be a sore disappointment and a cause for shame. **E. M. Flinn**, Lewiston, Idaho.

A crowning glory of our movement must be its consuming missionary activity. Without that we have only a name to live. **Vernon Stauffer**, Angola, Ind.

The pulpit should give the same emphasis to Missions as the apostles did. Neglecting to do so is to invite failure. **Randolph Cook**, Enid, Okla.

The little plant has grown in one hundred years to be a great tree. India, China, Japan, Africa and the Islands of the Sea are seeking shelter in its branches, and they will not be denied. **A. F. Sanderson**, Houston, Tex.

This year the number of Living-link churches should double. The foreign work is the greatest enterprise of the church. **A. C. Parker**, Midland, Tex.

Missions is the heart of our plea. **C. C. Smith**, Orrville, O.

The evangelization of the world is close to the heart of God. Any ambition which falls short of that is unworthy a Bible people. Our Centennial aim ought to be "Every member a giver to Missions." **Geo. L. Peters**, Joplin, Mo.

I would to God our churches were apostolic in missionary zeal! It would mean the half of them Living-links by October, 1909. **W. C. Crider**, Fortuna, Calif.

I trust that our missionary interest may reach a high mark both in material and spiritual achievement during the Centennial year. **J. E. Moyer**, Allendale, Ill.

We have too long regarded ourselves as a young and feeble people. It is high time that, with a century's growth and history behind us, we should realize that we must take a larger part in the world's evangelization. **J. H. Wright**, Lovington, Ill.

The best possible celebration of this or any other notable occasion in the history of our churches is a larger and more intelligent effort to spread the gospel everywhere. **H. D. Smith**, Hopkinsville, Ky.

May we in this Centennial year, understand as never before, the real purpose of our plea: union in order that the world may be evangelized. **J. H. MacNeill**, Winchester, Ky.

May the deeds of 1909 prove to the whole world that we have meant the words of earlier years. **Chas. S. Medbury**, Des Moines, Ia.

A hundred years of fruitful history looks down upon us, one hundred years of progress lives in us; not to use this vantage to give the gospel to all the world would be a crime against God and humanity. **J. E. Stuart**, Washington, D. C.

Carrying on our organized Missions is putting the Golden Rule into practice in the surest and most Christ-like way in this Centennial year. **F. M. McHale**, Richland Center, Wis.

Our church building has just been burned, but we shall not cut down our foreign missionary offering. **P. E. Hawkins**, Hartford, Kans.

I am going to do my best to make this Centennial year the banner year for this church in our foreign missionary offering. **L. L. Shaw**, Raton, New Mexico.

An ounce of offering is worth a pound of talk. **Jesse W. Grubbs**, Lexington, Ky.

Another hundred years and the ends of the earth will be reached with the gospel, if the Foreign Society is supported as it can and should be. **Wm. C. Maupin**, Johnson City, Tenn.

Missions is the test of a church's sincerity; it is the pulse beat of Christianity. May the pulse of the Disciples of Christ be normal for the Centennial. **M. H. Garrard**, La Porte, Ind.

The whole world is open and ready for the gospel. More Living-link churches and individuals in the great foreign work. More support from our great brotherhood so that more workers may be sent. **E. M. Johnson**, Kearney, Nebr.

I expect to raise the largest offering for Foreign Missions next March that I have ever sent to your office. **L. A. Chapman**, Elmwood, Nebr.

Since we began to support our own missionary in India we have raised more money for local work and done it easier than ever before in the same length of time. The best possible stimulus to the work at home is to become a Living-link in the foreign work. We know it from experience. **J. W. Holsapple**, Hillsboro, Tex.

No pretext nor any circumstances whatsoever should keep any disciple of the risen Lord from doing his full missionary duty in this strategic year of our history. **H. O. Pritchard**, Bethany, Nebr.

Few know the joys of being a co-worker with God for the salvation of the world. They get no joy out of Missions because they put nothing into the work. (He gave $10,000). **L. F. Lascelle**, Danville, Ill.

The noblest monument we can raise for our Centennial is a great missionary offering. **E. F. Randall**, Tonawanda, N. Y.

The biggest thing of the twentieth century is Foreign Missions. It is the glory of the church that our Centennial year preëminently emphasizes this. **Bruce Brown**, Valparaiso, Ind.

We ought to be satisfied with nothing less than one-half million for Foreign Missions this Centennial year. I assure you of my heartiest co-operation. **Wm. P. Shamhart**, Ft. Wayne, Ind.

If we do the Lord's will as expressed in the commission, the offerings for the evangelization of the world this year will make that of other years look as a mere pittance. **J. F. Smith**, Loraine, Ill.

The aims of the Foreign Society ought to be easily surpassed this Centennial year. The nations will judge us by our zeal for world-wide Missions. **V. G. Hostetter**, Fostoria, O.

May those who are Christians only, have the spirit of obedience only, and "Go into all the world." **D. J. Howe**, Nickerson, Kans.

WHAT HAPPENED TO THE CLOCK.

(Continued from page 14.)

me? I was late this morning. Will had gone when I got to the house and I was more than fifteen minutes late. Our clock must be slow."

"Something must be wrong with the clock," said the master of the house, looking up from his paper, "I was late for the train and missed my appointment and fear I may lose the sale of that property. Why! its way behind time."

"Yes," said the mistress, "I found it out this afternoon. It has run by fits and starts all day. I was late for my committee meeting and was so sorry!"

"We will have to take it back to be regulated," said the master. "We cannot have such a time as this. We might better have no clock or bring the old Kitchen Clock into the parlor. That has been faithful for a dozen years."

Then the Parlor Clock grew frightened and ticked very fast and tried to tell all about it, but no one understood and the master opened the glass door and turned the hand around and the clock became so excited trying to explain how it was only resting awhile that it struck seventeen all at once, but it only created a laugh. Next morning it was taken down, packed in a box and nailed up tight, and away it went to the clock store.

"Good-bye," said the Kitchen Clock, sadly, "I'm real sorry for you."

"Good-bye," wailed the Parlor Clock. "If I come back I will never let you get ahead of me again, and I'll try to do my duty day and night, whether any one sees me or not."—The Advance.

CHRISTIAN UNION

(Concluded from page 11.)

has terrorized the entire company of teachers and college presidents among the Disciples for a decade or more except those who have been his theological pals.

Perhaps Prof. McGarvey does not realize that his boomerangs have returned upon him. Perhaps he does not know what dread and amazement at himself he has produced in the brotherhood. He has moved in an admiring circle that has deceived him; a circle that has grown steadily smaller as the years have passed. It ought to have grown larger, and would have grown larger but for the method of his warfare upon his brethren. He could have propagated the same ideas and opposed the same teaching, and had been held in universal esteem, if he had only done it in a different spirit and with different methods. I know what I am talking about when I say that the rising generation of teachers and ministers among the Disciples hold him as the theological bete noire of the brotherhood. He need not deceive himself into thinking that "the class to whom I refer, is few in numbers." They are a rapidly increasing company, and are making the future of the Disciples.

It seems difficult for Prof McGarvey to see himself as others see him. His close friends and admirers have not been perfectly frank with him. If he stands in doubt of the injury he has done himself in the esteem of his own brethren, perhaps the contemplation of the following words from an eminent preacher and writer among the Disciples, equal in age, and abilities, and almost equal in fame, with Prof. McGarvey himself, will help to disillusion him. They are taken from a private letter of recent date.

"McGarvey is a brilliant illustration of the truth of Henry Ward Beecher's observations, that 'old age generally cures men of all their weaknesses except egotism. This, instead of being abated with years, becomes more pronounced and prominent.' The exemplification of this in McGarvey is pitiable."

This is just one of the ways his boomerangs are returning to him. Are the achievements (failures) of the Biblical Criticism department worth what it is costing Prof. McGarvey, to say nothing of what it is costing the brotherhood in peace and goodwill? It looks like the spending of money for that which is not bread.

Summary of Annual Meeting Reports

FREMONT, NEBRASKA

Our annual meeting was held on New Year's day. All reports showed a good year for the church in Fremont. Church treasurer reported about $2,150 raised for all purposes, and all debts paid and a small balance on hand. The different departments had fine reports, and each a balance in treasury to begin with this year. We are hopeful for the future. I. H. Fuller.

EMPORIA, KANSAS

The annual report of the departments of the First Church in Emporia, Kansas, for 1908, showed that 144 persons had been added to the church, of whom 140 united during the evangelistic meetings conducted by Dr. H. O. Breeden, in April, and the remaining 40 at regular services. The minister made 165 addresses, of which 19 were delivered outside of his own pulpit. There were five deaths in the church, and the minister conducted 49 funerals outside his membership. All the ten departments are in excellent condition, and indications point to the best work in the history of the church, in the year just begun. A total of more than seven thousand dollars ($7,000) was consecrated to the Lord, of which $4,300 was for the building fund, and nearly $500 was for missions. The minister, Willis A. Parker, is beginning his tenth year with this excellent church.

FORT WAYNE, INDIANA

The Third Church held its yearly meeting New Year's night. Encouraging reports of the year's work were read. During the year a C. W. B. M. and Training for Service class were organized. The former has grown from 7 to 18 members. The latter numbers over 90. Every offering of the Brotherhood was taken and apportionments reached. A thousand dollar mortgage paid off and the first floor of a building (at a cost of $2,300) built and all provided for, save $1,000. The Bible School has grown from 70 to 212, and is crowding out the walls of our present building. H. E. Stafford, Minister.

KEOKUK, IOWA

The report of the treasurer shows the church to have raised for all purposes $3,-251.01, with the following amounts by departments: C. W. B. M., $368.07; Ladies' Aid, $271.63; King's Daughters, $320.38; Sunday School, $258.49; Y. P. S. C. E., $136.10; Junior Mission Band, $92.09, making a grand total of $4,697.67. The church is out of debt, with a balance of $139.46 in the treasury. The church gave $276.17 to missions.

WASHINGTON, D. C.

On January 1st G. A. Miller began his third year of labor with the Ninth Street Church. The members and friends of the church have shown the minister and his wife every kindness and have greatly aided in lightening the burdens of a great work. Progress has been made along all the lines of church activity. During these two years 166 persons have been received into the fellowship of the church without any outside assistance in the pulpit work. There has been a net gain of 100 to the congregation. Bible School has increased one-third. The church has paid $3,400 on building debt, $1,000 in repairs of building, $800 to missions. Every department is now in most prosperous condition, and is united and harmonious.

AKRON, OHIO.

The year 1908 was the best in the history of the First Church of Christ, and more money was raised for church purposes than any previous year. The reading of the annual reports of all departments of the church at the annual meeting Monday night showed this fact. New officers for the coming year were elected at Monday night's meeting.

Rev. George Darsie, the pastor, is in his fourth year as minister of the church. During his ministry 529 new members were taken into the church. Reverend Darsie delivered 270 sermons and addresses during the year and officiated at 21 weddings.

The total sum raised in the church during 1908 was $12,504.64. Of this amount the church proper raised $9,712.06 and the other organizations $2,792.58. Out of the total sum given by the church and allied organizations $3,855.72 went to home and foreign missions. In addition to this two members of the church gave $600 to support their own foreign missionary.

The Sunday-school now has a total enrollment of 1,050, with 140 on the cradle roll. The average attendance during 1908 was 640, the largest in the history of the school. During the present year the school will make an effort to boost the enrollment to 1,900. The slogan adopted by the Sunday-school for this year is "1,900 in 1909."

DAVENPORT, IOWA.

The annual meeting of The First Christian Church was a great success in every respect. Never in the history of the church was there as much unity and enthusiasm. Over 200 members were present and everybody was rejoicing over the past year's successes and were particularly happy. Through the able leadership of our beloved pastor, Brother Perkins, the work of the past year has advanced steadily on every line and in every department. The church is unified and we are all one and of one mind.

In the Treasurer's report, $4,537.67 had been raised. All outstanding bills paid leaving a balance in the Treasury for the coming year. Every society reported showing gains and all having a cash balance on hand. Accessions to the church since Brother Perkins commenced his work the 1st of last February, 114. Seventy-three by Baptism. Net increase, ninety-eight. Sunday-school average for the year, 145, against 132 in 1907. Endeavor Society has 104 members. Largest in the three cities by far. All of these 104 at work. Our Sunday evening Endeavor meetings fill the annex of the church and meetings have the old time endeavor ring. G. W. Muckley will be with us Sunday evening to enlighten us on "Centennial Aims for Church Extension."

Another Training Class has been organized with a membership of about twenty-five. This class will be led by one of the elders, S. P. Willett. Total amount of money raised of all departments for missions, $826.41. Over 100 subscriptions were cheerfully made for 1909. Take it all in all it has been a great year for the Davenport Church.

We were certainly very fortunate in securing Brother Perkins as our pastor. He is a great leader. He is strong in every department of the work. E. R. Moore.

SPRINGFIELD, ILLINOIS

The First Church, Springfield, Ill., reports 108 additions during the year with total receipts of $8,834.50. The church's contribution to missionary and benevolent purposes was $2,377.87. This is a splendid record for the historic church and reflects great credit in the pastor, F. W. Burnham.

Mr. Burnham's pastoral report shows a multitude of activities in which he has labored.

DECATUR, ILLINOIS.

O. W. Lawrence, of Decatur, Ill., reports his great church there as having 366 additions in 1908—224 baptisms, net gain 306. Money raised in all departments $6200, for missions $875. Imposing as these figures are, we know that a much more significant element in the year's ministry is the spiritual influence and uplift of the church through the gracious personalities of Mr. and Mrs. Lawrence.

CHAMPAIGN, ILLINOIS.

University Place Church of Champaign and Urbana, Ill., where Stephen E. Fisher ministers, has the custom of an "Annual" on the afternoon and evening of New Year's Day. This year the attendance was the best in the history of the special day, so also were the reports. The business session was held at 3:30 and reports and election of officers; then followed the annual dinner, after which the evening was given over to social features. Notable among the details of the clerk's summary of reports is the fact that there has been added to the membership 356 during the year; raised for all purposes, $10,-079.17; reduced the indebtedness to $5,000, with plans to care for all this by the time of the Centennial convention; maintained the living link in the person of Mrs. Lulu M. Burner in Buenos Ayres through C. W. B. M. Made substantial gains in Bible School work; maintains five thriving classes in Training for service; established two mission Bible Schools in centers for future churches in Champaign and Urbana, one of these housed during the year; held five evangelistic campaigns with their own workers, the minister doing the preaching; one of these at the church with 245 additions; three of them in the missions in tent and tabernacle and one of them a missionary meeting for the little church at Ogden, Ill., resulting in forty added to the church. The present net resident membership of the congregation is 1,130. It is needless to say the church begins the new year with great joy, and its outlook is of the brightest, situated as it is in the midst of the 4000 students of the University of Illinois, the church has peculiar opportunities both at home and abroad. No special evangelistic campaign has been planned for this year; there are additions at practically all services, ten last Sunday with which to begin the new year. The slogan with which the year's work is being undertaken by pastor and church board is "A Deepening of the Spiritual Life all along the line."

MINNEAPOLIS, MINN.

The annual meeting of the Portland Avenue Church of Christ, Minneapolis, Minn., of which P. J. Rice is pastor, was held on New Year's Eve. A picnic supper was served in the early evening and followed by reports and routine business. The church has suffered by the removal, during the past year, of many families, but has gained a number of excellent workers so that its strength is not depleted. The financial report was especially gratifying. For the first time in its history the church and all its auxiliaries were declared to be absolutely out of debt, and in the woman's treasuries a neat balance was shown. During the two and one-half years of the present pastorate, 100 members have been added and all of whom remain faithful. The church has been repaired at a total cost of about $1,500, and a previous debt of $1,000 has been cleared away. The church and its departments give approximately $1,000 annually to the various missionary enterprises.

WITH THE WORKERS

Mr. and Mrs. C. E. Varney are in a meeting at Hartford, Mich.

C. T. Runyan will hold a meeting at Hennessy, Okla., during January.

J. N. Nicholson, after a successful pastorate at Milton, Iowa, goes to Moulton.

W. S. Lockhart is in a meeting with the church at Dixon, Ill. W. Lintti is leading the singing.

C. E. Polson has closed his work at Exira, Iowa, and begun work with the church at Akron, Iowa.

The church at Rockwell City, Iowa, is looking forward to the coming of its new pastor, G. W. Coffman.

R. H. Miller gave an illustrated lecture at Jefferson St. Church, Buffalo, N. Y., Jan. 14. B. S. Ferrall is the pastor.

Roger L. Clark began work with the church at Maysville, Ky., a few weeks ago, under very encouraging conditions.

The C. W. B. M. of the Church at Fairfield, Iowa, where G. W. Burch is the pastor, reports a C. W. B. M. Day offering of $168.55.

W. H. Zenor closed his work with the church at Montieth, Iowa, with the close of the year 1908. He had served the church two years.

T. L. Lowe changes his address from Union City, Ind., to 460 W. Fourth Ave., Columbus, Ohio, where he goes to take charge of the Fourth Avenue Church.

Good reports have come to the editor's desk regarding the work of T. L. Noblitt, at Guthrie, Okla. There have been more than 100 additions during the last year.

Geo. A. Miller is preaching a series of Sunday evening sermons on, "The Apostolic Age," at the Ninth Street Christian Church, Washington, D. C. The meetings are well attended.

The church at Augusta, Ill., under the leadership of H. M. Garn, is in a meeting, assisted by Geo. F. Chowder, of Youngstown, Ill. Mr. Garn is doing excellent work with this church.

There are about 200 members in our church at Grand Junction, Colo., where A. B. Elliott of Iowa has just begun his ministry. The city has a population of 10,000,—a fine opportunity for service.

The Law School of Transylvania University is giving its students the privilege of the trial of actual cases at the bar under the direction of the members of the faculty, who are active practitioners at the local bar.

"The Church at Work" is the significant title of the weekly paper of the First Christian Church, Lincoln, Neb., where H. H. Harmon is the enterprising pastor. This church presented its pastor and his wife with a beautiful set of china at Christmas.

The first Sunday in January was observed as "Family Day" by the Jefferson Street Church, Buffalo, N. Y. An effort was made to secure the attendance of all the members of the families represented in the church.

C. L. Organ, who was for three years State Bible School and Endeavor Superintendent for Iowa, has resigned that he may again give his time to Evangelistic work, in which he has always been very successful. Mr. Organ writes appreciatively of the men composing the State Board with which he has worked during these years.

A. R. Adams is pushing the work with vigor at Freemont, Mich.

The church at Webster City has called John Roland to become their pastor.

E. Ewell, minister of the church at Durant, Okla., has been elected to the state legislature.

Drake University Alumni recently held a very successful banquet at the Savory Hotel, Des Moines.

James Mailley has resigned his pastorate at Colorado Springs, Colo., and will devote his time to lecturing.

The church at Lehigh, Iowa, loses its pastor, J. A. Saum, who has accepted the work at Pocahontas, Iowa.

The Capitol Hill Church, Des Moines, is in a meeting, led by John L. Brandt, of St. Louis. J. M. Van Horn is the pastor.

J. L. Wilkinson, of Indiana, has been heartily welcomed to the church at Canon City, Colo., where he began work in December.

Prof. R. G. Sears is interesting the students at Oklahoma Christian University in the study of Hebrew, and has at present a very large class.

The Lyob Street Church, Grand Rapids, Mich., where E. B. Barnes is minister, observed C. W. B. M. day by making an offering of $800.00.

Miss Bertha Denney, the daughter of B. S. Denney, Iowa's beloved state secretary, was married on Christmas Eve to Chas. L. Coffman, of Spokane, Wash. Mr. Coffman is a successful young business man in Spokane, where he and Mrs. Coffman will make their home.

Dean A. M. Haggard of the Bible College, Drake University, on Dec. 20th dedicated the new $2500 church at Maloy, Iowa. The membership consists of only forty people, none of whom possess much wealth. Yet, by the most heroic sacrifice they were able to build a beautiful little church and to dedicate it free of debt.

The church at Ionia, Mich., which was organized by Isaac Errett fifty years ago, will hold an anniversary service the last of this month, one feature of which will be a men's banquet, at which an address will be made on "The Reformation of the Nineteenth Century." On Sunday there will be read a history of the church and a lecture on the life and work of Isaac Errett. G. W. More is the enterprising pastor.

The First Christian Church, Bloomington, Ill., where Edgar D. Jones is the minister, has adopted the following Centennial aims, for the realization of which they are already enthusiastically at work: 1st. Three young men for the Christian ministry—either in the home or foreign mission field; 2nd. Six hundred dollars for foreign missions; 3rd. Two hundred dollars for state missions—reached; 4th. Two hundred dollars for home missions; 5th. One hundred dollars for ministerial relief; 6th. One hundred dollars for Eureka College on "Educational Day"; 7th. One hundred dollars for church extension; 8th. One hundred average attendance Christian Endeavor meetings; 9th. One hundred average attendance at mid-week prayer-meeting; 10th. Four hundred average attendance at Bible school; 11th. Close year, October 1, 1909, with all bills paid and money in the treasury; 12th. Send at least twelve delegates to the Pittsburg Convention.

H. F. Lutz has recently held a meeting with the Calhoun Street Church, Baltimore.

C. J. Tanner has recently held a meeting at Hiram College with sixteen accessions to the church.

The church at Nevada, Iowa, where B. F. Shoemaker is minister, is in the midst of a building enterprise.

H. D. Williams has begun work at Kalamazoo, and feels most hopeful for the future growth of the church.

The church at Lawton, Okla., besides making a $200.00 improvement in its property, has liquidated a debt of $1,000.00.

B. L. Allen closes his work at Kingfisher March first and begins service as financial agent of Christian University.

A. L. Ward, Boulder, Colo., is preaching a series of Sunday evening sermons on "Elements of Strength in the Early Church."

The church at Long Beach, California, where F. M. Rogers is the new minister, has introduced the Duplex Envelope System for the missionary and current expense offerings.

Oliver W. Stewart continues to push the Prohibition interests with his accustomed vigor. He has just addressed a meeting at Christian Temple, Baltimore, where Peter Ainslie is pastor.

Chas. Reign Scoville is in a meeting with the Central Church, Des Moines. The Church is expecting results surpassing any that have yet been attained by any single body of people in Des Moines.

David C. Peters, pastor at Trinidad, Colo., has accepted a call to the church at Fayette, Idaho, and will begin work with them about the first of March. The Colorado churches thus suffer the loss of one of their best pastors.

The church at Logan, Iowa, where Lew C. Harris is the minister closed a very successful meeting Dec. 22, 1908. They were assisted by General Evangelist C. L. Organ. The churches at Woodbine and Missouri Valley sent delegations to the meetings.

Three important meetings are to be held at the University Church, North Waco, Texas, during the month of January: The Ministerial Institute, January 26-30, Tuesday to Saturday; the South Texas Missionary Rally, January 30 to February 1, Saturday afternoon to Monday afternoon; the Texas Christian Lectureship, February 1 to 4, Monday evening to Thursday evening.

"None of our people can afford to be without at least one of our church papers in this Centennial Year," is the word of the Bulletin of the First Christian Church, Long Beach, California. Mrs. H. W. Johnson, Supt. of Literature for the Woman's Missionary Society also acts as agent for the papers.

The Highland Christian Church, Denver, Colo., recently celebrated its twentieth anniversary with a four-day service. Only nine of the charter members were present to respond to their names at roll-call, five others by letter. The present membership is 400. In these twenty years the church has been served by J. C. Anganier, John L. Brandt, W. A. Harp, Melvin Putman, Grant K. Lewis, H. A. Davis, and J. E. Pickett, who has been with the church for nearly eight years, during which time 422 members have been received. The church is determined that the next twenty years' effort shall in every way surpass the past.

WITH THE WORKERS

A. W. Taylor is in a meeting with the church at Normal, Ill., where Roy McColley is the pastor.

The church at Alliance, Ohio, is rejoicing over having paid its mortgage and having all debts paid.

H. R. Murphy, pastor of the Christian Church at Effingham, Kan., has been elected president of the ministerial association for the year.

By request of the church at Washburn, Ill., Rachester Irwin will remain with them until Spring or such a time as they can secure a suitable successor.

Lewis R. Hotaling is at work enthusiastically at Hoopeston, Ill., and reports frequent additions to the church, and a very encouraging outlook.

The church at Mason City, Iowa, where G. E. Roberts is the enterprising pastor, will begin a meeting in February under the leadership of W. F. Shearer.

The address of the Ohio Christian Missionary Society, H. Newton Miller, Corresponding Sec'y, has been changed from 300 Beckman Bldg. to 864 Rose Bldg., Cleveland Ohio.

L. O. Lehman, Rantoul, Ill., has accepted a call to the church at Gibson City, Ill., where he begins work February 1st. We commend the action of the Gibson City church in sending a committee to Rantoul to hear Mr. Lehman, when he did not know of their presence, thus saving the unnatural situation of a "Trial Sermon."

Under the title, "A Kentucky Ideal of a Century Ago," Hon. Z. F. Smith, the Kentucky historian, contributes an illuminating article to "The Register of the State Historical Society," which gives an account of the founding and growth of Transylvania University, the oldest institution of higher learning west of the Alleghenies.

Another example of the benefits to be derived from federated work among the churches is to be seen in the following announcement: The Home Missions Council, consisting of the Home Mission Boards of the evangelical denominations throughout the United States, is planning for an extensive publicity campaign, which will be conducted in two series, the first being as follows: Brooklyn, January 25 and 26; Hartford, January 26 and 27; Buffalo, January 27 and 28; Cleveland, January 28 and 29; Pittsburg, January 31 and February 1; Baltimore, February 1 and 2; Atlanta, February 3 and 4; Philadelphia, Feb. 9 and 10. The second series will be in the Central West as follows: Cincinnati, March 21 and 22; Nashville, March 22 and 23; St. Louis, March 23 and 24; Kansas City, March 24 and 25; Omaha, March 25 and 26; Minneapolis, March 28 and 29; Chicago, March 29 and 30. A two days' conference will be held in each city, beginning with the afternoon of the first day and closing with the afternoon of the second day. The following subjects will be discussed: "Today's Outstanding Problems of Home Missions;" "The Unity of the Church in its Mission to America;" "A Christianized America—for Nation Building;" "A Christianized America—for World Redemption;" "The Backward People;" "Our Expanding Frontiers;" "The Immigrating and Emigrating Peoples;" "The Church and Its Resources—the Men and the Means;" "City Evangelization;" "The Church and the Labor Movement." It will not be the primary purpose of this campaign to raise money, but to present to the churches of America the importance of the home mission enterprise, particularly as it has developed in recent years.

The church at Oswego, Kan., is to hold a meeting during February. They will be led by Edward Clutter.

W. T. Barbe and the church at Rockville, Ind., are in a meeting assisted by Chas. E. Shultz.

Clarence L. DePew held a Bible school rally at Clayton, Ill., Jan. 10th.

Rolla G. Sears, minister, and Oscar Ingold, evangelist, have been in a successful meeting at Billings, Okla.

Christian Union is being cultivated at Alma, Kan., where R. R. Atkins, pastor of the Christian Church, recently occupied the pulpit of the Congregational Church.

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Woman's Home Companion	1.25
Success Magazine	1.00
Regular prices	$5.75
All Four for	**$3.80**

Christian Century	$2.00
World To-Day	1.50
American Magazine	1.00
Regular prices	$4.50
All Three for	**$3.15**

Christian Century	$2.00
Everybody's Magazine	1.50
Delineator	1.00
Regular prices	$4.50
All Three for	**$3.00**

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WITH THE WORKERS

H. G. Bennett is in a meeting at Nanton, Alberta, Canada.

A. W. Conner and his helpers are in a meeting at Worthington, Ind.

The church at LaPorte, Ind., is being assisted in a meeting by C. M. Hughes, singing evangelist.

Clarence Yeuell is in England, visiting relatives and supplying the churches at Liverpool and Southport.

J. D. Garrison, minister at Somerset, Pa., received a check for $40.00 as a Christmas present from his church.

B. D. Adams, returned missionary from India, has been supplying the pulpit of the church at Rochester, Minn.

On Jan. 1st, J. T. Alsup, formerly pastor at New Hampton, Mo., began work in his new field at Metropolis, Ill.

The church at Newkirk, Okla., has just held a very successful meeting, led by W. E. Brickett and wife F. D. Wharton is the minister.

John Young, after six years of successful work at Lodi, California, has closed his work and become pastor of the church at Hollister, California.

There are now 100 members of the training class for preachers and missionaries taught by Bruce Brown at Valparaiso University, Valparaiso, Ind.

The church at Chillicothe, Mo., is to begin a meeting Jan. 21st. They will be assisted by Louis Cupp, pastor of the Hyde Park Church, Kansas City, Mo.

The church at Belding, Mich., W. Winters, pastor, will hold a meeting the last of this month. They have called to their assistance Evangelist W. A. Ward.

H. D. C. Maclachlan is enthusiastically leading the Seventh Street Church, Richmond, Va., in co-operation with the interdenominational Evangelistic Campaign, with the Chapman-Alexander people.

Frederick F. Grim, Corresponding Secretary for New Mexico, recently held a meeting in San Juan County, which resulted in the organization of twenty-three members. This is a new and very promising country.

The King Hill Church, St. Joseph, Mo., has received eighty-five new members in the past three months. They recently held a reception for the sixty who were received in a meeting held by J. T. Shreve, the minister.

R. L. Prunty has closed a successful eight years of service with the church at Brookfield, Mo., and will labor with the churches at Labelle, Lewistown and Monticello. He leaves the church at Brookfield in most excellent condition.

J. A. Serena, pastor of the church at East Onondaga Street, Syracuse, N. Y., sends us a very interesting and attractive church calendar. It contains full announcements of Sunday-school lessons, prayer-meeting, and Christian Endeavor topics for the year, besides much other attractive material.

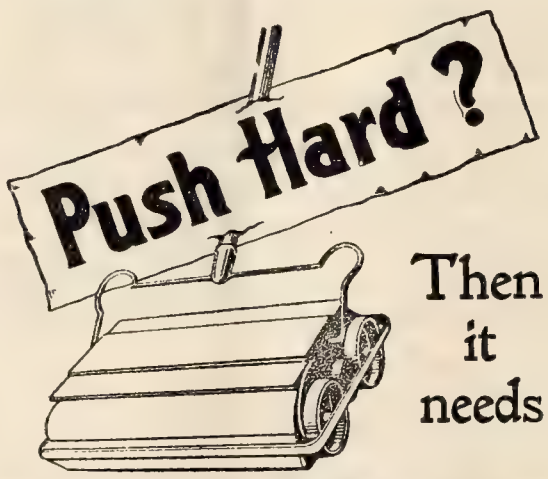
Charles Henry Frick, for two years pastor of the church at Grafton, Pa., was married on Dec. 22nd to Miss Bessie Jackson. Mr. and Mrs. Frick were students together at Hiram College, of which Mr. Frick is a graduate. They will be at home at Wilkesbarre, Pa., where Mr. Frick becomes pastor. The Christian Century extends best wishes.

N. H. Sheppard has just closed a four weeks' meeting with the Linden Avenue Church, South Bend, Ind.

The church at Medford, Ore., is in a great meeting, led by Evangelists Whiston and Logan. The audiences have been so large that the second week the church was compelled to go into a tabernacle. It is to be used for the regular work of the church until a new building can be erected for the old one is entirely outgrown. Mario F. Horn is the capable leader of the church.

Mrs. L. G. Bantz, 5664 Vernon Ave., St. Louis, Mo., well known in the state for her service to the C. W. B. M., together with her husband and parents with whom they lived, on January 3rd suffered the loss of their home by fire. The fine brick house with all of its contents were totally destroyed. On account of the loss of the records, THE ADVANCE, the state C. W. B. M. paper cannot be issued this month. Mrs. Bantz will have the hearty sympathy of many in Missouri and other states.

The last year has been the best in the history of the church at Eureka, Ill., where A. W. Taylor has ministered for six years. There were 170 accessions to the church and $4,000 given for missions and benevolences. During the six years there has been a net increase in the membership of 200, with a decrease of 100 in the non-resident membership, owing to a continued effort to induce those who had removed to take membership with churches where they were living. The Sunday-school has doubled in membership and every department of the church is in the best condition.



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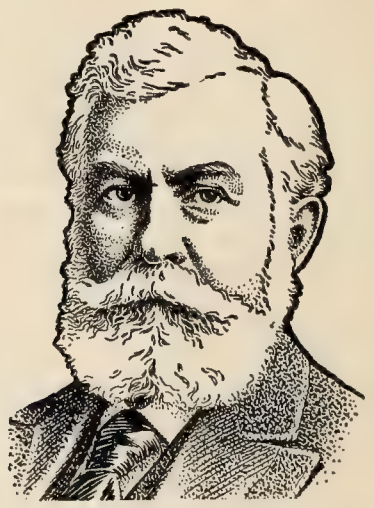
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I Will Send Every Sufferer who returns my Coupon My One Dollar External Cure to TRY FREE.

SEND NO MONEY---ONLY THE COUPON

I have found an external cure for Rheumatism that is curing old chronic cases of 30 and 40 years suffering, as well as all the milder stages.



I have the proof to convince any body that Magic Foot Drafts are curing where doctors and baths and medicine failed. No matter how severe or chronic your case may be, you who have endured the endless torture of this cruel disease, must try my Drafts, for there is relief and comfort in every pair, whether your Rheumatism is chronic or acute, muscular, inflammatory, sciatic, lumbago, or gout. Send in my coupon today. Return mail will bring the Drafts prepaid. Then if you are satisfied with the benefit received, send us One Dollar. If not, keep your money. You decide, and we take your word. Just sign and mail this coupon.



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Magic Foot Draft Co., Jackson, Mich.

Please send a $1.00 pair of Magic Foot Drafts to

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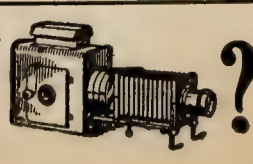
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Relieves tired feet, lame muscles and rheumatic pains. Send ten cents for trial bottle. Satisfaction guaranteed.

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GOING TO BUY A  **?**

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Clergy Stereopticon Concern,
95 Washington St., Chicago.

WITH THE WORKERS

A. J. McLaughlin, pastor at Barry, Ill., has accepted a call to Burlington, Iowa.

W. B. Hopper will reliquish the work at Pana, Ill., to accept the church at Bethany, near Decatur.

A. B. Cox of Salina, Kans., was ordained Sunday, Jan. 3, and has taken up the work at Tescott, Kans.

The Jacksonville, Ill. church is having a prayer meeting of six or seven hundred, since the great union meeting closed two months ago.

David H. Shields of Salin, Kans., will be one of the preachers who will occupy one of the pulpits in Pittsburgh during the centenial.

W. S. Racey, a member of the present Indiana legislature, is a prominent member of the First Christian Church of Vincennes. He is a deacon in the church.

James A. Beaton, for four years pastor of the First Christian Church in Warsaw, Indiana, has resigned his pastorate. He was led to this because of failing eye-sight.

The church at Alexandria, Ind., will graduate its second class in Teacher Training. The exercises will be held on the evening of January 15. There will be ten graduates.

Geo. A. Miller is teaching a Thursday night Bible class at the Ninth Street Church, Washington, D. C., which has enrolled 140 members. They study the "History of the Early Christian Church."

The official board of Pontiac, Ill., has extended Allen T. Shaw a unanimous call to continue indefinitely. The Bible-school raised over $350.00 the past year and other departments make good reports.

Miss Edna P. Dale, of Wuhu, China, made an address in Atlanta, Ill., church on January 3. The audience showed its appreciation of Miss Dale by giving thirty-five dollars for missions. Ralph V. Callaway is the pastor.

William Petty was elected to the superintendency of the Peru, Ind., Sunday-school for the seventeenth time. He has served in that capacity from the time that the church was orgnized. The Sunday-school is in a flourishing condition.

The occasion of W. M. Groves leaving Petersburg, Ill., was taken by citizens as an opportunity to express their appreciation of him after a seven year pastorate there. A large union meeting was held in the town. Mr. Groves will devote his time to his work as state representative at Springfield.

After four years of constructive ministry with the First Christian Church of Sioux City, Iowa, in which the membership has been more than doubled and a new building erected, the pastor, John Kendrick Ballou, will terminate his ministry with that church about the first of April. The church does not solicit correspondence tor the pulpit.

W. H. Allen, pastor of the Jackson Street Church, in Muncie, Indiana has been appointed to served on the Metropolitan Police Board of the City of Muncie, by Gov. Hanly. The appointment pleases the Law and Order citizens, but it not much relished by the "liberal element." Mr. Allen is also president of the county Anti-saloon League. No man has done more for high civic ideals in Muncie than he. His appointment by Gov. Hanly is a well deserved honor.

TELEGRAMS.

Des Moines, Iowa, Jan. 10, 11, 1909:—In the midst of zero weather. Forty-six added today, twenty-four at great Men's meeting this afternoon. One hundred and eighty-three added in six days of invitations. A great meeting in down town church in city of ninety thousand, a problem, yet whole city deeply stirred. Shop meeting arranged for every noon hour this week. Ministerial association addressed by Brother Scoville. Colleges arranging special meetings. Brother Scoville at his best and his helpers are invaluable in their assistance when rendered by these friends of Jesus.

Finis Idleman.

The Butte, Montana, Church has called Bro. W. M. Jordan of this place to serve them as pastor. This would take him back within a few miles of his boyhood home, and within less than one hundred miles of two different churches, each of which he has served five years as pastor. He will probably accept, though the Billings Church is very sorry to let him go. Butte is the largest city in the state.

Billings, Mont. O. F. McHargue.

Nine additions to the Central Church today. Five young men baptized at evening service.

Denver, Colo. Wm. Bayard Craig.

The church at Freelandsville, Indiana is without a pastor. Mr. Watts who served the church last year closed his work the first of the year.

The church at Franklin, Indiana, is making arrangements to have C. R. Scoville in a great meeting early in the fall. M. B. Ainsworth, of Danville, Ill., has been called to the pastorate of the Franklin Church. He will commence his work about the first Sunday in February.

We are informed of the sudden death of Rev. H. Genders, pastor at Rome City, Ill., January 5th. Mrs. Genders and her father went with the body to Canada where burial will be made. The church people feel the loss keenly as the pastor and his wife were greatly beloved by them.

R. F. Whiston and C. W. Longman, are conducting fine meetings on the Pacific Coast and will probably remain there until June. Their last meeting at Medford resulted in 127 additions. They are now at Albany with J. J. Evans and will be at McMinnville during February. March, April and May are still open.

C. B. Kessinger has been serving the Sunday-school of the First Christian Church in Vincennes, Ind., as superintendent for twelve years. He was elected to serve again for the coming year. Mr. Kessinger is one of the most prominent lawyers in southern Indiana. He is never too busy to look after his Sunday-school.

P. J. Rice, Minneapolis, Minn., announces the following series of Sunday evening sermons: Jan. 10. "What can we do for our children?" A discussion of child labor, care of orphans, care of delinquents. What can the Home, the Public School and the Church do?, etc. Jan. 17. "What about young women?" A study of women in industry, etc. What can the Church do? Jan. 24. "What About Young Men?" A study of actual conditions surrounding us. Boarding houses, etc. What can the Church do? Jan. 31. "Setting Up a Home." A study of the newlyweds, etc.

Pastor Welton is holding a revival at Ashland, Ill.

J. M. Francis of Mt. Vernon, Ill., has accepted the pulpit at Athens, Ill., and will begin work there at once.

The meeting at Atlantic, Iowa, is beginning with large audiences. E. E. Mack, the new minister, is preaching. Charles E. McVay is soloist and song leader.

A. W. Conner and daughter are in a revival meeting with the church at Worthington, Indiana. D. G. Waterman, of Linton, Ind., is assisting also in the meeting.

J. A. Lord is helping W. H. Book, of the Tabernacle Church, Columbus, Ind., in a revival meeting. J. W. Wilson has charge of the music. A splendid meeting is looked for by the church and the pastor.

Geo. L. Snively closed a meeting at Washington, Pa., Jan. 4th. Eighteen additions the last service, 176 in all. E. A. Cole is pastor. Accompanied by singer Altheide, he began on the 10th with B. T. Wharton at Marshall, Mo.

R. F. Thrapp was called twice last week to a conference with the ministerial association in Springfield in preparation for the revival to be held by Mr. Sunday in February. Mr. Thrapp was chairman of the executive committee in his city for Mr. Sunday's meeting.

A. B. Cox, one of our prominent young men, was ordained by this church, Sunday, Jan. 3, to preach. He came to us from a sister church for whom he had preached about a year. He will give half time to Tescott and to Harmony. This is the eighth young man to enter the ministry from this congregation within the past seven or eight years.

The church at St. John, Washington, has just closed a meeting in which there were seventy accessions to the church, seventy-five per cent of whom were men. A much larger number would have probably been received, had the church been able to accommodate the crowds that came, many of whom could not gain entrance to the church. The Bible school has increased from an attendance of 40 to 130. The church is planning to build a larger house of worship, and to call a strong man as pastor.

ROSY AND PLUMP
Good Health from Right Food.

"It's not a new food to me," remarked a Va. man, in speaking of Grape-Nuts.

"About twelve months ago my wife was in very bad health, could not keep anything on her stomach. The Doctor recommended milk half water but it was not sufficiently nourishing.

"A friend of mine told me one day to try Grape-Nuts and cream. The result was really marvelous. My wife soon regained her usual strength and today is as rosy and plump as when a girl of sixteen.

"These are plain facts and nothing I could say in praise of Grape-Nuts would exaggerate in the least, the value of this great food."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

SOUTHERN CALIFORNIA AND ARIZONA.

Our treasury is greatly in need of funds. Pastors are urged to call loudly and urgently from the pulpit for help for our Home Missionaries. We plead for the payment of the Long Beach convention pledges at once. Send checks payable to the order of the Secretary.

E. W. Thornton is back from the East, a flaming fire-brand in the Sunday-school field. Look out for a conflagration in Los Angeles and vicinity. His first work will be with the great Sunday-school of Magnolia Avenue, where S. J. Chapman is superintendent and Jesse P. McKnight pastor.

Willis S. Myers recently took three weeks from his strenuous city pastorate and held a great meeting at Escondido, with a dead church revived, twenty-two added to the membership, and funds for pastorate support pledged.

The sounding of the hammer and the driving of the plane has been heard in the land in spite of the off year in finance. On Dec. 6th a $2,000 chapel was dedicated at Oceanside, where Oscar Sweeney ministers, Grant K. Lewis officiating; on Dec. 13th, at Holtville, where C. J. Upton takes care of the flock, a $4,000 house was consecrated, R. P. Sheperd being master of ceremonies. Eugene Burr and his thriving congregation at Sawtelle have pushed out the walls and doubled the capacity of their house of worship, which was re-dedicated on Jan. 3rd at the hands of C. C. Chapman; and on Jan. 10th the services of the same Master-dedicator will be required at Huntington Beach, where T. L. Young preaches the word in a new $4,000 edifice.

That intrepid evangelist, John T. Stivers, has just closed a great meeting at Oxnard, with sixty-one additions to the church. This truly wonderful meeting places another long-time mission point safely across the line of self support and makes it by far the largest and most influential church in this great sugar-beet town. The man behind the evangelist, and whose wise leadership makes such a meeting possible is Pastor E. N. Phillips. Our prayers follow the evangelist to the Capitol City of Arizona where he is already in a good meeting with the Central Church where Lawrence Williams is pastor. Roland S. Davidson and wife have recently joined this successful evangelist as personal workers.

The Missionary Boards of the West Coast States have negotiated with Berry Bros. for the purchase of the Pacific Christian, and will assume control March first. J. R. Perkins, pastor at Fresno, will become managing editor. H. Elliott Ward is among the churches canvassing for money. May the brethren be glad to see him and speed him on his way with joy!

Mrs. Princess C. Long is again among her own rejoicing a multitude of friends and the churches with her gift of song. At this writing she is singing with O. P. Spiegel in a meeting of weeks at the Broadway Church, Los Angeles. She is here for service and can be addressed at Long Beach.

Clark H. Marsh closes a happy and successful three years' ministry with the church at Monrovia with the old year. He joins the globe-trotters and leaves for Japan immediately, where he will be occupied for a time in teaching. With his wits sharpened and his heart enlarged by experiences abroad we hope to have him again in our fellowship of California preachers. Chas. T. Radford, son of B. J. Radford of Eureka becomes pastor at Monrovia and is already in the field.

Prof. B. P. Stout, singer and personal worker, has just closed a successful meeting with Oscar Sweeney and the Oceanside Church. The Secretary did much of the preaching; twenty-two souls came out on the Lord's side, greatly strengthening our little church, which now has a membership of fifty. Prof. Stout is a wise personal worker as well as a most gifted singer and has had wide experience in meetings with the great evangelists of the land. Although a Baptist, his work is highly satisfactory to our churches as Brethren Spiegel, Utter, Coulter, Brandt, Smither, Trundle, Martin and others with whom he has served, will attest. We commend him to our churches.

Leander Lane is supplying the work at South Figueroa Boulevard, Los Angeles, recently resigned by E. H. Kellar.

Miss Zonettee Vance, of Deoghur, India, Missionary with the C. W. B. M., is home on a leave of absence and will sojourn in Southern California for a time, and at Long Beach, where she has a number of personal friends. We are glad to welcome, also, to our genial, health-giving clime, another returned missionary in the person of Dr. Olivia Baldwin, who is now at San Diego.

Walter G. Menzies and wife, of Ratn, India, will spend the last week in January and all of February among our churches in Southern California. Everywhere they will be heard with delight and profit. They will be the chief speakers at all the district C. W. B. M. conventions now about to assemble. These missionary meetings mean so much to all our churches that we here publish the schedule, urging all our pastors and brethren, as well as sisters, to attend:

Pasadena—Jan. 28th. Ontario—Jan. 29th.
Redlands—Feb. 5th. San Diego—Feb. 9th.
Orange—Feb. 12th.
Magnolia, L. A.—Feb. 16th.
El Centro—Feb. 19th.
Santa Barbara—Feb. 26th.

I. H. Hazel, of Imperial, became the new pastor at Boyle Heights, L. A.

F. W. Emerson's work at Redlands begins with seventeen added the first month.

W. H. Martin, of Whittier, delivered the first of the series of Centennial Addresses, which will make this year's "preachers' meetings" memorable, at the December meeting. His subject was, "Our Origins," and the address was most thoughtful, eliciting much discussion. At the January meeting W. E. Crabtree has the address on "Thomas Campbell and His Compeers." These meetings are largely attended by both men and women. A. C. Smither and his great church make ideal host and hostesses for this all day meeting without which our delightful fellowship and great work could not be done. P. C. McFarlane, the Secretary of the National Men's Organized work is to visit our section the last week in January. He will meet with a royal welcome. The Men's Social Union of Los Angeles is planning a great gathering of men to meet him on the afternoon and evening of Friday, Jan. 29th. Let the men in all our churches of Los Angeles and environs respond at sound of the bugle call!

Grant K. Lewis, Secretary.

ILLINOIS CENTENNIAL AIMS.

The first aim is an evangelist in each district. There are eight districts and we now have four evangelists. These are in the third, fifth, seventh and eighth districts.

The second aim is fifty thousand dollars in the Permanent Fund. This amount and more is already secured but not yet available. A "Friend" just bought the second annuity bond of $300 on which we pay six per cent. and Bro. Redding Boosenbark of Cambridge who recently died remembered us with a good sum to go into the Permanent Fund as a memorial gift.

The third aim is twenty-five Living-Link churches to our society. It takes $200 from a church to make it a Living-Link. The following churches and ministers are now Illinois Links: Arcola, John I. Gunn; Carthage, W. W. Denham; DeLand, W. T. McConnell; Normal, W. G. McColley; Quincy, Clyde Darsie; First Church, Springfield, F. W. Burnham; First Church, Bloomington, Edgar D. Jones; Camp Point, H. J. Reyuolds. Tazewell county, Mackinaw, J. W. Street; Minier, Harry Walston; Armington, J. C. Lappin and Concord, A. A. Burr.

We are now at the middle of the missionary year and it will take unusual energy to reach our aim in regard to the Links.

The usual number of contributing churches for the past few years is 350 but we ought to go to 450 this year. But it cannot be done by giving State missions the last consideration.

If any church fails to support state and district missions this year the whole service fails so far as that church is concerned.

This is to ask once more that the churches that have not yet contributed will kindly do so.

J. Fred Jones, Field Sec.
W. D. Deweese, Office Sec.
Bloomington, Ill.

THREE OF A KIND

Dropped Coffee, Picked Up Postum, and Health.

The harmful action of caffeine—the drug in coffee and tea—is the same in all cases, it is only a matter of degree.

One person may suffer more in the way of heart palpitation, sour stomach, nervousness, or insomnia, than another, but the poison is there all the time, if one continues to drink coffee or tea.

A Penn. lady and two friends learned the truth about coffee in the same way. The lady writes:—

"About four years ago I had an attack of nervous prostration and a great deal of trouble with my heart. Sometimes feared I was dying, and my doctor seemed unable to find out the cause of my trouble.

"I would frequently wake at night with these attacks and the doctor said there was some constant irritation of the nerves, and he began to think some organic disease was at work.

"One day I was told of a case very similar to mine, and that the woman could find no relief until she stopped using coffee. I did not like the idea of giving up coffee, for I was very fond of it.

"Having read frequently of Postum, I determined to try it. It certainly made a great change in me. Those spells left me entirely.

"My most intimate friend was afflicted as I was. In fact the similarity of our afflictions drew us together in the first place. When she saw the great change Postum had made in me she tried it and was benefited as I was.

"The beneficial effects of Postum on us two induced a neighbor to follow our example and so we are three of a kind who can't say enough in praise of Postum."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full o. human interest.

THE HOLIDAY MONTH AND KENTUCKY MISSIONS.

R. B. Baker added four in Laurel and Clay counties. He finds it difficult to supply the churches with preachers.

Jellico enjoyed the services of R. G. Sherrer all the month and everything moves well.

Twenty-five added at Latonia under preaching of Harvout and Runyon. Many of these additions at regular services. A great loss is sustained in the removal of Dr. Sullivan to Covington.

Two added at Paintsville and A. Sanders thinks that the outlook is good for continued success.

Eleven added by the labors of G. H. Thomas in the second division of the London district.

J. W. Masters reports eighteen added. He is now in Leslie county where we have not a church building. Has found twenty-three people at the county seat who have been members of the church and hopes to organize a congregation and build a house. He reports that we have no house in three other counties—Perry, Letcher and Knott. Some brethren in each county. That is a vast territory—unevangelized—so far as we are concerned.

J. K. Reid closes his work with the Munfordville congregation. Three added. It is proposed by the church not to have regular preaching for a while and to have a strong man for a meeting in the spring.

J. B. Flinchum was sick most of the month. He hopes to be able soon to wage a vigorous campaign in Breathitt county.

J. B. Lockhart and the South Louisville mission are planning a revival in January. The work is responding to the earnest efforts he is making.

W. J. Cocke was sick a part of the month, but was able to be some where every Sunday. He held no meeting. He is now in Trigg county engaged in evangelistic work.

W. J. Hudspeth was at work twenty days of the month. Five added. He was at four points during the month and raised $10.25 for Kentucky Missions.

D. G. Combs preached thirty-seven sermons and added 102 in various ways. With unfailing vigor he continues to preach the gospel in many needy communities in Eastern Kentucky.

Jackson is without a preacher since C. M. Summers closed his work there.

W. F. Smith is leading the religious forces at Morehead with good results.

H. H. Thompson continues to do good work in Pike county. He is planning the most active campaign he has made in that field.

Lebanon House is approaching completion. It is expected that W. J. Cocke shall dedicate it and hold a meeting.

Bromley and L. A. Kohler continue with good outlook the work at Bromley.

Bardstown and J. B. Briney continue to work together during the new year and with continued hope for this hard field.

W. L. Lacy is continued as evangelist in the District of Morgan, Wolf, etc., with plans for the best year's work in their history.

Z. Ball is unceasing in labors in Jackson county and some contiguous fields.

H. W. Elliott reports a good month for the work. $1,628.00 received. We have made an increase over the corresponding months of last year—since the Convention—of about $1,000. Our load is heavier. We urge prompt remittance of all collections. We need them now very much.

H. W. Elliott, Sec'y.

Sulphur, Ky. Jan. 4, 1909.

CHICAGO

(Continued.)

quet at Ionia, Mich. This is the fiftieth anniversary of the founding of the church and is Dr. Willett's home church. On January 24, Sunday evening services, Dr. Willett will preach in New York, at the West 56th Street church. On Monday night, January 25, he will speak for the Disciples' Association in New York. On Tuesday morning, January 26, he will speak at the Friend's College, in Philadelphia.

The Monroe Street C. W. B. M. held an evening program, Saturday evening, January 9. The occasion was significant in that the papers were read by members of a neighboring Baptist society. Mrs. Estelle L. Russell furnished beautiful music through a chorus of her vocal pupils. A reception with refreshments followed the exercises.

The rally of the Foreign society held in the Jackson Boulevard Church last Monday was a great success. The crowds were large and the addresses of high order. Stephen J. Corey presided and the returned missionaries who spoke were Dr. Dye, Dr. Layton, H. P. Shaw and M. P. Adams. The local preachers making addresses were A. T. Campbell, Guy Sarvis and O. F. Jordan.

At the dinner hour the King's Daughters of the church served a fine turkey dinner. The dining room was full to overflowing, with three hundred present, we should estimate.

The work of Secretary Corey is unique, and of a fine religious tone. He redeems the missionary addresses from the sickly sentimentality that characterizes some of that work, and puts into it a fine religious tone. His idea of using stereopticon pictures and moving pictures was unique and successful in point of getting a crowd and in educational effect. A crowd filling the church was at the evening service.

On Wednesday, Jan. 13, at 4 p. m., in Haskell Assembly Hall at the Uuiversity of Chicago, will begin the series of Haskell lectures on The Religion of Persia, to be given by Prof A. V. Williams Jackson of Columbia University, New York. These lectures, six in number, will be in part illustrated with the stereopticon, and should be of much interest to the general public. A hearty invitation is extended to all members of this congregation to attend the series.

Beautify Your Complexion

Drive Away Liver Spots, Blotches, Pimples And Make Your Skin Clear and White.

Trial Package Sent Free.

If you want a beautiful complexion, free from liver spots, pimples and freckles and other discolorations, purify your blood.

Stuart's Calcium Wafers cleanse and clear the blood, remove all poisonous and irritating influences and permit it to flow gently and uniformly all through the veins. These little wafers are famous for their beautifying effects and every lady may use them with perfect freedom.

They do their good work remarkably fast owing to the wonderful power of the ingredients which they contain. Here they are: Calcium Sulphide, Quassia, Eucalyptus, Golden Seal and an alterative and laxative. Ask your doctor what he thinks of these as blood purifiers. He prescribes them many times every year.

The popularity of Stuart's Calcium Wafers is great and growing constantly every year. They do a wonderful work with apparently little effort and do not necessitate suffering and expense as so many complexion cures occasion.

You may enjoy a fair complexion if you will use these little wafers. They are taken after each meal and go into your blood, just like food. They do your entire system a great good. They help your intestines and relieve constipation, thereby giving the system the power to remove and exclude poisonous gases and fluids which filter through the intestines into the system and contaminate it.

Don't despair if your complexion is muddy. Write today for a free trial package of Stuart's Calcium Wafers or go to your druggist and buy a box. Price 50c. Simply write your name and address and a trial package will be sent you by mail without cost. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.



MISSION AND BENEVOLENT NOTES.

Last week the Foreign Society received two gifts of $500 each on the Annuity Plan; one from a friend in Virginia and one from a friend in Texas. There is a steady growth in the Annuity Fund of the Fereign Society.

The churches are now beginning an active campaign of preparation for the March offering for fereign missions the first Sunday in March. There is a wide-spread feeling that the churches will make a great record this year. Already a number are considering the Living-Link step.

Pres. A. McLean and Sec. Stephen J. Corey of the Foreign Society, are again holding foreign mission rallies with the aid of moving picture scenes on the mission fields. Two missionaries are with each. They are doing great things in awakening missionary interest and creating a missionary conscience. The attendance upon these rallies is large and enthusiastic.

The National Benevolent Association has just received an annuity of $6,300 from a friend in Missouri. This good man is preparing to close up his business so as to be in readiness to "go Home." He said, "I want to remember my Lord and I do not know how better to do it than by helping to provide for some of the "least of these my brethren." Another man and wife are about to give $5,000 for the work in behalf of the aged, indigent brethren.

The Texas brethren and the National Benevolent Association have decided to raise a sum sufficient for the erection of a Home for the Aged in Dallas. This is to be one of Texas' Centennial gifts. What more fitting testimonial could be made of our gratitude to God for one hundred years of blessing.

After twenty years of residence at 915 Aubert avenue, St. Louis, Mo., the Christian Orphans' Home has removed to its new home 2949 Euclid avenue, St. Louis. This is a beautiful building costing about $80,000 of which amount Robt. Stockton gave $50,000. The home was badly needed. Mr. Stockton required the Benevolent Association to furnish $30,000. This with the furnishing has taxed the resources of the Association. There is an indebtedness. All the friends of the orphans are invited to help clear this beautiful Centennial Home from indebtedness.

The C. W. B. M. and The National Benevolent Association will again unite in observing Easter. In the absence of a calendar of days giving each interest of the church the recognition due it, this seems the best that can be done. The churches, Bible-schools, Junior societies and Mission Bands will make a joint Easter offering for the Christlike ministry of feeding the hungry, clothing the naked, and sheltering the homeless children of all lands. They are to make their own division of the offering, sending a portion to the Benevolent Association for orphans in our homeland. Easter supplies should be ordered at once. All should have fellowship in this holiest of ministries. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A SPLENDID GIFT
To Each New Subscriber

Any one of the Following Important Books will be sent to a New (Yearly) Subscriber to the Christian Century upon receipt of only $1.50

PROF. H. L. WILLETT'S TWO BOOKS

Our Plea for Union and the Present Crisis

Basic Truths of the Christian Faith

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES' ILLUMINATING WORK

The Early Relation and Separation of Baptists and Disciples

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel.

JUDGE SCOFIELD'S FASCINATING TALE

"Altar Stairs"

An ideal Christmas present to your friend. Beautifully bound and illustrated. Retail price, $1.20.

OUR CENTENNIAL BOOK

Historical Documents Advocating Christian Union

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to approach without possessing this book.

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THE CHRISTIAN CENTURY

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CHICAGO

THE NEW CHRISTIAN CENTURY CO.

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The Christian Century

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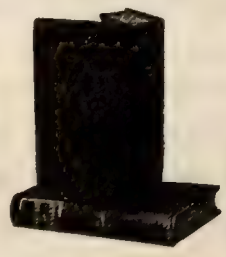
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The Christian Century

Vol. XXVI. CHICAGO, ILL., JANUARY 23, 1909 No. 4

Wanted: An Idea Big Enough For Our Men

Our men are looking for a name. They have advertized to give twenty-five dollars for the most satisfactory one proposed.

A good name is a good thing. It will be worth more than the prize they offer for it. As a handle helps a tool, so a good name will help our men's movement.

But a much more serious consideration for the infant organization is: What shall it live for? What end shall it accomplish? What goal shall it seek?

The men's movement is well under way in other churches. It would be advisable for the Disciples of Christ in organizing their's to take advantage of the experience of others. Thus our slight tardiness in taking up the work might be atoned for by the excellence of our organization.

The weakness of the men's club in the local church is that it has no idea big enough for men to work for.

The ordinary men's club has ideas—many of them. But these ideas are not organized together by a single idea that is big enough and worth enough to appeal strongly and constantly to men.

Is not this the history of the men's club in your church: The proposal for the men to have an organization of their own met with instant popularity: a goodly company turned out at the first meeting: perhaps a banquet was served and paid for by some devoted member of the church who wished to avoid the necessity of charging the guests, or it may have been the pastor who stood this expense: speeches were made, songs were sung, the men "limbered up" and told stories: the pastor was toasted, the coming revival was talked up, a shot was taken at the saloon in the next block, some hard blows were given the alderman of the ward or the city administration which were applauded with cries of "hit 'em again": the company broke up with a feeling of acquaintance, of fellowship, which they had never been able to realize in a mixed social gathering: the sense of power, too, was awakened, the feeling that this company of Christian men could almost work miracles if it worked together in organized fellowship: the next meeting was held pursuant to adjournment: not half as many were present: there was no banquet this time, only coffee and doughnuts: the pastor hadn't been buttonholing men for ten days previous: the officers elected at the banquet had not taken their positions seriously and had not "worked up" the attendance: the evening passed with a little desultory entertainment: the pastor exhorted a bit: and the meeting adjourned: four weeks later, just before the sermon, the usher brought a notice down the aisle to the pastor from the president of the men's club saying that next Tuesday evening was the regular time for that organization to meet and inviting all men to come: a half dozen came, talked a bit and went home: the names of the officers of the club appear in the monthly paper of the church, and being men of prestige in the community, the casual attendant is impressed with the formidableness of the enterprise—but the men's club lives only as a memory in the minds of those who attended that first banquet. Why should such an auspicious beginning prove so abortive?

The reason is not that the men were not in earnest, but that they were not given an idea big, clear and worthy enough to command their allegiance.

They were brought together for a good time or for fellowship or to promote a specific enterprise like a revival; but they never had a big enough conception of their business to keep them working at it after the banquet was over and the novelty was worn off. Perhaps the assumption upon which most efforts to organize men have proceeded is either that men are hungering for fellowship, that they want somewhere to spend their evenings in good companionship or that they ache for something to do, some task to work at. This task is usually some practical matter about the church, the financing of a building enterprise or a revival, or it may be to clean up the community morally by ousting a saloon or widening prohibition territory or wiping out a nuisance of some sort.

Over against these considerations we are now saying that men must have an idea to work for and to work out.

Why do we say an idea, and not a task? Is not man a worker primarily? We answer, no. He is primarily an idealist. No man is just aching to work for its own sake. He wants to work because the doing of that work fits into an ideal scheme of his life. The work must mean something to him.

Likewise the church man will do church work, will support his men's organization, if he feels that it is necessary to the working out of an idea that has already gripped him. If your men's club is organized for doing a task the task will soon be done and your men's club with it. But if it is organized on account of an idea, a vision, possessing the minds of its members, there will be not one task, but many, that will follow in the wake of this idea as means to the end devoutly wished for. No organization comes to much which is principally for work. It must become idealized in order to be worth while.

In our observation the men's clubs have not become idealized. Some of them approach it in those denominations which have set up their sectarian principles as ends for which the men are to strive.

Nor will men long support a club that bases itself on mere good-fellowship. Men tire of their social clubs, there is no ideal worth to them. No big ends are being wrought out through them.

The fine, rich fellowships of life are rooted in co-operative service for some idea.

Masculine fellowship in the church does not need to be planned for. Like happiness, if you seek it you miss it. But let our men get hold of a big idea and feel that they are responsible for its working out and you will be astonished at the fellowship they develop in the process.

That was the way Jesus got men. He did not coax and coddle them with promises of ease and indulgence. Neither did he bluntly point them to a task to do. He opened their minds, he made them see, he gave them an idea that burned in their consciousness and they left all and worked for it and found such fellowship in the doing that the world pointed to them and marveled, "how those Christians love one another."

The next step in the organizing of our men is to agree upon an idea that is worth while and to enlist our men in it. From the very start our men's clubs should take on this ideal character. They are not interested in merely adding another organization to the already overloaded congregation unless the organization can be pointed directly at some goal. But they will respond with might and enthusiasm if we can suggest to them an end that is worthy their enthusiasm.

What the men's movement needs is some idea corresponding to the idea of our plea for union which shall possess the men as our plea possesses the whole brotherhood. It is this conviction of a plea, of a big idea worthy to command us, that has made the Disciples the mighty brotherhood we are, and marks us as unique among our Christian brethren. Is there any idea like this, big enough for the men? We believe Mr. Macfarlane would give more than a twenty-five dollar prize for such an idea. Not in the hope of a reward, but

out of our deep concern for the great cause we would suggest an idea that is worthy. Our suggestion may seem too obvious to need consideration. But the longer it is thought on the more pertinent and satisfying it will appear.

Here is an idea big enough and worth enough for our men's movement to make it their motive and goal: THE UNION OF ALL CHRISTIANS OF ALL SECTS UPON THE LORD JESUS CHRIST ALONE.

But that is the plea of our whole brotherhood, some one objects? Precisely so. And our reason for suggesting it as the idea that is to be made vividly conscious to our men is that this plea of our brotherhood will not be realized until our men take it to heart and go about doing it. The time is ripe for doing as well as preaching the plea. The preachers have been doing their part and have almost finished it. The call is now for doers.

Our laymen in our local churches are in a position to actualize Christian union through their organization more in the next ten years than our preachers and editors and colleges can do in fifty years.

THE TREND OF EVENTS

By Alva W. Taylor

ALL THE WORLD'S AKIN

We may curse the "Dago" when he seeks his living in our neighborhood or honestly deplore his intrusion in such great numbers upon our shores but our hearts turn to him and we brush away the sympathizing tear that we may more adequately show our sympathy with that which his great need demands. The national government votes an unprecedented sum, the states vie with one another to aid, the cities become veritable depots for collecting funds and, all-told, more than two millions of dollars has been sent with another million in fair way to come. The Red Cross has handled already over eight hundred thousand dollars and not only prove its efficiency but again defied all provincial and national boundaries and marked the way of fellow-help as the golden road to world-wide unity. It is probable that a quarter of a million lost their lives. The world has seen few such calamities.

PUNISHMENT OR REFORMATION

Judge Cleland was elected to the new municipal court bench in Chicago and, being both a good Christian and a social student, he used his legal right to the utmost to suspend sentence on good behavior and found that out of over 1300 cases, only 10% failed to live up to their chance. It did great good, demonstrated its economy to the city, proved that reformation is better than social revenge (otherwise called punishment), aroused the wrath of legal dogmatists and the envy of some on the bench, and resulted in the Judge being transferred from a criminal to a chancery court. Now an Adult Probation Law will be urged before the legislature and if social good proves mightier than legal tradition, Judge Cleland's sacrifice will not be in vain, for whereas he may have strained the law in the name of mercy, he will have constrained all courts to a custom of mercy.

FOR THE COMMONWEAL

The principal subjects for sober legislation in the various state assemblies this winter are for the social welfare. There will be the usual amount of political jockeying, and Illinois bids fair to lead all competitors in that line, but most of the state legislatures are immaculate as compared with those of ten year ago, and sober efforts for the weal of the common folk get a chance. The most progressive of the middle-western states will be concerned with Employer's Liability, Industrial Safety and Temperance laws, while in the trans-Missouri states Mr. Bryan's Bank Deposit Guarantee idea will be considered, and in the South, temperance will have the center of the stage. Oklahoma's success with this insurance of depositors will force consideration in Kansas, Colorado and Nebraska. The Tennessee House has already passed a state-wide prohibition law and both Texas and Arkansas are expected to submit the proposition to a popular referendum. The fact that 30,000 die annually in the peaceful pursuits of industry while 2,000,000 are wounded, ought to make Industrial Safety and Employer's Liability laws a question as burning as a war issue. Many of the states will consider schemes to elect U. S. Senators by popular vote and in Ohio particularly the effort to obtain the Initiative and referendum will be vigorous. All these are measures for the common weal and challenge the interest of all who believe government exists for social welfare.

HOW THE RAILROADS FARED

We have heard much of the pitiful conditions of the railroads the past year and of how "adverse" legislation was making paupers of them. That ever-warning cry, "the workmen's wages," has sounded out to deter legislatures and those executives who have insisted that public servants such as our common carriers, owe allegiance to that same public whom they serve. The Interstate Commerce Commission rudely brushes the tear from our eyes in revealing the true state of railway earnings. They show in that the two years before the last were exceptional in railroad prosperity and that while there was a falling off the past year, there was yet a great increase over the average of previous years. In other words, that we must not judge the state of railway finance by taking the most plethoric years of their life as an irreducible minimum. They were less crowded with business last year and accidents were cut in two. It may be questioned by Christians whether or not some hundreds of lives saved and countless maimed and injured are not a slight recompense for reduced dividends, and also whether shorter hours and greater safety is not some compensation though trains must go a little slower, be a little less luxurious and earnings be so reduced that stock-watering is no longer a considerable source for railroad millions. People who are content to earn their bread by the sweat of their brow cannot really see the objection urged against putting the whole railroad business on a basis of actual investment and most of them will say a devout "amen" to the revolutionary demand of the Commission that when Mr. Harriman assumes control of both the Southern and the Union Pacific, two great competing transcontinental lines, he "can no longer claim the protection (of secrecy) which as a private citizen engaged in a strictly private pursuit he might insist upon." The reason it gives is that "if this gentleman is allowed to accumulate from the manipulation of these public agencies, vast sums of money which must finally come from the body of the people, we think he is so far a trustee of the people that he cannot object to stating the manner in which these accumulations have been made."

CHRISTIAN UNION ON THE MISSION FIELD

The "regions beyond" are leading the world in actual Christian Union. They are not prejudiced by our traditions and cradled in our creeds. The missionaries, howsoever sectarian when they go, are soon so overwhelmed with the need before them that they become one that the world may believe Christ was sent.

One of the most notable of late achievements is the founding of Chentu Union University in Western China by seven missions there, viz.: American Baptist, Canadian Baptist, Methodist, Friends (of England), London Missionary Society (Congregational), Church Missionary Society (Episcopalian), and the Chinese Inland Mission (Interdenominational). Both Western and Northern China have educational Unions. In Peking is the Union College of Theology and in Nanking the Disciple and Presbyterian colleges have united and it is expected the Methodist will soon join in the

merger. In Calcutta the two great Presbyterian bodies of Scotland have united their schools under the name of Calcutta Christian College and going a step further have merged the work of all their missions in that city. Will it not follow as the day the dawn that the churches at home will follow? Everywhere the schools tend to get together and this means the education of a native ministry knowing more and more the one church of Christ only, and as they have in their hands the evangelization of the next generation and will mould the transition period from the missionary to the independent and self-supporting native church they will make of it the one church.

This is already illustrated in Japan where the churches of the Congregational and Presbyterian missions tend to get together as soon as they become self-supporting and the Kumai or Independent Movement is for one church of Christ in Japan. There the Presbyterian missions of all bodies have united under the title, Church of Christ in Japan. In Korea they have done likewise and also in North India while in South India the various Presbyterian bodies first united and the Congregational missions of the London Society and the American Board had merged interests and now these have joined in a union of the unions as the United Church of South India. In Japan the American and English missions are united and the various Methodist bodies have both joined forces and elected a native bishop.

The general movement received its greatest impetus in the great Shanghai Conference in celebration of the Morrison Centenary. It published to the world that they were "one in Christ," resolved to form both National and Provinsial councils many of the latter of which are already organized, engaged to try to prevent trenching upon one another's fields, and asked all the churches of China to pray every Lord's day for the unity of the church. What men pray for devoutly they soon attain. In India the Anglicans have met with all others in a General Missionary Conference. Japan has a Standing Committee of Co-operating Christian Missions, and it is planning for a jubilee celebration of missionary effort there this year. In Korea the Presbyterian and Methodist bodies have a General Council planning to create one church for all Korea which Dr. Dennis says is "the most unreserved approach toward a practical answer to our Lord's prayer for unity which has been presented in the annals of modern church history."

The Y. M. C. A. is a powerful factor for unity in the foreign field for it stands as a living realization of its working basis, organized as it is for Christ and the deed rather than for the Christ of a creed. It has eighty secretaries on the foreign field and ten thousand studying missions at home.

Robert Speer sounded a ringing note at the recent Federal Council of Churches in Philadelphia, when he said, "I believe it is far more important that the Presbyterians of Japan should relate themselves to the Methodists of Japan, than that either of these bodies should retain any connection whatever with any ecclesiastical organization in the United States."

Forty Years

With the close of 1908 Dr. J. H. Garrison completed forty years of service as an editor among the Disciples of Christ. This is an event of unusual character. In our times journalism is not sufficiently definite as a profession to enlist the life-long services of a large group of men. Most men, however expert in editing or publishing, especially in the field of a religious journalism, are more or less loosely attached to that task, and spend only a part of their lives in active relation to the paper. But Dr. Garrison has consistently maintained his place and has grown in the esteem and affection of the Disciples through all these years.

It is not too much to say that the Disciples of Christ have produced three men who successfully led the brotherhood toward the larger things of the Kingdom of God. These men have been Alexander Campbell, Isaac Errett, and J. H. Garrison. Each of these men has been chiefly an editor. It is not to be forgotten that their services rendered in other ways have been notable. Alexander Campbell was a debater and a preacher of great power and was for many years a college instructor. Isaac Errett was perhaps one of the most effective public speakers the Disciples have ever known. Dr. Garrison has been in great demand as a preacher during the whole period of his public work. And yet it is as editors that these three men have made their influence felt upon the lives of the Disciples of Christ.

If any one thinks that the course of religious journalism is smooth and easy it is highly probable that Dr. Garrison could disillusion such a dreamer. There were stormy days in the early times of the Christian-Evangelist. The great success and the wide-spread influence to which that journal has come in later years has been the result of the strong and vigorous purpose of its editor. Dr. Garrison has always maintained a mind open to the enlarging truth of the Kingdom of God. He has set his face to the future while maintaining the assured verities of our faith. If at times some of us have felt that his attitude was lacking in boldness and that he was hampered by elements of conservatism that threatened to diminish the value of the Evangelist as a strong and virile journal, we have also to remember that he has been as vigorously assailed by those who felt that he was radical and rash. Perhaps his success as a true leader of the Disciples has been in no small degree owing to his ability to sense an average opinion and to express that opinion in pleasing and brotherly fashion.

Dr. Garrison has led the Disciples past a number of side-paths into which they might easily have been diverted. He has kept to the open highway of New Testament teaching and has assisted in the formation of the right sort of sentiment not only by his weekly utterances through the columns of the Christian-Evangelist, but in those small volumes which he has dropped from time to time in the progress of his work. Among these such titles as, "Alone with God," "Helps to Faith," and "The Heavenward Way" are familiar. He has also edited two volumes, "The Faith Re-stated" and The Reformation of the Nineteenth Century," which have consisted of papers contributed by others.

During the past year a great deal of uneasiness has been felt by hosts of his friends owing to his long continued illness, with the suffering which it caused him. But it has been a joy of late to see him once more at his place, refreshed and apparently as vigorous as ever. No tolerance could be given for a moment to the suggestion that his work is approaching its end. Rather is he in position to render the most valuable service of his life in these days of reconstruction. We have had occasion to differ with Dr. Garrison at times over methods and interpretations, but never for a moment has there been any failure on our part to recognize his loyalty to the Scriptures and the Christ of whom they speak. We hope that these relations may continue for many years to come and that the Christian-Evangelist may continue to be a leading force in the brotherhood of the Disciples.

Religious Education and Social Duty

There is to be held in this city during February another of the great conventions of the Religious Education Association. These conventions have done more to bring together workers in the different fields of religious education and moral betterment than any other single force in the history of American Christianity.

The Convention returns to Chicago after an interval of six years. It was in this city that the first Convention was held, and great as was that gathering it is hoped that the approaching one may be of even greater significance. The sessions are to be held February 9, 10, and 11 in Orchestra Hall, in other nearby halls, and in churches in the vicinity of 22nd St. and Michigan Ave. The central theme of the Convention will be "Religious Education and Social Duty,"

and some of the most notable names in education and religious work will be upon the programme. Among others there will be President Francis G. Peabody, President Eliot of Harvard, President C. S. Mitchell, Professor Geo. A. Coe, President King, Miss Jane Addams, Professor Charles R. Henderson and Bishop Lawrence.

The principal sessions are to be held in the Theodore Thomas Orchestra Hall on Michigan Avenue, and the departmental sessions will meet in neighboring halls and churches. While the open meetings will be of interest because of the greatness of the themes discussed, such as the "Social Consciousness and the Religious Life," the "Annual Survey" of progress in religious education, the "Ethics of Industrialism," the "Reaction of Modern Life upon Religious Development," and "Religious Training in the Modern World," the departmental meetings will be of almost equally interesting character.

These departments include Universities and Colleges, secondary schools, fraternal organizations, correspondence associations, young people's societies, the home, the Sunday-school, public libraries, art and music, and churches and pastors. Chicago has entertained nearly four hundred conventions during the past year, but not one of them has been of greater moment to the city and country than will be this approaching gathering.

Many ministers and teachers from among the Disciples will be present. All who can possibly arrange to attend the Convention should do so. As far as possible the visiting delegates will be accommodated either in private homes or in hotels at special rates. The Lexington Hotel at Michigan Ave. and 22d St. will be the hotel headquarters. All delegates will be registered there upon arrival. Most of the departmental meetings will be convenient to this hotel.

Those who are desirous of securing information regarding entertainment, programme, or any other features of the Convention may do so by addressing the Religious Education Association, 72 East Madison Street, Chicago. On request, bulletin of programme and arrangements will be sent to any inquirer.

The Pioneers and Foreign Missions

As we turn our eyes toward the March Offering for Foreign Missions this Centennial year, it is altogether fitting that we recall the attitude and temper of the pioneers of the Restoration on the absorbing question of the world's evangelization. The following excerpts are only samples of many of the same tenor that might be quoted. A consuming passion for the spread of the gospel among all men took complete possession of them. If our people should lose that temper, it will be the beginning of the end with us. This fact should be continually emphasized in all our churches.

"Let all Christians, therefore, unite in prayer, that God would send forth faithful laborers into his harvest; that the word of the Lord may have free course and be glorified; that his Spirit may be poured out upon his ministers and people; that through them he may 'reprove the world of sin, of righteousness, and of judgment.' That he would collect and unite into one his scattered flock, that the whole world may believe in Christ the Savior of sinners."

Barton W. Stone.

"The diffusive benevolence of Christianity is nowhere more strikingly exemplified than in the establishment of Foreign Missions.

"This missionary enterprise is, by universal concession, as well as by the oracles of God, the grand work of the age; the grand duty, privilege, and honor of the church of the nineteenth century.

"We shall do more at home by doing something abroad. If the apostles had continued in Jerusalem until all its citizens were converted, they never would have planted a church in Samaria nor anywhere else."

Alexander Campbell.

"Christs's soldiers are like him. They love one another as he loved them. His mission was to save a lost and ruined world, and in obedience to his mandate, it is their delight to lift his banner to the heavens and bear it to the earth's remotest bounds. They ask no furlough until Ethiopia shall stretch forth her hands to God and all the Islands of the Sea rejoice.

John T. Johnson.

"What a splendid field for holy enterprise was laid open to the apostles when Jesus said to them: 'Go ye into all the world, proclaim the glad tidings to the whole creation.' Before his death and while they aided him in his personal mission, the commandment was 'Go not into the way of the Gentiles, and into any city of Samaritans, enter ye not'; but now, having consummated his mission, and arisen from the dead, the sphere of their mission was to be extended to the utmost bounds of the habitable world. 'Go ye into all the world!' Great was the field, and we do not read that these illustrious ministers, who alone enjoyed the distinction of being ambassadors instead of Christ, ever addressed to angels or demons the word of reconciliation. Their mission was glorious and extensive, but it was limited to the children of men, and like their Master, they discovered no desire to transcend the limits to which, in his instructions, he had restricted them."

Walter Scott.

Let us remind ourselves that our plea is essentially a missionary movement. Our slogan for the March Offering should be: *An offering from every church; a gift from every member.* Please order March Offering Supplies today. Do it now lest you forget.

Remember March 7th!

Paragraphic Editorials

The Foreign Society is just in receipt of another Annuity gift, amounting to $2,000, from a friend of the work. This friend formerly gave $10,000. This gift swells his benefaction to $12,000. He is a consecrated, level-headed, business man, with a high appreciation of the safety and value of the Annuity Fund of the Foreign Society. All the indications point to a large increase in the number and the amount of Annuity gifts for Foreign Missions for this Centennial year. Two friends are considering a gift of $5,000 each.

Dr. Royal J. Dye reports fifty more baptisms at Bolenge, Africa. Some of these came as far as 250 miles up the main Bosira River, and others came as far as 200 miles. The great need for the work in the Congo is a steamer, to enable the missionaries to go from point to point. A new station has been granted our Foreign Society by the State authorities at Longa, 100 miles beyond Bolenge, up the Bosira River.

The articles by Burris A. Jenkins and Vernon Stauffer printed in our last two issues, were portions of their respective papers at the Triangular Congress of the Baptists, Free Baptists and Disciples in Chicago in November. They are typical of the temper of the speeches at that significant gathering and should whet the appetite of our readers to possess the published "Proceedings" of the Congress which form a volume of rare interest. This book is just off the press. The contents are as follows:

I. Does the New Testament Contemplate the Church as an Institution?—Prof. John A. Logan, Rev. A. W. Fortune, Rev. W. B. Wallace, Prof. Shirley J. Case.

II. Addresses of Welcome—President Harry Pratt Judson, Rt. Rev. Samuel Fallows.

Response—Rev. John L. Jackson.

III. What are the Legitimate Limits of Free Speech in a Republic?—Hon. Wallace Heckman, Prof. James Q. Dealey, Rev. Bayard Craig, Rev. C. D. Case.

IV. The Doctrine of Atonement in Terms of Modern Thought—Rev. B. A. Jenkins, Rev. Frederick Lent, Prof. Leroy Waterman, Prof. Allan Hoben.

V. What Definite Steps Should be Immediately Taken in the Organic Union of Baptists, Free Baptists, and Disciples of Christ?—Rev. I. J. Spencer, Rev. L. A. Crandall.

VI. Is Psycho-Therapeutics a Function of the Church?—Rev. Robert, MacDonald, Rev. J. Stanley Durkee, Rev. Allan B. Philputt, Rev. Rufus P. Johnston.

VII. Christ's Prayer for Unity—Rev. A. W. Jefferson, Rev. Vernon Stauffer, Rev Henry M. Sanders.

VIII. Closing Words—President's closing address, Rev. W. C. Bitting, Prof. Errett Gates.

Proceedings of the Baptist Congress at Chicago, 1908. The University of Chicago Press, postpaid 59 cents.

The students and faculties of the University of Chicago as well as many others very greatly enjoyed last week the presence and utterance of Professor A. Williams Jackson, Ph. D., of Columbia University, who delivered a course of six lectures on the Religion of Persia. These lectures began with a general statement regarding Persia and its ancient books. The second lecture was devoted to Zoroaster, one of the great religious teachers of the east. The remainder of the lectures were given to Zoroastrianism, Mithraism, Manichaeism, and Mazdakism. These lectures were particularly interesting as bearing not only upon the relations of Israel to the ancient Persian faith, but also as noting the influence of certain of these doctrines upon the early church, notable in the case of Manichaeism. Professor Jackson is probably the greatest American authority on the religion of Persia, and his scholarly and yet popular presentation of his theme greatly pleased and instructed his hearers.

The fifth annual conference on Child Labor, under the auspices of the National Child Labor Committee is being held in Chicago this week, the day sessions at the Auditorium Hotel and evening sessions at Orchestra Hall. Prominet workers in this field of social service from many parts of the country are on the program, and such themes as The Child and the Law, Child Labor in the Ohio Valley, Child Labor and the Public Welfare, The Federal Children's Bureau, and Types of Working Children. are being discussed.

The contribution on Yuan Shih Kai, by Dr. Paul Wakefield, will be read with interest by all who have gained so much as a taste of things Oriental in the past few years. Dr. Wakefield was a missionary in China until a year ago and had occasion to study Chinese conditions at close range. Since coming home he has kept in touch with doings in that land through regular reading of Chinese newspapers. He suggests three available books, "China and America Today," by Arthur Smith; "The Coming Struggle in Eastern Asia," by Putnam Weale, and 'Tomorrow in the Orient," by Douglas Storey.

Next week it is our purpose to send the Christian Century for the fourth time to all the ministers of the Brotherhood. The Department of Biblical Problems will contain a communication from Z. T. Sweeney, which we have been saving for this issue that it and Professor Willett's response might be read as widely as possible. This we know will gratify the group of brethren who have collaborated with Mr. Sweeney in preparing his contribution and who have shown through correspondence with us and in the columns of a contemporary paper that they were a bit fearful their literary effort would go to the waste-basket. We confess to being somewhat puzzled, however, in spite of our firm purpose to risk our Biblical Problems Editor in a further encounter with the giant. The Christian Standard insists in one issue that a man's opinions on matters of philosophy may be what he wills, but let him hold them in private. If he speaks, let him speak only of his faith and not of his opinions. But Mr. Sweeney insists on Mr. Willett's pronouncement of opinion. The Standard taunts him because he has not yet published his opinion in reply to Mr. Sweeney. Doesn't this look like baiting a man to do what you know is wrong for him to do? Really our Biblical Problems Editor would like to obey the Standard, but if he obeys the Standard of January 16, he falls under condemnation of the Standard of January 9! It is a hard position! Anyhow, Mr. Sweeney's communication will be responded to next week.

Professor J. W. McGarvey in a recent number of the Christian Standard complains of a statement made in the Christian Century last fall that he held a doubtful opinion of the canonicity of the Song of Solomon. We received a denial of this position from Prof. McGarvey. We wrote him that before correction was made in the Century concerning his present views, we would like the privilege of looking up his public utterances on the question and asked him where we might find such utterances. This information he refused to give and continued to demand the correction in the Century. Press of other duties has made us slow in publishing what Prof. McGarvey really said. This we do now, quoting from his "Guide to Bible Study," in the Bethany Reading Course, a series of books for young people of the Christian Endeavor Society, on page 76:

"The title which the short poem assigns itself is 'The Song of Songs, which is Solomon's.' If there be any book in the Bible which found a place in it by a mistake or a misjudgment of those who put the inspired book together, it must be this; for it is so totally unlike all the rest that it is difficult to see what connection it can have with the general design of the whole. Many interpreters have affected to find in it a parabolic meaning, and even a foreshadowing of the love of the Church for Christ; while others have regarded it as nothing more than a love song with a very obscure connection of thought. According to either view, it has afforded little edification to the great majority of Bible readers; and unless some significance can be found in it hereafter which has not yet been pointed out, it will continue to be but little read, and of but little practical value."

Below this statement is a note by Dr. Willett who worked with Professor McGarvey on the book stating his view of the matter, and expressing a belief that the book had a useful message for the present age.

We have four good things to congratulate our readers on this week. First, that we are about to begin a superb serial story by Harold Bindloss entitled "Winston of the Prairies." Mr. Bindloss is the author of the "Cattle Baron's Daughter." Second, we have "annexed" Rev. Burris A. Jenkins, of Kansas City, to our contributorial staff. He is only giving a bit of an appetizer this week. The title under which his article will appear "The Gate of the West," gives him room to write significant news from Kansas City, or to make a contribution to any subject he is prompted to undertake. Third, Rev. Richard W. Gentry, of Chicago, one of our younger writers, will begin to write suggesively on the Christian Endeavor topic, keeping company with Professors Jones and Willett in their articles on prayer-meeting and Sunday-school. Fourth, Mr. Nicholas Vachel Lindsay has put into our keeping certain literary treasures such as the Outlook is now printing from his pen. These we shall purvey to our readers as fast as space will allow. Certainly the character of material going into the Christian Century promises to make it not only a reflector but a leader of sentiment and taste among the Disciples of Christ. That it shall be this, at any rate, is our desire and prayer.

Yuan Shih Kai

By Paul Wakefield, M. D.

There was strife in the Royal Palace. The "Son of Heaven" (Kuang Su) had gained control of affairs and put into effect numerous reform measures, setting aside the "Customs of the Ancients," and threatening the whole corrupt political machine at Pekin. The ministers were in terror. Should the Emperor go further, they would probably be ousted, or executed. Appeal was made to the Head Eunuch, (the most crafty politician) to save them. Alas, he was madly trying to save himself! The Empress was powerless. The army was out of her hand. But the Empress, above everything else, was a politician, and won every fight of any account she went into. So—we shall see.

In the Province of Chili, there was an ambitious young military officer named Yuan Shih Kai, who very strangely had used the military tax coming into his hand honestly, to build up his army. It seemed a foolish thing to do, but Yuan Shih Kai saw far. In a few years, by aid of German officers and foreign guns, he had built up a small army of really efficient fighting men. A small army, yet, without doubt, his army could withstand the Imperial thousands.

In the crisis, the Empress and Emperor as well, rushed to our petty oficer of Chili, and from that day till the death of the Empress, Yuan Shih Kai ruled China.

There have been many books written upon the choice of Yuan Shih Kai. No one but Yuan can solve the puzzle. That is the way with Chinese puzzles. There is no solution. Your house servant will tell you he can tell what a foreigner will do in a given case. No Chinaman would be so foolish as to attempt to guess what a Chinaman will do!

However, the case is like this: Yuan Shih Kai, the ardent reform military man, chose to aid the Empress who was ever reactionary, and placed the reform Emperor in such position that he gave up his title and virtually became state prisoner. The best explanation of this action I have seen is this: The Emperor while a reformer, was not a wise or tactful man. He was going too fast, too far, and was in danger of wrecking all reform, Yuan may have felt he could not hold the Emperor in check. The Emperor moreover, who was then in control, was apt to hold highest place, putting Yuan under him. Soon His Highness might be able to utterly oust him. On the other hand, the Empress in her dire need must have Yuan, or perish. She must pay any price to get his aid. By taking her side, Yuan Shih Kai could and did, name the terms. He became the ruler, and from the day he chose this course, Yuan Shih Kai has ruled China. A treaty to be signed, a contract to be let, must be taken to Tien

Tsin to be read, signed and sealed by His Excellence Yuan, now a viceroy.

He pushed reforms. Not so madly as did Emperor Kuang Su, but with much more force. He was opposed bitterly by the old order, but he pushed and the Empress backed him up. Every trick was played. One example—Civil Service based upon western learning was introduced. This meant death to the old ring. They fought madly. Finally there began to be an agitation throughout all the Empire for the revival of Confucianism, a patriotic appeal for things Chinese.

At the climax of the excitement a memorial was presented to the Throne, asking that Confucious be made a god! This would mean reaction. This would mean a return to the classics, and an utter sweeping away of all reform. The prejudice of the people, the excitement of the agitation, gave the Reactionaries, so skillfully worked up, great force. No political campaign was ever better managed. A misstep meant the utter destruction of Yuan. He made no misstep. Calling to the scholars of the Empire, he bade them give witness that in all his teachings, Confucius claimed the honor of being an ordinary man. Further, he distinctly forbade his disciples paying him any special honor. They should honor their ancestors, not him. Then turning upon the Reactionaries, he denounced them as ignorant, the greatest of Chinese crimes, and therefore utterly unworthy of place or honor, and demanded and obtained their immediate removal for so insulting the memory of Confucius.

From that day no one has questioned Yuan's power. He became the idol of the Chinese, he being Chinaman not Manchu. Until, an evil day, a bond issue was sold for building a railway, to the English, when Chinese capitalists wanted to own the road themselves. For the Chinese see plainly, they must own and control their railroads, mines and factories, or become slaves to other nations.

We who do not know the history of Christian commerce and finance in the Orient cannot understand how foreign powers and foreign business methods are hated! Maybe it will be enough to tell you that Yuan, the Chinaman, the hero, became Yuan the outcast, the traitor. College boys, who formerly made him their hero, spoke of him as the hope of China, now look the other way when his name is mentioned, and if you are lucky enough to have a real friend among them, he will tell you in a voice you will not misunderstand that when the time comes, and the opportunity, Yuan Shih Kai will die!

But we must remember Yuan has been hard pressed before this. When ordered to proceed against the foreign army at the time of the Boxer trouble, he "proceeded" a mile a day. Thus he obeyed the Empress and was wisely cautious, and he who has befriended the foreigner, has tremendous backing not only from England, but from every country including the United States.

It would at present be very unwise and unsafe for Yuan to die, and he has a way of keeping very quiet until he chooses to act. With the Reactionaries who sought the godship of Confucius he said nothing and made no move for weeks. They, to all appearances, had him killed, when suddenly they found they had put the ropes around their own heads and Yuan sprung the trap so quickly that all the hangmen were hanged, and he stepped forth with power he never held before, capturing the applause and approval of those who came to rejoice in his death.

So, it will be well to wait and watch. As long as Yuan Shih Kai lives and thinks, he will be worth watching. It is the fascination of a Chinese puzzle that "presently we shall see what we shall see!"

Spiritual Dangers of the Minister

By H. D. C. Maclachlan

II. DOGMATISM

Another spiritual danger of the minister is dogmatism. Dogmatism is a disease of truth. It is truth stall-fed and apoplectic. It is the theoretic side of prejudice. It is found in all callings that have to do with truth. Even science has its dogmatists. Rousseau complained truly enough that if scientific men have perhaps fewer prejudices than other people, they make up for this by holding all the more tenaciously to those they do have. Even liberalism may grow dogmatic when it gets prosperous.

Of all callings, however, that of the minister is, perhaps, most exposed to this danger. It needs a large supply of grace to wholly withstand it. For, to begin with, there is a sense in which the true minister must be dogmatic. His peculiar relation to truth on the one hand and to life on the other, demands it. This may be brought out by the contrast between the preacher and the scientist. Both are the servants of truth; but the scientist seeks truth for truth's sake, the preacher seeks it for life's sake. The scientist is concerned with facts, the preacher with values. The scientist is a man with a question, the preacher is a man with a message. The scientist deals in experiments, the preacher in results. The scientist moves in the realm of opinion, the preacher in that of conviction. To this extent the preacher must be a dogmatist. The truth he declares is that of inner experience, not outer experiment; and he who would be a prophet to his generation, may have no clouds of doubt drifting across the face of his sun. He must be able to say: "I know in whom I have believed."

Moreover, the needs of his people demand a certain dogmatism. Men do not come to church to hear arguments, or criticism, or apologetics, but to have the truth of spiritual experience applied to their daily lives. The man who is in the grip of a horrible temptation, has no time to listen to nicely balanced arguments as to how God answers prayer. He must be told God does answer it, and be sent away to pray. The man whose loved one has just been laid away in the cold earth, does not want immortality discussed: he needs to have it asserted as the immutable truth of God. The hungry need bread, not the chemical formula of foodstuffs. The thirsty need water, not a learned elucidation of H2 O. Faith is not aroused by argument, still less by criticism, but by live coals from off the altar of conviction.

Thus far every true preacher must be dogmatic. Yet he must not be a dogmatist. And he becomes a dogmatist whenever he strikes the note of infallibility in matters that belong to the region of inquiry and research, rather than of personal conviction. Just here lies the subtility of his temptation. The dividing line between conviction and dogmatism is so thin that most of us glide over it insensibly. From the spiritual fact we easily pass to the theological theory and give each the same note of infallibility. We demand the same certainty for our theory of the atonement that we have for the fact of it. We want to be omniscient. We want to play the eavesdropper in the councils of eternity. We want to make everybody subscribe to the infallible system. We want to compel all men to see through our spectacles and call our special refraction of the light the very sun itself. Thus we place opinion on the throne of conviction and become dogmatists.

Now the sin of dogmatism is three-fold. To begin with, it is the suicide of truth. It is an enlargement of the head, just as fanaticism is an enlargement of the heart. Men do not grow bigger by putting on more clothes; neither does truth become larger by the accretions of dogma. I once saw in a hymn book the statement that the theology of John Wesley was embalmed in its pages. That was an unwitting criticism of dogma. Dogma is "embalmed" truth. The dogmatist is the undertaker, and the spirit of infallibility the embalming fluid.

Dogma easily becomes blasphemy.

There comes a time when it straightjackets even God. It is related in the Talmud that there arose a dispute in heaven, between God and the angels about leprosy. The soul of a Rabbi was called in to settle it and decided on the side of the angels.

Deeper than the hurt to truth, is the hurt to sincerity. It is hard for the dogmatist to be intellectually sincere. The intellectually sincere man stands ready to overthrow any system at the call of a single verified fact. But the dogmatist makes puppets of all his facts. He is a wire-puller. Since the truth must be such-and-such, a little twisting of facts or changing of emphasis matters very little. The result is a lowering of the whole intellectual tone. The truth lover becomes a partisan. The end justifies the means. True, this is not done consciously, but it is the very unconsciousness of the thing that constitutes its greatest danger. "Ye know not what spirit ye are of," was one of Christ's severest rebukes to His diciples.

But the most serious indictment of the dogmatic spirit, and that which constitutes it most literally a spiritual danger, is that it is the enemy of love. It arms truth against love. It is anti-social. The evangelist is social He has a passion for souls. He craves company. He must people heaven, but the dogmatist is not social. At heart he does not care for the conversion of others: he only cares that he shall be left in possession of the logical field. Heaven may be a desert for all he cares. He would depopulate the universe, if necessary, to vindicate his system. He would "make a solitude and call it"—truth. Even helpless infancy would not be spared, as the dogma of infant damnation shows.

Persecution is the logic of dogmatism. Intolerance, vindictiveness, insincerity become virtues in that loveless world. "Faith need not be kept with heretics." Crusades are more religious than missions; polemics than evangelism; uncharitableness than the "love that thinketh no evil."

Let us, therefore, beware how we divorce love from truth. "If I have all knowledge, and have not love, I am nothing." What God has joined together let no man put asunder.

An Introduction.

Harry was walking with another boy, when he was joined by a friend, a year or so older and inclined to manners.

"Introduce me, Harry," the new-comer whispered pompously.

Harry twisted, reddened, and at last turned to his companion with: "Jim, have you ever seen Gilbert Spencer?"

"No," the other boy answered.

"Well," Harry blurted out, reddening still more, and jerking one thumb over his shoulder towards the new-comer, "that's him."—January Lippincott's.

Past History a Lesson for the Hour

By Clark Braden

From 1865 to 1872 an earnest controversy over the question, "What measures, what actions have Scriptural authority?" agitated our Brotherhood. In a convention in DeSoto, southern Illinois, in the summer of 1866, the writer criticized what was the almost universal position of our Brotherhood. For more than a year there was earnest discussion. "The Herald of the Truth," Jacob Creath and others insisted that the writer be deposed from the presidency of Southern Illinois College, for heresy, and Creath presented charges against the writer to the congregation in Carbondale, insisting that the writer be expelled for heresy. In 1870, in the Ministerial Association in Abingdon, the writer presented his views. They were violently assailed, the writer bitterly denounced. In the American Christian Review B. Franklin dubbed the writer "the Beecher of the Reformation," and declared that not one-third of the pulpits in Illinois would hear to him.

The heresy of the writer was the claim that Scriptural authority should not be demanded for everything connected with religion. Scriptural authority should be demanded only for what the Scriptures clearly taught as matters of religious faith, worship, practice, duty. No Scriptural authority should be demanded for mere opinions, methods, aids, means, instrumentalities, expedients, used in living religious faith, worship, practice, duty. I know that it will be doubted that such position was ever regarded as a monstrous heresy, but years of bitter experience taught the writer that it was so regarded. In a Ministerial Association in Normal, in 1877, the writer enumerated the heresies so violently assailed in Abingdon in 1870, and challenged all former assailants present to specify one that they would assail, one that they were not then advocating. It was amusing to see the almost silly attempted smile with which the challenge was met in profound silence by former assailants.

In 1871, in a debate with R. N. Davies, in State Line, Indiana, the writer stated that we understand and believe that the Bible teaches certain things like all others; that we preach and teach what we believe the Bible teaches like all others; that we invite persons to unite with us because they believe that the Bible teaches what we believe the Bible teaches like all others; that we make it uncomfortable, impossible for persons who do not believe that the Bible teaches what we believe the Bible teaches, to remain with us like all others. In each and all of these meanings of the word *creed* we have a creed the same as all others. The only difference is freedom to use the Bible itself, appeal to the Bible where others used human opinions, where the Bible should be used, and as the Bible should be used. There were about thirty preachers present, who, after an indignation caucus, demanded that the writer be silenced and discarded, "because he misrepresented the cause and the Brotherhood." The official board of the church sustained the debater. At the close, preachers apologized and confessed that the debater's position was correct.

In a meeting of the Illinois Ministerial Association, in 1872, in Eureka, the writer took the position that all who believed that the Bible contained a revelation from God, and that Jesus was the Christ, the only begotten Son of God, and realized in their lives these two great beliefs, were Christians, and that we should treat them as such, though errors did make them Christians in error. The writer was told by one who was then state secretary of Illinois that he had no business to pretend to belong to the Brotherhood, and should go to the "sects" where he belonged; and the language was applauded by some. In 1870, in a convention of the Southern Ministerial Association and Ministerial Association in Du Quoin, the writer made the same statement and the secretary of the association used identical language. Were not such statements, was not such treatment identical with what is manifested now? Are they Christians?

In 1878 the writer, as a member of a committee, tried to find someone to lecture for the Ministerial Association in Eureka on "The Inspiration of the Bible." In declining, Isaac Errett said he dare not state what he knew to be true. The other members of the committee compelled the writer to deliver the lecture in which the writer insisted that such utterly untenable *a priori* assumptuous, as plenacy verbal inspiration, the absolute inerrancy of the text, and the inspiration and consequent inerrancy of all speaker's acts, writers of the language of the Bible, should be discarded. The questions should be, "What does the Bible itself, in fair expression or implication, claim for the acts, utterances, writings on its pages?" That only what the Bible presented as the acts, utterances, riting, of Divine Beings, angels, men that the Bible declared were inspired in such acts and utterances, should be regarded as inspired. That only such acts and utterances and those of which inspiration expressly approved, should be regarded as inculcations of the Bible.

At the close of the lecture the meeting house resembled a beehive into which a stick had been thrust. The writer said to assailants, "Ten years from now not one of you will think of questioning what you now assail." The writer has the MSS. he read, and not a critic now living, even the most violent, will assail a position then so violently assailed. Many have gone far beyond the most extreme positions of the lecture. The writer had to hurry from the pulpit to the deathbed of his wife. He has been told by one who said that he was a member of such committee, that a committee prepared resolutions denouncing the lecture, and censuring the lecturer; and that only the death of his wife saved the writer from such action. The writer is ready to read the same MSS. to all who so violently assailed it in 1878. They will not only be ashamed of the proposed resolutions, but also of their assaults on the lecture. All accept them now. Some have gone far beyond them.

The writer need not point out the moral or its present application. He would suggest to all parties certain practical considerations. As president of a school, the writer has had persons lecture to the school that he would not have employed to teach the same topics. He wanted students to hear all sides. As overseer of congregations and as preacher for congregations he has had persons preach and lecture to congregations that he would not have employed to preach regularly to the congregations. He wished the congregations to hear all sides, and a discussion of all sides. He is in favor of such a course in all instances where truth has an equal showing with error. He does object to allowing teachers or preachers to teach error where the antidote is absent.

Is it true that in all conventions of the past no one has ever been allowed to speak whose views did not harmonize with the views of the majority in the convention, that a considerable element of the convention did not accept as true? Is the fact that one speaks to a convention, in any sense an endorsement of all of his views? Or of any of them? By the audience? Or officers of the conventions? It has ever been our boast that we have a free platform, free pulpits. That we hear on all sides, expose, refute, error, and secure a triumph for the truth. Would it not be well to continue such course?

The Gates of the West

By Burris A. Jenkins

You have asked me to write a line now and then for your paper, Mr. Editor, your blood be upon your own head.

I begin with a prescription for the soreness in the head, and possibly heart, symptoms of which have been appearing once and again in our Christian papers. One has prescribed "To Our Knees." Let me set this beside it: "To the Open Air." Some of us have been living so much in the office, the study, or the sanctum that our brains are cobwebbed and moth-eaten, and possibly even out hearts are sheep-skinned. Let's get out of doors. Air is a wonderful sweetener and disinfectant. Trees are great preachers; grasses and flowers, great singers; and waters powerful in prayer.

Now, Brother Theologue, please don't inject a dry-as-dust stream into this pastoral of mine, and declare that that last sentence in that last paragraph is all mysticism, smacks even of pantheism, or is at best all tommyrot. Granted anyhow. Still lots of people believe it is so. They had found it "function serviceably." Suppose you try it once. Personally, I have always believed it so, in a measure, but had no idea how profoundly true, until during the last two years or so, I have been taking this prescription for body and soul. Pardon the personality, but what is testimonial to a prescription worth if not given in the first person?

And I have wondered, time and again, as I have read the writings of our good brother, who dips his pen in gall and stabs it into another brother equally good, or rather, as I have turned away, unable to bear the sight, I have wondered, I say, whether Brother Horatio Pen-of-gall ever sat by a marshy lake at sun-up, watching God's colors spread fanwise to the deep purple zenith, too absorbed even to fire his gun, as the mallards came tumbling out of the blue to his decoys. I have wondered whether he ever waded by a stream-side, lashing its waters for the speckled trout, listening to its bickering, entranced by its sparkling.

Now Brother Horatio, please don't cry out about the cruelty of shooting and angling. Hang it all, why will you be argumentative? Can't you smile once, and breathe the woods' breath? Can't you find sermons in stones, books in the running brooks, and good in everything? I maintain, pantheism or not, that part of God's message to us comes from his out-of-doors, and you, Brother Horatio Pen-gall, if it does not come to you, I fear it is because it can be said of you as of a certain Peter, (not Simon) and for similar reasons:

"A primrose by the river's brim
A yellow primrose was to him,
And nothing more."

Now then, since it has been suggested that a council of representative brethren should "sit on" this controversy, let them be heavy men, let us apply the prescription and if they sit this winter, let them sit on the shores of the Gulf of Mexico, with rods and guns and cameras, and a camp outfit. It verily makes me laugh, God wot! To think of Brother Pengall in khaki breeches, leggings, cap and shooting coat. Maybe it would make others laugh, even himself. If so, then the fight's half over! But if they sit next summer, let it be on the shores of Northern lake or the side of Northern mountain, where mayhap, they can see Governor 'Gus Wilson, "Billy" Taft, or "John D." himself, in knickerbockers knocking a golf-ball.

Such knocking knocks out knocking. But Brother Pengall is frowning heavily at such levity. I see him now, Oh, well, I give up! I did not expect the prescription to be taken seriously, though in heaven's name, I mean it seriously enough.

Alexander Proctor once, here at the gates of the west, was pruning his vines and weeding his flowers on a Saturday, when a gall-vizaged seventh day adventist, with a limp-back Bible under his arm, limped up and began to argue with the great seer, saying: "I'm afraid you'll never go to heaven, brother, working here on the Sabbath day."

"I'm in heaven now," smiled the sage, "I'm in heaven now."

And there are more things in those four words than are dreamt of in your philosophy, Horatio Pengall.

Our Reader's Forum

CHRISTMAS ON THE RED SEA.

By H. T. Morrison.

Christmas on the Red Sea is an event in one's life that does not often occur. It was, however, an experience the writer had in his homeward trip from Australia to Egypt two days ago. Considerable preparation was made in various ways on our good ship Ophir of the Oriental-Royal Mail Line, to make the day not only a joyful one, but one long to be remembered by all the passengers on board. The bill of fare at all the meals in three saloons was about all that one could expect in the best hotels on shore. And the dinner at night, served in courses, was superb.

At 11 a. m., a Christmas Anglican service was read by an English officer who was among the passengers, Captain Seeley of the Ophir being a Roman Catholic, and, therefore, not qualified to preside at such a service. The stewards had beautifully decorated our saloon, even to the point of representing snow and a snow-storm. This was done by a liberal use of cotton batting picked into small pieces and tied in various forms. The snow, however, did not serve to cool the atmosphere very much, for a good part of the day we found the heat above ninety degrees in the shade.

These ocean-going steamers have a bar for each of the three passenger saloons, at which all kinds of liquor can be procured day and night, and on Christmas they were most liberally patronized—especially by many of the third-class passengers. At ten o'clock, on looking in for a short time, I found many of them much under the influence of liquor, and yelling around the bar like a lot of mad-men. It was most manifest that we had on board a large class that were moving on a very low plane. And yet our passenger list is considerably under a hundred—about the smallest ever known in one of the ships of this line. Christianity is rather at a discount with many of those on board. Most likely those who make any pretensions to being Christians could be counted on the fingers of one's two hands. With the most of them Christmas has no higher meaning than that of feasting, drinking and having what so many people call "a good time."

There is no better place to find out what men and women are than during a voyage in one of these ocean-going steamers. The other evening, while in conversation with an officer of high standing, who has spent years in the service, he told me that it was most amazing to witness how people who bear good characters on shore would let themselves down when once they found themselves in the crowd on shipboard.

I sailed from Perth, Western Australia, December 7, and disembark at Port Said tomorrow for my tour in Egypt. The only place of call during the twenty days was at Colombo, Ceylon. Twelve hours were spent there seeing the city and the American fleet which was still there on its return trip from the far East. We felt the heat at Colombo more than we did on any other part of the entire trip. This is the time of year for comfort in these waters. I have enjoyed every hour of the entire trip. I have not been sick an hour nor missed a meal.

These notes are written on the Gulf of Suez, a few hours sail from where the Israelites crossed the sea. We reach Suez some time this evening, and pass through the canal at night. Today is the third Sunday we have had since leaving Australia. I have attended Anglican service four times and preached two Sunday evenings to those on board.

December 27, 1908.

NOTE FROM PROFESSOR M'GARVEY

Editors of the Christian Century: In your issue of December 26, 1908, page eleven, I find an article over the signature of H. M. Brooks, Seymour, Texas, beginning with the following lines:

I am satisfied that the department of "Biblical Criticism," as conducted by J. W. McGarvey, in the Christian Standard, does an injustice to the Christian Church for the following reasons:

First. He persists in making tests of fellowship of things that are neither commanded nor prohibited by Jesus or any of the New Testament writers.

Second. He makes a test of fellowship of things that no man knows or can know in this life. As an illustration, the chronological order of the books of the Old Testament is a thing that neither McGarvey nor any other man knows. Nor is it essential that any one should know.

Third. He makes a test of fellowship of the mysterious relationship of the Father, Son and Holy Spirit, a thing that he knows no more about than ordinary mortals, a thing that each and every man must settle for himself.

Had these statements been written and published for readers familiar with my contributions to the Christian Standard, I would have no need to refer to them, but inasmuch as many of your readers know little or nothing of what I have written for that paper, and will be inclined to believe what H. M. Brooks thus charges if it goes uncontradicted, I solicit the privilege of saying through your columns that I have never proposed any of the tests of fellowship which he names.

J. W. McGarvey.

THE OTHER HALF OF THE TRUTH.

By W. L. Hayden.

Since the Christian Standard of January 2, 1909, concedes the "Half-Truth," why not make a clean breast of it and concede the other half of the truth at once and so end this inexcusable controversy over the centennial program precipitated by its lack of discernment.

proval and endorsement of "Campbell's bi-

The principle stated by Dr. Richardson involved in the Raines case cited with apographer," covers the other half-truth. His statement is, "There should be no contention henceforth in regard to opinions of men however wise and learned. Whatever private opinions might be entertained upon matters not clearly revealed, must be retained in silence, and no effort must be made to impose them upon others."

Evidently Dr. Richardson did not mean that there should be no courteous and complete discussion of opinions on proper occasions, for if so, the pioneers were "the chief of sinners" in this regard. He explains the retaining them in silence to mean "no effort must be made to impose them upon others." That is, they must not be made tests of fellowship or occasions of unbrotherly contention.

The violation of this principle is the cause of the current controversy and the responsibility must finally rest upon the violator who is misleading good brethren that are protesting without reason or justice. Let us kindly turn on the light.

Indianapolis, Ind., January 2, 1909.

THE PASSING OF "WILLETTISM"

Edwin C. Boynton.

A sample copy of a notorious journal has fallen into my hands, containing a lengthy protest from a contributor against "Willettism," and repeating the offered solution of peace by silence on the part of Mr. Willett. The "Century" feels that the personal phase of the controversy has passed, and I hope does so correctly. For Prof. Willett to resign from the Centennial program would be so grevious a mistake that one could almost say "to falter would be sin." Let us hope his resolution is fixed to vindicate at Pittsburg in the freedom of a disciple "the lordship of Jesus." But I feel the force of the "Century's" contention that beyond the personal focus lies the area of the general right of disciples. "Willettism" being a closed incident, who is to be the next victim of innuendo and misrepresentation? It is no time to clamor for an impossible peace purchased by ignoble surrender to petty despots. To those who would spy out our liberty let us give place no, not for one hour. I commend most heartily the program of the Century.

Huntsville, Texas.

We should so plan and work the Centennial propaganda that 1910 shall be greater than 1909. Only fundamentals should claim our attention. Missions is the one thing that gives excuse for and direction to every activity of the church.

O. E. Tomes.

Ann Arbor, Mich.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

A Minister's Books

The Correspondent:—"Will you not give a list of books that will be helpful to a preacher in his ordinary work. We need the books that will inspire us and thus keep us going. When I was in college Prof. ——— recommended to me a set of commentaries which I bought; but from which I have never received any good. I would be glad to let any one have them to whom they might be of service."

I will be glad to furnish the address of "The Correspondent" to any one who cares to write him as to his set of commentaries.

How can I suggest a list of books that will "inspire" a man in the routine of his daily task? The need of the most of us is to have eyes trained to see the glory of the common. If books shut up our enjoyment of life and things to the study. Then they are a curse. They should be but means to the interpretation of life. If they make the daily task distasteful, they should be closed. But to him who has read books aright,

"In the mud and scum of things
Something always, always sings."

What books can I recommend? The output today would be amazing even to Solomon. We are embarrassed by the enormity of publications, hence I prefer to deal now with the question, What class of books should have first place?

There are the grim commentaries. If they were men the most of them would be literalists, measuring men, ever drawing their rule. I admire every commentary I see. It is the result of vast labor. Its author has had a will to plod. The commentator has centainly been of great and good service to the world. With ease we come into the possession of the rich heritage he has bestowed upon us by his arduous and patient labors. I have profound admiration for the commentators; but it is my weakness that I seldom read them. I sometimes try to get excuses for not doing so. I have said that they are woefully lacking in agreement, that they are never satisfactory in just the thing you want to know, that like the lawyers they are slaves to precedent and that they often miss the sweep and spirit of him they are trying to explain. Doubtless mine is the fault.

History and Biography

Again there are the histories. Here is a rich field. History is not the tabulation of the births and deaths of kings as I used to think when I was younger. It is not the record of battles merely. It is the story of man learning, suffering, contending and conquering. Surely knowledge of the past ought to be both a pleasure to us and a guide away from the errors of life into its best.

Biography which is history centered in persons is a far too neglected field of study. The life of any person written with a discerning pen is well worth reading. Literature is rich with the biographies of the world's great and good. There are no missionary books comparable with the biographies of the first men in zeal for the spread of the Gospel. I know of no better way to helpfully mould young life than to place in its hands strong, simple biographies. As the reader peruses the story he will be gathering strong material out of which he will be, even while reading, building his own character.

Fiction has a large place in the libraries of today. It is easy reading. Its laws allow the author to enter into the intimacy of the life of the characters he is portraying; and consequently the reader of fiction comes into more intimate acquaintance with the character than he does in biography. Then there is the plot that is fascinating. "Make 'em laugh, make 'em cry and make 'em wait," Charles Reade gave as the design of the novelist.

The novel has a rightful place in every balanced library. Generally speaking women ought to read less fiction and preachers and men more.

With such standard authors as Hugo, Eliot, Dickens, Scott, Meredith, Thackeray, Hawthorne, Macdonald, etc., there is no excuse for any to waste time on trashy novels. All modern novels, however, are not trash, very far from it. There is a social breath in our fiction today that is most helpful. First place must not be given to novels, however, but reserved for another class.

Essays are coming, I am glad to notice, to have a larger reading. Such writers as Benson, Brierly, Chesterton, Wells, Tonsur, Mabie, Lucas, etc., have a wide constituency of readers. There is the splendid note of our throbbing present day life in all their writings. They are among the best commentators on actual life that we have. They help the eyes to see. Surely preachers could learn of them.

Devotional Writings

We continue our search for the first class. The devotional books must have a large place in the libraries of those who are leading the people's devotion. Great care must be had here. There are countless spurious works on piety. The easiest thing in the world is to talk or write pious platitudes. Be suspicious of the pious twang. The great devotional books have come to us out of the reality of stress and storm. They always sound the note of stern reality. Their prescriptions have been tried, fearfully tried, by the authors. I wonder if there is even one great devotional book that has not come to us out of the burning fires of trouble and conflict? Some of the greatest of them were penned in prison. The devotional books worth while can be read again and again. I fear most of us are satisfied in reading a book once. A book with a soul should be treated as a rich personality. We do not content ourselves with one prolonged conversation with the best people we know; but by repeated visits we come to feel and know the depth of their personalities and appreciate the richness and fullness of their minds. So with books that have endured the testing of time, we should give them frequent oportunity to speak to us the fullness of their message. Bunyan, Samuel Rutherford, a Kempis, Law, Taylor, Whyte, Mathewson, etc., are writers for our daily companionship.

I must pass over the drama and philosophy, two of the greatest classes of books in which men choose to write their thoughts. The drama measures the heights and depths of the soul's movements. We cannot ignore it if we are seeking comprehensively to know man. Philosophy, I think, is for the few. Happily the laughter and song of the ordinary worker is not disturbed with the insolvable problems of the philosopher. The most men believe in God without recondite reasoning as to why. The most men accept sin as a reality without agonizing over its origin. The most men believe in immortality without reading Fiske or Lodge to find a rational basis. A little philosophy disturbs and makes afraid. Much philosophy, I have noticed, often leads to a simple, strong and splendid faith.

Poetry First.

Because it is lamentably neglected and because of its intrinsic spiritual value I accord first place to poetry. It is the history of the delicate and mighty movement of the soul. It is the biography written in the Holy of Holies. It is devotional literature that makes all the universe divine. It is essay in finest attire. It is drama at its best. It is philosophy that hopes and believes. Strange that preachers so neglect this field of God. The psalms are easily the first devotional portion of the Bible. They are the eternal singings of the soul. They may bear David's name; but they belong to the common soul of humanity. The poets can help in all things needful.

Is it more sympathy with the homely and common lot of our fellows we need? We can nowhere find beter teachers than the poets. Burns is a master just here. Is it more faith with the good God we need? Then let us read such a poet as Browning with his hilarious optimism and his buoyant faith, a Whittier who sings of "Eternal Goodness." Do we need to feel that the science of today is not going to engulf our religion? Where a better teacher than Tennyson? Do we need to be calmed as the mountain and brook calm us? Then we must read the great master Wordsworth who saw far into the heart of nature. Do we need hope in the hour of defeat, sympathy in our loneliness, hope at death's grave? Then we may almost risk any of the poets. There are a few who despair, but not many. Do we need to be stirred for noble endeavors for our kind? Who can do it better than Lowell?

It would be well for our souls, well for our churches, well for our pulpits, if our grown up preachers would set themselves to the task usually asigned children, viz., committing poems. One good poem learned by heart each week would have a sweetening and strengthening effect upon the learner and upon all those to whom he afterwards gave it. It is more profitable to learn poems than to do—well, many things that we are at present doing.

To the Bible Professors at Drake, Lexington, Hiram, and the Rest

While writing this article, a suggestion has come to my mind. I must pen it at once for when it grows cold it will seem unimportant. Now, only a few moments old, it is welcomed by me as of great importance and with great enthusiasm. The suggestion is this: On the morning of graduating your students, call them into your most sacred room for a last word of counsel and questioning. Make the meeting have the spirit of prayer. College doors are about to close on these graduates and life's wider doors are to open. It is a time for richness of fellowship. You have come to the last hours of daily fellowship and it is a time for tender words. Say to them that you can no longer be constantly their guide but you now name to them certain great authors with whom they can go for counsel every day.

Then with great reverence mention the names of ten great novels, ten great devotional books, ten great essays, ten great poems. By "great" I mean good, genuine, vital, artistic, gripping, etc. By no means minimize the importance of this hour. It may mean as much to them as their whole college course; for if they come to know these forty you will name to them, know

(Concluded on Page 15.)

AT THE CHURCH

Sunday School Lesson

By Herbert L. Willett

Before the Sanhedrin*

The healing of the lame man at the beautiful gate of the temple was an event so astonishing that a multitude soon gathered from the neighboring courts and streets to see the man and the disciples who had healed him. In the narrative of the previous chapter Peter is the one who takes the lead and does the speaking, and yet from a closer reading of chapter 4 it is apparent that John had not been unheard in what had transpired. In verse 1 are the words "as they spake unto the people," indicating that both Peter and John had been witnesses for the truth. And again in the 13th verse we have a statement concerning the council before whom the disciples were summoned, beginning, "when they beheld the boldness of Peter and John." From both of these texts it seems clear that John was no voiceless companion of the more active and eager Peter. It is possible, indeed, that the two disciples had each gathered about himself a circle of listeners, to whom an explanation of the strange events of the day was given.

The Arrest.

While the crowd was thus listening the authorities of the place came suddenly upon them, interrupting the message the disciples were giving. The priests were the leaders in this disturbance. They belonged for the most part to the Sadducean party, and jealous of their rights both as priests and as the owners of the rich temple franchises they had summoned the temple guards under their captain and now seized the two disciples and bore them away. Their action might seem perfectly justifiable on the ground of public safety, for the gathering of a crowd under any pretext is likely to be something of a disturbance of the peace and fraught with danger, especially when under the spell of such preachers as Peter and John. But there was a deeper motive than this on the part of the priests and Sadduceans. The disciples were preaching Jesus and the Resurrection; in neither one did the Sadducees believe, and they were not minded to allow this Galilean sect, the followers of Jesus, to gain headway in the city where he had so recently perished. Little further could be done that day, for it was now evening, three hours later than the time at which Peter and John had gone up to the temple. They could only put the two disciples into confinement for the night; perhaps in some of the rooms about the temple. But the preaching of the Gospel had not been without effect. Many accepted the message which the two disciples gave, and the writer adds that by this time the total number of believers in the city had come to be about five thousand.

Before the Council.

As soon as the night was passed the Sanhedrin, or governing body of Jews in Jerusalem, assembled to proceed with the trial of the two prisoners. This body was the supreme court of the Jews. It was composed of the high priest, the ex-high priests, the scribes and the leading men of the city. Annas is here called the high priest, though he had been deposed from this office by the Roman government, and the honor conferred upon Joseph Caiaphas, his son-in-law. Indeed Annas virtually held the office of high priest for a long time, his five sons and his son-in-law following him in due succession. While they were nominally in office, he was in reality exercising this function from which he had been deposed for cause. Others of the high priest's family were present and are named in the text.

Peter's Reply.

When the two prisoners were brought in it was demanded of them by what right they had gathered the assembly of the previous day and had preached. The council in which they were gathered was a public one, and many of the people who had made up the crowd on the former day were present; with them was the man who had been healed of his lameness. It was a splendid opportunity for the disciples to re-affirm the truths which they were most anxious to get into the hearts of the Jews. They had done, they said, a good deed on the previous day, and this was in contrast with the brutal treatment they had received from the rulers. The authority by which they had done that deed and the power that they had for its accomplishment were both in the name of Jesus, the Messiah of Nazareth. This was the very one whom the Jewish rulers had put to death, and Peter's charge that they had crucified the Nazarene was appropriately linked with this statement that God had raised him from the dead. In the power of the risen Christ the lame man stood there at that very moment before them all. The prophets the psalmists had spoken of Israel as a stone which the builders of former ages, the nations around them, rejected with scorn; only to find at last that Israel was intended to be the corner stone of all nations. Likewise said Peter of the Christ, the builders, the Jews, had rejected him, but he was now seen to be essential to their own history. Without him that history was a torso without a head, a history without a sequel. In no other name is there salvation of body or of soul. In his name alone are men made whole. In that name righteousness is preached, and for that name the faithful will be willing to die.

The Secret Conference.

Such boldness on the part of these disciples, neither of whom had any university experiences as had the scribes, astonished the hearers. And yet they remembered that these very men had been seen with Jesus during his work in that city. Moreover there stood the man whom they had healed on the previous day, and there was no argument that could prevail against what they had done. Their only safety lay in private conference, and so they sent the disciples forth.

One wonders how Luke the writer of the Book of Acts knew what went on in the secret council-chamber of the Sanhedrins, as all witnesses had been executed. No modern reporter was on hand to learn by secret and mysterious means what transpired in that conclave. But it is more than probable that some of the members of that distinguished body later became Christians, for we soon read that a great company of priests became obedient unto the faith. We read that in their deliberation over the matter they were compelled to concede that a remarkable event had occurred, and that the sympathies of the people were enlisted with the Apostles. The utmost that could be done was to prevent them, as far as possible, from teaching in the name of Jesus, on the ground that this was likely to raise sedition in the city, and to disturb the peace.

The Apostolic Refusal.

But this condition Peter and John refused at once to accept. They were witnesses, they said, of the things which they had seen and heard, and had no liberty to suppress the truth as they understood it. Seeing that it was useless to further hold the Apostles, the council dismissed them, insisting that they must not gather crowds, not otherwise press the claims of the prophet from Nazareth. Thus ended in failure the first official effort made in Jerusalem to restrain the growing enthusiasm of the early church, and it seems that this was the only effort of the sort attempted. Presently the Christian community was recognized as a perfectly licit and law abiding section of people. They lived on terms of goodwill with their Jewish neighbors, in fact, they were themselves Jews. It was not until a more ringing and vigorous statement of the independence of Christianity from Judaism was made by Stephen that the peaceful conditions which then prevailed were again disturbed.

The Apostles retired to their company, probably the 120 who were accustomed to meet together for prayer and they rejoiced together over their deliverance, and the glorious proof that had witnessed to the name of Jesus. In such an assembly the spirit of God was manifestly present and later as they recorded the facts they were impressed that God had manifested himself in mysterious signs of power.

Thus the early church work in Jerusalem prospered and love abounded everywhere. The Apostles preached and held the power. All things were held as if belonging to all, rather than to some particular owner. Many and numerous possessions were later laid at the feet of the Apostles for distribution for those who needed it. One conspicuous example of this generous bestowal of personal possessions was that of Joseph Barnabas, a man of the sacred tribe of Levi, whose people had migrated to Cyprus. He brought the money which he had obtained from the sale of some particular part of his patrimony, and added it to the common fund. This man became a notable worker in the later history of the church, as the companion of the Apostle Paul on his first missionary journey.

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*International Sunday School Lesson for Jan. 31, 1909; The Trial of Peter and John, Acts 4:1-51. Golden Text. They were all filled with the Holy Ghost and spake the word of God with boldness. Acts IV, 31. Memory Verses 11-12.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

LESSON VIII. OFFICERS AND THEIR DUTIES. (Continued).

VII. GENERAL SECRETARY. Next to the Superintendent, the Secretary is the most important officer in the school. On him largely depends the proper working of its machinery. His chief duties are to keep a complete, statistical record of the whole school; keep the minutes of all board and faculty or teachers' meetings, and order as directed all supplies. His reports should be kept in one of the many books on the market designed for the use of Sunday-school secretaries, and should give an accurate birds-eye-view of the financial and numerical strength of the school from week to week. It is all important that he should keep a complete roll (preferably a card list) of every scholar and teacher in the school, showing among other things, address, age, birthday, church membership or otherwise, date of entering, joining church, removal, etc. He should furnish a weekly, quarterly and yearly report to the whole school. The assistant secretary assists the secretary in all of these duties as directed by him, and in his absence takes full charge of the office.

VIII. GENERAL TREASURER. The general treasurer has charge of all funds belonging to the school, and pays them out on requisition of the proper authorities. He should keep a permanent record of all financial transactions, and present to the school a weekly, quarterly and yearly report of same.

IX. DIVISIONAL SECRETARY-TREASURER. This officer bears to his department the same general relation that the general secretary and treasurer bear to the school at large. As treasurer it is his specific duty to take the offering of his department each Sunday and hand it in to the general treasurer. As secretary, he should keep a record of all statistics of attendance, contributions, etc, and furnish same to the general treasurer for his weekly report. This office is only needed in the larger schools, where the divisional superintendent cannot perform its duties.

X. SECRETARY OF ENROLLMENT. This office is one of the most important in a graded school. In the smaller schools it may be filled by the assistant superintendent, but where new scholars are constantly coming in, a special officer is required. His duties are to receive all new scholars, determine by personal examination, their proper departmental and class grading; take them to the general secretary for enrollment; and introduce them to their teacher and class. He may also be required to keep a record of the class standings and promotions of the scholars. Some Sunday-schools have a special officer for this purpose called the secretary of promotion. In others, the secretary of general enrollment keeps the roll books in place of the secretary.

XI. LIBRARIAN. The librarian should have charge of all books, maps, magazines and supplies, and should attend to their distribution. He should also be responsible for the safe-keeping of all models, bible objects, missionary curios, etc. But he should be more than a custodian. A wide-awake librarian can do much to keep the best books in his library before the school, and to suggest to the library committee what class of books are most interesting to the scholars. No book should be given out by him to any pupils under the intermediate department, without an order from the teacher of the class . To prevent confusion all books should be given to the departmental superintendents for distribution to the classes under their control.

XII. CHORISTER AND ORGANIST. The chorister leads the singing of the main school. If the superintendent does not select the hymns the chorister should do so, having the musical program for each Sunday carefully prepared beforehand. He should not allow the singing to get stereotyped, but should teach the school from time to time new hymns. The organist presides at the piano or organ under the direction of the chorister.

XIII. DOORMEN, USHERS, ETC. There should be a doorman at every door entering into the main room, for the purpose of welcoming strangers, preserving quiet in the corridors, and keeping anyone from entering during the reading of the scripture or prayer. The doorman can do much to create a favorable impression on strangers upon their first visit to the school. In addition to the doorman, every school should have ushers to see that the places occupied by the regular scholars are reserved for them; to conduct strangers to comfortable seats; and at the conclusion of the exercises to introduce them to the superintendent and secretary of enrollment. Both ushers and doormen should be in their places a reasonable time before the opening of the school.

XIV. MESSENGERS. In large schools it is well to organize a band of messenger cadets, drawn preferably from the Junior Department, whose duty it is to carry messages for the superintendent or other officers, and to deliver the supplies of the Home and Cradle Roll Departments under direction of their respective superintendents. Boys may be thus early taught to serve in the Church. A similar band of girls may also be organized, for the purpose of visiting and carrying flowers to the sick; reading and singing to them; and holding song services in the various charitable organizations of the neighborhood.

XV. MANUAL DIRECTOR. In schools which have adopted manual training, a special officer called manual director, should be appointed, to superintend the work of this branch.

XVI. HOME DEPARTMENT AND CRADLE ROLL SUPERINTENDENTS. These officers should appoint and remove their own district visitors, subject to the approval of the Sunday-school board or other authority; pay over to the general treasurer the contributions from their department; and hand in to the general secretary a written report of their work, to be incorporated in the quarterly and yearly reports of the school. The success of these departments depends almost entirely on the work done by their superintendents.

XVII. COMMITTEES. Every school should have the following committees:

(1). Missionary Committee. The duty of this Committee is to arouse and maintain a healthy missionary interest in the school at large. It should keep itself informed on the latest methods of missionary work in the Sunday-school; provide for occasional missionary programs to take the place of the ordinary opening or closing exercises; and organize missionary exhibits, to which the whole church should be invited.

This committee should also suggest to the library committee new books to be added to the missionary section.

(2). Library Committee. It is the duty of this committee to maintain the efficiency of the library by adding new books from time to time. Its members should keep in touch with the literary needs and preferences of the different grades, and no books should be added to the library without its consent.

(3). Relief Committee. This committee has charge of all the relief and charitable work of the school, and sees to the distribution of the Christmas and other contributions for the poor.

(4). Temperance Committee. The temperance committee has charge of the temperance interests of the school. It should provide for stated temperance programs, and arrange for addresses from time to time in the line of temperance and good citizenship.

(5). Social Committee. This committee devises plans for developing the social side of the school life, and has full charge of all picnics, entertainments, etc.

LITERATURE. (Same as the preceding lesson.) QUESTIONS. (1.) What is the responsibility of an officer in the school? (2). How shall the number of officers be determined? (3). How should they be appointed? (4). How would you describe the general duties of an officer of the school? (5). What are the duties of the following officers—pastor, superintendent, general secretary, general treasurer, librarian, chorister? (6). What are the duties of divisional superintendents and secretary-treasurers? (7). What are doormen, ushers and messengers, and what are their duties? (8). What are the duties of the manual director? (9). What are the duties of the home department and cradle roll superintendents? (10). Name five committees that every school should have? (11). Describe them, and state briefly their duties and responsibilities?

THE PRAYER MEETING

Silas Jones

Topic, January 27: Heresy of the Heart. Philippians 2:17-20.

"With me, mistakes of the understanding and errors of the affections are not to be confounded. They are as distant as the poles. An angel may mistake the meaning of a commandment, but he will obey it in the sense in which he understands it. * * * There are mistakes with and without depravity. There are willful errors which all the world must condemn, and unavoidable mistakes which every one will pity. * * * Many a good man has been mistaken. Mistakes are to be regarded as culpable and as declarative of a corrupt heart only when they proceed from willful neglect of the means of knowing what is commanded." So wrote Alexander Campbell in 1837. Doubtless he would have answered, if authority for his statement had been demanded, with a quotation from the Bible, such as, "The whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Or, "He that loveth not knoweth not God; for God is love." It is true that terrible wrongs are committed by men who think they are doing God service, but even in their case it may with reason be asked whether they have not put forward their own selfish schemes as the mind of God. We are bound to respect the conscience of men, but we are entitled to know whether the conscience of any particular man is that of a hog or of a human being. Is his citizenship

earthly or heavenly? Does he glory in his shame? Is he an enemy of the cross of Christ? Or has he set his affections on things above?

Heresy of the heart discloses itself in business. A real estate agent, finding himself in possession of a piece of property on which he cannot realize what he paid if he tells the truth about it, deceives another and saves himself from loss. Is his heart right toward the other man who is not equipped with the knowledge of an expert? Perhaps it is a widow whose money he gets. Is he any better for having robber her through his superior knowledge than he would be if he had thrust a pistol into her face and compelled her to give up her savings? We demand of the minister and the scholar that they employ their knowledge for the benefit of mankind. Has the expert in business the right to deceive and defraud by virtue of his skill? No one can answer in the affirmative unless the cross of Christ is to him foolishness. To lay upon others the burden of our mistakes or to forget the spirit of brotherhood in the struggle for riches is to display the brute in us. The jerry builder endangers the lives of innocent children in order that he may save something for himself and the thievish architect who planned the schoolhouse. An inspector accepts a bribe and allows a rotten boat to continue in the service. The boat goes down and hundreds of lives are lost. The contractor thinks more of his gains than of the lives of men and so he saves expense by building a bridge that will not bear the strain to which it is to be subjected. He may commit suicide when he hears that an awful destruction of life has come from his greed, but that does not convince the world that his heart was right when he built the bridge. Love sacrifices for its object. The benevolent man does not make spoil of his weaker brother.

The pleasures of a man reveal whether his heart is heretical. Joseph Parker says: "The fool gets his pleasure out of the mischief he does, and the wise man gets his enjoyment out of the wisdom which he cultivates and increases. As mischief is the sport of the fool, so wisdom is the sport, in the sense of enjoyment, of the man of understanding." How many of the men who leave their homes for the sake of "affinities" have ever made notable sacrifices for the spiritual culture of the wives they cast aside? How many of the women who leave their homes for the sake of public careers and the notoriety to be gained thereby have any appreciation of the significance of the home and of the self-restraint that is required to make a good home? The mother denies herself for the sake of her children, for her heart is sound. The real man masters his appetite for drink, for he will not spend on it money needed to feed and clothe his children. He has the right attitude toward life and he endures the torture that may come from defying a perverted appetite in order that he may show love to his own. He declines to believe the lie that the drunkard loves the children that he starves as much as the sober man loves those for whom he cares with fidelity and tenderness. The pleasure-seeker who is indifferent to the moral damage he may work is a bad heretic. The theological errors of an Arius, a Servetus, or a Tolstoi sink into insignificance by the side of the heresy of a world wrong at heart. A self-satisfied church, no matter how loudly it may proclaims its continuance in the faith once for all delivered to the saints, is fundamentally heretical. There is no sound church except the one that is doing the will of God and in it will be found love pure and undefiled.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Dear Bro. Willett: I have carefully read your recent articles in the Century. I have no desire to discredit a single statement you make. There are some things about your position, however, that are not entirely clear to my mind, and as I do not wish to misjudge you, I write you this note of inquiry.

For instance you say: "The older arguments of skepticism which were fatal against a Bible which the orthodoxy of the day insisted was verbally inspired, inerrant in matters of historical and scientific character, and equally authoritative at all points, are pointless and futile now. Mr. Ingersoll's shafts of wit, which seemed unanswerable to audiences trained to believe in the doctrine of a 'level Bible,' all portions of which were of precisely the same value for belief and conduct, would appear witless and absurd today to students of the historical method."

You here teach that the student of the historical method has some peculiar niew of the inspiration and erroneousness of the Bible that makes him superior to the orthodox student in meeting the arguments of skepticism.

What is your peculiar view of inspiration that would enable you to meet sceptics, such as Ingersoll, more effectively than the man who holds to the orthodox view? I do not like the term "verbal" as applied to inspiration, not because I do not believe in it, but because advantage is taken of its indefiniteness to evade the true issue. To you, for instance, it means "verbal dictation" or "mechanical inspiration of the documents." To those you call orthodox it has no such meaning. The most devout and scholarly advocates of "verbal inspiration" would repudiate all such representation of their view as mere caricature. What they mean by verbal inspiration is that the words of Scipture were written by men so guided by the Holy Spirit that the very words are just the words God wanted written, and hence are true, trustworthy and of divine authority. In repudiating verbal inspiration am I to understand that you repudiate this well-known position?

I do not like the term, "inerrant," because it involves the affirmation of a negative. As applied to the Holy Scriptures it simply means that they are not erroneous, or affirmatively stated. They are true, trustworthy and of divine authority. This is all that can be meant by a "level Bible." All parts of the Bible may not be of equal value to our faith and conduct, but when it comes to truthfulness and trustworthiness all parts of the Holy Scriptures are on a level because the whole is God's word. By denying "inerrancy" you are logically bound to affirm erroneousness of the sacred scriptures, or to deny their truthfulness and trustworthiness; for any writing that is erroneous cannot be truthful and trustworthy. Furthermore, by repudiating the infallibility of the Bible, as you do in your second article, you are logically compelled to affirm its fallibility, by which must be understood the liability of those who wrote it to err and be misled in what they wrote. Do you accept the logical consequence, and affirm erroneousness and fallibility of the Bible? If you say yes, in some things, then I ask in what sort of things and how many things? How do you determine the extent of such erroneousness? To illustrate what I mean. I understand that you deny that Moses raised a brazen serpent in the wilderness; if you do, is it because you exclude it as no part of the record, or because you consider it an error of the writer who gives us the rest of the record?

Again in commenting on Solomon's Choice, you say that the record may have been "colored by the favorable views of later biographers," and that his wisdom in part was the result of natural shrewdness and in part the result of the close observation of men and things. You surely do not call this an interpretation, for it can be nothing less than a rejection of the record. As I understand you, you regard First Kings as a part of the inspired Word of God. Am I to understand you then as admitting that this particular record of Solomon's Choice of wisdom may be erroneous, due to some coloring given it by the favorable views of later biographers?

I do not cite these two records because I hold them to possess any saving value but simply to draw you out on your views of erroneousness. Many things recorded in the Bible may have no saving value, yet to pronounce the records erroneous would seriously affect our faith in the whole Bible record as true and trustworthy.

My library is well supplied with critical works of both the conservatives and radicals, and as I understand the subject, the plea of erroneousness is relied upon for just two things. (1.) To explain what you term "perplexing variations." (2.) To justify the rejection of that which seems to conflict with reason. The radical critic may go further in the application of his rationalistic principle than his more conservative coworker, but the principle of erroneousness and untrustworthiness of scripture is the same with both. I have never found a critic who advocated the doctrine of erroneousness in opposition to inerrancy who did not treat the Bible as indefinitely erroneous and plead for the liberty of every man to reject what his reason might decide to be erroneous. I do not charge this upon you, but until you specify some safe and clear rule of limitation to the doctrine of erroneousness you will certainly be classed with the "indefinite errorists."

Here I believe is the ground upon which all the trouble has arisen over your teaching, and I could but wish you would deal with this phase of the question fully and clearly. You must not be too severe on us non-critical fellows if we are afraid an erroneous Bible will cease to be the divine standard of the fathers.

Fraternally,

Charlottesville, Va. **H. G. Fleming.**

No inquiries could be more timely than those which Bro. Fleming has raised, and I only regret that the number of questions received for this department compels us to postpone, at times, those which press for consideration, because others earlier received require attention. This, I hope, will explain to several of my correspondents the reason why their questions have not been

answered. I have been delighted at the earnestness and candor of the letters I have received. With few exceptions they deal with profoundly important and interesting phases of biblical teaching. In due time I hope to answer every one.

The trouble that lies at the root of Bro. Fleming's problem seems to be the failure to discriminate between the essentials and the non-essentials of the Bible. Like every other vital organism, the Scriptures are made up of various elements. The seed from which a plant or a grain springs is composed of the germ and then several layers of covering affording nourishment and protection. These latter are merely incidental, and may perish without affecting the value of the seed. So of the Bible. The message of the divine Spirit is given to us in the lives and utterances of men of greater or lesser capacities, of greater or lesser clearness of vision, of greater or lesser consecration to their sacred tasks, but all of them guided in some true sense by that divine Spirit. Their lives were set in a framework of national history, and they used that history in fragmentary recitals or writings, to enforce and illustrate the ethical and spiritual truths which they gave to the world. Their knowledge of the national history was not the measure of their power as preachers or prophets. But it was of great value in their teaching, because it secured for them the interest and attention of the people to whom they preached. They nowhere seem chiefly concerned with historical facts. In the books that bear the names of particular prophets, like Amos and Jeremiah, the references to historical events are merely incidental to the message to the people. In the books that are chiefly made up of historical narratives, like Samuel and Kings, the interest of the writers, who were also prophets, was not in the facts themselves, but only in their religious value. For this reason they so frequently disappoint the mere student of history, because they tell only a very little of what he deems so interesting, and for the rest refer him to the state records, or "chronicles," which unfortunately have perished.

These men, the spiritual teachers of Israel, were also the possessors of certain virtues regarding nature and the world. Those virtues were a part of the common heritage of their race. Wherever they had occasion to speak of the world, its structure, its origin, its laws, they spoke in the language of their time. Their many references to the flat world, with waters below and above, separated by the bowl-shaped "firmament," with its pathways for sun and stars, or to the "pillars" on which the world stands, the "sheol" or pit beneath it, and the "mountain of God" or pole of the earth above are familiar. We are interested in their views of these things and recognize in them the common conceptions of their age regarding nature. But when they speak of the divine purpose for men, and the duties of individuals and the nation toward God, we recognize in their words a note of authority and power which is of a different sort. Their knowledge of history, shown in their use of it as affording examples of God's dealings with men, is valuable as enabling us to reconstruct with something of certainty the events of the past. But it was no vital part of their utterance, and therefore we see in it merely the means and not the end of their work. To distinguish between the truth and the form in which the truth is stated, between the kernel and the shell, between the gem and its casket, is the task of the biblical student.

This is the only "peculiar view" of inspiration which the historical method provides, but it is sufficient to account for nearly all of the difficulties which have perplexed Bible students in the past. When the same event is described in two or more different ways, not merely variant in details but in substance, which is frequently the case, especially in the Old Testament, from the two accounts of creation onward, no one is troubled if he understands that by different groups of narrators the same story might be told in different and even contradictory ways. But if he holds that "the very words are just the words God wanted written, and hence are true, trustworthy and of divine authority," he is involved with a theory which will not bear the test of facts, a theory which is as objectionable as the one Bro. Fleming disclaims. Let that theory be tried with the two different stories of Saul's choice as king, or of David's introduction at Saul's court. No difficulty is experienced by the Bible student who holds that the sacred writer ("inspired," because impelled by the spirit of God so to speak and write that his people might be led to clearer perception of the divine will) found value in both narratives of the events recalled, and put the accounts side by side in his record. But the two accounts are quite incompatible with any theory of verbal inspiration.

I have before me the questions of a Sunday-school teacher, who, in working over the Book of Acts in preparation for the lessons of this year has come upon and is perplexed by the following facts: (1) Matt. 27:5-8 says that the priests after Judas' suicide, purchased a field with the money he had given back to them. Acts 1:18 says that Judas himself purchased the field. This is a very simple variation, if one accords the writers of the Bible the free use of the materials at their disposal. But it is fatal to the doctrine of verbal exactness. (2) The different manner of Judas' death in 27:5 (hanging himself) and in Acts 1:18, (hurling himself from a cliff). Here also it seems probable that two different reports of the death of the traitor were current in different localities. And the same problem arises regarding "verbal" accuracy. (3) Peter referred the words of Psalm 69:25 to Judas (Acts 1:20). But the psalmist clearly refers to many enemies, not one man, much less Judas. I have discussed the free use of Old Testament Scriptures by the apostles, in the Sunday-school lesson exposition of Jan. 9, to which the questioner is referred. I only note here the bearing of the New Testament passage upon the doctrine of verbal inspiration. The remainder of this list of questions, all of similar nature, and all taken from the Book of Acts, I shall deal with at a later time. I have cited these three only to point out to Bro. Fleming the fact that no biblical student, so far as I know, is searching the Bible for the purpose of finding errors in it. But when in his study he finds records at one place clearly at variance with those in another, or finds chronological data difficult to reconcile with the facts as presented, or finds the frequent use of language inconsistent with accepted views of nature and the world, he has the choice of ignoring these facts, or of "reconciliation," which usually only increases the difficulty, or lastly of recognizing the facts as pointing to the real character of the Bible, not as an inspired text-book on history and science, but as the record of the religious education of the race through holy men, who used all the means at their disposal to make clear to their fellowmen the truths they had learned from God—truths not of history or of science, but of religion. If then in the framework of their teaching we discover statements that do not agree with other statements, or with history or science as these disciplines have taken form through the efforts of reverent and patient workers, we are not perplexed nor disturbed. We look rather for the abiding and imperishable truth in what the prophets taught. And happily here we have a standard of absolute values in the teachings of our Lord.

Bro. Fleming asks the question as to how we are to discriminate between the more and the less valuable. The answer is very simple. In matters in the range of the mere framework of the religious message of the Bible, we are to judge in accord with the recognized standards of historical and scientific character which we apply to any work of the past. But in matters of ethical and spiritual value our appeal is always to Christ. Every prophet's message must be judged, as to its permanent value, by its conformity to the teachings of Christ. This is the meaning of the Transfiguration scene. Moses had spoken; let him speak no more. Elijah had preached; let him henceforth keep silence. "This is my beloved Son; hear ye Him." Nor must we forget for a moment the wonderful advantage which the discovery of this principle of the appeal to Christ gave the fathers of this reformation against the armed and confident sectarianism of their day, with its doctrine of a "level Bible," all parts of which were equally the word of God and equally valuable. No force has been more potent against this unsatisfactory view of the Bible than our own movement, especially in its earlier years.

Of other matters referred to in Bro. Fleming's letter, such as his references to the serpent in the wilderness, and the wisdom of Solomon, I should have been glad to speak had space permitted. If desired, I shall be glad to give them consideration in a later issue.

The Men's Bible Class of the Gibson City (Ill.) Church was organized about a year ago with 45 members. At that time there were 136 men in the fellowship of the church. All but 14 are now members of the Bible class. Every member of the Official Board is in the class and active. The class has an attendance of from 60 to 100. The teacher, J. P. Lowry, is a young man of rare ability and a teacher of the first magnitude. This class gives $25 a year to the campaign now on in the interest of Eureka College, and all the men rejoice in the work.

In the Divorce Colony.

The little De Jones girl is talking to her playmate, Lucy van Smith.

"Oh, Lucy," said she, "we have a new papa!"

"Have you? What's his name?"

"Mr. Hayes."

"Oh, pshaw! we had him, too, but we didn't like him."—January Lippincott's.

CORRESPONDENCE

(Continued from Page 11.)

them intimately, they will be among the most spiritually and intellectually endowed people of their communities. After this heart to heart hour, be sure it can be said of all these graduates they know forty of the world's best books.

In this brief word on books, I have not mentioned the Bible. It is in a class by itself, the supreme revelation, to be treated alone.

Austin Station.

CHICAGO

TAKING AMERICAN IDEALS AND MANNERS TO THE FOREIGNERS CONGESTED IN OUR GREAT CITIES. O. F. JORDAN WRITES OF THE SOCIAL SETTLEMENTS OF CHICAGO, ESPECIALLY OF HULL HOUSE

In Chicago there are twenty-five social settlements. Probably none of these was in existence twenty-five years ago. The theory on which these social experiments have been conducted is that there is no way by which foreign populations can be Americanized except by association with Americans. There is no way by which the higher life of the educated can be transmitted to the less favored other than by daily contact. These social settlements, then, are groups of educated people, usually from the great universities, who have lived in daily association with the less fortunate individuals of our cities.

It is interesting to note that many of these social settlements are conducted by women. The most eminent woman in a settlement in Chicago, all would agree, is Miss Jane Addams. She with one companion rented a house at 335 South Halsted in September, 1889. For the first five years, the enterprise was her personal enterprise. The success of the enterprise led to its incorporation with a board of seven trustees. This is its present form of organization.

Hull House Coffee Room

We took lunch the other day in the coffee room of the Hull House. We had asked a policeman in the district where there was a clean restaurant. The air was reeking with strange smells and the restaurants were far from inviting on the outside with promise of unmentionable horrors within. Besides, we would not have been able to order a dinner in this vicinity anyway. Every store had its sign in Greek or Italian. Here was the office of the Greek newspaper. Here were signs in which our feeble memories supplied meaning from the long neglected Anabasis. Our policeman acquaintance proudly told us that there was no better place in Chicago to eat than in the coffee room of the Hull House and that it was cheap too. This fulsome compliment led us to investigate and we were compelled to admit that everything was up to the reputation assigned the place. The dining room was a unique affair. It was fire-proof with the tiling and other construction showing. An effect highly artistic and unique had been secured with permanency at less cost than more elaborate dining rooms sometimes had. Everything was spotlessly clean and the food was cooked by a past master. Even the waitresses had lost the dowdiness that characterized the women of the section and fitted into the atmosphere of the place if indeed they did not help create it. In the dining room was a Bohemian group. There was everything from public school teachers to diggers in the streets. They sat across the tables from each other and often conversed. The snobbery of the city life was forgotten and the brotherhood of man preached in the churches was here in actual practice. Though we saw much about the place, nowhere were we more impressed with the absolute democracy of the Hull House than in its dining room where snobbery would have been the surest to have manifested itself.

Nine Thousand Visitors a Week

On inquiry, we found the number of people visiting the place in the course of a week was enormous. It is true that the buildings cover the most of a city block on Halsted street from Polk to Ewing streets, but we did not realize that the institution reached as many people as it did. Nine thousand people come to the institution each week to participate in its benefits. We think the audience of Gunsaulus in the great Auditorium a great tribute and it is, but here is something which gathers more people together in a week than any church or any two churches in all Chicago.

High Grade Lectures

There is much in the program of the institution. Only a minor feature of the program is the supplying of athletics and amusement. Lectures by professors of the University of Chicago are given and the inhabitants of this section of Chicago come in such numbers that Bowen Hall with its seating capacity of eight hundred is not sufficient to seat the people. Such scientific lectures as "The Plant Life of the Seashore" have gotten such audiences. We venture the suggestion that this lecture would never fill a church in an American section of the city. These foreigners have a zeal for learning that puts to shame the careless and pleasure-loving American.

Some of the methods of the place may prove a bit shocking to the conventionally religious. We confess to a bit of question when we saw the announcement of the dance to be given at Hull House. The leaders there claim, however, that the dance combines physical exercise with social feelings in a way that no other exercise does. From the first the settlement house has taught dancing, and has hoped to put the dangerous dance halls of the neighborhood out of business with a clean dance. We are not familiar enough with this experiment to pass judgment on it.

Another favorite exercise of the Hull House is the giving of dramatic productions. The Italians and Greeks go into this work with the greatest zest. The Shakespeare club—composed of Greeks, Italians and Poles, you must remember—is large and popular. The Greeks give both classic and modern plays in their own language. The Italians and the Irish also present native plays.

Educational classes meet on the different evenings of the week. We read with difficulty a Greek sign which exhorted native Greeks to take the English lessons which were taught in the Greek language. Printing is taught several evenings in the week. Other classes are those in millinery, dress-making, pottery and drawing.

Training for Self Government

The Jane Club is a coöperative boarding club for young women. It was established in 1891. It is a four-story brick building with room for thirty young women. They live together here in a self-governing club at an expense of three dollars a week for rent, service, food and heat. What such a club would mean to the girls of department stores, only they could appreciate.

Miss Addams proceeds on the familiar theory that boys will exhibit the gang instinct in adolescence. There are many small clubs connected with the Hull House with officers and some definite interest to further. These are too numerous even for enumeration. What these will mean, however, in teaching democratic institutions to the children of foreign parents is beyond our full appreciation. Self-government is taught in self-governing clubs and our future voters taught the nature of their responsibilities.

The Hull House is the center of various kinds of political discussion. The exponents of the various economic theories gather there and in the best of humor discuss socialism, trades-unions and other questions of interest to the people of the district. This freedom of discussion in Hull House has led to the charge that it is the center of a socialistic propaganda. This is far from the truth. The settlement is not made the medium of any propaganda other than that of clean living and high ideals. It is true, however, that the thinking of most social experts has been profoundly modified by the theories of socialism. Perhaps few of them are thorough-going socialists, and few would accept the central socialistic principle that the government should own the tools of industry, but they would all go with the socialists in demanding better conditions for the toilers of the nations.

Religion Without the Name

Perhaps you have waited in vain to hear how religion is benefited by the Hull House. Such a movement may seem to some a dangerous rival to the church. A square from the Hull House stands the little Ewing Street Congregational Church. This little chapel compares unfavorably with the great institution nearby which covers a block. Religion is never taught at Hull House. Perhaps a sermon has never been preached there. That may seem to some a serious indictment. When one studies the variety of religions and points of view in this vicinity, however, it will soon be seen that the Hull House could not go on as a distinctly religious propaganda. In the near vicinity is the Ghetto with its thousands of Jews. The Greeks are members of the Greek Catholic Church with congregations near them. The Polanders are Roman Catholics. The Socialistic contingency which is numerous here is opposed to institutional Christianity and could not be induced to set foot in a church for the most part. This varied population could never find unity in a religious institution but can find neighborhood spirit in an institution which appeals only to the more fundamental human instincts. The Commons conducted by Prof. Graham Taylor has a bit more of a religious flavor, though even here the institution is not formally religious.

There are those, however, who do not hesitate to say that the most religious thing in all Chicago is the social settlement. Where else in our city do people forego the society of their own kind to radiate their culture to those less fortunate? The churches rent pews, while here is the true democracy. What the foreign missionary is in China, the settlement worker is in Chicago, minus the preaching. When we remember that Jesus was content to do good, and to talk about life, with little concern about building up institutions, we can understand those in the slums who are concerned only that man and women shall be made better.

A Valuable Lesson for the Church

In spite of this splendid example of the good that can be done outside the church we still confess that we are ardent in our devotion to the church. There is still power and authority in its history and character. Modernized, or as we used to say, brought back to the primitive ideals, it would be today a greater power than ever before. The church could not do what Hull House has done in Hull House neighborhood, but it can in its own locality do a work of similar character. Instead of being a grim, closed house which allows men to enter and pray once or twice a week, it may become a very beehive of activity. Instead of losing sanctity by night classes, it shall acquire sanctity through service, which is the only kind of

Summary of Annual Meeting Reports

CENTRAL CHURCH, INDIANAPOLIS

The annual report of the Central Church, Indianapolis, Allen B. Philputt, pastor, is one of the best in its history. The amount raised for all purposes was $11,882.08. Of this amount $3,034.40 was for missions and benevolence. This church supports three missionaries, two in the foreign field and one in the home field. It has for years observed all the offering days both in the church and Sunday-school. The Sunday-school has a total enrollment in all departments of eight hundred and thirty-four and raised last year over $1,200.00.

There were one hundred and nine additions during the year and a net gain of fifty-eight.

Plans will soon be undertaken for the enlargement of the building.

FIRST CHURCH, FORT COLLINS, COLORADO

During the year there were three hundred and eight additions to the church; the Sunday-school has an enrollment of two hundred and twenty-seven, not including the thirty-nine members of the Home Department, and the forty-nine enrolled in the Cradle Roll. The Senior C. E. Society has forty members and raised $217.49 during the year; the Juniors have fifty members and raised $35.00; the Intermediate Society, fifty members and raised $106.34. The Ladies Aid raised $940-.36; The C. W. B. M., forty eight members, raised $291.40; Men's Brotherhood, sixty-two members, raised $162.95. The treasurer's reports show the church proper to have collected $2,639.52, aside from an improvement fund of $1,176.00 and to have given to missions, $637.65. J. F. Findley is the successful pastor.

The Independence Boulevard Church has called to George P. Taubman to the associate pastorate. Brother Taubman will give himself largely to the educational and evangelistic work of the church through the agency of the Bible School. We are expecting large things from his coming. Our people have received Brother Taubman with open arms and hearts and he measures up every inch to our liking.

George H. Combs.

Jan. 13-09.

TAYLORVILLE, ILLINOIS

Have organized a training class here with forty members. A. M. Bloxam is the teacher. We began our Sunday-school the first Sunday of the year with two hundred and four present and $5.70 collection. Have expended $2,600 in improvements the past year and have had one hundred and fifty-one additions during the past fifteen months. All departments of our work active.

M. L. Pontius.

CHICO, CALIFORNIA.

The Chico Church held its annual roll call and business meeting January 1.

A banquet was served by the ladies, after which, reports showing a gain in membership of sixty-five for the year, were read.

Total membership to date four hundred and ten. Amount of money raised for all purposes $4,258.92. Pastor's report shows ninety sermons preached, four hundred and sixty-five visits, thirteen weddings and fifty-one funerals. All departments in good condition. The pastor is also conducting a teacher's training class of fifty members.

G. L. Lobdell, Pastor.

LEBANON, INDIANA

At the annual dinner, and business meeting of the Central Church, January seven, three hundred of the members were present. The yearly reports were given by the head of each department of work showing that during the past year the total amount of money raised by the entire church was $4,470.16, of this amount $707.17 was for missions. During the year there were one hundred and twenty-two members received. There was a loss of twenty-six by removal, eighteen by letter, and nine by death, making a net gain of sixty-seven. The present resident membership is six hundred and sixty-seven. The entire debt on their splendid building has been paid. The church is helping a young man through Lexington school who is preparing for the ministry.

THIRD CHURCH, PHILADELPHIA.

At the annual congregational meeting of the Third Church, Philadelphia, Pa., January 13, the records showed that our church, as a whole, gave $809.00 to missions during the year. I began my twelfth year here February 1.

SANTA BARBARA, CALIFORNIA.

Total present membership 234. Added in 1908, fifty-four. Net gain for the year twenty-two. Total money raised for local expenses $2,631.99; for missions and benevolences $367.55. The average attendance at Sunday-school was 112 for the year. The Senior C. E. has twenty-seven members. Intermediate thirty-one, Juniors fifty-five and C. W. B. M. twenty-seven members. Sumner T. Martin has been pastor since August 15.

JOPLIN, MO.

W. F. Turner closes ten years and one month of service with the First Church at Joplin, Mo., Jan. 24. These have been faithful years. Exactly 2,000 persons had taken fellowship with the church at the close of the ten years. The ties that bind Bro. Turner are very strong. He was born and reared in Southwest Missouri, and with the exception of four years ministry at La Belle, Mo., his entire ministry, since graduating from Kentucky University has been given to this section. At the recent Jasper County Convention the following resolutions were passed, expressing the appreciation of the brethren of the county of his services in behalf of the Master's cause.

"Whereas, Our beloved brother and fellow-worker, W. F. Turner, who for the past ten years has been a moving spirit in the co-operative work of our county, has resigned the work of the First Christian Church at Joplin, and is soon to remove from Jasper County to Peoria, Ill., therefore be it

Resolved, That we express to him our appreciation of the inestimable service he has rendered the cause of our Master in this county and district during his long residence here, and that we deeply regret his departure from our midst.

Resolved, That we commend him to the brethren in his new field of labor as a man of earnest piety, a deep student of God's word, a preacher of spiritual power, and a wise and capable leader, and earnestly pray that the blessings of our heavenly Father may rest richly upon all his work."

F. F. Walters, of Springfield, succeeds Brother Turner, beginning his work about March 1. Brother Walters has done a splendid work at Springfield and he comes well-equipped to lead the First Church into larger things.

Villa Heights Church held ordination services Jan. 3, setting apart their minister, J. W. Fomuliver, to the work of an evangelist, and two elders and five deacons. W. F. Turner and the writer conducted the service.

South Joplin continues to go forward. There were 263 in Bible-school Jan. 10, although the day was stormy. We are pushing for 300 in regular attendance. The writer and H. M. Barnett, of Webb City, exchange meetings during Jan. and Feb.

Geo. L. Peters.

WOODLAWN, ALABAMA.

Every department of the church is in working order and the spirit of progress is in our midst. We closed the old year with two additions at the last Lord's Day service. We are observing the Week of Prayer.

J. David Arnold.

A MEMORABLE MEETING.

On the very historic ground, most hallowed in the hearts of Disciples all over the world, a most remarkable revival has just closed. This historic spot is Washington, Pa., the first American home of Thomas Campbell. The place where the Declaration and Address first saw the light. The revival was held by George L. Snively with C. H. Althiede as singer. Things which justify us in saying it was an unusual revival are better appreciated by those on the field than those away from us can possibly realize. First, the First Church had closed a great meeting, having 134 additions, in March, 1908, and had not planned another until about the same time this year.

Second, Henry Ostrom, and three associates began a great union campaign on the 25th of November and closed on Dec. 13th. The town was greatly stirred and more than 118 persons signed cards preferring the First Church. We dared to begin our meeting Dec. 20th with only two weeks and three Lord's days in which to compass this great work, and with all these seeming difficulties in the way we persuaded our Brother Snively and singer to hold this meeting. It has resulted in a great victory. Brother Snively is a loyal, eloquent, powerful preacher. He has withstood every comparison possible with other noted evangelists heard recently, and stands higher in the esteem of the people than any. There were 176 additions. A very great number of these are men. The union of divided families was a striking feature of the results. His illustrated sermons to the Bible School were such as never to be forgotten in their applications to great and vital subjects of life and religious faith.

The most remarkable and beautiful service was a special service called "A Tribute to the Pioneers," held in connection with the Communion services on the last Lordsday afternoon. It was inspirational to the young and soul-reviving to the veterans in the church.

Bro. Snively's work is not complete without his solidifying and unifying the whole membership in greatly increasing the revenue of the church by plainly and most practically enlisting the new and old members in a strong bond of fellowship in the Lord's work, home and world-wide.

The additions were classified as follows:

One hundred twenty-five confessions—eight by letter from other religious bodies.

Twenty-seven by letter and statement from Christian churches.

Sixteen reclaimed.

Of the 118 cards signed preferring Christian church in union meeting, 69 united during the revival. E. A. Cole, Minister.

Washington, Pa., Jan. 5, 1909.

WITH THE WORKERS

The church at Lawton, Okla., recently burned a $1,000 mortgage and improved their building at a cost of $200.

The Highland Park Church, Los Angeles, where E. A. Child ministers has doubled its membership in the past ten months.

A. C. Parker has resigned the pastorate of the church at Midland, Texas, to become field agent for the Midland College.

Douglass Weber, of Providence, Rhode Island, has been holding evangelistic meetings to reach the Chinamen of that city.

Miss Edna P. Dale, of Wuhu, China, recently spoke at the Christian Church, Atlanta, Ill., where Ralph Calloway is the minister.

The church at LaPorte, Ind., is in a meeting. H. M. Garrard, the pastor is doing the preaching, and C. M. Hughes has charge of the music.

All obligations for 1908 met with a balance in the treasury. Church happy and in the best condition in its history, is the word of J. T. Ogle, pastor of the church at Paris, Texas.

Drake University will have a summer school of ten weeks, this year, according to a recent decision of the Board of Trustees. The work offered will be especially adapted to the needs of teachers.

The Second Church, Brooklyn, under the leadership of their pastor, Joseph Keevil, will devote the month of February to evangelism, in which they will have the help of Lowell C. McPherson, vice-president of Keuka College.

The Iowa State Board has appointed W. T. Fisher, C. C. Davis and J. J. Grove, a committee to secure a successor to C. L. Organ, as superintendent of Christian Endeavor and of Sunday-school work for the state.

Education day approaches. It is well to note the words of President King of Oberlin, in a recent address before the students of Yale University: "The prominence of the Ohio man is due to the prevalence of the Ohio college more than to any other single cause."

The church at Oskaloosa, Iowa, has a fine Sunday-school. The average attendance for the year 1908 was 292; the average collection was $9.81. Such a church must experience a continuous growth in membership, and will be composed of those who have come into church membership through intelligent choice.

Nelse C. Hansen is the teacher of a class of seventy-five messenger boys in the Sunday-school of the Capitol Church, Des Moines. The boys are from eight to twelve years of age. This is a commendable plan, for the boys belonging thus to the same industrial class will naturally be in the more sympathetic accord.

The semi-centennial of the church at Ionia, Mich., will be celebrated January 20 to 24. There will be addresses as follows: "The History of the Disciples of Christ in Michigan," F. P. Arthur; "The Church and the Brotherhood," Dr. Herbert L. Willett; "The Reformation of the Nineteenth Century," W. T. Moore; "The History of the Ionia Church," C. A. Preston; "Isaac Errett," W. T. Moore. This celebration will be followed immediately by evangelistic meetings led by M. J. Grable, evangelist, and Una Dell Berry, singer. G. W. Moore is the pastor of the church.

C. C. Buckner goes from Aurora, Ill., to South Bend, Ind.

The church at 169th street, New York, S. T. Willis, will install a new pipe organ in the early spring.

Louisiana has a new corresponding secretary, R. L. Porter of Baton Rouge, who will also edit the state paper.

David H. Shields of Salina, Kan., delivered one of the educational addresses in Eureka, Ill., Sunday, January 17. He graduated from Eureka thirteen years ago.

The church at Paris, Ky., held a recent meeting, in which they were assisted by President R. H. Crossfield, of Transylvania University. There were thirty-six additions to the church. Carey E. Morgan is the princely leader and much beloved pastor for this church.

The Capitol Hill Church, Des Moines, Iowa, under the leadership of H. E. Van Horn, is in a meeting, assisted by John L. Brandt, Evangelist, B. L. Burdette, leader of song; Mrs. J. L. Brandt, personal worker and organizer of the Sunbeam Chorus. The meeting is succeeding beyond the expectation of the church.

The Oxnard Mission under the Southern California Board has just closed a very successful meeting, in which John T. Stivers did the preaching. E. N. Phillips has been pastor of the church for a little more than a year and has rapidly developed the church, so that now the church has declared its ability to support its work without depending upon the State Board for help.

J. J. Morgan who has been for three years pastor of the First Church, Fort Worth, Texas, has resigned, and will close his work in ninety days. Mr. Morgan's work is most highly commended, both for his pulpit ability and his efficiency as a pastor. He is indeed one of the most successful pastors in the brotherhood. Mr. Morgan's plans for the future are not announced.

The $100,000.00 endowment fund for Hiram College has been raised, and the institution will enter upon a new era. It will be remembered that Mr. Carnegie promised $25,000 on the condition that the friends of the college raise $75,000. Through the prompt and energetic efforts of President Bates this has been accomplished. Our colleges are thus rapidly coming to the front in the educational work.

In his annual report, E. R. Moore, the clerk of the church at Davenport, Iowa, says: "Through the able leadership of our beloved pastor, S. M. Perkins, the work of the church has advanced steadily on every line and in every department. The church is unified and we are all one and of one mind. The treasurer's report shows $4,537.67 to have been raised; all outstanding bills paid, and a balance in the treasury for the coming year. There has been a net increase of ninety-eight in the church membership."

The pastors of the Christian churches in Fort Worth, Texas, say regarding J. J. Morgan, who has just resigned the pastorate of the First Church: "He has been a faithful co-worker and preacher of unusual ability. His fine social qualities added to his fine scholarly instincts and training, his unwavering good judgment and spiritual force, make him fitted to lead any people to the highest planes of Christian living and service. He has done a most commendable work and we deplore the decision that takes him from us."

F. B. Elsmore has resigned the pastorate at Russellville, Ill.

President McLean held a missionary rally at the First Church, Bloomington, Ill.

C. A. Lowe and C. L. Harbord are the new evangelists of the Missouri State Board.

Fifteen Disciples are studying in the Divinity School of the University of Chicago.

I. N. McCash of Berkeley, Cal., writes in highest appreciation of the work of Lockhart, Linnitt and Garmong, in a recent meeting with the church at Berkeley.

The churches of the Pacific Coast are enjoying the privilege of hearing Walter G. Menzies and wife who were for seven years missionaries under our Foreign Board in Rath, India.

Rev. W. F. Reagor, for seven years pastor at Sacramento, Cal., has resigned to accept a call to the church at Portland, Ore. His work at Sacramento has been attended with unusual success and it was with reluctance that the church consented to his departure.

The church at Lincoln, Neb., H. H. Harmon pastor, has moved into the basement of their new church where they will worship until the completion of the building. Their problem is where to stow away their 300 members of the Sunday-school for these three months.

O. C. Bolman, pastor at Havana, Ill., is doing the preaching in a meeting held by the church there, and is being assisted by J. W. Sniff as leader of song, who has organized a chorus of seventy voices. The efforts of the church are meeting with encouraging success.

On January 17, the church at Clinton, Ill., under the leadership of the pastor, Albert Schwartz, began a series of special meetings. Mr. Schwartz, who will do the preaching, has announced his sermons, which are of an educational type. This sort of work will make for permanent progress in the church. Mr. Schwartz is doing a successful work at Clinton.

The American Christian Missionary Society, and the Disciples Missionary Union of New York City have united in the support of the work of the Second Church of Christ, Brooklyn, New York. Joseph Keevil is the minister. The church plans the erection of a building to cost not less than $50,000.00, with institutional features so as to meet the needs of that community and to in some adequate measure reach the foreign population about the church. This is business in Christianity. Only as the Disciples of Christ adopt such far reaching, effective measures will they be able to exert any influence upon the great cities. Chicago needs such work.

The current issue of the Illinois Christian News is devoted to the interests of Eureka College. The committee to raise an endowment of $250,000 in the next four years is beginning aggressive work. Other colleges have been raising large endowment funds. Drake, Butler, Hiram have made great leaps forward. The Disciples of Illinois have the money and certainly they will not allow Eureka to be behind the others in this matter. For small endowment means a limited teaching force, and this means that many of the best young people of our churches will not attend our own college at all. The people have the money. They will respond to the call.

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D. S. Henkel is the new pastor of the church at Harrisonburg, Va.

O. H. Williams has become pastor of the church at Lebanon, Ohio.

Colby D. Hall, Waco, Texas has been called to the First Church, San Antonio, where he will succeed W. W. Wharton.

E. E. Mack, and the church at Atlantic. Iowa, are in a meeting. Chas E. McVey is leading the singing.

C. F. Ladd reports five accessions to the membership of the church at Rock Falls, Ill., on a recent Sunday Morning.

The Virginia Christian College is erecting two new buildings; one to be used as dormitory and the other a lecture hall.

O. P. Speigel is in a successful meeting with the Broadway Church, Los Angeles. Mrs. Princess Long is in charge of the music.

The Primary Mothers' Circle is an interesting feature of the work of the First Church, Bloomington, where Edgar Jones is pastor.

James S. Meyers and the Central Church, Kansas City, Kan., will hold a meeting in February and will be assisted by W. A. Gardner.

The Sunday-schools of the Christian churches of Richmond and Manchester, Va., have an association, with H. O. C. MacLachlan as president.

The church at New Castle progresses under the leadership of L. C. Howe. There are frequent additions to the membership. They have just paid $650.99 of indebtedness.

George H. Combs, pastor of the Independence Blvd. Church of Kansas City, is to leave shortly for a trip in the Orient to Egypt and the Holy Land. James Small will supply the pulpit during his absence.

A. C. Smither has been pastor of the First Church, Los Angeles, Cal., for nineteen years, and occupies a leading place among the religious workers of the city. He was called upon to deliver the address before the Y. M. C. A. on the first Sunday of the New Year.

The 1908 report showed 160 sermons and addresses, 1564 calls, twenty-six funerals, thirty-one weddings, and 695 additions, not including the twenty-seven added at Camden Point, Mo. 598 of these came during the Scoville meetings.

W. A. Wherry, Norman, Okla., reports twenty-five additions to the church since the beginning of his work there last September. The church debt has been provided for, and the church is in an encouraging condition. They are planning to hold a tent meeting next summer.

On January 3, J. W. Lowber preached his farewell sermon of the Central Church, Austin, Texas, where he has served for twelve years, with strength and efficiency, bringing the church to occupy a leading place in the life of the city. Mr. Lowber will lecture and hold evangelistic meetings.

President McLean conducted the missionary rally at the First Church, Bloomington, January 13. Addresses were made by Ralph Calloway, Atlanta; C. C. Wisher, Bellflower; Albert Schwartz, Clinton; Dr. James Butchart, China; B. H. Sezlock, Lexington; H. L. Maltman, Saybrook; W. H. Hanna, the Philippines; C. W. Marlowe, Stanford; C. J. Robertson, Heyworth; W. G. McCooley, Normal.

TELEGRAMS.

Columbus, Ohio, January 17-18-09. Brooks Brothers here in fine meeting. Twenty-four additions to date.

Walter Scott Priest.

Des Moines, Ia., Jan. 17-18-09. Eighty converts today, Central Church. Thirty at Y. M. C. A. men's meeting, we addressed. Five at Y. W. C. A. addressed by Mrs. Scoville. Thirty-one tonight. Three hundred and fifty-five in fourteen days. We had three hundred and five here five Sundays eight years ago. Overflow meeting addressed by Brother Idleman and still hundreds turned away. Van Camp and Rockwell singing. Church jubilant over victories.

Chas. Reign Scoville.

Dixon, Illinois, January 11, 1909: We are opening a good meeting here. Thirty added yesterday, forty-four first four days of invitation. House packed with men only last night. Lintt is singing and A. R. Spicer is the efficient pastor. Wm. J. Lockhart.

Newman, Illinois, January 11, 1909: Pastor Charles Bloom and Newman Church are in a good meeting. Twelve additions first week. Bloom is greatly beloved, a splendid workman. Will F. Shaw, Assistant.

Footville, Wisconsin, January 11, 1909: Church at Footville burned yesterday. Insured. Will rebuild. J. Harry Bullock is Pastor. Was here holding meeting.

F. M. McHale.

The church at Ashtabula, Ohio, is in a meeting conducted by home forces.

The church at Chatham, Va., has raised a fund for the building of a parsonage.

George H. Purves, Colorado Springs, Col., has been called to the work at Tucson, Ariz.,

The church at Lima, Ohio is in a meeting assisted by Roy L. Brown, pastor at Bellefontaine.

The Miles Avenue Church, Cleveland, Ohio, is being assisted in a short meeting by J. J. Tisdall.

W. F. Richardson and family are back from a sojourn in New Mexico. Mrs. Richardson is much improved in health.

The churches of Richmond, Va., are entering enthusiastically into the work of the Chapman meetings which began there Jan. uary 6.

L. L. Carpenter dedicated the new church at Dunnith, Ind., January 17. The church is the outgrowth of a meeting held there two years ago by L. C. Howe, of New Castle, Ind.

In a recent contest between the Sunday-school at Alexandria, Ind., and one at Elwood, of the same state, the former won. Both Sunday-schools were greatly helped by the contest.

L. O. Bricker has resigned at Cameron, Mo., and accepted a call to the church at Maryville, Mo. Mr. Bricker has been with the church for four years; the best four years in the history of the church.

The Bartholomew County Christian Missionry Association, comprising all the Christian churches in Bartholomew County, Ind., has just closed a most successful year. The new trustees are Mr. T. Reeves, Joseph I. Irwin, William E. Springer, B. M. Hutchins, and William F. Kendall. It raised more money for missions the last year than in any previous year of its history.

E. L. Powell, of Louisville, Ky., and Mrs. Emma Gordon, the widow of Dr. Gordon of India, were married on January 12.

F. E. Jaynes is conducting a revival in the church at Pendelton, Ind. Mr. Mannon, an evangelistic singer, of Indianapolis is assisting him.

C. A. Polson closed a three weeks' meeting at Exira, Ia., with fifteen additions to the church. Mr. Polson has resigned this charge but has not yet located elsewhere.

Indianapolis, Ind.—Twelve confessions at regular services in December, 85 in fourteen months' pastorate here. Begin evangelistic services with home forces Jan. 3 The church grants me permission to hold two or three meetings elsewhere. If you want one write me.

Dec. 30, 1908. Chas. M. Fillmore.

J. E. Davis has just entered upon the fourth year of a very successful work with the church at Beatrice, Nebraska. From the Beatrice Christian Call, the weekly paper of the church we take the following statement:

The three years' work showed 450 sermons and addresses, 4,166 calls, sixty-three funerals, 110 people married, 893 added to the church, with a membership of over 1,200 residents and a total, non-resident and all, of 1,402 members. Many of the non-resident members are regular contributors. If beneath all this tabulated work the spirit of God does not flow with power, our glorying in victories is our open shame. But our church as a mighty unit has championed the moral right of the community; it has grown to be a great missionary force and has taken a forward step in sending out its pastor as an evangelist to hold one meeting a year in other fields.

We now support Dr. James Butchart at Tu Chow Fu, China, and Dr. Mary Langdon at Deoghur, India as American missionaries to the heathen world. For these two great works no public call was made on our congregation except at children's day. The church has contracted with Herbert Yewell and his workers for a meeting to begin immediately after the Pittsburg convention or about October 15 to 20. It is putting it mildly to say our congregation is optimistic and happy.

THE CHRISTIAN ENDEAVOR MEMBERSHIP RALLY.

Christian Endeavor has become a world-wide enterprise. There are now 70,000 Christian Endeavor Societies with a membership of about 3,500,000. Besides training these millions of young people for service in the churches, the 70,000 Christian Endeavor Societies are doing much to promote the cause of Christian union. Certainly no people should be more active in the work of Christian Endeavor, or devoted to its interests, than the Disciples of Christ, and the fact that our people held second place in the number of societies among the various churches at the time of holding the last International Christian Endeavor Convention is a reason for great rejoicing. Our Endeavor leaders soon after, set the following as our Centennial Aim:

The Centennial Aim of Christian Endeavor among the Disciples of Christ is to be, by 1909, first among the Endeavorers of the various churches in the following:

1. First in the number of organizations.

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2. First in the number of members.
3. First in the amount of money given for missions through our missionary societies.

Our Intermediate and Junior Societies form a large part of our Endeavor host, and must have a large part in the work for reaching our Centennial Endeavor Aim.

The first Sunday in February is observed throughout the world as Christian Endeavor Day. For several years the entire month of February has been set apart by the Young People's Department of the Christian Woman's Board of Missions for a membership rally for Intermediate and Junior Societies—and Mission Bands, as well—these three kinds of organizations composing the department. As 1909 is not only the Centennial year of our religious movement, but also the Quarter-Centennial of the Young People's Department, especial effort will be made to hold successful rallies this year. The Young People's Department is deserving of far more consideration on the part of the people of our churches generally, than it has hitherto received. It is the chief organized work for training the children of our churches for service and giving them a missionary spirit. The missionaries upon every field are telling us that the hope of success in their work is in the children; that it is by those who are trained aright from childhood that the nations are to be evangelized. The same thing is true concerning the work of our churches in the homeland and our missionary enterprises. If, like Samuel, a child shall minister before the Lord, shall virtually be brought up in the house of the Lord, shall early know what it is to give time and thought and treasure for the advancement of the kingdom of his Lord, he will be ready to listen to the voice of God and accept the divine guidance throughout his life. Not only is the individual thus blessed, but he becomes a blessing. The societies that have been training the children for service during the past quarter of a century have also been largely furnishing the church with her efficient workers. They have given her Sunday-school superintendents and teachers, Christian Endeavor leaders, and many of the chief men and women of the local churches. And many of those who have given themselves to the ministry of the word in the home and foreign lands have been led to such consecration by some faithful Mission Band or Junior Superintendent, who wrought far better than she dreamed.

Our missionary treasuries, as well as our missionaries, have been largely increased by the work of our societies and bands. The sums credited to the children in our reports have never been large, and will never be great. But because those who were trained to give largely of their small things in childhood, have grown to manhood and womanhood, and are giving largely of their abundance, other reports of receipts are and will be such as to create great enthusiasm. The year that the Christian Woman's Board of Missions was organized, the entire receipts of the National Board, that included all our missionary work, was $5,183.43—and this from some six hundred thousand Disciples. That there was reported more than a million of dollars in each of our two last annual missionary reports is due in no inconsiderable way to the fact that some boys and girls have been trained in Children's Endeavor Societies and Mission Bands, and that a still larger company have through the Sunday-school helped the work of missions on Children's Day and been helped themselves thereby. This work of the Young People's Department has accomplished more than any of us have come to know or understand, and it deserves to be brought to the attention of the entire church during its twenty-fifth anniversary in a way that will be heard and heeded.

There is great opportunity for increasing the membership of our Endeavor Societies during the February rally. Tens of thousands of young people have been gathered into our Sunday-schools during the rallies held within recent months, which sometimes continued for three months or more in one school. All the members of the Sunday-schools who are not adults should be won for our Intermediate and Junior Societies. The same methods that succeeded in the schools will succeed in the work for the boys' and girls' missionary organizations. Please arrange for this work at once.

Mattie Pounds, National Superintendent.

CHURCH EXTENSION RECEIPTS.

Receipts for October, November and December 1908, Compared With Same Time During 1907.

Churches.

For this year	$7,646.31.
For last year	6,929.98.
Gain	$ 716.33.

Individuals.

For this year	$4,645.99.
For last year	2,847.99.
Gain	$1,797.59.
Total gain	$2,513.92.

Our comparative Statement shows that we have made a total gain of $2,513.92 in receipts. There is a gain of $716.33 from the churches. We also gained 49 in the number of contributing churches. We are grateful to churches and individuals who have helped to make this gain. There are yet quite a number of churches that ordered supplies for the Annual Offering in September and that promised to take the offering that we have not yet heard from.

The first fifteen days of January show a gain in our receipts of $2,794.31. Remit to G. W. Muckley, Cor. Sec., 500 Waterworks Bldg., Kansas City, Mo.

NOTES FROM THE LONE STAR STATE.

The work among "Plain Christians" in Texas is progressing nicely. The November offering for State work far surpassed that of previous years. Quite a considerable number of Living-links have been added to the list. The recent reports from the general work all along the line have been encouraging.

The writer has recently assisted in locating A. W. Gehres of Brook, Ind., at Iowa Park, Tex. W. C. Wright at Rule, Tex; W. Pearce of Dearing, Kans., at Hamlin, Tex.; W. H. Anderson, of Paris, Ark; at Brady, Texas; and J. N. Thomas at El Campo, Tex. He has assisted lately in organizing churches at Archer City, Iowa Park and Electro. The money was raised a few days ago for a new church-house at Hamlin.

The Bowie District Convention convenes at Wichita Falls, Feb. 13-15.

The Texas Ministerial Institute will be held at Waco this year the last week of Jan. Following that is the South Texas Missionary Rally and following that immediately is the Texas Lectureship.

The South Texas Convention meets this year at San Antonio, Jan. 9-11.

The prospects in Texas for the new year are very promising. There never were more open doors in promising new fields for planting churches. Texas is a great field of growing possibilities. W. A. Boggess,
Sta. A Dallas, Tex. 1-9-'09 State Evangelist.

The Young People's Department of the Christian Woman's Board of Missions is this year celebrating its Quarter-Centennial and is asking the young people's societies in all our churches to each give as much as $25.00 this silver anniversary year. It is hoped also that as many as 100 societies will each give $100 in celebration of the Centennial of our religious movement. Many of our organizations have already sent pledges that they will try to raise this amount. Among these organizations are the following: Arkansas, Fayetteville Junior Society; California, Los Angeles (First Church) Junior Society; Indiana, Mishawaka Junior Society, Irvington Junior Society, Bloomington Intermediate and Junior Societies, Franklin Intermediate Society and Mission Band; Iowa, Des Moines (University Place) Junior Society, (Capitol Hill) Junior Society, Marshalltown Junior Society, Farragut Junior Society, Davenport Junior Society; Kentucky, Lexington Junior Society; Maryland, Baltimore (Harlem Avenue) Junior Society; Massachusetts, Boston Junior Society; Mexico, Monterey Junior Society; Missouri, St. Louis (Compton Heights) Junior Society, Joplin Junior Society; New York, New York (Lenox Avenue) Junior Society; North Carolina, Belhaven Mission Band, Kinston Mission Band; Ohio, Akron (High Street Church) Junior Society, Kenton Junior Society, Cleveland (Franklin Circle) Junior Society, Mansfield, Junior Society; Pennsylvania, New Castle (First Church) Junior Society; Tennessee, Murfreesboro Junior Society, Nashville (Vine Street) M. B., Memphis (Mississippi Ave.) Intermediate and Junior Society; Washington, Seattle (First Church) Junior Society.

BETHANY ASSEMBLY NOTES.

The prospects for a successful Assembly in 1909 are the brightest known within the history of "dear old Bethany." The National Bible School Association will hold a National Bible Conference on August 5th, 6th, 7th and 8th, as a worthy successor to the enthusiastic Teacher-Training Institute held last year. Other great features are in process of development, that will make the 1909 session the best ever held.

The Secretary's annual report at First Quarterly Board Meeting, held January 6, 1909, showed the present value of the Assembly grounds and improvements to be over $32,000. The Board has been offered over $50,000 for this property. Over $5,000 in improvements and repairs have been made in the last three years.

The Program Committee consists of L. L. Carpenter, A. E. Philputt and the writer. This committee would be glad to receive suggestions in reference to the program for 1909. If you know of some good features that can be secured, write the undersigned.

W. E. M. Hackleman, Sec.

Anything short of heroic giving for world-wide missions on the part of our congregations during this Centennial year will be a sad reflection upon our sense of gratitude for past Centennial benefactions.

B. S. Ferrell.

Buffalo, N. Y.

The whole world is open and ready for the gospel now. More Living-link churches and individuals in the great work. More support from our great brotherhood, so that more workers may be sent.

E. M. Johnson.

Kearney, Neb.

THE FAMILY ALTAR LEAGUE.

No undertaking was ever given a more cordial welcome by Christian people than has been accorded the new Family Altar League, which is just being established by W. E. Biederwolf and a few others. The thinking portion of the church realizes that the question of how to cultivate the religious of the home is one of the most vital and most disturbing problems that the church faces today. A generation ago, in almost every Christian home in the country, the family altar was a recognized custom. Every day it was the habit of the family,young and old to gather together while the father read some portion of the Word of God, and then all would kneel as a blessing was reverently invoked upon the home and its members. Today that household is an exception where united daily prayer is a custom. In most Christian homes, the sad fact is that the scriptures are seldom opened in the presence of the family, and the children rarely hear their parents' voices raised in the home.

To him who has ever known the rich blessings of family prayer and felt its influence, and who treasures the sacred memories that cluster around the family altar of his childhood, it brings a feeling of sorrow as he realizes that the good old custom has almost passed into neglect and disuse, and that children are coming up into manhood and womanhood in homes where the scriptures is practically a sealed book and prayer unknown. One can not but wonder what will be the effect when, under such circumstances this generation rises to the place of control in the nation. It does not augur well for the future of our Christian land.

It was because of this that the League was given such a glad welcome when it was first announced to the public. A great gathering of evangelists, last summer gave it the promise of their enthusiastic support, and since the plan has been made pulic in other ways, thousands of letters have been received by the organizers and others interested. These have come from all sections of the country and from other lands, and have been unanimous in their hearty commendation of the idea.

The Family Altar League is not a society as generally understood. It has no local organization and no meeting. It simply is a nation-wide company of people who have taken the same vows and are moved by the same purposes, and membership is not conditioned on any elaborate requirements. The plan in brief is this: Attractive cards are distributed by evangelist and pastors, bearing the following covenant:

Believing myself to be largely responsible for the eternal salvation and religious training of my children, and realizing the need of God's grace for my own Christian life, I covenant with God to make it the rule of my life to gather together, each day so far as possible, the members of my family, and together read some portion of His word and and pray for His blessing upon my home.

Husband.....

Wife.....

This card is signed by the husband and wife, and sent to the headquarters of the League in Chicago, 602 Lakeside Bldg., where it is filed, and in its place is sent a beautifully engraved wall-card, certifying that, "This home is enrolled in the Family Altar League," and bearing also the words of the covenant. A detached portion of the card is given to the pastor as a reminder that the family is registered in the League. Every card is numbered, and an exact record kept of every registry. Cards will be gladly sent free to any one making application at headquarters.

To make the League a vital and permanent thing, there will be published in connection with it a little monthly magazine filled with helpful thoughts and suggestions. Dr. Biederwolf has associated with him, on the editorial staff some of the most consecrated Bible teachers and prominent leaders in the devotional life in the country, and the magazine will be a valuable help to all Christians. Its field will be exclusively Bible study and Bible helps and the prayer life with special attention to young converts and the home life. Rev. Hugh T. Kerr, pastor of the Fullerton Ave. Presbyterian Church, Chicago, will have entire charge of the publication. The magazine will be furnished to the members of the League at actual cost. The whole undertaking will entail no small financial outlay, but it is backed by men whose money is consecrated to the work of Christ, and the return in good done will mean more than any financial gain possibly could.

Surely God will abundantly bless such a worthy effort as this, for if the evangelists and pastors give it the support it deserves, and the Christian people continue to stand by it as they have generally begun to do it will mean great things for the Kingdom of Christ, in the quickening of the religious life of the home, and it will tell for years and generations to come. The year 1909 ought to see the establishment or the re-establishment of the family altar and the united worship of God in thousands of homes.

Ingram, Wis. Ray Y. Cliff.

LOWELL'S THOUGHT OF GOD.

'Tis Sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer God
The spirit climbs, and hath its eyes unsealed.
True is it that Death's face seems stern and cold
When he is sent to summon those we love;
But all God's angels come to us disguised;
Sorrow and Sickness, Poverty and Death,
One after other lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

—James Russell Lowell.

This coming year the number of Living-link churches in the Foreign Society should be doubled. The foreign work is the greatest enterprise of the churches.

A. C. Parker.

Midland, Texas.

Uneeda Biscuit

What makes them the best soda crackers ever baked?

What makes them the only choice of millions?

What makes them famous as the National Biscuit?

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WITH THE WORKERS

WHAT'S THE USE?

Say these words over to each other January 17th, Education Day:

As long as the Christian Home has a place the Christian College, next to the Christian Church, will be its chief ally.

Education cannot be bought like sardines until children are reared like oysters.

When your congregation is content to meet forever in the Court House or the Lodge Room, the whole body of Disciples may be satisfied with a State University or a Methodist College.

We must put our colleges above defense.

It is cheaper to paint the college fence and pay the the professor a living wage than to explain.

"Good enough" does it satisfy the twentieth century American, while his children tolerate the best only until it can be improved!

Alien education may not warp the head, but it alienates the heart—and "out of the heart are the issues of life."

Are United States Army Officers trained in British war colleges? And yet the science and art of fighting are not difficult there, and we are zealously cultivating our affection for the mother country.

No Presbyterian Church for me!—but a Presbyterian College for my son.

"Leaders lead." We propose to lead the religious world into union—while they are laughing at our ignorance. While they are serene in their ignorance of our existence.

Dollar for dollar, through our sons who have received alien education and bestowed their gifts where they got their skill, we have lost enough to endow all our schools.

Not the "irony of fate" but the Discipline of Providence compels us individually and collectively to sacrifice to the quick for Education.

The Presbyterians educated all four of our Pioneers for us. They and others have schooled many more on whose brains we have fed and multiplied. In "the year of a hundred years" we ought to cease at once and forever playing the Educational pauper!

W. R. Warren,
Centennial Secretary.

CLARENDON, ARKANSAS.

A few words fom a cotton-patch church might be of interest to our brethren. We are not a large congregation, and are not making much fuss about our work, yet we are doing what we can to upbuild the Kingdom in this Eastern Arkansas.

Our land is low, comparatively, and Clarendon proper is levied in; yet overflows seldom effect us in this portion of the (Monroe) county. Our church was organized in July, 1902, in our court house, by Dr. C. C. Cline, who had just closed a five weeks' meeting with 116 additions and forty-five baptisms. We met for three years in the Court house with random preaching, trying to decide whether we wanted to buy a cheap lot in the suburbs of the town, or come down near the business district to build, and pay a little more for a lot, and use a little common sense with our religion just as we do in our everyday affairs. At last we decided to carry our common ordinary intelligence into our religious activities and purchased an elegant corner lot in one block of the Court Square, and thereon erected the first concrete building in the county.

At the dedication of our little church by L. L. Carpenter we felt our work was done, that we were out of the court house and that the people would flock to the new building. Brethren, in six months our own folks quit flocking, to say nothing of outsiders. We had learned another lesson. We had learned that our efforts must be unceasing if we succeed. Most of us were resting when that fact dawned upon us, then most of us quit resting immediately. We haven't rested since. We can't. We're scared to.

We worked along on this wise for some time when at the beginning of 1908 we engaged a minister for the year, Bro. R. B. Orahood. After ten months' labor among us he resigned, and now we have called Bro. A. R. Adams of Fremont, Mich., to take the work. He has accepted and will be with us quite likely, about the first Lord's Day in February. He is recommended as being a very able and worthy man and we look forward to his coming with joy.

Bro. H. A. McCarty of Little Rock, closed a four weeks' meeting for us in November, 1908, with six additions and five baptisms. Bro. McCarty is the most sweet-spirited man we ever had in our midst. He succeeded in getting us all in a good humor with one another and then getting the community in a good humor with us. He was ably assisted by his daughter, Miss Hallie. who has an exceptionally fine voice, and is also a strong congregational song leader. She succeeds in getting everybody to sing. Their services were of great benefit to our people.

Our church has seventy-five members and is growing steadily. We had eighteen additions this year and expect to make 1909 our banner year. There are more negroes than white people in this town, and county too, for that matter. I am trying to establish a little negro church in this place and give our colored brethren the benefit of primitive Christianity. This is a great problem and I will write some facts in regard to it in another paper some time later.

Fraternally,
January 8, 1909. **A. S. Bayne.**

THE PACIFIC COAST CHURCHES AND THE CONGO.

Our people of Oregon are engaged in the heroic task of raising money for the building of a mission steamer on the Congo. This will cost $15,000. Tney are making the raising of this money tneir Centennial task for foreign missions. Geo. C. Ritcney of Newberg, Ore., is leading this work. Dr. Dye launched it last summer. Already they have $4,000 in cash and pledges. The steamer is to be called the "Oregon." No finer work in gospel extension than this can possibly be done. The "Oregon" will be a great lightbearer to millions in the dark Congo region. Our missionaries have open to them 1,000 miles of navigable waterways in our own district there. God speed the "Oregon."

Southern California has undertaken as her Centennial aim, the raising of $10,000 for a new station on the great Momboyo tributary river. Vast multitudes await the gospel in that Congo region. Already native evangelists are winning many to Christ there. The Southern California churches already have pledged $4,000 towards this great undertaking. Besides, they have paid the expense and salary of a new missionary to the Congo this year.

Northern California has put as her Centennial aim the raising of another $10,000 for a new station at far Bonyeka, 250 miles from Bolenge. Here the native evangelists have been toiling but a few months. Already 700 people have given up their evil practices and await further instruction and baptism.

This is a great work our Pacific Coast brethren are undertaking. A work which will make thousands rejoice. The Nkundo nation is ours. Our missionaries alone have entered the field. There are 3,000,000 people to be reached. The Pacific Coast brethren are determined to have their share in this pentacostal victory.

Royal J. Dye, M. D.,
Missionary to Congo, Africa.

"FROM THE LAND OF THE DAKOTAS."

Here comes a renewal for 190 and order for "Alexander Campbell as a preacher" by A. McLean. Other papers also continue—not that all belong to the same class of religious journalism, but it requires all, nay more, to represent the heart and thought of a great brotherhood. Any recent number of the Century is worth far more than the annual subscription. It is already in the front ranks and is destined to become the representative paper of the greatest movement in modern times. Our foremost young men and university scholars should not forget however, that thousands of good and faithful brethren can read with much delight and some profit the "scheme," the "plan," of salvation, the "beginning" of the kingdom, etc., who cannot appreciate the best thought of such men as Alexander Campbell, Isaac Errett, A. McLean, J. H. Garrison, H. L. Willett, and scores of others, to say nothing of the great truths yet to burst forth from the New Testament revelation.

My work under the Christian Woman's Board of Missions began in North Dakota in April of the past year. We began locally in Fargo in September. Each Lord's day we had prayer and song with the communion in some Christian home. A part of the time in November and December was spent in the field. With the second Sunday in December we began regular services in Aaker's Hall, the as-

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HER MOTHER-IN-LAW

Proved a Wise, Good Friend.

A young woman out in Ia. found a wise, good friend in her mother-in-law, jokes notwithstanding. She writes:

"It is two years since we began using Postum in our house. I was greatly troubled with my stomach, complexion was blotchy and yellow. After meals I often suffered sharp pains and would have to lie down. My mother often told me it was the coffee I drank at meals. But when I quit coffee I'd have a severe headache.

"While visiting my mother-in-law I remarked that she always made such good coffee, and asked her to tell me how. She laughed and told me it was easy to make good 'coffee' when you use Postum.

"I began to use Postum as soon as I got home, and now we have the same good 'coffee' (Postum) every day, and I have no more trouble. Indigestion is a thing of the past, and my complexion has cleared up beautifully.

"My grandmother suffered a great deal with her stomach. Her doctor told her to leave off coffee. She then took tea but that was just as bad.

"She finally was induced to try Postum, which she has used for over a year. She traveled during the winter over the greater part of Iowa, visiting, something she had not been able to do for years. She says she owes her present good health to Postum."

Name given by Postum Co.. Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

sembly room of a business college. From the start our meetings have been well attended. Our Bible School was organized the first Sunday in January with about twenty enrolled. The pastor has a class of seven college men to begin with and hopes to increase the number. The weather has not been above zero for two weeks and once as low as thirty-three degrees below.

The State Agricultural College located here has about eleven hundred students enrolled and is located five blocks from the lot we purchased some months ago. Fargo College is also full and the two business colleges have two hundred students each. The High School is taxed and the private and parochial schools are full. It would appear, in the winter time, that Fargo had been transformed from a commercial to an educational center.

Fargo has a population of fifteen thousand, and fifteen miles of electric street car line, and fifteen miles of paved streets. She is the second city in the world as a distributing point for farm machinery. Her business this year in that line was $6,742,014.00. Her bank clearances, $32,750,010.74. Post office receipts, $80,965.47. Fargo has the second largest Masonic Temple in the United States, used exclusively for Masonic purposes. Her Shrine has fourteen hundred members. Fargo buys more diamonds than any city in the United States under forty thousand—and yet has more saloons. Yesterday the New Gardner Hotel opened to the public. The cost and equipment of the same was $350,000. This is the finest hotel in the Dakotas. This hotel is thoroughly modern and can take care of five thousand people in one day for meals and furnish rooms for three hundred guests.

North Dakota has taken the lead in the nation in the matter of pure food legislation. Professor Ladd, of the State Agricultural College, has recently won a victory for the people debarring the millers of the state from the manufacture of "Bleached Flour."

Minot, perhaps the second city in the state has the proud distinction of being the National Headquarters of the "Non-Swearing Knights of America" which has grown from three thousand to seven thousand in membership. R. C. Wynn, a conductor on the Great Northern Railway is the Secretary and chief promoter. A building is to be erected. Many men of national reputation are becoming honorary members. Space fails me to do justice to such a movement. The contention is that profanity does not pay in this world nor in the world to come.

We hope to build the coming summer. The C. W. B. M. advanced the money to purchase the lot. Yesterday we remitted to them the semi-annual interest and half of the principal. We expect to pay out in full in the early spring.

The organization of a Sunday-school was the result of a short meeting I held in McLean County mid storm and blizzard. Before the storm some came fifteen miles. After the storm others came on skees, some of whom are now attending the State Agricultural College and rooming in my home.

C. V. Pence, of Iowa, is located with the church at Ellendale, North Dakota, and is doing well. J. Winbigler, of Iowa, is located at Aberdeen, South Dakota, and good reports come from there.

May the coming Centennial not be the end but the beginning of greater things in the kingdom of God. When another has rolled around we shall all be orthodox enough.

F. B. Sapp.

Fargo, North Dakota, January 15, 1909.

The crowning glory of our movement must be its consuming missionary activity. Without that we have only a name to live.

Vernon Stauffer.

Angola, Ind.

CHICAGO

(Continued.)

sanctity that is really worth while. The lesson of Hull House in its unselfish service of its neighborhood has a mighty message for the Disciples of Christ. In the future we must take on as heartily the burden of restoring the primitive service of Jesus who fed the poor, healed the sick and opened the eyes of the blind, as in times past we have given ourselves to the restoration of primitive doctrine and ordinances.

CHURCH NOTES.

The Evanston Church will install a printing press the coming week in its building. This press will furnish an opportunity for some of the boys to learn the printing trade. The press is large enough to turn out all the printing that the church needs.

Harry F. Burns and O. F. Jordon exchanged pulpits last Sunday night to the profit of both ministers and both congregations.

The Douglas Park Church has organized to take a delegation of fifty to the rally of Chicago Christian Missionary Society next Sunday. Other churches will bring large delegations. Dr. Ames will deliver the address and the meeting will be held in the First M. E. Church at the corner of Clark and Washington streets.

The Irving Park Church will have a special service for children next Sunday.

There have been seven additions in the West End, where G. W. Thomas is now preaching.

There have been three confessions already this year at the Metropolitan Church where A. T. Campbell ministers. The church has a choir of thirty young people of high school age.

West Pullman is in a local option campaign. The Christian Church and Guy Hoover are taking a prominent place in the movement.

A company of 160 men sat down to dinner together in the Englewood Church recently. They presented C. G. Kindred with a set of the Millenial Harbingers.

BETHANY ASSEMBLY NOTES.

The prospects for a successful Assembly in 1909 are the brightest known within the history of "dear old Bethany." The National Bible School Association will hold a National Bible Conference on August 5th, 6th, 7th and 8th, as a worthy successor to the enthusiastic Teacher-Training Institute held last year. Other great features are in process of development, that will make the 1909 session the best ever held.

The Secretary's annual report at First Quarterly Board Meeting held January 6, 1909, showed the present value of the Assembly grounds and improvements to be over $32,000. The Board has been offered over $50,000 for this property. Over $5,000 in improvements and repairs have been made in the last three years.

The Program Committee consists of L. L. Carpenter, A. E. Philputt and the writer. This committee would be glad to receive suggestions in reference to the program for 1909. If you know of some good features that can be secured, write the undersigned.

W. E. M. Hackleman, Sec.

Taste Is Sure Stomach Guide

A Barometer Which Never Fails, Though Seldom Believed.

"Taste is the direct guide to the stomach; and the taste buds are connected by the nerves with the stomach itself, so that they represent its health or disorder. If the stomach or its juices are out of tone, the blood is fermented by a change in the alkaline or acid condition, and these reach the mouth both directly and indirectly.

"The taste buds are in the tongue, and are mounted by hairlike projections called papillae; they cover the surface of the tongue."

"When you taste these buds rise up and absorb the liquid; inform the nerves; the nerves tell the stomach, and the food is acceptable or not, just as the stomach feels."

The above remarks on taste comes from an eminent authority and simply explains why when one smells cooking or sees food one thinks he can eat, but when he tastes he learns the stomach is out of business.

To the person who cannot taste aright, who relishes no food and simply forces himself to eat, Stuart's Dyspepsia Tablets hold the secret of enjoyable eating, perfect digestion and renewed general health.

Most men wait until their stomachs are completely sickened before they think seriously of assisting nature.

When your taste for food is lost it is a certain sign the stomach needs attention. Stuart's Dyspepsia Tablets cure such stomachs. They restore sweetness of breath, renew gastric juices, enrich the blood and give the stomach the strength and rest necessary to general duty.

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FREDERICK DYER, Corresponding Sec'y.

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I make this unequaled offer because I know what remarkable cures the Drafts are performing—cures after 30 and 40 years of suffering—cures after doctors and baths and medicines had utterly failed. Won't you try them? I am sure you'll be glad if you do, and you cannot lose a penny. Address Magic Foot Draft Co., NY4 Oliver Bldg., Jackson, Mich. Send no money. Write today.



REPORT OF NEW CALENDAR COMMITTEE.

According to a recommendation of our National Convention at New Orleans, last October, a calendar committee was appointed consisting of one member from each state society and three members from each general society. This committee had its meeting in St. Louis on January 14th, and begs to make the following tentative report:

Missionary Calendar.

First: January, vacant.

Second: February and March, home missions.

Third: April, May and June, foreign missions.

Fourth: July, Educational Day.

Fifth: August and September, church extension.

Sixth: November, state missions.

Seventh: Third Sunday of November, boys' and girls' rally day.

Eighth: December, C. W. B. M.

Ninth: Easter, National Benevolent Association.

Tenth: Ministerial Relief, supported by a pro-rata appropriation from each of the general and state societies.

Eleventh: It was further recommended that the fiscal year end and the books of our general missionary societies close on the 31st of July instead of the 30th of September.

The above Calendar was adopted as a tentative report by a vote of eighteen to six. Brother McLean asked that his protest against the motion to adopt the above Calendar should be recorded, also Brother Myhr, of Tennessee, requested his protest to be recorded. It was moved that this report be sent to our religious papers for publication. The Committee desires to emphasize that the above report is only a recommendation to the National Convention at Pittsburg next October, and does not go into effect until after that Convention, provided it shall be adopted by a joint meeting of all the Missionary Societies.

J. O. Rose, Secretary.

THE NEW STATION IN AFRICA.

Dr. Jaggard and I have been here now three weeks. We have our first building already up and are now living in it. It is built for a carpenter shop and store. We are now building the first dwelling house. It is to be a three-room pole-and-mud house, with a thatched roof. Dr. and Mrs. Jaggard will live in one room and Mrs. Eldred and I will live in another, with the third room as a common dining-room till we can get another such house built. We will have to be content with these blessings till we can get our permanent houses built. At present we have no stove, so we cook on an open fire of sticks and bake our bread, etc., in an empty oil can. However, we are well and happy to be able thus to begin the work of our Master in this needy place. We have already organized a church of fifty members and will from now on work more or less separate from the Bolenge Church. We will send out our own evangelists, etc. The field for work here is as great as it ever was at Bolenge We are hoping to be able to report good things from Longa as the months pass by. This is a great step forward in Africa. We must follow these brave men up with every necessary equipment. This can not be done without the new Bible College at Bolenge.

R. Ray Eldred.

Longa, Africa.

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Historical Documents Advocating Christian Union

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This is a great offer for us to make. The only reason we can make such an offer is that we expect it to add hundreds of names to our subscription list.

VOL. XXVI. JANUARY 30, 1909 NO. 5

THE CHRISTIAN CENTURY

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Prof. Willett's Exposition of the Book of Acts (Sunday-School Lesson) is the subject of increasing appreciation by a host of readers

CHICAGO

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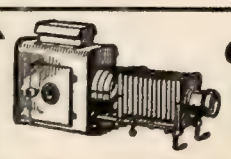
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Woman's Home Companion	1.25	Success Magazine	1.00
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The Christian Century

Vol. XXVI. CHICAGO, ILL., JANUARY 30, 1909 No. 5

Fitting Religion Close Up to Daily Life

Do your religious beliefs fit close up to your daily life?

This is the kind of question to ask yourself when you get into an argument over your religion. It will surprise you to discover how heated you can become over a perfectly unimportant if not fictitious matter.

There are two questions we may ask about our beliefs. Both are wholesome questions. One is, Are they true? The other is, Are they vital? It is possible that certain things are true that are not vital. But it is hardly likely that any belief can be vital without in some sense being true.

Therefore the great question to ask about religious beliefs is the second one, Are they vital?

Hitherto the first question has been conceived to be the important one. All the discussions of theology in the past have been carried on in the realm of logic.

In the future, theology will be discussed on the level of life and its formulations will be made not with reference merely to the demands of abstract truth, but to the needs of actual human living.

Why do you suppose we do not keep Saturday instead of Sunday for a rest day, as our Seventh-day Adventist brothers argue for us to do? Is it because we have examined the argument and have decided in favor of the first day of the week? No at all. Not one out of ten thousand has examined the argument. We simply are not interested in that kind of a question; it is not vital. The Sabbatarian may be able, if you grant his premises, to prove the truth of his contention, but he can never make modern men and women feel that his contention is vital or even important. Therefore his argument goes unheeded.

A religious sect organizes itself around a certain conception of the future world, the life after death. Periods are marked off, a calendar of eternity is gotten up, a program of the heavenly entertainment is issued. All these matters are "based on the Bible," all indeed are proved by a net-work of scripture texts wondrously woven. Yet not many people are interested in the argument or will stop to hear the proof. It may be true, the practical man says, but it is not important.

We talked the other day with a theosophist who believed in the transmigration of souls. This doctrine was the essence of his religion. He had a scheme of proof that was fearfully and wonderfully made. To him the French nation was a reincarnation of the Greek soul and the English a reincarnation of the Roman. Such a man as Gladstone was formerly Cicero and Roosevelt might have been one of the Gracchi in a former incarnation. When asked how long a period elapsed between incarnations he answered that an average of fifteen hundred years was the probable interim! With him the most specific information concerning the unseen past and future was provable. If we had been concerned only with the question as to the truth of his contentions we might be ourselves floundering yet through the mazes of his proofs. But as a matter of fact we dismissed the whole subject from our mind when the conversation was ended. Why? Because the argument was preposterous? Not altogether. But because the issue at stake was not vital. It had nothing to do with the life we really live.

Within the limits of conventional Christianity, too, it is important to keep our beliefs close up to concrete life. The times demand a practicable religion. A religion that can be practiced in common experience.

Men do not pass the old creeds by because they have been convinced of their logical untruth. They may or may not be true; but men today feel that, true or false, they are not important, not vital. Masses are passing the church by for the same reason. Thousands of earnest souls feel that what we do in the church has little or no pertinence to their daily living. Let it become known that a preacher has a vital message and that his church is a dynamo sending divine power into people's lives for every-day use, and that preacher and that church will not beg for hearers.

With all our misgivings concerning the fate of religion in modern times the one heartening fact is that modern men have no patience with a religion that does not bring enlargement of life. Your religious "system" may be true, and again it may not, but it must be vital, it must be life-giving. And the practical man of today hardly needs any other argument for its truth except that it does actually give life and power and peace and hope.

You may dispense with your logic so far as he cares. You may even dispense with your splendidly-woven scheme of proof-texts taken from the Bible. If your doctrine fits close up to daily living and makes men strong to meet life's duties and humble to serve others and gentle to comfort others the practical man of today will feel, perhaps in spite of your argument, that there is truth in what you say!

"'Tis life whereof our nerves are scant,
More life and fuller that we want."

True religion, then must become an out-and-out individual matter. It is not intellectual conformity to a creed written by others, nor voluntary submission to the authority of an institution. It is not a "system" to be contemplated nor a doctrine to be argued over, but a principle or a group of principles to be appropriated by acting upon them and to be proved true by their fruitage in actual experience.

What are the affirmations the soul must make to fit its religion close up to daily life? We shall endeavor in this outline to suggest some principles which are vital and true and leave others to contend for matters that may be true but certainly are not vital. The individual, practical, character of these affirmations we shall indicate by the use of the first personal pronoun throughout.

I. My Master is Christ. The fruitage of his life is perfect. The character he bears and his deeds are so crystalline that I must learn the secret of his living. If I can find his secret it shall be my law. Whatever he commands me to do I will do it.

II. My Father is God. I take no step nor think nor breathe—nor fall, without him. I build my faith on that.

III. God is the source of my health and character and peace.

IV. My mind is the meeting place of God and my soul. My thoughts are the channels of his grace and power. Therefore will I train my mind in truth and kindliness and in faith, and will guard my thoughts against anger and doubt and lust and all uncleanness and fear, so that God may abide in me and build me up.

V. I am myself.

VI. I am not bound—not by heredity nor environment nor past habits nor divine decree, but myself make the laws of my being by what I allow.

VII. I am at home. The world is a room in my Father's house. I therefore am not afraid of disease or temptation, nor of death. I only fear lest by forgetting my Father I lose his strength and protection.

VIII. I am debtor to all men. I shall use my powers and the surplus of my goods to help others. Moreover, I shall take

good heed that in making a living for myself I am conferring benefit and not bringing injury upon society. No human interest shall be foreign to me. Men are my brothers and I will strive to treat them so and take my part in every effort to give them justice.

IX. The things worth while are three—goodness, influence and joy. These I diligently seek, not in strain and much effort, but in quietness and purity of heart, doing each day my simple tasks, taking my share of the burden and as much more as I can, in full faith that my quiet life lived earnestly is more important to my Father and my fellows than any other lot could be.

X. I love the Church as the fellowship of those who strive to practice these affirmations of the spirit and to teach them to others. I need the Church because my faith is nourished by the faith of others, and in so far as my efforts after spiritual wholeness are sincere the Church needs me.

The Trend of Events

By Alva W. Taylor

DOES THE CITY NEED LICENSE MONEY?

Atlanta, Ga., increased her income $241,000 in her first year as a "dry" city. The year began with the city owing $368,600 and closed with $233,000 in the sinking fund and all current obligations provided for. In 1907 the police court tried 23,013 cases, in 1908 there were only 13,880 or 8,133 less and the police are said to be much more alert. Of these cases 6,480 were "drunks" in 1907, while 2,577 were so classed in 1908, a difference of nearly 4,000. This explains in part the balance in the city's finances.

FIGURES DO NOT LIE, BUT LIARS DO FIGURE

Figures do not lie but liars will figure. In the latter case is the chief art of liquor advocates. For instance, they "proved" that Kansas was worse than Minnesota because it had so many more convicts. But they did not say that in Kansas there is a great federal prison and that Oklahoma pays the Sunflower State to keep her criminals while she erects a penitentiary. All were charged up to Kansas and prohibition. Figures are easily manipulated into an appearance of fairness but cannot be trusted beyond the simplest statement unless one knows all that depends upon and gathers about them. Like sacred Scripture, statistics can be quoted to prove anything. Their only logical use is to furnish inductions for reasoning on the case.

JAPANESE CHARITY BEGINS

Mr. T. Namae, of Kobe, Japan, is in this country on an official tour for study of our charity organizations and methods. Several of the larger Japanese cities have "charity leagues" and Tokio has recently organized a "Central Charity Association." Five years ago Japan held a national charity congress and, as she does in all things, is studying all systems in all lands that she may choose the best from each and improve even upon that if possible. Prison reform was inaugurated there some years ago by a native Christian and the country as a whole is adopting the social and salvatory methods of Christianity much faster than it is the church as such. In all these movements native Christians are active and influential. The strongly centralized government of the empire and of the municipalities may do much but without the effectual leaven of Christianity it will be impossible to do it well. But there is much more of the leaven of Christianity there than membership in the churches would indicate. In Kobe last year, with a population of 400,000, but $1,000 was given for public relief and times are very hard throughout the country and there is much distress.

LA FOLLETTE "CALLING THE ROLL"

Senator La Follette's new weekly journal is out and promises to be very interesting. The doughty Badger Senator never fails to be interesting. He is courageous and of a good conscience and he cares immensely more for his cause than for the convention of party or dignity or courtesy or any other thing. And that makes him interesting. What is so sensational as the unvarnished truth, plainly spoken without fear or favor of man and for the public good? John the Baptist was something of a sensationalist, and he did not defile his message with "Billy" Sunday vulgarisms either. So with La Follette. He is always clean. He is never more vehement than the cause he denounces is iniquitous. He does not pad much with adjective, but follows Emerson's advice and tells his story in nouns and verbs. And he "calls the roll." He not only names the wrong but the wrong-doer, and what hurts worst, he names those reputable sinners who vote for or consent to a wrong measure for party or any other reason. He began it on the Chautauqua platform and it proved the season's political sensation, but the most horrified could not give reason why it should not be done. Now he will do it more effectively in his weekly magazine. Any truth-teller in public is worth a hearing and when he combines with that interesting trait the expert knowledge and the splendid ability of a La Follette he is trebly worth listening to.

"ALL MEN UP"

Religiously this bids fair to be a man's era. The greatest movement in the church today is the "men's movement" and the great concern of the church, such as foreign missions and civic righteousness, are not only challenging the interest of men but organizing them for effectiveness.

No religious organization of our times is growing more rapidly, performing a greater service, or more truly sounding a bugle-note than is the Y. M. C. A. That note is "All men up," and is backed by the motto, "The upward life to overcome the downward pull."

Last year buildings were either dedicated or put into process of construction that will cost $19,000,000, more than half of this was paid during the year and the other half will be paid on buildings to be dedicated this year. Eighty-four buildings were added to the list of young men's centers and eighty more are being erected to be added to the $60,000,000 already invested in Y. M. C. A. homes. Nearly $7,000,000 was raised and expended for current work during the year, an increase of nearly $1,000,000, and more than one-half the entire sum was paid by the members. There are now 1,939 branches and 456,000 members. Of these, in round numbers, 65,000 are in industrial occupations, 86,000 railroad men, 59,000 college students, and 150,000 boys in their teens. In all 2,544 secretaries are employed of which eighty are in the foreign field.

The following table will give some idea of the activities of the Association in the United States and Canada:

Branch of work	No. Engaged
Night study	48,000
Gymnasium classes	190,000
Bible classes	105,000
Daily attendance in reading rooms	155,000
Weekly attendance of religious meetings	105,000
Attendance of shop and factory meetings	983,000
Number of conversions for year	19,706

Of the 59,000 college student members, 33,000 are in the Bible classes and 10,000 are studying missions.

The 150,000 boys in the Association furnish forty per cent of the Bible class membership. "As goes the boy so goes the city."

Bible study has gained eighty per cent in five years. The Y. M. C. A. is something more than a gymnasium and popular lecture course.

There are thirty-seven Associations for colored men with a membership of 5,000.

County Associations are formed in twenty states and provinces and forty per cent of the members are in Bible classes. Many of them go to college.

The railroads put over $300,000 annually into the R. R. Association

and count it so good an investment that no reductions were made during the panic.

Many great industrial concerns are finding it wise to erect and equip buildings and turn them over to the association.

From one battleship ninety-five per cent of the men reported at the Y. M. C. A. immediately upon landing. Associations are found on many of the naval vessels and the navy yards have handsome buildings.

The Y. M. C. A. furnishes a club that is clean and beats the saloon on its own ground; it gives the boy good associations, provides for his idle hours, and directs his play-energies usefully; it furnishes baths and thus cleanliness to thousands; it trains the minds of a multitude who toil and are ambitious for proficiency and promotion; it gives Biblical instruction and organizes for useful service; it is the most outstanding example of actual unity in Christian work; it makes men.

THE TEXAS TRUST-BUSTER.

The supreme court has sustained the fine assessed by the state of Texas against the Waters-Pierce Oil Company, and close to $2,000,000 will be paid by the criminal monopoly into the state treasury. The company will also be ousted from the state. It is to suffer a like fate in Missouri. It is announced that Texas will be punished by receiving the entire sum in silver and is preparing a place at the state house into which it can be scooped. The great Lone Star State is boasting its prowess as a "trust-buster," and proclaims itself the coming model government. They say "the law is enforced in Texas; saloons are closed tight on Sundays and no guns are carried under the coat down there; the 'trust' is treated like any other offender and the saloons will soon join the grand exodus from the Southland."

Other states will take courage from Texan success with the prosecution of monopolies. The noted $29,000,000 Standard Oil case is beginning retrial. It will be recalled that the enormous fine was assessed by Judge Landis and overruled by Judge Grosscup and the bench of the circuit court of appeals and that the supreme court refused to interfere with the ruling. President Roosevelt publicly called the Grosscup ruling "a gross miscarriage of justice." It so limits the powers of the court that it makes the law a farce as a restraining power. For instance, it is not enough to show a lower or secret rate was accepted, but that it must be known to be such, a thing practically impossible of proof unless the accused will confess it. But suppose a pontoon can be thrown across this swift defense and the fact of knowledge be established. Judge Grosscup builds a strong rampart in ruling that fines cannot be based on each separate carload shipment as per carload rates made in the agreement, but only on each settlement made. Thus one settlement per year can be made and a fine of from $1,000 to $20,000 be assessed against an infraction of the law that may mean a saving of millions to the company which can thus break the law with impunity and pay the inconsiderable fine as a part of the "business" expense just as a dive-keeper may pay his assessment to the police or ward-boss or his fine each month according to understanding with the mayor. But not yet enough. A final refuge is established in making it impossible to reach the real offender. The fine cannot be collected from any but the company in whose name the business is done. Thus a "dummy" company can be organized with small capital and do business on small profits and plead that the fines are ruinous and thus escape while the real company is never endangered.

President Roosevelt lays it down that courts rule according to the social and political philosophy of the judges. The only hope then is in public sentiment becoming so overwhelming that courts must yield with legislatures and law be both made and interpreted to suit the popular will.

IS IT DEMOCRATIC SIMPLICITY?

The Senate has passed a bill increasing the president's salary to $100,000 per year. Senators Bailey (Dem.) and Borah (Rep.) spoke warmly against the measure and deplored the tendency to depart from democratic simplicity. The latter condemned it as a departure from the spirit of the constitution. Figures were presented to the Senate showing that Mr. Roosevelt had drawn an average of $196,000 per year. This makes his "extras" ten times larger than those of any predecessor, but is only in keeping with the general extravagance in the voting of the public funds in these "piping times of prosperity." The income of the national treasury was never so great as during the past few years and yet we ran millions behind last year. Let it be remembered that the Panama Canal is not being builded out of the government funds, but by selling bonds and that the vast work of the Reclamation Service is likewise conducted by bond-selling.

The question is do we desire our chief executive to entertain like royalty? We are cited to the fact that the British ambassador receives $50,000 per year and a home, besides many perquisites. But is it pertinent? All monarchies support their governmental establishments in a grandiose style. We beg the question by making the comparison. England pays her royalty millions and all her ministerial and diplomatic heads large salaries but the rank and file of government employes receive much smaller salaries than ours and a poor man cannot enter parliament because there is no salary provided. The bishops receive as much as from $10,000 to $25,000 per year and the archbishop $75,000 and a palace, but poor curates by the hundreds do their labor of love for from $200 to $400 per year. The working of the comparison is to reveal our tendency to depart from the essential thing for which we stand, viz., democratic simplicity versus monarchical splendor.

Senator Borah declared the proposal would never have been made previous to or during a presidential campaign. By this he asserts that it would not meet popular approval and would become a menace to the party making it and thus prove we are yet in favor of the good old-time Jeffersonian simplicity. We would ask whether we desire our governmental servants to receive incomes based on the general raising of economic standards and in due ratio to the general rise of popular income, or will we parcel them off to the millionaire class and make a wide difference between the man who sits at the head and the rank and file who are as necessary but not so conspicuous in position. No one regrets the cash expended. It is only to call in the question the motive that the question is raised at all. Is it for the logical demands of the office or is it that splendor and pomp may "dignify" out of existence that democratic simplicity that has been the sign and symbol of the republic. Are we longing for the flesh-pots of Egypt?

Paragraphic Editorials

The wonderful rescue of the sixteen hundred passengers of the Steamer Republic through the use of the wireless telegraph in signalling for help has brought the world again to the feet of Marconi in gratitude. The imagination of the sea-traveler has ever been haunted with the sense of fear due to the utter loneliness of the ship on the great deep. But wireless telegraphy socializes all ships at sea. It brings them into speaking distances and into relations of mutual helpfulness. How well this achievement of science illustrates the achievement of Christ upon the higher level of human welfare, Marconi has overcome what Matthew Arnold called

"the salt, unplumbed, estranging sea."

And Christ has given the world a principle for overcoming the estrangement of caste and class, of nationality and color, of culture and creed. Love messages between Sicily and all the world have been passed in invisible currents these late direful days. Love messages are passing between society and the stunted child in the factory, between society and the underpaid and overworked laborer, between society and the widows and children of workmen killed in wrecks and fires. A new system is being installed in the world—a system by which distress becomes more quickly known and by which society may rush more effectively to its relief. Since Christ's day it is true that "no man liveth to himself alone," for he discovered how the hearts of men may be "tuned" together so that pain and grief and helplessness may communicate themselves and be anwered in the subtle telegraphy of

love and service. "Come over into Macedonia and help us!" that was the wireless Paul received, and straightway left his own continent and carried the good news of Christ into Europe. Still the instrument clicks; from India and China and Africa the message of distress comes. The great glory of our modern Christianity is that our hearts are being "tuned" so we can hear this most distant signal of distress and rush with men and money to save the lost.

Hardly a week goes by without adding some improvement to the Christian Century. Last week we announced four new features. This week we are happy to announce two of first rank importance. Rev. J. R. Ewers, of Youngstown, Ohio, takes charge of a department for our Church Men. Mr. Ewers' ministry has been remarkable in its masculine quality. He reaches men. And he has some vigorous and clear ideas on the method of both reaching men and organizing them. Read his "salutatory" statement on another page. Mr. Ewers wishes us to state that he desires our readers to send him news of the men's work in the various churches. Short articles on the men's movement are also solicited. Methods that have been effective in one congregation should be passed on to others. Mr. Ewers and his department will be glad to be the medium of this communication. Address all correspondence to the New Christian Century Co., and mark plainly on the envelope "Church Men Department."

Our second feature refers to the development of our Church News. We are less satisfied with the character of the news department of our religious papers than with any other feature. While we have striven to make our news columns an improvement over all precedents, we frankly confess that we are a good way yet from our ideal. Therefore we have entered into correspondence with the state secretaries of every state of the Union proposing a method of co-operation with them in gathering the news and asking their aid in developing a principle of selection of news so as to give this department the dignity it deserves. We have received replies from a sufficient number of these brethren to warrant us in announcing that we will have the help of virtually all of them in this important cause. Rev. Harry F. Burns of Chicago has taken charge of the news department and will put into its development his best effort and talent. In this department it is our fixed determination not to be excelled by any newspaper of the brotherhood.

A certain self-styled "Bishop in Israel," whose apostolic succession we are inclined to deny, says some ludicrous things in a recent issue of a contemporary paper, and some things that are so false that nothing but a flat denial need be set over against them. One very ludicrous feature of his communication is his cocksure attempt to trace to Professor Willett, the authorship of certain Christian Century editorial notes in the New Orleans Convention. He quoted particularly from the note commending a number of our New Orlenas speakers for using manuscript, and says, "Willett is prescribing his pulpit mannerisms for the brotherhood and is naturally delighted to see our preachers driven into this rut of one style of pulpit action." Some of Dr. Willett's most frequent hearers have never seen him draw a manuscript and will be highly amused at this screed. The assertions about George A. Campbell and A. W. Taylor are not funny, however. We are just this day in receipt of a letter from a prominent member of the Eureka Church, which describes the loyalty of that congregation to the pastor who shortly leaves them for the Irving Park, Chicago, charge. The letter calls Mr. Taylor "The right arm of every good cause in Eureka." As to Mr. Campbell, the thousands who have felt the uplift of his writings in this paper, will refuse to believe that he is a ruthless persecutor of his brethren. No member of the official board ever said that he persecuted them out of the church. He was away from home when the lamentable thing happened at Austin. With singular grace and gentleness of spirit he has borne misrepresentation. It occurs to us that there is good reason for our "Bishop in Israel" to use a *nom de plume* in making scurrilous charges against a brother involved in a church division. His own name is burned too deep in the nistory of Chicago church quarrels to permit him to make such charges except from behind a mask.

New Living-Links

The Foreign Society is making progress toward a large number of new Living-links in the approaching annual offering for Foreign Missions. It is believed that no less than 100 churches should be brought into this rank this Centennial year.

In the future the church at Elyria, Ohio, will support its own missionary or do an equal work on the heathen field. It will raise $600. It may give this amount toward the new College at Bolenge, Africa.

L. W. McCreary, minister of the Hamilton Avenue Church, St. Louis, Mo., writes: "I am glad to report to you that the Committee appointed by our Board to bring recommendations to the Church at our annual meeting of such work as ought to be undertaken for this year, recommended among other things that we become a Living-link in the Foreign Society. You may safely count on us for $600."

Edgar S. Potter, speaking of preparation for the Rally at Quincy, Ill., says: "We propose to keep this fight up until Quincy shall be landed in the Living-link ranks."

Geo. H. Brown, minister of the church at Charleston, Ill., says: "We hope to become a Living-link at Charleston this year."

S. A. Fisher, minister of the church at Walla Walla, Wash., says that that church will support a missionary on the foreign field. We already have two Living-links in Washington and this will be the third, and we are expecting still others.

The church at Fayetteville, Ark., W. S. Lockhart, minister, is confident of the Living-link column.

F. W. Allen, minister of the church at Paris, Mo., will be made glad if his church enters the Living-link rank this year.

Another brother who does not want his name known nor that of his church, says: "You can depend upon us for the $600."

Last year, 1907-08, the Foreign Society enrolled twenty-four new Living-link Churches, the largest number in any one year in the history of the Society. The Churches and their ministers have great joy in this new and larger life. This step gave them a new sense of their power and a fresh appreciation of their real mission. These churches are not rich. On the contrary some of them are poor. But they have faith and they are growing churches, every one of them.

W. B. Taylor, Mexico, Mo., speaking of that church's experience, says: "I never saw happier people and we are highly gratified at the advanced step the church took that day. It helps a church to understand better her ability and therefore responsibility and of course puts her in touch with the actual work on the field. We didn't like to be behind other churches with no greater strength in money and members than we had."

W. G. Conley, Covina, Calif., says: "Nothing so inspiring presented itself as the thought of supporting a missionary on the foreign field. Our people have been especially stirred by the story of the marvelous triumphs of the gospel among the cannibals of the Congo. We feel that it is a privilege for us to have fellowship in this work, and we shall have much joy in supporting E. R. Moon as our Living-link."

G. L. Bush, Gainesville, Tex., who now supports Miss Edna Kurz in China, says: "When the day came all were surprised at the readiness and liberality of the giving. It was the greatest and happiest day in the history of the congregation. There have been more than three times as many additions, in the regular services, as there were during the same period last year. It has made all of us better and happier in the Lord."

John Mullen, minister of the First Church, Findlay, Ohio, says: "When the cards were all in enough was secured to insure the support of a missionary. All were happy in the result. It enlarges the vision, stimulates endeavor and increases offerings for every worthy enterprise."

J. L. Greenwell, minister of the Queen Anne Church, Seattle, Wash., speaks as follows: "Our vision is wider and truer, our sympathies have been broadened, and the sphere of our activities has been enlarged. By this step we have been brought into living and active touch with the work and workers in every part of God's kingdom. We have begun to think of the possibility of larger things all along the line. It is easier to raise $600 for the support of Mrs. Hensey in the work at Bolenge than it is to raise $50 to be scattered over the face of the whole earth."

The Centennial Program Now Announced

A GREAT FEAST BEING PREPARED AT PITTSBURG FOR THE CELEBRATION OF OUR HUNDREDTH YEAR—LARGE THEMES AND SUPERB MEN APPOINTED TO INSTRUCT THE THOUSANDS THAT WILL GATHER NEXT OCTOBER.

MONDAY EVENING, OCTOBER 11.

Two Parallel Sessions. Addresses of Welcome, Responses, &c, Keynote Sermons: George H. Combs, Kansas City, Mo., and I. J. Spencer, Lexington, Ky.

TUESDAY, OCTOBER 12.

Morning, Afternoon and Evening.

C. W. B. M. in Three Parallel Sessions. Speakers not yet reported.

Evening, Half an Hour in each Hall, Addresses on the Christian College: President T. C. Howe, Butler College; Professor L. O. Norton, Drake University; President E. V. Zollars, Oklahoma Christian University.

WEDNESDAY, OCTOBER 13.

Morning, Afternoon and Evening.

F. C. M. S. in Three Parallel Sessions. Reports, Presentation of Missionaries, Addresses by: W. H. Book, Columbus, Ind.; G. L. Bush, Gainesville, Tex.; J. E. Davis, Beatrice Neb.; J. L. Hill, Cincinnati, Ohio; C. R. Hudson, Frankfort, Ky.; O. W. Lawrence, Decatur, Ill.; W. T. Moore, Columbia, Mo.; W. C. Morro, Lexington, Ky.; C. T. Paul, Hiram, Ohio; E. J. Sias, Frankfort, Ind.; A. W. Taylor, Eureka, Ill.; P. H. Welshimer, Canton, Ohio.

Evening, Half Hour in each Hall, Addresses on Men's work, Speakers not yet reported.

THURSDAY, OCTOBER 14.

Morning, Afternoon and Evening.

A. C. M. S. in Three Parallel Sessions. Reports, Messages from Home Missionaries. President's Address, Charles S. Medbury, Des Moines, Iowa; "The Contribution of the American Christian Missionary Society to the Century," W. J. Wright, Cincinnati, Ohio; "Our Neglected Fields," W. L. Fisher, New York City, H. F. Lutz, Harrisburg, Pa.; "Our Two-Fold Mission," L. O. Bricker, Maryville, Mo., W. E. Ellis, Cynthiana, Ky., H. E. Van Horn, Des Moines, Iowa; "Obedience to Missionary Vision," R. W. Abberley, Rushville, Ind., Austin Hunter, Indianapolis, Ind., C. M. Sharpe, Columbia, Mo.; "The Relation of Christianity to the Development of America," A. W. Fortune, Cincinnati, N. K. Griggs, Lincoln, Neb.; "The State Society in our Missionary History," Geo. E. Lyon, Kansas, A. I. Myhr, Tennessee, J. W. Yoho, West Virginia.

Three Parallel Sessions Morning, Afternoon and Evening.

Evening. Half Hour in each Hall. Church Extension Addresses by: George Darsie, Akron, Ohio; Chas. A. Finch, Topeka, Kas.; Finis Idleman, Des Moines, Iowa; R. H. Miller, Buffalo, N. Y.; H. K. Pendleton, Atlanta, Ga.

FRIDAY, OCTOBER 15.

Morning, Ministerial Relief, Reports, Addresses by Mark Collins, Lexington, Ky., Howard T. Cree, Augusta, Ga., and G. B. Van Arsdall, Cedar Rapids, Iowa. Church Extension, Report and Addresses.

Afternoon, Ministerial Association. Reports and Addresses. Speakers not yet reported. National Benevolent Association. Reports and Addresses.

Evening. Christian Endeavor Night. Half Hour in each Hall. National Benevolent Association Addresses. Christian Endeavor, Reports, and Addresses by Claude E. Hill, Mobile, Ala., Parker Stockdale, Chicago, Ill., and Wm. Shaw, Boston, Mass.

National Benevolent Association Chairmen: C. C. Chapman, Los Angeles, Cal.; R. A. Long, Kansas City, Mo.; J. W. Perry, St. Louis, Mo.

National Benevolent Association Speakers: Peter Ainslie, Baltimore, Md.; J. H. O. Smith, Oklahoma City, Okla.; Geo. L. Snively, Greenville, Ill.; Russell F. Thrapp, Jacksonville, Ill.; Earle Wilfley, St. Louis, Mo.

SPECIAL CENTENNIAL DAY SATURDAY, OCTOBER 16.

Morning, Afternoon and Evening, Five Parallel Sessions. Chairmen: Judge S. R. Artman, Indianapolis, Ind.; President H. B. Brown, Valparaiso, Ind.; President Hill M. Bell, Des Moines, Iowa; L. L. Carpenter, Wabash, Ind.; R. Lin Cave, Nashville, Tenn.; C. C. Chapman, Fullerton, Cal.; W. F. Cowden, Tacoma, Wash.; Prest. T. E. Cramblet, Bethany, W. Va.; H. W. Elliott, Sulphur, Ky.; J. H. Garrison, St. Louis, Mo.; Prof. Jabez Hall, Indianapolis, Ind.; W. L. Hayden, Indianapolis, Ind.

Fraternal Addresses from Churches of Christ in England, Australia, Japan and from other religious bodies of this continent.

ADDRESSES.

I. Origin of the Restoration Movement. F. W. Burnham, Springfield, Ill.; J. J. Haley, Eustis, Fla.; T. P. Haley, Kansas City, Mo.; J. H. MacNeill, Winchester, Ky.; F. D. Power, Washington, D. C.

II. Thomas Campbell and the Principles he Promulgated. Mrs. Effie Cunningham, Indianapolis, Ind.; C. M. Chilton, St. Joseph, Mo.; F. S. Ford, San Francisco, Cal.; Pres. Clinton Lockhart, Waco, Texas; Prof. Herbert L. Willett, Chicago, Ill.

III. Alexander Campbell, Barton W. Stone and Walter Scott, Advocates of Liberty and Union in the Truth. Hon. Champ Clark, Bowling Green, Mo.; Prest. J. W. McGarvey, Lexington, Ky.; A. B. Philputt, Indianapolis, Ind.; W. H. Pinkerton, Ghent, Ky.; A. C. Smither, Los Angeles, Cal.

IV. Isaac Errett's Contribution to the Movement. Mrs. Jessie Brown Pounds, Hiram, Ohio; J. B. Briney, Louisville, Ky.; Hon. Frederick A. Henry, Cleveland, Ohio; Prof. S. M. Jefferson, Lexington, Ky.; J. M. Van Horn, Toronto, Ont.

V. Progress and Achievements of a Hundred Years. Mrs. A. M. Haggard, Des Moines, Iowa; Col. Samuel Harden Church, Pittsburg, Pa.; H. L. Herod, Indianapolis, Ind.; P. J. Rice, Minneapolis, Minn.; O. J. Tannar, Detroit, Mich.

VI. Outlook and Appeal. Mrs. Louise Kelly, Emporia, Kan.; B. A. Abbott, Baltimore, Md.; Prest. Miner Lee Bates, Hiram, Ohio; A. D. Harmon, St. Paul, Minn.; Harry D. Smith, Hopkinsville, Ky.

VII. The Place of the Lord's Supper in the Movement. F. M. Dowling, Pasadena, Cal.; Prof. D. R. Dungan, Des Moines, Iowa; F. L. Moffett, Springfield, Mo.; Carey E. Morgan, Paris, Ky.; W. H. Sheffer, Memphis, Tenn.

VIII. The Lordship of Christ. S. D. Dutcher, Terre Haute, Ind.; E. L. Powell, Louisville, Ky.; Prof. B. J. Radford, Eureka, Ill.; Chas. Reign Scoville, Chicago, Ill.; Hon. Oliver W. Stewart, Chicago, Ill.

LORDSDAY, OCTOBER 17.

Morning, Preaching in 500 pulpits in Pittsburg District with raidus of eighty miles. Special trains into the City for Afternoon, Centennial Communion.

Evening, Preaching everywhere in Greater Pittsburg.

The preaching of this day will be altogether different from the ordinary courtesy of "occupying all offered pulpits." The men for this work are being chosen now and are co-ordinate with the other Centennial speakers. Each sermon will be the preacher's life message of Christ.

For the Convention Hall Sermons we are permitted to announce: H. O. Breeden, San Francisco, Cal.; W. E. Crabtree, San Diego, Cal.; M. M. Davis, Dallas, Texas; B. A. Jenkins, Kansas City, Mo.; J. M. Philputt, St. Louis Mo.; Z. T. Sweeney, Columbus, Ind. We have also appointed: T. B. Larimore, Florence, Ala.; I. N. McCash, Berkeley, Cal.; S. M. Martin, Seattle, Wash.

MONDAY, OCTOBER 18.

Morning, afternoon and evening in three parallel sessions will be devoted to The Teaching Function of the Church of Christ.

The program is not yet complete but will be the best that Martin Stevenson, Herbert Moninger, W. C. Pearce, E. A. Cole, E. J. Meacham, R. H. Crossfield, T. W. Grafton, J. M. Kersey, Marion Lawrence and more such men and better women can produce. There will also be early morning conferences on Bible-school work throughout the Centennial week. Each will be led by a Master.

TUESDAY, OCTOBER 19.

Morning, afternoon and evening in three parallel sessions, the climax of a century of Evangelism and the inauguration of a truly Pentecostal era of soul-saving. Watch for the program.

W. R. Warren,
Centennial Secretary.

A PENTECOSTAL PRAYER.

By Rev. J. F. Williams.

Renew, O Lord, the Pentecostal vision,
The utterance of the Spirit, true;
The mind and heart to make the good decision
Between the Old and New.

So many are the earnest voices pleading:
"Lo, there! Lo, here! the kingdom find;"
And baffled men are waiting for Thy leading,
True men, though weak and blind.

Upon the cause and night of our confusion
Shed forth, O Sun of Truth, Thy light;
Remove the subtle blind of Sin's illusion,
That all may see the right.

For Thy work's sake, through change and Time's probation,
Lord Jesus, our companion be;
The rendering birth pangs of a new creation
Our souls can bear, with Thee.

From Darkness into Light, wherein abiding,
To know in part as we are fully known;
The breathing nearness of our Lord, in Him confiding,—
O Father, never more to walk alone!

Gurnee, Ill.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Z. T. Sweeney Writes Again on Miracles

Dear Brother Willett:—The substance of this letter was sent you the first week in November by registered mail, but for some reason, doubtless known in the machinery of our great Post Office department, it was delayed and finally returned to me a few days ago. I am sending it again with a few alterations and hope you will still give it consideration.

The first part of your last reply dealt with some interpretations or definitions of miracles, which you thought I might, could, would or should have given. All of this was irrelevant because I have given no interpretation nor definition of miracles. This discussion is limited to your definitions and interpretations. I feel, however, that we are making some progress in understanding each other.

To summarize, I understand you to teach:

First, Miracle is not the intervention of a supernatural power in the realm of natural law.

Second, Miracle is the normal activity of a perfect life in the domain of Nature, though unusual.

Third, Jesus was a visitant to this world bearing the super-natural character of Heaven, of which he has been supposed to be a resident.

Fourth, The universal faith and teachings of the church in all ages that he was a visitant to this world must be changed to meet the demands of the modern thinking.

Fifth, The apparent chasm between the phenomena of miracles and the uniform course of events in human experience and under the reign of law must be bridged or it will prove a fatal hindrance to the acceptance of miracles.

Sixth, That Jesus performed his miracles by employing natural law at its highest level. He lived the normal, natural life of a man at its highest point.

Seventh, He wrought no miracles to convince men that he was the Christ.

Eighth. He was not raised from the dead by the intervention of a super-natural power, but his resurrection was the ripe fruit from the tree of such a life as he lived.

Ninth. It was a pledge that all who attain his life shall share with him a resurrection from the dead.

Tenth, That the resurrection spoken of in the last two propositions is the physical resurrection of the body.

You will notice that in stating these ten propositions that I have done so in the first nine, distinctly in your own language. I have inserted the tenth because some so-called theologians have tried to play double by juggling with the word resurrection; claiming to believe in the resurrection of Jesus while they deny the resurrection of his physical body. I do not believe this of you, but I insert it that we may both understand the word resurrection in the same sense.

The above propositions are quite revolutionary and have some logical consequences to which I wish to call your attention. It is a well known postulate, both of science and philosophy that any correct hypothesis must account for the phenomena on which it is based.

Let us apply this postulate to the miracles of the New Testament, waving those of the Old.

Miracle First. The virgin birth of Jesus. Now, under the old hypothesis, "that a miracle is the intervention of a super-natural power, etc." this miracle is easily accounted for, but can you account for the virgin birth by your hypotnesis? that "a miracle is the normal activity of a human life, etc."

Miracle Second, The testimony of God at the baptism of Jesus. This also is readily accounted for by the old hypothesis, but how can you account for it as the normal activity of a human life?

Miracle Third, The feeding of the five thousand with five loaves and two small fishes and the gathering up of twelve baskets full of fragments. This is all plain under the old hypothesis, but it is utterly impossible to account for it as the result of the normal activity of a human life.

Miracle Fourth, Jesus walked upon the waves. When we say this was done by the intervention of a super-natural power, the phenomenon is easily explained, but when we say that it was done as the natural activity of a human life, it makes utter nonsense.

Miracle Fifth, The healing of the lame man at the beautiful gate of the temple by Peter and John. The theory of the intervention of a super-natural power is entirely adequate to account for this, but the theory of the normal activity of a human life is utterly powerless to account for it. In fact, the Apostles emphatically deny that it was by any abnormal activity on their part and distinctly ascribe it to the intervention of a super-natural power.

These five illustrations indicate the whole trend of the New Testament. Your definitions will not account for a single miracle in the New Testament, while the definition you denounce accounts satisfactorily for every one of them.

Now, my dear brother, there is just one of three courses open to you.

First: Show that your hypothesis does account for the facts.

Second: Deny your hypothesis.

Third: Deny the records as we have them in the four evangelists.

As a scientist and a philosopher you must recognize that your hypothesis is obliged to accounts for the facts. As a man of good, common sense, you must see that your hypothesis does not account for the facts. You are left no logical alternative, therefore, but to deny the facts.

I think this letter long enough, but beg to assure you we will consider all ten of these statements before we are through.

Sincerely and fraternally,

Z. T. Sweeney.

Columbus, Indiana, December 8, 1908.

Bro. Sweeney's letter, above given, seems to have shared in some measure the fate of the former one of which he speaks, for it did not reach me until December 19th. But this was doubtless due to delays in the registry service of the mail. Bro. Sweeney is accustomed to making rapid journeys over long distances in his work of lecturing and preaching, and this may account for the amount of territory covered in his letter, which might well be called continental in the distance it traverses and the number of items it includes. It seems to me it might have been more profitable to consider a smaller portion of the Bible at one sitting. It reminded one of those sermons that the fathers loved to preach, which started with creation and covered most of the field of revelation in their survey. But as most of the points refer to one general principle, that of the definition of miracles, I shall deal with each item in brief and with that principle more at length.

And first it will be noticed that in spite of the fact that Bro. Sweeney disclaims any intention of dealing with the definition of miracles, he is at the same time assuming such a definition, and is protesting against one which to me seems far more reasonable and satisfactory. When, therefore, he says, "I have given no interpretation or definition of miracles," is he unaware that it is the very question between two statements as to the nature of miracles which is the issue, and that furnishes the ground of his letter? If he finds my definition of the miraculous work of Jesus unsatisfactory, it must be because he would define it otherwise than I have done. We both affirm the fact that the miraculous narratives of Jesus' life are valid and satisfactory statements of fact. The question which Bro. Sweeney raises relates to my definition of miracle. If I gather aright his view of the matter, he would say that miracle is the intervention of a superior power in the realm of nature, which sets aside its laws, or reverses its processes in the interest of higher and spiritual ends. If I do him injustice in this description of his view, he will correct me. But he will not attempt to evade the fact that he has a definition of miracles, and that it differs from the one I have set forth precisely in the fact that it denies the orderly and harmonious character of God's work, and finds value in the setting aside of the laws of nature in the interest of the progress of revelation. This at least is the teaching of those who still maintain the arbitrary and contra-natural character of miracles. This has been the chief objection to the use of the unbiblical word "supernatural" in our time. If by it one means the divine presence in the universe, the divine purpose as manifested in the work of prophets, apostles and our Lord, and the divine possibilities of humanity under the leadership of Christ, attested by his works of powers in his own ministry, and in the uplift of the world through the Christian faith, then no one within the circle of evangelical believers would raise any question as to the use of the term. It is only against a view that makes the word "supernatural" the equivalent of contra-natural, arbitrary and capricious, that it is found unsatisfactory as applied to the miracles of the Bible.

If this understanding of the term be kept in mind, Bro. Sweeney's summary of my views is entirely satisfactory. It will be borne in mind by readers of all my statements on this subject that my insistence has been on miracles as the manifestation of a being living in the fulness of communion with God, and therefore competent to employ the forces of nature in ways impossible to our meagre and fragmentary life. That is my objection to such expressions as the one in the third item of the summary, that Jesus was a mere "visitant" to this world. Such terms rob him of that genuine humanity, which is as essential to all just comprehension of his nature as is his unique sonship to God.

There have been periods in the history

of the church when men thought to honor Christ by removing him as far as possible from humanity. In this manner his divine nature was emphasized at the expense of the reality of his human experience. Similarly, whatever removed his work as far as possible from the ordinary activities of man was supposed to honor him. This is no longer true. The wonder and uniqueness of our Lord's life and work do not rest upon his separateness from men, but upon his complete realization of the divine ideal for men. He alone fulfilled all righteousness. He alone realized the Father's plan. He alone stood master of the forces in the midst of which men live. He employed them in perfect harmony with his own nature and the purpose of God. This view of his work seems consistent with all we know of God's revelation of himself in nature and in his word. On the other hand the view that Jesus broke, or ignored the methods by which God governs and orders the universe is radically at variance with all that the universe is teaching us regarding God. For this reason it is clear "that the chasm" of the fifth theme no longer exists to the man who accepts the modern view of miracle.

In the tenth item Bro. Sweeney adds a statement on which he at once preceeds to pass judgment as against "some so-called theologians." I must disclaim the privilege of being classed with such, for I do not recall having discussed the manner or mysteries of the resurrection of our Lord. I know there are those who are quite convinced as to the details of the great event. For myself I am satisfied to affirm with emphasis, that Jesus rose from the dead on the third day, and manifested himself to his disciples by many infallible proofs on that and succeeding days.

I wish now to examine Bro. Sweeney's interesting statement that "any correct hypothesis must account for the phenomena on which it is based." If he means this in the obvious sense of the true "account for," this will be disquieting news to most philosophers and scientists, for there are very few of the processes of nature or the human mind that can be "accounted for" in the sense of an explanation of causes and effects. What science does undertake to do is to observe and describe phenomena. With explanations it concerns itself less and less. If it had been affirmed by Bro. Sweeney that a hypothesis must be in harmony with the facts on which it is based, no one could take exception to the statement. It would be a poor theory that was manifestly at variance with the observed data. But science is busy in our day gathering and classifying the facts of nature, often with little success at affording explanations. It is an observed fact that seed cast into the ground germinates and grows into grain or flowers. Yet no scientist ventures to explain this fact; he only observes and records it. Students of physiology discover that nutritive material introduced into an animal organism is converted in some manner into cells and these are built into tissue of muscle and bone. Every step of this process can be traced with accuracy. Yet our latest authorities offer no explanation of the prenomena. They only note that the process is apparently in harmony with certain laws and occurs under certain conditions. We are becoming aware of a power to communicate by electrical instruments yet without connecting wires. We have seen the operation of the Marconi system, and of other systems seemingly far more wonderful than this. Yet no "explanation" has ever been offered that does more than state the condition under which such results may be expected.

Now apply this principle to the miracles of Jesus. We observe that he wrought at times as other men have not done. In other words, we observe that while in most regards his life conformed to the usual conventions of human conduct and experience, yet it was marked by instances of power unapproached elsewhere. He went among men with the air of one quite at home in the environment of the world order of his day. Then at times he moved out into wider spaces and performed works in regions where we gradually lose the power to compare them with any other deeds in history, because of their uniqueness and marvel. Is it more reasonable to suppose that he continued to manifest in these far regions that full life which he everywhere else discloses, or that he suddenly reversed all this process of natural self-expression at the point where we lose power of comparison?

In the application to the miracles of the principle of the higher employment of law, rather than its abrogation, no difficulty is experienced. The "hypothesis," to use Bro. Sweeney's term, is in entire harmony with all the facts we have. Not one of them falls outside the range of the life of Jesus as the perfect realization of the divine ideal, the incarnation of the life of God in terms of flesh and blood. To deny that the work of Jesus, or that the circumstances of his life, are in complete harmony with the laws of nature, and the expression of their supreme employment, is to assume that one has explored all the resources of the universe and discovered that they suddenly became exhausted at the point where the miracles of Jesus begin. More than this. It is to assert that for purposes of more fully revealing his nature, the Father suddenly, in the historic instances of which the Scriptures speak, shattered the structure of order and symmetry which through the centuries he had been constructing, and which to our own day constitutes one of our most assured sources of knowledge concerning his nature.

But I wish to go further and point out the utter fallacy of the assertion that the contra-natural theory of miracle explains the work of Jesus. As a matter of fact it is a metaphysical refuge from the attempt to explain anything. When approached by such an event as one of the miracles, the virgin birth, the divine testimony to Jesus, the feeding of the multitudes, it merely asserts that God did it, or that Jesus did it by the power of God, naively unconscious that the question is as little answered as before. What the questioner still wishes to know is whether some suggestion can be made that will relate these events to the rest of God's work in nature.

The commentaries and treatises on theology in past ages, when confronted by the inquiry as to the nature of Christ's works of power, have insisted that no explanation could be offered or expected, because miracle was in the nature of the case beyond explanation. They were quite correct, as science is showing, but this limitation of knowledge is no adequate apology for the suppression of inquiry to the extent that such inquiry is fruitful, and that such reflection upon the miracles of Jesus is leading to a firmer faith in his true nature as the wonder-worker, the final prophet, the Son of God, the Savior and Redeemer of men, is one of the commonplaces of religious education in our day.

And now, to make the issue still clearer, and to come closer, more to the heart of the matter, I wish to ask Bro. Sweeney the following questions:

1. What is your definition of miracle?
2. What do you consider to be the value of Jesus' miracles today as evidences of his divine nature and purpose, in comparison with his character, his teachings and his program for men?
3. What do you consider to be the present value of the miracles of Jesus as aids to Christian living?

The Financial Side of the Church

By William Oeschger

This article is written in the hope that others may speak through the Century on the subject of church finance. The writer is firmly of the opinion that many of our churches, especially the smaller ones, are greatly handicapped in their work and growth through a lack of adequate financial support. There are many churches that are always behind in meeting their financial obligations. The financial problem for such a church is a veritable nightmare. Such a state of affairs depresses the church and the minister. It gives a mood that is detrimental to active and joyous church work.

But the whole cause of such a situation is due to the fact that the matter of raising money for the local needs of the church, current runing expenses, is done without any system. The church does not have an orderly businesslike fiscal policy. The members of the church pay into the treasury of the Lord in an irregular way. They do this when the church has a minister employed. But when the church has no minister many of the members feel, and they act on that feeling, that they are not expected to pay anything into the treasury of the Lord. In many of the smaller churches there is not in the consciousness of the membership that the Christian profession implies a permanent and constant financial obligation. Now these people are, for the most part, excellent people. The fault is not so much theirs as it is in the leadership that organized them into a church. They were not made to understand from the beginning that to give from one's substance to the work of the Lord is a constant and permanent obligation. That such giving is not conditioned upon having a minister employed. Nothing more unfortunate could arise in the mind of a member of the church than that his or her financial obligation grows out of the fact that the church has a minister employed. The obligation rests upon an altogether different basis. It arises out of the personal relationship that every Christian sustains to Christ. It rests upon the permanent and constant duty that every Christian should do all that is in his or her power to bring in the reign of Christ on the whole earth. This we cannot do, unless we honor the Lord with our substance. All that we are and all that we have has been purchased by Christ through the blood that he shed for us on Calvary. To withhold what belongs to him, is sin. He has a claim upon our substance whether the church has a minister or not. The Christians' financial obligation is not abrogated when the church has no minister, and re-established again when the church has a new minister. It neither fluctuates nor varies with the coming or going of a minister.

But to inculcate this truth into the minds of many church members is a slow process. It is not done in a day. There must be persistent and patient effort. There must be more than that. The church must adopt some wise and judicious business system as a permanent method for raising the money

that the work of the Lord needs in the local church. The method or system adopted must have business virtue about it to commend it to the business judgment of the membership of the church. Such a business method is needed. The church has a business side to it that makes just as imperative demands upon the church as any other interests. A church that fails in its business matters will suffer greatly in its spiritual interests. The exhortation is: have a plan, have a business-like plan, and when you have these, then work your plan in a business-like way. It will mean so much for the sucess of the church.

The writer here gives the plan that is used by the church of which he has been pastor for eight years. The pledge card used to secure the annual subscriptions from the membership of the church is herewith shown. This pledge card was originated by the writer seven years ago. He has had it electrotyped so that plenty of pledge cards can be readily run off at any time. Our financial year begins with January 1, and closes with December 31. In the first week of the year, on the the very first days of the year, we called the elders and the deacons together, and with the pastor, these all resolve themselves into a committee on finance to solicit the congregation. The church membership roll is taken and every name read. As a name is read off it is given to one of this large committee selected to do this work. It is given to the person that in the judgment of those present is the best person to see the person whose name has been read off. Thus the whole roll is gone over. Every person that has been given names is urged to see their parties at once. We aim to complete the canvass in one week. But if all are not seen in the first week, we continue. We do not cease our efforts until every member of the church has been seen. Every member is urged to pledge. The amount that is pledged is left to them. We have many penny pledges from the children. We urge the different members of the family to make separate pledges. By so doing we teach the children to become systematic givers. Very few persons refuse to make a pledge. Now and then we find a person that is peculiar or,—that refuses to make a pledge. But we just keep sweet and labor on. When the canvass is completed we know just what our resources are. With this knowledge before us we know how to proceed with our expenditures for the year. We are thus enabled to make definite calculations.

This system does not simply get the necessary funds for the work of the Lord, but it has great educational value. It inculcates the habit of systematic giving in the minds of the children. Each child is urged to open up an account with the Lord. The pledge card, as will be seen by its perusal, indicates to every one making a pledge how to proceed in its payment. Those making pledges are urged in the church paper and from the pulpit to keep their pledges paid up. They are also urged to be very careful always to write their name very plainly upon the envelope containing their contribution, so that the church treasurer will be able to give them credit. We have learned from experience that it is better to send out the statements quarterly than semi-annually. Great care must always be taken that the accounts are made out with great accuracy. Mistakes destroy confidence. The statements should be sent out very promptly at the end of each quarter. They should always be out before the first Sunday of the next quarter. The same is true at the end of the year. There must be accuracy and promptness.

In such a system the preacher is lost sight of as a factor in getting the people to give to the work of the Lord. The people are not giving because the church has a minister, but because the church has a settled policy that every member should give, and it meets every member with an organized plan that is the established order in the consciousness of the church. It is a part of the church life. It becomes a fixed habit. The new comers will readily fall in line with what is the established rule in the church.

The church is thus enabled to lay hold on the resources that she needs with which to do her work, and the whole church brought into a sacred fellowship with Christ in bringing in his rule among men. If it is desired a collector may be employed to call upon those that are in arrears at the end of each quarter. We have never had to resort to this. Our statements sent through the mail have sufficed in almost every case to bring in the amount subscribed.

In conclusion the writer would say that the system will not work of itself. It must be persistently and patiently worked. If that is done it will bring splendid results. The crucial point in it is, that the canvass for subscriptions be thoroughly done. Every member must be seen. Miss no one. See to it that they are all seen. Get a pledge from every member, if it only for a penny per week. The next thing in importance is that there must be accurate account kept of every cent that is paid in. The statements should be sent out promptly and free from error. Lastly, there must be constant attention called through gentle and gracious reminders that all put forth a very earnest effort to keep their pledges paid up. Be persistent and patient and it will bring great results.

There is no need for instruction and agitation along these lines. Could our churches lay hold of the resources that rightly belong to them the work of the Lord would go forward in leaps and bounds. But because we do not get it, is not so much the fault of the people, but because we do not go at our task in a methodical and business-like way. Our people need training. The people "are fervent in spirit," but there is often a leadership that "is slothful in business." There is much work to be done along the line of introducing a system of business-like giving in our churches. Our great need is both material and spiritual. The injunction is: "Not slothful in business; fervent in the spirit; serving the Lord." William Oeschger.

Name_____ Address_____

| | DOLLARS. | | |

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Faith Enriched

The Correspondent: "I am feeling very humble today. God has smitten me heavily. My wife was taken away from us Sunday so suddenly that I had not even a word of farewell."

The writer and his wife were in the prime of life and the full enjoyment of their years of strength when this blow fell. They had courageously studied and sacrificed together so that they might efficiently do their work of love. The years of happy home-building and joyful Christian service stretched in prospects decades ahead. Their circle of friends was an increasing one both in numbers and kindliness. There was great joy to both their hearts in watching and guiding the unfolding lives of their children. All seemed well. There was continual laughter and song in the home. There was the buoyancy of health in their bodies. There was enthusiasm and the conquering spirit in their work. There was a child-like disregard for opposition and trouble. There was the faith of light and health; but not yet the faith of darkness and time. There was the faith of reason, not yet the faith of the heart and of the deeper experiences of life.

In an hour the scenes changed. The rollicking laughter breaks suddenly off. The song ceases. All plans are shattered. Light gives place to darkness. The body is cold in death. And the soul can no longer talk and laugh, plan and pray, sing and sorrow with its companion soul. The bereaved husband has entered a new world.

"The Exit of Sorrow."

When I received the letter quoted from above I turned to a sermon of this friend that he had sent me some time previous. I said I shall read this sermon again, but this time in the light of this new experience.

I had forgotten the subject of the sermon, and was surprised and deeply impressed when I read this title, "The Exit of Sorrow;" but almost before the ink was dry, life, in its apparent grim heartlessness and in its incomprehensible mystery has written "The Entrance of Sorrow." The text used by my friend was this, "Yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed."

The text to the writer of the sermon is now no longer one merely of historical meaning. The sword has now pierced his own heart; and doubtless this text and every similar text when used by him will be interpreted in the light of this new experience

"I will not play the philosopher at the cross, I will pray," is a quotation he uses in his sermon. Now is the time in his life for prayer. "The Exit of Sorrow" is good philosophy; but when it is re-written, some of these days of wonderings, heartbreakings, mysteries, strivings, prayings and child-like trustings will work themselves into the new sermon—and oh, how much richer it will be! The old sermon talks much about the Cross. The new sermon will understand it. The old sermon says "Let us endure the sorrow and search for the blessing." That is a preacher's platitude or exhortation. It is so easy to exhort in like phases. The new sermon, every line of it, will breath the impression, "I have tasted the sorrow and have found the blessing."

"Upon a Crutch."

The sermon concludes by quoting a little poem with the above title:

"Upon a crutch—her girlish face
Alight with love and tender grace,
Laughing, she limps from place to place,
Upon a crutch.

And you and I who journey through
A roseleaf world of dawn and dew,
We cry to heaven overmuch;
We rail and frown at fate,
While she and many more in agony
Are brave and patient, strong and true,
Upon a crutch."

Glad am I that as our friend goes softly these days "upon a crutch" that is philosophy, his Christian philosophy of the exit of sorrow is serving him well, and that he is learning too, "that the heart has reasons that the reason cannot know." Doubtless sorrow will reveal to him and to many of us who hope in the coming years to be enriched by his sanctified ministry, strengthening, illuminating and transforming thoughts of his heart and of the Father's heart not heretofore suspected as possible.

Our Faith Not for Parades.

Our philosophy of sorrow is not for the day of health, but for the night of trial. Faith is not for parade, it is for life with all its complexities, burdens and defeats. It is not something to boast of; but a support to humbly use. The profession of assent to propositional standards is a habit which may prove dangerous to the soul. Such profession may have its origin in books or associates. That worth while is the faith that is innermost. It is comparatively easy to assent to propositions of belief, but the real testing is with the grim realities of life. We are too often concerned with the externality of the believer; God with the very inwardness of his soul. I would know the man behind the man of the newspapers. They tell me that he believes in the Deity of Christ, in the resurrection, in the atonement, in the immortality of the soul, etc. All these are important. But what I would know does the man believe them with his lips or with his soul of souls? It is something to speak or write assent to the propositions of our Christian faith; but most men are doing it today, even while unbelief is rampant. I would like to get behind the reporter's glib writings. Not what does a man believe about Christ but does he believe Christ, is what is most necessary to ascertain. Does he believe in Christ so fully that amid all discouragements he keeps at his task in Christ's kingdom? Does he believe in the Father so fully that even in times of stress and poverty he doubts not his care? Does he believe in the resurrection so fully that even when his wife lies dead he can go happily, though subdued, to his daily work because in his heart of hearts he knows all is well? Does he believe so fully in his Lord that in every dark moment he is upheld by his promise "I am with you?". Does he so fully believe in his Master's kingdom that he can forgo the natural disposition to cultivate jealousy and hatred, and come to love even his enemies? Can he so fully believe in the almightiness of his Captain as to face the future courageously, undoubtingly, firmly trusting that every unholy tree shall be rooted up?

Perhaps no one is so accomplished in Christian grace as to completely fulfil these requirements. But I would know if the believer is laboring towards these ideals It is not the clothes that should concern us, but the heart.

Unbelief.

In these days when many are confessing their beliefs, it might be a helpful spiritual exercise for us to confess our own unbelief. There is likely to be a selfish purpose and arrogancy in our published creeds. We probably write of our faith with the thought of how it will satisfy others in our mind. We are apt to claim too much more writing of our shortcomings and less assertive boasting. Every man of us has felt sufficient of God's mysterious ways to humble him to the dust and cause all to cry out, "Lord I believe, help Thou my unbelief."

"Visit, then, this soul of mine,
Pierce the gloom of sin and grief
Fill me, Radiancy Divine;
Scatter all my unbelief."

"Unbelief is the mother of all sins." Not the unbelief of the lip or the creed, but the unbelief of the deeper self. Idleness, worry, impatience, discouragements, wayward thoughts, the lack of courage, unkindness, sectarianism, etc., are all the results of unbelief—insidious unbelief. The unbelief that steals into our hearts and steels them is the unbelief to be feared. We may believe enough of the propositional, and still be veritable unbelievers. Unbelief's ways are subtle. We need constantly to pray:

"Fill me Radiancy Divine
Scatter all my unbelief."

The unbeliever has no holy, trysting time with God; he teaches not his faith to his children; he may profess to believe, but his belief breaks down easily under trial; he may be an ardent propagator of a religious party but out of touch entirely with the Source of life. He may have a thousand arguments for his faith, but not one that will endure in the testing time.

"Help Thou my unbelief."

Austin Church, Chicago.

Last week the Foreign Society received another gift of $500 on the annuity plan. This gift comes from an aged friend in Los Angeles, Cal. The society is receiving much more from this source this year than last. Indeed, there is a gain from all sources for the first three months of the missionary year.

"We are right after the steamer for the Congo. Must launch the 'Oregon' sure for Oregon Centennial offering. We have $4,000 in cash and pledges to date, January 4, 1900."

George. C. Ritchey.

Newberg, Ore.

W. B. Alexander and wife reached Harda, India, December 8, and are already hard at work on the language. They are delighted with the prospects at Harda. They state that the missionaries are quite busy.

The receipts of the Foreign Society for the month of December, 1908, amounted to $7,465, an increase over the corresponding month in 1907, of $5,168. There was an increase also of fifteen contributing churches, thirteen contributing Sunday-schools and seventeen Endeavor societies.

"We hope to become a Living-link at Charleston this year."

George H. Brown.

Charleston, Ill.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

The Essence of Legalism

The one thing more than anything else which prevents union and fellowship among Christians is the legalistic spirit. Legalism in essence is the principle of determining spiritual values and realities by solitary and arbitrary tests, by single acts of a ceremonial or verbal or moral nature, which are made decisive of spiritual states.

According to religious legalism, God approaches man and is related to him through special and particular laws or forms, and in appointed times and places. In its extreme form it is but one remove from superstition and idolatry; for while legalism is the confinement of divine life and favor to a particular act or event, idolatry is the identification, more or less complete, of the divine presence with particular objects. There is an element of superstition in all legal systems.

Legalism teaches that the form, the order, the time and place of obedience or worship, makes a difference with God; that he will grant his presence and favor in one form and order, in one time and place, but not in another; that men can come to him, be blessed by him, only as they come through a certain prescribed arrangement of visible objects or acts. This order of material objects or legal steps is not usually a natural order, but an arbitrary and artificial order; it is fixed by an authoritive person whose only reason for the order or law is that he wills it. He refuses to honor worship or service, or to bestow his favors and gifts through any other order, no matter what the character, the intention or the devotion of the worshipper may be.

Pharisaic Legalism.

As typical expressions of this legalism, one will readily recognize the priestly system of Isaiah's time, and the Phariseeism of Jesus' time. Jesus and Paul both set themselves against it as a most dangerous perversion of the true religion of God. It was this legalism of the Pharisees, this determining of a man's standing in the sight of God by the rites he performed, that separated Jew from Gentile and Jew from Samaritan. The difference between Jew and Samaritan was a difference of place where God was worshipped, not a difference in the object of worship. But this external difference was enough to distinguish the true from the false worshippers of God. The false could easily be picked out from the true, and be dealt with as "dogs." At the basis of the persecution and ostracism, the division between Jew and Samaritan, was this bigotry, this certainty of being right, grounded upon an external ritual, legal difference. Jesus' irenicon for the sectarian strife and hatred between Jew and Samaritan was a spiritual principle, "God is a spirit," and they that worship him must worship in spirit and in truth.

Legalism in the Church.

Legalism re-appeared in the early Christian church, and with it came strife and division. The root of most divisions among Christians is legalism, particular acts, which can be seen, and be made grounds of separate fellowship, opposition, hostility and persecution. The Christian world is at the present moment united spiritually and morally; but it is divided ritually, ceremonially, organically—just in those things which are external and can be made grounds of legal definition and disfellowship. This is the only ground on which the sectarian critic or censor can work; he can see and specify the things that have been left undone ceremonially or externally; but the moment the essential thing becomes spiritual and pertains to motive, attitude of the spirit and spiritual life, the things left undone are not so easily detected. The censor may find that he himself falls short spiritually and has left many moral things undone. He lets God be his judge in spiritual things; but he makes himself judge in ritual, doctrinal and external things, and on the basis of shortcoming in these he advises separation and promotes division.

Examples of Legalism.

In the early days of my ministry, in the town where I was preaching, there was a very devout, earnest young woman, a school teacher, who was a Congregationalist. There being no church of her order in the town she became a regular attendant at the services of the Christian Church, and one of the most zealous members of the Christian Endeavor Society. There were to be several baptisms at the prayer meeting; and a few hours before the time set she came and asked that she might be baptized along with the others. She came and was baptized without "coming forward" and making a formal confession of her faith. It never occurred to me that there was anything irregular or unscriptural in the procedure until the next day, when a very sincere preacher, retired and living in the place, came to my home and took me to task for baptizing her without taking her confession. He thought the baptism was invalidated because of the omission.

The fact that this young woman had confessed her faith in Christ a hundred times in the public prayer meetings of the Christian Endeavor Society, and was known by the entire community for her unselfish Christian service, seemed to pass for naught with this good man, who saw the usual order—faith, repentence, confession and baptism—violated in her case.

To him this order was inviolable. As no one could repent without believing, so no one could properly be baptized without "coming forward and making a confession." That man sincerely believed that she had missed the way into the kingdom. The conditions of salvation—faith, repentance, confession and baptism—were so many appointed doors leading through a maze of passageways into the kingdom of heaven. No matter how earnest the desire to find the King and come before His presence, to open the wrong door, or to open the right door at the wrong step in the process, was sure to miss the way.

Legalistic conversion is a nicely planned process, like the secret combination of a vault, which must be followed with mathematical accuracy. The only objection to it is that it really is not so. The soul is not a mechanism but a spiritual organism; and the treasures of the spiritual life are not hidden behind iron doors. The King in his beauty is not immured within walls at the end of an intricate passageway, to baffle the soul that seeks him. He lives in the open way, not far from any one of us. To desire him is to come into his presence; the pure in heart see God.

Strange, is it not, that one who loves us, as a father loves his child, as an elder brother loves the younger, one who in the agony of his longing to bring us to himself, out of darkness into light, laid down his life in quest of us, strange that he should make the finding of himself depend upon the turning of a legalistic trick! I wonder what father-love, mother-love, brother-love—for Jesus was all these—would have to say of the young woman whom I baptized without taking her oral confession; that she found him whom her soul desired, or that she missed the way? He said something once that makes me think she found him: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." There was something in the light of that young woman's face, as she came up out of the water, and in the life she lived afterward, that made me think she had found him.

Divine Will and Spiritual Law.

But my legalistic friend objects by saying: Are there not certain conditions of salvation laid down in the Bible by the Divine Will which must be followed? My reply is, that there most certainly are conditions governing the salvation of the soul; but they are spiritual conditions, which are imposed by the very nature of the soul itself, just as there are certain conditions governing the growth of a tree, which are imposed by the nature of the tree, and can be known only by knowing the nature of the tree.

He who knew the nature of the soul better than we do—for he knew what was in man, and needeth not that any man should teach him—he unfolded the conditions, the laws of spiritual growth and welfare in terms of the Divine Will. It was God's will that the heart should be pure; but it is also the condition of spiritual sight. It is God's will that we should hunger and thirst after righteousness; but it is also the condition of the soul's health. It is God's will that we should love one another; but it is also the condition of social well-being. And if there is any other expression of the Divine Will in the teaching of Jesus, it is also a condition of spiritual life. It matters very little as far as its authority or necessity is concerned, whether Jesus tells us it is Divine Will or spiritual law—spiritual law or Divine Will. It is both, it is Divine Will because spiritual law (for he made the spirit to be as it is); and it is spiritual law because Divine Will. It is simply the way the soul has of living; it cannot be otherwise. It has all the authority of Divine Will. That is just the religious way (Jesus' way) of saying it.

What is Salvation?

Salvation is soul-life. It means the same thing in the language of a past time to say that it is deliverance from the wrath of God; or escape from hell; or faith in Christ; or membership in the body of Christ. These expressions all denote soul-health, conditions of spiritual life. Conversion is a term that expresses as natural a process in the spiritual world, as birth expresses a natural process in the physical world. It consists in the nature of things—in the one case in the nature of the spiritual being, and in the other case in the nature of the physical being.

Any act, or ceremony, or step, or condition, imposed in conversion, which does not grow out of the nature of the process itself, or aid the process, is arbitrary, unnatural, and legalistic. If it is not hurtful, it may or may not be done just as one chooses; it is a thing indifferent; and in such a case neither appeal to Divine Will nor human law can make it necessary. That which makes no difference with the spiritual condition—the soul life—makes no difference with God.

God never did and never will make anything necessary to salvation which is not first of all necessary in the nature of things to spiritual growth and well being.

AT THE CHURCH

Sunday School Lesson

By Herbert L. Willett

The Tragedy of Falsehood*

The community of disciples which had been suddenly augmented on the Day of Pentecost to more than three thousand had now come to be a much larger group, more than five thousand in all. The spirit of Jesus was in their hearts. Good will prevailed everywhere. The first desire of those who had means was to care for the unprovided. Many of the followers of the Lord were no doubt of the unresourceful and perhaps even the improvident class. Every new movement attracts to itself many people who are merely curious who are even willing to be borne along by the good will of their more industrious fellows. Probably, therefore, early Christianity found itself very soon compelled to supply material aid to many of its adherents.

The Gift of Barnabas.

This task was taken up with enthusiasm. Generous gifts were made to a common fund. Among those who thus freely gave was Barnabas, who afterwards became a notable figure in the work of the church, especially in companionship with the Apostle Paul. The home of Barnabas had been in the Island of Cyprus. It was to Cyprus that he directed the little missionary expedition of which he and Paul and Mark were the members when the church at Antioch first took up the task of evangelism in the regions beyond (Acts 13). As yet however, he was but an obscure disciple, and his spirit was made evident when he sold a piece of property owned by him, either in Jerusalem or Cyprus, and brought the money to the common treasury, casting it into the pile at the feet of the Apostles. This was, perhaps, only one of many notable instances of generous giving.

The Free Offerings.

But there was no communism in the early church, since everyone gave as he chose. It has often been claimed by advocates of the communistic program that there is apostolic sanction for the practice of abolishing private ownership of property and vesting all the proceeds of industry in a common fund. But it will be seen that this was not the case among the early Christians. Their contributions were quite voluntary. Peter expressly states, as we see in the present lesson, that a man's goods are his own to be disposed of as he sees fit. If he wished to give a part or the whole that was a matter for his own decision. Some gave all and were correspondingly approved by those who witnessed their act. Others gave a part and withheld some, as they thought they might need to provide for the future.

The Sin of Ananias.

But there were some in the church at Jerusalem who gave a part and claimed to have given all, and this brought them into trouble. The names of Ananias and Sapphira are the synonyms of deception even to our day. In one of the gatherings of the disciples, when gifts were being brought or reports of progress of the cause were being presented, Ananias was present. He had given a sum of money to the common fund, letting it be known that this was the total proceeds of the property he had sold. To be sure he was not compelled to give more than this amount. The matter was quite in his own hands, but he wished the credit of a total consecration. Perhaps Peter had learned of the deception. Perhaps the actual price which Ananias received had been told and had come to the apostle's ears, or perhaps in the man's look and conduct there was something which declared him guilty of the attempt to deceive. In some manner Peter was so firmly convinced of the fraud that with his fiery and indignant soul deeply stirred at this early manifestation of evil among the followers of the Master, he denounced the offender with unsparing wrath.

The Work of Satan.

His question, "Why hath Satan filled thy heart?" is not to be construed as relieving Ananias in any way of moral blame. To be sure, if Satan had forcibly possessed Ananias' mind it might be questioned in what way could he be held accountable for his act by Peter. But Peter recognized that whatever the temptation that had come to Ananias the sin was his own as a matter of disposition or of present choice. Therefore, more directly, he said: "How is it thou has conceived this thing in thy heart." Here the figure of Satanic control is abandoned, and the sin is laid bare as that of the man's own will. The Apostle and his fellows were witnesses for the Holy Spirit. In the new time which had now come, the church was under the leadership of the Spirit of God. Above the Apostle there stood evermore in the mind of these early followers of Jesus the imperial leadership of the Holy Spirit to which they were accountable. Ananias' act had been one of outrage, not against Peter, but against that Spirit of truth which was the quickening force, in the church.

The Death Stroke.

So terrible was the denunciation that, stung with shame and remorse past enduring, or frightened by the awful wrath of the apostolic leader, or stricken by some sudden malady induced by the terror of the hour, he fell dead at the apostle's feet. There is no statement that it was by the stroke of God, it will be observed, and yet there is no doubt that both Peter and the beholders believed that divine vengeance had overtaken the sinner. We do not need to suppose that Peter exerted any miraculous power in this instance. Indeed, such a fact would at once implicate the power of Jesus through which the apostles wrought their works of might, with a spirit of vengeance totally foreign to our Lord. The other explanations are much more in keeping with the spirit of the New Testament, and the lesson taught the early church was equally effective.

The Coming of Sapphira.

It was a moment of consternation on the part of all who beheld the tragedy. The man lay dead, and obviously as the result of his conduct. Quickly some of the young men in the group wrapped him about and carried him forth for burial according to the hasty customs of the age.

No doubt the commotion caused by this event was very great. The assembly of the disciples was probably one of those gatherings which they were accustomed to enjoy daily. Hours passed in such conference, preaching, healing, and giving directions. But the theme of the day absorbed all minds. They had not yet dispersed when three hours later Sapphira, the wife of Ananias appeared. She had learned nothing of the fate that had overtaken her husband, but she must have soon become aware of the unusual intensity of the feeling on the part of those who were present. When she came in, the apostle Peter attempted to learn at once whether she had been guilty with her husband or whether she was innocent. The money still lay where it had been placed by Ananias, or the record of it was at hand. Peter asked Sapphira whether this was actually the amount received for the field. She responded at once that it was, perhaps startled by the inquiry, but determined to stand with her husband in the transaction and perhaps looking about to learn whether he was present.

Death of the Wife.

Then once more the righteous indignation of Peter poured forth. They had agreed upon the matter as was evident. It was a direct insult to the Spirit of God. It was a trial of the patience of that Lord who had given himself completely for them. At that moment the men who had borne Ananias forth apepared again in the circle. It seemed to the apostle full of significance as an indication of Sapphira's own fate. He could not doubt that if the wrath of God had stricken down the first offender the other would share in the chastisement. He denounced her before them all. Under such a crushing indictment and with the tense atmosphere of apprehension, indignation, and excitement all about her, the woman suffered the same shock that had come upon her husband and fell prostrate at the feet of Peter. The very youths who had carried forth Ananias to burial, bore her away.

The Value of the Event.

This was the manner in which the story took form in the early church, was treasured in the first Christian community and came to the ears of Luke, thus finding its way into the annals of early Christianity. The significance of these events could not be misunderstood. With the strong emotional nature of these early disciples the effect would be overwhelming and the strong sense of the consequences of evil must have pervaded the church for many a day. We have learned in the process of the years that God does not strike down offenders against his laws. If he did and lying were punished today by such means, it would be difficult for any community to escape disaster. But the divine laws, none the less, work inexorably. The penalty of deception and fraud is not always external, but is certainly and invariably in the soul of the sinner himself. Liars cannot inherit the Kingdom of God.

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*International Sunday-school Lesson for February 7, 1909. True and False Brotherhood, Acts IV, 32 to V-11. Golden Text: "Lying lips are an abomination to the Lord, but they that deal truly are his delight," Proverbs 12:22. Memory Verses 32, 33.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

LESSON IX. SUNDAY SCHOOL EQUIPMENT.

I. IN GENERAL. One general rule for all Sunday-school equipment is that it shall have meaning for education, and that everything that is effective for education has its place in the Sunday-school.

II. Buildings. As much care should be given to the architecture of the Sunday-school room as to that of the church itself. For new schools the services of an architect who is a specialist in the Sunday-school line should be secured. In old schools much can be done by re-arrangement and the erection of sliding partitions or folding doors, to bring them into line with the chief modern requirements. Wherever possible, SEPARATE CLASS ROOMS should be provided. In addition the Kindergarten, Primary and Junior Departments should have SEPARATE ASSEMBLY ROOMS. This, of course, is only possible in the larger and more modern buildings. Where nothing else can be done, at least a spare room should be curtained or partitioned off for the exclusive use of the Primary Department. The building should be neither a barn nor a cathedral—serviceable, but not ugly. A proper system of ventilation is essential, as children are often blamed for listlessness when lack of oxygen is the real trouble. For further information on this important subject the student is referred to the literature at the end of the chapter.

III. FURNITURE. All Sunday-school furniture should be of the best. Cheap and flimsy material should be avoided.

(1.) CARPET. Where funds will permit, the main room should be carpeted, and the several classes and departments may be encouraged to raise funds for the carpeting of their own rooms.

(2.) CHAIRS. Chairs are very much better than benches. They should be of the folding variety, in order that they may be stacked away when the room is used for social purposes. They should be suited to the size of the pupils: A little child on a big chair is sure to be restless. Where the room is uncarpeted rubber tips prevent a great deal of unnecessary noise.

(3.) DESKS, TABLES, ETC. A DESK should be provided for the use of those officers who have records to keep, or writing to do. In most schools one large desk will be sufficient. Where manual work is used, each class in the Primary, Junior and Intermediate Departments should have a separate TABLE large enough to accommodate all the pupils comfortably, and a LOCK-BOX for keeping the class supplies—note and song-books, pictures, pencils, mucilage, etc. Folding tables can be had at a reasonable price.

(4.) BLACKBOARDS. These are essential to all modern education. There should be one for the main school, and for each department. Each class may profitably be provided with a small board for table use, or that can be let into the wall. The Square Chalk Crayons are the best, and colored chalks are of advantage.

(5) SAND TABLES. Sand tables should be provided in the Kindergarten, Primary and Junior Departments. These should be fixed on casters, and provision made for tilting. They should vary in height with the size of the pupils. Clean sand should be used.

(6.) PICTURES. For reaching the minds through the "eye-gate" pictures are very valuable. They should represent only the best in Christian art. The Kindergarten and Primary grades should have many of these which may be cut from current magazines and inexpensively mounted. The higher classes should be encouraged to purchase more expensive pictures for themselves. This will give them pride in their rooms.

IV. MAPS, ETC. A good map is essential to intelligent Bible teaching. Where possible every department above the Primary should have its own map of Palestine in the time of Christ. In addition a fully equipped school should have the following: Map of Bible lands, Wilderness Wandering, Paul's Missionary Journeys, United Hebrew Kingdom, Divided Hebrew Kingdom, Restored Jewish Community, Missionary Map of the World, Topographical Map of Palestine, showing contour, altitudes, etc., Relief Map of Palestine, indispensable for manual training work in geography. Where all of these cannot be secured let them be purchased in the order named. In the selection of maps care should be taken that they represent the latest results of scholarship. The adult classes may well be encouraged to provide a series of maps for themselves.

V. CHARTS. Charts are of great use in illustrating Bible history, and kindred matters. The Sunday-school Supply houses catalogue the best of these. Perhaps the most are those of Bible Chronology, the Life of Christ, the Holy City, and the Temples of Solomon and Herod. Temperance and Missionary charts may also be used with advantage.

VI. MODELS, ETC. Models of Bible objects are very useful for class work, especially in the younger grades. The fully equipped school will have a set of these models for each series of lessons. Some of these, such as the eastern tent, well-curb, etc., can be made by the teachers themselves, or by the classes under their direction. Where manual work is a regular part of the curriculum, the scholars should be encouraged to make correct models for the use of the school. For missionary study, CURIOS are indispensable. The Missionary Boards of most of the churches provide boxes of these curios for Sunday-school use. Where they can be secured actual objects, utensils, idols, etc., brought from heathen countries are of great service. MISSIONARY PROGRAMMES, with appropriate charts, pictures etc., are also helpful for the younger grades and for platform use.

VII. RECORDS. For the proper keeping of its records the school should be provided with: (1) a card list with box for the enrollment of each scholar and teacher in school; (2) a set of class cards for each scholar and teacher; (3) a class book for each class, preferably of the loose-leaf kind. (4) A Modern Secretary's Record Book. (5) A collection envelope for each class and for the officers of the school. Large schools may find it necessary, and all will find it useful to have a multigraph, or other machine for manifolding circulars and other matter of general interest. All printed matter should be only of the best.

VIII. MANUAL WORK. In schools that have adopted manual training, the following material will be found of service: Paper pulp for map work; sand map; colored papers for cutting and pasting note books, or book covers with loose leaves; clay or plasticine for modeling paper objects; sets of Perry, Tissot or similar pictures for pasting in note books; scissors, pencils, paste, etc.

IX. In addition to the above equipment the following need be barely mentioned: (1) BIBLES and MUSIC BOOKS—one of the latter for each scholar where possible; (2) FLAGS and BANNERS. These should be used with care, but are useful in their place to encourage a healthy rivalry; (3) STEREOPTICON. There is no better way to conduct the quarterly review than by means of a stereopticon lecture. Missionary teaching is also greatly aided in this way. Many of the Missionary Boards provide stereopticon slides for the use of schools.

LITERATURE. Meads' "Modern Methods in Sunday-school Work;" Hixon's "Missions in the Sunday-school;" Cope's "Modern Sunday-school in Principles and Practice;" Foster's "Manual of Sunday-school Methods;" Littlefield's "Hand-work in the Sunday-school." For the outline of the above lesson, the author is largely indebted to the chapter on "The Sunday-school Equipped," by Marion Lawrence, in "Training the Teacher."

QUESTIONS: (1) What is the general rule for all Sunday-school equipment? (2) Name two requirements of the modern Sunday-school room. (3) What can often be done with an old room? (4) Discuss the following articles of furniture: Carpets, chairs, desks, tables, blackboards, sand-tables, pictures. (5) Where it is possible secure only one map, which would you choose, and why? (6) How many maps of Palestine in the time of Christ should there be in the school? (7) Name in order the maps of a fully equipped school. (8) What may the adult classes be encouraged to do? (9) Name some of the charts that are of greatest use. (10) Tell the use of models, curios and missionary programmes. (11) Name some of the essentials for keeping good records. (12) What equipment is needed for manual work? (13) Name some other useful things.

THE PRAYER MEETING

Silas Jones

Are We Realizing Our Mission as a People?
Topic, Feb. 3. Matt. 7:15-20; Luke 13:6-9.

Our mission is to assist in Christianizing the world. We are committed to the proclamation of the grace of God that brings salvation. Any special work we have to do has its warrant in the general commission under which we are sent forth. "Be ye reconciled to God," is the entreaty we must make to all whose hearts have not been touched by the fatherly compasion of God. "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you," is our exhortation to all whose lives are deformed by personal, class, or race antagonisms.

Our Controversies.

Like the Corinthians, we are enriched in word. It is a rare Disciple who declines to make the fullest use of an opportunity to defend in debate the faith once for all delivered to the saints. When our religious neighbors are not present to engage us in combat, we fall one upon another. We regard our controversial powers as a sacred trust and we take pride in having them always in

readiness. We glory in battle. Let us not be ashamed of our fighting proclivities. This world cannot be delivered from its evil ways by men who will not fight. But it may be that in our zeal to destroy the enemies of the Lord we occasionally beat to pieces men of straw and even turn our weapons against our fellow-soldiers. The blare of trumpets and the roll of drums and the shouting of the host throw us into confusion and we strike every man his brother. Self-restraint is a much needed virtue in the day of battle. Rash leaders invite disaster.

Our Plea for Union.

We have discussed union for many days; what have we to show in the way of practice and of spirit? Every church must answer this question for itself, for our churches differ widely in their attitude toward believers in the Lord who do not see eye to eye with us. Every Disciple has the question to answer with respect to himself. Some of us may be the worst sort of sectarians. We may be more anxious to have our opinions accepted than to be led into all the truth. Because we have no written creed it does not follow that we are always open-minded in the study of the Bible and of religious phenomena. Bigoted sectarianism may wave the banner of Christian union. It has become the fashion to put the "Antis" in the class of sectarians; perhaps others of us will have to go into that class. It is for each of us to search his heart and see whether his motives will stand the test of the whole truth. But while we are ferreting out the sectarianism among us, let us not miss the privilege of fellowship with the truly catholic souls to be found in our churches. There are many of them. Their breadth of view and sympathy give them a right to condemn the sins of a divided church.

Our Worship.

Do we know how to worship God? Have the devotional portions of the Bible power over us? What sort of hymns do we sing? What goes on in our minds during public prayer? Do the ministers know how to pray? Do our souls cry out for the living God? Or do we think of God merely as the dispenser of material comforts whom it is good form to thank now and then? These questions I leave for the consideration of any who may read them. It is possible to make general statements that will apply to every congregation of Disciples. I am sure, however, that in no congregation has the ideal been reached. For the benefit of our own souls and for the good we can do to the irreligious we must cultivate the devotional life. Worship has its social aspects and if we truly honor the Lord in song and prayer we shall not feel that it is a vain and foolish thing to go to church even when the congregation does not rush up to shake hands with us. We shall be glad to unite in common worship.

Our Schools.

How many of us are profoundly interested in education? How many resent the appearance of the college's representative to discuss before the people the needs of the college and the work it is expected to do? How many preachers have a just appreciation of the importance of education in carrying out the mission of the church? It is easier to arouse interest in efforts to rescue the vicious than it is to secure co-operation for the systematic training of the young that they may not go astray? How many of our church members are studying their Bibles? How many have a fair knowledge of America as a mission field? How many can talk two minutes on foreign missions and talk intelligently? Here again I ask others to give the answer. It is my conviction that we are not realizing our mission if we have not a definite policy that enlists the support of every disciple and that includes the Sunday-school and the college and provides for instruction in the Bible, church history, missions, philanthropy, and personal, social, and civic righteousness.

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

February 7, 1909.

Subject: "Our Christian Endeavor Comrades the World Over." Ps. 98:1-9. (Christian Endeavor Day).

Suggestive Readings: The Book of Joel; The Book of Obadiah.

Suggestive Thought: "The primary work of the church is to make Jesus Christ known and obeyed and loved throughout the world."

The growth of Israel into the attitude toward the heathen which the psalmist holds was a slow and arduous one. Indeed, the Old Testament becomes a fascinating book to us when we notice that it has two sides, one of which is intensely divine, and the other of which is intensely human. The Hebrews fought great battles without, but they fought greater battles within. That vivid and picturesque prophet, Jeremiah, describes as his own experience what was the experience of the nation. "Then I said, I will not make mention of Him or speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

The Old Testament forms another Dr. Jekyll and Mr. Hyde story, only in the person of Jesus Christ the climax was reversed. The wild spirit of the untamed man fought against the will of God and the God life, but in the end the God life prevailed. Hebrew history began in barbarism, deceit, idolatry, and hatred of the heathen. Read the books of Joel and Obadiah, and if we are correct in placing their dates at an early period, see the Hebrew pronouncing curses upon the nations all around.

But in the end love prevailed over fear and hatred, as it always will. The later centuries, from which our psalm for study comes, developed the thought that the heathen also were children of God and embraced in His plan of salvation. Read hastily the book of Jonah, and notice how the whole purpose of the writer is to set forth this powerful and beautiful truth. It teaches that God is more merciful than man, and that the punishing of Israel's foes is not so dear to Him as the work of bringing all men everywhere to repentance and salvation.

Such thoughts as these helped to form the seed bed for Christianity. Then in the fulness of time Jesus came. By story, by parable, by deeds, but most of all by his attitude, he taught the universal brotherhood of man. The Samaritan, the Publican, the beggar, the cripple, the blind, the sinful woman, the aristocrat, all peoples, are your neighbors and mine. Were there no such words in the New Testament as "Go ye into all the world and preach the Gospel to every creature," the very attitude of Jesus should fill us with missionary fire and zeal.

Moreover Jesus was a young man, but in his thirties when he died. He looked upon the young man and loved him, he loved children, he drew his stories from the children playing in the streets. Therefore, all the more ought every Christian Endeavor Society to be a missionary society, full of the spirit of Peter and Paul. Our own social pleasure and our own moral uplift form only one side of our work. We've got the world on our shoulders. Jesus Christ put it there.

I looked upon the picture of an eastern battlefield. A Japanese boy lay there, cold and quiet, the youthful face of one not out of his teens turned up to the sky. He was my brother. Did he know Jesus Christ? Our missionary lectures are showing us pictures of little foreign children walking along the streets. They are being taught the "WAY." They'll be our Endeavor comrades some day perhaps. What a word is that word, "Comrade"! As one hears it his elbow reaches out to lock arms, does it not? Let us resolve to study and read and work that we may know more of, and have more of, "our Christian Endeavor Comrades the world over."

Hiram College Facts and Hopes

By a Friend of the College.

Some three years ago Mr. H. R. Newcomb, president of The Citizens Savings & Trust Company, of Cleveland, and a member of the Board of Trustees of Hiram College, offered the sum of ten thousand dollars for the College endowment fund, provided nine other gifts of like amount should first be secured. Later on, Mr. Newcomb consented to modify this condition in such wise as to permit of the sum of $90,000 being raised in amounts of any size and number whatever, instead of the nine sums of ten thousand dollars each originally contemplated.

This proposition was made because of the necessity confronting the Hiram College Board to make permanent provision against the recurrence of annual deficits of $10,000 or more.

Such deficits have arisen each year because of the fact that the College shows an annual operation expense of from $25,000 to $28,000, and an income from students' fees and interest on invested funds of only about $15,000 or $18,000 annually. Hitherto two-thirds of the income has been derived from the former and one-third from the latter source.

These annual deficits have been met by current subscriptions from friends of the college, which have on the average exceeded the shortage to be made good. Thus the total assets of the college have slowly increased, and at no time have the invested funds been materially or permanently impaired or depleted.

Until the successful conclusion of the recent attempt to obtain one hundred thousand dollars additional endowment for Hiram College, that institution had, in addition to $47,000 special funds for the fulfillment of annuity contracts, or the discharge of other particular objects to which they were restricted, about $102,000 of productive endowment, the income whereof, was applicable to the general expenses of operation. But in order to prevent the recurrence of deficits and to lay a foundation for further growth in the work of the College along lines of need, as well as particularly to obtain admission for the College, on behalf of the members of its faculty, to the benefits of The Carnegie Foundation for the Advancement of Teaching, a doubling at least, and preferably a trebling of its general endowment was called for.

About a year ago the foregoing facts were brought to the attention of Mr. Andrew Carnegie, who very kindly offered, by letter of Feb. 7, 1908, to provide the last $25,000 of $100,000 additional endowment for Hiram

college, upon its obtaining $75,000 in "cash or realizable securities."

The trustees of the College and one or two warm friends of its work quickly pledged amounts which brought the sum total, with Mr. Carnegie's offer, to $68,000. But because of the general and acute business depression and the pending presidential campaign the project lagged until the middle of November, at which time the president of the College, and endownment committees of the Board and of the Faculty, the Hiram College Alumni Association of Cleveland and vicinity, and the Hiram College Club of Women took up the work with much enthusiasm.

Meanwhile, Mr. H. R. Newcomb, by reason of advancing years and failing health, as well as his desire to see the endowment project consumated as soon as possible, fixed a time limit for the fulfillment of the condition attached to his gift of ten thousand dollars and stipulated that the whole amount must be subscribed before January 1, 1909. By dint of great effort subscriptions aggregating about $105,000 were obtained within the time thus limited. While this amount apparently overshoots the mark, and the conditions of Mr. Newcomb's gift will have been fulfilled if only $100,000 of the amount pledged shall be promptly paid, yet it must be borne in mind that some of the pledges, amounting to possibly $5,000 are of such a nature as not to be eligible immediately, if at all, to meet the limitation embodied in Mr. Carnegie's phrase "Cash or realizable securities." Moreover, with the completion of the year 1907, another annual deficit of $10,000 under the old condition of affairs has again arisen, and inasmuch as the entire accretions to the college funds from current subscriptions have been counted toward the fulfillment of the endowment enterprise, it follows that the usual means of meeting the yearly shortage are not available. This statement must, however, be qualified by the fact that certain annuities have fallen in during the year by the death of the annuitant, and transfers have accordingly been made from special funds to the general fund, while at the same time accretions to the special funds from entirely new sources have in considerable amounts been received.

Until the books of the finance committee and of the treasurer of Hiram College can be closed for the year 1907, and a statement drawn off, it will not be possible to state exactly how much, if any more money, will be required to make a showing on behalf of the college, which is a clean $100,000 better than that of a year ago, prior to the commencement of the endowment campaign.

It is conjectured, however, that $4,000 or $5,000 more ought to be subscribed, in order to make the situation in this behalf perfectly secure.

It is also true that this splendid achievement is not sufficient, even with the present increased enrollment of students and enlarged revenue from students' fees, to prevent wholly the recurrence of deficits, which is the first evil to be remedied. At least $50,000 more should be obtained at once to accomplish this result.

The College for Christ; Christ for the College is the Centennial watchword appropriate to this day. The colleges of the Disciples in friendly rivalry, but with a common purpose, are the indispensable allies of the Church in the Christian education of her youth, recruiting of her ministry and the propagation of her faith. Without invidious discrimination it is worthy of note that Hiram College has long had the largest Mission Study Class in the world, while the influence and inspiration of such men as President Bates ,and Professors Peckham, Dean, Wakefield, Snoddy and Paul, in her Bible Department and Ministerial Course are known and felt wherever Disciples of Christ exist. With this good record Hiram College should not appeal in vain to the church for the $50,000 which she still needs to enable her properly to perform her great and growing work.

CHICAGO

THE CONVENTION OF CHICAGO DISCIPLES EACH QUARTER A MOST INTERESTING AND INSPIRING EVENT. O. F. JORDAN, CHICAGO'S SECRETARY, WRITES OF LAST SUNDAY'S RALLY AND E. S. AMES' ADDRESS.

For those who are interested in the doings of the Disciples in Chicago, there is always a special interest in the rally of the Chicago Christian Missionary Society, which is held quarterly. Other cities where disciples are numerous and where distances are not so stupendous, have tried to hold such meetings but with meager success. George H. Combs, of Kansas City, in his address at our quarterly meeting a year ago, reported loyally the great undertakings of the Kansas City churches, but said this great central meeting at stated times could not be made a success in his town.

An Epoch-Making Rally.

The quarterly rally that was held last Sunday was epoch-making in many particulars. The attendance was the largest in years. By actual count there were nearly five hundred in attendance, coming from as far north as Evanston, from as far south as Harvey and from as far west as Maywood. Some of these people had to ride an hour on fast express trains to reach the place of meeting. The rally was unusual in its representative character. The largest delegation was from Monroe Street Church but that delegation numbered only forty-four people. The audience was the gathering together of the leading workers of the various churches. The rally was epoch-making in its spirit. If some outside of Chicago still grow hysterical at times over the theology and practices of Chicago men, Chicago itself is at peace, not in the peace of indifference and indolence, but the peace which comes to a people that has found its essential unity in a hearty acceptance of a common task and a common point of view. From the opening prayer to the closing benediction there was not a single note save that of good fellowship. It may well be doubted whether the Disciples of a single great city in the country are more united and fraternal than here.

The greatest thing in the rally, however, was not the crowd, nor the enthusiasm, but the defining of the ideals of the Disciples of Chicago in a way to command the approval of all. Perhaps no man in the city could have done the task so well as it was done by E. S. Ames. He is no novice. He knows the city through years of acquaintance. He knows the Disciples. He is in touch with the great human movements of the age and is contributing his part to them. We shall not hope to give a synopsis of Dr. Ames' address, but certain things in it are so significant that they have quite driven from our mind a different line of thought we had purposed to present.

We were interested, first of all, in the brief historical resume of the Disciples in Chicago. Lathrop Cooley was the first Chicago pastor and he is still living. Several times men were called who might have written the history of our cause differently in this city. W. T. Moore was called to the pastorate in Chicago in the early days and was offered a salary probably twice what any man in the city is now receiving. He realized the nature of the city problem and declined the call. The week before the Chicago fire, J. H. Garrison had made arrangements to establish the Christian publishing company in this city. "The saddest words of tongue or pen, are these, 'It might have been.'" Who can tell how the life of our city might have been influenced if these two godly and capable men had come here to give the full strength of their mature manhood?

Progress Since the World's Fair.

It has been only since the World's Fair that the new epoch of missionary expansion of the Disciples has begun. Since that time a training school for ministers has been inaugurated in the University of Chicago and two hundred of our men have gone out from it. A journal with a national influence has been established in the city. Various organizations to give opportunity for the people of our different churches to cooperate have grown up. A membership of over four thousand Disciples has been gathered together in our churches. This strength makes necessary the defining of the ideals of the Disciples in the future.

Dr. Ames found his listeners leaning forward in the seats as he asked the question, "What shall be our task, and what our ideals?" That question has often been raised among us to be a bone of contention and a source of discord. Could he speak for this diverse group of liberty-loving Disciples and find what was fundamental to the religious aspirations of them all? There was much interest in Dr. Ames negative answer to the question which he gave first.

Old Time Theological Controversy Forgotten.

"The significant heresies of Chicago are not the higher criticism of the Old Testament or the teaching of evolution." These have less bearing on life than many have thought. We can offord to ignore our differences on these subjects. It is clear that men of different tendencies with regard to these subjects are efficient agents for the bringing in of the Kingdom.

There is only one significant heresy in Chicago and that is the frank adoption of the point of view of social service and social redemption. More and more our ministers in Chicago are giving their attention to this subject and some have well-nigh forgotten the old controversies over the origin of the Pentateuch and over the possibility of our having had animal ancestors. Not that our men have gone back to older and less tenable positions as some may think. They have simply moved forward to more fundamental issues in construing the task of the Disciples.

Let us remark here, that we believe in this point of view lies the hope of the ultimate unity of all the Disciples in our country. Not all have the laboratory experience to agree with the latest pronouncements of science. Not all have access to great libraries to make a critique on the latest pronouncement in biblical criticism. But all are close to the great human problems of the age, and in the ushering in of the new era of brotherhood and the advancing of the King-

dom of God, the Disciples will find their great unifying principle. C. G. Kindred arose at the close of the address and said in his informal and hearty way, "And so that is what you mean, bless your heart! Why that's what we're doing out at Englewood!" He spoke for the great company of Disciples. If there are any who do not believe in the great work of ushering in the new civilization, and realizing the social ideals of the Kingdom of God, he is not of us, but there are few Disciples who do not so believe.

The Social Problem.

Dr. Ames showed that evangelism had a place in this new spirit of social redemption. We are not to despise the work of getting people to come forward in church. The kingdom needs its workers and society must be influenced by a man to man contact as well as in the mass. Yet much of our evangelism is fruitless in the end because the social environment makes it seem impossible to men to realize their Christian ideals. Many of us who are pastors in the city have men who are in a state of bad conscience over their work. Some men must work on Sunday and absent themselves from worship and from the work of the churches. Other men are in places of business where the methods are not always in accord with the Christian ideal. Not only must men be converted and given an individual experience of religion, but they must be given a social environment where they shall be able to work out their Christian ideals.

The Disciples must co-operate with all the forces that work for social redemption. Fortunately they have always been the leaders among the religious bodies of the city in insisting on a broadly tolerant attitude toward the various religious bodies. The Federation movement of Chicago has always had Disciples in prominent places. The Co-operating Council of City missions brings together Baptists, Methodists, Presbyterians, Congregationalists and Disciples. The union enterprises of the city always find the Disciples in hearty fellowship. Only by the closest association of all the forces that make for social regeneration can the goal be reached.

In the city there are many other forces outside the churches that are helping to do the work of the Kingdom. Even the city government, whatever corruption may exist in administration, is yet a minister of much that is good. Our streets are cleaned, our lives are preserved from contagion, our children are educated and many other social tasks are performed even with the present machinery of government. The Disciples must work in unison with these forces, and to co-operate with the city in preventing disease might be as great and good a project as establishing a hospital. We are the only great religious body here that has no hospital. Some time we shall erase this stigma, but until then we may do much in co-operating with the sanitary agencies that work on the greater task of preventing disease.

Restoration of Primitive Ideals.

We were interested in Dr. Ames' appeal to accept Jesus' own statement of the great teaching of the Old Testament. Jesus said the law and the prophets were fulfilled in the principle of loving our neighbor and of loving God. This is none other than the point of view of the new social movement. The parable of the good Samaritan, we reflected, fits this point of view. We remembered that even the Judgment parable of Jesus, of the sheep and the goats, taught that only those who fed the hungry, clothed the naked and did the other work of the kingdom would be received into the higher fellowship of the Father. Dr. Ames pleaded for the restoration of the primitive ideals of Christianity as the fathers pleaded and showed that the chiefest thing of all in New Testament Christianity was the realization of universal brotherhood and brotherliness. We said a few weeks ago that Dr. Ames "defended the faith once for all delivered to the saints." We have no reason to regret that statement.

Not too Remote for Our Effort.

Do any of our number feel that this new social ideal is too large and too distant to be realized? Dr. Ames called our attention to the statements of some leading neurologists that the trouble with many nervous sufferers was that they lacked the large idealism of religious people. They are being sent by the doctors to the preachers to be interested in the larger work of the Kingdom and to regain health in service. Perhaps, we reflected, some of our nervous Disciples would find the very kind of nerve treatment in the new social movement which they need.

If the church cannot clean the streets, it can furnish honest men to superintend and carry through that task. If the church cannot do the teaching in the schools, it can yet radiate an influence that will transform the school room. Apart then from our institutional ambitions, there is the still larger ambition and ideal of the church to leave the impress of the teaching of Jesus upon the whole of our modern civilization.

We do not pretend that what we have written is in any sense a resume of Dr. Ames' address. It was not intended for that. We have attempted rather to give expression to the growing consciousness of the whole company of Disciples in Chicago. Our people never had more promise of a glorious future than at this time when with true catholicity of spirit we are trying to find the basis of our fellowship in the comradeship of doing the work Jesus gave his disciples to do, the great work of seeking and saving the lost. Our churches are settling down to the solid and constructive work that will make them mighty forces for righteousness in the years to come.

OUR CHURCH MEN

By John R. Ewers

Youngstown, Ohio

Having been asked by the editor of the Century to conduct a department of interest to men particularly, and believing (much as I enjoy a theological scrap) that the solving of practical social problems is fully as important as theological correctness (which is a better word than orthodoxy), I enter heartily into this task of helping to organize our men into a grand group of Christian workers.

This is a timely department. That princely fellow P. C. Mcfarlane has just begun his work among us. His paper, Christian Men, has just commenced its useful career. Our ideal layman, R. A. Long, is the president of this new and promising movement. A group of elegant men are with him on the committee. The movement begins splendidly. Other brotherhoods are already organized in other communions or are being organized now. Next to the Sunday-school this is the biggest thing that's on.

Men boast of their system. Some of us take "System," but the women whom we have been accustomed to deride, as having no conception of orderly ways of procedure have this year far outstripped even our greatest missionary board. There is no use trying to make excuses. The men ought to be ashamed of themselves. Our wives with their regular fifteen cents per month have shown the value of system and at the same time have revealed the pitiful stinginess or indifference of the men, whichever it is, or both.

The Layman's Missionary Movement will correct all this. Our men must be tied up with this efficient group. We shall soon come to see that a man is not measured by his income but by his out-go. This department will stand for generosity and missions.

The big things that challenge and hold men will be discussed here. The stirring achievements of heroic men in reform measures will be considered. Successful Bible classes, missionary organizations, clubs of every sort will be noticed. We will never win men unless we give them some big, worthful task to perform. Unless the modern church has such jobs women and children will predominate.

Next week we will consider this idea further. The topic will be, "A Man's Job."

Youngstown, Ohio.

"SAN FRANCISCO BAY" DISCIPLES' AND MEN'S WORK.

As an expression of the almost unbounded esteem in which Brother Macfarlane, who at an early date is to take his departure from among us, to keep watch above the destinies of this new organization, is held, and with an earnest desire to acquaint themselves more perfectly with the ideals and purposes that it means to subserve, fifty of the men of the congregations on the Oakland-Alameda-Berkeley side of the bay recently assembled at a banquet, at which time Brother Macfarlane in most superb and splendid fashion made his initial bow to them in the interests of this new phase of our work.

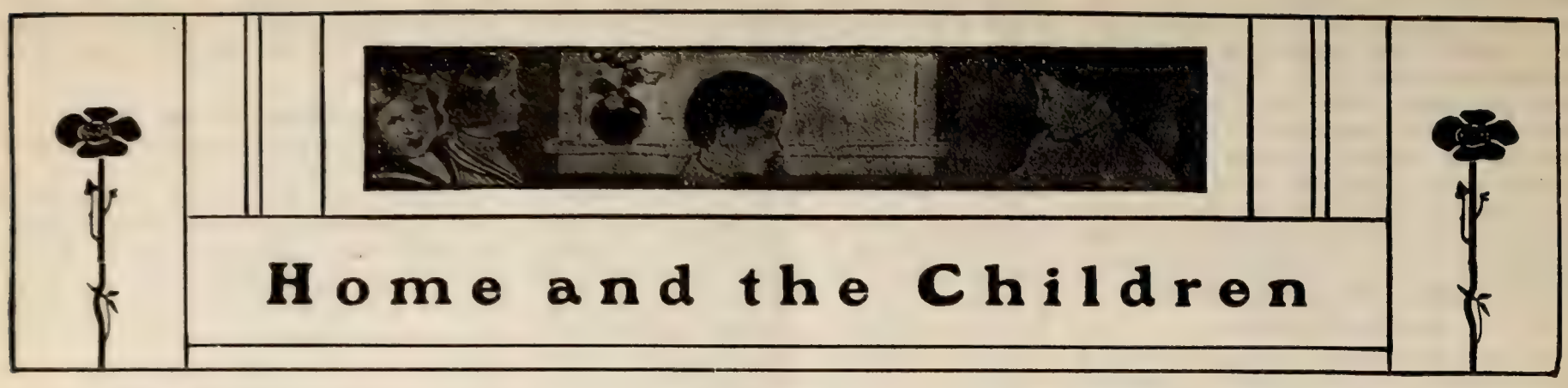
And if the eagerness and enthusiasm with which they followed him as he unfolded the vast possibilities of this new enterprise before them, was in any sense an index of the interest that men are to take in this work all over the country, it is a movement that is long overdue, and one that is fraught with advantages to our work in general that are almost incalculable.

In surrendering his place among us in order to give himself to the larger interests to which he goes as the secretary of this new brotherhood idea, Brother Macfarlane leaves behind him, not only in the annals of his beloved Alameda Church, but in the larger annals of our whole Pacific coast work as well, a wealth of blessed memories.

It is with a genuine sense of loss that we see him go, and yet recognizing that in giving him up from this immediate field, we are "casting bread upon the waters" in the interests of a cause that knows no locality distinctions, we send him on his way—the Lord's own way.

We follow him with our prayers. He will be a mighty factor in swinging into coöperation the masculine energy of this whole Pacific coast country.

Oakland, Cal. Thomas A. Boyer.



THE BEST DAYS OF ALL.

Thomas Curtis Clark.

These are the best days!
Stars were never brighter,
Hearts were never lighter,
Songs of birds and rippling brooklets
  Never were more sweet;
There were never fairer flowers
  Than those at our feet
In these fair days, these rare days,
  The best days of all!

These are the best days!
Skies were never bluer,
Friends were never truer;
There was never less of sorrow,
  More of joy and song.
Than we find beside our pathway
  As we trudge along
In these fair days, these rare days,
  The best days of all!

New Year, 1909.

"THE LITTLE BLUE SHOE."

By Eva M. Turner.

The little blue shoes stood on the edge of the white ruffled dressing table in Rosalind's room. Rosalind was only seven, and blue shoes had been her "very hardest wish" every since mama had finished the dainty blue dress that was to be Rosalind's very best, to be worn only on great occasions. It was Aunt Margaret who had played the good fairy and had made "the very hardest wish" come true.

Only the day before the postman had brought the white package and the little note that told how the little blue shoes were for Rosalind's birthday and how she was to come to Wildwood to spend that day.

Now, no Auntie was ever quite so dear as Aunt Margaret and no place more delightful than her home at Wildwood—Wildwood, where there was not only Aunt Margaret, and Uncle Harry, who always had funny surprises in his coatpocket, but also a troop of merry cousins, and Bob, the pony, and Nigger Dick the dog who could do tricks and—but there is no use trying to tell all there was at Wildwood to make glad days for little people, especially if they were having a birthday.

It was now only two days until that happy day, and Rosalind had taken the shoes out of their dainty wrappings and had left them on the edge of the dressing table, and it was there that baby Harold spied them.

"Pity sho, pity sho," he said, and took one in his little rosy-palmed hand. Because it looked so pretty, Baby thought that it must be good to eat, so he bit the toe and tried each glossy button; but he wasn't at all satisfied with the taste, and carried the new plaything away into the dining room. A little wren, lighting for an instant on the ledge of an open window, attracted his attention and he ran to look out at it. The window was over the basement, and was framed in a heavy growth of vines. A saucy robin was busy helping his mate build a nest in the grape arbor. Little Jarold, resting his elbows on the broad sill of the window watched the happy birds with wide wondering eyes. At last he reached as far out as he could, thinking perhaps that he might reach them. He could not reach, but it was far enough to allow the little blue shoe to slip from the chubby fingers and fall outside.

When Rosalind came from school she soon discovered her loss and began to search. The next day the whole family joined in the hunt, Baby Harold following everywhere, looking very wise and saying, "Pity sho, pity sho." But all these searchings proved in vain. Rosalind was in tears and only the thought of the day at Wildwood and the hope that the precious shoe might be found, consoled her. But the long dreamed of day passed and the weeks went by, until the summer was gone and autumn had come, and still little blue shoe in the dainty tissue-lined box waited in vain for its mate.

One golden September day Rosalind was helping herself to the grapes that hung in purple clusters in the arbor. Jack Frost had been hard at work, and the leaves, crimson-yellow and brown, were falling about the little girl as she climbed to reach the finest clusters. Mama, sitting at the open dining room window, spoke a word of caution to the little climber. As Rosalind glanced upward toward her mother, she gave a little cry of surprise and delight, "Mamma, mamma," she called, "There is my little blue shoe," and sure enough there in the vines below the window hung the lost shoe. It had been hidden by the leaves since that spring day when Baby Harold had let it fall from the window. With the aid of the rake, Rosalind soon had the long lost shoe in her hand and when she looked into it, she was indeed surprised; for there inside the little rain-stained shoe was a tiny wren's nest.

The nest had long been empty, but Rosalind remembered the wrens that had darted about the window and had often wondered where their nest was hidden. When she recalled the sweet songs and thought how her little shoe had been such a safe cozy shelter for the little brown feathered singers she forgot to be sorry that it had ever been lost.

Avoca, Iowa.

The Children's Pulpit

RICHARD W. GENTRY, PREACHER.

THE LITTLE SQUIRREL.

The little squirrel built a hole way down in a tree. For winter was coming on and the cold wind would go through even his warm coat of fur. Only the other day Jack Frost had been out and touched all the leaves with his icy finger. And the leaves had shivered and curled up, and turned a golden brown. Then they had decided to leave the branches where the wind blew so, and down they came in a shower to the ground.

The little squirrel saw it was time to go to work laying away his winter food. So he went rustling among the leaves which were hugging the earth trying to keep warm. Here and there he gathered nuts in his smooth, sharp teeth and piled them away in the hollow tree. Then when the wintry January days came on he nestled down in the heart of the tree and had his breakfast, dinner and supper all right there. The little squirrel must have gotten tired gathering nuts just one at a time, but he was a wise squirrel. He knew that in the winter every nut would count.

The little squirrel teaches every boy and girl that we ought to gather up small sums of money and save them for future use. One gets tired gathering pennies. It takes so long. But some day, if we keep adding them one at a time, there will be a great heap of them, and we will have them to buy useful things for ourselves, and best of all, for other people too.

Two school text books have come to the office of the Foreign Society from Bolenge press, on the Congo. They were printed and bound by the Christian boys. One of these books is a translation of the Epistle to the Collossians. The translations were made by Dr. and Mrs. Dye.

Leslie Wolfe, missionary of the Foreign Society at Manila has a class of eleven boys that he is training for preachers. He regards it as a most encouraging sign for our work that so many young men are anxious to prepare themselves to preach the Gospel. He is enthusiastic over the work in and about Manila.

Wings of a Dove.

At sunset, when the rosy light was dying,
  Far down the pathway of the West,
I saw a lonely dove in silence flying
  To be at rest.
"Pilgrim of air!" I cried, "could I but borrow
  Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
  And find my rest."
But when the dusk a filmy veil was weaving,
  Back came the dove to seek her nest
Deep in the forest, where her mate was grieving—
  There was true rest.
Peace, heart of mine! no longer sigh to wander:
  Lose not thy life in fruitless quest,
There are no happy islands over yonder;
  Come home and rest.

—Henry Van Dyke.

WITH THE WORKERS

C. H. Altheide may be addressed at Marshall, Mo., for meetings during February.

H. H. Harmon, pastor at Lincoln, Neb., delivered a lecture at Wayne, Kan., recently.

Dean L. Bond, Atlanta, Ga., has entered upon his new work with the church at Mariette.

The Sunday-school of the Jefferson St. Church, Buffalo, N. Y., is pushing hard for an attendance of 600.

C. E. Mack, pastor, is doing the preaching, and Chas. E. McVey is singing in the meeting at Atlantic, Iowa.

The Sunday-school of the church at East Columbus, Ind., has doubled its attendance in the past six weeks.

The church at Mason City, Iowa, G. E. Roberts, pastor, will hold a meeting during the month of February.

The church at Lincoln, Nebraska, is rejoicing over being able to occupy the basement of their new building.

Thos. J. Thompson has closed his work at Pekin, Ill., and is located at Carthage. He is available for a few meetings.

Here comes the suggestion that there be badges for those going to the Pittsburg Centennial Celebration. "Where the Scriptures Speak, etc.," is suggested.

The young people of the church at Richland Center, Wisconsin, where F. M. McHale is the pastor, have organized "The Gleaners" to serve in the social, charitable, and Missionary work of the church.

David H. Shields, who has since his graduation from Eureka College thirteen years ago, been pastor of the church at Salina, Kansas, delivered the educational address at Eureka College a few days ago.

L. J. Marshall has been given a leave of absence by his church at Independence, Mo. He has gone to Orlando, Fla., on account of his wife's health, where he will remain for a time in the hope of securing her recovery.

A new church building, with class rooms, Sunday-school auditorium and main auditorium, has just been completed at Stafford, Kansas, and will be dedicated the first Sunday in February, with Geo. L. Snively in charge of the services. Ben D. Gillespie is the successful pastor.

R. A. Long, Kansas City, Mo., comes forward with the offer to give $50,000 to the Bible College, Columbia, Mo., provided an equal amount be raised by October 1. The State University is a most fruitful field for religious education, and we believe the Disciples will make it possible for our Bible College to have this additional $100,000 endowment.

Our pages are so crowded this week with other things that pressed for utterance that we have had to postpone the beginning of our serial story until next week. "Winston of the Prairies" is the name of it and Harold Binaloss the author. We have been to great pains to procure this high grade story from the owners of the copyright (The F. A. Stokes Company) and congratulate ourselves that we are now able to present it to our readers. In our next issue Professor J. W. McGarvey will answer the question, "Why do I say that it is silly to affirm that Moses wrote the last chapter of Deuteronomy?" Dr. Gates will make some interesting comments on Professor McGarvey's statements.

TELEGRAMS

Bloomfield, Iowa, January 25, 1909.—In third week of big meeting here. Fifty-four to date. Many men. People turned away. Ferrall fine pastor. Garmong splendid singer. Whole country aroused. Bruce Brown.

Des Moines, Iowa, Jan. 24-25, 1909.—Fifty added at Central today, 174 last week, 516 in twenty days of invitation. Three mass meetings today. 914 in Sunday-school, no invitation given in Sunday-school. Building packed at Womans' meeting this afternoon. Mammoth meeting for men only tonight. Meeting surpasses all records for soul winning in Des Moines for some length of time. Scoville and helpers by invitation are addressing all sorts of shops and factories, police force, fire department and street car men. Address marvelously impressive service in largest saloon in city Thursday night. Des Moines is witnessing a great awakening. We thank God and press on to larger victories. Finis Idelman, Pastor.

Marshall, Mo., Jan. 24-25, 1909.—Fourteen added today, fifty-three to date. For Marshall, so thoroughly churched, this is a great meeting. Evangelists George L. Snively and Singer Altheide preaching to packed houses nightly. We continue.

B. L. Wharton, Minister.

Dixon, Ill., Jan. 24-25, 1909.—House packed at second men's meeting and eleven added, twenty-nine during the day, one hundred and twenty-five to date. Scores turned away at many of the services. The whole city is aroused. William J. Lockhart and Lintt have laid hold of the hearts of the entire city and are ranked by many as the greatest evangelistic team that ever visited Dixon, William Sunday not excepted.

A. B. Spicer.

Rensselaer, Ind., Jan. 24-25, 1909.—Pending quarantine at Rushville came here at one days' notice. Glorious meeting from first. In two weeks' we have 113, twenty-three today. Business men unanimously close stores early for our meeting. Audiences often majority men. Scores turned away. George H. Clark and his people wanted a meeting. My every wish has been zealously followed. There is no nobler band. This meeting being unexpected must close to start at Rushville, Indiana, next Thursday, where Richard Abberley is making great preparations. Herbert Yeuell.

Columbus, Ohio, Jan. 24-25, 1909.—Great meeting today. Largest Bible school in history of organization by over one hundred. Eleven baptisms tonight. Our immense building packed full of people. We continue with Brooks Bros. leading.

Walter Scott Priest.

Fort Wayne, Ind. Third Church. Best attendance in B. S. last Sunday. Cannot longer work for numbers. All available space filled. One hundred in a Bible Training class meeting Wednesday afternoon. Three added Sunday night, making ten since last report. Fourteen added to C. W. B. M. in last two meetings. W. P. Shomhart in great meeting at the Second Church. Likens helping as singer. H. E. Stafford, minister.

Warren, Ohio, Jan. 18.—Forty added the first week of our meeting. Miss Edith Anderson of Springfield, Illinois, assisting in song. Her work is magnificent.

J. E. Lynn, Pastor Central Church.

L. N. Early is getting a grip on things at Havelock, Neb.

"The Record" is the name of the new paper of the church at New Orleans, where W. M. Taylor is the minister.

The church at McAlester, Okla., gave $331.60 for state missions January 3rd. S. M. Johnson is the minister.

W. F. McCormick has been called to the pastorate of the church at Valley, Hood River, Ore.

The Martin Family is holding a successful meeting at Eureka, Kansas. Thus far there have been twenty accessions to the church.

"The Men's Christian Triangle" is the name given the newly formed men's club of the First Christian Church, Enid, Okla. They are planning some aggressive work in the church. Randolph Cook is the minister.

Mrs. R. B. Smith, president of the Southern California C. W. B. M., recently visited the church at Rialto, where Daniel Truncile is pastor, and gave her illustrated lecture to a large and interested audience.

The Board of Trustees of Eureka College met in the parlors of the Central Church, Peoria, Ill., January 20. It is said by one who has been on the board for a long time to have been the best meeting of the board for several years.

C. J. Burkhart has just closed his work at Connersville, Ind. His last month of work there has been in many respects the most fruitful of his ministry with the church. There have been many additions to the church at regular services.

M. A. Hart has served for one year and three months as pastor of the church at Columbia, Mo. During this time there have been 199 additions to the church; $2,150 has been contributed to missions and benevolences, and every department of the church is doing excellent work.

The Central Church, Warren, Ohio, is in a good meeting. The pastor, J. E. Lynn, is doing the preaching, and Miss Anderson, of Springfield, Ill., is singing to the delight of the community. There were more than five hundred in attendance at the Sunday-school, the first Sunday of the meeting,

The Sunday-school of the Second Church, Warren, Ohio, is in a flourishing condition. Here is their report for January 10th: Attendance: Officers and teachers, 30; Primary Dept. pupils, 84; Intermediate and Senior pupils, 178; new pupils, 11; visitors, 1; total, 304. Offering: Primary Dept., $1.12; Intermediate and Senior, $5.47; total, $6.59.

In the formal installation service of William L. Fisher as pastor of the Fifty-sixth St. Church, New York, the welcome on behalf of the pastors was given by S. T. Willis; on behalf of the Missionary Union, Herbert Martin; charge to the congregation, L. N. D. Wells; charge to the minister, J. R. Lichtenberger. John L. Darsie presided at the meeting.

Atlanta, Ill.—Christian church observed Education Day very fittingly by having Pres. R. E. Hieronymus, of Eureka College, come and present the claims of Eureka and the work of Illinois Christian Education Association. To the large list of names already enrolled in the membership of the Association from Atlanta church, others were added, and an offering was taken also. Ralph V. Callaway is the minister.

WITH THE WORKERS

The church at Kaufman, Texas, is without a pastor.

The church at Cherokee, Okla., is without a minister.

A student preacher is wanted by the church at Harper, Kansas.

J. W. Marshall will hold a meeting at Italy, Texas, in March.

The churches of Oregon are working hard for the steamer for the Congo work.

The church at Wheeling, N. C., is in a successful meeting, with J. A. Hopkins as evangelist.

A. R. Spicer and W. J. Lockhart, evangelists, report a very successful work in their meeting at Dixon, Ill.

The church at Lampasas, Texas, where E. L. Bradley ministers, made a good offering to the cause of education.

The Carolina Evangel publishes a list of the churches and Sunday-schools of the state and their apportionment to state missions.

The Second Church, Warren, Ohio, has installed a new individual communion service. It was a present from the Sunday-school.

F. H. Groom, minister of the Central church, Tacoma, Wash., writes encouragingly of the outlook for 1909, in the rapidly growing city of the northwest.

Perry Gross will assist the church at Belton, Texas, in a meeting during February. L. W. Ogle will lead the singing. W. M. Williams is the pastor.

J. T. Ogle is beginning his fifth years' service with the church at Paris, Texas. The church is harmonious and pastor and people are happy in their relationship.

Otis Hawkins, lately of Lake Charles, La., has become pastor of the church at Denton, Texas, and will make a valuable addition to the preaching force of the state.

J. Fred Jones, Illinois secretary, dedicated the new church at Saybrook, Ill., January 3rd. H. L. Maltman is minister, and the church is being assisted in a meeting by W. H. Robertson of Colfax, Ill.

The church at Okmulgee, Okla., is taking on new life under the leadership of B. F. Hill. The Sunday-school has more than doubled its attendance. The church which is but four years old has a membership of 315.

F. W. Norton will spend most of February in Illinois in the interest of the Wharton Memorial Home. He is to speak on Sundays at Jacksonville, Bloomington and Champaign. More than $1,000 has recently been contributed to this work by its friends in Kentucky.

Central Church at Warren, Ohio, where J. E. Lynn ministers, observed Educational Day and raised $450 toward the endowment of Hiram College. Mr. Lynn is holding his own meeting during January, with Miss Edith Anderson, of Springfield, Ill., as special soloist. Her splendid singing and winning personality has captivated the community.

The Illinois Christian News for January gives its entire space to the Interests of Eureka College. It contains a message from President Hieronymus; one on "Lida Wood's Eureka Home for Young Ladies," by Prof. Jones; "The Church of Christ and Eureka College," by H. H. Peters, Field Secretary, with a page of encouraging words from many former students and friends of the institution. This is the day of great interest to the college.

The church at Larned, Kansas, is without a pastor.

G. W. Weimer is the new pastor at Blackwell, Okla.

R. E. L. Prunty becomes pastor of the church at LaBelle, Mo.

J. N. Cloe, Donovan, Ill., has accepted a call to the church at Kentland, Ind.

W. B. Crewdson, of Salida, Colo., is in a meeting with the church at Oakland, Ia.

Allen Wilson is in a meeting at Winchester, Ill., Lew D. Hill is the pastor.

The new church building at Findlay, Ill., was dedicated by L. L. Carpenter, Jan 25th.

The First Church, San Antonio, Texas, has called D. F. Bradford, of Val Alstine to become their pastor.

The church at Medicine Lodge, Kansas, has called C. H. Brown to become its pastor, and he has accepted.

Frank E. Mallory, who has for fifteen Topeka, Kansas, has accepted a call to the church at Parsons, Kans.

O. E. Hamilton and F. Thomas recently closed a meeting with the Central Avenue Church, North Topeka, Kansas.

J. M. Kersey has closed his work at Parsons, Kans., and entered upon his service with the First Church, Omaha, Neb.

J. A. Ragan, who has eight years been pastor at Sacramento, Calif., has accepted a call to the First Church, Portland, Ore. His work at Sacramento was most successful.

C. C. Hill, for the past four years pastor of the church at Roswell, N. M., has been elected Superintendent of schools for Cha- County. He will give not up the ministry but in addition to his school work will preach twice a month for the church at Carsbad.

Last week the Foreign Society received another pledge of $500 for the new Bible College at Vigan, Philippine Islands, and a direct gift of $100 from a friend in Colorado, which is to be applied on the college at Bolenge.

The Christian Union, Des Moines, Ia., pubpushed last week a history of the Central Church of that city, where Charles Reign Scoville is in a meeting. It was in 1864 that twenty Disciples met in a little room over a pork packing house on the east bank bf the Des Moines river, and formed the first organization of Disciples in the city. In 1864 J. E. Gaston, of Princeton. Ill., was called as pastor. The first church building was where the Union R. R. Station now stands. With the coming of the railroads in 1875, this was abandoned, and the church purchased a property of the Old School Presbyterian Church. Then D. R. Lucas held a meeting which so increased the membership of the church that additional room had to be built. The present building was begun in 1889. The church and grounds cost approximately $100,000. Large meetings have been held by D. R. Lucas, 1875; Prof. Black, 1889; later Updike and Easton. Then by Charles Reign Scoville. The pastors have been J. E. Gaston, 1864-67; A. I. Hobbs, 1867-71; Jno. Encell, 1871-72; J. C. Hay, 1873-75; J. W. Morse, 1775-76; D. R. Lucas, 1876-81; B. J. Radford 1881-83; H. P. Cobb, 1883-84; H. O. Breeden, 1885-1906; Finis Idleman 1906. This church may well be called "The Mother Church," for from it have come the eight other prosperous churches churches which we now have in Des Moines.

J. A. Shoptaugh is doing successful work with the church at Anthony, Kansas.

The church at Fort Scott, Kansas, is in a meeting led by the pastor, D. N. Manley.

The church in Texas will co-operate with the National Benevolent Association and erect a home for the aged in Dallas, as one of Texas' Centennial gifts.

The following series of sermons announced by T. S. Tinsley, Shelbyville, Ky., are worthy of thought:

"The Battle Front of Faith Today."

"A series of Sunday Night sermons offered as 'Helps to Faith' to such as may have honest thought struggles, and who weel a deep desire to be true and consistent and strong.

" 'Heresy'—Disease Germs in the Soul. Text—'A man that is a heretic, after the first and second admonition, reject.' Titus 3:10. Imagery—'A sick man with head downward.'

" 'Orthodoxy'—What is Right in Religion. Text—'Hold fast the form of sound words, which thou hast heard of me.' 2 Tim. 1:13. Imagery—'A man overboard holding the rescue rope.'

" 'Critcism'—Seeking Original Words of Inspiration. Text—'Prove all things; hold fast that which is good.' 2 Thess. 5:21. Imagery—'A man with crucible in a laboratory.'

" 'Miracles'—God's Work Above the Plain of Our Sense. Text—'God also bearing them witness, both with signs and wonders, and with divers miracles.' Heb. 2:4. Imagery—'A man touching an electrical botton.'

" 'Inspiration' — God's Spirit Breathing Through Men.' Text—'Not in words which man's wisdom teacheth, but which the Holy Spirit teacheth.' 1 Cor. 21:3. Imagery—'A man with a tongue of flame on his head.' "

JOY WORK

And the Other Kind.

Did you ever stand on a prominent corner at an early morning hour and watch the throngs of people on their way to work? Noting the number who were forcing themselves along because it meant their daily bread, and the others cheerfully and eagerly pursuing their way because of love of their work?

It is a fact that one's food has much to do with it. As an example:

If an engine has poor oil, or a boiler is fired with poor coal, a bad result is certain, isn't it?

Treating your stomach right is the keystone that sustains the arch of health's temple and you will find "Grape-Nuts" as a daily food is the most nourishing and beneficial you can use.

We have thousands of testimonials, real genuine little heart throbs, from people who simply tried Grape-Nuts out of curiosity—as a last resort—with the result that prompted the testimonial.

If you have never tried Grape-Nuts it's worth while to give it a fair, impartial trial. Remember there are millions eating Grape-Nuts every day—they know, and we know if you will use Grape-Nuts every morning your work is more likely to be joy-work, because you can keep well, and with the brain well nourished work is a joy. Read the "Road to Wellville" in every package—"There's a Reason."

Name given by Postum Co., Battle Creek, Mich., Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

A CHURCH AND A BRAVE PREACHER.

In the spring election of 1907, and again in 1908 under the new Local Option law, the issue of saloon or no saloon was carried against the saloon in Champaign and Urbana; thirty-five saloons were closed, the first victory of such proportions in Illinois. Our church work is situated in the district where the two cities meet, and one which had been for years, at the time of the beginning of our activity six years ago, a chief saloon stronghold. Our church membership grew from a discouraged band of 200 to 1,000 aggressive workers within the period of 1903 to 1907. The saloon crowd has blamed us bitterly for ruining their business. Events show that when the count was in, both Champaign and Urbana were lost to temperance until the one time notorious second ward was heard from in Champaign, and the third ward in Urbana, the combined district in which our work is most effective. These wards, where the political bosses had always counted upon corrupting a considerable part of the student vote, and in which their henchmen had had the strongest hold, had committed the unpardonable sin of going dry so overwhelmingly that they turned the tide in the aggregate vote, and saloons and saloon dominance were at an end in the Twin Cities. In all this contest our minister, Bro. Stephen E. Fisher, was among the foremost as leader and organizer. The saloon interests have charged him with the responsibility, and have covertly sworn revenge.

During the recent general campaign Bro. F. B. Vennum, prohibition candidate for the legislature, published in the interests of his candidacy the "Lincoln Way." Bro. Fisher, together with two other prominent temperance workers were the literature committee of the party, locally. The saloon crowd of the Champaign city council pounced upon some of Bro. Vennum's utterances in this paper. He and all the committee were haled before the grand jury, and on January 15 an indictment was issued charging Bro. Vennum and Bro. Fisher with criminal libel. The animus of the whole matter is revealed when, after Bro. Vennum had sworn that no member of the committee was responsible for the utterances of the paper, a single member of the committee, Bro. Fisher should be singled out as their target; this action becomes the more transparent when it is noted that both the accused men are leaders in this church whose influence these enemies seek to destroy. Bro. Fisher had been warned before the grand jury convened that forces were seeking to manipulate its members to the end that this very result would ensue. Thus the old saloon forces are making one last desperate stand; they are seeking to overpower opposition by their old methods of vituperation and character blackening. Public indignation runs high; it is common belief that this move precipitates a fight which will end in the eradication of the last vestige of the saloon regime in the city halls of both cities. Mr. Vennum is traveling in Cuba; the most prominent men of the two cities, including Urbana's local-option mayor, W. S. Love, are on Bro. Fisher's bond. Our board of elders send these clippings and this explanatory note that you may make whatever use of them you think the interests of righteousness may justify.

Sincerely,
George R. Shawhan,
Secretary Board of Elders.

YOUR OWN PAPER FREE

FOR A LITTLE WORK.

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with $3.00. This applies to ministers who are not now subscribers as well as to those who are.

BY WAY OF THE CROSS.

Ministry.

The pastor sat with his head bowed low,
And his soul surcharged with prayer,
That the needs of the people he might touch,
And the message of God might bear.
And the sermon he wrote throbbed full of fire
For his heart's life blood was there.

The people sat in the hush of his spell,
To the weary he brought rest
And sweet peace found its way to troubled souls
And the sin-sick found God's way best.
And 'twas only the narrow, cynical few
His theology put to test.

But never a prayer did the critic pray
For pastor or message on that day.

Gethsemane.

Again the pastor sat bowed in prayer
And his soul was torn with pain
And his sorrowful eyes and tense drawn lines
Of his face, revealed again
That each throb, throb, throb of his breaking heart
Was for people he loved in vain.

'Tis human to love that child of thine,
But pastor for church bears love divine.

Betrayal.

But out on the street with holy mien
And air of righteous fervor
The critic, in the guise of friend,
The Church's life preserver,
Sowed seeds of doubt and discontent,
Shrewd hid from the observer.

And the imps of Satan laughed with glee
And danced all over his dignity.

Calvary.

Alone in his study the pastor stood,
For the critic had just gone,
And his pain-sad eyes were full of tears
For he knew that his work was done.
The critic had won,—for the pastor's friends
Had left him to fight alone.

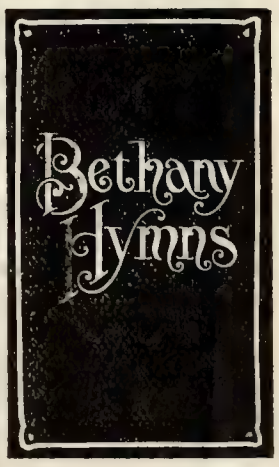
And the imps of Satan shrieked with glee
And rejoiced at the critic's victory.

But weary and troubled and sin-sick souls
Missed the strength of his Christly life,
And the righteous longed for his fearless aid,
In a place where sin was rife.
And 'twas only the critics rejoiced with the imps
At the outcome of the strife.

The pastor went forth under Heaven's dome,
But the way of the cross leads home.

—Mary E. Blair.

SUNDAY SCHOOLS! ATTENTION!



Two New Song-Books for Sunday-school, Revival and Church

CREAM OF ALL SONGS AND BOOKS

Contains all the favorites of CHAPMAN, ALEXANDER, TORREY, EXCELL, GABRIEL, TOWNER, KIRKPATRICK, etc., with much new music.

Several thousands copies of each sold to evangelists, alone. Over thirty evangelists use our books.

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INDIVIDUAL COMMUNION SERVICES,
Church Hymnals and Other Song-Books



HACKLEMAN MUSIC CO.,
444 Majestic Bldg., Indianapolis, Ind,

A. McLean's New Book Free

Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date (January 2), which we had set for its expiration. During February the offer will hold good. Ministers may have the paper (new subscription), and the book for $1.20.

WITH THE WORKERS

Annual Reports

Grand Rapids, Mich.

Lyon St. Church raised for all purposes $5,000, an average of $25 per member. Additions, 80, net gain, 67. Added elsewhere, 45. Bible school attendance doubled. C. E. grew from a membership of 28 to 80.—E. B. Barnes, Pastor.

Du Quoin, Ill.

Main St. Christian Church. There were 193 additions during 1908. The church raised for all purposes over $2,600. The Bible school had an average attendance of 324, and raised over $600. The church as a whole had the best year in its history. We began a meeting January 7.—Geo. W. Wise, pastor.

Prosser, N. M.

Doubled the membership in our regular work here last year. At the beginning of our second year thirty-two have been added the first month, in a meeting led by S. W. Jackson. Our membership, our service, our Bible school are all in the lead now.

Lee Ferguson, Pastor.

Warren Ohio.

Central Church raised during 1908, for local work, $5,488.69; for missions, $1,790.29, making a total of $7,278.98. There were 103 additions to the church, 76 of these by baptism.

Seventh Street Church, Richmond Virginia.

The Seventh Street Church, H. D. C. MacLachlan, pastor, has issued a twelve page "Annual Statement." It is the most comprehensive and complete report that has come to our desk. It contains reports of the Church Clerk and Treasurer, Financial Secretary, the Relief Committee, Ladies' Aid Society the "Circles," C. W. B. M., Young Men's Missionary Society, Young Women's Missionary Society, the Sunday-school, the Sunday-school classes, and the report of the pastor. From these pages we glean the following facts: Present membership, 648; collections: for current expense $5,073.93, for debt $1,076.00, for missions $1,094.17, for relief work $924.10, by the Ladies' Aid Society $715.29, by the C. W. B. M. $425.25; by the Young Men's Missionary Society (104 members) $215.25; by the Young Women's Missionary Society $53.70; by the Sunday-school $1,098.14. The Sunday-school enrollment is 337 as against 275 when the school was reorganized last October. The Pastor's Bible class had an enrollment of forty-five. H. D. C. MacLachlan has been with the church but ten months. During that time there have been twenty-five additions to the church. Nearly $3,100 has been raised for missions and the church support two "Living Link" missionaries—W. Remfrey Hunt in China, and T. J. Shuey in Seattle, Washington. New stained glass windows have been put in, the lecture room has been remodeled on strictly modern lines, and electric lighting installed. "The greatest advance has been in the Sunday-school, which has since October been placed on a thoroughly graded basis with results gratifying beyond expectation. Separate class rooms have been provided, and a modern equipment of maps, black-boards, etc., is being purchased as funds will permit. Within the last six Sundays there has been an increase of nearly seventy to the roll of the school. There are four organized adult classes, containing in the aggregate 150 members." This is one of the best reports we have seen and is worthy of study.

MISSIONARY NOTES.

W. M. White, Mexico, Mo., speaking of their March offering, says: "Together with our Bible School we expect to become a Livink-link in the Foreign Society this year.

Edgar S. Potter, Quincy, Ill., referring to preparation for a Missionary Rally says: "We propose to keep this fight up until Quincy shall be landed in the Living-link ranks."

The receipts of the Foreign Society for the first twenty days of January amounted to $4,949, a gain of $3,538 over the corresponding time, 1908. The receipts from October 1, 1908 to January 20, 1909 amount to $19,962, a gain of $9,491, or about 90 per cent. The prospects for a good year were never brighter. Let the friends not be over confident, however, but press the claims of the work upon the hearts and consciences of the churches with increased zeal and faithfulness.

The Foreign Society, Box 884, Cincinnati, Ohio is ready to send all necessary March Offering supplies, free of charge, to every church. It is important that supplies be ordered at once.

The growing church at Elyria, Ohio, John P. Sala, minister, becomes a Living-link in the Foreign Society.

We must be a missionary people if we are to be really Bible people. Where the Bible speaks we speak. Upon no other one subject do the Scriptures speak with more clearness and distinctness than upon the subject of world-wide missions. Let us bear this in mind during these days of preparation for the March Offering.

A brother in California has made a bequest to the Foreign Society, amounting to $5,200. The liberality of the California brotherhood reflects a deep and vital interest in world-wide missions.

G. H. Watters, California, gives $5,000 on the Annuity Plan to aid in the establishment of a new Mission Station in the Congo Free State. Besides this, he supports a missionary himself on the foreign field.

L. W. McCreary, minister of the Hamilton Avenue Church, St. Louis, Mo. writes the Foreign Society as follows: "I am glad to report to you that the Committee appointed by our Board to bring recommendations to the church at our annual meeting of such work as ought to be undertaken for this year, recommended among other things that we become a Living-link in the Foreign Society. You may safely count on us for $500."

The churches must make careful preparation, as the approaching March Offering for Foreign Missions is a worthy one. The needs and importance of the work must be faithfully presented. The Foreign Society now has a larger army of workers to support at this time than ever before in its history. The work is being enlarged in every direction.

GLASSES UNNECESSARY.

Eye Strain Relieved by Quitting Coffee.

Many cases of defective vision are caused by the habitual use of coffee.

It is said that in Arabia where coffee is used in large quantities, many lose their eyesight at about fifty.

A N. J. woman writes to the point concerning eye trouble and coffee. She says:

"My son was for years troubled with his eyes. He tried several kinds of glasses without relief. The optician said there was a defect in his eyes which was hard to reach.

"He used to drink coffee, as we all did, and finally quit it, and began to use Postum. That was three years ago and he has not had to wear glasses and has had no trouble with his eyes since.

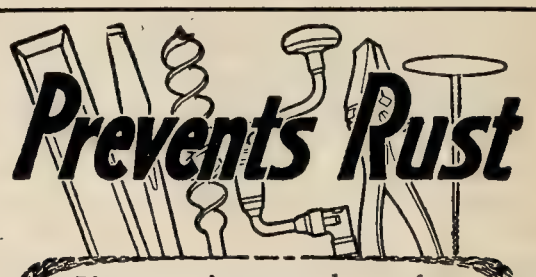
"I was always fond of tea and coffee, and finally became so nervous I could hardly sit still long enough to eat a meal. My heart was in such a condition I thought I might die at any time.

"Medicine did not give me any relief and I was almost desperate. It was about this time we decided to quit coffee and use Postum, and have used it ever since. I am in perfect health. No trouble now with my heart and never felt better in my life.

"Postum has been a great blessing to us all, particularly to my son and myself."

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Proceedings of the Baptist Congress

AT CHICAGO, 1908

THE last Baptist Congress was a notable one in many ways. The movement for union among the three great branches of the church is in itself deeply significant; but aside from this, the topics discussed were of such vital interest, and the speakers so well known, that all intelligent church members will wish to possess the complete proceedings of the meetings. The University of Chicago Press has arranged to furnish them at the low price of 59 cents postpaid.

ADDRESS DEPT. 10

The University of Chicago Press

CHICAGO - - - NEW YORK

THE KANSAS MINISTERIAL INSTITUTE

Will hold its sessions this year with the church at Manhattan, W. T. McLain, pastor, on April 13-15, beginning on Tuesday evening and closing with a banquet on Thursday evening.

F. D. Power, Washington, will be chief lecturer. A program of unusual merit is about completed and will be published soon. One feature of the program will be an address by a representative Baptist preacher, followed by one of our own, on the subject of "Union of Baptists and Disciples."

W. S. Lowe,
Paola, Kan. Secretary-Treasurer.

The Reading course of the "Kansas Christian Ministerial Institute:" "The Social Message of the Modern Pulpit," Chas. R. Brown; "The Christian Ministry," Lyman Abbott; "The Heart of the Gospel," Campbell; "Autobiography of John Paton."

RICHLAND CENTER, WIS

The church at Footville where J. H. Bullock ministers, had a neat little house of four apartments and I was assisting there in an interesting meeting Sunday afternoon, January 10, when the fire alarm startled the little town and the church was discovered to be on fire. It was impossible to save anything and the buildings and contents were totally destroyed. The loss was about $4,000, and $1,800 insurance partially covers the loss. The Methodists kindly offered their building and we occupied it for two evenings. Under the leadership of Mr. Bullock the church will rebuild. F. M. McHale.

TEXAS NOTES

The Gulf District held a good convention at San Antonio January 9-12. There was a good number of delegates in attendance, some having come as much as two hundred miles—for this one district is as large as Rhode Island, Connecticut, Delaware and Alabama. One of the memorable things will be the announcement that the little new church will receive assistance till it gets a good start. They were to choose a lot at once and have called a minister for full time.

J. C. Mason was on his way to Monterey, Mexico, to hold a meeting for our English church there. Leroy Anderson from Dallas will go to lead the singing.

The State Board recently voluntarily raised Mr. Mason's salary to the extent of $300, commanding that it should not be put back into the work, and that he should take a real vacation.

Colby Hall, who has done such splendid work for Texas Christian University, has accepted the call to become minister to the University Church in North Waco. A happier arrangement could not well have been made.

Mr. Hawkins, from Lake Charles, La., has accepted a call to the church at Denton. Mr. Owen Livengood will come to the church at Forney.

The state secretary says that a hundred preachers have been brought into Texas from the outside in the past year, and that Texas has lost only ten to the outside.

J. C. Kern from Illinois is expected in Austin to take charge the first of February. During January the elders are to do the preaching.

The members at Central San Antonio surprised Mr. Cleaver on his birthday with many beautiful gifts, one of which was sixty-six dimes.

All eyes are centering toward the Waco Institute and Lectureship. A convention of the District fits in between.

The C. W. B. M. auxiliary at Greenville has grown from a membership of fourteen to one of eighty-six in less than a year and a half.

The beautiful new Bible Choir buildings at Texas State University are nearing completion. These buildings are on the corner just opposite the main school building and attract the attention of all who visit the public buildings of Austin.

COVENANT MEETING

On January 1 the church at Lewiston, Ill., held a covenant meeting on the plan originated by Chas. M. Fillmore and the Hillside church, Indianapolis. The meeting proved to be one of the most devotional and delightful in the history of the church. They used the "Covenant Service" prepared by Mr. Fillmore. The pastor, Walter Kline, testifies that the people enter into the spirit of this service and appreciate it remarkably. For annual meetings it is certainly just the thing. Mr. Fillmore will send a copy to anyone sending postage for it. Every minister will find it worth while to send for a copy for examination.

H. F. Kern, a student of Christian University, Canton, Mo., is now ministering to the congregation at Nichols and Atalissa, Iowa. He just closed a short meeting at Atalissa with six additions to the church.

H. A. Denton, of Cincinnati, Ohio, will dedicate the new house of worship at West Rupert, Vermont, February 3, 1909. This is a beautiful rock-faced marble edifice costing about $10,000. F. Richard Eaton is the pastor.

Evangelist Geo. L. Snively is in a good meeting at Marshall, Mo., with B. L. Wharton, pastor. Mr. Snively will dedicate the new church at Stafford, Kan., February 7. M. K. Milton is pastor there.

Pastor Craig of Ipala, Ill., has been called to the church at Hillsboro and will take up the work on March 1. The members of the Hillsboro church are expecting to build a new church house during the present year at a cost of about $10,000.

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The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England today charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

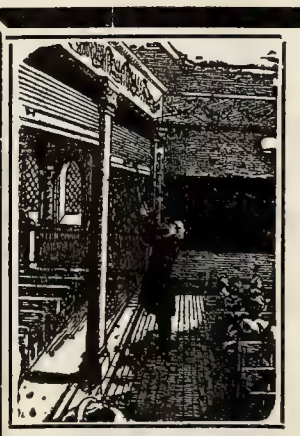
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By their gentle qualities they control beneficially bowel action and stop diarrhœa and constipation.

Bad breath simply cannot exist when charcoal is used. There are no ifs or ands about this statement. Don't take our word for it, but look into the matter yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man tne best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.



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THE SITUATION AT EUREKA.

The situation at Eureka is encouraging. Eureka College is entering upon a new era. We are nearing the end of the first semester with a good attendance and the students are working hard for an increase. The missionary spirit was never better. We have twenty-one in our student volunteer band preparing for missionary service. Dr. Royal Dyes' new home is almost ready for occupancy. We are to be blessed by the presence of his family while he is at work in Bolenge, Africa. Many of the Illinois churches are observing Education Day in the interest of Eureka College. We are expecting a good income from this source, and it can be used to an excellent advantage.

The field secretary's report for the first eleven months shows eighty-three churches visited; twenty-two conventions, institutes and rallies attended; 118 addresses delivered and more than 2,500 pieces of mail sent out. In addition to this work the Illinois Christian Association keeps a worker in the field all the time. Miss Cora Corrithers is doing this work very acceptably at present. She visits the churches in the interest of the college, secures new students, gets members for the I. C. E. A. and does many other things which will count finally in getting our work before the brotherhood of Illinois. All the forces are working together harmoniously.

But the big thing before us is our endowment proposition. We are raising $125,000 for Eureka College. We have given ourselves two years for this task, three if we need an extension of time. But we are not counting on needing it. We have been at this part of our work three months and have an excellent start. Many are waiting, however, until the movement gets a little more rapid. Here is one of the difficulties. But we have quite a number of good prospects and believe this year will be rich in its harvest for us. We are anxious to be in the line of march of our colleges toward better things.

H. H. Peters, Field Secretary.

A STATEMENT AND AN APPEAL.

The Missouri Christian Bible School Association has on its books over $500 in pledges for this year's work now due and unpaid. Because these have not been paid, we have had to borrow money with which to support our work. About 850 schools have sent us nothing this year, and collections are so slow that we are running behind. This is not just "make believe" talk, but an honest statement of facts.

Brethren, we cannot go on in this way without serious damage to this great work. All of our employes are working away diligently, doing their very best and waiting with what patience they can, a more liberal support of our work. We are going to continue to work with courage and hope, but I most earnestly appeal to every pastor, superintendent, teacher and member of every Sunday-school of our people in Missouri to see that the pledge made to our association for this year's work is paid up to date. You can afford to borrow a little money better than our association can afford to run deeply in debt. I mean every word of this appeal and statement in most dead earnest. **Kindly attend to this today.**

J. H. Hardin, State Superintendent.
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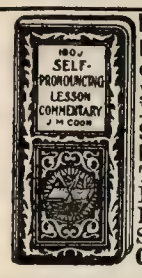
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Historical Documents Advocating Christian Union

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to approach without possessing this book.

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VOL. XXVI. FEBRUARY 6, 1909 NO. 6

THE CHRISTIAN CENTURY

Contents This Week

A Splendid Head's Tribute to the Heart

"The Visitor" Calls Again after a Long Absence

Clark Braden Draws a Parallel Between His Own and Professor Willett's Experience

Burris A. Jenkins Writes on the Nuisance of Church Letters

"Winston of the Prairie," our New Serial by Harold Bindloss, makes its first appearance

Profs. McGarvey and Gates Talk Together on Higher Criticism and Find Themselves in Startling Harmony

George A. Campbell Writes on the Joy of Pastoral Calling

H. D. C. Maclachlan Warns Ministers of the Danger of Unreality in Their Work

NEXT WEEK: "Lincoln's Attitude Toward Temperance in Springfield," by Rev. Thomas D. Logan, D.D., of Springfield, Ill., Pastor of the Church in which the Martyr was a pew-holder

George A. Campbell, Who Wrote on "A Silent Convention" Recently, has had a Dream about the Great Centennial Meeting. He will tell it next week.

Errett Gates will write on "Baptism"

CHICAGO

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LOWELL'S THOUGHT OF GOD.

'Tis Sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer God
The spirit climbs, and hath its eyes unsealed.
True is it that Death's face seems stern and cold
When he is sent to summon those we love;
But all God's angels come to us disguised;
Sorrow and Sickness, Poverty and Death,
One after other lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.
—James Russell Lowell.

ALEXANDER CAMPBELL AS A PREACHER.

A. McLean's recent publication, "Alexander Campbell as a Preacher," is a real Centennial contribution. The author was trained for the task. The book suggests the brevity of Holy Writ. Its grace and simplicity are charming. It is a marvel of compact power. The great preacher is sketched in large lines. The witness of distinguished men is placed in evidence—men who knew Campbell and heard his sermons. The critique on Mr. Campbell's style places his superiority in the clear presentation of truth with flawless logic and unrivaled power of persuasion, supported by a character illuminated with the Spirit of God. He lifted great audiences up because he lifted Christ up as the rallying point of all believers, and the Holy Scriptures as supreme over all human creeds and confessions and dogmas. "As all roads led to Rome, so all subjects were connected in his thought with Christ." The author's paragraph on Mr. Campbell's character and religious life is classic and of supreme excellence.

Every home in the brotherhood should possess this book, and the Centennial Committee should distribute it far and wide to the ministry of our religious neighbors.

Roanoke, Va. R. E. Elmore.



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By special arrangements with the publishers of the leading periodicals, The Christian Century is able to offer some very attractive magazine clubs. These low rates are made for the purpose of securing new subscribers to our paper, but old subscribers may also take advantage of them. Note these rates:

Christian Century	$2.00	Christian Century	$2.00
Woman's Home Companion	1.25	Scribner's Magazine	3.00
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Regular prices	$4.25	Regular prices	$6.50
All Three for	**$2.80**	**All Three for**	**$5.10**
Christian Century	$2.00	Christian Century	$2.00
Review of Reviews	3.00	McClure's Magazine	1.50
Current Literature (or Outing)	3.00	Woman's Home Companion	1.25
Woman's Home Companion	1.25	Success Magazine	1.00
Regular prices	$9.25	Regular prices	$5.75
All Four for	**$4.85**	**All Four for**	**$3.80**
Christian Century	$2.00	Christian Century	$2.00
World To-Day	1.50	Everybody's Magazine	1.50
American Magazine	1.00	Delineator	1.00
Regular prices	$4.50	Regular prices	$4.50
All Three for	**$3.15**	**All Three for**	**$3.00**
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The Christian Century

Vol. XXVI. CHICAGO, ILL., FEBRUARY 6, 1909 No. 6

A Plea for the Regnancy of Love

W. T. Moore has written a book with a message in it.

He has written several books. His "Preacher Problems" was such a concrete precipitant of a long and rich experience in the pastoral ministry that it has had a creditable sale among men who are meeting these problems every day. But we do not find a great message in that book. It is practical—one might say pragmatic. It helps a preacher to get along as sign boards help the traveler. But sign boards do not make the traveler travel. He must have a cause in his heart that urges him onward.

"Man Preparing for other Worlds" is another of W. T. Moore's books. This book we understand is not so widely read as "Preacher Problems." Dr. Moore says himself it is not an easy book to read. It assumes in the reader a pretty good equipment of knowledge to begin with. Consequently, while the book has received commendatory notices from the critics both in America and in England, it is not read widely by the public. We confess that we were not greatly interested in it. The argument was too close-woven for us to be satisfied the case had been proved. We are slow to accept a position for which there is no proof except logic. We find that our mind works in this order: first an insight or a strong conviction that something is true, and after that the proof. We see with our heart first and then the head comes along to prop up the conviction of the heart. This is our way of getting at truth. We may be queer, but we must be honest.

Now we cannot work up any insight or spontaneous conviction concerning the possibility of man's inhabiting the other heavenly bodies after he leaves this earth. And so any argument from proof texts or philosophy does not grip our editorial soul very firmly. We do not think that book didn't sell because it was too deep, but because it wasn't written upon a theme that the human soul is interested in.

We well remember another book of this author. It was a sweet little book. He called it "Views of Life." It was one of the earliest serious books we ever read and our mind has ever recognized an unpaid debt to the author.

But here at our hand is a book with one of the most fascinating titles that could be conceived and we say of it that it differs from the first two books mentioned because it has a vital, spiritual message, just such a message as this man should deliver to his brethren before the veil is drawn between him and us. It differs from the first book in that it has a message, and from the second in that its message is vital. It differs from the third book, which, we presume, was the author's earliest endeavor in literature, as the root differs from the flowers. What Dr. Moore has done is to dig down carefully under those sweet flowers called "Views of Life" and reveal to us the root from which they grew.

And this root is love.

"The Supremacy of the Heart; or a Plea for the Regnancy of Love," that is the prepossessing title his new volume assumes.

We think there is much significance in the fact that a man like W. T. Moore should write a book like this. A man who was all heart and no head might prate about the supremacy of the heart till doomsday and no one would take his judgment into account. But here is a soul in which the head and heart have no doubt been in conflict. So when he uses the word "supremacy" he means something. He doesn't say superiority; he says supremacy, which probably implies that in his soul's experience there has been strain and struggle and a life-long wrestle between apparent equals until now at the end he tells us the heart has triumphed, love is supreme.

The thesis of the book is something like this: Through the ages a conflict has been raging between love and intellect. The conflict began in Eden when the desire for "knowledge of good and evil like unto the gods" tempted Eve to disobey the Creator. The "fall" was a fall of the heart, the spiritual nature, and the enthronement of the intellect. The intervening history from the fall to the coming of Christ was one long struggle of heart and head, God's revelation gradually unfolding until at last in Jesus of Galilee the heart triumphed. He became the solution of the problem of evil in his own person and in his wonderful teaching. From him has proceeded ever since a stream of love growing wider and wider with the centuries until today vast enterprises are being carried on its bosom—social service, evangelism, missions, education, democratic government, the institutional church, every eleemosynary institution of Christendom.

The idea is not wholly unlike Benjamin Kidd's in "Social Evolution." Kidd conceives Christianity as a "growing fund of altruistic feeling" which provides a "super-rational sanction" for conduct which reason is powerless to sanction. Dr. Moore, however, treats the problem from the side of personal experience, while Mr. Kidd has in mind its sociological aspect.

It must be said that the book did not all spring out of the author's heart, but a good part of it from his head. It is really the head's tribute to the heart. For if you expect to find here an early summer day's diversion you will come to grief. Our criticism of the book is that it reads too hard! Too hard for us, anyhow. The author sweeps wide ranges in his thought. From primeval chaos to the Christian Endeavor Society his imagination runs. He discusses whether or not there was evil before the earth and man were created! He holds a brief for the personality of the devil. He brings to bear minute linguistic discriminations to aid his argument. He appeals to science and history with remarkable erudition.

One feels that if this particular head has yielded to the heart, the supremacy of the latter has been established indeed.

We do not agree with everything in the book. But the disagreement is always with some point the head makes, not with anything the author's heart affirms.

The earlier chapters of the book, we confess, we were not able to follow. But the chapter on the "Mission of Christ" was like falling on a fresh spring at the end of a long journey. Hear this utterance from this chapter:

> "The world has always regarded truth from the intellectual point of view. It has been measured by the head, and when Pilate asked, 'what is truth?' he evidently had in mind the popular standard. But Christ gave us a new measure. Truth with him had a personal relationship. Hence he said, 'Every one that is of the truth heareth my voice.' Truth with Christ was measured below the head. It was a heart matter. The new version gives us a better idea of what the heart is when it tells us that it has eyes. It is no longer 'the eyes of the understanding,' but 'the eyes of the heart.' This is practically a new revelation, but it is precisely the revelation the world needs. 'The pure in heart shall see God.' Christ's witness to the truth changes the whole attitude of the inquirer as to what truth is, and at once lifts the heart into regnancy where it properly belongs."

The message of this book is pertinent to the present hour. The clock is striking our Centennial. What more vital message could the Disciples of Christ hear today than this that their unity is in the truth of the heart and not upon any creed, or intellectual formulation whatsoever!

The Trend of Events

By Alva W. Taylor

OSLERIZING THE OLD PROFESSOR

The University of Minnesota will hereafter retire all teachers at the age of sixty-five. Carnegie pensions will doubtless make the way easy for much of this kind of university and college enactment. If a professor is still hale and hearty at sixty-five, he will have won a rest and the general public can claim his pen and platform utterances to the greater common good and he will be released to use his matured powers in the larger service. If he is growing old and wots it not, he is relieved without hurt to his pride or a wound to his loyal heart.

BAMBINO AND THE EARTHQUAKE

The Sicilians have had the advantage of Roman Catholic enlightment for centuries and are a fine example of what that church will do for the Filipinos when it is given the task some of our statesmen think must be delivered over to it if ever the Philippines are led into the light. Here is a sample of their religious enlightment and their popular scientific conceptions in one. It is their custom to carry in grand procession the little image, Bambino, through the streets on New Year's Eve. While this image was being carried in holy procession last New Year's Eve, some men from Messina who had been drinking and gambling while waiting for the coming of the holy image, exasperated by their losses and made maudlin by wine, rushed upon the sacred idol and both threw it to the ground and spat upon it. A few days later Messina was destroyed, the country devastated, the courses of the sea changed, the fabled rocks of Scylla and Charybdis lost forever, and tens of thousands of lives lost. So great was the wrath of the Christian God of pious Sicily!

RECLAIMING THE "GRAFT"

One of the new issues that has suddenly burst upon public attention is that of conserving the national resources. We have long been giving away the vast public domain. Railroads were given grants the present day value of which staggers comprehension, in order that the unpeopled prairies might build and develop. The school was not forgotten, but there was little sense of the coming worth of prairie land and it was sold for a song in the earlier states. Kansas, Texas and the Dakotas profited by others' experience and are educationally rich. The public schools are veritable palaces of the prairies in Kansas. Suddenly Uncle Sam wakened to the fact that he would do well to conserve for home-making his countless millions of acres, and after millions had been made by speculators who bought vast tracts at the government price and then retailed it to home-seekers at a profit of from five hundred to two thousand per cent, he concluded to give none away, except to actual home builders. Then he began to spend millions to get homes by the "reclamation service" and after his prodigal youth becomes an economic paternalist. He is further designing to reclaim millions through drainage and is fighting for his forests, or what is left of them after the days of his economic spend-thriftiness.

Now Secretary Garfield startles us by asking for $1,000,000 to reclaim the graft in public lands and says it will be cheap to give it to him for he has found one hundred times that much fraudulently held. There are 33,000 cases in the course of investigation and prosecution unsettled. The lumber barons are the men of unknown wealth, and Weyerhauser is the Alladin among modern Croesuses in the art of finding and laying hold of the millions of Uncle Sam's uncared-for timber lands. The earth is filled with treasures that are rapidly being claimed by syndicates that alone can have the money and means for discovering where they lie and are rapidly fencing them in. The president vetoes bills granting perpetual water-rights and warns congress that here will soon be a monopoly that will outdo Standard Oil, for great syndicates are picking out the preempting water rights which promise usefulness for hydro-electric power, the cheapest power known and one limited to the fall of the useable streams not needed for rapid navigation. All this follows the change in our political philosophy from the idea that government exists to make the fewest possible laws consistent with public peace to the idea that it should procure the greatest good to the greatest number.

DO THE REPRESENTATIVES REPRESENT?

The legislature of Arkansas will submit an initiative and referendum amendment to the people. Every state that has submitted the question has seen it carried. S. Dakota, Oregon, Montana, Oklahoma, Maine and Missouri have each eubmitted the proposition and the people have made it law. Illinois asked the people what they desired and they voted for it more than four to one, but the legislature ignored public opinion. The people of Delaware asked for it by eight to one, but do not get it. The above question may be asked in these two states.

THE LAND FOR THE PEOPLE

Revolutions have been fought over the right of the masses to the land. It is one of the fundamental if indeed not the very fundamental problem of political economy. The right to the land has marked the history of social evolution from the days of the autocrat who owned all things, even the bodies of his subjects, through feudal days down to our own democratic times when any man who has the money may obtain himself a bit of mother earth in "fee simple." And thereby hangs the economic and social tale. "Fee simple" does not mean that it is really yours, but only yours "to have and to hold," and the government reserves the right of "eminent domain" and may either claim your land or give another the right to expropriate it for the public good, e. g. a railroad or other public servant. Many ask the question, "Is there any reason why the evolution should stop with individual property rights in the soil from which we must all live and which is the free gift of nature to all men?" and answer by saying we have preserved the principle in the right of the government (all the people) to expropriate your private right for the public good.

In Russia the problem is the most burning one of the hour. Stolypin asked for the dissolution of the "mirs" or village communes and insisted that he would resign from office if the bill failed. The more progressive members of the Duma do not like the principle but fear the accession of an anti-constitutional ministry, and so were constrained to pass the law. It involves Russia in a great economic and social revolution.

When the serfs were freed they were settled in "mirs" or village communes in which they held no land privately but were allotted a tract in common and were governed by law and the village elders in the yearly parcelling of it to individuals or families for farming. But the new era in Russia finds the "bread and butter" problem of the masses the most crying and in it, too, is seen the greatest menace to the monarchy and the evolution, instead of a revolution in the Russian reformation. They remember France and are warned. With her vast domains the working peasants are not allowed enough land to more than keep soul and body together, and it follows as the night the day that the peasants are ignorant, drunken and easily excited to lawlessness and riot—in the absence of the Cossacks.

So instead of enlarging the communes as the more liberal and progressive parties desired, the ministry forces through its bill for private ownership and must now engage in the stupendous task of seeing that the peasantry are enabled to buy, or else, under the cloak of helping them, see the communal holdings soon revert into the hands of the landlords. With the peasants untrained in business and many of them notoriously given to drink, it is freely predicted that their latter condition will be no better than the former and that they will lose what hold they have on the common heritage of man. Russia had the opportunity of the ages to preserve for her common people, free forever from landlordism, the soil from which we must all live, and establish, or at least make the experiment once and for all in attempting to establish, that middle ground between socialism and individualism by preserving the first of "natural monopolies" to the common right. But her

"evolution" seems doomed to take the slower process of taking all the turns in the highway of progress with no cross-cuts by the shorter routes which might be learned by the experience of other peoples.

Russia now owns her own railroads and telegraphs and keeps a monopoly of the liquor traffic, and for military and financial reasons does paternalistically many things which reformers think ought to be done fraternalistically.

WIRELESS AND THOSE WHO GO DOWN TO THE SEA

The recent terrifying disaster off Nantucket has shaken the confident assurance of those who dream of sea voyages and tours of the world, the shocking nearness of more than a thousant souls to a grave in the waters. It has long been asserted that travel on the modern ocean paths was less dangerous than on the steel girded land and there are facts and figures that abundantly prove it. Perhaps it is because we are "land-lubbers" and fear the sea; perhaps it is the appalling greatness of the numbers; perhaps the swiftness of the cathastrophe that shocks us, but no railroad wreck of modern times has so demanded the headlines as did the collision of the Republic and the Florida. Sober study of the near tragedy however, begets only assurance for those who would go down to the sea. A few years ago the Republic would have gone down in her forty fathoms inside a few minutes and but a handful could have been saved in the life-boats. As it was, her water-tight bulkheads kept her afloat until all the great passenger list was transferred through darkness and fog to the less injured Florida and her wireless called great ocean leviathans from many leagues distance to the rescue of the dangerously overladen but heroic Italian steerage carrier. Being that accidents are bound to happen, what could be more assuring than the sequence of this collision in the dense coast fogs. It will doubtless result in all nations passing laws like unto that proposed in congress, viz.: that all ships carrying more than fifty passengers and clearing for a foreign port five hundred or more miles away must carry a wireless apparatus and a competent operator. It demonstrates to us anew that ocean journeys will be the safest travel in the world and, so say the dreamers, when gyroscopes are trained to frustrate the ground-swell, the most pleasant. Think of it—wireless, water-tight compartments, no rolling, the turbine, and a smooth ride of five days across the Atlantic in all kinds of weather!

THE LEGISLATIVE CONSCIENCE

Time was when the public domain was the legislative spoils of public men. Members of congress entered freely into schemes for private benefit pending legislative acts that would throw great land grants and other natural resources open to private ownership. No more apparent mark of progress in public conscience can be noted than the fact that it is considered a malfeasance of office for a legislator to have any private interests involved in any matter of public legislation. Roosevelt has greatly aided in this clarification of the legislative conscience. His course has been steady against the mixing of private interests and public duties, and no man dare allow himself to be discovered today if he is profiting in pocket by acts to which he is a party by virtue of being a representative of the people. Indeed we are brought to see through the episodes of Senator Bailey and Senator Foraker that he must not even be attorney for interests that are concerned in any act of the legislative body to which he belongs. We may pause to ask how long the people will tolerate attorneys of the liquor interests in our legislatures?

Senator Tillman illustrates the state of the public mind on this question. He is one of the most renowned of public servants for two reasons—one his unimpeachable honesty, and the other his wielding of the "pitchfork," i. e. his rabid manner of doing and saying things. Senator Tillman is a farmer. He became interested in some new lands in the Far West. There were some matters concerning them to be attended to in Washington. Tillman looked them up because they had nothing to do with his official duties, but were purely business matters. In so doing he suspected they were fraudulent and immediately withdrew his application. Thus his honesty cannot be questioned. But when the fraudulent nature of the business was under discussion in congress, Senator Tillman took a short cut to explanation by simply saying he had not negotiated for any of the lands under question. It was one of those situations that accident involves men in and which would require a great deal of explanation because of the circumstances and yet in which there was no culpability. Here was Tillman's mistake. He told a "white fib." But he has been too merciless with men he did not like for either public or private reasons and now he is hoist on his own petard. He dislikes Roosevelt and has not hesitated to see great wrongs in things others passed by as innocent. The "big stick" is just as vindictive as the "pitchfork." The battle is to the strong though the arts are foul. In 1894 Roosevelt said that "the worst offense that can be committed against the republic is the offense of the public man who betrays his trust; but second only to it comes the offense of the man who tries to persuade others that an honest and efficient public man is dishonest or unworthy." Tillman was not dishonest but is this very transaction showed his honesty by refusing to profit by what he suspected as fraudulent. Yet the "big stick" imprints that brand upon him because no explanation can go so far or sink so deep in the public mind as does an excoriation backed by the official position of president and that simply because the president is supposed never to use his position for personal reasons.

But it all illustrates our theme that the legislative conscience is immensely sharpened and the public will have its legislators as clean of private gain by the laws they make as its judges of private interest in the corporations whose cases they try. Cleveland coined, or at least made current, the phrase, "a public office is a public trust," and Roosevelt has performed a signal service in furthering the sentiment by demanding its enforcement.

JAPAN TO BE AN INDUSTRIAL EMPIRE

Prime Minister Katsura of Japan declares his intention to begin the task of converting Nippon from a military into an industrial empire. This can well be seriously received from the nation that so often surprises the world with her remarkable presence. Her transformation in a decade from age-long hermitage into a modern nation with a parliament is the most remarkable event in the history of political science. Her foresight and preparation for the war with Russia showed the world of statesmanship that she was not a mere imitator of other nations' policies, but endowed with a remarkable statesmanship. And this is true statesmanship—to be able to foresee accurately and to adequately prepare for the crises of the future. Her conduct of that war and the way in which she surprised the world with her moderation and wisdom in the treaty of peace marked her as not only one of the great military powers, but as one of the best governed of modern peoples.

Lately we have been harried by the hysterical predictions of jingos and that type of politicians that think the world moves by sign of the beast and not a few of the real statesmen who are yet wedded to the belief that we best prepare for peace by arming ourselves for war, with visions of a great war with the sons of the Rising Sun. They have not asked the hows and whys nor reckoned with the impoverishing debt that the late war forced upon Japan nor have they agreed with that greatest of modern authorities, Bloch, that wars today are less matters of men or even guns than financial resources.

Now comes the quiet Katsura to tell us his dream and quiet our nerves. And remember the Jap dreams in quiet but not idly nor in vain. He conducts the greatest of late campaigns by "prearrangement" and in winning has provided by the same sign for his industrial empire. He is tremendously in debt. His making of a nation in a day called for great expenditures. He had to outfit his household almost from the ground up and it was very expensive. His little islands are crowded with millions and, their moutainous character reduces the possibilities of sustenance from his own soil to impossibility. He must either overflow or starve or become the manufacturer for the world in the East. In this latter he is handicapped by competition from America with her cheap water rates and by England with her well anchored precedence in the commercial world of the Orient. But Korea is near and undeveloped and the vast plains of Manchuria lie just beyond with an inland

empire of agricultural resources. And here is the land of Katsura's dream. He is not harried with our discrimination against Japanese labor. Indeed he will be glad to see them compelled to go to Korea and Manchuria, for they will then remain a part of Japan and help develop her wealth and broaden her empire. Korea and Manchuria will pay the interest, reduce the imperial debt, intrench the banner of the Rising Sun on the commercial ramparts of the new territory and prepare a storehouse of riches for trade with an awakening China, as well as make strong against the day when a new Celestial Empire shall grow haughty and contest the supremacy of the Far East with her.

Katsura's vision is after all not a mere dream. It is the well seasoned plan of an eminent statesman and derives strength from the needs that drive by importunity and the opportunity that leads by self-interest and the very logic of the situation. As Prime Minister he has greatly reduced the military budget this year and is preparing to still further reduce it. He says his nation will be greater by cultivating education, science, and the arts of peace than by military prowess.

Paragraphic Editorials

Do not fail to read our serial story, "Winston of the Prairie," whose first installment appears this week. It is a matter of principle with us to print only high grade stories, possessing not only true views of life, but literary quality as well. Harold Bindloss writes only the very best. There is a sort of comradeship set up among the readers of a serial story. We follow the varying fortunes of the people in the tale with augmented interest because we are aware of the many others who keep us company. Do not fail to get in at the start.

Are you studying carefully Mr. Maclachlan's course in Teacher Training? It is comprehensive, practical, vital, up-to-date. It is the cleanest-cut piece of writing on the Sunday-school that has come under our eyes. Combined with Professor Willett's studies of the Bible, which were run serially last summer, what a superb volume for Teacher Training courses it will make! It is our purpose to publish this book shortly.

Great preparations are being made in the City of Springfield, Illinois, for the revival to be conducted by Rev. William A. Sunday. The meetings begin about the middle of this month. Mr. Sunday has conducted similar meetings in many Illinois towns—Jacksonville, Bloomington, Decatur among them—with extraordinary results. Springfield is one of the largest cities in which Mr. Sunday has organized a campaign. It offers peculiar conditions for his work. With the legislature in session these characteristic features of our capital city are made the more pronounced. The entire state will watch Springfield with the greatest interest. A united ministry is behind the enterprise and a consecrated church membership. A large tabernacle is being constructed. The city is on the qui vive of expectancy. It is the purpose of the Christian Century to keep our readers informed of the meeting as it advances through its five weeks. Unless prevented by some unforseen cause it is our purpose to attend the meetings and to present in three articles, a description of it at its beginning, in the middle and at its close.

Here is a new way to get an attendance at the Sunday night service: just charge an admission! We see an advertisement of a Sunday night service in a church in our vicinity with the statement at the close that ten cents will admit you. And, strange to say, the house is filled each time. This same church was well-nigh empty at night until a tax was put on attendance there. We think P. J. Rice, of Minneapolis, has a better plan. On a card announcing a series of Sunday night sermons there is a picture of the church, and under the picture this word:

This Ticket With a Smile
Will Admit You.

We can see that congregation gathering, in gladness paying the price of a cheerful face and heart to get into the house of God. The church will do well to assume that it is a cheerful place so that when the distressed and the downcast come they cannot help being caught in the joy of the worship. "I was glad when they said unto me, let me go into the house of the Lord."

The great religious event in Chicago this winter is the coming of the Religious Education Association to this city for annual conference. The dates are February 9-11. The association was organized here five years ago with President Harper as the leading spirit. Since then its annual sessions have always been rich with the wisdom of the leading educators of our land. The array of speakers next week includes nearly one hundred addresses in thirty separate meetings. All papers and addresses will center on the general theme of religious education and social duty. The speakers include representatives of nearly every great movement in American educational and moral life—Ambassador Bryce, President Eliot, Prof. Francis G. Peabody, D. D., Cyrus Northrop, LL. D., Charles F. Thwing, LL.D., George B. Stewart, LL.D., Miss Jane Addams, Henry S. Pritchett, LL.D., Rabbi Hirsch and Pres. S. C. Mitchell. Nearly all the state universities of the Central States and practically all the larger colleges and universities are represented in the program by their presidents or deans of schools, and many other leaders in religious and educational life are expected.

Like all interdenominational gatherings, these meetings tend to strengthen the bonds between churchmen of various types and creeds. In addition, they help to create a new alliance between church and school. The social workers are a significant factor in harmonizing the representatives of conservative ecclesiasticism with the leaders of the aggressive secularism characteristic of the larger educational world in the United States. The right and left wing of the body would find it difficult to get along together except upon the common ground of social Christianity. It is expected that a goodly number of Disciple ministers and teachers and thoughtful laymen will be in attendance.

To W. T. Moore

Dr. Moore, you have been with us, as you facetiously like to remark, "from the beginning." Can you get us Disciples of Christ to see that the message of your last book * is the very kernel of the plea our fathers made? Can you get us to see that in breaking away from creed religion we were striving to make the heart supreme over the head? Can you make us see that personal faith in Jesus Christ and personal obedience to him as Lord and Savior is a matter of the heart and will, and not primarily or essentially a matter of the head? Can you make us see that the attempt to set up any man's opinion about the origin of the Bible or the interpretation of its pages as a test of fellowship is a radical denial of the one distinctive principle for which we Disciples of Christ stand? Can you not only make us see that personal allegiance to the divine Christ is the basis of the union for which we plead, but can you inspire us to practice that kind of union among ourselves? This is the most important question, so we think, that concerns us today.

Shall the heart controlled by the personal Christ be supreme in our body? or shall the head controlled by a certain theory of that concerns us today:

There is no more important task before you, Dr. Moore, than this, and it should be accomplished before you lay down your pen.

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* "The Supremacy of the Heart-Life." Published by Revell's, New York and Chicago, pp. 318. Price, $1.25, net.

A. McLean's New Book Free

Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date (January 2), which we had set for its expiration. During February the offer will hold good. Ministers may have the paper (new subscription), and the book for $1.20.

YOUR OWN PAPER FREE

FOR A LITTLE WORK.

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with $3.00. This applies to ministers who are not now subscribers as well as to those who are.

The Centennial Watchword

The new watchword, the Centennial watchword, is $400,000 for Foreign Missions. We have assigned ourselves a worthy task. Now with unity of purpose and with an enthusiasm born from the skies let us strive for its accomplishment. This is an enterprise in which we are all interested. All classes, all ages in all parts of our land are interested in seeing success won. It is the Lord's work. The nations of the earth are perishing for the bread of life.

No less than the following should prompt us in the undertaking of this Centennial year:

1. God expects no less of us. We are dealing with Him. Beyond any Society or Committee or agents, is the God of all the earth. He gives us life and health and money and open doors, and the gospel of His grace. He saved us for this one specific purpose: To make known the gospel of His Son to all who know Him not. This is the one great purpose in our redemption. These lives with all we have are His. He expects us to do our best.

2. We are able to raise $400,000. Our people have money almost without limit. We have never even dreamed of our possessions. We add about $40,000,000 annually to our already prodigious wealth. After we have housed ourselves, fed and clothed our families, met all our incidental expenses, and after spending $10,000,000 on many unnecessary luxuries, still the members of the Christian Church have $40,000,000 clear savings left. The $400,000 is only ten per cent of our net savings. We have one thousand men able to give $1,000 each, ten thousand could give $100, one hundred thousand could give $10, two hundred thousand could give $5 each. This could be done and none of them would even feel it. But we ought to give even beyond this point. We have fine churches. Plenty to spare is seen on every hand. *We are able.*

3. We ought to raise this amount if we are to be worthy successors of the grand men who first gave themselves to the Restoration movement. They gave their time and some of them gave their fortunes. The heroism of the fathers should completely possess us. We may not suffer persecution as did they. But we can dare and do with our dollars. We can prove to the world that we have the same clear and lofty faith as had the good and great who have gone before. We can hand down to oncoming generations a spirit of loyalty that will bless the world and hasten its speedy evangelization. What we do this year, 1909, will be recounted in the lives and reflected in the deeds of all our people for the next one hundred years. If we would honor our fathers and commemorate the great things for which they stood, we must make the record of the year register the best things we have ever known.

4. The needs of the work call for $400,000. These needs are pressing down with the weight of a ton to the square inch. At this moment many of our missionaries are not properly housed. They are not even comfortable. In some cases their health and even their lives are endangered. Our schools are crippled for want of funds. The hospitals are not near so useful as we are able to make them. The demand for new stations in close proximity to the work we are already doing, is most urgent. Doors are open to us. They will be closed if we do not enter. If we are equal to the responsibility which looks us square in the face, we must raise the reasonable amount suggested. This we must do if we make permanent the victories we have already won.

5. Our loyalty demands it. "Where the Bible speaks we speak" has been our slogan for a hundred years. On no other subject does the Bible speak oftener and more emphatically than on the duty of liberality. We must be liberal to be loyal. To say and to do not is inconsistent. It is well that we practice what we preach. The Bible, the whole Bible, and nothing but the Bible is our standard and guide. Our loyalty must be reflected in the size of our offerings. If we fall short of $400,000 for Foreign Missions this year, we can make no great boast of our fidelity at the Centennial Convention at Pittsburg in October.

The call is of God. The work is a spiritual work. Much must be said about plans and money, and both are needed. But the great need is such a grasp upon the unseen and eternal as will enable our people to readjust their expenditures, to put first things first, and become in reality citizens of a world-kingdom.

You are requested to order March Offering supplies *today*.

Remember March 7th!

The Visitor

The church in Ionia, Mich., is one of the oldest of our congregations in that state. With the exception of the churches in Detroit and Muir, there is probably none that goes further back. It was in 1859 that Isaac Errett, then residing at Muir, came to Ionia and held a series of services which resulted in the organization of a group of Disciples. For some time the church was dependent upon itinerant ministers, but gradually grew into self-supporting strength, and now looks back upon a half century of history closely connected with the life of our cause in the Peninsular State.

In the course of this experience it has enjoyed the pastoral services of such men as Isaac Erret, Eli Regal, O. Ebbert, L. R. Gault, A. S. Hale, R. S. Groves, Enos Campbell, W. H. Scott, W. B. Taylor and G. W. Moore. The list of its surviving charter members grows smaller yearly. In that list easily the most conspicuous name is Clark A. Preston, whose leadership during the entire half century has been potent for good. Mrs. Mary E. Willett, now of Chicago, is another whose name was upon the original membership list. The influence of the Ionia Church in the state work has been marked. It has always been active in its missionary tasks. It has sent out a company of preachers and missionaries which includes F. P. Arthur, H. L. Willett, Errett Gates, Royal Dye and his wife, Clarence Daniels, W. F. Ward, Frank Taylor and others.

During the week of January 17-24 the Ionia Church enjoyed a "Home-coming" experience. Several former ministers and many former members came to enjoy the hospitality of the Disciples there. The event was organized by the pastor, G. W. Moore, with the efficient coöperation of C. A. Preston. The invitation, which was sent out to all former members of the church whose addresses could be found, stated that "All Disciples who have been members of this church, whoever or wherever they may be, are cordially invited to come home and spend a few days under the old roof tree. The church cannot come to you. Will you come to your Christian alma mater?"

The formal exercises began on Wednesday evening with an address by F. P. Arthur, now state evangelist, on "The History of the Disciples of Christ in Michigan." Bro. Arthur is greatly loved by the church in Ionia, as well as by all the Disciples in the state, and his message was greatly enjoyed. On Thursday afternoon Prof. W. B. Taylor, who had come from Bethany, W. Va., with his wife to attend the reunion spoke on "Our Plea." In the evening Herbert L. Willett gave an address on "The Church and the Brotherhood," under the auspices of the Men's Club of the church. Later in the evening the same organization gave a banquet to the men of the church and the city, which was one of the notable events of the week. On Friday afternoon there was a meeting at which short talks were made by visitors present, and letters read from former members and ministers. This was followed by a church dinner at which the congregation entertained its guests.

In the evening Dr. W. T. Moore gave his lecture on "The Reformation of the Ninteenth Century," and on Sunday evening he lectured on "Isaac Errett." The other services of Sunday were of special interest. W. H. Scott, a former pastor, now of Marshalltown, Iowa, preached in the morning, and at 7 p. m. Clark A. Preston read a "History of the Ionia Church."

Thus closed a week of great interest in the life of this historic church. Its members will long recall the messages and good fellowship of these days, and the guests will bear the memory of a hearty welcome back to the old place. May its second fifty years be even more blessed than the past. May its ministers be children of the day, with a message that shall be both a testimony and an inspiration, and may the company of young men sent forth to the ministry be worthy of the church and their opportunity. The pastor has already begun a meeting, assisted by M. J. Grable as evangelist and Miss Una Delle Berry as soloist.

Sunday, January 24, found the Visitor in New Haven at Old Yale. The changes that have come to this institution under President Hadley's administration have been notable. One looks in vain for some of the familiar land marks of former days, while new features of great importance have been added

to our second oldest American university. Yale is progressive in its ideas of education, but conservative of its traditions. One of its interesting features is the required attendance at chapel and at the Sunday services. Most universities have given up this custom, but even the boys at Yale registered their protest against any such innovation as its abandonment by voting down recently a proposition to substitute optional for compulsory attendance. It is an inspiring sight to see Battell Chapel filled to its capacity on the Sunday morning. A small percentage of the audience is from the faculties and the city, but for the most part the place is filled with solid rows of young men. A choir of fifty men leads the singing, and the preacher has a chance to speak to the heart of the coming generation such as few occasions afford him. At three o'clock he meets informally any of the young men who wish to speak with him upon personal problems or other matters of interest, and at seven there is an evening service in Dwight Hall under the direction of the Students' Y. M. C. A., at which a brief address is made.

The Disciples in Yale number more than twenty, of whom some sixteen are in the Seminary. It was a delightful privilege to meet these men at a luncheon given by the Visitor's host, Prof. J. L. Deming. Dean Curtis of the Seminary was present and spoke with appreciation of the Disciples in the institution. Prof. Hiram Van Kirk, who is teaching in the department of Systematic Theology, is a valued member of the group, in which most of our colleges have representatives. The Alexander Campbell Club holds monthly meetings, and the men who are pursuing their advance studies in this admirable institution will go out to the churches with the breadth of view and earnestness which only such an experience can give. There are in this group at Yale, as the other groups now at work at leading universities, some of the future leaders of the Disciples, preachers, teachers, editors and college presidents.

It was a pleasure to meet once more the leaders of the New York churches at a dinner in the church at West Fifty-sixth street on the evening of January 25, and later in the evening at the gathering of the Disciples' Social Union of Greater New York. J. P. Lichtenberger has recently taken the degree of Doctor of Philosophy at Columbia, and goes to the University of Pennsylvania in the autumn. Herbert Martin, pastor of the Sterling Place Church in Brooklyn, is president of the Disciples Social Union. S. T. Willis is devoting much of his time to lecturing under the direction of the city Board of Education. W. L. Fisher has recently begun his pastoral service with the West Fifty-sixth Street Church, for which J. L. Darsie has ministered with great acceptance during recent months. W. S. Rounds of Brooklyn is president of the Ministers' Association. There is a group of Disciples at Union Theological Seminary, and another at Columbia University. Both gatherings, the ministers' dinner and conference and the meeting of the Social Union which followed were full of interest and enthusiasm. It is always a satisfaction to meet the New York Disciples.

A hurried stop in Philadelphia, in connection with a morning lecture, gave opportunity to meet two or three of the Disciples there, and learn not only of the good work being done by the churches, but of the helpful results of the recent Federal Council of the Churches. Of the work of the Disciples in that city the letters of Arthur Holmes now appearing in the Christian Century give report.

Spiritual Dangers of the Minister

By H. D. C. Maclachlan

III Unreality.

This is perhaps, the greatest of all. It is certainly the most subtle, because it is the exaggeration of the minister's very virtues. It arises from the demand made upon him by his calling. If he be faithful to that, he cannot avoid this temptation.

First of all, there is demand of talk. The minister can by no means escape that. He elected to be a talker when he became a minister, and the church probably chose him as their minister because he excelled in that one particular. Now the danger of all talk about religious things, is that it shall become merely verbal and mechanical, having "the form of sound doctrine," but lacking the spirit that giveth life. It is certain that very few ministers are deliberate hypocrites but it is equally certain that there is a subtle all-pervasive insincerity that attaches itself to the repetition week in and week out of stereotyped phrases, sentences and formulas, many of which may never have had root in the heart. It is the minister's business to preach primarily out of his own personal experience of God and his gracious dealings. "No experience, no message," is his absolute rule. Assuredly he has no right to parade the experiences of others as though they were his own.

"Thou must be true to thyself,
If thou the truth wouldst teach;
Thy soul must over-flow,
If thou another soul wouldst reach;
It takes the over-flow of heart,
To give the lips full speech."

Yet precisely here lies the minister's temptation. He is a professional talker. Whether he has any fresh revelation from God, or not, he must talk. Whether his heart is in it, or not, he must make sermons and deliver addresses. He must speak familiarly of all the spiritual graces, whether he has them or not. He may be fresh from the seminary, but he must know how Paul, the aged, felt. He may be practical as St. James, but he must be able to deal familiarly with the mysticism of St. John. He may be a mere boy, but he must be able to preach on: "I am now ready to be offered." What then does he do? Too often he goes to his devotional books and repeats the experiences he finds there. He uses images and phrases, and speaks familiarly of spiritual mysteries, many of which have no more value for him than so many algebraic signs. Nor is this the worst. By a familiar law of psychology, the thing oft repeated comes to be held as true, and before the man has been many years in the ministry, he may come to fancy himself in the possession of spiritual gifts and graces, that have never got within striking distance of his heart.

In his wonderful picture gallery, John Bunyan did not omit this type. Talkative is the very image of us poor preachers in many a sermon:—"Well then, said Faithful, what is that one thing that we shall at this time found our discourse upon? Talk what you will; I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past or things to come; things foreign, ot things at home; things more essential, or things circumstantial, provided that all be done to our profit."

Hear what Dr. Alexander White, the pastor of Scottish preachers, has to say about the matter: "But of all the religiously loquocious men of our day, your ministers are the chief. For your ministers must talk in public, and that often at great length, whether they are truly religious men at home or not. We hard bested ministers must go on speaking continually about the most solemn things, and if we are not extraordinarily watchful, and extraordinarily and increasingly conscientious; if we are not steadily growing in insight and real spirituality of mind and life ourselves, we cannot escape—our calling will not let us escape—becoming as sounding brass. There is an awful sentence in Butler, that should be written in letters of fire on every minister's conscience, to the effect that continually going over religion in talk, and making fine pictures of it in the pulpit, creates a profound sensibility to personal religion that is the ever-lasting ruin of multitudes of eloquent ministers."

The demands of popularity also press hard on many a modern minister. There was a time when people came to church; now the church must come to them. Its services must be attractive, its sermons interesting, its ministers "good fellows." People will not join a church with a minister they do not like. The preacher must be socially popular. He must be able to mix with all sorts of people, and leave a good impression. He must make many friends. What then? Too often professionalism, professional interest, professional sympathy, professional friendships. The ministerial hand-shake is typical and symptomatic. It is typical of the artificial interest in that the preacher must take in things and people that don't interest him; of the zeal for "souls" that too often is a zeal for "additions;" of the masked flattery he must indulge in, in order to get Tom, Dick and Harry "into the church." I say "must" because there are few of us strong enough to be quite real in our social intercourse. In order to be unreal, it is not necessary that we should tell every housewife in our congregation that her pies are the best we ever tasted. We need only parody friendship. We need only asume an interest and sympathy and complacency that in our hearts we do not feel. There are few ministers who, after spending an afternoon in pastoral calls, have not felt the relief of that hour or two with the one real friend whom they can greet without the professional mask. But the worst is when the very interest of sympathy turns into its opposite. Most of us have felt at least the approach of this terrible danger when we have successfully ministered to the sick and unfortunate. We have felt almost glad that there were sick and unfortunate people to minister to. This is the pure professional interest of the surgeon when he has used the knife with skill. It is right for him; but not for the minister. At the bottom it is selfish and callous, and the death of true Christian sympathy.

Concerning this Josiah Royce says somewhere: "Such people, (the professional sympathizers) are apt to be intolerable companions for you unless you have a broken leg, or a fever, or a great bereavement. Then they find you interesting because you are wretched. They nurse you like saints; they speak comfortably to you like angels. They hate to give the little comfort that can be given from day to day to those who are enduring the ordinary vexations of healthy and prosaic life. They rejoice to find some one overwhelmed with woe. The happy man is to them a worthless fellow. High temperature is needed to soften their hearts. They

would be miserable in Paradise, at the sight of so much tedious contentment; but they would leap for joy if they could but hear of a lost soul to whom a drop of water could be carried. To them the most blessed truth of Scripture is found in the passage: 'For the poor ye have always with you.'"

The Gate of the West

BY BURRIS A. JENKINS

It is harder to save a letter-carrier from the error of his way than to make a brand-new convert. By this is not meant a mail carrier; but the bearer of a church letter commending him as in good standing and full fellowship. Recently I read one to my congregation dated 1876, and I am persuaded that only the approach of the great reaper brought that letter in. I know a man whose sweetheart's father carried a letter intended for the young man a paltry thirty days and never got forgiveness. These church-letter carriers are not carrying their own letters but the King's. Most kings would have their head, but ours is kind.

Can we not get rid of this whole letter business, or alter it? This present system is a nuisance, borrowed—where did we borrow it?—from the Methodists, I think. We have borrowed far more than we are aware. Some things good, some bad, some only indifferent, good or bad. But this, at least is largely bad, as most experienced pastors are ready to admit.

Now comes our Kansas City Ministerial Alliance, here at the Gates of the West, with a recommendation to their churches, that the letter be sent to the churches—the pastor and officers—and that the individual be notified that his membership has been transferred. As soon as it is definitely known that a member has removed to another town, this course of procedure is to be carried out; and willy, nilly, whether or no, the removee is taken upon the rolls of the church nearest to him by the simple reading of the letter from his former church. If the churches of Kansas City adopt the recommendation of the pastors, as they likely will, it is hoped that the example will be followed in other churches of the West, and possibly elsewhere.

A committee from the alliance has drawn up forms of letters to be sent, both to the church and the individual concerned, which will be printed and uniformly used in all cases. Were this method to become largely used, it would, I venture to say, increase our membership in this city fifty to seventy-five per cent. There are fully that proportion of letter-carriers—or those who have never asked for letters, but are "supporting (?) the old church at Slab-Side Cross Roads"—living round about our churches. Instead of seven thousand in our local Israel, there should be, and there could be, twelve thousand at least, if for a decade people had been taught that they cannot carry a letter, but become, by the very fact of removal, members of another church.

All this, to say nothing of the numbers of their children who have grown to maturity, or at least to adolescence, since the change of home. The family of this letter-carrier of 1876 have all grown up and married; they are not church attendants, and one or two of the connection have died. All these might have been saved to the church by the adoption of such a system as that proposed. But those are sad words, "might have been." Let us not make them sadder; but make haste to try anything in reason that will remedy existing evils.

Kansas City.

Miss Edna P. Dale will visit the Christian Temple Church, Peter Ainslie, minister, at Baltimore, Md., before the March Offering. She is a missionary of the Foreign Society to China, and this church supports her.

Yesterday's Heresy Today's Orthodoxy

By Clark Braden

The writer, in youth, heard only the most extreme of traditional claims for the Bible. When he learned the truth, he rejected the Bible on account of the gross falsehoods in such claims. Calvin Smith, who had passed through a similar experience, started the writer on his life and career with the motto, "Learn what the language of the Bible, itself, when fairly interpreted, teaches. Accept and teach that, and that alone."

The writer can give place, date, opponents, topics of one hundred and thirty-four debates, in which he was disputant—twenty more than J. S. Sweeney could give. He has had forty regular debates with infidels, ten with spiritualists, twenty with materialists, more such debates than any other person living or dead; and with champions of infidelity of Britain and of America. He has been endorsed for debate more than two hundred times, where opponents did not materialize. He has delivered more than five thousand lectures on scepticism, in the United States and Canada. He has debated the issue: "Were the books of the Bible written by the persons to whom the Bible ascribes them, and in the generations to which the Bible assigns them?" more times than any man living or dead; and has delivered more lectures on that issue.

While brethren have called the writer to such work and have indorsed him for such work, because, as they often declared, he could do it better than any other person, and often said that he was the only one who could do the work, he has had this experience.

When opponents would demand scriptural authority for certain things, the writer would declare that they had none, and were of a class for which none should be demanded. Brethren in those days insisted that all things must have spiritual precedent, claim such precedent could be given, and denounce the writer as failing to represent, as misrepresenting brethren. We have outgrown this, or have gone to seed in Antiism.

When the writer made the statement in regard to creeds, given in another article, brethren like B. Franklin, who used to thunder, "I do not preach what I understand the Bible to teach, what I believe the Bible teaches. I preach what I know the Bible teaches: I preach the Bible;" of course were dissatisfied and denounced the writer for failing to represent the brotherhood or misrepresenting them. The writer's position is rarely assailed now.

The writer could surprise readers with statements on papers by preachers, declarations in conventions, in regard to the "sects." Few can realize the mingled indignation and horror with which the writer's position, that the "sects," like the Corinthian Church, were Christians in error, and should be treated as Paul treated the Corinthians, as brethren in error. The writer has never reached the point of "federating" or co-operating with other religious bodies in any way that ignores truth, requires silence in regard to truth or requires co-operation in error. He will co-operate in all in which others are right. Then he stops.

In regard to the issue, "By whom, when was the language of the Bible written, and what language was inspired? In what language of the Bible do we find the inculcations of the Bible? the very work the writer was expected to do, there was most dissatisfaction. The writer could never be moved from the query, "What does the language of the Bible, when properly interpreted, teach, by expression, or clear implications? What does the language of the Bible claim for the speakers, writers, actors, whose acts and utterances it records?

There is where he parts from higher critics who approach the Bible with a priori assumptions in regard to inspiration, the superhuman, what cannot be true. And there is where he parts from the traditionalists, who come to the Bible with a priori theories in regard to what God must have done. The writer insists that fair treatment of the Bible demands that the question should be: "What does the Bible purport to be? What claims does the Bible make for the speakers, writers, actors, whose acts and utterances it records?" So long as these can be sustained, the writer will accept the Bible. When they cannot be sustained, he will reject it.

Before H. L. Willett reaches the years of the writer he will have the experience of the writer. Many who now assail him will be ashamed of such assaults, and of many things they now say, as the writer's assailants in Eureka in 1878, are of such assault, and of much they then vociferated so fanatically "The whirligig of time brings its revenges."

A Correction by Dr. Crandall

To the Christian Century: In my address at the Baptist Congress in Chicago, I quoted from memory from a letter received from Rev. J. H. Shakespeare of London, in which I reported him as writing that "if the Disciples in America hold to baptismal regeneration as do the Disciples of Great Britain," he would not favor inviting them to join in the Baptist World Congress to be held in this country in 1911. Mr. Shakespeare's letter had been destroyed when I wrote the address, and I simply expressed the impression which it made upon me. As a general rule, I strive to tell the truth, but it seems that I failed to do so in this instance and so did a beloved brother an injustice. What Mr. Shakespeare wrote was this: "You will know better than I as to the wisdom of asking the Disciples to join. We do not reckon them now in our Baptist World Statistics. My view, with my present knowledge, is that those Disciples who regard immersion as necessary to salvation are further removed from the Baptists than any other church except the Roman Catholics. If it were simply a question of immersion as a pre-essential to church membership, then they ought to be included; but I do not understand this to be the case."

I greatly regret having attempted to quote the expression from Mr. Shakespeare without having his exact language before me, and trust to your courtesy to give space to this effort to set him right.

Most fraternally yours,
Lathan A. Crandall.
Trinity Baptist Church, Minneapolis, Minn.

HEARD IN THE DIVORCE COURT.

"Your Honor, I don't think I should be obliged to live with this woman any longer," said the dispirited and dyspeptic little man who was the plaintiff in the case. "Her cooking is something dreadful, biscuits like clods and her coffee is mud! Why, to every cupful there is half a cup of grounds!"

But the judge's ruling was that half a cupful was insufficient grounds for divorce.—January Lippincott's.

Winston of the Prairie

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the West," etc.

CHAPTER I.

Rancher Winston.

It was a bitter night, for the frost had bound the prairie in its iron grip, although as yet there was no snow. Rancher Winston stood shivering in a little Canadian settlement in the great lonely land which runs north from the American frontier to Athabasca. There was no blink of starlight in the murky sky, and out of the great waste of grass came a stinging wind that moaned about the frame houses clustering beside the trail that led south over the limited levels to the railroad and civilization. It chilled Winston, and his furs, somewhat tattered, gave him little protection. He strode up and down, glancing expectantly into the darkness, and then across the unpaved street, where the ruts were plowed a foot deep in the prairie sod, towards the warm red glow from the windows of the wooden hotel. He knew that the rest of the outlying farmers and ranchers who had ridden in for their letters were sitting snug about the stove, but it was customary for all who sought shelter there to pay for their share of the six o'clock supper, and the half-dollar Winston had then in his pocket was required for other purposes.

He had also retained through all his struggles a measure of his pride, and because of it strode up and down buffeted by the blasts until a beat of horsehoofs came out of the darkness and was followed by a rattle of wheels. It grew steadily louder, a blinking ray of brightness flickered across the frame house, and presently dark figures were silhoueted against the light on the hotel veranda as a lurching wagon drew up beneath it. Two dusky objects, shapeless in their furs, sprang down, and one stumbled into the post office close by with a bag, while the other man answered the questions hurled at him as he fumbled with stiffened fingers at the harness.

"Late? Well, you might be thankful you've got your mail at all," he said. "We had to go round by Willow Bluff, and didn't think we'd get through the ford. Ice an inch thick, any way, and Charley talked that much he's not said anything since, even when the near horse put his foot into a badger hole."

Rude banter followed this, but Winston took no part in it. Hastening into the post office, he stood betraying his impatience by his very impassiveness while a sallow-faced woman tossed the letters out upon the counter. At last she took up two of them, and the man's fingers trembled a little as he stretched out his hand when she said:

"That's all there are for you."

Winston recognized the writing on the envelopes, and it was with difficulty he held his eagerness in check, but other men were waiting for his place, and he went out and crossed the street to the hotel where there was light to read by. As he entered it a girl bustling about a long table in the big stove-warmed room turned with a little smile.

"It's only you!" she said. "Now I was figuring it was Lance Courthorne."

Winston, impatient as he was, stopped and laughed, for the hotel-keeper's daughter was tolerably well-favored and a friend of his.

"And you're disappointed?" he said. "I haven't Lance's good looks, or his ready tongue."

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The room was empty, for the guests were thronging about the post office then, and the girl's eyes twinkled as she drew back a pace and surveyed the man. There was nothing in his appearance that would have aroused a stranger's interest, or attracted more than a passing glance, as he stood before her in a very old fur coat, with a fur cap that was in keeping with it held in his hand.

His face had been bronzed almost to the color of a Blackfeet Indian's by frost and wind and sun, but it was of English type from the crisp fair hair above the broad forehead to the somewhat solid chin. The mouth was hidden by the bronze-tinted mustache, and the eyes alone were noticeable. They were gray, and there was a steadiness in them which was almost unusual even in that country where men look into long distances. For the rest, he was of average stature, and stood impassively straight, looking down upon the girl, without either grace or awkwardness, while his hard brown hands suggested, as his attire did, strenuous labor for a very small reward.

"Well," said the girl, with Western frankness, "there's a kind of stamp on Lance that you haven't got. I figure he brought it with him from the old country. Still, one might take you for him if you stood with the light behind you, and you're not quite a bad-looking man. It's a kind of pity you're so solemn."

Winston smiled. "I don't fancy that's astonishing after losing two harvests in succession," he said. "You see there's nobody back there in the old country to send remittances to me."

The girl nodded with quick sympathy. "Oh, yes. The times are bad," she said. "Well, you read your letters, I'm not going to worry you."

Winston sat down and opened the first envelope under the big lamp. It was from a land agent and mortgage broker, and his face grew a trifle grimmer as he read, "In the present condition of the money market your request that we should carry you over is unreasonable, and we regret that unless you can extinguish at least half the loan we will be compelled to foreclose upon your holding."

There was a little more of it, but that was sufficient for Winston, who knew it meant disaster, and it was with the feeling of one clinging to the last shred of hope he tore open the second envelope. The letter it held was from a friend he had made in a Western city, and once entertained for a month at his ranch, but the man had evidently sufficient difficulties of his own to contend with.

"Very sorry, but it can't be done," he wrote. "I'm loaded up with wheat nobody will buy, and couldn't raise five hundred dollars to lend any one just now."

Winston sighed a little, but when he rose and slowly straightened himself nobody would have suspected he was looking ruin in the face. He had fought a slow losing battle for six weary years, holding on doggedly though defeat appeared inevitable, and now when it had come he bore it impassively, for the struggle which, though he was scarcely twenty-six, had crushed all mirth and brightness out of his life, had given him endurance in place of them. Just then a man came bustling towards him, with the girl, who bore a tray, close behind.

"What are you doing with that coat on?" he said. "Get it off and sit down right here. The boys are about through with the mail and supper's ready."

Winston glanced at the steaming dishes hungrily, for he had passed most of the day in the bitter frost, eating very little, and there was still a drive of twenty miles before him.

"It is time I was taking the trail," he said.

He was sensible of a pain in his left side, which, as other men have discovered, not infrequently follows enforced abstinence from food, but he remembered what he wanted the half-dollar in his pocket for. The hotelkeeper had possibly some notion of the state of affairs, for he laughed a little.

"You've got to sit down," he said. "Now, after the way you fixed me up when I stopped at your ranch, you don't figure I'd let you go before you had some supper with me?"

Winston may have been unduly sensitive, but he shook his head. "You're very good, but it's a long ride, and I'm going now," he said. "Good-night, Nettie."

He turned as he spoke, with the swift decision that was habitual with him, and when he went out the girl glanced at her father reproachfully.

"You always get spoiling things when you put your hand in," she said. "Now that man's hungry, and I'd have fixed it so he'd have got his supper if you had left it to me."

The hotel-keeper laughed a little. "I'm kind of sorry for Winston because there's grit in him, and he's never had a show," he said. "Still, I figure he's not worth your going out gunning after, Nettie."

The girl said nothing, but there was a little flush in her face which had not been there before, when she busied herself with the dishes.

In the meanwhile Winston was harnessing two broncho horses to a very dilapidated wagon. They were vicious beasts, but he had bought them cheap from a man who had some difficulty in driving them, while the wagon had been given him, when it was apparently useless, by a neighbor. The team had, however, already covered thirty miles that day, and started homewards at a steady trot without the playful kicking they usually indulged in. Here and there a man sprang clear of the rutted road, but Winston did not notice him or return his greeting. He was abstractedly watching the rude frame houses flit by, and wondering, while the pain in his side grew keener, when he would get his supper, for it happens not infrequently that the susceptibilities are dulled by a heavy blow, and the victim finds a distraction that is almost welcome in the endurance of a petty trouble.

Winston was very hungry, and weary alike in body and mind. The sun had not risen when he left his homestead, and he had passed the day under a nervous strain, hoping although it seemed improbable, that the mail would bring him relief from his anxieties. Now he knew the worst, he could bear it as he had borne the loss of two harvests, and the disaster which followed in the wake of the blizzard that killed off his stock; but it seemed unfair that he should endure cold and hunger too, and when one wheel sank into a rut and the jolt shook him in every stiffened limb, he broke out with a hoarse expletive. It was his first protest against the fate that was too strong for him, and

almost as he made it he laughed.

"Pshaw! There's no use kicking against what has to be, and I've got to keep my head just now," he said.

There was no great comfort in the reflection, but it had sustained him before, and Winston's head was a somewhat exceptional one, though there was as a rule nothing in any way remarkable about his conversation, and he was apparently merely one of the many quietly-spoken, bronze-faced men who are even by their blunders building up a great future for the Canadian dominion. He accordingly drew his old rug tighter round him, and instinctively pulled his fur cap lower down when the lights of the settlement faded behind him and the creaking wagon swung out into the blackness of the prairie. It ran back league beyond league across three broad provinces, and the wind that came up out of the great emptiness emphasized its solitude. A man from the cities would have heard nothing but the creaking of the wagon and the drumming fall of hoofs, but Winston heard the grasses patter as they swayed beneath the bitter blasts stiff with frost, and the moan of swinging boughs in a far-off willow bluff. It was these things that guided him, for he had left the rutted trail, and here and there the swish beneath the wheels told of taller grass, while the bluff ran black athwart the horizon when that had gone. Then twigs crackled beneath them as the horses picked their way amidst the shadowy trees stunted by a ceaseless struggle with the wind, and Winston shook the creeping drowsiness from him when they came out into the open again, for he knew it is not advisable for any man with work still to do to fall asleep under the frost of that country.

Still, he grew a trifle dazed as the miles went by, and because of it indulged in memories he had shaken off at other times. They were blurred recollections of the land he had left eight years ago, pictures of sheltered England, half-forgotten music, the voices of friends who no longer remember him, and the smiles of a girl's bright eyes. Then he settled himself more firmly in the driving seat, and with numbed fingers sought a tighter grip of the reins as the memory of the girl's soft answer to a question he had asked brought his callow ambitions back.

He was to hew his way to fortune in the West, and then come back for her, but the girl who had clung to him with wet cheeks when he left her had apparently grown tired of waiting, and Winston sent back her letters in return for a silver-printed card. That was six years ago, and now none of the dollars he had brought into the country remained to him. He realized, dispassionately and without egotism, that this was through no fault of his, for he knew that better men had been crushed and beaten.

It was, however, time he had done with these reflections, for while he sat half-dazed and more than half-frozen the miles had been flitting by, and now the team knew they were not very far from home. Little by little their pace increased, and Winston was almost astonished to see another bluff black against the night ahead of him. As usual in that country, the willows and birches crawled up the sides and just showed their heads above the sinuous crest of a river hollow. It was very dark when the wagon lurched in among them, and it cost the man an effort to discern the winding trail which led down into the blackness of the hollow. In places the slope was almost precipitous, and it behooved him to be careful of the horses, which could not be replaced. Without them he could not plow in spring, and his life did not appear of any especial value in comparison with theirs just then.

The team, however, were evidently bent on getting home as soon as possible, and Winston's fingers were too stiff to effectively grasp the reins. A swinging bough also struck one of the horses, and it plunged and flung up its head the man reeled a little in his seat. Before he recovered the team were going down-hill at a gallop. Winston flung himself bodily backwards with tense muscles and the reins slipping a trifle in his hands, knowing that though he bore against them with all his strength the team were leaving the trail. Then the wagon jolted against a tree, one horse stumbled, picked up its stride, and went on at a headlong gallop. The man felt the wind rush past him and saw the dim trees whirl by, but he could only hold on and wonder what would take place when they came to the bottom. The bridge the trail went round by was some distance to his right, and because the frost had just set in he knew the ice on the river would not bear the load even if the horses could keep their footing.

He had not, however, long to wonder. Once more a horse stumbled, there was a crash, and a branch hurled Winston backwards into the wagon, which came to a standstill suddenly. When he rose something warm was running down his face, and there was a red smear on the hand he lighted the lantern with. When that was done he flung himself down from the wagan dreading what he would find. The flickering radiance showed him that the pole had snapped, and while one bronco still stood trembling on its feet the other lay inert amidst a tangle of harness. The man's face grew a trifle grimmer as he threw the light upon it, and then stooping glanced at one doubled leg. It was evident that fate which did nothing by halves had dealt him a crushing blow. The last faint hope he clung to had vanished now.

He was, however, a humane man, and considerate of the beasts that worked for him, and accordingly thrust his hand inside the old fur coat when he had loosed the uninjured horse, and drew out a long-bladed knife. Then he knelt, and setting down the lantern, felt for the place to strike. When he found it his courage almost deserted him, and meeting the eyes that seemed to look up at him with dumb appeal, turned his head away. Still, he was a man who would not shirk a painful duty, and shaking off the sense of revulsion turned again and stroked the beast's head.

"It's all I can do for you," he said.

Then his arm came down and a tremor ran through the quivering frame, while Winston set his lips tightly as his hand grew warm. The thing was horrible to him, but the life he led had taught him the folly of weakness, and he was too pitiful to let his squeamishness overcome him.

Still, he shivered when it was done, and rubbing the knife in the withered leaves, rose, and made shift to gird a rug about the uninjured horse. Then he cut the reins and tied them, and mounting without stirrups rode towards the bridge. The horse went quietly enough now, and the man allowed it to choose its way. He was going home to find shelter from the cold, because his animal instincts prompted him, but otherwise almost without volition, in a state of dispassionate indifference. Nothing more, he fancied, could well befall him.

CHAPTER II.

Lance Courthorne.

It was late when Winston reached his log-built house, but he set out once more with his remaining horse before the lingering daylight crept out of the east to haul the wagon home. He also spent most of the day in repairing it, because occupation of any kind that would keep him from unpleasant reflections appeared advisable, and to allow anything to fall out of use was distasteful to him, although as the wagon had been built for two horses he had little hope of driving it again. It was a bitter, gray day with a low, smoky sky, and seemed very long to Winston, but evening came at last, and he was left with nothing between him and his thoughts.

He lay in a dilapidated chair beside the stove, and the little bare room through which its pipe ran was permeated with the smell of fresh shavings, and hot iron. A carpenter's bench ran along one end of it, and was now occupied by a new wagon pole the man had fashioned out of a slender birch. A Marlin rifle, an ax, and a big saw hung beneath the head of an antelope on the wall above the bench, and all of them showed signs of use and glistened with oil. Opposite to them a few shelves were filled with simple crockery and cooking utensils, and these also shone spotlessly. There was a pair of knee boots in one corner with a patch partly sewn on to one of them, and the harness in another showed traces of careful repair. A bookcase hung above them, and its somewhat tattered contents indicated that the man who had chosen and evidently handled them frequently, possessed tastes any one who did not know that country would scarcely have expected to find in a prairie farmer. A table and one or two rude chairs made by their owner's hands completed the furniture, but while all hinted at poverty, it also suggested neatness, industry and care, for the room bore the impress of its occupier's individuality as rooms not infrequently do.

It was not difficult to see that he was frugal, though possibly from necessity rather than taste, not sparing of effort, and had a keen eye for utility, and if that suggested the question why with such capacities he had not attained to greater comfort the answer was simple. Winston had no money, and the seasons had fought against him. He had done his uttermost with the means at his disposal, and now he knew he was beaten.

A doleful wind moaned about the lonely building, and set the roof shingles rattling overhead. Now and then the stove crackled, or the lamp flickered, and any one unused to the prairie would have felt the little log-house very desolate and lonely. There was no other human habitation within a league, only a great waste of whitened grass relieved about the homestead by the raw clods of the fall plowing, for, while his scattered neighbors for the most part put their trust in horses and cattle, Winston had been among the first to realize the capacities of that land as a wheat-growing country.

Now, clad in well-worn jean trousers and an old deerskin jacket, he looked down at the bundle of documents on his knee, accounts unpaid, a banker's intimation that no more checks would be honored, and a mortgage deed. They were not pleasant reading, and the man's face clouded as he penciled notes on some of them, but there was no weakness or futile protest in it. Defeat was plain between the lines of all he read, but he was going on stubbornly until the struggle was ended, as others of his kind had done, there at the western limit of the furrows of the plow and in the great province farther east which is one of the world's granaries. They went under and were forgotten, but they showed the way, and while their guerdon was usually six feet of prairie soil, the wheatfields, mills, and railroads came, for it is written plainly on the new Northwest that no man may live and labor for himself alone, and there are many who realizing it instinctively ask very little and freely give their best for the land that but indifferently shelters them.

Presently, however, there was a knocking

(Continued on page 22.)

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

On Pastoral Calling

The Correspondent: "Do you think any minister can do his work well without doing much visiting? Our minister seldom enters our homes; and is not at all backward to let it be known that he regards pastoral visitation as a waste of time. He acts as if the people bored him. For myself I want a preacher that is a good pastor. It is the personal contact that helps most."

Before a minister can give the spiritual medicine needed he must first diagnose the condition of their souls. In order to do this he must know them in their homes. He will have to hear a great deal of small talk before he can take accurate measurements of his parishioners. What are their chief interests in life, what their deepest desires, what their foibles and prejudices, what their visions, what their practical use of Christianity, what the support of their faith, what their greatest weakness and sin, what their estimate of the church, and what their spirit of fraternity? These can only be known in any satisfactory way by coming face to face with them individually. It is not the preacher's business to preach abstract truth, but truth that his hearers need and can apply to their work-a-day life.

I can well understand how a man of delicate construction can be initiated in his pastoral calls. He probably pulls himself away from a good book to make the round. The book dealt only with lofty principles; but now in his visiting he has dropped to the realm of trivial talk. There are three planes of conversation. On the lowest, personalities are discussed. On the second, things are talked about. On the highest, principles are considered. Much of the conversation the minister hears in his visits is of the first and second kind. The pastor in order to keep up spirit in his calling needs ever to be alert for an opening to contribute something helpful. He is not there to be entertained, but to help and be helped in his work. Below every garrulous talker and below every superficial talker there is a real soul. The minister seeks to reach this deeper reality.

Pastoral Visiting is Fun.

Then the minister to be happy in his calling needs the spirit of the novelist. He must be serious indeed, but serious with a large appreciation of humor. Calling is earnest work; but it is also fun. It is part of the genuine work of every true minister; but it is also just as fascinating reading as The Bonnie Briar Bush, or any other good character sketches. To live long and be happy the minister must not take himself too awfully seriously. I myself am not a good visitor. I am too much under the control of the one on whom I am calling. I do not direct the conversation. The personality talking to me seems to overwhelm me. I cannot enter a house and dominate the conversation and almost bind the occupants to the church by the magnetic influence resulting from the brief call. I meekly listen to all they have to say and every once in a while succeed in saying "yes." Too much, I think, I become absorbed in the interests of the one talking to me. Some are good proselyters, but to me all people seem too natural and good for any aggressive proselyting on my part.

However, being now away from their magnetic presence I am hard-hearted enough even to attempt to classify some of the people I have met and loved in my pastoral work.

The Frank Friend.

There is first the frank friend. He prides himself in showing himself just as he is. He usually has a loud voice. If a woman, there is a shrill or metallic tendency. He believes in "speaking my mind." He boasts, "There is no deceit in me. What I think, I am right out with it. Others may use soft soap, but not me." He would consider it effeminate and unmanly to indulge in the language or manners of courtesy. He thinks because he is blunt, that therefore he is ruggedly honest. He identifies his brusqueness with simplicity of soul. He feels, as far as he has feeling, that if his words do not carry a sting, he is not doing his whole duty. His conscience is allopathic in its vitriol. He is often a very proud man; but deceives himself into thinking he has no pride because he does not make the effort to be gracious. Good manners to him are the accomplishments of the proud. He will likely tell you some harsh report he has heard; because "I think you ought to know. Others will not tell you, but I never cover up." The sensitive and delicate soul does not lend wings to that which ought never to have been said in the first place. But the frank friend must be heroic. He cannot be daunted by any unpleasant task. Indeed to him the unpleasant task is a sweet mission.

What shall be done with "The Frank Friend?" Don't be disturbed by him. Educate him. Do not expect too hasty results. Love him. Enjoy the enconiums he passes upon himself. Regard him with the eye of a novelist. Be gentle with him, for he is very sensitive. You will offend him grievously if you talk to him as he talks to you. Think on the patience of his wife.

The Good Promiser.

How often heartened in my work I have been by the good promiser. She is so kind. She never refuses any work I ask of her. Here is one of the many conversations I have had with the good promiser:

"We are in need of a Bible-school teacher and I thought Miss Promiser you might be pleased to take the class."

"Yes, indeed, I have been thinking I ought to do more church work."

"I am indeed glad to hear you speak so."

"I decided yesterday that I would start in next Sunday and never miss a Sunday."

"Well, I am exceedingly pleased. Regularity of attendance is most encouraging. It helps build up the church.

"I was selfish in the decision. I miss the church so much when absent. I do not feel right all week. Your sermons are such a help to me."

"The class is one of boys about ten years of age."

"Oh, how glad I am, that is just the class for me. I just love boys of that age."

"You feel that you can be regular, do you?"

"Oh, yes, indeed, I will not miss a Sunday."

Miss Promiser took the class, was present the first Sunday, absent the second, present the third, absent two Sundays, and then a new teacher was secured.

What, fundamentally, is the matter with Miss Promiser? What can be done to make her regard her word to the church as she would regard her signed business obligation?

She is a woman of quick and good impulses. She was born so. Convictions come with the second birth or through education. Miss Promiser has not had any experience that has reached her deeper self. Nor has she known the discipline of education. Her life's direction is dependent upon the chance influences that play upon her. She is good-hearted, but not strong-hearted. She does not control, but is controlled. How shall she be changed? It may be necessary to wait for life to bring to her some experience that will strike deep into her soul. Motherhood may do it. Some disappointment may do it. Some book or sermon may do it. God has many ways of getting to the nature that lies below the surface; but his ways cannot be timed or measured.

Not Like the Old Home Church.

The parishioner who laments the fact that the church he is now attending is not like the old home church is met with frequently. He had been active at home, but does not now have the heart to work. This man is usually a provincial soul. He is the kind out of which ardent sectarians are made. His creed is the customs of his boyhood. He lacks imagination. At the time he united with the church his soul experienced its greatest emotion. Since then his life being barren of any great joy in religious work he yearns for the church of his early ecstacy. What shall be done with him? He must be re-converted, re-interested. Joy depends upon work. He is hopeless unless he can be led to commit himself again to the service of the Master. He must be lifted out of his selfishness and made to see that the work of the kingdom is as near to him now as it ever was in the old home church, and as important, likely much more important.

Those Who Would Shock the Minister.

The minister, if he is to be happy in his calling, must not forget to look at his parishioners, at least at many of them, with the eye of the novelist. Of course, he must not forget that he is a minister, but at the same time remember that his members are entertainingly human. One of the interesting species of church members are those that attempt to shock the minister. Instead of asking him about something that pertains to his calling and thereby getting from him some spiritual service they proceed to relate some experience they had at card playing, something they think will startle the innocent preacher, or relate how intimate they are with certain very worldly people. This species express by every manner their great pity for the unsophisticated dominie. They, it is, however, that are poor character readers. The minister may be bored, but he is not so dull as supposed.

What shall be done with this class? Well, what?

Those You Never Come to Know.

Although I have called upon some people scores of times I do not know them better than immediately after the first call. We talk freely, but we never unmask to each other. We have common interests and these we talk about fully, but we never look into each others faces. I mean our real faces—soul faces. Much of meeting is a process of covering up. Much of conversation instead of revealing is concealing. Just here I think is the great field for the pastor. It is found in the opportunity to know his people. We would like our fellows better if we really knew them. We ought not to pry into the innermost places of our people's hearts, but we should give them every opportunity to reveal to us their real selves, their difficulties, their defeats, their aspirations and all that may be of interest to them.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Prof. McGarvey Answers

Brother Gates: In the Christian Century of January 9, and also in that of the 16th, you devote a whole page to setting me forth in a very unfavorable light. To the most of what you have said of me I propose no reply. You are at liberty, if it suits your taste, to say what you will of my character, my motives, and the results of my work. On these topics I have no debate. But you claim that I should answer certain questions which you put to me in a former issue, and this I propose to do, hoping that you will permit what I say to be seen by the same readers.

First, as to the word "whale," as used in our Lord's remark about Jonah. I referred you to the revised version for evidence that this word is a mistranslation. You replied that it is found in the text of that version. This is true, but not the whole truth. You must have observed that the revisers, while retaining the word "whale," placed opposite to in margin "Greek, sea-monster," thus plainly showing that the word "whale" does not correctly represent the original. You learned, when a school boy, that it is wrong to translate a generic term by one that is specific. If, for instance, the original had been the Greek word for quadruped, it would have been a mistranslation to render it dog or a cow. The revisers then do show that the rendering whale is incorrent, and that Jesus did not specify the whale as the fish which swallowed Jonah. This fact was pointed out by critics and commentators before the revised version was made.

You claim, in this matter, to stand with Jesus against Jonah and McGarvey; but the term sea-monster used by Jesus, and the term "great fish," used in the book of Jonah, are exactly equivalents; so that you stand alone against Jesus and Jonah, while I stand with the other two against you.

As to the last chapter of Deuteronomy, as it contains not only an account of the death and burial of Moses, but the statement that "no man knoweth of his sepulchre to this day"; and also a comparison of his career with those of later prophets, I do not believe that Moses wrote it because he could not have done so without a miracle, and I think of no reason why such a miracle should have been wrought. The ascription of a book to a certain author never implies that it contains no interpolations or additions by later hands. Whether it does or not, is a legitimate question for criticism, either textual or historic or both, and is to be determined by the evidence in each individual instance.

Now as to the remark of Jesus, that God "makes his sun to rise on the evil and the good." I am of the opinion that Jesus understood the solar system as well as you do; and it is just as unreasonable to charge him with teaching that the sun goes round the earth, as to charge you with teaching it, when you speak of the sun rising and going down.

I have said, and perhaps this is the occasion of your question about the sun, that although every writer in the Bible thought that the sun revolves round the earth, not one of them ever says so. No one of them says what necessarily implies this thought. And this is no mean evidence that they were restrained by the spirit of God from saying what they thought. When Joshua commanded the sun and the moon to stand still, he spoke precisely as he would if he had been a modern astronomer. So of every similar expression found in the Bible. David, in writing the 19th Psalm, may have been greatly tempted to say of the sun, the moon and the stars that they revolve around the earth, but he avoided it; and it is a remarkable fact that Joseph Addison, who understood astronomy, inadvertently makes David say what he refrained from saying. For Addison, in his inimitable poetic version of that Psalm, makes David say of all the heavenly bodies,

"What though in solemn silence all
Move round this dark terrestrial ball."

This shows that Addison, with all of his knowledge of the solar system, if he had been in David's place, would have said what David believed but was restrained from saying.

Don't forget, Bro. Gates, that phenomenal forms of expression are unavoidable in many departments of science. J. W. McGarvey.

Dear Brother McGarvey: It affords me the greatest pleasure to lay before the readers of the Christian Century the foregoing communication. I venture to predict that it will be regarded with surprise and delight, not only because of its amiable spirit, but because of its liberal position, by many who have found constant reason to disagree with your position and to find fault with the spirit of your editorial writing. If the spirit of this communication shall in the future characterize your critical treatment of the opinions of your brethren, the young men of this generation who have turned away from you will rise up to bless you in your last days.

The Spirit of Discussion.

We younger men who do not agree altogether with your critical position, and have thought your editorial spirit harsh and derisive, have nevertheless respected the purity of your motives, the integrity of your character, and your loyalty to our common Lord and Master. If some things I have recently written concerning you have seemed severe, they have been directed not at your personal character and motives, but at your editorial writing which is public property. Some of us, who have been honored with a slight personal acquaintance with you, have felt that you have misrepresented your real self in your editorial work—not your intellectual position but your Christian spirit. It has been a common remark by some who knew you well, that the Professor McGarvey of the department of Biblical Criticism is not the Professor McGarvey of the class-room, the home and the friendly circle. We have regarded this as unfortunate and unjust to yourself. We have not believed that you would speak to men face to face, in the quiet of brotherly discussion or upon the public platform, as you have sometimes spoken to them in the columns of the newspaper.

Discussion and Unity.

It has always seemed to me that discussion of differences of opinion between brethren, in public or private, ought to be carried on in such a spirit and in such terms as would leave the disputants brethren when the discussion was over; and would leave all who heard the discussion and took sides one way or another, still brethren in Christ Jesus—loving Him and His work, and one another in His work. There is scarcely a week passes that I do not engage in such discussion in which neither our fellowship nor the work of Christ is made to suffer; but on the other hand, charity is strengthened, liberty is broadened, and unity is more deeply grounded. And I see no other way to a secure and an abiding unity except through brotherly discussion of differences. If we are going to suspect each other with every difference of belief, traduce each other with every variation of opinion, and hate each other after every discussion, I see no hope for unity among the Disciples, much less among all the people of God. Like some men who are said to be ready to fight at the drop of the hat, so some of my brethren seem to be ready to excommunicate at the drop of a new idea.

As to the Whale.

Granting, as I readily do, that the original Greek word "katos," which is translated "whale" in the statement of Jesus, means "sea-monster," and ought not to be translated "whale," yet neither should it be translated "great fish." The word "sea-monster" does not mean either whale or fish; it may refer to a mythological sea-serpent or dragon. As to what it really was that swallowed Jonah—whether fish, whale, or a serpent—the word used by Jesus does not indicate. So that I was as correct to say "whale" as you were to say "great fish"; it might have been one or the other, or neither. Just as when I say "quadruped," you cannot tell whether I mean an elephant or a mouse, for both are quadrupeds; so when Jesus used the word "katos"—sea-monster, you cannot tell whether it was fish or whale, for both are sea-monsters. We have at last agreed in this painful and heart-rending discussion, and doubtless the brotherhood will breathe a sigh of relief.

As to Moses' Death and Burial.

You say: "I do not believe that Moses wrote it, because he could not have done so without a miracle, and I can think of no reason why such a miracle should have been wrought."

There are many good Christian men who will thank you most heartily for that statement; for there are such who find it difficult to accept the doctrine of the virgin birth of Jesus because they "can think of no reason why such a miracle should have been wrought." On the contrary, they think of many reasons why such a miracle would not have been wrought. They call attention to the normal, human childhood and youth which followed the birth, for "he increased in wisdom and stature, and in favor with God and men." They cannot see how it could have any bearing upon his divine nature to have been excepted but partly from the law of human generation in respect of a father, while following that law as any other human being in respect of a mother. But further, it is difficult for them to see how an immaculate conception of the physical body could produce a divine being, unless the divine grows out of the human.

Another principle you lay down will help him still further. You say: "The ascription of a book to a certain author never implies that it contains no interpolations or additions by later hands. Whether it does or not, it is a legitimate question for criticism, either textual or historic or both, and to be determined by the evidence in each individual instance."

If this man, who wants to be a Christian, but cannot accept the doctrine of the Virgin Birth, is confronted with the record of it in the Gospel of Luke, and is told that it is infallibly inspired and must be believed as a condition of becoming a Christian, he finds relief in the thought that this record may be "an interpolation or addition by later hands"; or at least it is "a legitimate ques-

tion for criticism, either textual or historic, or both, and is to be determined by the evidence."

McGarvey among the Higher Critics.

This principle lies at the foundation of all modern biblical investigation and is identical with the higher criticism. I am not sure, Brother McGarvey, that your friends will be pleased to have you included among higher critics, but I regard it as an honor to be proud of. I do not forget that in other connections you have spoken approvingly of the higher criticism; but that science of biblical study has been given such a black name in the theological circle in which you are supposed to move that to say of a man that he is a higher critic is to condemn him without benefit of clergy. Perhaps your reputation for soundness is so firmly established that it will not hurt you with your own circle; but to say of a young man coming out of any university that he is a higher critic, is to spoil his chance of a position in some schools and churches. Perhaps it will help some now if we are able to say of such young men that they are higher critics like Prof. McGarvey of Lexington. And really that is the only kind of higher critic any of us can be said to be. You cannot imagine how happy I am to be able to cite your name in approval of the higher criticism we use here in the University of Chicago. We ought to have a better standing in conservative circles from this time on. It ought to be no longer creditable to a college among the Disciples for its president to advertise it for favor by saying, "We have no use for the higher criticism here." You certainly can have no respect for a divinity school that has no use for the higher criticism, any more that you can respect a school that has no use for grammar or arithmetic.

Kent's History of the Hebrews.

Holding as you do to this modern principle of the higher criticism, you are willing to grant to other men as sincere and devout as yourself, are you not, the right to pursue investigations and reach conclusions concerning the books of Scripture, without impugning their motives or putting their books upon the Index.

This is not a new principle with you, is it? If not new, then how could you justify yourself in saying concerning Kent's "History of the Hebrew People" that it should not be used in colleges "unless the professor wanted to spread infidelity"? At that very time that history was being used and recommended by a professor in one of our best colleges. The implication of your statement was that that professor must want to spread infidelity, and be doing it in using that history as a text book.

In making that charge did you not foresee that you might injure both the professor and the college? If this principle of the higher criticism to which you give your approval is something new with you, and you are willing to allow other men the same freedom you enjoy in its use, would it not be fair for you to retract that statement concerning Kent's History and restore the good name of the college and professor whose standing in the brotherhood you disturbed?

Are you not willing to allow Kent the privilege of using your own principle in the study and construction of the history of Israel, and come to conclusions differing from your own? Why then call his work "infidel" and not your own work?

As to the Sun Rising and Setting.

So you think Jesus understood the Copernican system of astronomy, and knew that the earth moves around the sun as well as I do, but kept it back.

Suppose it should come to pass in a few years that some astronomer should make the discovery that Ptolemy was right and that the sun revolves around the earth as it appears to do. Then what would you say of Jesus words, "He maketh his sun to rise and set"? That he "understood the solar system as well as I do" and meant what he said? That would be to make Jesus teach concerning astronomy and every other science just what each generation believes, and change his mind with each change in scientific theory.

Or, do you mean to say that Jesus affirmed nothing, one way or the other, concerning the motion of the sun, in his statement, and therefore no astronomical doctrine can be put in his mouth? That seems to be your position when taken in the light of the statement, "Don't forget, Bro. Gates, that phenomenal forms of expression are unavoidable."

"Phenomenal forms of expression"—that is, there are expressions that do not mean what they say. Jesus said, "He maketh his sun to rise and set." That does not mean what it says literally; it is simply a "phenomenal expression"—the language of appearance, not of scientific fact. We cannot tell what Jesus thought about the motion of the heavenly bodies from this expression.

Brother McGarvey, if you had lived in Martin Luther's time and had taught that view of the language of Jesus, they would have burned you at the stake, or forced you to recant. That passage was one of the proof texts against Galileo. He saved his life by recantation.

Forms of Literary Reference.

It has probably occurred to you that as there are "phenomenal forms of expression" in the language of Jesus, so there are "literary forms of expression." We are accustomed to say concerning the lines of Shakespeare, "To be or not to be," etc., that they are Hamlet's soliloquy. As a matter of fact no such man as Hamlet ever lived and spoke that way. We speak of Macbeth, or King Lear, or David Copperfield or some other literary character saying so and so; when as a matter of fact none of these persons ever lived and spoke those words.

Jesus said: "How then doth David in the Spirit call him Lord," referring to the 110th Psalm. And again he said: "Have ye not read in the book of Moses," referring to Exodus 3:6. Are we obliged to take these statements of Jesus to mean, in the one case, that David actually wrote the Psalm, and in the other case that Moses actually wrote the book of Exodus and the entire Pentateuch? Is one an infidel if he chooses to take these statements of Jesus as "literary forms of expression" and not statements of fact?

Why is not this question of the authorship of the Pentateuch and of the Psalms a "legitimate question for criticism, either textual or historic, or both, and to be determined by the evidence in each individual instance"? Literary forms of expression in referring to literature are just as unavoidable as "phenomenal forms of expression" in referring to physical phenomena; and why is it not just as reasonable to suppose that Jesus used literary forms of expression in referring to Old Testament literature?

Did Jesus mean any more to affirm a fact when he said, "David said" or "Moses wrote," than he meant to affirm a fact when he said, "He maketh his sun to rise and set"? Can we tell from these casual forms of literary reference what Jesus actually believed concerning the authorship of Old Testament books?

Did he in his teaching ever raise a literary question any more than a scientific question?

What difference does it make anyway, in my acceptance with Christ, or my fellowship in the church, what I believe about the date and authorship of Old Testament books? "By this shall all men know that ye are my disciples if ye have love one for another."

Chicago and Lexington Agree.

Chicago and Lexington are not so far apart after all.

1. Both believe in the use of reason in the valuation of the Scriptures.

This has never been more strikingly illustrated than in your own free and critical valuation of the Song of Songs as quoted in this paper last week. You wrote concerning this book of Scripture several years ago in your "Guide to Bible Study," page 76, as follows:

> "The title which the short poem assigns itself is 'The Song of Songs, which is Solomon's. If there be any book in the Bible which found a place in it by a mistake or a misjudgment of those who put the inspired book together, it must be this; for it is so totally unlike all the rest that it is difficult to see what connection it can have with the general design of the whole. Many interpreters have affected to find in it a parabolic meaning, and even a foreshadowing of the love of the church for Christ; while others have regarded it as nothing more than a love song with a very obscure connection of thought. According to either view, it has afforded little edification to the great majority of Bible readers; and unless significance can be found in it hereafter which has not yet been pointed out, it will continue to be but little read, and of but little practical value."

Chicago never surpassed this statement in free critical handling of Old Testament literature. But if such rational treatment can be accorded one book of Scripture, why not another? Why should any book or passage be taken except after passing the test of reverent, scholarly, and sane criticism?

You have set the example for any freedom of study Chicago or any other school could ask. If now, Chicago should exercise this freedom which you have exercised, may we not count on you to defend our right to it?

2. Both believe in pursuance of the above method, in the principles of the higher criticism, in the investigation of Scripture.

3. Both believe in brotherly discussion in the search for truth.

There are doubtless many other points of agreement but these have appeared in the present correspondence. One other principle ought to be agreed to, and that is to regard each other as equally sincere and disinterested lovers of the truth, and disciples of Jesus Christ. We ought also to agree that no permanent good can come either to the truth or the church by the suppression of freedom in either thought or speech. If we chain down conviction in our generation, it will go free in the next; if we crush truth to earth in this age, it will rise to power in the next. Nothing but the truth should satisfy us; and nothing but freedom can bring us the truth.

Anything short of heroic giving for world-wide missions on the part of our congregations during this Centennial year will be a sad reflection upon our sense of gratitude for past Centennial benefactions.

Buffalo, N. Y. **B. S. Ferrell.**

A. L. Ogden, Bethany, Neb., referring to the March Offering, says: "All other years should be forgotten and this one should be made magnificent with its splendid giving. It is worth an heroic effort."

THE PRAYER MEETING

Silas Jones

Christ and Our Gifts. Topic, Feb. 10, Mark 12:41-44.

The careless multitudes that thronged the temple on the day when Jesus sat over against the treasury little suspected the presence of one whose judgment on their acts would receive the reverence of succeeding generations. They doubtless were busy in thought with commonplace, personal affairs. They counted themselves religious people. They had no disposition to question the existence of God or his activity in history. It was a part of their program to contribute for the support of the temple and the care of the poor. At this they did not murmur. But the one who sat over against the treasury found their ideals defective. It was not their great sin that they failed in this or that duty. They were without a vision of true national glory and of personal dignity. They had a keener sense of the wrongs they were enduring than of the oportunities of service to which their history and training pointed. Perhaps we of the present have great need to guard against the same error. We are jealous of our rights. Are we earnest with respect to our duties? There is something of the despot in every one of us. If we are comfortable, our resentment is aroused by the cry of distress. The social order suits us; why should any one wish to change it? The creed harmonizes with my views; surely no one but a lover of notoriety would change it in the shortest article. Jesus came to disturb every man who tries to be satisfied with things as they are. The rest he offers is that of useful activity, not that of stupidity and sloth. In most unexpected places and at most unusual times he comes upon us to pass judgment upon our use of what we have. We cannot escape the shame of his rebuke. Ignorance and prejudice may salve our consciences for a while but these will fail us at last.

Material Values.

It was not to their credit that the rich cast large sums into the treasury. I do not understand that there is anything in the teaching of Jesus to justify the belief that the smaller the gift the greater is the benefit it confers. Great resources are needed by the church in order that its full measure of service may be reached. University presidents are beginning to talk about one hundred million dollar endowments. They see that the demands made on their institutions require an enormous increase in material equipment. The marvelous changes that are reported from Unganda were made possible by large gifts of money. We cannot evangelize the cities of America with a few dollars. We can say all we please about the eloquence and consecration of preachers but the results will be meager if men of wealth have no part in the effort to save the city. While we are spending millions upon millions for battleships and for pleasure and an occasional dollar for missions, we cannot hope to make an impresion on the world that is proportionate to our numbers and power. Hospitals, schools, boats, and books are neeeed in every land where the missionary is found. From every field there is a call for larger equipment.

Spiritual Values.

The moral value of the giver is not measured by the amount given. This is the significance of the saying, "This poor widow cast in more than all they that are casting into the treasury." She denied herself that she might give. Others gave of their surplus. She took of her living and cast it into the treasury. The power of such a gift is far in excess of its material value. The widow had the spirit of service. What she gave was her own. She had earned it. We may doubt that all the others had earned what they offered. Men must give themselves when they cast their money into the contribution box or else there is no true giving. Loafers and parisites who happen to control houses and lands cannot contribute toward the spiritual progress of the world. Good men may persuade them to release their hold on some of their goods and these may be used with splendid results but let no credit be assigned to the loafers and parisites. Spiritual values cannot be created by the non-entities. Only workers count in the spiritual realm. If among those who came to the temple there had been one with a larger gift and a greater love of God and man, the Lord would have pointed him out as worthy of the highest praise. How much of faith and hope and love do you contribute with your money?

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

February 14, 1909.

Subject:—Life Lessons For Me From The Book of Job; Job 42, 1-6; 10-17.

Suggestive Readings; John 9:1-3; Matt. 14:22-36.

Suggestive Thought: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness—"

Some one has said that poetry is the highest form of truth. Certainly the book of Job presents to us a dramatic poem full of truth for our own time. It is a story of faith triumphant in the midst of sufferings.

Our lesson of last week showed us how Israel gradually climbed to a belief in universal salvation and redemption. No doubt one of the chief factors which thus broadened and softened her religious life was the age long period of suffering through which she passed. The Egyptian taskmaster and the Philistine warrior were the dread figures in her early history. Later, "The Assyrian came down like the wolf on the fold," and the Exile gave a climax to all these centuries of tragedy. It is hard to think that the author of Job did not have in mind this painful panorama as he depicted the personal sufferings of Job.

Read through the book as closely as possible and then by way of review scan the following outline. I. Job, a man both wealthy and pious, prosperous and happy in his family life. 2. In a council of Heaven Satan is given permission to test with outward sufferings the religion of Job. A series of calamities follows, each worse than the rest. But Job remains faithful. 3. Another council ensues. Inward sufferings are allowed to Satan. Job suffers loathsome diseases and the severest bodily pain. Job remains faithful. 4. But finally human nature bends before the storm and Job "opened his mouth and cursed his day." Three friends attempt to convince him that his suffering is the result of sin, but his righteous soul cries out in revolt. Repeatedly and passionately protesting his own innocence, he fights his way to a position where he throws his soul upon God and drifts into still waters of peace. The closing verses of the poem present in material way the truth that joy ultimately follows faith.

This ancient poem brings out some life lessons, both positive and negative, which we will do well to engrave upon the tablets of our hearts. It teaches that suffering is not necessarily a result of sin, and God a Judge alone; that the mystery of God's ways is too deep for us. "I uttered that I understood not; things too wonderful for me which I knew not." Collier's Weekly of recent date prints a photograph of great iron electric light poles at Messina bent inward by the earthquake wave. Awful catastrophe!! Why must suffering be the common lot of us all? We know not. Lastly, the poem teaches that faith in the midst of hardships is the noblest and most joyful state that man can attain. He is the true sailor who hears and heeds his captain above the wave beats of the storm. "So the Lord blessed the latter end of Job more than his beginning." In the mystery of it all Job knew one thing for certain, that faith is the highway to blessedness, and that God was very near. "I know not where His islands lift their fronded palms in air; I only know I cannot drift beyond His love and care."

CHRISTIAN ENDEAVOR MEMBERSHIP CAMPAIGN.

Beginning with Christian Endeavor Day the first Lord's Day in February, the month is to be devoted in all Christian Endeavor Societies to a concerted and enthusiastic campaign for the increase of membership. Outside the societies are more young people who ought to be in and can be brought in than have ever been enrolled, and in the members that are now in the fellowship is the ability to bring in all who should be won.

Following the new resolves, the week of prayer and the evangelistic services of January, February offers the most favorable time of the year for this enterprise. Apply the "Each One Win One" method and double the membership of your society. There are thousands of young people who are just waiting for an invitation to join. See that they have it at once. There are other thousands who will not be so ready to come in. Make each of them the object of a well-planned and faithfully maintained campaign.

The same work of enlargement being taken up and prosecuted at the same time by Junior, Intermediate and Young People's Society of Christian Endeavor, each will help the other and all will be ably and efficiently assisted by the older members of the church if they are given a chance.

One of the principles of Christian Endeavor was stated by the Apostle Paul, "I seek not yours but you." Let this be duly emphasized in the Christian Endeavor Day Service and in the February Campaign and all the more easily the financial aims of Christian Endeavor will be splendidly realized.

W. R. Warren,
Centennial Secretary.

MISSIONARY NOTE.

C. P. Hedges of the Foreign Society reached Bolenge, Africa October 9. He is delighted with the outlook at that important station. Miss Mamie Longan reached Manila early in November and began her work at once. Mr. and Mrs. C. C. Wilson have begun their work among the Chinese, Japanese and Portugese in Honolulu.

CHICAGO

WHAT OUR RELIGIOUS NEIGHBORS ARE DOING IN CHICAGO MISSIONS—SECRETARY JORDAN VISITS THE PRESBYTERIANS—A COLUMN OF CHURCH NOTICES WHICH IN THE FUTURE WILL BE MORE THAN THE SKELETON IT IS THIS WEEK.

We have been going about recently visiting the offices of the superintendents of missions in the different denominations. We wanted to see how the thing was done by people who have made a success of the work of building up religious institutions in our city. We have been impressed with the system to be found in these offices. Everywhere there was the great wall map of Chicago hanging from ceiling to floor on which was marked the location of the churches of the denomination and its missions. In each office was an extensive filing system and a card index system to keep record of the details of the work. The task of city missionary work is prosecuted with the same energy and system with which the managers of corporations promote great enterprises.

In the work of the Presbyterian denomination, there were the evidences of the greatest effectiveness and this denomination we have selected to serve as an example of what may be done at the great task of winning the city to Christ.

Splendid Correlation of Forces.

To the student of religious conditions, there is great interest in the forms of government and coöperation in religious work. There can be no doubt that the Methodists have given up more individual freedom for the sake of the organization than any of the five leading religious bodies of the city. It is evident, however, that they are not as effectively coöperating as are the Presbyterians. The Presbyterian Church Extension Committee of the Chicago Presbytery, as its name implies, is the Presbytery itself at work at the task of city missions. There is no such thing as conflict between the missionary forces and the church for they are one and the same. The Presbyterians have greatly solidified their work by getting all their interests in the city under one roof. The new Ohio building at the corner of Wabash and Congress is the home of the denomination in Chicago. In this single building we find the Westminster book store, the offices of the Interior and the offices of the various societies. The societies having offices in the building are as follows: The Woman's Board of the Northwest, the Woman's Home Missionary Society, the field secretary of the Board of Foreign Missions, The Presbyterian Brotherhood of America, The Church Extension Committee, The Chicago Presbytery and the Chinese Mission. These various societies have a common waiting room and their office forces coöperate in countless ways to their mutual profit. Even the Methodist denomination with its centralization of authority in the Bishop has not been able to correlate its forces in Chicago so effectively as this.

Presbyterians Spend Sixty Thousand Dollars.

The income of the Church Extension Committee of the Chicago Presbytery last year was fifty thousand dollars. This money was all raised from the Chicago churches. Ten per cent of the money is turned over to general home mission work and the remainder is used in the city of Chicago under the direction of the committee. Last year twenty-four thousand dollars of this money was raised on a single afternoon at a rally of the society. The officers believe that at the end of the year that is soon to close they will be able to show receipts of at least sixty thousand dollars. This sounds strange in the ears of the Disciples who are spending not over seven thousand dollars a year in the evangelization of Chicago and sometimes very much less.

One asks the question immediately, how are the Presbyterians of Chicago able to raise such a sum of money? The answer is to be found in their history and their methods. They have been here from the very beginning. They have gathered in their churches the substantial element of the population. They now have ninety-six regularly organized churches and eight or ten missions not yet organized into churches.

The methods of spending money by this committee are full of interest. Twenty-four churches have received aid in the support of the pastor. In the mission work of the denomination, the committee takes the offerings of the missions and assumes financial responsibility for the bills, taking any sense of financial pressure off the infant group. Adding these two items together, it will be seen that they are engaged in the support of not over thirty-four places in whole or in part with an income of fifty thousand dollars. This looks extravagant to the Disciples who do not average an expenditure of over one-third that amount per mission. Are they wasting money on large salaries and on administration? There is no evidence of this as the average aid given to the pastors is somewhere around six hundred dollars per year.

CHICAGO CHURCH NOTICES.

For Week Begining Sunday, Feb. 7.

AUSTIN, Rev. G. A. Campbell. Union services at Congregational Church, 11 a. m. and 8 p. m.

ASHLAND, Sixty-second and Laflin streets. Rev. J. E. Futcher. 11 a. m. and 8 p. m.

DOUGLAS PARK, Turner avenue, near Ogden avenue. Rev. Harry F. Burns. 11 a. m. and 8 p. m.

ENGLEWOOD, Sixty-sixth place and Stewart avenue. Rev. C. G. Kindred. 10.45 a. m. and 7:45 p. m.

EVANSTON, Rev. O. F. Jordan. 10.30 a. m. and 7:30 p. m.

HYDE PARK, Fifty-seventh street and Lexington avenue. Rev. E. S. Ames, 11 a. m.

GARFIELD BOULEVARD, Aberdeen street, near Fifty-fifth street. Rev. Clarence E. Rainwater. 10:45 a. m. and 7:45 p. m.

JACKSON BOULEVARD, 1010 Jackson boulevard. Rev. Parker Stockdale. 10:45 a. m. and 8 p. m.

KENDALL STREET, near Polk street. 10:30 a. m. and 7:30 p. m.

MEMORIAL, Oakwood boulevard, just west of Cottage Grove avenue. Lr. Herbert L. Willett and the Rev. Robert N. Van Doren.

METROPOLITAN, Van Buren street, near Oakley boulevard. Rev. Charles R. Scoville and Rev. A. T. Campbell. 10:45 a. m. and 8 p m.

MONROE STREET, corner of Francisco avenue. Rev. C. C. Morrison and Rev. Richard W. Gentry. 11 a. m. "The Fatherhood of God." 7:45 p. m., "Darwin and the Bible." Miss Lura V. Thompson will address C. W. B. M. in the church parlors Saturday, Feb. 13, 2 p. m.

OAK PARK, Armory hall. Rev. J. Crockett Mullins. 11 a. m. and 7:45 p. m.

SHEFFIELD AVENUE, corner of George street. Rev. Will F. Shaw. 11 a. m. and 7:45 p. m.

SOUTH CHICAGO. Rev. A. J. Saunders. 11 a. m. and 7:45 p. m.

WEST END, corner Congress street and Forty-second avenue. Rev. C. M. Kriedler. 10:45 a. m. and 8 p. m.

WEST PULLMAN Rev. Guy L. Hoover. 10:45 a. m. and 8 p. m.

The most significant way in which this committee is spending money is in paying off church debts and in helping in the erection of new buildings. The money is not loaned but given outright. A struggling church is put on its feet and given a chance for its life. It has no after-demands from the church organization for either interest or principal.

Unselfish Evangelism.

The evangelistic side of the work of the Presbyterians is significant. They have an evangelist employed to give his whole time to evangelism. Tent meetings are held in different parts of the city with good results. Six hundred conversions resulted from the work of the committee the past year.

The committee is not afraid to undertake the real missionary problems of the city. They are not engaged in merely making nice homes for nice people, the Presbyterians, but are busy at the task of winning men of alien faith or no faith. They have a successful Chinese mission and last year they opened four new missions among foreigners. The students in the McCormick Theological Seminary are put to work in the different missions of the city and the seminary is able to furnish many men that are equipped for work in the languages.

The church is modern in its methods. Kimball Hall was purchased by the committee the past year for the inauguration of institutional work. The Presbyterians have been the pioneers in studying the labor problem from the point of view of the church. They are probably doing more than any other Protestant force in the city toward a reconciliation of the labor interests and the church.

Here are some of the ideals that are set by the committee for its future: $100,000 to endow a training school; $25,000 to extend work among the foreigners; $50,000 to inaugurate hotel and rescue work; $25,000 for new buildings; $50,000 for the development of missions and settlements; $25,000 for home mission work outside of Chicago.

Advantages of the Disciples.

The Disciples have many advantages over the Presbyterians. They have a ministry that has no creedal limitations except the very broad New Testament one. They have a history that with few exceptions teaches tolerance and breadth of view. They have a simple and rational evangelism which is fast outgrowing its legalism without losing its definiteness, and this with the plea for the reunion of God's people is a heritage that ought to make them especially effective in the city. Our only difficulty is that we are here fifty years late. We have no wealth in our churches. Perhaps not a single man in a Chicago church would be counted rich in the good churches down state. We are poor. We have been exploited as monsters of heresy for the promotion of a journalistic propaganda. United at home we are suspected abroad. Zealous in all good works to the forgetting of theological hair-splitting, we are regarded in some quarters as a menace. When suspicion gives way to hearty fellowship and the brotherhood at large realizes the tremendous nature of the problem here, we too shall do great things, and, who knows, we may be written up in the Interior as examples of consecrated good sense in the building up of Christian institutions in a great city.

(Chicago Church News on page 21.)

WITH THE WORKERS

The church at Harlan, Ia., is without a pastor.

The work at Ames, Ia., is prospering under the leadership of J. T. Hauser.

B. F. Hall is just rounding out the fourth year of his service at Woodbine, Iowa.

Pres. Hieronymous of Eureka presented the claims of the college at Atlanta, Ill., January 17.

J. A. Lord did the preaching in a recent meeting at Columbus, Ind., where W. H. Book is pastor.

B. E. Youtz is in a meeting at Parry, Ia., where Rev. Ingram, the pastor, has things in good condition.

There are frequent additions to the church at Hoopeston, Ill., where L. R. Hotaling is doing excellent work.

J. Madison recently gave an address in the church at Shannon, Ia., on "The True School for the Here and the Hereafter."

W. W. Denham, at Carthage, Ill., has organized a training class which is studying the history of the New Testament church.

E. E. Hollingworth, pastor of the church at Fitzgerald, Ga., writes, "There were three additions to the church here January 24."

O. W. Lawrence, pastor of the church at Decatur, Ill., preached for the First Church, Springfield, Ill., January 24, supplying for the pastor, F. W. Burnham.

The two churches in Ottumwa, Iowa, are in meetings following the meeting held by "Billy" Sunday. It is thought that 500 people will unite with the two churches.

The attention of our Chicago readers is called to the full announcement of the meetings of the Religious Educational Association, to be held in this city next week.

F. A. Sword, "Living Link" evangelist, is in a very successful meeting with the vigorous young church at Lanark, Ill., where S. J. Epler the pastor, is entering upon his fourth year of service.

R. A. Staley has been called to become pastor of the church at Kingman, Kansas, and will begin work at once. In the two Sundays he was with the church, before the call was extended, there were six additions to the church.

F. W. Emerson, who has been with the church at Redlands, Calif., just two months, reports twenty-five additions at regular services; an adult Bible class of forty charter members organized. He is preaching a special series of sermons to men.

At the close of the meeting at Warren, Ohio, the pastor, J. E. Lynn, held a special evening service in the interest of unbroken homes. Special effort was made to get every member of every home present at the service, and the sermon preached by Mr. Lynn was, "Things that Make and Break the Home." This would seem to us a most wise and effective way of reaching a rather general condition in our churches.

Bruce Brown has just closed a meeting at Bloomfield, Ia., in which there were more than seventy additions to the church, and more than half of these were men. During the two and one-half weeks of the meeting, not an invitation was given without some one responding to it. There were large audiences, people coming forty minutes before the service that they might secure seats. F. D. Ferrall is the pastor of the church.

TELEGRAMS.

Belding, Michigan, Jan. 25, 1909.—Evangelistic meetings are now being conducted in our church by Wm. A. Ward of St. Louis, Mo. Nine additions yesterday. Outlook encouraging. Attendance growing and interest deepening. O. W. Winter, Pastor.

Elmwood, Neb., Jan. 23, 1909.—Began a meeting here January 3 with the assistance of Robert O. Noah and wife in song. They have organized a chorus of more than fifty voices and are doing splendidly. Many of the leading citizens in this community are coming into the church. The pastor, L. A. Chapman, is doing the preaching, and the whole membership is keyed up to concert pitch. The meeting will continue another week. L. A. Chapman.

Atlantic, Iowa, Jan. 25, 1909.—Just closed a successful meeting here with the pastor, E. E. Mack. The meeting lasted twenty-two days and there were twenty-six additions. I assist in a meeting at Mason City, Iowa, through February, with Evangelist W. F. Shearer and Pastor G. E. Roberts.

Charles E. McVay,
Song Evangelist.

Havana, Ill., January 28, 1909—One hundred and twenty-seven added the first nineteen days of our meeting. Sixteen tonight. All young men seventeen to twenty-five years of age, but three. All confessions but two. We will continue to February 5. The greatest meeting previous to this was held by H. E. Monser when 101 were added in six weeks. We have the largest Bible-school in Mason county. J. Wade Seniff is leader of song and I commend him heartily to the churches and preachers.

Cleveland, Ohio, Feb. 1.—Closed meeting of eighteen days here with Brother Tisdall preaching. Seventy-seven additions. Splendid interest manifested. Brother Tisdall is a great leader for Evangelistic services. His sermons go home with power. I assist him at Crawford Road. T. Alfred Fleming.

Des Moines, Iowa, January 31.—Fifty-five added at Central today. Two services and exceedingly cold weather following blizzard of Friday and Saturday which stopped street cars and all traffic. One hundred and twenty-three added last week, 645 in twenty-five days. The meeting has awakened this capital city of 90,000. Vancamp and Rockwell rendering most excellent service in song. Brother Idleman has made his way into the hearts of this great church membership. He is greatly beloved by all. Church is jubilant and meeting goes grandly on.

Chas. Reign Scoville.

Columbus, O., Jan. 31.—Good day today. Total of forty additions. The revival closes Thursday night with lecture by W. L. Brooks on "The New Citizen." We begin at Moundsville, W. Va., Friday night.

Arthur K. Brooks.

P. A. Cave has accepted a call to the church at Charleston, W. Va.

S. P. Telford has begun work as pastor of the church at Maxwell, Iowa.

The church at LeRoy, Kansas, has called C. E. Booth to become its pastor and he has accepted.

Brooks Brothers are assisting Walter Scott Priest and the church at Columbus, Ohio, in a meeting which began January 15.

Violett and Charlton are in a meeting at the great church, Akron, Ohio, where George Darsie, the pastor, has things in fine shape.

There is a remarkable advance in the work of the church at Atchison, Kansas, under the leadership of Z. E. Bates.

Dr. Layton, formerly of Bolengi, Africa, gave an illustrated lecture at the church in Evanston, Ill., on "A Night in South Africa."

Geo. L. Snively is having large audiences in his meeting at Marshall, Mo. The ministry of B. L. Wharton has been most efficient.

S. B. White has begun work with the Central Church at Moberly, Mo. There is a large Bible school, and a good responsive people to encourage the minister.

Edward O. Beyer, singer, of Chicago, is assisting in a meeting at Lowell, Ind., where J. F. Dungleberger, the popular pastor, is doing the preaching to large audiences.

Rev. O. F. Jordan, pastor at Evanston, Ill., is delivering a series of Sunday morning sermons on the "Sermon on the Mount," thus seeking to show the emphasis Jesus placed on life.

The report of J. F. Findley as pastor at Fort Collins, Colo., shows: sermons preached, 414; addresses, 44; lectures, 29; additions to the church, 398; funerals, 48; weddings, 31; calls, 5,383. A busy pastorate.

The Kansas Ministerial Institute will meet at Manhattan, April 13-15. F. D. Power will be the chief speaker. There will be an address by a representative Baptist preacher on "Union of Baptists and Disciples."

"We have a wide-awake young minister who gives short and effective sermons," is the comment of a member of the church at Boston, Mass. There are many additions to the church and $1,000 has been raised to pay on the church debt.

The Texas Christian Lectureship is now in session at Waco, Texas. Among the speakers are: Prof. H. L. Calhoun, J. W. Holsapple, Pres. Lockhart, W. T. Hilton, Hugh McLellan, C. M. Schoonover, Cephas Shelbourne, A. L. Clinkenbeard, J. C. Mason, E. C. Boynton. J. J. Morgan is president.

During the five years of C. S. Medbury's work at University Place, Des Moines. 1,604 people have been received into the church, which now has a membership of 2,105. The missionary offerings for the past year were $5,640.98. The C. W. B. M. has 425 members. S. W. Brown is assistant pastor and Earle Roberts, Boy's Secretary.

John Ray Ewers, pastor of the First Christian Church, Youngstown, Ohio, is doing the preaching in a series of "Decision Meetings" which his church is holding. This is the third meeting which Mr. Ewers has held with his church since the beginning of his pastorate, three years ago last October. In the two preceding meetings there were about 150 accessions to the church.

Regarding the meeting at the Capitol Hill Church, Des Moines, Iowa, we have this word: "Twenty-eight accessions yesterday, 187 to date. Just beginning the fourth week. Will hold the meeting five weeks. The greatest meeting in the history of East Des Moines. Reaching a fine class of people, and the whole community is stirred. Bro. Brandt is preaching sermons such as never have been heard in a series of meetings here. Each one is a gospel gem. Bro. Burditt has captivated the people with his singing. A flash light picture was taken of the chorus of seventy-five last night. It is hoped that the meeting will result in a new church, the finest upon this side of the river."

WITH THE WORKERS

E. J. Harlow has begun work with the church at Corona, Calif.

Oscar Ingold is in a meeting with the church at Helena, Okla.

H. O. Breeden dedicated the new church building at Alameda, Cal., January 17.

The church at Hobart, Okla., is being assisted in a meeting by Evangelists Fife and Son.

A reception to the members of the church, given by the pastor, was a feature of the life of the First Church, Seattle, early in January.

The church at Table Grove, Ill., where F. S. Nichols is the pastor, has begun the publication of a weekly paper, for the closer fellowship of the church.

O. F. Jordan is delivering his stereopticon lecture on "The Slums and Boulevards of Chicago" in many places. He is in the First Church of Danville, Ill., this week.

Sunday, January 24, was observed as educational day by the Jefferson St. Church, Buffalo, N. Y. The address was delivered by L. C. McPherson, vice-president of Keuka College.

F. B. Sapp, the North Dakota Secretary, calls our attention to a misprint in his article in the issue of January 23. Instead of saying Fargo "has more saloons" we should have said "no saloons." Mr. Sapp continues, "I am greatly pleased with 'Alexander Campbell as a Preacher' by A. McLean. The gifted writer stops too soon."

I. J. Cahill, pastor of the Central Church of Christ, Dayton, Ohio, is preaching a series of Sunday morning sermons on the following themes: "The Declaration and Address;" "The Sermon of the Law;" "The Magnitude of the Disciples' Work, At Home;" "The Magnitude of the Disciples' Work, Abroad;" "The Disciples' Opportunity for Leadership;" "A Church that Can Not Be Downed."

C. R. Stauffer has been attending lectures at Auburn Theological Seminary during the past few months. He writes: "I am very much pleased with the spirit of the seminary. I never heard a Disciple minister make a more earnest plea for Christian Union than Pres. Stewart made one day before his class of seniors. The other professors lay little stress upon creed or dogma and emphasize the more essential things. It is gratifying to know that the leading spirits of all denominations are thinking along the same lines. There are three of our men in the seminary and they give us the most courteous treatment."

F. F. Walters, on the first Sunday in March will enter on the pastorate of the First Church, Joplin, succeeding W. F. Turner, who has been there ten years. This is our largest church and best equipped plant in Southwest Missouri. Bro. Turner closed there January 24. During the two years of Mr. Walters' services at Springfield he has served at 39 funerals, 25 weddings, preached 289 sermons, attended 1,222 meetings, made 2533 calls, received into the church 558, of the number, over 300 were by primary faith. The building has been redecorated and many repairs made and all debts paid, missionary offering increased from less than $100 to over $600 last year. C. W. B. M. and Woman's Union have been organized and all departments have been almost doubled. Church membership is now about 700, Sunday-school average almost 300. These are second only to one other church in Springfield.

A new $40,000 church will be erected by the congregation at Salina, Kansas.

Austin Hunter, Indianapolis, Ind., is available for meetings in March or April.

C. C. Atwood, pastor, is doing the preaching in a meeting at Soldier, Kansas.

There are sixty preachers studying in Oklahoma Christian University at Enid.

The new church at Stafford, Kan., will be dedicated February 7 with Geo. L. Snively in charge.

G. B. Kellum, of Dexter, Mo., has been called to the pastorate of the church at Ponca City, Okla., where he succeeds S. S. Phillips, who goes to Eureka, Kan.

Miss Annette Newcomer, state secretary of the C. W. B. M. of Iowa, is spending a month's vacation in Texas. Mrs. Slayton will receive and answer the mail during the absence of the secretary. The Iowa C. W. B. M. is entering upon a campaign for 2,000 new members before the Pittsburg convention.

A new way of creating interest in missionary work is being tried by the Endeavor Society of the First Church, Lincoln, Neb. It is a reading contest, which began February 1. The Society was divided into two sections, with a leader for each, who provides the readers with a list of books. The contestant reading the largest number of books will be awarded a prize.

Eureka, Ill., January 28, 1909—Since moving to Eureka, L. R. Thomas has spent twenty-three Sundays with the church at Brownstown, Ill., and twenty-nine Sundays with Baders. There were fifty-five added at Brownstown, and thirty-four at Baders. He also spent seven Sundays at Joliet with sixteen added, making a total of 105 in fifty-nine weeks.

Dr. W. R. Dale, who has been serving the Christian Bible School of Sumner, Illinois, for twenty years, has been re-elected for the ensuing year, and with his usual zeal and earnestness he is leading his school to the front in attendance and interest. Dr. Dale is an elder and also chairman of the Official Board of his church, president of the local Sunday-school Superintendent's League of the city, superintendent of the temperance work in his county, a faithful member of the Board of Education, a splendid optician, druggist and salesman, and with all these duties has time and money for his Master's service.

Concerning the work at Rowland St., Syracuse, N. Y., we quote from a personal letter: "We have everything in our disfavor as far as equipment is concerned, yet have added 71 members to a membership of 57 in eighteen months. Our Bible school has grown from an average attendance of 50 for the year just preceeding my coming till during 1908 we have averaged throughout the year 114, and at present we are averaging 140. We have not had a contest nor a boom, but have simply worked steadily. We have new scholars nearly every Sunday and I think have a remarkable school when you consider that our seating capacity is only about 100 in the main room of our chapel, and our school has to meet in two sections at different hours. Last year, in spite of the hard times, we raised $2,651, in comparison with $750 during the year preceding my coming. We bought a new site on a much better street and have it about paid for now. Plans are on foot to build in the spring if we can finance the proposition."

The church at California, Pa., is in a meeting, assisted by Edw. McKinney.

The church at Little River, Kan., is planning to erect a new house of worship.

A "Boys' Christian Endeavor Society" is another unique feature of the work of the First Church, Warren, Ohio.

There were 663 present in the Bible-school of the First Church, Warren, Ohio, January 24. The school at once set the mark for 700 the following Sunday.

Joseph L. Garvin, pastor of the First Christian Church, Seattle, Wash., has been given a weekly corner on the editorial page of the Seattle Daily Star. The department is called, "Garvin's Corner," and enables Mr. Garvin to give a weekly message to the paper's 40,000 readers each Saturday.

The annual report of the church at Grant Park, Iowa, where John McD. Horne ministers, shows the church to be in a very prosperous condition. There are twenty-six members of the C. W. B. M.; Christian Endeavor Society, ninety-four; during the year there were one hundred additions to the church; present membership, 450. The C. W. B. M. has organized a relief department to care for the needy of the community.

There were 501 additions in the meeting at Central Church Des Moines. Chas. Reign Scoville and his helpers won a great victory. Of the meeting the editor of the Christian Union says:

"Des Moines is experiencing a marvelous awakening. The influence of the meeting has gone into different denominations, and many of the big down town churches reported many converts yesterday, something very remarkable for some of them. Evangelist Scoville and his helpers, are holding noon day meetings at some shop or factory every day, have spoken at the county jail, held a mammoth service in Bob King's saloon Thursday night, and have arranged to speak to the street car men and policemen this week, besides addressing the student body of Drake and Highland Park College, and the Still College of Osteopathy, and last Sunday the men at the Y. M. C. A., with Mrs. Scoville speaking at the Y. W. C. A. The largest meeting ever held in the state of Iowa, was that held by Evangelist Scoville at the University Church eight years ago.

Fifty Years the Standard
DR. PRICE'S CREAM BAKING POWDER
A Cream of Tartar Powder
Made from Grapes
NO ALUM

CHICAGO CHURCH NOTES.

Mr. Charles E. Hauck, the secretary of the Cook County Sunday-school Association, spoke briefly at the ministers' meeting on the "Church Membership Instruction Class." This is a modern adaptation of the catechism class.

The chief address at the ministers' meeting last Monday was by Dr. E. E. Carr, editor of the Christian Socialist. He showed what seemed to him the socialistic tendencies of the Bible.

Parker Stockdale was taken suddenly ill with appendicitis a week ago Monday and rushed to Park Avenue Hospital for operation. He is now doing nicely. The prayers of his brethren go up in his behalf.

Earle M. Todd recently of Manchester, New Hampshire, visited the ministers' meeting Monday.

The Ashland Avenue Church has raised money enough to be self-supporting the coming year. J. E. Futcher, the pastor, is preaching Sunday evenings in a hall to get room for his audiences.

PUSHING OUT THE WALLS.

As an indication of the development of the Sunday-school work in Missouri, the following incidents are given:

The school at Centralia has outgrown the house and in order to accommodate the organized classes, arrangements are being made to use the offices of the City Hall until the new church building is completed.

At Paris, the Young Men's class taught by the pastor, F. W. Allen, has been kept from growing beyond a membership of thirty because of the lack of a special room. They are planning for a new building and in the meantime the class will hold its session in the Boys' Club Room, where it can grow. The room is a block from the church house, but the class will march up in time to join in the closing exercises of the school. The school at Lancaster has outgrown the house and arrangements are being made to use some of the law offices in the neighborhood, or the court house, until their new house is completed this summer.

Kirksville's church house is entirely inadequate to accommodate the school, and the prospects of growth which come from the Adult Bible Class, compel them to build an addition which will be especially adapted to adult classes.

The Carrollton school which has met in the Sunday-school room for years, has been compelled to move into the main auditorium.

The Mexico church, although it has a magnificent new building, is hunting for more room to accommodate its classes.

The First Church at St. Joseph will soon be compelled to build a new house to accommodate its growing Sunday-school.

Oh, for an architect that could design a church house which would be adapted at once to adult Bible class work, and as an auditorium for public worship and preaching.

J. H. Bryam, Sup't Adult Dept.
311 Century Bldg., Kansas City, Mo.

Deaths

STOUT—Dora Jewell Stout, wife of John Arthur Stout, minister at Artesia, N. M., died at the home of her husband's parents in Kansas City, on the 29th of December. Mrs. Stout has been declining for over a year, and her life is offered up as one more sacrifice to the awful white plague which holds America in a vise-like grip. In the lingering months when it was a fight against such strong odds, "Dora" as all who knew her had come to call her, never voiced a word of complaint. She was brave, and her thoughts were always of those who were helping her. Her memory is a benediction to her many friends through the Central West. Funeral services were conducted the last day of the year by W. L. Bowen, and D. Y. Donaldson, both of Kansas City, Mo. The lonely and heart-crushed husband has returned to his field of work in Artesia, but the vision of "Dora" will always beckon him on to higher aiming, nobler purpose, and keener sacrifice for the Christ whom both so dearly loved. NELSON HASTINGS TRIMBLE.

BETHANY, NEBRASKA.

Last year the Bethany church raised $3,000 for current expense, $2,000 for missions and paid $7,900 into the building fund. The church membership is 669, Bible school 395, C. W. B. M. 147, Juniors 86, Intermediate 40, C. E. 184. The new church building is about half completed. The main auditorium with galleries will seat 1500 and the basement about 1,000. The building will cost $35,000 and will be finished next fall. It is 85x110 feet on the ground.

Like
Legal Tender

A package of Uneeda Biscuit is always a fair exchange for its cost, because Uneeda Biscuit are the best of all soda crackers. They are not expensive; on the contrary, Uneeda Biscuit is one of the least expensive of foods. There is no waste. There is most nourishment. Always fresh and crisp. Never stale. No broken crackers. Always whole and inviting. There can be no better soda crackers than

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

SUNDAY SCHOOLS! ATTENTION!



Two New Song-Books for Sunday-school, Revival and Church

CREAM OF ALL SONGS AND BOOKS

Contains all the favorites of CHAPMAN, ALEXANDER, TORREY, EXCELL, GABRIEL, TOWNER, KIRKPATRICK, etc., with much new music.

Several thousands copies of each sold to evangelists, alone. Over thirty evangelists use our books.

Send 25c Each For Samples and Prices

INDIVIDUAL COMMUNION SERVICES, Church Hymnals and Other Song-Books



HACKLEMAN MUSIC CO.,
444 Majestic Bldg., Indianapolis, Ind.

THE HUB OF THE EMPIRE STATE.

Just now Educational Day has the 'right of way' in our state, and because of the new enterprise at Keuka College a number of the churches throughout have sent in offerings, and others promise to follow. Jefferson Street, Buffalo, with $116.00 heads the list. In addition to this, one of the members made an individual gift of $200.00, so that this good church is not falling behind in any degree during the centennial year.

Affairs at the college are moving along nicely. The work for next year is being outlined, and will probably contain a Bible Department. The Trustees from the Disciples hope to be able to suggest a man for the office of President before Commencement.

Several new ministers are assuming the duties of churches in our state for the first time. M. E. Chatley comes to Wellsville from Ravenna, Ohio, where he has had a very successful pastorate.

William L. Fisher, the new pastor of the First Church (West Fifty-sixth St.), New York, comes well equipped for the arduous duties of that field. Graduating from Bethany in the class of 1899, he has received the Bachelor of Divinity degree from Yale, in which institution he was awarded an Oxford scholarship. He has just finished a course of study in England, prior to his taking his present charge.

New York will probably have two Centennial churches this year: Kehr Street, Buffalo, and the Auburn mission. Both of these are in excellent localities and give promise of steady and permanent growth. Roy E. Deadman bids fair to repeat his record of the Cincinnati church in the Kehr Street mission. There he made a living-link church in Foreign Missions out of a mission chapel in one year.

W. C. Prewitt of Niagara Falls has been assisting Arthur Braden in a meeting with the Auburn Church in which there were about thirty accessions in the three weeks of meetings.

L. N. D. Wells is very busy in his church work in East Orange, N. J. There have been more than sixty accessions to the church there since the new building was dedicated. Z. T. Sweeney begins a meeting there February 28, and Marion Lawrence is with him March 14.

Before we can do any effective work among the immigrant or the foreigner in New York it is necessary to have a basis from which to work, and this Joseph Keevil is attempting to establish through his Brooklyn church. He is attempting to erect a three story mission building this spring and has sent out an appeal to the brotherhood for aid. It is a good work and deserves hearty support.

Lowell C. McPherson of Keuka College will hold a meeting for the Flatbush (Brooklyn) Church in February.

The New York churches miss the rallies which have been held by the Foreign Missionary Society for some years. These gatherings have been looked forward to with a good deal of interest as opportunities for coming in touch with the workers from the foreign fields. It is hoped that next year the plans may permit the trips among our churches as before.

The State Convention of the New York Christian Missionary Society will be held in Syracuse June 30, July 1, 2 and 3. The arrangements for entertainment will be handled by the Men's Leagues of the two churches of Syracuse.

Syracuse. Jos. A. Serena.

APPEAL TO NEW ENGLAND DISCIPLES.

The New England Board is striving earnestly to establish new churches wherever a nucleus of sufficient strength is found to warrant the expense of locating a missionary.

The board appeals earnestly to all established churches in New England to make a most liberal offering for the extension of our home work. Most of our church papers are in sympathy with the New England work and are using every effort to forward its interests and have solicited items of news, and the Century particularly urges every Disciple Church in New England to appoint a correspondent to send a news letter at least once a month recording the general conditions and urging the general extension of the work.

Let every Disciple who has a church home use every effort and make every reasonable sacrifice to extend our cause and thereby provide church homes for those who are less fortunately situated.

Address all communications referring to the New England work to the undersigned.

John A. Gardner, Cor. Sec.
176 South St., Boston, Mass.

RECENT ANNUITIES.

The American Christian Missionary Society has recently received annuities as follows: $500 from a friend in Richmond, Va; $500 from a friend in Iowa who already was on our books as an annuitant; $300 from friends in Ohio who had previously given us money on this same plan; also $300 from a sister in Michigan, and $100 additional from a sister in Greencastle, Ind.

The fact that several of these who have already given us money on this plan, send in other gifts, is the best possible evidence of their satisfaction with the manner in which the American Christian Missionary Society handles these trusts. We heartily commend their example to many others in our brotherhood. By making bequests for educational and missionary work it is by no means an assurance that it will ever reach the organization for which it was intended. Wills are being tested and broken daily. Here is a splendid investment with assured income to those who need it, and likewise with the certainty that the money will be used according to your intention.

Write us about the rates of interest and other details.

William J. Wright, Corresponding Secretary,
Y. M. C. A. Building, Cincinnati, Ohio.

WINSTON OF THE PRAIRIE.

(Continued from page 11.)

at the door, and though this was most unusual Winston only quietly moved his head when a bitter blast came in, and a man wrapped in furs stood in the opening.

"I'll put my horse in the stable while I've got my furs on. It's a bitter night," he said.

Winston nodded. "You know where the lantern is," he said. "There's some chop in the manger, and you needn't spare the oats in the bin. At present prices it doesn't pay to haul them in."

The man closed the door silently, and it was ten minutes before he returned and, sloughing off his furs, dropped into a chair beside the stove. "I got supper at Broughton's, and don't want anything but shelter tonight," he said.

Winston had no esteem for his visitor, but men are not censorious upon the prairie, and Western hospitality is always free.

"Where have you come from, Courthorne?" he said quietly.

The other man laughed a little. "The long trail," he said. "The Dakotas, Colorado, Montana. Cleaned up one thousand at Regent, and might have got more, but some folks down there seemed tired of me. The play was quite regular, but they have apparently been getting virtuous lately."

"And now?" said Winston, with polite indifference.

Courthorne made a little gesture of deprecation.

"I'm back again with the rustlers."

Winston's nod signified comprehension, for the struggle between the great range-holders across the frontier and the smaller settlers who with legal right invaded their cattle runs was just over. It had been fought out bitterly with dynamite and rifles, and when at last with the aid of the United States cavalry peace was made, sundry broken men and mercenaries who had taken the pay of both parties, seeing their occupation gone, had found a fresh scope for their energies in smuggling liquor, and an opportunity transferring cattle, without their owner's sanction, across the frontier. That was then a prohibition country, and the profits and risks attached to supplying it and the Blackfeet on the reserves with liquor were heavy.

"Business this way?" said Winston.

(To be continued.)

Almost as Good.

Little Ikey came up to his father with a very solemn face.

"Is it true, father," he asked, "that marriage is a failure?"

His father surveyed him thoughtfully for a moment.

"Well, Ikey," he finally replied, "if you get a rich wife it's almost as good as a failure."—January Lippincott's.

CHILD SAVED
By Simple Change to Right Food.

When a little human machine (or a large one) goes wrong, nothing is so important as the selection of food which will bring it around again.

"The Doctor, and I also," writes an Ills. woman, "consider that we owe the life of my little four year old niece, to Grape-Nuts food.

"From the time of her birth, her stomach was so weak she could not digest milk or any food we could think of, although we tried about all the Infant Foods known. The doctor gave me no hope—called the trouble Intestinal consumption.

"At 18 months the child could barely sit alone, her body was so weak, and her brain did not seem to be properly developed.

"One day, having some trouble with my stomach, I brought home a package of Grape-Nuts and started to use it. The thought came to me that a very little of the food made soft in some cream might be good for the little one.

"I gave her some Grape-Nuts thus prepared and she soon became so fond of it that she would reach out her little thin hands and cry at the sight of a saucer with a spoon in it.

"She ate Grape-Nuts not only in the morning, but at night also and since the first has never missed a day. She is now, at four years, a strong, healthy child with a good straight back, fine bones, and firm muscles. Her mind is bright also.

"We stopped all medicine, so we know that it was Grape-Nuts and not medicines that saved her."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

HERBERT YEUELL AT RENSSELAER, INDIANA.

Rensselaer's most wonderful meeting has just closed. Never has the town been so quickly and so thoroughly aroused and so deeply moved as it has in the seventeen days' meeting just concluded by Evangelist Herbert Yeuell.

There was no time for preparation, for he came on short notice and went to work. Bro. Yeuell's motto was "do it now," and consequently every one got busy at once. The press was busy, hurrying feet and busy hands carried invitations of the services to every house in town, while window cards and street banners announced that Yeuell was preaching at the Christian Church. Interest was immediately created and people came flocking to see and hear. Soon the audiences were overflowing the great building and penitents were filling the front seats at every service.

Discouraged churches said there is little hope of a revival in Rensselaer, for three or four others meetings had practically failed. They did not count on the church that was pushing the meeting and the evangelist that was leading the forces. They did not know that wherever Bro. Yeuell went there had to be a revival.

All of the fine compliments that have been passed on Bro. Yeuell are true. He is a great preacher because he has a message that must be delivered even at the cost of his own life. He does not spare himself, for souls are worth the sacrifice. He knows how to get along with the religious neighbors. He preaches the gospel in love and shuns not to declare the whole truth, yet he retains the friendship of all. The business men closed their stores earlier than usual to attend the services, a thing they had never been know to do before.

To properly finance a meeting is usually a problem, but not so in the Yeuell meetings. Offerings are taken every night and on Saturday nights he gives an illustrated lecture that is of such great merit that the most highly educated people of town crowd in to see and hear and leave a substantial remembrance in the basket at the door. Mr. Yeuell is a masterful lecturer and is one of the best equipped men on the road.

Many things contributed to the success of the meetings; among them was the work of Mrs. Yeuell. She at once proved herself an indispensable adjunct to her husband. She organized a "smile chorus" that gave most valuable service. Her personal work in and outside of the meetings was exceedingly commendable. Her pleasant and effective way of approaching persons out of Christ made her easily the most successful soul-winner of all the personal workers.

Bro. Yeuell brought into the meetings as singing evangelist Bro. Wm. Speer, of the Moody Bible Institute of Chicago, now of Frankfort, Ind. Bro. Speer is a singer who loves the Lord with his whole heart and sings for souls. Every service was prefaced with an earnest prayer to God for his blessings on the meeting, then he would lead the chorus and congregation to the most spirited and spiritual songs in the book.

In many respects this was an ideal meeting. It was too short to permit of all the harvest being gathered, is the one imperfect part of it, but it was intensely spiritual; it was adapted to local needs; it won the respect of all classes of people; it brought 124 persons forward to either confess Christ or to place their membership with the church; it was larger than the church in which it was held, for other churches had additions during the meeting. Among the number that came forward, 92 were by confession—many of them heads of families. The church is greatly strengthened and now will have an enrollment of about 500 members.

Bro. and Sister Yeuell deserve the great success that crowns their efforts in every place. They unite with us in giving glory to God for the splendid victories that have rewarded their efforts while in Rensselaer.

G. H. Clarke, Pastor.

NEWMAN MEETING.

Thirty-nine responses to invitation first three weeks at Newman. Bro. Bloom continues. 274 in Sunday-school January 24. Sixty-five in pastor's class of men. Twelve graduates of Teacher Training addressed by Supt. Miller, of Rantoul, and diplomaed by their teacher, Charles Bloom. After a short sermon in the morning, Bro. Bloom called for pledges to cover $2,100 indebtedness. About $2,400 came in response, afterward raised to $2,600. Entire church and community hold Charles Bloom in highest esteem. His downtown office for men is a model of attractiveness and usefulness. Sister Bloom's Juniors hold state banner for 1908. A great people and pastor are doing things here. Brother J. G. McNutt, of Oklahoma, was the master workman under whose lead the splendid edifice was erected. Bros. L. R. Thomas and Lyons are among the beloved pastors of recent years in Newman. All have contributed to, and all will rejoice in the recent victories under the leadership of Charles Bloom.

Chicago, Ill. Will F. Shaw, Ass't.

SPRINGFIELD, MISSOURI.

Geo. L. Peters, of South Joplin Church, succeeds F. F. Walters in the Central at Springfield. He graduated from Eureka College in 1897, taking A. M. degree later. His pastorates have been in Girard and Taylorville, Ill., Mound City and South Joplin, Mo., where in three years he has added nearly 300 to the church, made a Sunday-school second only to one in Joplin and a C. E. one of the best in this district. On the last Sunday in February, I humbly, lovingly, bow myself down and out of the pastorate of the Central Church, giving way to that princely fellow, Geo. L. Peters. I assure him the loyal support of hundreds here who have been our strength and arm of power in wielding the gospel sword. F. F. Walters.

DIDN'T KNOW
Coffee Was the Cause.

Many daily habits, particularly of eating and drinking, are formed by following our elders.

In this way ill health is often fastened upon children. A Ga. lady says:

"I had been allowed to drink coffee ever since I can remember, but even as a child I had a weak stomach which frequently refused to retain food.

"The taste of coffee was in my mouth all the time and was, as I found out later, the cause of the stomach rebelling against food.

"I now see that it was only from following the example of my elders that I had formed and continued the miserable habit of drinking coffee. My digestion remained poor, nerves unstrung, frequent headache, and yet I did not suspect the true cause.

"Another trouble was a bad, muddy complexion for which I spent time and money for creams, massaging, etc., without any results.

"After I was married I was asked to try Postum, and would you believe it, I, an old coffee toper, took to Postum from the very first. We made it right—according to directions on the pkg. and it had a most delicate flavour and I at once quit coffee, with the happiest results.

"I now have a perfectly clear, smooth skin, fine digestion and haven't had a headache in over two years."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Pimples Cannot Live

When The Blood Is Purified With Stuart's Calcium Wafers.

Trial Package Sent Free.

Pimples, blotches, eruptions, etc., simply disappear like magic when you shut off the supply of impurities which cause them.

Stuart's Calcium Wafers go into the blood through the same channel as food. They stimulate and nourish it. They destroy foreign and unnatural bodies found there and remove all impurities very quickly.

In many cases pimples and eruptions disappear from the skin in five days.

These little wafers are so strong that immediately after they go into the blood their beneficial effects make themselves known. The blood is cleansed rapidly and thoroughly, the impure is separated from the pure blood and the waste matter and poisons are carried from the system.

The person who suffers the humiliation of pimples, blotches and eruptions should know and feel that the blood is in bad condition and delay is quite dangerous, and is liable to effect many organs quite seriously.

Purify your blood and you give nature the means to successfully fight all manner of disease. Calcium Sulphide is one of the ingredients from which Stuart's Calcium Wafers are made, and it is the strongest and most powerful blood invigorator known to science. This wonderful purifier is endorsed by the entire medical profession and is generally used in all doctor's prescriptions for the blood and skin.

Stuart's Calcium Wafers peculiarly preserve the strength of Calcium Sulphide better than other methods—thus giving the most rapid cures owing to the purity of the ingredients and their freedom from decay, evaporation and chemical weakness caused by many latter day modes of preparation. Stuart's Calcium Wafers are sold by every druggist. Price 50c, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart, 175 Stuart Bldg., Marshall, Mich.

WEDDING INVITATIONS ANNOUNCEMENTS CALLING CARDS FINE STATIONERY *Send for Samples*
S. D. CHILDS & CO., 200 Clark St., Chicago.


BOWLDEN BELLS
CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

Joy and Praise
By WILLIAM J. KIRKPATRICK and J. H. FILLMORE.
A new collection of the brightest and prettiest Sunday-school songs you ever heard. A returnable sample copy mailed for examination. Bound in cloth. 256 pages. Price, $25.00 per one hundred.
FILLMORE MUSIC HOUSE 528 Elm St., Cincinnati, O., or 41-43 Bible House, New York.

DEDICATION IN DUNREITH, IND.

The third Sunday in January L. L. Carpenter dedicated the new Christian Church in Dunreith, Ind. He raised easily far more money than was needed. This veteran of the gospel is still vigorous and effective in appeal and has dedicated to date 735 churches. He stated that he had less money to raise in Dunreith than on any former occasion. This consecrated and active band of workers there had practically raised it all in advance. Some two years ago, the writer held a successful meeting there, thoroughly reorganized the church, and the new building came as a fruitful result. The congregation is now highly elated and will move forward to the accomplishing of larger things. Several members of the New Castle Church and pastor were present to assist and give. Monday evening, following the dedication, the writer preached, and there were three splendid additions.

S. S. Offutt, of Lawrenceburg, Ind., who has entered the general evangelistic field, took hold of the meeting Tuesday evening and will continue it indefinitely.

There have been large crowds, growing interest and additions from the start. The situation omens a large ingathering. Evangelist Offutt is preaching a plain, direct gospel, and the people are hearing with deep conviction.

Work moves along prosperously in New Castle, Ind. This county seat church hopes to accomplish many worthy "Centennial Aims," and to supervise and assist the county churches. Dunreith has been greatly aided by the members here. Five good additions since last report—one young man who we hope will study for the ministry. We have an urgent "crusade" on now to pay off some indebtedness that accrued under my predecessor, and are succeeding nicely. We burned a note for $650.00 on the first Sunday and hope soon to reach the end of the debt, and then launch out for an elegant, modern new church. Our city has started a "Men's Movement" among all the churches with great Sunday afternoon mass meetings. H. G. Hill lectured here to men only recently, and captivated all hearts with a plain, straightforward message. All goes well.

T. C. Howe, Minister.

Walla Walla, Washington—Central Church, sermons and addresses, seventy-eight; funerals, thirty; weddings, thirty-eight. Added to the church: By letter and statement, ninety-six; by confession, 116; total, from all sources, $10,922. Of this, by Building fund, $5,883, by Ladies Guild $517 on organ fund; by missions and Benevolences, $850; by local work, $3,672.

Church in good order. Enter Living Link in Foreign Field. F. A. Ware began as Living Link evangelist in eastern Washington, January 1, 1909. Miss Daisy Wilson secured as pastor's helper for year 1909.

S. G. Fisher.

Noblesville, Ind, January 25: We just closed a three weeks' meeting with the little church at Pendleton, which will result in fifty-four additions, mostly by confession of faith, and probably a major part of them men, some being the best business men in the community. We are now in a meeting at Noblesville, Ind., with C. W. Clymer.

Frank E. Jaynes.

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

Hill's Hair and Whisker Dye Black or Brown, 50c.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS. Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

THE LATEST AND BEST.

"Tabernacle Hymns"—Rousing, inspiring, uplifting, spiritual, singable. For praise, supplication and awakening. One dime brings a sample. The Evangelical Pub. Co., Chicago.

A SPLENDID GIFT
To Each New Subscriber

Any one of the Following Important Books will be sent to a New (Yearly) Subscriber to the Christian Century upon receipt of only $1.50

PROF. H. L. WILLETT'S TWO BOOKS

Our Plea for Union and the Present Crisis

Basic Truths of the Christian Faith

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES' ILLUMINATING WORK

The Early Relation and Separation of Baptists and Disciples

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel.

JUDGE SCOFIELD'S FASCINATING TALE

"Altar Stairs"

An ideal Christmas present to your friend. Beautifully bound and illustrated. Retail price, $1.20.

OUR CENTENNIAL BOOK

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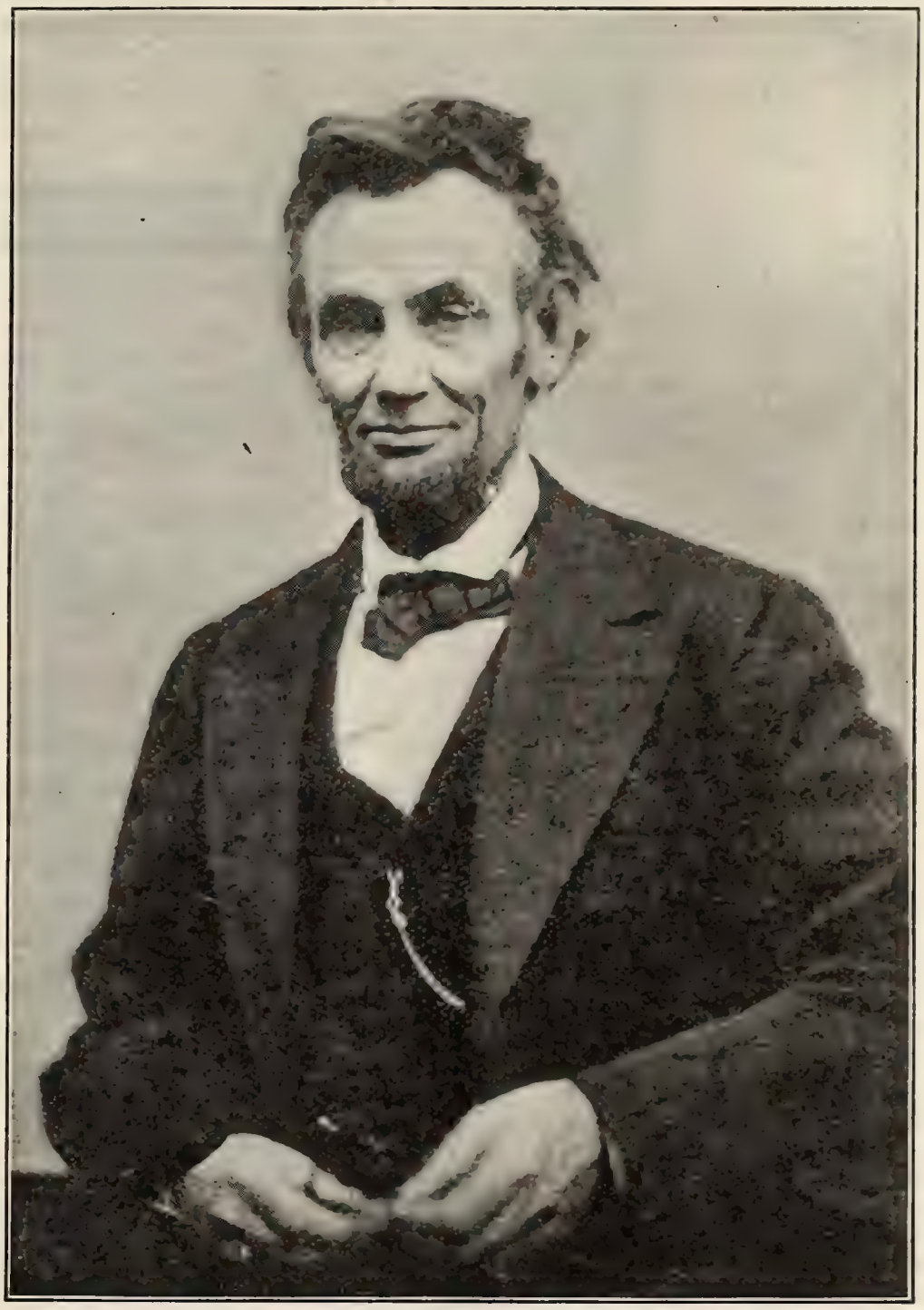
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VOL. XXVI. FEBRUARY 13, 1909 NO. 7

THE CHRISTIAN CENTURY

Sharp C. M. May '09



CHICAGO

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Statement of receipts for January, 1909, as compared with January, 1908.

Churches.

For last year	$ 846.44
For this year	2611.86
Gain	$1765.42

Individuals.

For last year	$3515.72
For this year	3864.30
Gain	$ 348.58
Total gain	$2114.00

Our Comparative Statement shows a total gain of $2.114 over last January's receipts, and the Board is truly grateful to the friends of Church Extension who have helped to make this gain possible in our Centennial Year. In the number of contributing churches, however, the Board has lost 15, there being 59 contributing churches in January, 1908, and but 44 in 1909. Send all remittances to G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

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The Christian Century

Vol. XXVI. CHICAGO, ILL., FEBRUARY 13, 1909. No. 7

Important Features of This Issue

"LINCOLN AN EARLY TEMPERANCE REFORMER,"
By Rev. Dr. Thomas D. Logan.
THE FACTS ABOUT LINCOLN'S RELIGIOUS VIEWS.
A DREAM OF THE CENTENNIAL CONVENTION,
By George A. Campbell.
A DISCUSSION OF BAPTISM,
By Errett Gates.
"MEXICO AND THE MEXICANS,"
By J. A. Adams.
"THE POSITIVE VALUE OF NEGATIVE TRUTH."

"Not a Technical Christian"

Mrs. Lincoln once said that Mr. Lincoln was "not a technical Christian."

The impression has gone abroad that Lincoln was an infidel. In his earlier years his mind was prejudiced against Christianity by reading Thomas Paine and Voltaire. He never united with any church. His dissatisfaction with the churches of his day is implied in his much-quoted saying, "When any church will inscribe over its altars as its sole qualification for membership the Savior's condensed statement of the substance of both law and gospel, 'thou shalt love the Lord, thy God, with all thy heart and soul and mind, and thy neighbor as thyself,' that church will I join with all my heart and soul."

No, the accoutrements of religion he never wore. The technique of religion he never learned. He could not converse in the vocabulary of the creed. About many things of which men talked with assurance, he was agnostic. Certainly if we judge him by any external sign he was not a Christian.

But not even the most pronounced dogmatist feels that the last word concerning Lincoln and Christ has been said when it has been registered that he was not a church member nor a subscriber to the creeds.

The great thing about Lincoln is his soul. And how can a man have soul and not have religion?

Shelving all definitions and labels, however, it should be profitable to inquire after the great principles which wove themselves into his soul's experience making the warp and woof of that experience. Only after we have examined a man's inward experience and discovered what are the principles by which he is upheld in the burden-bearing and griefs and problems of life are we in a position to say whether or not he is a religious man and whether his religion is a Christian religion.

Lincoln believed in God and leaned upon him. We do not have a conspicuous figure in our national history who so manifestly reckoned God into his life as did the great Emancipator. With whatever doubts he may have been possessed in his earlier life his maturing soul felt the need of God and acknowledged the fact of His companionship and support. After his election, facing the probability of a rebellion, his spirit was burdened with the sense of his own helplessness and his need of the resources of divine aid. His farewell address as he was leaving Springfield pleaded for the prayers of the people, a plea that was repeated in a score of cities at which his train stopped enroute to Washington. Later in receiving a deputation of Evangelical Lutherans he said, "In taking up the sword this government declared that it placed its whole dependence upon the favor of God. I now, humbly and reverently, in your presence, reiterate the acknowledgement of that dependence."

His wrestlings in prayer while battles were in progress were an open secret to his generals and secretaries. Napoleon's aphorism about God being on the side of the heaviest battalions was contradicted by Lincoln's deep concern to be "on the Lord's side."

Lincoln believed that God ever discloses His will in the progress of events. He was no far off king to be talked about, but a present active power. God was the real Commander in Chief. Therefore Lincoln was alert to catch His orders. "Whatever appears to be God's will, I will do it," he said.

Here is the secret of his wonderful patience. He was charged with hesitation, timidity, lack of "backbone," cowardice, even insincerity. Delegations representing now one plan, now another, pulled at his coat tails. All the while his ear was listening for God's plan. He therefore could wait. He interpreted a battle won or lost as significant of the divine will. He studied always to act in such a course as would give him the backing of God's forces. Therefore he never attempted the impossible.

He was no fanatic. Led by the impulse awakened as a youth at the sight of slave-selling in New Orleans, he had said, "If ever I get a chance to hit that thing, I will hit it hard, by the Eternal God." With this passion he might have grasped his first chance of power to emancipate the slaves. But no, that would have proved ineffectual, for the north was not ready for such an act. The border states were not ready. To have acted too soon would have lost the cause. God had not yet gathered His forces behind His servant. When God's strategem was made plain the servant's pen signed the great paper. The fanatic wins no victories because he does not co-operate with God. But to Lincoln's soul the battle was the Lord's and he would wait on Him.

Lincoln's soul had this rare quality that what faith it had was its own and not the copy of another's. His mind was poisoned against technical and conventional religion by his early reading of anti-Christian books. He is said to have written an essay of considerable ambition against the Christian faith. No argument could make him a believer. Only life itself could teach him. And the wondrous simplicity of his nature is nowhere better illustrated than in his willingness to sit at the feet of this teacher. The vast problem of his office drove him to God. It was too big for him alone. His great heart could not endure the responsibility except for the witness in him that God, too, shared it.

So while lacking the phrases of the creeds he possessed the essential experience of which creeds are but the petrified remains. His religion has the more significance in that it was not a profession of his intellect, but a necessity of his soul. He saw God because his heart was pure. Without accepting the dogma about Christ probably no more Christ-like soul has ever stood in the white light of national leadership. At first learning the Bible's words to attack the theory of the book's inspiration, he later learned to know the intrinsic richness and inspiration of these words without avowing his acceptance of any dogma about them.

None of us can help the regret that Lincoln was not a "technical Christian," that he did not attach himself to the church. What an enrichment of the church's history could he have made! How appreciably would the addition of his great life to the church have augmented the power and usefulness of the church! But while we regret the isolation of his religious life from the great company of those who together strive to know God and teach Him to others, let us not charge the responsibility wholly to Lincoln. Let the church itself confess the main responsibility. In setting up the creeds of men as terms of fellowship, not Lincoln alone, but multitudes of men with the mind of Christ have been forbidden to walk with Him.

And let us Disciples of Christ increase our efforts for the reestablishment of that simple, undogmatic, un-technical faith once for all delivered unto the saints, within whose large fellowship Lincoln would have been glad to have found a place.

The Trend of Events

By Alva W. Taylor

WHY CORPORATIONS ARE CALLED SOULLESS

The following was the greeting the stokers, trimmers, and host of minor employees of the White Star Co., who worked heroically to save the Republic and its passengers, received upon landing in New York City: "You men will receive your pay slips on Thursday morning at 11:00 o'clock. Your wages will date up to the time the Republic sank on Sunday night." If cash was needed a small amount was promised, to be deducted from their pay when they reached Liverpool. No pay could be received until back in Liverpool and the company is required by law to return stranded sailors to the port of departure. A New York World reporter tried to get the men to say what they thought about it but all but one or two declined on the plea that they would be blacklisted if they said anything.

BUSINESS MANAGEMENT FOR CITIES

The Iowa legislature is considering an enlargement of the application of the famous Des Moines "commission plan" of city administration by extending the privilege to cities of one thousand or more. Many of the smaller cities of the country are adopting it. It makes city administration a matter of business instead of politics and governs by means of a small board, each member of which is at the head of a department of the city's administrative affairs. Each of these officials is held accountable for his bureau and large powers are given the people by referendum rights. Spoils of office are despoiled by large civil service applications to the system. With power of "recall" i. e. the right of the electorate to recall from his office one who proves recreant, the system becomes the most nearly non-partisan and business like yet proposed. In Germany the office of mayor is as purely a business affair as that of president of a railroad system and the mayors are chosen by the corporation as a railroad president is chosen by the board of directors. Mayoring is an occupation and men are called from one city to another and promoted or demoted according as they show ability. There is no politics in it.

THE CREEP OF THE TIDE

As surely as the tide creeps over the victim that cannot move off its sands does the rise of temperance legislation slowly creep upon its foul victim, the un-American saloon. Idaho bids fair to soon be in the local option list of states, Washington promises to follow, Tennessee outlaws both the saloon and the brewer, Indiana surprises even the most sanguine by the sweep of great majorities in the counties as fast as they vote, and state prohibition is being considered in nine state legislatures.

Last year 11,000 saloons were abolished and territory equaling in extent the states of Illinois, Indiana, Ohio, Missouri, Kentucky, and Tennessee was added to "dry" territory, and then we shall have to throw in West Virginia, to tell the whole truth. About 40,000,000 people are now granted the boon of bringing up their boys away from the yawning temptations of the open saloon and last year bestowed that Christian right upon 4,300,000 of them. This year of grace bids fair to make its chief laurel that of making more "dry" territory than any other in history.

Chas. Stelzle is in England studying, among other things, the new movement for temperance in British Trades Unionism. The recent national meeting of the American Federation of Labor strangled every effort of "personal liberty" (the alias of saloon license) to get even a hearing. At the next convention there will probably be a great temperance rally. The great leaders of labor are all for temperance.

EPILEPTIC FARMS

There is no more pitiable unfortunate than the epileptic. A thousand times more pitiable is it when he must be confined with the insane. There every suggestion of his surrounding is depressing and calculated to hasten him to the same end. His misfortune was once counted uncurable, but like all other bodily ills it is yielding to the scientific arts of the specialists. The National Association for the Study of Epilepsy recently held its eighth annual meeting in Indianapolis. They report that seven states have made special provisions for these unfortunates and thus care for five thousand of them. Iowa has an "Epileptic Farm" where the precious medicine of work out-doors and an occupation that leaves a feeling of independence is combined with expert treatment for their cure. They are the inmates of a hospital instead of an asylum. They are surrounded with curative suggestions instead of the depressing environment of hopeless dementia. They largely pay their own way. Here is another evidence of the coming of benevolence in our governmental charity. Some day we will shudder at the pictures of our spoils delivered system of caring for society's unfortunates.

Illinois has ten thousand epileptics. The legislature is asked for an appropriation to provide the best separate care of them. When they get through with factional politics and the statesman-like problem of determining which clique shall rule they may have time enough left to draw their salaries and consider a humanitarian problem like this one.

REFORM SENATORS

The Senate of the United States has received a notable accession of senators-elect and La Follette will no longer be lonesome. In each case it has been by a great public campaign the necessity of which argues very eloquently for the direct rather than the second-hand election of representative law-makers. In each case also it means the retirement of some man whom the people were convinced represented some other interests more than their own. In Iowa, Gov. Cummins won a fifteen years' battle. In Kansas, Joseph Bristow won after a campaign never surpassed for moral ardor. La Follette was one of his most effective campaigners. In Oregon Gov. Chamberlin was the choice of the people and the action of the legislature in electing him upon public demand in the face of the two fold situation, that he was of the minority party and that great pressure was brought to bear to make party paramount over public will. Charles J. Hughes was elected by Colorado as a public protest against Guggenheim, and Jones from Washington defeated Ankeney who was a sheet anchor of "the interests." Shively from Indiana will represent, if he clings to his old principles, the most radical of popular demands. The return of Stone of Missouri and Penrose of Pennsylvania was not the result of popular but of party approval. Nebraska will doubtless adopt the Oregon law for the election of senators and many of the friends of Wm. J. Bryan believe it will result in sending him to the senate, for while it is expected that Nebraska's next legislature will be republican, it is thought the popular love of Mr. Bryan and the feeling that such men as he, regardless of party should be in the nation's councils, will result in giving him what many hope will be a long career of usefulness in the senate. Likewise is it to be hoped that Mr. Roosevelt will represent New York state during the remainder of his career. Not by a second-hand election, such as has been demonstrated makes the conserving body of our congress the representative of extreme partyism and least the wise conservers of national interests, but by the popular will placing such men as Bryan and Roosevelt, seasoned by experience, of character above suspicion, ripe in statesmanship, and too big to be party hide bound, will the senate be made what it was designed to be—the legislative body of dignity, wisdom, and a sober second thought, the greatest deliberative body in the world.

THE CARE OF THE CHILDREN

No topic is challenging more consideration at the present time among those interested in human welfare than that of the child who is at the mercy of the fates. Some months ago the president was asked by those interested, to call a national conference on The Care of Dependent Children. This he did and it was one of the most notable of the series of unofficial conferences he has called, all of which testify to the place gained by the social question in the affairs of the nation. The president opened the conference and

the keynote both to his address and to the conference may be found in his declaration that the aim should be "to make the conditions surrounding the child that cannot be put in a home, as nearly as possible like those which would obtain were the child in a home," and, "where possible, the thing to be done for the child is to provide a home for it." The conference declared that in all cases the cause of dependence should be inquired into that measures for prevention may be studied, that children should be placed in homes as far as possible, that the state should both charter and inspect all agencies caring for children and also supervise the educational provisions in the same, and that a bureau should be established by the national government to investigate all conditions surrounding the problem of dependent and defective children, that it may be dealt with not only sympathetically but effectively.

The fifth annual conference of the National Child Labor Committee met in Chicago in the closing days of January and was the most notable meeting yet held by that body. It was attended by manufacturers, business men, physicians, settlement workers and many others interested in the care of the children. For five years the watchword has been to save the children from the factory, mine and workshop, and through the efforts of the association the nation has not only been awakened, but laws passed in many states and the conscience of society aroused on behalf of the little workers. To this watch cry, the needs of the street trades was added by the Chicago conference and attention was strongly called to the fact that there were 1,100,000 little wage laborers on the farms of America—not farmers children working under the sympathetic supervision of parents, but hired children. Dr. Woods Hutchinson raised a question that will ere long press for consideration when he declared it was imperative that the 15,000,000 school children of the country should be relieved of the "grind" that threatens to despoil them of a real education in our zeal to teach everything and do it all out of books.

The dominant note of the conference was that something must be provided for the child that is taken from the shop and factory and that his education must be not merely of "the expanded bulb at the upper end of him" but of his hand and heart as well as his head.

New Jersey has taken the lead in providing that children out of employment shall be kept in school, and that no child shall go to work until he has either finished certain grades or is sixteen years of age. This bridges the chasm between the compulsory school limit and the age of opportunity for employment, as well as doing something adequate to force a certain standard of intelligence into our future citizens where there is not inclination to acquire it otherwise. An effort is being made to repeal this law, but the lovers of the little ones are centering all efforts to prevent it and thus preserve in this state an example for work in others.

Besides the general needs considered by the White House Conference, this Chicago meeting also urged with great insistence that a Federal Bureau be established, not only that a work might be done that the census cannot do, but that it might be continuous and also back the study of the problem with federal authority.

One of the startling revelations made, and a type of the work that a Federal Bureau could do, was in the investigations of Dr. Britton. He found that the child who gets into the Juvenile Court is the child that is prematurely sent to toil and kept from school. He found that of those over 14 years of age only one in sixty-five had finished the eighth grade and that eighty-three per cent had not finished the sixth grade. All but thirteen out of 100 had been at work, most of them as newsboys, messengers, and errand boys, in other words, in the unsupervised street trades.

Last year Ohio passed a law providing scholarships for the children of indigent parents that were taken out of work by the child labor laws. This is a type of the constructive legislation that must follow the saving of the child from bondage to industry, and with that provided by New Jersey furnishes suggestions for the later codes relating to this absorbing problem.

The Positive Value of Negative Truth

Not infrequently of late we have received letters affirming that the writers agreed with us in our contention that faith in Christ as Savior and Lord, and submission to his leadership and authority constitute the only test which can be imposed on a Christian. All other matters must be left in the realm of opinion, and cannot be made tests of fellowship. Yet these friends add, in one or two instances, "It is the things you deny or seem to deny, that cause the trouble. Why not leave all mere subordinate questions to individual decision, putting your emphasis upon the things you believe, which are the great verities of the gospel?"

We are so heartily in sympathy with the principle here stated, and so anxious to make it the basic factor in the utterances of the CHRISTIAN CENTURY that we wish our readers to consider it with us, and to observe its meaning and its limitations.

No message is ever effective that is not positive. There is a power in certainty, even in assurance unfounded upon substantial knowledge, which is wholly lacking in tentative and hesitant pronouncements. The man who puts forth his message with the air of finality is the one who impresses his listeners. The shallowest of imposters understands this trait of human nature. How much more, then, is the man of deep convictions effective when he is uttering the truths of whose certainty he has made sure.

No preaching is ever permanently valuable which is doubtful. If a religious teacher is disturbed by doubts upon the questions in the Bible and Christian doctrine, he understands full well that these are not matters for his public discussion 'till he has reached some firmer ground. That every really thoughtful preacher has such questions from time to time will not be denied. A man who has ceased to doubt and question has ceased to grow. For doubt and question are the aids to deeper and more enduring faith. But the great truths which have grown to be sure and unshaken will be the themes upon which a note of clear and constant insistence will be sounded.

It is at this very point, however, that the question arises, What is positive preaching? Does it mean only the things which the preacher shares with all men of Christian life, or does it also include those further aids to faith which come by new investigation of facts, removal of debris, and the attempt to discover the deeper foundations of our holy religion? For example, a correspondent writes, "If I did not believe the Bible story of man's origin, I would leave that alone and lay emphasis on his duty and destiny. If I did not believe in the literal character of the story of Jonah, I should leave that to the man who did, and should 'double-up' on Isaiah. If I did not believe in the unity of Isaiah, I should leave that, and go to what I did believe."

No words could state more clearly our own convictions regarding matters which are purely subordinate, such as many questions of date, authorship and historicity are shown to me. The preacher who insists on parading merely doubtful views and unproved hypotheses of criticism or of science as if they were matters of vital moment, errs fatally in his use of the law of proportion, puts second things first, and only disturbs and alarms those whom he ought to comfort and convince. But if the statements he makes, however disquieting and revolutionary, are essential to a knowledge of the nature and purpose of the Word of God, the work of Christ, and the duty of the church, then no feeling of diffidence, or even of fear can shield him from the reproofs of conscience if he neglects to proclaim the whole counsel of God. We have certain terms which we apply to men who, we are convinced, understand the nature and significance of baptism and yet hesitate to speak upon the subject with insistence, because, as we conclude, they are hampered by denominational relations. What of the man who has equally strong convictions on other matters fully as essential to a competent knowledge of God's revelation, and yet declines to speak through fear of offense?

No study is more rewarding that that of Jesus' use of negation. He shared most of the great convictions of his people. It was in

his denials that he angered their leaders. They and he both believed in the validity of prophecy, in the reality of the Kingdom of God, in the need of repentance, in the coming of the Messiah, in the resurrection and in the judgment upon sin. It was when, by direct statement or clear inference, he denied the finality of the law, the sufficiency of Moses, the permanence of the temple service, the value of legal rites, the crass messianism of the schools, and the righteousness of the Scribes and Pharisees that they turned upon him with deadly malice. Even his claims for himself never stirred them to wrath and violence as did his denial of their cherished traditions.

The story of the early church is the same. The Christians and Jews lived on terms of toleration, almost of good will, at first. The arrest of the apostles was not the result of intelligent hostility, but rather the effort of the authorities to prevent the dangers of frequent and tumultuous gatherings. These acts of repression soon ceased, the good feeling grew, and even a large number of the priests became Christians. No affirmations the apostles made concerning Jesus and the gospel disturbed these relations. It was only when Stephen began his positive denials of cherished beliefs that the storm arose. He had invaded their most sacred precincts, not by emphasis on the positive truths of the faith, but by denial of the final and complete authority of Moses, the law and the temple. His blood only could atone for these offenses.

In the case of which of the reformers from Luther to Campbell has the case been different? It is not what they have affirmed, but what they have denied that has caused controversy, persecution and progress. Luther denied the right of the church to sell indulgences and the value of acts of penance in securing pardon. Calvin denied the right of pope or priest to pronounce where God's will alone was supreme. Wesley denied the doctrine of human inability, which had come as a pall of fatalism in the wake of the sterner Calvanism. Campbell denied the right of men to obscure the primitive unity and simplicity of the church with human devices. In every one of these instances the basic elements of the faith were held in common. Even the Roman Church would not have denied the positive claims of the reformers. It was their denials which wrought the disturbances and brought the new light.

The case is quite parallel today. It is probably of small moment that men should disagree over the interpretation of "mind" or "spirit" in John 3, or the genuineness of the omitted verse in Acts 8, or the authorship of the Book of Hebrews, or the historical significance of the symbols in the apocalypse. But when incontrovertible facts, like the age-long development of Hebrew legislation from the days of Moses, onward, the actual rather than the traditional relation of Solomon to the wisdom writings, the Babylonian origin and nature of the second part of Isaiah, the Maccabeean origin and apocalyptic nature of the Book of Daniel, the parabolic character of Jonah and Esther and the prophetic use of history, tradition and even of legend for purposes of religious instruction, are denied in the interest of a false view of verbal infallibility of the Bible, then it becomes the right and duty of the defender of the Scriptures against the dead hand of the past to protest.

It is the task of the lover of God's Word first of all to ascertain its true nature by patient study of the facts. No declaration of loyalty to the Bible, no setting of piety against genuine study, can compensate for the neglect of those obvious and sufficient proofs which the Bible so freely supplies regarding its growth, purpose, inspiration and authority. Against claims made for the Scriptures which not only could not be maintained, but which actually obscured its true character and mission, our fathers set themselves like a wall of fire. A part of the work they accomplished. A part they could not even foresee. It has become the heritage and the privilege of this generation to further remove the stumbling blocks in the way of questioning faith. We are little concerned with the thousand items in which opinions may vary, and in which the personal equation will always be a controlling factor. But some facts which historical study has made clear beyond all misreading throw such light on the manner in which the Bible came to us, and the purposes and limitations which control its messages, that he fails in his duty as teacher and preacher who does not make known these facts in a constructive and urgent way. They are not ends in themselves, but they are the most useful means our generation has of reaching the ends of more intelligent comprehension of the Word of God, clearer discrimination between the temporary and the abiding, and fuller confidence in the divine nature and redemptive mission of Him of whom it speaks.

For this reason we emphasize once more the need of a positive message, and the inclusion in such a message of such facts of historical study, and only such, as are essential to a convincing knowledge of God's Word, and of its great central message, the Christ.

Paragraphic Editorials

The statistical report by Dr. H. K. Carroll on religious bodies in the United States shows among other significant facts, two bodies of the Disciples, one of them qualified with the word "conservative" in parentheses. If we had been arranging things, we surely would have had this skeleton in our closet kept hid, at least until after the Pittsburg convention. That convention will gather to celebrate the promulgation of the only possible basis of union among Christians. To have our dissension flounted to the world in this our Centennial year is most embarrassing. Yet, no doubt, the great Orderer of events knows what he is about. Perhaps only by such humbling experience as this can we be brought back to the spirit and program of Thomas Campbell.

Our proposal of an idea big enough for our men to work at has met with varying responses. Mr. Ewers in his department suggests this week that the Christian union goal, not being an end in itself but a means to the conversion of the world, is hardly a "big enough" idea. Dr. Hugh T. Morrison, jr., of Springfield, Ill., has the temerity to criticise his older brother's proposal on the ground that it is "too big" an idea to be practical and suggests that the men's business be "to hunt out the weak spot in the church and go after strengthening it and then go after something else. The brotherhood should be a substitute for an assistant pastor. It should be to the pastor what the 'old guard' was to Napoleon—a resource for emergencies." These are good ideas. Let us have more of them. It will be remembered that we proposed our "idea" only as a starter. What idea do you think is big enough for the men to work at?

No better illustration of the way a lie hurts the cause that makes and uses it can be found than the deliberate publication by the liquor interests of the claim that Abraham Lincoln was a habitual drinker. The investigation to test this claim has revealed facts of such a contrary nature as to show that even at a time when drinking was common, Lincoln was a teetotaler. We had hoped to present a facsimile of Lincoln's temperance pledge to accompany Dr. Logan's authoritative article in this issue but found that it could not be prepared in time for the press. No more effectual temperance illustration could be used than the story of Lincoln's growth away from the unchallenged custom of his New Salem associates into the deepest temperance convictions resulting is the absolute inhibition of the drink habit.

Professor Ira M. Price of the University of Chicago, one of the members of the International Lesson Committee, starts with his Palestine Travel Study Class for Egypt, the Holy Land and Asia Minor on Feb. 20 from Boston. This is the same course of travel and study that has twice been conducted by Professor Willett and once by Professor Mathews. As the American School in Jerusalem is this year in charge of Professor R. F. Harper, a brother of the late President Harper and a member of the University of Chicago faculty, there will be additional advantages offered the class in its Palestine studies.

This is a notable year for great anniversaries. Poe, Lincoln, Darwin, Gladstone, Holmes, Tennyson and many others come to mind in the list of the distinguished men who were born in 1809. One of the earliest of these anniversaries was that of Felix Mendelssohn-Bartholdy, which occurred Feb. 3. This was celebrated in the University of Chicago by a concert given by the Theodore Thomas Orchestra, the program of which included Mendelssohn's Mid-summer Night's Dream, Beethoven's Fifth Symphony and two selections from Wagner's Tannhauser. The influence of a life like that of Mendelssohn is so notable and uplifting through the heritage of his music that a date of this character could not be passed over by any intelligent and music-loving community. The notable services of such an organization as the Thomas Orchestra, in its interpretation of the musical masters of the world, places a city like

Chicago under a debt of obligation to it for which no financial return can adequately compensate. Music is one of the expressions of the divine life and those who have helped to make it a common possession are among the benefactors of the world.

A short time since Mr. John R. Mott of the International Young Men's Christian Association issued a volume of addresses on the "Claims and Opportunities of the Christian Minister." This book has now been supplemented by a very valuable series of pamphlets dealing with the same general theme. Among these brief treatments are the following:

The Claims of the Minister on Strong Men—Dr. George A. Gordon.

The Right Sort of Man for a Minister—Bishop McDowell.

The Modern Interpretation of the Call to the Ministry—Dean Bosworth.

The Preparation of the Modern Minister—Bishop McDowell.

The Minister and His People—Phillips Brooks.

The Minister and the Community—President Woodrow Wilson.

The Call of the Country Church—Rev. Arthur S. Hoyt.

The Weak Church and the Strong Man—Dean Bosworth.

The Minister as Preacher—Dr. C. E. Jefferson.

There is no theme of great moment to the church in this period nor to the Disciples of Christ in this Centennial year than that of the replenishment of ministerial supply. These pamphlets, which are accompanied by a stirring letter from President Roosevelt, may be obtained from the Students' Young Men's Christian Association, 124 E. 28th Street, New York City.

W. R. Warren, our Centennial secretary, has hit upon a very admirable device for increasing the public knowledge in reference to the Disciples. It is a brief statement of the origin and purposes of our brotherhood, prepared in such a way that it can be inserted in any local secular paper. No doubt such use can be made of it in thousands of places where the Disciples are little known. There is scarcely a minister or leading layman in our churches who could not secure from the editor of his local paper the insertion of this important and timely reading notice of the Disciples of Christ by making the request. Not infrequently it will be found that the editor is willing to publish a much more extensive statement if it can be well prepared. In this way much can be done to increase the public knowledge of the Disciples in this, our Centennial year.

As we go to press the sixth general convention of the Religious Education Association is convening in this city. Its progress is noticeable in the wealth of material presented. The general theme is "Religious Education and Social Duty." Professor Francis G. Peabody of Cambridge, Mass., is the president of the association and his address will be a notable feature. Professor Coe presents "The Annual Survey of Progress in Religious Education" and President King of Oberlin will speak on "The Future of Religious Education." President Eliot of Harvard is to discuss "The Ethics of Industrialism," and other addresses are to be made by Hon. James Bryce, the British ambassador, Miss Jane Addams of Hull House, Professor Henderson of the University of Chicago, and President Mitchell of South Carolina. The departmental sessions, covering all the fields of religious education, are full of interest, and ample programs have been provided for them. The evening sessions will be held in Orchestra Hall and the day sessions in churches on the south side. We shall hope to give a competent report of the convention next week.

The receipts of the Foreign Society for the first four months of the current missionary year amounted to $21,951, a gain of $10,436, or more than ninety per cent. There has been also a gain of fifty-four contributing churches, twenty-five Sunday-schools, fifty-four Endeavor societies, and ninety individual gifts. The gain from the churches as churches amounted to $3,275. The gain in annuity gifts is $5,084. The receipts for the month of January amounted to $3,210, a gain over January, 1908, of $2,572. For the month there was an all around gain in the number of offerings from every source and in the amount likewise from every source. This is especially encouraging.

The missionaries in the various fields are reporting many additions. The work seems to be prosperous and expanding in every direction. The educational work grows in dimensions. A new station will soon be planted in Africa. The new station on the border of Tibet, Batang, is now doing service. The need for buildings and other equipment is most urgent.

It is important that every church, which has not already done so, order their March Offering supplies at once. The time for the offering, March 7, is not very far away now.

Great Interest in the March Offering

The prospects for the March Offering were never brighter. Large numbers of orders for supplies are pouring into the office of the Foreign Society daily. We have been compelled to put some of the supplies on the press the second time, so great is the demand.

The churches have caught the Centennial spirit. There is a wide-spread purpose to increase the number of contributing churches. Some are acting as secretary for a county and are planning to enroll every church.

One of the most wholesome signs is the growing interest in the Living-link service. Note the following as illustrative:

"The First Church has Living-link aspirations this year."
John R. Ewers, Youngstown, O.

"We expect to make Hancock County a Living-link this year."
V. W. Blair, Greenfield, Ind.

"We are trying for a Living link."
Edmond M. Waits, Christian Tabernacle, Fort Worth, Tex.

"I have it in my heart to lead this church into the Living-link column this year." C. B. Reynolds, Alliance, O.

"Our Centennial Aim is to become a Living-link."
Elmer Ward Cole, Huntington, Ind.

"Our investment of $600 in Foreign Missions last year was the greatest investment this church ever made." Ernest J. Sias, Frankfort, Ind.

"I am going to do all that is in my power to make Central a Living-link."
J. O. Shelburne, Dallas, Tex.

We might quote from others. These are sufficient.

And the determination to make this a record-breaking year is reported from every quarter. "We expect to make the best offering in the history of our church" is an expression now so frequent in our mail as to become commonplace.

"We are with you for the biggest offering in the history of the church."
G. N. Stevenson, Muir, Mich.

"This church means to make the best offering in its history."
G. Lyall Smith, Terrel, Tex.

"We are planning for our best offering."
E. S. Baker, Jackson, Tenn.

"I will do all I can to make this the best offering in our history."
C. C. Crawford, Elmira, N. Y.

"I hope it will be the greatest offering ever made by the Temple Church."
Peter Ainslie, Baltimore, Md.

"We hope to break the record this year."
J. T. Sharrard, Flemingsburg, Ky.

"We shall try to make this the greatest March offering in the history of the church." M. Lee Sorey, Dodge City, Kans.

"Watch King City this year!"
John Meyer Asbell, King City, Mo.

"This church will make a larger offering for Foreign Missions than ever before." G. W. Ross, Vermont, Ill.

"I am going to pull hard for the largest offering in the history of our church." Robt. Sellers, Elwood, Ind.

These expressions of a purpose to do larger things are only examples. We could fill pages with them.

But let us not deceive ourselves with the thought of a great victory without much care and preparation, much reliance upon God, and much thought and careful planning.

The work our missionaries are doing is enough to thrill all hearts. The story of our progress in the Philippine Islands and in Bolenge, Congo Free State, equals that of any missionary history that has ever been written. For the brief time and the small force and limited equipment, nothing in all the annals of missionary history surpasses the great success which has been attained. The faith and daring and liberality in these missions put us all to shame. What a rich heritage of love and faith our American churches have in these mission stations. These new born churches are our children.

And as we survey the whole field we are quickened and nerved to a larger life and holier living.

We ask the co-operation of every church. Please make no excuse. The call of the mission field is to us the voice of God. Please order March Offering supplies at once and join the great brotherhood in a Centennial effort that is sure to prove memorable.

F. M. Rains,
S. J. Corey,
Secretaries.

Cincinnati, O.

Lincoln, the Early Temperance Reformer

By Thomas D. Logan

Dr. Thomas D. Logan has been pastor of the First Presbyterian Church, Springfield, for twenty-five years or more. He is fully conversant with Mr. Lincoln's life, especially that part of it passed in the Illinois capital. What he writes, therefore, is to be relied upon.

While employed as a grocery clerk in Offutt's store in New Salem, and afterwards while in partnership with Berry, Lincoln sold liquor. It was part of the stock in trade of every country store of that period. The ordinary grocer's license allowed its sale in quantities not less than a quart. To sell in lesser quantities, a tavern license was required, and this was applied for and granted to Berry & Lincoln by the commissioners of Sangamon County, March 6, 1833. It is probable that the license was obtained for the purpose of disposing of the stock in hand, for no tavern was opened. If Lincoln was himself a drinker at this time, it was in small quantities, for even then he was regarded as a temperate man, though probably not a total abstainer. Whatever comfort liquor sellers may derive from the facts above stated is confined to this earlier period. Among the ruder surroundings in which he lived he had abundant opportunity of observing the evil effects of liquor drinking, and very shortly after his removal to Springfield, in 1837, he became connected with the Sangamon County Temperance Society, which had been organized in February, 1836. An old citizen is authority for the statement that there had been an earlier temperance society which made an exception of New Year's Day and the Fourth of July in requiring abstinence from intoxicating beverages. It is needless to say that this organization did not last long. The society with which Mr. Lincoln connected himself was uncompromising in its attitude, and its records show that such questions as the use of liquor in cooking were debated, and the practice condemned. When any of the members violated their pledges the fact was recorded against their names. The original record book with constitution and pledges is still in existence. In the second article of the constitution the members mutually pledged themselves to each other not to use any intoxicating liquor as a beverage, nor to make, vend or in any way provide them to be used by others, except for medical, mechanical, chemical or sacramental purposes. The following is the

Total Abstinence Pledge.

The members of this society severally agree not to use intoxicating liquor, nor provide it as an article of refreshment for their friends, nor for persons in their employment, nor will they use, manufacture, or traffic in the same, except for chemical, medical and sacramental purposes.

In the year 1837, two hundred and sixty-three names were appended to this constitution, including resident ministers and a number of prominent citizens. In 1838 the pledge was recorded again, and a number of names secured on the 17th of January. Apparently Mr. Lincoln was not present that day, but the following entry on the page opposite the pledge explains itself: "A. Lincoln pledges himself specially never to drink ardent spirits, 19th Jan'y 1838."

In the Washingtonian Movement.

The next temperance wave which swept over Springfield was the Washingtonian Movement with which Mr. Lincoln heartily identified himself. Its principles commended themselves to that sentiment, so characteristic of the man, which found expression in the Second Inaugural Address: "With malice toward none, with charity for all." On February 22, 1842, he delivered an address in the Second Presbyterian Church before the Washingtonian Society. It is entitled "Charity in Temperance Reform," and has been reproduced in full in many of the Lives of Lincoln. A single quotation will show the essentially Christian Spirit of the man even at this period. In arguing to show that those who had not been drukards should take the same pledge, he adds: "But, say some, we are no drunkards, and we shall not acknowledge ourselves such by joining a reformed drunkards' society, whatever our influence might be. Surely no Christian will adhere to this objection. If they believe as they profess, that Omnipotence condescended to take on himself the form of sinful man, and as such to die an ignominous death for their sakes, surely they will not refuse submission to the infinitely lesser condecension for the temporal, and perhaps eternal, salvation of a large, erring and unfortunate class of their fellow creatures."

Endorses a Sermon.

In the development of Mr. Lincoln's views in regard to the evils of the liquor traffic, he was soon led to give his approval to a much more advanced position. In the year 1853 an effort was made to secure from the legislature the enactment of a prohibitory law to take the place of the license law which was then in force. On January 24 Rev. James Smith, D. D., pastor of the First Presbyterian Church, of which Mr. Lincoln was a regular attendant and supporter, his wife being a communicant, preached a sermon on: "The Bottle: Its Evils and the Remedies." The sermon produced a deep impression, and the next day the following note was addressed to Dr. Smith: "The undersigned having listened with great satisfaction to the discourse, on the subject of temperance, delivered by you on last evening, and believing that, if published and circulated among the people, it will be productive of good, would respectfully request a copy therof for publication." Thirty-nine names are appended to this request, including the name A. Lincoln. A few citations from the sermon will show the nature of the sentiments which were endorsed:

"The liquor traffic is a cancer in society, eating out its vitals, and threatening destruction; and all attempts to regulate it will not only prove abortive, but aggravate the evil. No, there must be no more efforts to regulate the cancer; it must be eradicated; not a root must be left behind; for until this is done, all classes must continue exposed to become the victims of strong drink; and the woe in the text must abide upon us: 'Woe unto him that giveth his neighbor drink, that puttest thy bottle to him.'

"Strenuous efforts have been made, but in this community without effect, to convict the liquor seller of the violation of the law, but, if I am rightly informed, in no instance has this been done; and until he is convicted in a court of justice, the liquor seller must be viewed as innocent; so that the friends of the law must bear the burden. The reason is obvious, an attempt was made to regulate that which should have been altogether abolished. . . . The most effectual remedy is in the passage of a law altogether abolishing the liquor traffic, except for mechanical, chemical, medicinal and sacramental purposes; and so framed that no principle of the constitution of the state, or the United States, be violated. . . . If, however, the enaction of such a law cannot now be obtained, still, let every friend of temperance frown upon all effort at regulating the cancer. Any license law, however stringent, must eventually increase the evil. Much better to leave the liquor seller to the freedom of his own will, and to conduct the traffic at his own hazard ;but hold him responsible for all the evil that he does."

A Serious Test.

But the supreme test of Mr. Lincoln's temperance principles came when the news reached Springfield that he had been nominated for the Presidency, and that a committee would soon arrive to notify him officially. It was an event of no ordinary importance in a little inland town, and some of its citizens felt that the guests must be entertained in the conventional way, and they offered a stock of the finest wines and liquors for their entertainment. Now Lincoln was not a narrow-minded man. He had been at Washington, and he knew that it was customary to serve spirituous liquors in receiving distinguished guests. He knew, too, that the absence of the customary refreshments might be attributed to penuriousness rather than to principle. Yet he stood firm, and respectfully declined the offer of his friends, and served only God's beverage of pure water to the distinguished company who visited his honest home.

Testimony of Citizens.

The testimony of all the older citizens of Springfield who were associated closely enough with Mr. Lincoln to make their evidence valuable, is to the effect that he was an abstainer from the use of strong drink. Some time a reward of $50 was offered for any evidence that he ever took a drink of intoxicants. A reporter interviewed several of the older citizens, and the following statements were given:

Dr. William Jayne, a native of Springfield, who had known Mr. Lincoln since 1836, and continued to be one of his most intimate friends throughout life, said: "One could with safety wager any sum that no man in Springfield ever saw Lincoln take a drink. He was liberal in his views. What others did was a matter for their own conscience. His best friends used liquor, but Lincoln loved them for their virtues. When the committee came to notify him of his nomination, a friend sent him a quantity of liquor, but he refused to serve it himself, or to permit Mrs. Lincoln to do so. He said he never had offered liquor to any one and he did not intend to begin then. His temperance speech is well remembered in this city, and is found in all complete histories."

Mr. E. R. Thayer, Springfield's oldest merchant, declares positively that Lincoln never drank intoxicants. He says: "I remember one very striking illustration. When Harrison defeated Van Buren, there was a great frolic in Springfield. I do not believe that there has ever been such a jollification since then. The center of the celebration was a big saloon and there champagne flowed like water. It was a favorite trick to knock the

neck off the bottle by striking it on the stove. Lincoln was present and made a great deal of sport with his speeches, witty sayings and stories. He even played leap-frog, but he did not drink a thing. Every one knew him as a sober and an exceptionally temperate man. I was a member of a military company, and I remember we invited him to make us a temperance address in one of the churches. He did so and made a good speech on the subject."

Mr. John W. Bunn, president of the Springfield Marine Bank, who was very closely associated with Mr. Lincoln socially and politically for ten years preceding his election to the presidency, said that Lincoln was liberal as to other men, but that he himself never took a drink. "During all the time I knew Mr. Lincoln I never saw him take a drink of intoxicants. I never heard of him taking a drink. His reputation in this community was that of a strict teetotaler. At the time he was elected President he came to me and asked me what he should do as to wine at the social affairs which were sure to follow his elevation to that office. He told me he never had had wine or liquor in his house and he wanted to know whether it was going to be necessary now. He presumed that it would be. I had seen him where others were drinking, but he did not drink with them."

Mr. Henry W. Rankin, who in his boyhood lived near New Salem, and remembered Lincoln since, when a boy but ten years of age he had seen him in the court house at Petersburg, and who afterwards read law in Lincoln's office, is very clear in his recollection of the habits of the great emancipator. He says: "He was a strict temperance man. Intoxicants were sold at the store in which Lincoln worked at Salem, and he possibly may have handled the liquor, put it up in jugs, and dispensed it, but he never drank any of it."

The men whose views are cited above are not temperance fanatics, and they have no interest in misrepresenting the facts were they different from what has been stated. While they are all men of the highest character, and temperante in their habits, they are not all total abstainers, and if Mr. Lincoln had been a drinking man they would not have hesitated to say so.

Mexico and the Mexicans

The Dude—The Peon—Poverty and Privation—Backs Bent by Burdens

BY J. A. ADAMS.

What is the first thing you see in Mexico? An enormous hat, a construction that makes the "merry widow" hat look feeble and stunted in its growth. It has the appearance of a wash tub with a joint of stove pipe set in the middle. Underneath this overshadowing head covering may be a dude or a peon. If he is a dude, the hat is made of felt or fur and is heavily braided and decorated. It may have cost from $60 to $100. It is a wonder and tops all other ambitions in the way of clothes. A peon's hat is made of straw, and a number of heads bunched together have the appearance of wheat shocks in a harvest field.

The dude wears a short jacket and skin-tight pantaloons. The wonder is how he gets into them. I think his tailor must stand him up in his shop and sew them to the curves in his legs. At San Luis Potosi a dude appeared in the crowd which always gathers to see a big northern train go through. The young ladies gazed at him spellbound, and I walked around him two or three times myself, he was so dazzling. Of course, he was smoking a cigarette, and of course, his mustache was twisted to a point.

In contrast with this Mexican swell the peon is a sorry creature. Over his shoulders is a coarse blanket, his pants are of thin cotton and his feet are bare, or perhaps his toes are sticking through a pair of sandals. He is shivering in the cold morning air at the little station high up on the mountain plain. He looks hungry and half-fed, and stares hopelessly at the well dressed passengers who saunter up and down the platform while the train is taking a rest, as it does so often on small provocation.



Freight Carriers.

And the women also are at the station. They are bare-headed—the funds of the family are exhausted on the man's hat—and bare-footed. They also look cold and hungry and utterly poverty-stricken. About the only possession of the family seems to be children and dogs. The houses are little huts of one room, usually without doors or windows, just openings, and frequently the opening is overhead—there is no roof on the house. Many of the shacks are made of stalks and look worse than the cheapest of stables on a western farm. The rows of little houses in which the negroes live on the Louisiana sugar plantations are palatial compared with some of these Mexican huts in the little towns. I think I have never anywhere seen such depressing appearances of poverty. It makes a sorry introduction to the sister republic for the American visitor who crosses the Rio Grande at Laredo and rides over the cactus covered plateaus to Mexico City. I found it difficult to shake off the bad impression and to persuade myself that there is such a thing as a pleasure trip to Mexico. But the pleasure came later.

Perhaps if Mexico were not so old one would think less of its poverty, for every new country has its pioneer stage of privation and scanty appointments. But Mexico is the oldest country in the New World. It had a civilization a thousand years ago, and yet today it is civilized only in spots. For ages and ages generations of peons have been toiling up and down the sides of these mountains—for Mexico is a land of mountains—like ants crawling over their little hills, and they are still toiling in the old way, still crawling in and out of rude little huts. Every old cathedral in the country, every castle on the hilltops, every high wall or causeway or bridge or viaduct, is a monument of almost incredible toil. The loads carried on human backs are almost unbelievable. One could declare without much stretch of imagination that there are as many automobiles in Chicago as there are wagons in all Mexico, outside of a few leading towns. In Cordova, a city of from 8,000 to 10,000 people, where we spent a few days, we saw but one vehicle, and it was the only one in town. There is a large cathedral in the city, which has great pillars and lofty arches. It was built 234 years ago, and all the material was carried up the hillsides by human beasts of burden, with some help from the little burros. There is a railroad running up from the coast to the interior which I am told was built without the use of a wagon. Men took the dirt up in baskets and carried it. Just outside the City of Mexico they are now filling in a low place



Family Moving.

for a garden and they are carrying the earth in baskets.

The men are not large, but a little fellow picks up a trunk weighing 250 pounds and carries it from a railroad station to a hotel a mile or more distant; in fact he sometimes sets it down at a house in the country five miles away. His backbone seems to be made of chilled steel and his muscle is the toughened fibre inherited from long ages of toil.

And yet with all this dreadful labor and depressing poverty, the Americans who are

here assure you that the peons are a happy class of people. They seem so fully persuaded of this fact that I rather wonder that they do not turn peons themselves. If a people can be so happy in straw hats, cotton pants and bare feet and a big load of freight on their backs, what is the use of all this terrific scramble of civilization and this running the world over for knowledge or pleasure? It is really strange how little we think necessary to make the other man happy.

Americans also assure us that the peons are lazy. It is amusing when looking out of a Pullman car window at a procession of leather-colored Mexicans staggering under their loads to have the man who is leaning back on a cushioned seat tell you that they are lazy, "very lazy," and to assure you that better wages and better fare would be a positive detriment to them. "Give them a dollar and they would quit work," is a common remark.

The missionary is about the only man who expresses sympathy for the peon. The commercial spirit is not careful or prayerful for the welfare of the class nearest the ground.

But there are signs of improvement. Mexico is on the move. The surging waves which roll across the industrial life of America have sent a little thrill through the sister republic. The old feudal system is passing. In lower Mexico and in other outlying districts there is still a contract system which means semi-slavery, for it holds the man and his household by perpetual debt instead of personal ownership. But the backbone of the evil is broken, and, while the hacienda may be the center of a semi-slave community, yet the larger cities are under the influence of industrial freedom. Dr. Butler, who has been here thirty-four years, tells me that during his time wages have doubled. In Mexico City common laborers receive one dollar per day, Mexican money, which is fifty cents in our money. Mechanics are paid two dollars per day. Household servants, or "maids," are paid five pesos—dollars—per month, and given eighteen cents, or nine cents in our money, per day to buy their food. The servant problem has not reached the republic. It may come with a higher civilization. And so may strikes, boycotting, blacklisting, injunctions and other fine touches of human progress.



In Mexico Straw Shows the Way the Burro Goes.

Lincoln's Religious Views

The Century has received some elaborate discussions of Lincoln's religious views, and the subject is undoubtedly clouded with confusion and difference of opinion. But the following statement of facts is vouched for by one in a position to speak with knowledge:

Mr. and Mrs. Lincoln were married by Rev. Charles Dresser, the Episcopal rector of the church attended by the family of Ninian Edwards, with whom Miss Mary Todd lived. But the Lincolns did not attend that church or any other, except occasionally until 1848 or 1849, when they took a pew in the First Presbyterian Church of Springfield and continued to occupy it, with their children regularly until they went to Washington in 1861. The occasion of their attending that church was two fold. While in Kentucky Mr. Lincoln saw a book on the evidences of Christianity and revealed religion of the Bible written by Rev. James Smith, D. D. who had recently become the pastor of the First Presbyterian Church of Springfield. He read it in part and was so impressed by it that he asked for an introduction to Dr. Smith, and at once became a regular attendant and supporter of the church. Shortly after this, Edward, the second son of the Lincolns, died and Dr. Smith was called to minister to them in their bereavement. This led to an intimacy which continued as long as Mr. Lincoln lived, and with Mrs. Lincoln until the death of Dr. Smith. Mr. Lincoln attended revival meetings with his wife, but he was absent from the city when she was received into the membership of the church in 1852, and he did not at any time thereafter make a profession of religion.

Herndon claims in his biography that Mr. Lincoln continued to be an infidel all the time he attended the Presbyterian Church, deceiving the people as to his real sentiments; and he quotes John T. Stuart, James W. Matheny and others in proof of his assertion. But both of these men, as well as Ninian Edwards, have repudiated the statements attributed to them, and have expressed the opinion that while Mr. Lincoln may have been an unbeliever in the earlier part of his life, while at New Salem, his views were changed under the influence of Dr. Smith, and he became a believer in the truths of the Bible, even delivering an address before the Sangamon County Bible Society. Herndon has endeavored to belittle Dr. Smith and his influence over Lincoln, claiming that the book was a little tract which he had prepared for the express purpose of converting him as late as 1858, but that the attempt failed. Dr. Smith left Springfield in 1856. The testimony of all who heard Dr. Smith is to the effect that he was a very scholarly man. I have recently seen the book, called "The Christian Defence," which was published in Cincinnati in 1843. It is a volume of over 600 pages, and it is the outcome of a debate with an infidel in Columbus, Miss., in 1841. It is fully abreast of the scholarship of that date. This shows how little dependence can be placed on Herndon's statements when it suits him to read his own infidelity into the views of Mr. Lincoln. That Lincoln was essentially a Christian before he left Springfield is the opinion of many of the older citizens. The statement of Newton Bateman, who was Superintendent of Public Instruction in 1860, afterwards president of Knox College, that Lincoln said that Jesus Christ was God, cannot be successfully controverted. There is abundant evidence that he expressed Christian belief while at Washington and that he told his pastor, Dr. P. D. Gurley, that it was his intention to make a public profession of religion.

If

BY W. H. PIERCE.

If I had richest stores of gold—
Ah! poor my lot—
If I could master wealth untold
In dream or thought,
I think my greatest joy would be
To loose the bonds of poverty
Which bind the body, break the heart,
And warp the soul of such large part
Of mankind here;
For these poor ones my brethren be,
And God's scheme of humanity
Forbids that I my riches flaunt
While they are crushed by cruel want.
And yet I fear
That wealth might bring a greed for gain,
And steel my heart 'gainst others' pain;
With Lazarus my lot I'd cast
Rather than face the rich man's past
With judgment near.
If I could go to Wisdom's fount
And drink my fill,
And balance up my life account
Of good and ill,
The debit side might so outweigh
The credit that in sheer dismay
I'd go in moral bankruptcy,
Without a hope of clemency,
And ne'er repent.
And so I find 'tis better far
To bear my burdens as they are,
And do my best from day to day
With what God places in my way
With good intent;
And then, when I may quit the strife
And enter on another life,
If I may count the vict'ry won
And hear the Master say "Well done,"
I am content.

Austin, Chicago.

A German peddler rapped timidly at the kitchen entrance. Mrs. Kelley, angry at being interupted in her washing, flung open the door and glowered at him.

"Did yez wish to see me?" she demanded in threatening tones.

The peddler backed off a few steps.

"Vell, if I did," he assured her with an apologetic grin, "I got my vish; thank you."
—Everybody's Magazine.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

A Dream of the Centennial

The Correspondent: "The Pittsburg Convention, with perhaps fifty thousand in attendance, will be a thrilling conclusion of our first hundred years of history, and a splendid inauguration of the second. Surely by it the Christian and non-religious world will be startled into enquiry, and be thus brought to realize our vast growth and power. Our centennial certainly will be grand and inspiring. Nothing since Pentecost will equal it. Already several from our church have decided to go, though the distance is great and we are not rich."

The Pittsburg Convention! Ah! I had a dream about it the other night. With the consent of "The Correspondent," and he is too far away to object, I will relate my dream in response to him. I would not positively affirm to the reader that this dream is entirely the product of the sleeping hour. Of course, I recall it while awake and consequently my account of it may be somewhat distorted.

Why Dreams are Wayward.

The most of our mental effort is simply tracing the relation of cause and effect. Some of us, even when most awake, succeed but poorly. So it should not be surprising that dreams are usually so wayward. They seem to obey no law. Mine, however, may have had a cause, or at least a suggestion to call it into play.

Long after all the other members of our household had retired, I continued to read Alexander Smellie's "Men of the Covenant." It it a book to bring the blood to the literal head, and sympathy to the figurative heart. Perhaps a man has to be kindred to the heroes of the Covenant to fully appreciate their story; but if so, it is unfortunate all are not Scotchmen.

As for myself, I was most deeply moved by the portrayal of these wonderfully intense men of that thrilling heroic period of the church's history. I almost shouted in applause of Jenny Geddes in earnest and impetuous action at St. Giles. Then I was subdued and humiliated as I measured myself by those noble heroes at the Greyfriars church on that memorable 28th of February, 1638. To protest against the tyranny of the king, and to contend for the freedom that they enjoyed in the Word of God, sixty thousand from all parts of Scotland had come together at the Greyfriars. (Think of it, I talked with a senator this summer, who had just returned from Edinburgh, where he had been sightseeing, but he had not gone to this historic place. He did not know the past.) The Covenant was inscribed on a splendid ramskin. Hour after hour those men of iron continued with the signing of their names. Outside, one of the flat tombstones was used for a table. Some wrote after their autographs, "Until death." Some did draw their own blood and used it in place of ink. Thus, to quote Robert Burns, they "sealed freedom's sacred cause."

A Great Convention.

My blood was stirred as I read of this gathering of determined men. It was not a talk-fest. I said to myself, "surely that was in every way a great convention." Great numbers were there. It was possessed by the deepest emotion. It was characterized by a mighty purpose. It was there to act, yea to act for the God of wrath. It was conscious that it faced death, the death of hundreds of its leaders; yet it did not hesitate. A great religious solemnity filled all their hearts. They looked up and believed; they looked out to the might of the enemy and went forward.

I read on. I followed martyrdom after martyrdom of the strongest and saintliest of men. God seemed for a time to have forgotten the Covenanters; but the Covenanters had not forgotten God. At the hour of midnight I closed the book. Darkness and quiet rested upon the world. I could hear no sound; lost at times methought I could almost hear the cries of the Covenanters crucified to death.

I heard my own voice say, "We are men of weaker breed."

Are We Worthy of Our Sires?

After I had gone to bed, long I wondered as to how Christ's true followers today might serve him in really costly ways. It came upon me with great force that these did not merely talk for their martyred Christ; but followed Him to the death. Then I wondered if we, with our numerous sermons, apologetic essays, easy Gospel singing, careless Endeavor talks, great indifference to our Chrisian obligations and other things, were not seeking for ourselves a very easy service, a service not regarded highly by our Master, and one not fruitful to men. I thought of the opened veins and the signatures in blood. I continued to wonder how our life's blood might be given to the glory of God. Thus wondering, I fell asleep. And I dreamed a vivid and stirring dream. I wonder if I can relate it with form and meaning.

First I dreamt I saw on a lonely and rugged wild several souls moving forward; their bearing suggested that they were in serious converse. I said they were "souls"; they seemed not in the flesh. There was about them the atmosphere of the Spirit world. They seemed bent on a mission of eterniay. They were not noisy or hurried. Their every movement bespoke strength, confidence and victory. For the first time I felt the sublimity and the infinitude of Christian personalities. I knew that here were men whose mission compassed the universe. I was all atremble to follow them, to know who they were, and what they purposed.

The Covenanters Come to Earth.

Then I saw they were Covenanters, or rather the souls of those old heroes. Trying hard to distinguish their features I recognized them by pictures I had seen. Among others were Samuel Rutherford, Alexander Henderson, James Guthrie, John Brown, Alexander Peden, Hugh Campbell, Robert Ballie, and James Renwick. I could not take my eyes off these, our spiritual ancestors. I felt that I was gazing on unspeakable glory. As I gazed the scene changed, the wild gave place to a city of crowded streets. Great concourses of people were rushing to and fro. I lost sight of my heroes. I was sad and indignant at the rabble of the streets. I noticed many of the throng wore badges. Some carried banners and streamers. There was much jauntiness and gayety. I could see nothing of the souls I had lost to view. The "whitest souls that a world knew." I concluded, must have been offended with the thoughtless crowd, and have gone to their spirit home.

Again my dream played a trick with me. While still watching intently, a vast hall took form before my eyes. Thousands were sitting within it. I saw there were signs and mottoes on the wall. How surprised I was to read that this was the Christian Centennial Convention meeting in Pittsburg, 1909.

I was happy; for I knew that this was my convention and that numbers of my friends would be here.

Speeches Without Blood in Them.

Again, I was twice happy for it came to be all at once that the Covenanters must have been journeying here to address us. I would hear them. Our brotherhood would hear them. The world would hear them.

Yes; this was their convention, too. Were not Thomas and Alexander Campbell their sons? Most certainly. They surely would be here.

The time passed quickly. Day followed day. My heart sank within me. There were speeches multiplied. There was much of lusty song. The speeches were oratory, essays, magazine articles—but they were not life's very blood. They were delivered by nice gentlemen; but I had hoped to hear the spirit-prophets. They had not appeared. The talk-fest went on. The Crusades had some purpose. In my dream I could not make out the purpose of this vast gathering. I had the sensation of falling over an awful precipice. For a time I knew myself stunned. I could not rise. All night I wondered if I should live again.

With the dawning of a new day I found myself again in the Convention hall, awaiting eagerly the opening of the session. After my fall I seemed to have ned interest and, I eternity. They were not noisy or hurried. opening, how surprised, overjoyed, and subdued was I to see the Covenanters walking slowly to the platform. My heart burned within me. This, I thought, will be a great day in the Kingdom of the Lord. Others did not seem to see these ghostly conquerors who had been washed in the blood of the Lamb. Nevertheless, they were surely real presences. As they reached the platform they stood facing the audience for a moment, and in that moment I thought I detected in their eyes a degree of pride over these, the children of their sons, the Campbells, but the look of pride was soon lost in the celestial night and glory of their earnestness, and then they were seated. How eagerly my eyes feasted. Thought I, the wisdom of the ages will be heard today, the secrets of the throne of God will be laid bare. The mouth of the caviller will be stopped. All vain and clamoring disputations will cease.

The Spirit of Yesterday Present Today.

As I was lost in ecstatie thanksgiving. lo! the Covenanters melted into a group of our college professors and editors, as one stereopticon picture is made to fade into another. Again I was saddened, but I quickly recovered; for I said the spirit of these true men of the past has taken possession of our college and literary men and they will speak forth the spirit of the ages to our day and need.

It was even so; for soon there arose one of the group, and moved to the front. The audience was eager to hear from him an eloquent speech. This brother with classical face recently had been much in the attention of the brotherhood. Spectacular interest possessed the audience. It had not seen the Covenanters.

I felt in my heart of hearts that the con-

ventional convention had come to a close, and that God's convention was now to begin. The talkfest was to be drowned by the upbreaking and overwhelming of the prophetic spirit. I was glad; for I had long felt a convention of speeches is no worthy celebration of our deepest life and best history.

From the group on the platform a brother well advanced in years and one whom I recognized, widely known as a teacher and writer of Christian apologetics, arose and advanced as if to speak. He carried in his hand something I could not clearly distinguish. It seemed at first a rod and then a trumpet of some sort. I had known this brother as a defender of the faith, and sometimes as a sharp critic; but now his countenance seemed especially illuminated. The glow of the eternal was upon him. Ah! methought, the spirits of the covenanters, richly have blessed him. He too is their son. He possesses their fighting blood. Even his name is Scotch. Before he uttered a word I knew he would speak no partisan message today, but rather the message of the ages, of the very essence of our religion. Indeed he contributed only of the richest and deepest experiences of his long life. The visiting covenanters had overwhelmed him with the supreme spirit of the eternal. To his mind they caused the great Christian doctrines to be seen anew and impressively in the light of love. As he talked I could see that the audience was *en rapport* with him and his message. The great convention now felt as never before that love was the source, the flower and indeed the all of Christianity. A new passion possessed the brotherhood. All knew that harsh clamorings among us had come to an end.

Then up rose a younger man. He, too, was an editor and teacher. Many thought that because he had been much in the attention of the brotherhood during the past year that his appearance would cause the audience to manifest much idle curiosity. Happily it was not so; for the spirit of God rested upon the assembly. The work of heart-searching and reconstruction was proceeding in all hearts. Deep repentance for heated and wasted words and pages had come to possess the heart of a great people. Criticism of others had given place to self-accusation. The covenanters double message, viz., to hold fast to the truth, but even in martyrdom to hold fast to love, was now the thought of all. The prayer of Jesus for unity had been answered in the body of the Disciples of Christ.

The speaker was of scholarly mien and beautiful diction; but he did not attempt to make a contribution to the talkfest. He simply uncovered his heart to his brethren. Very simply, but in the light and glory of their greatness did he speak to the need of the suffering men of our day.

The spirit of the convention being upon him he could not but show forth the things which he had seen and heard in his holy interviews.

The reader must not forget that I heard these men of God in a dream. So it is not strange that the most of their words are gone from me. It is perhaps enough to recall that the impression of every one in the vast assembly seemed to be that God this day spoke to his chosen Israel. However, these words with which the speaker concluded, if I call aright, were the substance of his confessional address:

I have a life in Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

I have a life in Christ to live,
I have a death in Christ to die;
But must I wait till science give
All doubts a full reply?

Nay, rather while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat,
In gentlest accents, heavenly sweet,
"Come unto Me, and rest;
Believe Me and be blest."

The Disciples had come to a great moment. They were on the highest mountain top. A passion to love, to live and to die for Christ had become in them a consuming fire, destroying all hatred, malice and suspicion.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Place and Value of Baptism

I have asked and have been discussing the question: What makes a Christian? I have answered it by saying that the thing which distinguishes one who is a Christian from one who is not a Christian belongs to the inner spiritual nature; and that this nature does not depend for its production upon external relations, acts or motions of the body, but upon internal choices, attitudes and motions of the spirit. He is a Christian who is one inwardly. And I have also maintained that the union between God and man as expressed in such analogies as fatherhood and sonship (for they are nothing but analogies), membership in the kingdom of Heaven, union with Christ and with the body of Christ, depends upon what a man is in his inner nature, and not upon where he is or what he has done.

It is this personal inner condition that constitutes one a Christian, and that obtains the divine favor and forgiveness. For no other reason than what one is in his spiritual nature, is one a child of God and a member of the kingdom of Heaven. Conversion is something that takes place in the spiritual nature; and it is this which is salvation.

But while salvation begins as a personal condition, that is not all there is of it; it is also a social relation. The Christian life is first of all a personal relationship with God through Christ, and after the likeness of Christ's relationship to God. But we do not go far in the study of that relationship before we find that it implies some kind of relationship with men which evidences the genuineness of the relationship with God. As expressed by Jesus: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me,"—— "By this shall all men know that ye are my disciples if ye have love for one another,"—— "Even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many,"—— "Thou shalt love the Lord thy God with all thy heart—and thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." As expressed by John: "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, can not love God whom he has not seen."

What, now, is the relation of baptism to this two-fold aspect of the Christian life?

Its Personal Significance.

Baptism does not create Christian nature, but professes it. The Christian nature, created by faith and repentance, being given, baptism is a formal confession of it.

In any treatment of baptism it should be remembered first of all that it is a ceremony; and as such it is a physical, not a spiritual act. It does not insure the same spiritual activity or condition in every recipient of it. It may mean much or little, or nothing at all, as far as the inner personal nature is concerned. It can only suggest or symbolize, not evidence or certify spiritual reality.

John's and Peter's Baptism.

The earliest use of baptism which is brought to our attention in the New Testament was a confessional use. John came into the regions about Jordan preaching "the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins." John did not preach baptism for the remission of sins, but a baptism which signified repentance, which was unto remission of sins.

The same significance was given to baptism by Peter, and in almost identical terms, on the day of Pentecost. "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." It is not surprising that Peter, who was first a disciple of John, then of Christ, should have used the terms of his first teacher on the day of Pentecost. The conditions were similar to those of John's ministry. John and his disciples, and the baptism they preached, looked forward to the coming of the Messiah. Peter and the rest of the disciples on the day of Pentecost were again looking forward to a second coming of the Messiah, "whom the heaven must receive until the time of restitution of all things." Peter's baptism on the day of Pentecost, like John's, was a baptism which signified repentance.

Its Social Significance.

Since the Christian nature is social as well as personal in its relations, baptism is a socializing act and stands for the socialization of personal faith and righteousness. It is the Christian nature taking its first outward look, and taking on its implied social relationships. It is the symbolic act by which personal relationship to God passes over into social relationship to the Christian brotherhood and humanity—by which faith completes itself in fellowship.

Faith in Christ, love to God, can only realize its inner spirit and meaning in relationship with human beings, and the church is the ultimate fellowship of humanity in its first ideal yet actual beginnings. Baptism introduces into social fellowship.

The Social Christ.

It is just here that Paul's teaching concerning baptism finds its true interpretation. Paul socialized the Christ. He said that Christ had been made the "head over all things to the church, which is his body."

And again to the Corinthians he said: "Now ye are the body of Christ, and severally members thereof." Christ thus mystically becomes a social organism.

What are we to understand, then, when Paul in the same idealizing and mystic terms says: "For in one spirit were we all baptized into one body? Were they baptized into the personal Christ or the social Christ, the church? And was that social Christ their local Christian church with all of its members. good, bad and indifferent? or was it that ideal, spiritual church, composed of all those who were in real union with Christ? It was the real, spiritual body of Christ, of whom Paul thought, over against the actual Corinthian church, the universal over against the local, the invisible over against the visible church. Yet it was visible and included every one led of the spirit of God.

Baptism guaranteed no spiritual condition; but it did inaugurate the high privileges of spiritual fellowship in so far as one was capable of them, and invited the baptized to be equal to the spiritual meaning of his baptism. Baptism gave every believer the right to local church fellowship, whatever his real spiritual condition, and reminded him of its higher meaning—union with the spiritual Christ. That is the mystic, symbolic meaning of Paul's declaration in the Roman letter: "We who were baptized into Christ Jesus were baptized into his death." As Christ was crucified and buried and was raised up to a new life; so the believer crucifies and buries morally "the body of sin"—"the old man"—and arises to walk in newness of life; of which the physical death, burial and resurrection of Christ is a symbol. Baptism was a dramatic recital in symbolism of the physical death, burial and resurrection of Christ, and of the moral death, burial and resurrection of the believer.

Such was the implification of every baptism; but was moral death, burial and resurrection with Christ a fact in every baptism? By no means. There were persons in the Corinthian church who had been baptized but who were not in moral union with Christ, or members of his spiritual body. In the same letter in which Paul declares that "by one spirit we are all baptized into one body," he advises that certain wicked members of the Corinthian church be delivered unto Satan. So then the Corinthians were not actually baptized into Christ's body, the spiritual church.

In Paul's teaching the Corinthian church is idealized and described as holy, when in fact it was not; as one united body, when in fact it was not; as washed, sanctified, and justified, when in fact it was not. The church was written to and admonished in language which described the ideal Corinthian church; rebuked for what it was not, by being told what it was supposed to be.

Throughout his teaching concerning the church, it is the ideal, spiritual church, the body of Christ, to which he constantly refers. As he described the church in ideal and figurative terms, so he used baptism. Ideally a baptized man was a morally cleansed and regenerate man and a member of the body of Christ, but really he might be anything else, regardless of baptism, as some of the Corinthians were, to whom Paul said: "I thank God that I baptized none of you." Paul would have been the last man in the world to have attributed any saving or morally renewing efficacy to baptism.

Baptism with Paul as with other New Testament writers was a symbol, a figure of speech—a sign put for the thing signified—just as the word "cross," and "blood of Christ." Thus when he says, "As many of you as have been baptized into Christ, have put on Christ," he is not stating an ethical fact, but an ethical ideal; and baptism is the summary figure which symbolized entrance into spiritual union with Christ. Union with Christ was a spiritual process; and Paul would be just as ready to say that one was actually circumcised into Christ as baptized into him.

But some one will ask: Is not baptism a necessary act?

Necessary to what? Necessary to entrance into the kingdom of heaven?

If by kingdom of heaven you mean "the doing of God's will on earth as in heaven," then I must answer: By no means. If to do God's will is to love him and one's neighbor as one's self, as Jesus taught, then one can enter the kingdom without it. The kingdom of God as an expression of the will of God belongs to the personal, spiritual nature, which baptism neither creates nor prevents. Can a man be baptized into the love of his neighbor, or into purity of heart? Or if a man love his neighbor and have a pure heart, can the lack of baptism prevent him loving his neighbor, or seeing God?

It is perfectly clear that baptism is not necessary for any of these things.

If by kingdom of God you mean the organized society of those who are trying to do the will of God on earth, then baptism, as in its New Testament use, is necessary to entrance into the kingdom, and to the enjoyment of such benefits as grow out of that fellowship. And those benefits of Christian fellowship are by no means trifling. Salvation is something social as well is personal. The environment of the personal life has much to do with making it what it is. The church, which is the visible fellowship of the kingdom of heaven is the Christianized and Christianizing environment of the believer's life, and is by so much redemptive in its influence.

An answer can be given now to the question: Is baptism necessary to salvation? In the primary sense in which salvation is character, and depends upon ethical union with Christ, it is not necessary to salvation; but in the secondary sense in which salvation is social influence, and baptism is made necessary to union with the redemptive society of Christ, baptism is necessary to salvation.

Tributes of the Poets to Abraham Lincoln

O CAPTAIN! MY CAPTAIN!

O Captain! my Captain! our fearful trip is done,
The ship has weathered every rock, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
But, O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up—for you the flag is flung—for you the bugle trills,
For you bouquets and ribboned wreaths—for you the shores a-crowding,
For you they call, the swaying mass, their eager faces turning;
Here Captain! dear father!
This arm beneath your head!
It is some dream that on the deck,
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still,
My father does not feel my arm, he has no pulse nor will,
The ship is anchored safe and sound, its voyage closed and done,
From fearful trip the victor ship comes in with object won;
Exult, O shores and ring, O bells!
But I with mournful tread
Walk the deck my Captain lies,
Fallen cold and dead.

Walt Whitman.

THE COMMEMORATION ODE.

. . . . .

How beautiful to see
Once more a shepherd of mankind indeed,
Who loved his charge, but never loved to lead;
One whose meek flock the people joyed to be,
Not lured by any cheat of birth
But by his clear-grained human worth,
And brave old wisdom of sincerity!
They knew that outward grace is dust;
They could not choose but trust
In that sure-footed mind's unfaltering skill,
And supple tempered will
That bent like perfect steel to spring again and thrust.
His was no lonely mountain-peak of mind,
Thrusting to thin air o'er our cloudy bars,
A sea-mark now, now lost in vapors blind,
Broad prairie rather, genial, level-lined,
Fruitful and friendly for all human kind,
Yet also nigh to heaven and loved of loftiest stars.

. . . . .

He knew to bide his time,
And can his fame abide,
Still patient in his simple faith sublime,
Till the wise years decide.
Great captains with their guns and drums,
Disturb our judgment for the hour,
But, at last, silence comes;
These all are gone, and standing like a tower,
Our children shall behold his fame,
The kindly, earnest, brave, farseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American.

James Russell Lowell.

THE HAND OF LINCOLN.

Look on this cast, and know the hand
That bore a nation in its hold;
From this mute witness understand
What Lincoln was—how large of mold.

. . . . .

The hand of Anak, sinewed strong,
The fingers that on greatness clutch;
Yet lo! the marks their lines along
Of one who strove and suffered much.

For here in knotted cord and vein
I trace the varying chart of years;
I know the troubled heart, the strain,
The weight of Atlas—and the tears.

Again I seen the patient brow
That palm erewhile was wont to press;
And now 'tis furrowed deep, and now
Made smooth with hope and tenderness.

For something of a formless grace
This moulded outline plays about;
A pitying flame, beyond our trace,
Breathes like a spirit, in and out.

The love that cast an aureole
Round one who, longer to endure,
Called mirth to ease his ceaseless dole.
Yet kept his nobler purpose sure.

Lo, as I gaze, the statured man,
Built up from yon large hand appears:
A type that nature wills to plan
But once in all a people's years.

What better than this voiceless cast
To tell of such a one as he,
Since through its living semblance passed
The thought that bade a race be free!

Edmund Clarence Stedman.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER II (Continued.)

Courthorne appeared to consider a moment, and there was a curious little glint in his eyes which did not escape his companion's attention, but he laughed.

"Yes, we're making a big run," he said, then stopped and looked straight at the rancher. "Did it ever strike you, Winston, that you were not unlike me?"

Winston smiled, but made a little gesture of dissent as he returned the other's gaze. They were about the same height and had the same English type of face, while Winston's eyes were gray and his companian's an indefinite blue that approached the former color, but there the resemblance, which was not more than discernible, ended. Winston was quietly-spoken and somewhat grim, a plain prairie farmer in appearance, while a vague but recognizable stamp of breeding and distinction still clung to Courthorne. He would have appeared more in place in the States upon the southern Atlantic seaboard, where the characteristics the Cavalier settlers brought with them are not extinct, than he did upon the Canadian prairie. His voice had even in his merriment a little imperious ring, his face was refined as well as sensual, and there was a languid gracefulness in his movements and a hint of pride in his eyes. They, however, lacked the steadiness of Winston's, and there were men who had seen the wild devil that was born in Courthorne look out of them. Winston knew him as a pleasant companion, but surmised from stories he had heard that there were many who bitterly rued the trust they had placed in him.

"No," he said dryly. "I scarcely think I am like you, although only last night Nettie at the settlement took me for you. You see, the kind of life I've led out here has set its mark on me, and my folks in the old country were distinctly middle-class people. There is something in heredity."

Courthorne did not parry the unexpressed question. "Oh yes," he said, with a little sardonic smile. "I know. The backbone of the nation—solemn, virtuous and slow. You're like them, but my folks were different, as you surmise. I don't think they had many estimable qualities from your point of view, but if they all didn't go quite straight they never went slow, and they had a few prejudices, which is why I found it advisable to leave the old country. Still, I've had my fill of all that life can offer most folks out here, while you scarcely seem to have found virtue pay you. They told me at the settlement things were bad with you."

Winston, who was usually correct in his deductions, surmised that his companion had an object, and expected something in return for this confidence. There was also no need for reticence when every farmer in the district knew all about his affairs, while something urged him to follow Courthorne's lead.

"Yes," he said quietly. "They are. You see, when I lost my cattle in the blizzard, I had to sell out or mortgage the place to the hilt, and during the last two years I haven't made the interest. The loan falls due in August, and they're going to foreclose on me."

"Then," said Courthorne, "what is keeping you here when the result of every hour's work you put in will go straight into another man's pocket?"

(Copyright, 1907, by F. A. Stokes Co.)

Winston smiled a little. "In the first place, I've nowhere else to go, and there's something in the feeling that one has held on to the end. Besides, until a few days ago I had a vague hope that by working double tides, I might get another crop in. Somebody might have advanced me a little on it because the mortgage only claims the house and land."

Courthorne looked at him curiously. "No. We are not alike," he said. "There's a slow stubborn devil in you, Winston, and I think I'd be afraid of you if I ever did you an injury. But go on."

"There's very little more. My team ran away down the ravine, and I had to put one beast out of its misery. I can't do my plowing with one horse, and that leaves me stranded for the want of the dollars to buy another with. It's usually a very little thing that turns the scale, but now the end has come, I don't know that I'm sorry. I've never had a good time, you see, and the struggle was slowly crushing the life out of me."

Winston spoke quietly, without bitterness, but Courthorne, who had never striven at all but stretched out his hand and taken what was offered, the more willingly when it was banned alike by judicial and moral law, dimly understood him. He was a fearless man, but he knew his courage would not have been equal to the strain of that six years' struggle against loneliness, physical fatigue, and adverse seasons, during which disaster followed disaster. He looked at the bronzed farmer as he said, "Still, you would do a little in return for a hundred dollars that would help you to go on with the fight?"

A faint sparkle crept into Winston's eyes. It was not hope, but rather the grim anticipation of the man offered a better weapon when standing with his back to the wall.

"Yes," he said slowly. "I would do almost anything."

"Even if it was against the law?"

Winston sat silent for almost a minute, but there was no indecision in his face, which slightly perplexed Courthorne. "Yes," he said. "Though I kept it while I could, the law was made for the safe-guarding of prosperous men, but with such as I am it is every man for his own hand and the devil to care for the vanquished. Still, there is a reservation."

Courthorne nodded. "It's unlawful, but not against the unwritten code."

"Well," said Winston quietly. "When you tell me what you want I should have a better opinion."

Courthorne laughed a little, though there was something unpleasant in his eyes. "When I first came out in this country I should have resented that," he said. "Now, it seems to me that I'm putting too much in your hands if I make the whole thing clear before you commit yourself in any way."

Winston nodded. "In fact, you have got to trust me. You can do so safely."

"The assurance of the guileless is astonishing and occasionally hard to bear," said Courthorne. "Why not reverse the position?"

Winston's gaze was steady, and free from embarrassment. "I am," he said, "waiting for your offer."

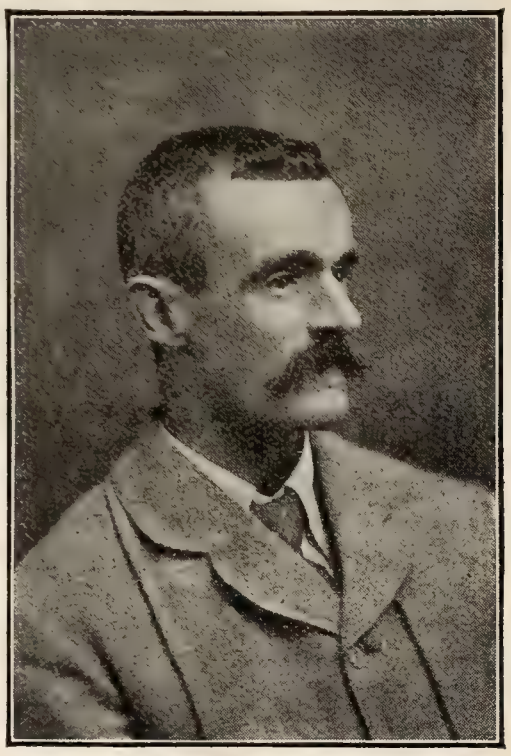
"Then," said Courthorne dryly, "here it is. We are running a big load through to the northern settlements and the reserves tomorrow, and while there's a good deal of profit to the venture, I have a notion that Sergeant Stimson has had word of it. Now, the Sergeant knows just how I stand with the rustlers though he can fasten no charge on me, and he will have several of his troopers looking out for me. Well, I want one of them to see and follow me south along the Montana trail. There's no horse in the Government service can keep pace with that black of mine, but it would not be difficult to pull him and just keep the trooper out of carbine-shot behind. When he finds he can't overtake the black, he'll go off for his comrades, and the boys will run our goods across the river while they're picking up the trail."

"You mentioned the horse, but not yourself," said Winston quietly.

Courthorne laughed. "Yes," he said. "I will not be there. I'm offering you one hundred dollars to ride the black for me. You can put my furs on, and anybody who saw you and knew the horse would certify it was me."

"And where will you be?"

"Here," said Courthorne dryly. "The boys will have no use for me until they want a guide, but they'll leave an unloaded pack horse handy, and, as it wouldn't suit any of us to make my connection with them too



HAROLD BINDLOSS
Author of WINSTON OF THE PRAIRIE and other Canadian stories.

It is unusual that an author should have written so many successful books as Mr. Bindloss without having given his picture to the public. The above photograph, however, is the first of Mr. Bindloss which has been issued in America. His face shows the strength and cleanness of line that would be expected in a man who has done everything from testing steel barrel-hoops for the Standard Oil Company to raising wheat and building railroads in Canada, sailing before the mast, and writing novels. His love for the outdoors has followed him even to his study; and there are few men writing today to whom the simple and rugged things appeal more strongly.

If you have not started reading the story, it will amply reward you to get last week's *Christian Century* and read this splendid serial from the beginning.

plain, it will be a night or two later when I join them. In the meanwhile your part's quite easy. No trooper could ride you down unless you wanted him to, and you'll ride straight on to Montana—I've a route marked out for you. You'll stop at the places I tell you, and the testimony of anybody who saw you on the black would be quite enough to clear me if Stimson's men are too clever for the boys."

Winston sat still a moment, and it was not avarice which prompted him when he said, "Considering the risk one hundred dollars is very little."

"Of course," said Courthorne. "Still, it isn't worth any more to me, and there will be your expenses. If it doesn't suit you, I will do the thing myself and find the boys another guide."

He spoke indifferently, but Winston was not a fool, and knew that he was lying.

"Turn your face to the light," he said sharply.

A little ominous glint became visible in Courthorne's eyes, and there was just a trace of darker color in his forehead, but Winston saw it and was not astonished. Still, Courthorne did not move.

"What made you ask me that?" he said.

Winston watched him closely, but his voice betrayed no special interest as he said, "I fancied I saw a mark across your cheek. It seemed to me that it had been made by a whip."

The deeper tint was more visible on Courthorne's forehead, where the swollen veins showed a trifle, and he appeared to swallow something before he spoke. "Aren't you asking too many questions? What has a mark on my face to do with you?"

"Nothing," said Winston quietly. "Will you go through the conditions again?"

Courthorne nodded. "I pay you one hundred dollars—now," he said. "You ride south tomorrow along the Montana trail and take the risk of the troopers overtaking you. You will remain away a fortnight at my expense, and pass in the meanwhile for me. Then you will return at night as rancher Winston, and keep the whole thing a secret from everybody."

Winston sat silent and very still again for more than a minute. He surmised that the man who made the offer had not told him all and there was more behind, but that was, after all, of no great importance. He was prepared to do a good deal for one hundred dollars, and his bare life of effort and self-denial had grown almost unendurable. He had now nothing to lose, and while some impulse urged him to the venture, he felt that it was possible fate had in store for him something better than he had known in the past. The bitter wind still moaned about the ranch, emphasizing its loneliness, and the cedar shingles rattled dolefully overhead, while it chanced that as Winston glanced towards the roof his eyes rested on the suspended piece of rancid pork which, with a little flour and a few potatoes, had during the last few months provided him with sustenance. It was of course a trifle, but it tipped the beam, as trifles often do, and the man who was tired of all it symbolized straightened himself with a little mirthless laugh.

"On your word of honor there is nothing beyond the risk of a few days' detention which can affect me?" he said.

"No," said Courthorne solemnly, knowing that he lied. "On my honor. The troopers could only question you. Is it a deal?"

"Yes," said Winston simply, stretching out his hand for the roll of bills the other flung down on the table, and, while one of the contracting parties knew that the other would regret it bitterly, the bargain was made.

Then Courthorne laughed in his usual indolent fashion as he said, "Well, it's all decided, and I don't even ask your word. Tomorrow will see the husk sloughed off and for a fortnight you'll be Lance Courthorne. I hope you feel equal to playing the role with credit, because I wouldn't entrust my good fame to everybody."

Winston smiled dryly. "I fancy I shall," he said, and long afterwards recalled the words. "You see, I had ambitions in my callow days, and it's not my fault that hitherto I've never had a part to play."

Rancher Winston was, however, wrong in this. He had played the part of an honest man with the courage which has brought him to ruin, but there was now to be a difference.

(To be Continued.)

OUR READERS' OPINIONS

The letter from Clark Braden in the last Christian Century was startling, awakening sad memories and deep emotions. It recalled to mind those noble men who struggled against such men as Braden mentions and who were by them crushed and died of a broken heart. I knew them and loved them in Christ for their purity of heart and life and that they dared to accept the very liberty in the gospel for which the early reformers contended. I have not forgotten L. L. Pinkerton, nor others who felt the Jesuitical hand of heresy hunters.

For myself, I am ready to abide whatever befalls, but I will not shrink one inch from my charge that to uphold a political party that practices the granting of licenses to saloons is to deny Christ in the most brazen manner. But my second offense is in working to restore "The Revelation of Jesus Christ" to its original place by trying to justify all its claims against an unbelieving church. It shows how far the departure has gone when even those preachers who concede it a sin to license the saloon meet me with the frozen face when I contend for the integrity and intelligibility and professions of Christ's own self-revelation. It seems a greater obstacle than the other, but I stand faithfully by them both and when the battle for gospel liberty is won by the high brave stand of the Christian Century both my contentions will be accepted and honored.

Jasper Seaton Hughes.

South Bend, Ind.

Editor Christian Century: Following is an extract from a letter received a few days ago, applying for the pulpit of a certain church:

"I do not belong to the progressives or Higher Critics. I believe the old Book from lid to lid."

This is the way I answered:

"I am glad to know you believe the old book from lid to lid. That is quite the rule among disciples here in this part of Ohio. We know a number of the critics and know them to be loyal disciples, too. The early disciples believed before the New Testament was ever written, and because they believed, they wrote, and their writings make the New Testament. I think faith in the Book is good, but Faith in Christ (who was before the Book), is better. That was whom the first disciples anchored their faith to. I believe there is a lesson for disciples of today to learn, in that we are emphasizing faith in the Book more than faith in Christ. We are worshipping the creature more than the Creator." We ought never in our loyalty to the Book lose sight of Him who was the great first cause of the Book. What Christ's disciples said was good, but good only for one purpose, and that to convince the world that Christ was the long promised Messiah of the Jews, and the Savior of the world. John said, "these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name. The primary object was not so much faith in the writings, but faith in Christ.

[The above unsigned communication came enclosed with a signed letter. The latter has been destroyed and our memory can not identify the author. So we print it anonymously. We would be pleased to hear from the author.—Editors.]

A WORTHY IDEAL.

I have just finished reading Brother A. W. Taylor's paragraph on "The College President: Scholar or Endowment Promoter." After quoting President Taylor, of Vassar, to the effect that money raising is a disagreeable job for a man of academic tastes, he adds, "It requires more versatility than the ordinary or even the extraordinary teacher or scholar possesses to be a scholar, teacher, administrator and money getter. There are such men, but they are the exceptions that prove the rule. Let Christian business men raise the money." This is a worthy ideal and I am in favor of it. Now, I am not a College President, and please understand I am not an applicant. I have seen too much of the ins and outs of the proposition to have any ambition along this line. I am simply the Field Secretary of a College. This is more than a money-getting office; but this will be an important feature of the work for some time. Interest must be aroused; sentiment must be created; friends of Christian education must be made.

But "let Christian business men raise the money". Again I say, I am more than willing. There are other things more pleasing to me than money-raising. But there are few things more important. I have often thought that it was a shame to have such men as A. McLean, F. M. Rains, Stephen J. Corey, Wm. J. Wright. Geo. B. Ranshaw, H. A. Denton and Geo. W. Muckley devoting their energies to raising money or stirring us up so we would give. How we need these men in the ministry! "Let Christian business men raise the money." This suits me. But the Christian business men are busy with other interests. I see but one way out of the difficulty at present. Some of us must become Christian business men for a season. Hence I have become one. But you ask about my qualifications. Herein is a story. I have been a preacher for fifteen years at a small salary. But with this small salary I have supported a family of four, paid my way through college, taken a few trips outside of the state, bought a few books and have all my debts paid but something like $200. This ought to be sufficient. But I am willing to give way to the "Christian business man" and go back to my dreams and ideals. But we must endow Eureka College. This is my one theme.

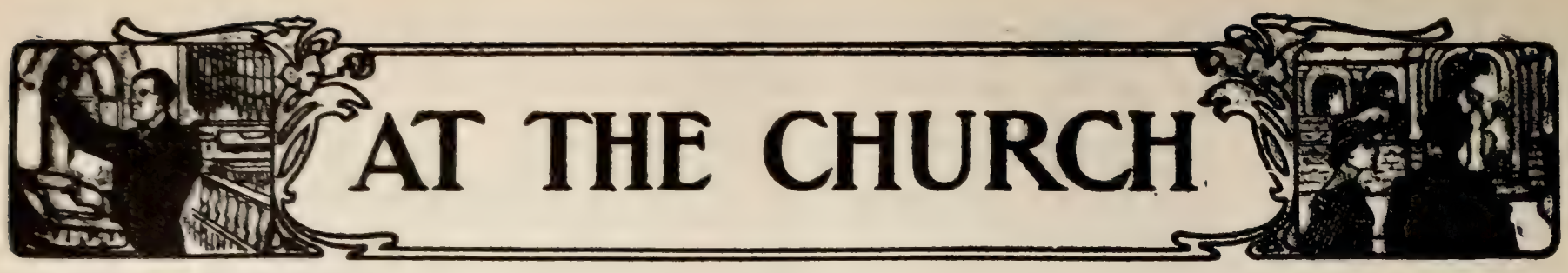
H. H. Peters.

This coming year the number of Living-link churches in the Foreign Society should be doubled. The foreign work is the greatest enterprise of the churches.

Midland, Texas. A. C. Parker.

The practice of giving certificates of baptism to new converts is being adopted quite generally by our ministers. Order from the New Christian Century Company.

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Sunday School Lesson

By Herbert L. Willett

Stephen The Martyr*

As noted in our last study, the Christian community in Jerusalem lived at first on terms of good will with the Jewish people and even with the authorities. The early attempts to suppress the apostolic preaching were unsuccessful, and the authorities appear to have decided that such measures only tended to emphasize the new teaching in the minds of the people. Gradually these disagreements faded away. Probably the authorities were never actually friendly to the apostles, but they were diplomatic enough to avoid public opposition, and the church grew under this happy regime of toleration so that even many of the priests themselves became disciples of the Lord.

Church and Synagogue.

One cannot fail to ask the question, What was the ordinary Jewish interpretation of Christianity at this time It is apparent that the defenders of the synagogue did not view the preaching of the disciples as hostile to Judaism, but only as a revival of prophetic insistence upon godly living. At the points where the work of Jesus was made prominent they would have dissented; but this was considered a mere harmless addition to the fundamentals of Judaism, and so no open breach was made. Suppose this condition had continued: what would have been the result? Could Christianity have ever become the conquering faith it proved to be? Was it not necessary that some one should arise to draw clearly the line of distinction between Judaism and Christianity? The popular impression even among the disciples seems to have been that the followers of Jesus would be the Jews either by nationality or by adoption. Perhaps if any Gentiles had at this period requested admission to the church, a serious question would have arisen as to just the proper method of procedure. Plainly the gospel was for all men, but must not all men first become Jews by proselytism in order that they might become Christians? No clear word has ever been spoken on this point, and it was inevitable that it should be raised sooner or later.

Stephen the Hellenist.

The man in whose preaching this question first made its appearance was not one of the apostles, but rather a young Hellenist, Stephen by name, who had been chosen as one of the seven helpers in the church at Jerusalem. He was well trained in the Scriptures, was thoroughly devoted to the new cause and threw himself with headlong enthusiasm into the evangelism of his Jewish neighbors. Not content with preaching the gospel in the public places where the disciples were accustomed to gather, he entered boldly into the synagogues and preached the faith of Jesus as the new and startling thing it actually was. In his interpretation of the truth Judaism was not the necessary portal to the church. A man came to Christ by faith and obedience without any necessity of conforming to the law. Moses was no longer the teacher whose words had authority. Christ alone was the Lord of the soul. The temple had served a valuable purpose, but it was now ready to give place to that invisible but constantly growing church which Jesus had established.

Such statements were nothing less than revolutionary. No words uttered by the apostles had ever provoked such inquiry, dissent, and hostility as these, and when spoken in the synagogues, they had the effect of arousing the most violent antipathy to the speaker because they seemed either to reveal the latent danger of the new faith in its threatened overthrow of Judaism or else they showed that Stephen himself was a most dangerous radical.

Saul of Tarsus.

It seems clear that Saul of Tarsus, who for the first time appears in connection with the death of Stephen, was at this time living in Jerusalem and connected with one of the synagogues. That he had been present in the city during the closing part of Jesus' ministry seems improbable. Some word would have escaped in all of his letters referring to the tragedy of the Savior's passion if he had been present in the city at that time. But soon after he must have returned, having passed a brief period in the provinces. Now he is once more in the Holy City where for ten years he had studied at the feet of Gamaliel. The synagogue of the age makes it probable that he was connected with the synagogue frequented by the people of his own province, Cilicia. When, therefore, we read that among those synagogues into which Stephen entered with his aggressive proclamation of the Christian faith was the synagogue of the Cilicians, the imagination sees Paul and Stephen face to face, the one the young and ardent Pharisee, recently the star graduate of the Jewish university and now the most brilliant advocate of Judaism, the other the young and gifted Hellenist, passionately devoted to the new cause of the Nazarene and burning with the purpose to convince his brethren of the Jewish faith that the very Messiah for whom they had been looking is none other than Jesus the Christ.

Before the Sanhedrin.

It is evident that in the contest which ensued the learning, subtilty and rhetoric of the man from Tarsus were unable to match the scriptural and convincing arguments of Stephen. This leader of a heretical sect must be silenced at all hazards. To permit him to continue his aggressive propaganda would be to invite the overthrow of that system which had been vindicated by centuries of communion with God. When persuasion ceased to be effective, when argument was refuted, there was but one thing more to be attempted and that was force. Stephen, therefore, and apparently at the instigation of Saul, was arrested and brought before the Sanhedrin for trial. That Paul was a member of the company seems probable. The charges on which Stephen was arraigned were those of disrespect to Moses and the temple. The statement of the text is that false witnesses were secured to make these charges against Stephen, saying that he had asserted that Jesus would overthrow the temple and change the customs enjoined by Moses. While we have no record that Stephen had made such statements, the whole course of the procedure seems to warrant the conclusion that these charges were not wholly false. Indeed, Stephen himself was at no pains to deny them. If he did not put his argument in precisely those terms, he none the less made it quite apparent that Moses must give place to Christ and that the temple was no longer exclusively the house of God.

Stephen's Fiery Speech.

According to custom, when these charges had been put forward Stephen was given opportunity by the president of the council to defend himself. It was a wonderful moment in his career. The choice was given him of smooth and easy words or of a tremendous home-thrust at the heart of Judaism. It would have been easy for him to say that he had proclaimed that faith which they had heard interpreted by the apostles since the Day of Pentecost, and which had given no offense until he began to preach. He might have removed their anger by disclaiming any intention of hostility to the older faith, and they would hardly have dared to proceed to violent measures even had this been their first intention. How easy it would have been for Stephen to extricate himself from his position without any serious compromise of his loyalty to the gospel. But this was precisely what he did not do. It was the one moment for which he had been waiting. His purpose was to impress forever on the thought of both Jew and Gentile the fact that the law and the gospel were not merely different interpretations of the same truth. He wished to make it forever apparent that Christianity owed nothing to Judaism, but was rather a new and distinct faith, based not on the law nor on Moses, but on Jesus Christ the Lord. Seizing, therefore, his opportunity, he charged upon them with what must have seemed almost superhuman indignation and invective. They had accused him of irreverence to Moses. What had been their own history? One of long and persistent disregard not only of Moses, but of every other prophet who had risen to guide them to God, and now what had they done in these closing days? They had actually put to death the one Prince and Teacher whom God had sent to complete the task of devine revelation and to be their Messiah and King. Gathering strength as he went on, he poured all his accumulated passion and denunciation into the one tremendous utterance, "You stiffnecked and uncircumcised in heart and ears, you do always resist the Holy Spirit."

The Death of Stephen.

This was no speech to pour oil on troubled waters. With fury goaded to its limit by these uncompromising and yet conclusive words, the council lost all semblance of dignity and rushed upon the prisoner with rage to tear him limb from limb. A slight con-

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* International Sunday-school Lesson for Feb. 21, 1909. Stephen, the first Christian Martyrs, Acts 6:1-8:3. Golden Text: "They stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit," Acts 7:5-9. Memory Verses 7:55-56.

cession of deference to the holy soul was made, however, when he was dragged outside the gate of Jerusalem that his blood might not be shed in the sacred streets. Thus hurried to his death, no time was lost. The horror of assassination was clothed in the legal form of stoning to death, the leaders being careful that, according to an ancient precedent, the witnesses who had brought the charges against him must cast the first stones.

Meanwhile there stood by, apparently directing these tumultuous proceedings and certainly acting as the chief spirit of the hour, that same young Saul of Tarsus whose encounter with Stephen in the synagogue had been so disastrous to himself. Little did he know that in those very moments when the martyr was lifting his eyes to the heavens for his prosecutors, God was already laying on his head the hand of power to bid him go far hence to the Gentiles as the ambassador of the Christ whose minister he was now putting to death. Yet the effects of Stephen's martyrdom upon Saul of Tarsus are plain beyond all misleading. He bore the impression of that moment to his dying day. In that incident there began in him the vision of wider meaning in the faith of Stephen and of greater opportunities for himself. These were like seeds waiting a warmer sun and a more genial air, but in time they came to fruitage. So much was Saul's career shaped by the work and word of Stephen that Augustine has well declared that, "Had there never been a Stephen, there would never have been a Paul."

PRAYER MEETING

BY PROFESSOR SILAS JONES.

Points on Giving. Topic, Feb. 17. 1 Cor. 16:1-9; 2 Cor. 8:5, 9-15; 8:6-15.

Information was freely imparted by Paul to the churches from which he sought gifts. He wrote to the Corinthians concerning the object of the collection, sent Titus to instruct and exhort them, and paid them a visit that he might complete the work of education. The democracy of the church is recognized in the matter of giving. No one is asked to give for anything which he does not understand and approve. The apostle does not exhort men to give and denounce them for withholding their money before he explains to them what he intends to do with their bounty. He educated the church with respect to its duty.

First.

"First they gave their own selves to the Lord." The reason some men do not give is that they are not Christians. They have their names on the church book and they call themselves believers but they have not in them the mind of Christ. They have not been transformed by the renewing of their minds. The church is to them an institution to be used for personal advantage. Others are in the church in order that they may serve. They know that the Son of man came to minister, not to be ministered unto. They are deeply dissatisfied with teaching that stimulates selfish impulses. Instead of being constantly on the defensive against enlarging sympathy, they guard against the encroachments of selfishness. Their intellectual equipment has been secured for the purpose of sustaining the conviction that the disciple of Christ is interested in the highest welfare of all men. They are therefore willing to be convinced that an enterprise is worthy of their support.

System.

Co-operation is impossible without system. Governments adopt definite plans for the collection of taxes. A great manufacturing plant is thoroughly organized. Churches that live and give life to their communities devise plans for meeting the situations confronting them and lay it upon the hearts of all to follow the plans accepted by the majority. The disposition to serve is fundamental, no scheme is worth a moment's consideration if love is regarded as a negligible factor; nevertheless, it does not follow that unguided feeling will bring the world into captivity to Christ. The financial support of the church will be inadequate wherever the haphazard theory prevails. Spontaneity in well doing comes from discipline. It is hardly creditable to a church that the amount it gives for missions or benevolence depends on the ability of the preacher to arouse momentary feelings. There is a place for the appeal of eloquence but there is something wrong when a church gives a hundred dollars one year because of an eloquent sermon and ten dollars the following year after a simple statement concerning the purposes of the offering.

Equality.

The equality of Christian democracy is that of effort and interest. There are diversities of gifts. There are differences in financial ability. "Let each one of you lay by him in store, as he may prosper." The burdens of Washington and Lincoln were increased unduly because many citizens evaded their responsibility. Just now we are denouncing prominent offenders against the laws of the nation. It is a question of equality that we are raising. We are also alert with respect to the duty of the wealthy man in the church. It may be worth while to remember that if all men of ordinary financial ability were wholly patriotic and quick to do their duty in the church the men of great wealth would have to yield to public sentiment and the law. They are lawless because the rest of us would be lawless if we had their opportunity. So many of us reason that our insignificance releases us from our obligations that a sentiment unfavorable to heroic moral endeavor is fostered. The stingy rich man was lately in our class and we taught him to hold fast to his possessions. He is loyal to his former associates.

"The Grace of our Lord."

How is the world to learn about the grace of Christ? If his people are interested in their own affairs and indifferent to the fate of the ignorant and sinful, the natural inference of the non-Christian will be either that there never was any such manifestation of divine grace as that of which the church sings or that the divine favor has been withdrawn from earth. The grace of God incarnate in his people is sufficient for the transformation of the world. Grace on the lips but disconnected with the pocketbook is not the grace of God at all. It is a shibboleth, a fetish, an inherited vocal trait, an opiate for the conscience. Men can speak the word daily all their lives and grow ever more obdurate and obtuse. Old age to them means greater reluctance to loosen their hold on dollars. On the other hand, the true grace of God leads men into the knowledge of what is abiding and makes money a servant of human need.

CHRISTIAN ENDEAVOR

BY RICHARD W. GENTRY.

February 21, 1909.

Subject—Pilgrim's Progress Series, II. The Slough of Despond. Psalm 69:1-4, 13-18; 40:1-3.

It was from constant reading of the Bible that Bunyan drew the very best thoughts for his book, "Pilgrim's Progress." His had been a life full of trouble, while the Bible was the story of a people whose history had been full of trouble, and who had found the only solace therefor, a closer touch with God.

The story of the slough of despond is one of the most realistic portions of "Pilgrim's Progress." For not only does the writer depict his own sorrowful life therein, but also lives through the experience of the "Chosen People." The bird's-eye view of the history of Israel in last week's lesson has shown us abundant reasons why a Hebrew should write such a psalm as Psalm 69. Israel was most of the time in a "slough of despond." Lot "leaving the city of destruction" is one of the few pictures of escape in the Old Testament. Almost at the beginning of Israel's history we read, "And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field." Again, in the age of the Judges, when neighboring barbaric tribes had overrun the land, much as the Indian tribes harrassed the early colonists, an ancient poetic fragment tells us that, "the highways were deserted and the travelers walked through the by-paths."

But no doubt by the time our psalms for study were composed the writer was walking through an inner, as well as an outer, slough of despond. Not only do we read, "they that would destroy me, being mine enemies wrongfully, are mighty," but also, "O God, Thou knowest my foolishness and my sins are not hid from Thee." Likely Israel had by this time climbed to the point where she had within herself what we may call the prophetic point of view. Such great teachers as the ninth and eighth century prophets saw that Israel was in a worse plight within than she was without. Hosea cries in Chapter IV, verse I, "The Lord hath a controversy with the inhabitants of the land, because there is no truth nor mercy nor knowledge of God in the land," and in verse 6, "my people are destroyed for lack of knowledge."

It is not strange therefore, to find such a psalm as 69. When we imagine the writer gazing back over the outward adversity of his people, and then with a more enlightened vision grasping the depth and width of her spiritual slough of despond, we can almost feel the heart throbs and catch the passionate supplication in his words, "Save me, O God! for the waters are come in unto my soul."

A psalm not so easily explained by Israel's enrironment is the 40th. Here the writer is out of the slough of despond. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings." Here is such a beautiful song of faith and trust! "I waited patiently for the Lord; and He inclined unto me and heard my cry." "Blessed is that man that maketh the Lord his trust—"

These two psalms bring out in clear relief what in a previous study we called the human and divine sides of the Bible; in the one those very human feelings, discouragement, fear, weakness—a slough of despond. in the other a trust and faith, a climbing out of the slough, so little explained by environment, and yet withall so sublime, that it may in a sense be called divine. It is man bringing the God life into his own.

Popular in Her Town Too.

"I love grand opera!" exclaimed the lady from Pittsburg, as they listened to the opera in New York. "Who is the composer of this one?"

"The great Wagner," was her friend's reply. "He's very popular here!"

"So he is in Pittsburg. He's on our baseball team, you know!"—January Lippincott's.

CHICAGO

THE RIVALS OF THE CHURCH—O. F. JORDAN MAKES AN INVESTIGATION OF THE WHEREABOUTS OF THE CITY'S MEN WHEN CHURCH IS GOING ON—HE FINDS THEM IN SALOONS, THEATERS, LODGES, AT TRADES UNIONS AND SOCIALISTIC GATHERINGS—PREACHERS MUST BE BOTH INTERESTING AND PRACTICAL TO WIN OUT

We have been going about recently visiting our various churches and missions. Everywhere the difficulty of securing an audience especially of men has been apparent. It is evident that the reason is not that men are not naturally social. People love the crowd or they would not herd together in the city. The reason for half-filled churches is not that people do not enjoy being with their fellows. They have other places to meet men and women that are to them more attractive.

Small Proportion of Men at Church.

The fact of the alienation of much of the city population from the church is seen by a brief glance at statistics. Only half of the city is even nominally Christian. Not half of these are regular attendants at the churches. Were one to make the most liberal concession, he would not be able to say that one-fourth of the inhabitants of Chicago attend church on a given Sunday and half of them probably have not been to church in ten years. When we still further consider that the men of Chicago form but an insignificant part of church audiences, we readily see that the church makes but little impression on the men of our city. We have counted the names in the church membership lists of several Chicago churches and have come to the conclusion that about thirty per cent of our members are men and boys. The percentage of male church membership in the country at large is forty per cent. It is apparent then that the loss of the men to the church is most severe in the cities.

What are the rival forces that lay hold of the men? If the church is not the common meeting place, what is the place where men love to come together? We shall consider some of the rival forces to the church. Not all of the rival forces are evil forces. The good is the most dangerous rival of the best. The church may suffer the heaviest losses from social institutions that contain much of good.

The Saloon a Rival of the Church.

Among the great rival forces, is the saloon. As it is conducted in the great city, it contains certain features seemingly more philanthropic than the church. Even Hinky Dink's Barrell House has a free labor bureau and a place to read the newspapers in the shelter. The men who go there look to him as a protector in time of trouble and he exercises all of his power to get his clients out of the toils of the law. Even though it is done as a piece of good business, Hinky Dink is something of a philanthropist. It is not strange that the homeless working man who has found the door of the church locked, should turn in where help was to be found. It is seriously to be doubted whether the majority of men go to the saloon for the drink primarily. Men love fellowship and the most absolute democracy of the city is to be found in the saloons. There is no pew rent here. There is no snobbery. Men spend their money on each other in the abandon of good fellowship. Few of us have the imagination to see the outcome of a given course of action. We need not wonder that men enjoy present benefits with no disquieting vision of the future tremens, or of a drunkard's grave. The saloon became "institutional" before the modern church thought of it and has the corresponding advantage of having originated certain forms of social service which the church may copy and improve upon but can never claim to have originated, at least so far as the present generation is concerned. An institution doing good for revenue is a dangerous rival to pure philanthropy.

Another formidable rival of the church is the trades-union movement. It is not necessary that it should have been so. When the trades-union movement first started, it might have been met with a more cordial treatment at the hands of the church. But the impression grew and was often confirmed by the facts, that the church was a rich man's institution. Labor union gatherings often hissed the church but they never failed in reverence for the "Carpenter of Nazareth." There are about two hundred and fifty labor organizations of Chicago affiliated with the Chicago Federation of Labor. Some of these organizations have large memberships. They are dear to their members because of the many benefits coming from the membership. Not only have they been able to get important raises in the wage scale of the city, through industrial wars, but in the times of industrial peace, the organization has meant much to its members. Sick workmen have been aided. They have been buried when dead. Through the organization they have been able to learn of employment in distant cities when times were dull. There are manifold ways in which the labor union has revived the philanthropic work that was once done by monasteries, and which the modern church had forgotten to do in its period of theological interest, when the operations of the head had obscured something of the work of the heart and the hands.

Sosialism a New Religion.

Then we must take account of the Socialist movement as a rival as well as in some cases an enemy of the church. In its essence, Socialism is purely an economic theory which has nothing to do with religion or ethics. In practice, however, the movement has usually made war on the church. The street orator loves to point to the church as an impractical and other-worldly institution. Pointing to one of our churches recently he said, "Those folks over there preach a heaven in the distant future located on the moon or somewhere else in the sky. We preach a heaven that is here now." It is needless to say that this appeal to present benefits has had its part in winning thousands. The movement has much to say about food and clothing and other material things and does not hesitate to say that by an economic determinism, poor people can not be good. The movement not only speaks against the church but it holds its metings at the church hour on Sunday and thus is able to effectually sever connection with the church. We have not forgotten the Christian Socialists. But they are a group of earnest Christian people voting a political ticket made up by materialists and those opposed to the church. At the present time they have little influence in shaping the ideals and programs of the political movement called socialism. The Socialists hold more open-air meetings in Chicago than all of the Protestant churches combined.

The Popularity of the Theater.

Another rival of the church is the lodge. It is perhaps a less formidable rival in the city than in the country. There are of course numerous lodge enthusiasts who attend the meetings and work upon degree teams with great zeal; but the records of most lodges will show a far lower average of attendance in proportion to membership than the church has. The lodge is losing its power in the face of such vigorous institutions as the trades-union movement and the Socialist movement. It is true, however, that it still enrolls a great many men. These lodges all have dues that amount to more than the average man gives to the church in the course of a year, with the usual extras for banquets and social occasions. The lodge is accepted by many men frankly as a substitute for the church. They are willing to believe that if they live up to the ethical teachings of their lodge, they will be admitted to the company of saints in the world to come. They do not realize that agreeing to do good to a limited group that will return the good to them is not as large an ideal as that of the church which casts bread far out upon the waters and waits many days for it to return.

Lodges Furnish Social Life.

The theater is also a rival of the church. The Puritan position that the theater is bad and altogether bad has given away to a juster assessment of the facts. It is seen that the evil and the good are mingled in varying proportions. Certain plays have secured the endorsement of even prominent evangelical clergymen as being full of valuable moral teaching. A young clergyman we know does not hesitate to say that the play "Our New Minister" did more to shape his ministerial ideals than any other influence. Yet the play more often than not introduces cheap ethics and unsocial tendencies. The cheap theater often inflames the youth to crime and lust. It is the survival of that theater against which our Puritan forefathers inveighed with such a sense of conviction. Even the best theater is in a certain sense a rival of the church, the best being the more truly a rival. Men satisfy their social hunger in great gatherings larger than come together in the religious meetings of the churches. They receive certain ethical and religious ideas in a form more congenial to their tastes than a sermon. If we have sugar-coated our quinine pills, our city men have demanded a sugar-coat to their ethics.

Minister Must be Interesting and Practical.

With all of these rival forces in the field, when a man is asked to go to hear one of our preachers, he invariably asks two questions. First, Is he interesting? Second, Is he at work on his own plans, in short is he practical? If the church is to live in the field with these formidable rivals, it must do more good that the labor union, the lodge and the club. It must have a more definite and earnest propaganda than do the Socialists. It must be interesting and as human as the theater, even though it be by different methods. The useful saints have not been idle because they were mystical. They have not been too other-worldly to be known and loved by their own generation. The church of today is not to forget her original mission of bringing men into conscious relation to God, but the road to this happy result is to teach them to love and do good to their brothers.

The Evanston Church goes into a revival effort March 21, with home forces. A pastor's class in Christian Doctrine will be organized among non-members of the parish next Sunday.

WITH THE WORKERS

TRANSYLVANIA UNIVERSITY.
Lexington, Ky.

Dean Thomas B. McCartney, Jr., recently attended the meeting in Louisville of the Executive Committee of the Kentucky Education Society. Going on to Indianapolis and returning by way of Cincinnati, he visited Butler College and the University of Cincinnati.

Transylvania University possesses one of the rarest and most valuable old libraries in this country. Its 15,000 volumes are now being so classified as to be of the greatest benefit to students.

At the suggestion of a number of students interested in the subject, Prof. Henry Lloyd, of the Department of Mathematics, has organized a class of thirty who are taking up the study of General Sociology this second semester. This course is practically the equivalent of the course as conducted by Dr. Hubbell last year. Dr. Hubbell is absent from the university for this college year, doing research work along sociological lines in New York City.

At a meeting of the Executive Committee of Transylvania, held January 30, the resignation of Mrs. Luella Wilcox St. Clair as President of Hamilton College was accepted, and Dr. Hubert Gibson Hearin, Morrison Professor of English in the College of Liberal Arts of Transylvania, was unanimously elected as her successor. The policy of Hamilton College under its new president, will be substantially the same as that under Mrs. St. Clair. The school has been unusually flourishing during the last few years, standards of education have been raised and the institution is now one of the leading schools for girls in the Southwest. Dr. and Mrs. Shearin will enter upon their work at Hamilton College immediately at the close of the present school year.

The Fifth Annual Sunday-school Institute will be held in the College of the Bible on January 8-10. It will be conducted by Mr. R. M. Hopkins, of Louisville, who will, with Mr. W. C. Pearce and President R. H. Crossfield, make the chief addresses of the meeting.

On February 11 and 12, in the Second Presbyterian Church of Louisville, Ky., an International Conference will be held in the interest of the Organized Adult Bible Class. Dr. Crossfield will be in attendance during the entire program.

Prof. Charles A. Shull, of the Department of Biology, attended the annual meeting of the American Association for the Advancement of Science, recently held in Baltimore. This meeting, Mr. Shull said, was the most successful in the history of the association, with 2,500 present. On February 1 Mr. Shull gave the university students at the chapel hour an interesting account of the meeting, at the same time telling them something of John Hopkins University, where the meeting was held.

The basket ball team of Transylvania University is this year probably the best we have ever had. The teams of young women and young men are both meeting with splendid success.

On Saturday, January 30, the Association of Kentucky Colleges held its annual meeting in Cecropian Hall of Transylvania University. The colleges of the state were well represented and both the forenoon and afternoon sessions were interesting and instructive. A banquet was arranged to close the meeting in the evening.

President Crossfield is all the time responding to calls for education addresses. It is his intention to speak in all the churches in Central Kentucky on Christian Education as soon as possible.

February 3, 1909. A. L. Henry, Sec'y.

FROM PRESIDENT CROSSFIELD

The Executive Committee of Transylvania University, Lexington, Ky., on the recommendation of President Crossfield, recently elected Dr. H. G. Shearin president of Hamilton College, to succeed Mrs. Luella Wilcox St. Clair, resigned, who returns to Columbia Christian College at the close of the present school year on account of her financial interests in that institution.

Mrs. St. Clair has been at the head of Hamilton College for the past six years and has accomplished much in the direction of raising educational standards and giving tone to the institution.

After the resignation of Mrs. W. T. Moore, of Columbia Christian College, it became imperative that Mrs. St. Clair, who owns a half interest in that institution, return to Columbia. The Executive Committee passed suitable resolutions of its high appreciation of her work as president of Hamilton College.

Dr. Shearin, who was elected as Mrs. St. Clair's successor, has for the past four years occupied the chair of Morrison professor of English Language and Literature in Transylvania University and is by scholarship and aptitude eminently qualified for his new position.

The policy of the institution under Dr. Shearin will be that of still further advancing standards and of rendering Hamilton College the equal of any schools for women in the East.

Dr. Shearin, after taking his doctorate in Yale University, studied in Oxford, England, Heidelberg and Paris and has recently taken courses in Harvard, Columbia, Wisconsin, and Chicago Universities. Prior to coming to Transylvania University he was professor of English in Ripon College.

Dr. Shearin is one of the most popular men connected with the university at present, and his resignation as Morrison professor of English to accept this position was received with profound regret.

Dr. Shearin has published a number of articles on English subjects in American and Continental magazines, and his book published in 1902 by Henry Holt & Company, entitled, "Expressions of Purpose in Old English Prose," has been received with remarkable favor. He has in preparation another volume, "Principles of Old English Syntax," which will appear in the near future.

He is a member of the Modern Language Association of America, the Wisconsin Academy of Sciences, Arts and Letters and the Filson Club.

Dr. Shearin is a man of sterling character and eminently fitted to give direction to the lives of the hundreds of young men who attend Hamilton College. Mrs. Shearin is a woman of genuine culture and will be a distinct acquisition to the home life of the institution. R. H. Crossfield.

Transylvania University, Lexington, Ky.

From the report of the clerk of the church at Fort Collins, Colo., we are pleased to print the following commendation of their pastor, J. F. Findley, who was a few years ago pastor of one of the Chicago churches. The report says, "We are well pleased with the improvement of our church along all lines, which is due to the splendid business qualifications, and careful management of our pastor, who has been called to remain with us indefinitely."

DOING A GOOD TURN

"Dear Brother Morrison: I have been wondering whether or not the Century people were doing or cared to do a general book business such as was formerly carried on. If so, I would be glad to buy books occasionally both for myself and others through you in order to help you get your small percentage on the sales. Most of the books that I would want could be had in Chicago; occasionally it would be necessary to send elsewhere for them. For instance, would you care to supply me with the following books:

"Christianity and the Social Crisis," Rauschenbusch.

"Affirmative Intellect," Fergussen.

"The Religion of Democracy." (Both of these books are published by Funk & Wagnalls.)

"Social Psychology," Ross. (From Macmillan Press.)

"The Church and the Changing Order," Shailer Mathews.

"Modern Criticism and the Preaching of the Old Testament," George Adams Smith (Armstrong Press.)

"Jesus Christ and the Christian Character," Peabody. (Macmillan.)

"The Universal Elements of Christianity," Hall. (Fleming H. Revell Co.)

"Pragmatism," Wm. James. (Longmans, Green & Co.)

"Christian Belief Interpreted by Christian Experience," Hall. (University Press, Chicago.)

"The Social Significance of Christianity," Mathews.

"The Child's Religious Life," Koons.

"The Boy Problem," Forbush. (Pilgrim Press.)

If you can furnish these books at about the regular cost and make a percentage for yourself, I would be glad to have you do it. I can send my check to you upon receipt of notice giving me the total cost, or upon receipt of the books, as per your liking.

You men have been doing a magnificent work in the Century. It deserves the liberal support of our people. As for myself, I greatly regret that the men among us who are showing the greatest capacity for editing and conducting a paper, should, by reason of conditions which are no credit to us as a people, be compelled to do their work in a corner. I think that the time is not far distant when we are to be a free people, and when those who wish to speak on any subject shall enjoy the privilege without danger of excommunication."

The above is written by a well-known preacher. We print it for the purpose of illustrating a certain spirit of which we have innumerable like gracious expressions, and to show our readers an opportunity of serving the Christian Century in a practical way. We will fill the order. We are not advertising a book department, as the first thing we want to see done is the firm establishment of the Christian Century as a weekly newspaper. But all book orders we will be glad to fill at the best rates and with promptness. All orders should state the name of the author and, as far as possible, that of the publisher. In these points the above is a good model to follow.

The church at Hartford, Ind., where F. C. McCormick is pastor, recently surprised their pastor and his wife, by coming in upon the evening of Mrs. McCormick's birthday anniversary, and leaving some valuable tokens of esteem.

WITH THE WORKERS

Charles Scriven, a student at Eureka, Ill., has accepted a call to the church at Gridley, Ill.

The Central Church, Tacoma, Wash., F. H. Groom, minister, is in a meeting. Mrs. Edna Earl Houser Braden is leader of song.

F. H. Groom, pastor of the Central Church, Tacoma, Wash., conducts a weekly noon-day Bible class at one of the shops in the city.

A Men's Club has just been organized in the church at Fremont, Wash. This church is to hold a meeting in the early spring, led by "The Kendalls."

H. G. Sedinger, 2323 Seventh avenue, Birmingham, Ala., is the new state evangelist, under direction of the state board, and is making a commendable start in his work.

The Men's Association of the church at Hartford, Ind., which has forty-seven members, gave a banquet a few days ago to which the ladies of the church were invited.

The First Church, Tacoma, Wash., will hold a meeting, beginning March 1, under the leadership of W. A. Moore as preacher, and H. S. Saxton and wife of Troy, Ohio, as leaders of song.

H. T. Morrison, Sr., returned last week to Chicago after a four years' absence in New Zealand and Australia. He came via Palestine, Egypt and Europe, thus completing the circuit of the globe.

Joseph Luther Greenwell, Jr., son of the pastor of the Queen Anne Church, Seattle, has been made life member of the C. W. B. M. by the generosity of the Woman's Missionary Society of the church.

A recent union meeting of the Sunday-school workers of King county, Washington, held at the Plymouth Church, Seattle, Washington, was presided over by J. L. Garvin, pastor of the First Christian Church.

The church at El Reno, Okla., has arranged to hold the evangelistic meetings in March. The church has called Sellers and St. John to lead in these services. There were nine additions during January. They are confidently expecting a good meeting.

The Christian Monitor, Warren, Ohio, published a list of the names of ninety persons who came into the First Church during the meeting just closed in which the pastor, J. E. Lynn did the preaching and the song service was led by Miss Anderson of Springfield, Ill.

Edgar D. Jones of Bloomington, has a sermon on the Religion of Lincoln, in the Homiletic Review for February. Mr. Jones has devoted much study to the facts of Lincoln's life and has been engaged by the Mutual Lyceum Bureau to lecture on Linmoln's religion next season.

A card from James Burkhardt, Connersville, Ind., was understood by the editor to mean that Mr. Burkhardt was just closing his work at Connersville. We are glad to learn that this was a misconstruction on our part and that Mr. Burkhardt only meant that the last month had been the best since the beginning of his pastorate.

Clark Marsh, a graduate of Eureka College, for a time pastor of the Howett Street Church, Peoria, Ill., but for the past three years pastor of the church at Monrovia, Cal., was recently married to Miss Florence Best of that city, and on the 23rd of January, Mr. and Mrs. Marsh sailed for the Orient, where Mr. Marsh goes as a missionary.

The church at Saye, Okla., has called J. S. Weaver of Fort Smith, Ark., to become their pastor.

A new house of worship has been erected at West Rupert, Vt. The dedicatory service was held February 3, with H. A. Denton of Cincinnati, as principal speaker.

The church at Bennett, Neb., has just closed a very successful meeting in which J. T. Adams did the preaching and E. N. Dobson was leader of song. The Evangelist gives much credit to the careful and enthusiastic work that was done by the pastor, who is much beloved by his people.

The church at Sharon, Kan., has pledged $1,200 to the work of Oklahoma Christian University, Enid, Okla. The new building of the church at Hutchison, Kan., will be completed by March 1. A special series of meetings will follow, when O. L. Cook, the pastor will do the preaching, and Charles M. Bliss, of Oklahoma City, will be leader of song.

The Men's Association of the First Church, Seattle, Wash., recently gave a banquet to P. C. MacFarlane, the secretary of the National Men's organization. Of the banquet we have the following report:

"The banquet to MacFarlane was a success. About ninety men enjoyed the excellent supper served by our ladies. Secretary P. C. MacFarlane proved to be a good story teller and a man who can win friends as well as enthuse them. We look hopefully upon the Men's Organization, which he is so ably constructing. All the churches in Seattle are considering a Federation of Men's Clubs. Let us get behind this work and push it."

Great progress has been made by our church in Jacksonville, Fla., during the past ten years. The pastor, J. T. Boone says: "Ten years ago the church in Jacksonville owned one house and lot, which they might well have given to clear the debt. Today, property owned by the church, at a conservative estimate, is worth $77,000. On this there is a total indebtedness of $20,500. Of this amount $13,600 has been pledged and personal notes given. Ten years ago there were about one hundred members. Today there are over one thousand. So far there is only one congregation and one set of elders, deacons and trustees. There is not a wealthy member in the congregation. 'Every member everlastingly at it' is our motto."

D. W. Conner, pastor of the church at Olney, Ill., has been given a call to remain with them indefinitely.

G. P. Rutledge is to deliver the Lincoln memorial address before the veterans of his section of Philadelphia.

The church at Chillicothe, Mo., is being assisted in a meeting by Louis Cupp of the Hyde Park Church, Kansas City, Mo.

The church at Everett, Wash., has extended O. H. King, La Grande, Ore., a unanimous call to become their pastor, to begin March 1.

Oscar Ingold has been preaching in the meeting at Helena, Okla. The audiences were so large as to force church from its own building to the auditorium of the county school.

A. L. Huff, who is studying in Eureka College, and who preaches at East Galesburg, one-half time, has closed a meeting with that church in which there were fourteen added to the church.

The new some being built for the family of Dr. Dye at Eureka, Ill., is almost ready for occupancy. It will be a benediction to the people of Eureka to have the presence of the family of Dr. Dye in their midst.

The church at Greenfield, Ind., refused to accept the resignation of the pastor, V. W. Blair, and he is to remain with them. Mr. Blair has done an excellent work in the more than two years he has been at Greenfield.

Clyde Lee Fife, son of R. H. Fife, was married February 1 to the daughter of Mr. and Mrs. George W. Taylor, Clarinda, Iowa. The following day a reception was given them at the home of the groom's father in Kansas City, Mo.

Dedicatory services of the new basement of the Forest Avenue Church, Buffalo, N. Y., were recently held. R. H. Miller, W. C. Hull, E. F. Randall, gave brief addresses. The dedicatory service was conducted by B. S. Ferrall of the Jefferson Street Church.

The building of the First Church, Marion, Ohio, has within the last three months been repaired within and without. The reopening service was held January 10, with H. A. Denton as chief speaker. All repairs were paid for by private subscription and there was no calling for money on the day of dedication. The pastor, Charles E. Smith, speaks highly of the impression made by Mr. Denton.

DR. PRICE'S
Cream Baking Powder

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

WITH THE WORKERS

H. O. Breeden is in a meeting with the church at Santa Barbara, Cal.

Andrew P. Johnson has resigned as pastor of the church at Bethany, Mo.

The Disciples of Dallas, Tex., have completed a city missionary organization.

The church at Belhaven, N. C., is in the process of erecting a new building.

C. N. Williams has been called for another year as pastor of the church at Graham, Texas.

J. R. Perkins, Fresno, Cal., is giving a series of evening sermons on Great Religious Awakenings.

The East Broadway Church, Sedalia, Mo., has extended a call to E. H. Williamson of Springfield, Mo.

There were 207 additions to the Capitol Hill Church, East Des Moines, in the meeting led by John L. Brandt.

Non-attendance at the Bible-school on the part of the members of the official board of the church is the feeling of the officers of the church at Lincoln, Neb.

The Third Church, Youngstown, Ohio, has closed a successful meeting in which they had the help of J. E. Pounds and wife of Cincinnati. The pastor, F. D. Draper, is doing a good and abiding work.

On a recent Sunday evening E. B. Bagby, of the First Church, Fort Smith, Ark., gave a sermon on the ideal girl which was given unusual place in the city papers the following day.

The church at Cedar Rapids, Iowa, G. B. VanArsdale, pastor, is preparing for their meeting which is to begin April 4, with H. O. Breeden as preacher and Prof. Saxton, leader of song.

R. W. Blunt of Monnett, Mo., is assisting his brother, J. R. Blunt in a meeting at Marionville, Mo. In the three weeks since the meeting began there have been forty accessions to the church; all but four by confession. During the month the church has paid off a $400 note and all indebtedness of the church is liquidated, and the people are looking forward to a successful year's work.

J. W. Kerns, of Carbondale, Ill., has been called to succeed J. W. Lowber in the pastorate of the Central Church, Austin, Tex. Austin is an exceedingly important field for our work. There are 1,411 students enrolled in the State University at Austin. Of these, 940 are said to be members of some church. There are eighty-two who express no church preference. Those alligned with churches are as follows: Methodists, 452; Presbyterians, 239; Baptists, 237; Episcopalians, 144; Disciples 128; Lutherans, twenty-four. There are twenty-six Jews enrolled.

The church at Davenport, Iowa, is doing splendid work under the leadership of Pastor S. M. Perkins. The men of the church recently held a banquet with a unique series of toasts: "Rapid Fire Toasts by Specialists." Some of them were, "If the church were a school, what kind of pupils would we be?" "If the church were a photograph gallery, what kind of pictures would we make?" "Gold Filings on Missionary Days during the Centennial Year." "If the Church were a Railroad, Where Would Those Without Tickets Ride?" Such a program should prove of unusual interest.

TELEGRAMS.

Bloomington, Ill., January 31: Two weeks of our special meetings ended tonight. Continue at least another week. Forty-six added thus far, nearly all confessions of faith. Many adults. I am giving a series of sermon studies in the book of Acts, practically covering the entire twenty-eight chapters. Splendid audiences. Lawrence R. Wharton, assistant pastor, leading large chorus.

Edgar DeWitt Jones,
Pastor First Christian Church.

Des Moines, Iowa, February 8: Forty-six added yesterday at Central. Special offerings taken and great effort made to reach 1,000 at Sunday-school resulting in 1,036 in Bible-school. Overflow meeting conducted by Idleman and Vancamp and still hundreds turned away last night. 752 added to date. This is the greatest meeting we have ever had under any circumstances in a down town city church, where the great majority must come by street car. Bro. Idleman and the Central are doing a great work for Des Moines. Charles Reign Scoville.

Moundsville, W. Va., February 7: A fine beginning here today with G. H. Steed and his active, consecrated church. We are using the big school auditorium. Standing room at premium tonight. Brooks Bros.

Bloomfield, Ia., Feb. 3, 1909.

Expected to close last night but people just would not permit. They rose up all over the house when I announced we would close, and protested against it. 19 last night, 11 the night before; 102 to date. Lots of men. House packed half hour before services began. Have had no clap trap or side shows.

Bruce Brown.

Valparaiso, Ind. February 8: 104 added at Bloomfield up to Friday when I had to leave. Ferrall, pastor and Gamong, singer, continued over Sunday. They are two of the finest men I ever worked with.

Bruce Brown.

The choir of the First Church, Emporia, Kan., gave a sacred cantata recently.

G. H. C. Stoney of Cadiz, Ky., is the new minister for the church at Winston-Salem, N. C. The church believes that under his ministry the good work that has been done by the retiring pastor, J. A. Hopkins, will be continued.

Bethany, Mo., February 1, 1909: Andrew P. Johnson, who has been a popular and successful minister of the First Christian Church of Bethany, Mo., has tendered his resignation to take effect the first of March. Both the church and town regret to lose him.

Of the meeting at the church, Colorado City, Colo., led by Allen Wilson, Clark Bowen, the minister writes: "The meeting lasted twenty-one days. We began in a snowstorm and continued in that way for the first week. That is hard in this "sunshine land." A total of ninety-four people came in response to his sensible appeals. Nothing like this has before happened here. Bro. Wilson plans his work and works his plans. He finds out by census who are in the town, and leads the workers in wise winning of the approachable ones. The gospel was preached from house to house, and before the gathered throngs. The audiences and interest never weakened from the first, but showed a steady advance."

S. P. Speigel is in a meeting at Wilson, N. C., from which we have good reports.

The first Sunday in March marks the beginning of the work of F. F. Walters with the First Church, Joplin, Mo.

The Plymouth and the Jefferson Street Churches, Buffalo, N. Y. and the Church at North Tonawanda are in a contest.

The spirit of missions is dominant in Eureka College. At the end of last year there were eight in the students' volunteer band; there are twenty-two in the band now, and the number will be increased to twenty-five before the end of the school year.

The Bible College of Missouri has just completed the enrollment of the largest classes of university students in its history. Above a hundred will be taking Bible College courses, and will receive for their work credits in the University of Missouri toward their A. B. degrees.

The following announcements in the parish paper of the First Church, Lincoln Neb., where H. H. Harmon is pastor, is indicative of the growing coöperation of the churches of the various denominations in the cities of this county:

"The semi-annual meeting of the Missionary Social Union will be held in the First Presbyterian Church on the evening of February 5, at 6:30 p. m. The program will open with a basket supper at 6:30 o'clock, following which will be short addresses and five-minute talks by pastors and superintendents of Sunday-schools. This meeting will be one of special interest to pastors and Sunday-school workers."

NO MEDICINE

But a Change of Food Gave Relief.

Many persons are learning that drugs are not the thing to rebuild worn out nerves, but proper food is required.

There is a certain element in the cereals, wheat, barley, etc., which is grown there by nature for food to brain and nerve tissue. This is the phosphate of potash, of which Grape-Nuts food contains a large proportion.

In making this food all the food elements in the two cereals, wheat and barley, are retained. That is why so many heretofore nervous and run down people find in Grape-Nuts a true nerve and brain food.

"I can say that Grape-Nuts food has done much for me as a nerve renewer, writes a Wis. bride:

"A few years ago, before my marriage, I was a bookkeeper in a large firm. I became so nervous toward the end of each week that it seemed I must give up my position, which I could not afford to do.

"Mother purchased some Grape-Nuts and we found it not only delicious but I noticed from day to day that I was improving until I finally realized I was not nervous any more.

"I have recommended it to friends as a brain and nerve food, never having found its equal. I owe much to Grape-Nuts as it saved me from a nervous collapse, and enabled me to retain my position."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

NEBRASKA SECRETARY'S LETTER.

R. D. McCance, the preacher at Sargent, has been holding a few days' meeting at Coburg and the outlook seemed so good that he returned there on Monday to continue it.

Austin J. Hollingsworth will close his work at Grant's Pass, Oregon, on the 14th, and take up work at Ulysses on the 28th, for the summer. He expects to take a medical course looking to foreign missionary service. He will be very welcome back to Nebraska.

F. D. Hobson reports thirty-three baptisms from the small meeting recently closed at Beaver City. This makes fifty-nine baptisms and a total of seventy-one received into the church since he took the work there.

The Mitchell meeting at Precept closed with nine added, eight of them by baptism. He began at Wilsonville, a new point, on the 31st.

Samuel Gregg is still at Nebraska City, but will doubtless close there by the middle of the present week.

The state secretary unexpectedly spent Lord's day at Ulysses on the 31st. An appointment at Sterling was called off on account of bad condition of roads. Will be at Holdredge on the 7th.

A. J. Hargett will preach at Sterling on the 7th.

Harry Knowles is again in school and visited Firth last Lord's day and may supply regularly for them.

A. D. Brokaw will preach regularly at Seward. He has been the principal agent in the revival of that work and it is fitting that he should begin his work as a preacher there.

Stine and Miller are having large audiences at McCool. Will likely hold a meeting at Bluevale after that.

Hattress H. Shick writes that they will have reception to new members at Elwood on the 2nd. There were thirty-nine additions. Also asks that Bro. Hall make a visit to the Bible school there. Elwood is asking for District No. 8 Convention.

The foreign missionary rally held in Bethany on the 27th was the usual pronounced success. Bro. Corey of the Foreign Society, Bro. Shaw of China, and Bro. Adams of India were with him. Some local speakers were introduced and the afternoon was highly instructive. The evening was given to stereopticon and moving picture exhibits of mission-workers, buildings and scenes. The representations were delightful, showing the growth of the work and the vast changes wrought in the persons of some of the converts. The Chapel was crowded to its utmost limits. Heathen Missions has the right of way and March 7 is the great day for this work. Is it too much to ask that all Nebraska churches join in this great, world-wide effort? Surely not. We have been so wondrously blessed in Nebraska in every way, that we ought to be glad to join with the thousands everywhere to send the gospel to these suffering members of the human family. Make a hot campaign from now till offering day and then generously, spelled with capital letters, unite in the biggest offering we have ever given to this work. Nebraska is loyal to all our missionary endeavors. Let us prove it by our offerings.

A. B. Moore is just closing a meeting at Belvidere. There had been fifteen added up to January 29.

Whiston & Longman have had forty-nine added in the Albany, Oregon, meetings up to January 29. The weather has been worst in years. Very cold, snow and blizzards. Thirty-six of the forty-nine were baptisms. They are open for August and September meetings in Nebraska. Will hold a meeting in Boston and attend the Centennial.

B. F. Clay, of Nampa, Idaho, will engage in evangelistic work generally beginning July 1. Will have a first class singer with him.

Z. O. Doward will be in a meeting at Ansley during February. Has had a successful work at Downs, Kan. Is open for March. Address Bethany. W. A. Baldwin.

THE FIRST MONTH OF 1909 IN KENTUCKY MISSION FIELDS.

Paintsville is moving forward fairly well and A. Sanders had one addition. He spent part of the time in a meeting out of the state. A meeting of all religious bodies is to be held at Paintsville this month. These representatives are to come out of all the Big Sandy Valley. It is for mutual counsel.

A. E. Robertson began work in Harlan county and thinks that the outlook is good for that field. He is the "Living-link worker" of Oldham county churches.

William Gross was at work sixteen days in Laurel and Clay counties. Two added.

At the suggestion of our South Kentucky member of the board a contribution was made to J. W. Mitchell for a meeting held in December in Hopkins county. Twenty-five baptisms; two reclaimed, a church organized.

W. A. Wolfe the worker for the Boone county churches, began his work at Springfield, Washington county. There were six added and good plans made for a year of faithful work. This is the first time that Springfield has had a minister to live there all the time.

E. V. Lunger began work with the Second Church, Richmond, and as the worker of the First Church, Richmond. The outlook is good for building up the cause in that part of this important town.

E. B. Baker had two additions in Laurel county from another religious body.

There were thirty additions through the labors of Z. Ball, the "Living-link" of Broadway, Lexington. He is doing good work in Jackson and surrounding cities.

J. B. Flinchum, the "Living-link" of Harrodsburg Church, is pushing steadily forward in Breathitt county. Three added in January.

W. L. Lacy reports thirteen additions in Morgan county and the field promising for a good harvest.

G. H. Thomas added three in Lee and adjoining counties. The muddy roads of the mountains hinder the work much at this season.

Louis A. Kohler and the Bromley Church continue to work together with hope for good results.

W. J. Hudspeth, the general evangelist of South Kentucky, had a fine month. Two churches organized in Ohio county. Forty-three baptisms and forty-nine added otherwise. He was hard at work all the month.

W. J. Cocke held a meeting at Roaring Springs, Trigg county, and was at a number of other points. He helped in locating a man with Grayson and Olive Hill. $76.40 for Kentucky missions and $625 for local work. He is now at Lebanon for dedication and meeting.

J. W. Masters spent the entire month in Leslie county. He finds that we have about 400 people in that county, not a house of worship belonging to us. Twenty-three baptisms and twenty-four added otherwise.

J. B. Briney and Bardstown have begun another year together and we hope with a good year's work before them.

H. H. Thompson, the "Living-link" of Midway Church, is planning the most active campaign of his ministry in his Pike county field.

There were five baptisms at Latonia and H. C. Runyon begins his eighth year with that church with the hope that it will be the best and every indication that it will be so.

D. G. Combs, the youngest man of his age in Kentucky, preached forty-four sermons, added 112, raised $29 for Kentucky missions and did much general work. Long may he live to sound the truth abroad in the hills of eastern Kentucky.

H. W. Elliott was busy all the month, remaining at home on the Sunday of the blizzard and pushed the work by pen and tongue as best he could. He attended the secretaries' meeting in St. Louis and the meeting of the Calendar Committee. The receipts of the month were $1,197.19. 356 additions in January is almost unprecedented in our history. 1,071 added in five months. Brethren of Kentucky, this is a great work. Are you helping to do it? Has your church paid the apportionment? Are you willing to allow us to do without your fellowship any longer? Will you not take vigorous steps to insure that the church of which you are a member is in line for the work of Kentucky missions, during this good Centennial year? We urge every church having anything in hand for the work to send it in now.

H. W. Elliott, Sec. and Treas.

Sulphur, Ky., February 5, 1909.

The Independence Blvd. Church, Kansas City, Mo., Geo. H. Combs, minister, has just sent the Foreign Society $1,666. This looks like a real Centennial offering. Let there be many more like it.

Geo. C. Ritchey, Newburg, Ore., chairman of the committee that has for its object the raising of $15,000 for the S. S. "Oregon" on the Congo, says: "We will keep after the matter until the Centennial Convention or until we build the steamer."

BOTH GAINED
By Change to Postum.

"We have given Postum over a year's trial," writes a Wis. lady, "and our only regret is that we did not try it before. Previously we used coffee twice a day and were very fond of it.

"My husband had been subject to severe attacks of sick headache for years and at such times could not endure the sight or smell of coffee. This led me to suspect that coffee was the cause of his trouble.

"I was also troubled very much with acidity of the stomach and heart palpitation after meals. I had been doctoring for this but had not suspected that coffee was the cause.

"Finally we purchased some Postum and it did for me what the medicines had failed to do. The first day we used Postum I noticed less of my own trouble, the second day was entirely free from it and have never been troubled since.

"My husband has been entirely free from attacks of sick headache since he quit coffee and began to use Postum.

"I have heard people say they did not like the flavor of Postum, yet I have served it to them without detection, because it has the color and snappy coffee taste, similar to mild high-grade Java. This shows they had not made it right. When made according to directions on pkg., it is as delicious as coffee and besides, it is wholesome."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Some Delayed Meeting Echoes

BUFFALO, N. Y., JEFFERSON ST. CHURCH

Amount raised during the past year for all purposes, $4,421.22. Average weekly attendance at the B. S., 474. Amount raised by B. S. $1,363.30. Number responding to the gospel invitation since January 19, 1908, 100. The pastor made 1,252 calls, conducted twenty-seven funerals, married sixteen couples, and made over thirty addresses outside the field of his own daily activities. The large Bible-school, dating from the revival under the leadership of that consecrated, wideawake and up-to-date school specialist, Miss Eva Lemert, has contributed more toward the successes of 1908 than any other single factor.

WICHITA, KANSAS

E. W. Allen, Pastor.

Scoville meeting additions	420
Additions at regular services	111
Additions from North End mission	26
Total additions	557
Present membership	1,207
Total church receipts	$8,742.09
Sunday-school receipts	570.29
Aid Society receipts	513.16
C. W. B. M. (109 members)	385.46
Christian Endeavor (212 members)	479.58
Young People's Missionary Circle (36 members)	42.16
King's Daughters (40 members)	156.76
North End Mission, organized June 7, '08	195.35
Brotherhood of Andrew & Philip (110 members)	
Young Men's Club, (60 members)	
Total receipts from church and all societies	$11,088.85
Total receipts for missions and benevolence	2,200.00

Pastor's salary increased $600; forty-four weddings; thirty-three funerals.

WEST END CHURCH, CHICAGO

The past year has been an eventful one in many respects. There have been many evidences of growth in numbers, organization, liberality and spirituality. Those who have been with this work from its earlier history can best understand our cause's advancement during the past twelve months. There has been a healthy growth in all departments, especially in the missionary activities of the church. Raised for City Missions, $18; Home Missions, $19.38; A. C. M. S., $37.29; Foreign Missions $31.38; Church Extension, $15.55. Raised for all other purposes, $85.70. Addition to our membership for 1908, thirty-five.

The Bible-school has done valient work during the past year, having purchased a library that cost $75, which as about ready for circulation and in addition to this work the past year shows a very satisfactory increase both in attendance and collection over the year 1907. Attendance increased fourteen per cent; collection, eighty-six per cent.

The Ladies' Aid Society has contributed through their efforts and work over $100 in material and substantial improvements on our church building.

During the past year our pastor, C. M. Kreidler, has made 700 calls, preached 114 sermons, performed three marriage ceremonies, preached three funeral sermons and conducted forty Bible studies and performed many other duties which it would be difficult to tabulate.

John W. Whitmore,
Church Clerk.

HARTFORD, INDIANA

At our annual business meeting a net increase of thirty-one members reported for the year 1908. A total of $2,270.75 was raised by all departments of the church. We have improved our church building until we have one of the most beautiful buildings in the city. All departments of the church are in healthy condition. Our Men's Association has forty-seven members.

F. C. McCormick, pastor.

Centennial Ideals

On the first page of "The Centennial Herald" of the First Christian Church, Cedar Rapids, Iowa, appears the following:

Every Family in the Church Coöperating in its Work.—Personal work in some department, regular contributions.

A More Sacred Use of Sacred Things.—The Lord's Day, the Lord's Supper.

A Deeper Religious Life in Every Home and Every Heart.—Prayer, Worship, Bible Study.

A Larger and Better Bible School.—An average attendance of at least 200, more men and boys enlisted.

Our Distinct Centennial Aim—Christian Union.—In our local congregation, in Cedar Rapids, in the church universal.

A Social Application to the Gospel.—Winning others to Christ, our evangelistic meetings, brotherhood.

Twelve Hundred Dollars to Missions and Benevolences.—In our regular offerings, apart from C. W. B. M.

W. A. Morrison is getting a grip on the work at Higginsville, Mo.

The church at Trenton, Mo., is planning to have its own representative on the foreign field. W. A. Shullenberger is the minister. It is believed a number of new Livinglinks in Missouri will be enrolled this year.

Last week the Foreign Society received another gift of $500 on the Annuity Plan from a friend in Michigan. The Society is also encouraged to believe that two new Livinglinks from Michigan will be enrolled this year.

The Foreign Society asks every church in the brotherhood to hold a Missionary rally Sunday night, February 28. A suggestive program will be found in the February Intelligencer. This can be made a great inspirational meeting with the local forces.

S. M. Bernard, minister at Madisonville, Ky., has just left for a tour of Palestine and Europe. The church granted him February, March and April as a vacation in reward for faithful service rendered. Bro. Bernard has held pastorates in Louisville, Ky., and Boulder, Colo.

The National Missionary Congress of Laymen of Canada will be held in Toronto, March 31 to April 14. Fully 2,000 men are expected to be present. It is hoped a large number of our own brethren in Canada and from the border in this country will attend. They will receive a hearty welcome.

Edgar S. Potter writes: The Foreign Missionary Rally held in Quincy on January 20 by Brothers McLean, Hanna and Butchart was a great event. Over eighty people from adjoining towns were present and some twelve or fifteen ministers, many of whom participated in the day's exercises. At night standing room was at a premium and numbers were turned away. Dr. Butchart returned and preached an inspiring sermon on Sunday morning. These brethren have done much to create a flame of enthusiasm in all lines of work in the counties adjoining and their presence was a benediction. Receive them, brethren, "as becometh saints."

The church at South Chicago is planning some union prayer meetings with the Baptists.

The church at Evanston, Ohio, has already raised about $500 on the $600 for the year. This kind of preparation for the March Offering looks good. This is a young church—few in numbers and not rich in purse, but has vision and a holy purpose.

C. M. Chilton of St. Joseph, Mo., is already planning for a great offering for Foreign Missions. He will try to organize a class of $100 givers. If a plan like this were generally adopted in the churches, we would raise half a million dollars and more.

The Missionary Rallies being conducted by A. McLean and S. J. Corey are helping to awaken great interest in Foreign Missions. At some of the evening services standing room is at a premium in the churches. The usual attendance and interest is larger this year than in past years. These brethren are much encouraged over the campaign.

The Stomach of the Child

Is The Organ All Parents Should Protect and Keep Normal.

The stomach of a child is the organ above all others upon which the future of a child depends. Bodily development is fast in children, and the nourishment necessary to meet such development is the one essential demanded from a parent. Most mothers and fathers, jealously guard a child from the formation of bad habits, yet in this age our children early become the victims of wrong food, over-eating and irregular meals.

It is most appalling to know the effect of stomach troubles among our children.

Most children who are nervous, irritable and cross, who dream, sleep restlessly, who tire easily and have no desire for child exercise, generally have stomach trouble, indigestion and dyspepsia.

Stuart's Dyspepsia Tablets are intended to thoroughly digest food and to place the system in shape to obtain all the nourishment it needs from such food.

These tablets mix with the juices of the system, enriching them and giving to the body the ingredients necessary to build up the radipdly growing brain and body of the young.

Stuart's Dyspepsia Tablets should be given to children after each meal and at bed time. They are made from pure vegetable and fruit essences and contain no harmful chemicals whatever. The use of these tablets will give greater vim to a child in its school work or at its play. They will produce appetite and soothe nerves, destroy abnormal cravings and will allay the bad effects of sweets and such improper foods as most children enjoy and will eat no matter what is done to prevent it.

It is due the child that his stomach be protected by the parent, and if Stuart's Dyspepsia Tablets are given after meals, the habits of the child will not tear down the stomach and destroy the digestive juices nearly so rapidly. Stuart's Dyspepsia Tablets are given to each and every degree of life. Any condition of the stomach welcomes them, from the strongest to the weakest. For sale by all druggists, price 50 cents. Send us your name and address today and we will mail you at once a trial package free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

A BOLENGE REUNION.

Each time the evangelists of the Bolenge church, and the Christians from the hinterland go out for three months, it seems as if they were taking a sudden leap in the darkness. You will read in the papers that slavery and cannibalism and murder are abolished in this state, but we know that out in the measureless stretch of country back of Bolenge, it is as ever in the darkness, that might is the only right, and men of dark deeds revel in the darkness. More than once has heathen or Catholic smitten these bearers of the Light which lays bare their deeds, but not as yet has one lost his life by violence. Nevertheless, as they go, many wonder, "Will they all come back?" but they themselves only say, "As Jesus wills," and plunge into the thick darkness.

Maybe this knowledge of the evangelists' work is bringing it to pass more and more in the church that they look forward to the returning of their representatives as great reunions for fellowship and inspiration, as well as great feasts where is spread the Gospel for all who will.

Aside from its fellowship, the conference we are just closing has been remarkable for its preaching. For four weeks we have had two evangelistic meetings each day, and never the same preacher! And we haven't run out of preachers yet, either. Those who preached in this protracted meeting were our choice ones, worthy of such a gathering! Why don't some of those churches who sit around and whine that this work is "all folly and rot" trot out their preachers and duplicate this meeting?

But speaking of preaching reminds me of an incident which occurred at a C. E. meeting during the conference. The topic had somehow been chosen from one of the difficult chapters of Revelation, and when the meeting was thrown open, there ensued one of those chilly pauses so common to C. E. meetings, but most uncommon in Bolenge C. E. circles. Finally one evangelist gathered together his courage, and got up. He read about three of the hardest verses in the chapter, then, after a solemn pause, said, "Brothers and Sisters, these words which I have read are hard words. You don't understand them, and neither do I, but they are God's words, therefore let us accept them as His; let us ponder on them; let us be saved by them"!

As the conference drew to a close, the news came that we are permitted to occupy the new station at Longa. The Bolenge church has always been kept intact, despite of the fact that the membership is so scattered, but now it must be divided. They all know that to Longa we will give about 100 members, perhaps ten outstations, and several missionaries, but all the feeling seems to be of joy. All through the years we have tried to teach them that as we give, so we grow, and all seem to realize that the opening of the new station at Longa means large things for Jesus Christ. As I write, Bros. Eldred and Jaggard are packing up, preparatory to leaving in a few days.

The protracted meeting drew to a close Lord's Day, October 11, when fifty confessing, penitent believers, were buried into the rolling waters of the Congo, Bros. Eldred, Jaggard, Widdowson and myself baptizing simultaneously. Two days later, the reunion ended, when fifty-one evangelists went out to bear to those who sit in that unknown darkness the news of the Dayspring who from on high hath visited them as well as us.

Bolenge, Africa. A. F. Hensey.

OUR MISSOURI METHOD AND HOW IT IS WORKING.

Next to the enlistment in Teacher-Training classes of a large number of our people, I have been solicitous that we be able to hold those enlisted and get the largest possible proportion through to graduation. We are not holding all, but the indications are that a large per cent of those in our Missouri classes will come through to graduation. I am so encouraged in this belief that I have decided to describe some phases of our method of dealing with the matter, in which I think we differ from the methods employed by our brethren in some other states.

1. I have heard complaint from some of the states that classes reported to our State management and to our papers, do not register with the State (Interdenominational) Associations. Now, instead of trusting to local classes to report to the Teacher-Training superintendent, I, myself, report to him all classes reported to me. His record of Christian church classes in Missouri is thus the same as mine. The registration is, therefore, kept complete. Thus all of our classes are made parts of the great International Sunday-school Association.

2. By arrangement between Dr. J. P. O'Brien, superintendent of the Teacher-Training department of the International Association in this state, and myself, I prepare and send to all classes the questions for examination. The papers are sent to me and I read them, grade them, and report the grades to Mr. O'Brien and he accepts my grades; it being understood that all the papers, records and methods employed in these examinations are open for his inspection at any time. Thus, I am keeping in direct touch with this work from the time the class is started till it graduates. I believe this fact is enabling us to control the work much better than if these classes were left to report themselves, and to be examined by someone not in touch with the religious body to which they belong.

3. The diplomas are issued by the State Association, not directly, but through this office, and before they are sent out the seal of the Missouri Christian Bible School Association is placed upon them. Frequently classes request me to address them at graduation and present their diplomas, which I do when circumstances allow. Thus, working in smoothest harmony with the International Association, we are at the same time trying to employ methods which will insure the smallest proportion of loss, and bring our students through with a conscious devotion to the great movement and plea for which we stand.

In Missouri we want the blessing that comes to those who hold out faithfully to the end, as well as that enjoyed by him that whoopeth up nobly at the beginning.

J. H. Hardin, State Supt.
311 Century Bldg., Kansas City, Mo.

Nelsonville, O., Feb. 1, 1909.—We have just closed a splendid meeting here. W. H. Boden, of Athens, was the evangelist and Ida May Hanna, singer. We have only words of praise for both. Bro. Boden is a strong preacher and one of the manliest men among us. He and the pastor were college mates at Hiram and it was a great privilege to renew the old friendship. The interest grew to the close of the meetings. There were four additions the first invitation and thirteen the last. There were twelve husbands and wives, fifty-five heads of families, one person 2 and 7 another 81 baptized. Eighty dollars was cleared on the lecture delivered by the evangelist on Friday night, January 28. The Bible school averaged 530 during January and reached 608 on the 23rd. The work here is full of promise. We have a membership, which is practically clean, of 480. About 200 names were dropped less than a year ago. The new building is already too small for our work, but we will immediately finish up the large front basement room, which will give us room for about 200 more Sunday-school scholars. W. Scott Cook.

They were discussing the relative position of various countries as musical centers Germany seemed to have the most votaries, much to the evident displeasure of one excitable Italian, who wished his own country to carry of the palm. "Italy is turning out the most musicians, and has always turned out the most," he cried. "Ach, Gott!" exclaimed a German present, "can you plame her?"—Everybody's Magazine.

The English spoken by the "Pennsylvania Dutch," as the inhabitants of certain districts in the eastern part of the state are popularly known, affords some rare specimens of expression. A man who was passing a small house on the outskirts of "Sous Besselem"—that is the nearest possible spelling of the local pronunciation—heard the daughter of the family calling her brother in to supper. "George," she said, "you come right in, now; Pa's on the table, and ma's half et!"—Everybody's Magazine.

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

Hill's Hair and Whisker Dye Black or Brown, 50c.



VOL. XXVI. FEBRUARY 20, 1909 NO. 8

THE CHRISTIAN CENTURY

*Sharp C M May.09

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CENTENNIAL REWARDS.

First Prize	$10.00
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Such good use has been made of the centennial emblem in several local church papers and bulletins that we have decided to offer the above prizes for the best centennial page appearing in one of these useful little publications and submitted to us before April 1. The centennial emblem must be used but no restriction is placed upon other matter. Use the list of centennial aims, watchwords of the reformation, quotations from the declaration and address, notable words of the fathers or whatever pertinent matter you choose.

Electrotypes of the centennial emblem are furnished at the nominal cost of fifty cents each.

Extensive use will be made of the prize-winning pages. Contestants will please keep their work standing until notified of the awards.

W. R. Warren, Centennial Secretary,
203 Bissell block, Pittsburg, Pa.

A CENTENNIAL BOOK.

Some years ago James Lane Allen gave the students of Bethany College an illuminating classification of literature: Ordinary treatment of ordinary matter; extraordinary treatment of ordinary matter; ordinary treatment of extraordinary matter, extraordinary treatment of extraordinary matter. "Alexander Campbell as a Preacher," by A McLean, comes easily under the last head; with the additional advantage of appearing just in time for an extraordinary occasion.

After the first few vigorous sentences in which you are introduced to one of God's supreme makers-of-history by a great man in whose heart the hero dwells at ease, you are amazed and grieved to find that he proposes to give you a series of quotations instead of his own wrought-iron words. Your next astonishment is delight for a glorious Mosaic is unveiled before you where you were dreading to behold mere patchwork.

Within this handsome little book, which the Fleming H. Revell Co. will allow any of our publishers to sell you for thirty cents, the President of the Foreign Christian Missionary Society has made to live again the mighty preacher who so marshaled the forces and the arguments of the cause that he espoused that men insisted, against his protests, and his peoples' on calling it by his name. It will not only prove a welcome treasure to those who already acknowledge themselves indebted to Mr. Campbell but it will also open up a new lead for the general student of American Church History and encourage the same author, or others, to revive the fame and messages of the heroic leaders who shared Alexander Campbell's labor and life.

W. R. Warren,
Centennial Secretary.

A. McLean's New Book Free

Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date which we had set for its expiration. During February the offer will hold good. Ministers may have the paper (new subscription) and the book for $1.20.





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The Christian Century

Vol. XXVI. CHICAGO, ILL., FEBRUARY 20, 1909 No. 8

Social Duty, Education and Religion

A wonderful thing about religion today is that it is getting on friendly terms with other things.

In olden times religion was a thing apart. It had special days for itself and special places. The administration of its offices was confined to a class of men specially set apart for this purpose and called "sacred." Its worship was an end in itself. Prayers were good works set over against sins, or credits recorded in heaven. The church possessed absolute value; it recognized no obligation to "make good" in the world.

This is still the conception of religion held by many thousands. But it is not the typical conception of today.

The religion that is typical of modern times is getting on friendly terms with other human interests. It is abdicating its absolutism and bending down to the life men really live. It accepts the challenge of a practical age to justify itself by its fruits. It sees that its power and worth reside in its vital relations with the rest of life, not in its holy exclusiveness.

Religion is getting on friendly terms with education. Just what their final relationship is to be has not yet been established. But each is expressing its need of the other with a growing frankness.

They have not always thus felt the need of each other. Religion at times has feared education, except that kind of education which she herself organized and controlled. But the free spirit of inquiry such as has grown up in modern times has caused religion no little anxiety.

And education has not looked with favor upon religion. The school supposed that it must be kept by itself. The mind must be trained to think without the bias of faith. Let the church stay in its own sphere and leave education alone in its sphere. This is the way education has been feeling toward religion

—Until very recent times.

But now we behold the middle wall of partition being broken down. New conceptions of both religion and education are taking the places of the old conceptions. Both see that man is a unity, not a group of faculties. Both see that the hard and fast division between head and heart is artificial and absurd. Abstract definitions of education, such as that it is the "leading out" of the latent powers of the mind, are giving place to concrete and social definitions.

The conception of education now generally accepted is that it is simply the process of putting the individual into possession of the spiritual riches which society has accumulated in its long evolution.

That is to say, education is the process of adjustment by which the individual makes himself at home in the social order in which he is born.

It is just here that education has been compelled to take account of religion. For religion is one of the fundamental and persistent possessions of the social order. "Man is incurably religious," Sabatier has said. And, therefore, educators see that if their definition of education is valid it demands that our educational system shall operate not to impart science only, but religion also.

In this fundamental idea thoughtful men both in religion and in education are pretty well agreed.

But upon this agreement as a basis the attempt to proceed in practice lands us at once in the midst of a mass of problems and disagreements. Admitting that religion is to be "taught" as a function of education, how shall we undertake to teach it without doing more harm than good? To answer this question conventions are held, books are written and hundreds of our most earnest and able men and women are studying.

Happily religion itself is helping a great deal to answer this question. Religion's old fear of the spirit of free inquiry was based on a conception that identified Christianity with certain dogmas. Nowadays men are coming to see that the Christian religion is not a matter of creed or dogma of any kind whatsoever, and that to be afraid of the freest inquiry, even into our articles of faith, is essentially atheistic.

So now they are coming together—religion and education. They have yoked themselves together in an association—The Religious Education Association. For five years they have been thus joined. They celebrated their anniversary in Chicago last week. It was a great event. For three evenings the Orchestra hall was filled to hear the words of the priests and sages of religion and education. During the day time seventeen departments held special sessions in churches and halls. It baffled one to choose where to go. Every department was addressed by experts. If you went to the session on Sunday-schools, you missed the rich feasts spread at the Church Music session, and the College session and the Home session and all the rest.

But one had this consolation, that everywhere the same theme was discussed:

How to fit both religion and education up close to social duty.

That was the point of the whole convention: the obligation of both religion and culture to social welfare.

And that is a great note if one stops to appreciate it. Culture used to be aristocratic. Education was to be sought by the young man because of the benefits it would bring him. Today demands that culture be democratic, that it be not afraid to soil its hands with the world's work.

And religion, too, must be democratic. It must submit to the test of social usefulness. It must come out of the cloister and cathedral, the academy and the prayer meeting, and bend to the practical tasks of the world.

Strange to say there has been growing in late years a great movement for social betterment which has treated the church with indifference, if not contempt. Social morality can get along very well without religion, it was tacitly or expressly assumed. A phenomenon, vaguely named the social conscience, has appeared in modern times. It has no precedent in history. It is the most distinctive spiritual fact of our day.

Whether its roots were nourished by religion or not, it has grown without much consciousness of need of religion. And religion has gone on its individualistic way with little sense of affinity for this delicate sense of duty that was being formed in the social mind.

To our mind the significance of the convention of last week is this: *Religion and education will work out the practical problems of their mutual relationship on the basis of and in terms of the social duty of each.*

What this will mean, is already meaning, to our educational system need not here be set forth.

But that it means, is indeed already meaning, a radical reorganizing of our religious ideas and methods, is too clear and too important to gainsay. Our denominational differences will disappear when we once face the big task our Master gave us. Our creed-making will look like trifling in the presence of great deeds to be done. To cavil and contend over a book's date, or the Virgin birth, or any dogma whatsoever, will look like sin to those whose eyes flame with the passion of service.

The Trend of Events

By Alva W. Taylor

THE PRESIDENT SCORES

The president has scored heavily in vetoing the census bill. Congress proceeded on the pious pretence that census clerks were compelled to pass a non-competitive examination. They seemed to think the word "examination" would be an anæsthetic to the strenuous executive and the people.

Frederick H. Wines, the sociologist who was Assistant Director of the last census, exposed the somnorific in that political ruse. He showed how no one would be admitted to the examinations except upon recommendation; how it was a "dead level" test only, i. e., if a grade of 75% was made no account was made of higher or lower ratings; and how then the politician could choose his favorite regardless of whether he was lowest or highest in the list. He showed, moreover, that men who failed to pass were given a second and third trial and even avered that papers had been changed after leaving the examiners' hands.

Former Superintendent of the Census Bureau, Carroll D. Wright, says $2,000,000 was needlessly expended through these political manipulations in the last census-taking and that it took a year's more time to do the work than it would have taken under the classified service.

It develops that the 4,000 offices at stake were to be divided among all the congressmen. There were enough republicans to defeat the measure unless the democrats were called off, so they were promised a share in the spoils, and enough of them accepted to pass the bill. The design was so apparent that the president's veto has left the "spoils of office" politician, who wears the guise of a statesman, exposed in a denuded condition.

A POCKET WIRELESS

One of the foremost scientists remarked in New York the other day that he expected some day to unpack a case about the size of a small hand valise and talk with his friends in France. We do not laugh at anything as impossible today and least of all at anything in the world of electricity. It seems we have but touched the borderlands of that marvelous realm of physical wonder.

It was considered a triumph when a portable wireless outfit was perfected that would not weigh over two hundred pounds and could be carried on an army mule. Now a seventy pound transmitting instrument has been made for airships. It so encloses the sparks in glass cases as to prevent danger to the inflammable material of the baloon and has a sending capacity of ten miles. The whole mechanism is confined to a space the size of a small trunk and the wire antennae hang from the basket.

The Germans are leading with the wireless telephone and have talked with ease up to two-hundred miles. Great Britain is erecting coast stations and is determined to prevent any monopoly of the future wireless service. The nations have yet to work out some things for the sake of general harmony. The experts think they will soon have perfected devices to prevent picking up messages where secrecy is desired. When commercial messages can be sent across the seas the nations will be brought yet nearer together and with the cheapness of the message will come a quickening of intercourse that brings closer the era of good will and the end of enmities.

THE MENACE OF THE RAT

The Salvation Army has done a characteristic thing in taking a cargo of tabby-cats to Calcutta. It being determined that rats carry the germ of the terrible bubonic plague, the Army, with its usual good common sense, made this move to destroy the pest. The usual alertness of the Japanese was again manifested in the taking of a census of the feline population of Osaka. They found that in that city of one and one-half million people there were but a little over fifty-four thousand tabbies, and also that in parts of the city where the plague had given most trouble the fewest cats were found. Britain finds that she is spending $1,250,000 on rat poison each year so adds another to her multitudinous societies—a "Society for the Destruction of Vermin."

Secretary Wilson of the Agricultural Department tells us that rats cost the cities of America alone $20,000,000 per year. San Francisco is getting wise to the rat problem, owing to her port for Oriental trade and consequently her exposure to the bubonic plague. Our great farm secretary also reveals the fact that in the west field mice destroy great areas of alfalfa and that common ground squirrels eat up millions of dollars worth of wheat as well as carry disease germs that the common flea may communicate to men. The National Conservation Commission reports that there are 40,000,000 prairie dogs in Texas and that they eat enough grass yearly to feed a million and a half cattle.

WOMAN IN THE NEW EAST

The final test of a civilization is its homes, and with them its treatment of women and children. Moody told England that she needed homes more than churches. The home is the molecule of society. Napoleon said France's greatest need was mothers. It was one of those wise, philosophical observations of the great Bonaparte, given when his wisdom arose above his ambition. Mothers, in that sense, is synonomous with homes. Isabella Birl Bishop, the great traveler, said she had been importuned two hundred times in the East for poison that one inmate of a harem might be rid of her rival or her rival's children. Small minded women cannot bring forth great minded sons.

The first test of the reality of the new civilization that is lighting up the East is the emancipation of woman. In Turkey women threw off their veils and joined in those remarkable jubilations in which Mohammedan and Christian embraced each other. The Turkish women have manifested the keenest interest in the new era and many of them are contributing to the journals. It is now known that they were among the most effective of the secret agents of the "Young Turks" in their campaign. Some went too far for a people that have an inborn prejudice against woman's public appearance and many have wisely agreed to be patient and await the day of the coming of their own.

In Persia women are among the chief defenders of the constitution and both give of their jewels and write for the papers. In China an edict has been issued making the education of girls compulsory. Officials are discharged if they allow the feet of their daughters bound. Women of the wealthier and official classes are erecting special girl's schools and modernizing their homes.

THE TRUST AN OUTLAW

The Sherman Anti-Trust Act of 1890 made any combination acting in restraint of trade an outlaw. Like most laws that involve new procedure that Act has had to wait upon public opinion for enforcement. Like all pioneer enactments, too, it is an imperfect instrument. But the recent decision of the Supreme Court in the case of the Continental Wall Paper Co. vs. Louis Voight & Sons, demonstrates that it is a powerful instrument when invoked.

The Voight firm purchased a large consignment of wall paper and paid but part of the bill. When the Continental tried to collect the balance the Cincinnati firm took refuge behind the Sherman Act and the provision therein that no firm acting in restraint of trade could collect a debt or have any recourse whatever to the courts. The law is plain on its face. The question of fact was established. It was proved that the Continental controlled 99% of the wall paper business and that it had raised prices over 50%. It was found that its directors fixed prices absolutely, not for the jobber alone, but for the dealer to whom he sold as well. If the schedule thus fixed was violated the erring customer could buy no more.

There remained then only to have the Supreme Court pass on the law relating to the offence. By a vote of five to four it upheld the law. Justice Harlan gave the decision in his usual clear manner. The gist of his decision was that the courts could not aid in the enforcement of an illegal agreement. This principle, he said, was long established in both English and American law. The defendents may have entered the agreement with full and guilty knowledge, and the business transaction might require that they pay the debt

so far as honor between man and man is concerned, but public policy demands that the principle be maintained.

Justice Holmes maintained in the dissenting opinion that when a party purchases with knowledge of the illegal conditions, yet submits in order to get the goods, that it is aiding and abetting the malfeasance, and that to refuse to pay is dishonest and that it is of less moment that the trust be upheld than that a dishonest debtor be upheld.

Of course this means that the trust must collect C. O. D. or take its chances in the collection of debts. This further means that its only chances are to be taken with the firms that will never want to buy again. It has only to add enough to the price to cover that contingency and collect the bad debts off the customers who will pay.

The law goes further and provides that any property held in violation of its provisions i. e., by any trust that controls and arbitrarily fixes prices, may be seized in the course of interstate transportation and condemned. This clause would "bust the trust" if it were enforced.

Charles Darwin

Among the many anniversaries which this year brings, none is perhaps more significant than that of the author of "The Origin of Species." It is not too much to say that that book was the greatest single literary product of the nineteenth century. By this it is not meant that it was the most popular work, the most widely read, or the most immediately influential. But no one can survey the entire field of thought which the nineteenth century brought to view without the feeling that more changes were wrought in convictions and opinions by Darwin's great work than by any other single utterance of the century.

Before that time science had been busy with the gathering of data in reference to nature and the life of plants and animals. But for the most part the static view of the world was maintained, a view which had been inherited from many centuries of tradition. It was a commonly accepted belief that forms of life as they are observed today had been largely what they now are from the earliest ages, and even that those fossils which have astonished geologists were actually created in the rocks where later generations have come upon them. The idea of a progressive and constantly changing natural order had not so far impressed the minds of scientific men as to become a determining theory in their study of the facts of life.

Darwin's work opened up an entirely new field of thought. Upon the basis of the same facts previously observed, he proceeded to such attempts at classification, such tracings of relationship, and such inquiries into the laws of cause and effect as offered what seemed to him an intelligible explanation of a constant and ever enlarging process of development. To this process he gave the name of evolution.

It was not to be expected that so startling an announcement could be accepted at once; nor, indeed, even contemplated without grave apprehensions by the students of many subjects which had already taken apparently mature and satisfactory form. If the new principle was true, it must revolutionize science, removing it from the static to the dynamic or evolutionary foundation. It was not strange, therefore, that science stood hesitant if not protestant in the face of the new definitions. This was perhaps to be expected. Science has always been reluctant to accept new theories in spite of the fact that it is usually believed by theologians to be the most revolutionary and disturbing of all human activities. Yet the strenuous opposition to the Copernican theory of the solar system, to Gallileo's experiments, to Columbus' belief in a spherical world, to Harvey's discovery of the circulation of the blood, and to practically every other scientific announcement, should persuade us to the contrary.

But evolution more than justified itself by its reasonable explanations of the phenomena of nature. In spite of protesting traditions, both scientific and theological, it slowly won its way to acceptance and at the present time is the accredited view in every circle of scientific, literary, historical, and social research, and is rapidly becoming the final word in theological interpretation. Darwin's view of the progress of natural processes explains so admirably the continuous creative work of God that it was strange men should have dissented from it in the supposed interest of religion. Yet, of course, it was not without gravely disturbing elements. When it was easily conjectured and indeed by some confidently affirmed that evolution had made God unnecessary, when other scholars, using Darwin's method, went on from science to metaphysics and denied that there was any necessity for a First Cause, they were drawing conclusions not warranted by the facts and were passing beyond the legitimate realm of their own inquiries. Darwin himself was not guilty of this assumption, and the work of those men who drew unwarranted and atheistical conclusions from his inquiries has now given place to a better interpretation of evolution, which is today recognized as not only the basis for all modern study, but as one of the most valuable aids to the understanding of the Christian faith.

Darwin's work was only a beginning. He had discovered a great principle which all later scientists have recognized and developed. But on many points his views of particular items in the evolutionary process have been superseded. Few men would now go to Darwin for the best explanation of the facts of variation and heredity. A multitude of later workers in the same field have devoted themselves to laborious research with astonishingly satisfactory results. The writings of Weismann, Le Conte, Wallace, Bateson, Romanes, De Vries, and others, form a continuing and ever expanding commentary upon the great principle of evolution which they have done much to amplify and develop. It is to their pages that the modern student goes rather than to Darwin for information upon the details of the evolutionary processes. None the less, "The Origin of Species" will ever be read with satisfaction as the foundation material of modern views of God's work.

It will be of value if the anniversary of Darwin's birth shall awaken in the hearts of Christian preachers and teachers a fresh desire to know the facts of nature as they are interpreted by the masters of biology and geology in our day. Henry Drummond following Bishop Butler, awakened the interest of the Bible student and preacher in the wonderful correspondence between God's ways of working in nature in human life and in revelation. Not less helpful to religious education are more modern statements of scientific facts, such as some of the books above noted. And it is interesting to recall the fact that the most significant illustrations which Jesus ever gave to religious life are in terms not of legal processes nor human institutions, but rather in terms of nature's work and the life of man. His two most notable sayings regarding spiritual life linger in the mind of the man who has any acquaintance with scientific truth in our time: "The earth beareth fruit of herself, first the blade, then the ear, then the full corn in the ear," the very best definition of evolution that the great teacher could have given, and, "Except a man be born from above, he cannot enter into the kingdom of God," a statement of the divine origin of life and of its inception as a birth with the consequent need of nurture and growth.

"The conflict between science and theology" has been an interesting theme of discussion in the past, but there is no such conflict save in the mind of the literalist whether he be a student of science or of the Bible. God works out his results by slow, but constant, means. Jesus said, "My Father worketh hitherto and I work," when reproved by the Pharisees for failing to observe their definition of Sabbath rest. This great truth that God has never been inactive, but from the beginning to the present moment has been constantly putting forth creative and disciplining energy, is recognized today as the best interpretation both of the facts of nature and of the religious life.

February 12, 1809, gave the world two emancipators, Lincoln the statesman, and Darwin the scientist.

Religion and Education Co-operating

Meeting of the Religious Education Association in Chicago, February 9---12, 1909

SIX years ago, the Religious Education Association was organized in Chicago, largely as the result of suggestions made by one who impressed his generation, in certain departments at least, more forcibly than any man of his time—Pres. William Rainey Harper. Its purpose was, and is, "to promote religious and moral education." As the result, directly or indirectly, of the agitation encouraged and directed by this association, there has been observable a noteworthy change of sentiment in the matter of religion in its relation to education. Where, a decade ago, there could hardly be observed a dozen books of worth upon this imperial subject, scores are now coming from the press yearly, while the volumes reporting the proceedings of the several conventions of the Religious Education Association are themselves a fund of literature upon the subject, helpful, stimulating and informing.

Some Notable Attendants.

The convention held in Chicago last week, its first general session being that of Feb. 9, was a remarkable one in many respects. The personnel of those who attended it was indeed suggestive of the growth of interest in the object around which the association is organized. The addresses of Ambassador James Bryce, of Great Britain, Presidents Eliot, of Harvard, Judson, of Chicago, Pritchett, of the Carnegie Foundation, of New York, and Northrop, of Minnesota, not to mention numerous other educators, afforded a broad intellectual outlook. Distinguished religious teachers like Pres. Henry Churchill King, of Oberlin, and Dr. W. C. Bitting, of St. Louis, and others, added their message in the general meetings or in the departmental session. Men known the world over for their contribution to the uplift of society, men such as Prof. C. R. Henderson, and women like Miss Jane Addams; writers upon psychology and pedagogy and similar subjects, such as Prof. Geo. A. Coe, of Northwestern University; Dr. Francis G. Peabody, of Harvard; Prof. Chas. F. Kent, of Yale; Prof. Edwin D. Starbuck, of the University of Iowa; Pres. F. K. Sanders, of Washburne College, Kansas, were also heard.

The program represented a most remarkable piece of organization. All told, thirty-nine different meetings were scheduled, and something like 116 addresses were given. On some days, there were as many as ten different meetings, as many as seven being in session at the same hour. When it is recalled that the printed program alone would fill at least a page and a half of CHRISTIAN CENTURY, and that the addresses, if reported in full would make a volume of 300 or 400 pages, the absolute impossibility of giving more than a glimpse of this remarkable convention will be appreciated.

The CHRISTIAN CENTURY will not attempt to do more than give a brief survey of the four general sessions, and point out the fact that there were fifteen different departmental meetings, besides meetings in which groups of specialists delivered papers, and engaged in discussion upon such subjects as "Universities," "Colleges," "Sunday-schools," "Teacher-training," "Brotherhoods," and kindred themes. The three general sessions held in the evening found large and interested audiences in the great Theodore Thomas Orchestra Hall. One of the features of the convention was the music. Any one who had the privilege of listening to such devotional and inspirational singing as was here provided could not but wish that religious "ragtime" tunes, and Salvation Army hurdy-gurdy songs would evermore be stilled.

Religious Education and Social Duty.

There were three admirable addresses at the opening session on Tuesday evening. The first of these was by the president of the association, Dr. Francis G. Peabody, of Harvard College. A large audience listened to his stirring paper on "The Social Conscience, and the Religious Life." Dr. Peabody showed the dangers of exchanging an active, devotional and teaching Christianity for mere laboratory methods. We are sometimes in danger, he declared, of devoting so much time to discussions about doing good, that there is not time actually to be good. Religious education fortifies social activity. The teaching of Jesus showed undoubtedly that religion must first reach the will and then eventually conduct. Rabbi Emil G. Hirsch, of Chicago, showed the relationship between "Religious Education and Moral Efficiency." He declared that religion, and religion alone, offers the basis on which moral efficiency can be maintained, and that religion must be planned so as to keep this function ever in view.

The third address of the evening was that of Pres. S. C. Mitchell, of the University of South Carolina, upon "Religious Education and Racial Adjustment." It was a manly, dispassionate appeal, by a southerner of southerners, for religious training and social uplift for the Negro. It bristled with facts, incidents and suggestions. The address closed with suggesting that in the settlement of the race problem in the South, religion has a three-fold opportunity: to encourage racial tolerance and coöperation; to demand of Christians that they beget a spirit which shall be helpful to a right understanding in order to offset prejudice; and to create a statesmanship, especially in the South, that shall be sensitive to the highest things in the Negro. If we study Jesus Christ on race prejudice, we shall find obstacles being removed. Love never faileth, and the South is clinging to that basal principle.

The Progress of Religious Education.

The second general session was held in Sinai Temple and brought out a fine audience which listened with keen appreciation to three able papers. The first upon the annual survey of progress in religious education was presented by Prof. Geo. A. Coe, of Northwestern University. The past year had been characterized by a wider moral awakening in general than in any of the six previous years of the organization. Following a time of moral depression a new stage in moral reform has come. A revival of moral education is noticeable. The aim of the schools is directed toward the essential of character building. Last year the first international congress of moral education was held with the theme of the relationship of religion to morals. The advisability of doing away with the teaching of religion in the schools was shown and the method for securing right character was thought to lie in the direct and indirect way of teaching morals. The school should be a constructive power in the whole life of the pupil. Industrial education is necessary to a real democracy. Industrial service is a moral calling. The movement for moral education tends to enlighten the conscience of the adult as well as that of the child. The socialization of the conscience of the Sunday-school pupil is also essential. During the years of the association's existence 396 text-books upon moral and religious education have been published and $65,000 expended in the work.

Religious Education in the Orient.

Prof. Edward C. Moore, of Harvard University, gave a paper, charming in diction, full of solid facts and suggestions, upon "The Progress of Religious Education in the Orient." The progress of ethics in the various religions of the East was shown to be, not an effort to secure knowledge as we mean it in our national life, but simply to acquaint the mind with the history of traditions. Our purpose in education is to produce a man. Christianity alone shows adaptation to modern learning. The progress of education in Japan is but one of the advances in that nation. The nationalization of Christianity in that nation has begun. China stands where Japan stood forty years ago. China has turned in a fury upon the old education of the empire so long observed and foreign learning is everywhere in vogue for it has its ethical benefit for the people. It is the Christian movement in China to which we must look for the remedy for all present ills. In Turkey there has been a religious revival of Mohammedanism, but in the educational sense it has taken no secular attitude. The new education is an attempt to adapt it to the existing conditions while the people still remain Moslems. Christianity has in it the mightiest reforming agency in the world and for this reason it is the leavening force for revolutionizing the conditions of the modern world.

The third paper was by Pres. Henry Churchill King, of Oberlin College, and discussed "The Future of Religious Education." It was pointed out how the increase of wealth, the challenge of city life, the proximity of nations under the changed external conditions of life and other modern conditions, were moral educational forces on a world wide scale today. We are put in possession of a new world. Greater simplicity of life is demanded because of our complex life. This forced interdependence demands the social virtues. The conquest of race prejudice has begun and must be worked out toward a common brotherhood. The bigness of the task brings compensation. Even the poorest method gives evidence of its being capable of being worked. The new inner world of the mind is being more and more touched and influenced to these high ideals. The scientific spirit must be brought more and more into the sphere of the moral and a new standard of efficiency demanded. Rev. Henry F. Cope, the efficient and progressive general secretary of the association gave his report in the annual meeting which closed the session of the morning. The past year has been one of the widest progress in the history of the association. The secretary had travelled 32,000 miles during the year in his official duties and held 200 conferences. The receipts for the year had been $11,555 and the expenditures $11,540. All old debts have been paid; 294 new members have been received, making the present membership of the association 2,100. It was recommended that a permanent memorial fund be established in memory of Drs. Harper, Hall and Blakeslee, also that the membership fee for students in school be made $1 instead of $3. The re-

port of the nominating committee was presented and officers for the coming year elected, Prof. George Albert Coe, Ph. D., being made president.

On Wednesday evening a large and representative audience listened to three exceedingly interesting addresses. Pres. Harry Pratt Judson spoke upon "Religious Coöperation." He pointed out that the difference among denominations might be summed up as those of metaphysics, methods and machinery. Are these the essentials of religion? As a social force the churches of Christ are one body. In their service for humanity, there is need of unity, although not of union. When all churches join hands in works of righteousness, there will be observable a decided religious advance.

Dr. Charles R. Henderson wittily replied to a remark of President Judson that so large a proportion of our churches is composed of women, by pointing out that in the penitentiaries there are about sixty men to one woman. Is it here that we shall discover the absentees from the churches? Young men are specially interested in physical activity, in money making and in politics. There is a duty incumbent upon the churches to turn these three elements of manly power toward the uplift of society.

The Ethics of Industrialism.

President Eliot's address was upon "The Ethics of Industrialism." It was a comprehensive and thorough disscussion of the ethical elements involved in the relationship of employers to employes. He gave many examples of unethical conduct on the part of both capital and labor, denouncing as unethical the failures of capital to provide proper rewards and freedom of effort, and the failures of labor in such matters as enforcing a uniform wage, which is really a minimum wage, and in limiting output and in calling strikes. He then showed how the adoption of ethical standards on the part of both employer and employe, attended with mutual kindness and sympathy, is necessary to industrial peace. Friends of religious education must use every effort to secure the moral and religious training of youth, reform in industrial ethics, and the adoption of ethical principles of government.

The fourth and closing general session was held on Thursday evening, Orchestra Hall being crowded. President Peabody called upon Dr. W. C. Bitting, of St. Louis, to speak concerning the perennial energy of the association, which he did in his usual effective way. Dean Shailer Mathews reported for the committee on resolutions, commending the work of industrial education; the International Sunday-school Association for its lesson series; the colleges and seminaries for the introduction of direct religious instruction and the policies of the foreign educational congresses in their work and influence.

The new president of the association, Prof. George Albert Coe, was introduced and in response referred to the lasting influence and prophetic insight of President Harper who gave inception and direction to the association. He also announced that the next meeting of the association would be held in Nashville, Tenn., and of the 118 papers announced on the program of this year, not one had failed of presentation, and that with some half-dozen exceptions, caused largely by illness, the writers had been present to read their own papers. This is all the more notable when it is known that every one appearing on the program pays his own expenses to the meeting.

Miss Jane Addams, of the Hull House, Chicago, presented a paper upon "The Reaction of Modern Life upon Religious Development." In making a plea for the better protection of youth and women, she declared this country to be behind several other nations in securing safeguards. Something is wrong in our methods or lack of method of instruction when it is possible for 20,000 youth to be arrested in one year in a city like Chicago. It is more important to direct and satisfy the energies of youth that call for realization than to preach to them any particular faith or accepted religious code. There must be something wrong with our instruction and our religion when the schools and the church fail to furnish that food which will satisfy the inquiry of youth. It was declared that the stage is dealing with the moral problems of our day in a more practical manner than many other agencies. We are making our experiments today in the most materialistic period of all time. If our religion is genuine it should be easy for us to unite our various creeds for the realization of social betterment.

The last address of the evening was delivered by Hon. James Bryce, ambassador of Great Britain, who spoke upon the changes which had come in recent years in religious thought and the relation of religious instruction to our public-school system and to morals. Certain facts in the social and intellectual condition of modern countries, especially of England and America, make it especially needful to take every possible means of impressing the fundamental truths of religion on the minds of the young. Ethical teaching, while given to some extent in the schools, would be vastly more impressive if based on religion. The greater opportunity for pleasure which has come with wealth and saving of time, and which in itself may not be wrong, presents a new phase for Christian activity. The sense of duty is not as strong as once it was. People are a little less ashamed now than formerly to say, "Let us eat and drink, for tomorrow we die." The immigrant has come and he does not have our New England traditions. This new mass of humanity and these new conditions present a new phenomenon for our age. Two agencies are primarily essential to the solution of our problem, these are the newspapers and the schools. In addition to the ethics already taught, the duty is upon religious teachers to put forth all their power to have religion vindicate its place in the training of the young throughout the whole course of life.

After the secretary had announced that during the meeting of the association 200 new members had been received, also 1,000 acres of land in Texas given for the benefit of the work, the association adjourned.

Paragraphic Editorials

For death to enter the ranks of our active Chicago ministry is unprecedented. Chicago ministers die, but in the past sixty years they have left the city or the active ministry ere death overtook them. Our only shrine is at the humble grave of A. Larrabee, whose years of sacrificing toil in the mission field of Chicago, laid the foundations of a number of our best churches. Many could have wished that the body of Parker Stockdale had been interred here so that the realities of his ministry and his hearty personal strength might find expression in a fitting symbol to aid in keeping them ever fresh.

Mr. Stockdale was one of that large company of ministers who have found among the Disciples of Christ a sort of refuge from the restraints of sectarianism. He came into our ministry because it promised him freedom. This freedom he was careful to exercise without abuse. His education had put him in touch with the typical ideas of modern thinking. He knew in which way the currents of progress were flowing. Yet he was able to carry on a ministry in a large church including widely diverse minds without doctrinal friction. The secret of this power was that Parker Stockdale was not a preacher of a doctrine but a minister of life. He used doctrine in the service of life. He was more intent on conveying the practical meanings of the teaching than in gaining assent to the mere correctness of it.

An interesting story comes to us from one who was pastor of an Aurora, Ill., church while Mr. Stockdale was leader of the People's Liberal Church there. He was trying to build up the religious life of his people by the use of Shakespeare and George Eliot and by the development of a sort of free club life. His brother ministers had become acquainted with him and had felt the warmth and vigor of his personality. They could not help the feeling that this man was out of his true place. His was a truly evangelical spirit, they declared, no matter if his opinions were not orthodox. One day a group of them were talking on this wise when it was suggested that they make him the subject of united prayer that he might be delivered from the cold and unsocial, if not hostile, atmosphere of shallow liberalism. Thereupon they got down upon their knees and prayed for the recovery to the evangelical fold of their brother who, they believed, had been misled. It was not long after this that Parker Stockdale united with the Disciples of Christ and flung his eager, ardent nature into the ministry of Christ and the Cross.

The real work of the Church of Christ in the world is that of accomplishing the Saviour's purpose that all men may know of the truth and by it be made free. The establishment of the cause of Christ in any place is only preliminary to its extension to further regions. Every outpost is to become a center of further missionary effort. The church that does not recognize this imperative call of the cross to missionary activity has failed to read beyond the first principles of the gospel. Indeed, it is difficult to understand how even the first principles can be comprehended without the recognition of this great truth.

There is no day in the missionary calendar of the church more important than the first Sunday in March. At that time, if at no other, the whole round world comes into the survey of the intelligent follower of Jesus. He knows that the only thing which differentiates all western Christian life from the paganism of the East is the presence of this powerful force which began its quiet but triumphant progress twenty centuries ago. To be negligent of this call for missionary information and offerings is to be heretical on the most vital point of our holy faith. Wrong opinions might be tolerated, but lack of concern regarding the supreme work of the church is a heresy unpardonable in the sight of our Leader.

Announcement is now officially made that the next triennial convention of the World's

Sunday-school Association will be held in Washington, D. C., in May, 1910. The last two conventions have been held in Jerusalem and Rome, respectively. Rev. F. B. Meyer is the president of the association.

Our readers will welcome the announcement that we have been able to perfect arrangements for going to press in time to get THE CHRISTIAN CENTURY into the home of every American subscriber before the Sunday following the date of the paper. Contributors and reporters will have their "copy" in our office by Thursday at the latest. Room will be kept for telegrams sent on Sunday night.

We overheard a street car conversation the past week between a young man evidently a student, and a gentleman with the marks of a clergyman upon him. The topic was probably some phase of religious education for we heard the younger man remark, "I graduated from ——— College, attended ——— Seminary for three years and accepted a Y. M. C. A. position which took me into about fifteen theological schools. Then deciding on making a specialty of sociology I entered the University of Chicago with my mind not wholly free from misgiving, for I had heard much of its higher criticism and even of its godlessness. What was my surprise, then, when I entered my first class to hear Professor Henderson open the hour with an earnest prayer! I had never seen a class in the orthodox seminaries opened in that way."

The marvelous response of the world to those suffering because of the Sicilian earthquake is measured for us now by the report that over $16,000,000 has been sent, and that those appointed to distribute it are hardly able to do so. Such an event of suffering and such a world-wide rushing to its relief disclose how love is binding all the nations together.

Building Fences in the Sea

By J. M. Lowe

Truth is like the ocean. Different seas have different names, but after all it is the same sea, the same tides traverse all. The boundary lines are imaginary, and one day the tiniest brooklet hid away in the mountains will find its way to the sea. It is further true that,

"No stream from its source
Flows seaward how lonely so ever its course,
But that some land is gladdened."

So in the past each statement of a thinking mind that came from a good heart, has gladdened some life.

But "the sea is His," so also is the truth. Many men upon the sea learn different lessons in the same sea, for so vast is the deep that we can know it only in part. It is mine, therefore, to thank the man who finds something new, or brings strange gifts from ports unknown to me. It is a day for curious and delighted wonder rather than for sharp criticism. And the sea abides; no wise or otherwise word of mine shall stop its throbbing tides or arrest the music of its waves.

So, many minds are alarmed at words, and foolishly we have been trying to build fences in the sea, supposing that the waves will stop when they get to our fence. As a matter of fact, only the wave form moves, while the unwearied sea rests forever in its mighty bed. So thought forms, creeds and ideas clash while the ocean of truth abides. After all the sea is not clamoring for our assistance in making it grand and deep. Nor can the tides be stayed in their ceaseless flow. Uninvited and unhindered, they go on forever. It is for us to adapt ourselves to them or be left behind or carried in the opposite direction. Who can reverse the Gulf Stream or send the icebergs back to the frozen north? The same man can stay the tides of mighty thought that flow from the heart of the Infinite.

Words are not truth. They are but signs of what some one thinks concerning the truth. The geologist did not build the earth; the botanist did not plant the flowers; nor did the astronomer light the stars. Nor can men destroy these things. Scientists have walked with wondering eyes amid the beauties of nature and have tried to tell us with joy what they saw there. Theologians and scholars are no more. Wise as they are, the scholars did not make God or his works in nature or grace. It is their mission to listen and look and tell us honestly what they hear and what they see. You don't smell the name you smell the rose, the hidden perfume which no man can make or destroy. Beneath forms and phrases is upward striving resistless as the tides, and broad as the sunlight.

It is to be regretted that because each new movement toward better things bears a particular name and is proclaimed by a certain people, some one should begin at once to build a fence in the sea. But how about this? Were not the Jews a peculiar people? The Greeks were not Romans and the Romans were not Greeks, yet what would each have been without the other? And what would Christianity have been without all of them? The thing to be regretted is that they did not see themselves as allies instead of enemies, that they followed revenge and not mercy. It is still to be regretted that there is that lack of vision and charity which will not listen to all and attempt to correlate all instead of widening differences and perpetuating misunderstandings. I thank God not for strife and bitterness, but for work done and for the undreamed of power of all religious bodies which will be released when love shall flow from eye to eye and joy from heart to heart. Invective and ridicule are totally out of place in this day of growing desire to heal our divisions. We cannot have union without love. Everything will fail but love.

Who make the most of names, they who wear them or they who oppose them? Would I love Bro. Morrison more if his name were Lowe? There is no kind of doubt that the cause of God would be quickened if all party names were dropped, but they may as well persist unless they can be drowned in an ocean of Love. The same name does not make peace. There is a great people of one name not exactly united. Look in the mirror.

Who is sufficient for these things? What religious body may make that mighty plea for union? That one which professes to wear that name only? Is that the sole qualification? Let us beware. Christ, not his name is the unifying power. We can be one only in Christ, not his name. The reason why Christendom is not united is a simple one—Christendom is not Christian. We are not Christians till we are one in Christ. We have been so busy tearing down other fences that in our frenzy we built one around ourselves, built it so high in some places we cannot climb over it into a union meeting. The worst fault is fault-finding, and here I am doing it, but all right if the fault is mine or ours.

The world of flowers is larger than the wildest dreams of the botanist. So our religion is vaster than any cult or creed or even the church itself, even as the wide areas of sunlight are greater than the sun itself. All religious bodies are striving to render real service, and their defects are to be cured by instruction not by attack.

In our own fair land the fields are calling. Millions are unsaved. Continents are calling. Why this stress about differences? The very marrow in my bones aches because of it. Think of a lot of Christians being fearful less some other Christians might render valuable assistance in saving the world.

It is a matter of education. It is also a personal matter. Each one must unite for himself with every other Christian. Not uniformity but unity. "But," said a good man to me, "we must all speak the same thing, now Bro. Lowe come across." I replied, "Do you and your wife always speak the same thing?" The couple smiled at each other and the conversation ended. But "as far as we have attained." It is a program of attaining the fulness of the measure of Christ. Here we may expend our energy profitably, but we waste it by building fences in the sea.

Goodland, Kansas.

Philadelphia Letter

The Beginning and Growth of the Third Church.

In the Philadelphia letter of December 19, the Philadelphia field was discussed in a general way with a view to showing that it was not all difficult. In the succeeding letters of this series, sketches of the congregations in a little more detail will be given. Our Third Church, as one of our most vigorous younger congregations, will be taken up first.

It is today second in age amongst our churches; its location is admirable; its building is a substantial stone building with a Christian Endeavor room at the side; its field is a residence section filled with homes owned, frequently, by their occupants; its membership is largely made up of solid and permanent residents whose years of connection with it make them attached to all its interests. It has always been a "young people's" church and has a future of assured stable existence.

It was founded in 1878 as a mission from the First Church in one of the old Centennial buildings at Forty-first street and Leidy avenue, but removed shortly to a church building near Holly and Aspen streets near its present location.

In 1885 the little congregation erected the present structure on its well-chosen site, somewhat removed, yet within easy reach of the street-cars on the principal business street of West Philadelphia, and in what was soon enlarged by the addition of a Christian Endeavor room.

After various vicissitudes, through several ministries during which it enjoyed the fostering sympathy of the mother church, it finally, about 1893, entered upon an era of larger and more independent development, and took its place as one of the churches of the neighborhood. Its membership increased; its Sunday-school grew to large proportions; various sub-organizations were added to those already existing; some social service in the form of a reading and game room and shop-meetings was undertaken; and a mission was established which soon developed an independent existence as the

Fifth Church, but which soon adopted the customs of the primitive brethren and has since discontinued its meetings. This period might be called its adolescence,—a period of transition from childhood, through Sturm und Drang, to a position of self-hood.

The present era began with the pastorate of Dr. George P. Rutledge, who enjoys the double distinction of having filled, in his eleven years, the longest pastorate of any of our Philadelphia ministers, and of being probably the best pulpit orator we have ever had, and one of the best in Philadelphia.

A few days after his installation, due to an inherited quarrel, a division occurred in the congregation which resulted in the formation of the Sixth Church. The losses to the mother organization through this expansion were of course great. More than a hundred members left in a body, and as many more became disgusted and either united with the denominational churches or drifted away altogether.

Only about ninety people greeted the new minister at his first Sunday morning service; he found only 118 contributing members, and the church was $800 behind in current expenses. The sub-organizations, also were thrown into the confusion always incident upon such changes. Each organization was split in twain; in some cases, teachers and their entire classes left the Sunday-school. A complete re-organization was necessary, and owing to the reputation the church had acquired in the neighborhood, it was more difficult to build it up than it would have been to start a new organization in another part of the city.

Yet with these unfavorable conditions the church rallied, re-organized its forces, drew new members from the neighborhood, and continued its history. Its work of the past eleven years cannot be better summarized than by quoting the official report following:

1. Improvements, to the extent of thousands of dollars have been made upon the church plant.

2. The current expenses have been considerably increased, yet all the necessary funds have been raised without any great trouble.

3. While the periodic lull with which most churches are familiar, has repeatedly visited the church, there has never been a year in the eleven that it has not made progress.

4. The Sunday-school is the largest of any of our churches in the city, and with the exception of one, in all eastern Pennsylvania. Last year the Sunday-school gave more for Home Missions than any other in the state. The church has three Christian Endeavor societies, an active C. W. B. M. and a large Ladies' Aid Society, all doing good work.

5. Last year the church as a whole gave $727 to missions; this year $809.

6. The church spends hundreds of dollars annually relieving the neighborhood poor.

7. The records show that the church is now in a more harmonious condition than it has ever been in its history.

From this brief sketch it can be readily seen that the three elements of strength in the growth of this congregation are: Its first location in a growing suburban field; the early fostering care of the First Church which extended its advice and financial aid, and made it possible for it to launch out upon its period of enlargement; and its final years profiting by the length of a pastorate which shows conclusively that a minister in our church may find an enduring and profitable ministry in the city of Brotherly Love.

Arthur Holmes.

A new building is to be erected by the church at Bonham, Texas, during the coming year.

Laymen's Conference in Minneapolis

BY PERRY J. RICE

Minneapolis, Minn.

The layman's foreign missionary movement has reached Minnesota. A conference, beginning on Thursday evening, February 4, and continuing over the following Sunday, has been held in Minneapolis. It was a notable meeting. It would be impossible to estimate its influence and far-reaching effects. Thorough preparation was made for it. Mr. Lyman Pierce, one the general secretaries of the movement, was in the city a month or more directing preliminary arrangements. A representative committee of laymen in the city met at frequent intervals and organized a plan to enlist the interest of all the churches in the state. All of the larger cities and towns were visited and coöperating committees were organized in each one. The churches in the smaller places were reached through these coöperating committees and by means of correspondence and newspaper publicity.

The first session of the conference proper was held in connection with a banquet at the largest hotel in the city. Nearly six hundred men, carefully selected by the various churches, sat at the tables, and many stood about the room after the banquet had been served to listen to the speeches. The committee returned the price of 380 tickets because they could not provide room for so many guests at the tables. It was estimated that at least fifteen hundred applications for places were made. At this meeting Dr. Cyrus Northrup, president of the University of Minnesota, presided. Mr. Wm. T. Ellis, a newspaper man from Philadelphia, Colonel Elijah Halford, of wide and varied experience, and Mr. J. Campbell White, spoke. The occasion was an inspiring one indeed. The addresses were broad visioned and masterful, and the impression left upon the minds of the men present must have been profound and enduring.

The sessions on Friday and Saturday were held in one of the large churches in the city and were attended by hundreds of laymen and many pastors. Women were admitted to the gallery at the evening sessions but the audiences were almost exclusively made up of men. The program was quite informal, taking the form of open conferences. Topics were introduced by leaders of the movement, missionary secretaries, and returned missionaries and then they were thrown open to any and all who wished to participate either by asking questions or making brief remarks. The spirit of prayer was in all hearts and much time was given to its expression. Questions of practical importance were ever in the foreground. Mere sentiment does not play a large part in the hearts of these men of affairs, and so the effort was constantly directed toward answering the questions that naturally arise in the minds of laymen regarding the enterprise of foreign missions. The testimony of their value and the urgency of the present opportunity from laymen who had seen the situation with their own eyes was most convincing. Mr. Ellis, who has some criticisms to offer, nevertheless speaks in no uncertain terms of the high character of the missionaries themselves and of the surpassing value of the work they are doing.

Mr. White, who is the real leader of the movement, is a man of commanding personality, pleasing and forceful address, and great conviction. He believes profoundly in the work he is doing. He is convinced that it is the plan of Christ for His church to evangelize the world in this generation, and that it can be done, and must be seriously undertaken. He says: "God will not give His power to a church that refuses or fails to accept His plan." Referring to a criticism he once heard, of the movement, to the effect that it is an instrument of one string, since its promoters are always harping on foreign missions alone, he said: "It is an instrument of one string, just as man is a creature with one spinal column, which is the organizing principle for the whole body." He does not underrate the importance of the work at home but insists that the whole includes the parts, and that if the church once gets a vision of the whole plan of God, its members will arise to the faithful performance of every particular task that is laid upon them. He is not given to criticism of any kind, and does not pretend to pronounce judgment upon the efforts of the past. On the contrary he greatly appreciates the work that has been done, but urges that as the situation now presents itself the men of our churches must recognize the bigness of the task before them and address themselves to its performance with a true manly purpose to accomplish it. He believes that men will respond to the challenge that foreign missions present and his experience convinces him that nothing will so grip the consciences of men as the proper and adequate presentation of this great work. One cannot listen to him without feeling the force of his dominant purpose and being moved by his passionate urgency.

Great mass meetings were held on Sunday afternoon and evening when men from all parts of the city, from every calling, and having all shades of religious opinions were brought under the spell of the central ideal and dominant purpose of the laymen's movement, viz: "the evangelization of the world in this generation." The impression left upon the men of our churches is remarkable. It is a common thing to hear men, who have cared little for missions of any kind, say: "I havn't understood this thing; I shall hereafter bear a different attitude toward the whole program of the church." Resolutions were passed endorsing the movement, and recommending that a committee of men be appointed in every congregation to coöperate with the pastors in bringing the whole subject of missions to the whole church and in a manner that will secure the coöperation of every individual in greatly increasing the churches gifts. Five dollars per member per year for every member of all the churches in Minnesota was set as a goal to be realized as soon as possible. A simple organization was effected to promote the spirit of the movement and to ensure results.

The layman's missionary movement, born in a prayer meeting, is destined to exercise a mighty influence upon the churches everywhere. A campaign is being projected in which it is hoped that all the cities of 40,000 inhabitants or more on this continent will be reached and the cause adequately presented. If this program is carried out it will not only result in greatly increasing our annual gifts to missions, but will stimulate all our churches to greater spiritual power and increased activity along all lines. It is not unreasonable to anticipate that it will be the forerunner of a mighty awakening in all the churches.

The Disciples have every reason to rejoice in this movement. It is emphatic in its purpose to secure the presentation of the simple story of Christ's saving grace and power to all the nations of the world. No

creed, no doctrinal peculiarities are advanced by this movement. The leaders are quite fully aware of the fact that the gospel in its simplicity is sufficient to save the world. It is a union movement, seeking to bring into active coöperation all the forces of Christendom for the sake of carrying the pospel to all people. It centers in the command of Christ as voiced in the great commission.

The question has recently been asked: "What shall be the dominant object of our men's organization?" Why not this one? It includes Bible study and every other purpose that can be imagined as worthy of Christian men. It is in harmony with the purpose of Christ, and the mightest movement of our times. It is an organizing principle around which a body of great strength and virility may be built up. At any rate it must be prominent as a feature of our men's work and it can not well be too prominent.

Mexico and Its Man

Diaz a Life President—His Government Stable and a Financial Success—His Summer Palace

BY J. A. ADAMS.

Mexico swarms with little men, small in stature, in mental attainment and in business capacity, men dwarfed and stunted, blighted by an oppressive past and held to mediocrity by their environment. But Mexico also has a fine type of men. You see them in the great processions on the streets, moving with the air and grace of conscious strength and with the pride of the old



President Porfirio Diaz as he now looks.

cavalier days when the Spaniard was the conqueror and ruler of the tropical world. And sometimes they pass you on the country roads, sitting erect on a handsome steed and looking as if they might be descendants of the little band of bold cavalrymen who followed Cortez to victory and whom the natives thought a new kind of gods. The question which a visitor often asks himself is, whether the swarm of little men below will ever start to grow and eventually match up with these better types above.

But if I were more distinctly to classify the population of the country, I should make two great divisions, all the rest of the people, and Porfirio Diaz, President of the Republic. Diaz is "It." All the talk in the hotels, on railroad trains, on the streets, in the newspapers, with tourists, business men and even missionaries, runs this way. If Mexico has made progress, Diaz has made it. If Mexico is getting along well, it is because Diaz is carrying it on his shoulders. He sums up and personifies Mexico's modern period.

Stability of the Government.

The first and most important thing to be said about the government of President Diaz is that it stays put. Before his time nothing in the government line would stay hitched. The only permanent features of the country were the poverty, squalor and dark complexion of the people, and also the Catholic religion. If you want your memory to swim with confusion try to keep in mind the revolutions which swept over the land in the hundred years before the present administration came into power. And Diaz himself was one of the leading revolutionists; but when he became ruler he changed his mind about insurrections. They no longer seemed to him desirable. He does not even want rotation in office. It was in 1876 that Mr. Diaz was first elected President, and, with one short intermission, he has been President ever since. He likes his job and the people like their President, or at least they are supposed to do so, and therefore why not make it last as long as the man lasts?

The governors of the several states are said practically to be the President's own selections. Sometimes he changes them from one state to another. In fact, unless I was misinformed, the country is thoroughly organized around the President, and the military force is also much in evidence. President Diaz is taking no chances.

Makes the Ends Meet and More.

The next feature of the Diaz administration which I would mention is its financial success. It has been the supreme business of nearly all governments to run into debt. Our great government is at it now. It is spending more than it is receiving. But the Mexican government is laying up money. Few things in the country surprised me more than the annual report of the minister of finance, which appeared in the Mexico Herald. The revenues of the government for the last fiscal year amounted to $111,771,867.68, while the ordinary disbursements were $93,177,441.77, leaving a surplus of $18,594,426. Special, or extraordinary payments, reduced this surplus to $6,893,198.85. For the last thirteen years the government has always come out millions to the good, notwithstanding the fact that in that time the current expenses have a little more than doubled. But think of running the government of the republic with an expense of less than one hundred millions a year, and in Mexican money! There is now a surplus of about $75,000,000 in the treasury.

A Great Financier.

The credit for this remarkable success, however, is not all given to President Diaz. Minister Jose Limantour, the head of the treasury department, is pronounced the genius who has brought about the result. And the Mexican press does not hesitate to call him one of the greatest financiers in the world and in history.

Thus with its double portion of political genius and of financial genius Mexico feels proud of its position among governments. Of the attitude of the government toward the Catholic church and other religious bodies and toward moral questions I cannot speak in this article.

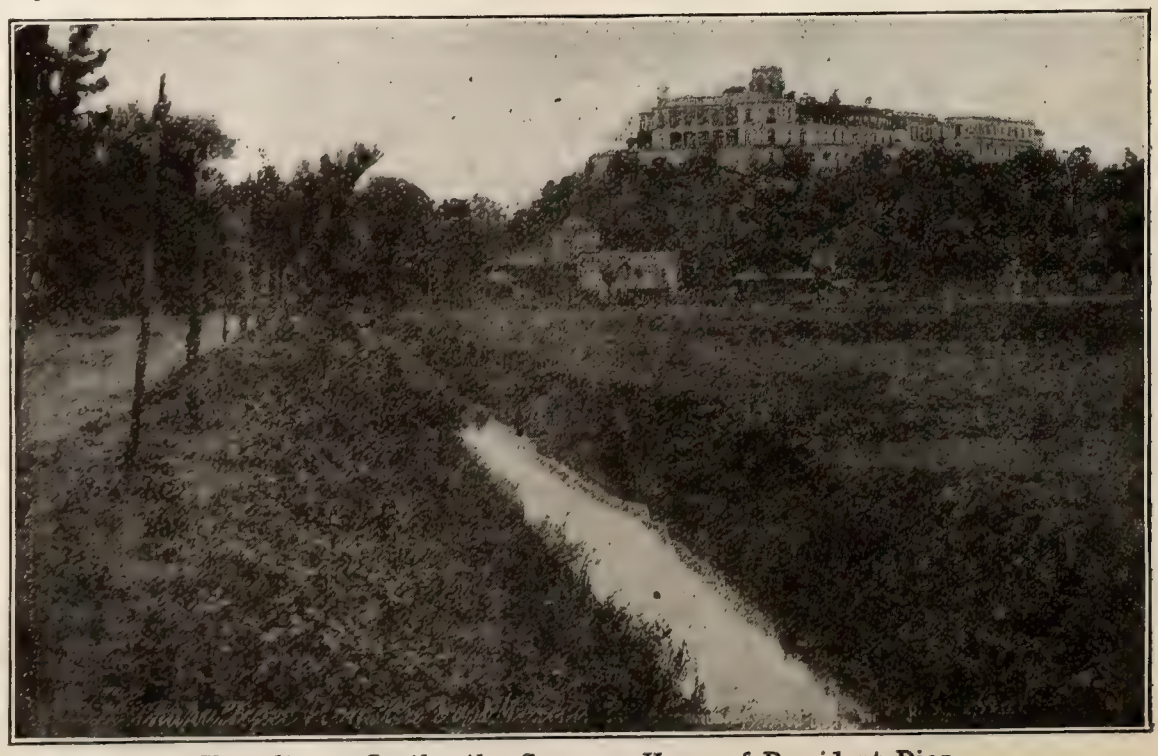
The President's Residence.

President Diaz lives in town in winter and outside of town in summer. His city residence stands in a block of other buildings, near the American quarter. It is plain and has nothing about it to attract attention. His summer residence is the famous Chapultepec Castle, the most splendidly located palace that I have ever seen. It stands far up on a rocky elevation and covers nearly the whole top. It is reached on one side by long flights of stone steps and on the other by a winding road. But the official family enter a tunnel at the foot of the hill and are carried up by an elevator.

In going up by the stone steps there is a succession of remarkable views, the foliage of rare trees is gleaming in the sunlight, flowers are blooming on the little plateaus, and vines are clambering over the walls. But all these attractions are eclipsed and forgotten when one reaches the great corridors which surround the palace. Here the view is without a parallel. Below is the city, stretching away to the east until its outlines are lost in the distance, and all around it is the valley, penciled with long lines of trees or dotted with haciendas and fields of maguey, and a little stream winds through it like a silver thread. Beyond are the mountains, rising like the rim of an amphitheatre and evidencing a purpose of nature to set up a view which would make the heart jump. And high above all is Popocatepetl, along with its twin peak, Ixtaccihuatl, rising to a height of 17,853 feet, more than 3,000 feet higher than Pike's Peak, and eternally snow clad.

A Home of Royalty.

Within, the palace presents reminiscences of the royal families which once passed in



Chapultepec Castle, the Summer Home of President Diaz.

and out of its great halls and beautiful chambers, or made Mexican history famous. There are chairs which were used by Cortez, and there are inlaid tables and silver chandeliers which were left by the ill-fated royal pair who came from Austria to rule the people. I could not help thinking that it was rather hard for Maximilian to be chased from so grand and delightful a home and shot. Nor do I wonder that poor Carlotta went mad. The contrast between the splendor of their palace in that brief little spell of power and the miserable end of it all was appalling. It was more cheering to be told that Secretary Root was entertained like royalty when he visited in this home of Diaz, and to be shown the magnificent state banquet hall in which he was dined and the reception room in which the diplomats gathered.

The family apartments are not quite so beautifully furnished or decorated as the chambers of the old palace at Versailles on which Napoleon lavished so much money and spread so much yellow silk, but they are glittering enough. The heavily carved oak, however, gives them a somewhat modern appearance.

Days Declining But not the Man.

President Diaz is now seventy-nine years old, and there are those who think that he would be wise to retire from office with the expiration of his present term, which will be soon, and act as the power behind the throne until his successor is well established. But "few die and none resign."

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Appreciation of Parker Stockdale

Surprised and subdued by his sudden death I must turn from my accustomed weekly writing and pen a few lines in appreciation of our dead friend and brother, Parker W. Stockdale.

His is the first death of an active minister in the entire sixty years of our Chicago history. So full of life and health and laughter was he till a few days ago that it scarcely seems possible that today he is still in death. He was most happy in his work. His plans reached into the years ahead. The fellowship of his church and of his ministerial brethren was to him most enjoyable. He put a heartening spirit into all our work. But he is gone from us. Not reckoning with death we were making calculations, only to be reminded that man proposes but God disposes.

At such a time we wonder and pray. A feeling of loneliness and tenderness fills all our hearts. A husband and father leaving a wife and four children, a minister leaving a large and growing church, a brother leaving a host of friends, has passed on to be with God. He still lives but he lives beyond the vision of our eyes. He still works, but beyond the veil.

The Separation Saddens Us.

Brother Stockdale's was a buoyant, happy, conquering spirit. He had health of body and faith of soul. To him the universe was keyed to the good. The world continually swept up and onward into larger light and truth. He was easily made glad. He was a true democrat in his pleasures. He enjoyed all kinds of games. His overflowing vitality thrilled our contests. He not only watched games; he played them. His heartiness made him many friends; and among those not too often seen in church.

He enjoyed the open life. Born and raised in the country he never ceased to love her hills, streams, flowers and people. His greatest struggle was to fight against the desire to return to a ministry in the country, which desire was always tugging at his heart. Even while pastor here he loved to take long walks into the country and listen to the birds and watch the fleeting clouds. It was a pleasure to accompany him on one of these jaunts.

Happy Though in Chicago.

But he was happy, though in Chicago. He drank in happiness from all his surroundings. He saw beauty and glory in every little urchin. To wipe the tear of any dirty little face gave him joy. Every person, no matter how weak or scarred was to him an interesting and responsive child of God. He usually saw the soul and not the sin.

He enjoyed his pulpit. People liked to hear him and told him so. They made him know that he helped them. This was the reward that made him happy twice every Sunday. He had dramatic power. Laughter and pathos both had a large place in his pulpit ministrations. He enjoyed, too, his books; but most of all, I think, did he enjoy his friends, and his childlike candor gave him his full share. Busy as he was he never lacked time for his friends. He liked to talk about things of philosophy, but fortunately philosophy never robbed him of merriment nor dimmed his faith. He never could succeed in enslaving his heart to his head. When the Bishop of London was recently in this country he said that the five secrets of influence in the world were "absolute straightness, the absence of pretentiousness, sympathy, a sense of humor, and faith." This analysis suggests the character of our dear friend. Certainly he measured up to each of these qualifications.

Frank and Open Nature.

In his candor and frankness he had the refreshing suggestion of a child. He never wore a mask. He opened the deeper recesses of his soul to a much larger circle than his intimate friends. To all that knew him even casually he was generously large-souled. He sought no advantage. Impulsive he was at times, overtrustful on occasions, but never pretentious.

Who of us that have heard him tell of the death of his child, and who were thus permitted to know the depth of his feeling; who of us that have heard him relate some of his pastoral visits to the poor and the simple; or who of us that have often heard his tender words and seen the tears in his eyes can be trusted to speak of his sympathy? His heart was a big democratic heart. He loved and was loved in return. It is well that the Bishop places "a sense of humor" after "sympathy," for without it how could a tender-hearted man live amid the sin and suffering of a city like Chicago and keep his heart from breaking.

Always the Center of Interest.

Parker Stockdale was one of the tenderest of men and one of the funniest. He felt tremendously the tragedies of life; but then he could laugh and enjoy too. Laughter was his release. He was the stimulating tonic of most gatherings he was in. On a train, in a hotel, or at a convention, he usually was the storying-telling center of a group. Without effort he would often glide into most natural remarks on the more serious phases of life. At the last congress a number of us sat up till late in the corrider of a hotel. A number of traveling men gathered to hear our brother. As we dispersed one strange grasped his hand and said, "I want to thank you, for you have done us all good." His humor was natural. His religion was that of life. The two he did not think as separate, and he was right. The last secret of influence mentioned by the Bishop of London is "faith." If the last is the climax, "faith" should be last. It is the heart of hearts. It is the innermost secret of a soul's life. Very early did Brother Stockdale come to a simple faith in God and in Christ. Afterwards his intellect had its difficulties, as at one period of life most independent ones do; but in recent years he had come to his simple faith again; not his childhood faith, a stronger faith, his own. Content to leave unsolved many problems he nevertheless persevered in his gospel ministry, sweetly trusting God, who was to him a fatherly Providence. He proclaimed Christ as Saviour. He studied well the Christ of Nazareth. This same Christ he knew as Saviour in Chicago. He believed in the life everlasting. That life he has now tasted. We have lost a friend. The church has been bereft of a kindly pastor. And saddest of all the wife and children are bereaved. Our hearts all go out to them. Would that we could bring him back. How unfortunate his death in his early manhood!

Death Brings Other World Near.

So I find myself complaining. Friends, we must not so complain! Death always has been and he has always been ruthless. The young and good often pass first. Our faltering faith should be disciplined under Christ so as not to be too rebellious at death's coming. "It is not death to die." If ever the Chicago Disciples could feel rebellious as to the ways of death it is now; for we have lost a noble brother strongly girded for the battle. Appalled by death's sudden breaking in upon our friendship and plans let us open our hearts to life's wider sympathies, and humble ourselves, amid God's mysteries, to His will and work, and cultivate anew the consciousness of our immortality. The other world has been receding too far. The materialism of this world has driven away the winsomeness of the next. The Puritan teaching, that the happiest moment was that of death, seems strange to our ears. We need to rechristianize our feelings as to death. "To die is gain." Brother Stockdale lives and works. Ours seems a great loss, but let us be brave and not complain! God lives and loves. George Herbert, in his quaint way, expresses our Christian faith and hope in these lines:

"Death! thou wert once an uncouth hideous thing!
But since our Saviour's death
Has put some blood into thy face,
Thou hast grown, sure, a thing to be desired,
And full of grace."

Jesus, the mightier than the grave, said: "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whoso liveth and believeth on me shall never die."

Parker W. Stockdale is dead. His body at this writing lies in the church of his last ministry. Tomorrow we shall bury him at his old home in Missouri and leave him with nature and with God. But we who knew him well shall continue to hear the laughter of his soul.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

One Step Farther

Dear Brother Gates:

I have been reading with pleasure your article in the Christian Century of December 26, 1908, in reply to Brother Perkins, and beg the privilege of saying just a word. I can agreeably sanction your article in the main. It is the thought I have been preaching to all my people. That the inner nature of the sinner must be Christianized or changed to the Christlike nature is in perfect accord with the teaching of Christ and His apostles. However it seems to me that your conclusion is a little short. Your position seems to be this: "My conception of a Christian is that it is nature that makes him one." Then you define nature as, "Rightousness alone constitutes the Christian nature." Then you define rightousness as, "It is the love that forgets self, the love that gives and expects nothing in return, not even future blessedness." Then you define love as, "It is a movement of the inner nature, an impulse of the heart, an affection toward the good, the beautiful, the true." Then you say, "If he have it, the law or ceremony can not make it more so or less so." Then in summing it all up you say, "It is the obedience from the heart, action out of a good heart, that constitutes Christian character." In the above I have tried to state your position by using your own words and I do not mean to disconnect nor misconstrue your words and their meaning. I am not debating nor criticising but am anxious for you to see how your position has impressed me.

Taking the sum of your position as: "It is the obedience from the heart, action out of a good heart, that constitutes Christian character;" and contrasting it with another statement farther on in your article, "In the kingdom of God, the one thing that constitutes sonship is the possession of a kind of nature or being, and that is enough."

Let us contrast these words, "obedience" and "possession." Question: Can a man have heart or mental action without physical expression? It seems to me you ought to take just one step farther right here. In your illustration of the wedding it seems to me that a fellow would not, could not, with all his mental action or heart love really possess his sweetheart and claim her as his own until his love found expression in some outward act or ceremony.

King in his "Rational Living," says: "For the very sake of thought and feeling, one must act." He quotes Keats as saying: "Axioms are not axioms until they have been done by our muscles." Again Dr. King says, regarding the student: "One must do to know." He says that what Kedney says of the artist is true of every man: "His idea or ideal is not his till he has expressed it." Again he says: "Not ideal emotion but ideal action is the aim." It is my idea, Brother Gates, that a man does not possess till he can express. What think you? I could quote farther from good authority. Your last statement, speaking of rights and privileges of the kingdom, is this: "Any man who wants to avail himself of these can have them regardless of any law or ceremony." Yet, Jesus says: "If a man love me he will keep my words." Paul says: "Ye have obeyed from the heart, that form of doctrine." Jesus says: "Except a man be born of water and the spirit he can not enter into the kingdom." I just wish to quote a little further from Dr. King: "One inexorable law rules throughout: That which is not expressed dies." "On the other hand, if there is anything he wishes to have live, he must express it." How would man ever know that God loved the world if God had not expressed it in the definite acts of Jesus? Not in spiritual demonstration but in human form. "He took not on him the nature of angels but he took on him the seed of Abraham."

"We love him because he first loved us." All this is but the expression of the inner nature of God and I for one could never believe, without this expression, that He ever loved man at all. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." The changed inner nature of the sinner expressed in obedience to Christ's law or ceremony constitutes sonship in His kingdom.

Your brother in Christ,

Wauseon, Ohio. L. E. Hoskin.

Dear Brother Hoskin:

Your point is well taken, and I am in entire agreement with your position, with a slight modification, which I shall indicate.

The inner nature, which constitutes a Christian, does have its outer expressions. The question is: What are the natural and necessary expressions of the Christian nature? My answer is (and it is Jesus' answer): That as a tree is known by the fruit which grows upon it and belongs by nature and necessity to it, so the Christian is known—is unmistakenly judged to be such—by the fruit which grows by spiritual nature and necessity out of his life. That fruit is the fruit of the spirit which is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.

Since the Christian nature is ethical, its fruitage can only be ethical; and the only reliable evidence of its possession is ethical—that is, Christian motive and conduct.

My contention is that from beginning to end the Christian life is spiritual life, and as such, no legal, outer ceremony has anything to do with its production or attestation. Just as living fruit grows on living trees and proves the kind of a tree, so spiritual fruit grows out of the spiritual life and proves its kind. If there was any legal ceremony that belonged to the Christian nature, and was a natural and necessary element or expression of it, then we could conceive its addition to the Pauline fruits of the spirit. But no such addition is conceivable. You might as well expect to find China dolls growing out of grape vines, as to find ceremonies growing out of the Christian nature.

How Christian Nature is Expressed.

You are entirely correct when you say with President King that the inner Christian nature must have outer expression. But must it have ceremonial expression, or does it by nature and necessity select a ceremony as the mode of its expression? The law written large across the face of all things is: Let everything bring forth fruit after its own kind.

When a tree puts forth its first fruit and it is found to be peaches of a certain kind, it continues, year after year, to put forth the same kind of fruit. The putting forth of peaches is a necessity of the very nature and being of a peach tree. It does not one year put forth peaches, and another year put forth walnuts, and another year something else. It always chooses peaches. This constancy in the fruit of trees makes the evidence of the fruit perfectly reliable as to the nature of the tree.

Now there is some constant and necessary fruit of the Christian life which it instinctively puts forth—an outer expression to which it naturally runs and by which it proves its genuineness. What is that natural, constant and instructive expression? Is it baptism? Does baptism communicate the Christian nature, and unmistakably prove its existence?

Proof of Christian Nature.

There are millions of human beings who show that they have the Christian nature by the lives they live, who have never been baptized as we understand baptism. To say that baptism communicates spiritual nature, and makes one a Christian, means the un-Christianizing of the great majority of the Christian world who have not been baptized. It seems to me also utterly opposed to the spirit and teaching of Jesus. If only those are really Christians who have been baptized, then baptism must communicate spiritual nature; and if it communicates spiritual nature, it must have magical efficacy upon the soul and make an indelible impress upon it. Thus and only thus can baptism prove the presence of the Christian nature—by imparting in its performance the nature to which it testifies.

But as a matter of fact, does the baptized person always possess, after the baptism, the Christian nature? The unworthy lives of many baptized persons in our churches only too painfully proves that their baptism has wrought no permanent change in their natures.

But if baptism works no change in the spiritual nature, how can it produce any change in the soul's relation to God or God's attitude toward the soul? Can a ceremony that works no spiritual change, and that evidences no spiritual values and realities, count for anything in sonship to God? Paul says that only those who are led by the spirit of God, are the sons of God. A bad man can not be a son of God though he has been baptised a thousand times. And it is perfectly possible to baptize a man a thousand times, and turn him away from the last baptism a child of the devil. How then can baptism make one a son of God, if sonship rests upon a new spiritual nature?

Proof of Marital Love.

You say that a man "could not really possess his sweetheart and claim her as his own until his love found expression in some outward act or ceremony." I agree with you. But is there only one "outward act or ceremony" by which his love can find expression? He must act—he must express his love to the girl—in some way, we perfectly agree; but are there not a thousand ways he can express that love? Which is the truest expression of love for your sweetheart—giving her an engagement ring prompted by your own heart, or going through a marriage ceremony prompted by the state? Which is the best evidence that you love her—the legal evidence of the marriage ceremony, or the personal evidence of a thousand kindly ministries and deeds of devotion? Is love

ever actually proved by the marriage ceremony? Is it ever more than professed?

So there are a thousand ways of expressing in outward act one's love for Christ. When Christ says: "If a man love me he will keep my words," are we to think at once of baptism as the only and the one decisive expression of love for him; and are we to interpret that saying in the light of that other saying: "Except a man be born of water and the spirit he can not enter the kingdom of God?" There are many words and commands of Jesus besides those concerning baptism — commands concerning which there are no differences of interpretation among Christians, as concerning the baptism passages—commands which carry their own approval and justification to the Christian conscience in the very nature of the thing they command.

Does the soul that has just come under the spell of Christ, feel with the same naturalness and force that it ought to be baptized, as it feels that it ought to keep itself from evil? Does it run to the waters of baptism with the same instinctive necessity that it runs to love, kindness and forgiveness? The first impulse of the Christian nature is brotherly love and purity; the second impulse is a desire for fellowship with all those who love our Lord Jesus Christ in sincerity and truth.

Social Import of Baptism.

As I have pointed out in a previous article on the place and value of baptism, this ordinance does not belong either by divine intention or by practical experience to the inner personal side of religion, but to the social side. The social embodiment of Christianity called it into being. If Christianity had stopped with a personal relation of the soul to God, there would have been no place for baptism. If marriage had stopped with the personal relation of a man to a woman there would have been no place for the marriage ceremony. But society and the state are concerned with marriage in the birth of children and the holding of property; consequently the state must give its sanction which it does in a license and marriage contract. The state is a third party to that contract.

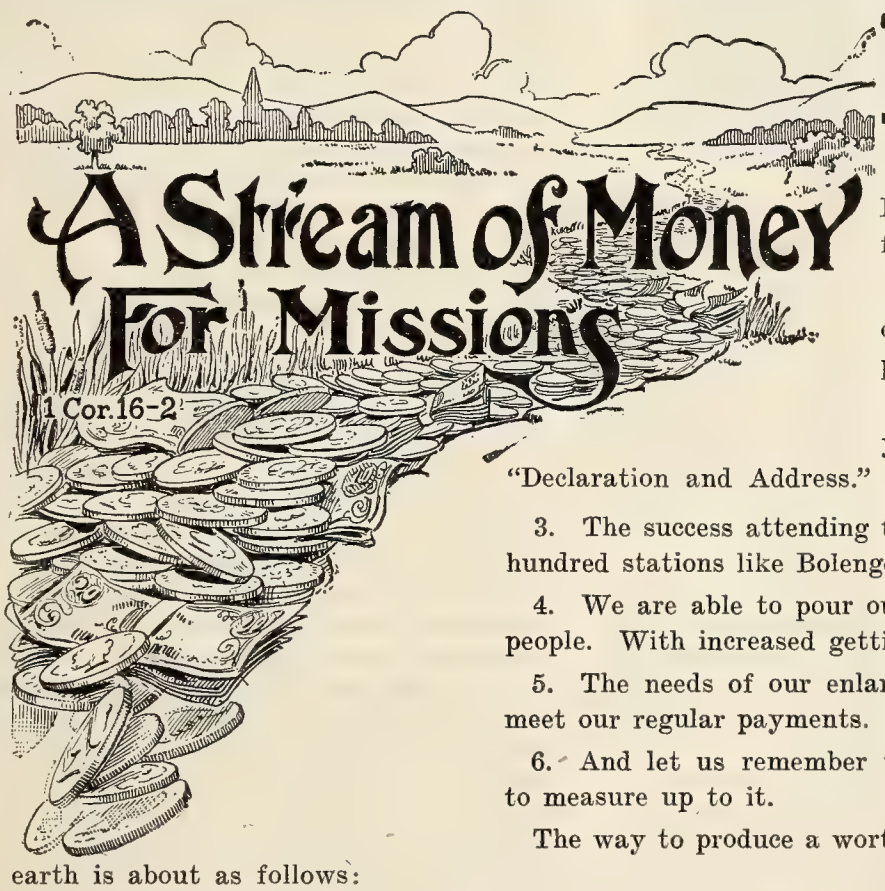
In so far as faith is a personal relation between the soul and God, and grows out of a spiritual condition, baptism has nothing to do with it; but in so far as faith takes form in fellowship, the Christian society is concerned with it. Baptism is the act by which the Christian society formally (legally) recognizes the professed union of the soul with God in faith and repentance, and sanctions fellowship with itself. It is the formal method by which the union of believers secures and protects its homogeneity—a process of homogeneous inclusion. It further protects its homogeneity by a process of exclusion of the unworthy and the unlike.

In view of your last sentence, Brother Hoskin, may I ask you one question: Are only those who have been baptized, sons of God? Are all others but the baptized children of the devil? Suppose a man have the "changed inner nature," but is not baptized, what is he then? What does he lose?

BOOK REVIEW.

Heroes of Israel, By Theodore G. Soares, Chicago, The University of Chicago Press, 1909, pp. 388, $1, postpaid.

This is a new volume in the Constructive Bible Studies issued by the University of Chicago. It belongs tothe Elementary Series in which there are already several volumes. Professor Soares has placed before the young Bible students the stories of the notable men and women connected with the history of Israel from Abraham to Daniel. The list includes Abraham, Jacob, Joseph, Samuel, Joshua, Moses, David, Solomon, Elijah, Elisha, Nehemiah, Judas Macabaeus, and Daniel, and of women, Ruth and Esther. The method is simple, the material being divided into the Bible stories, given in biblical language, the "Meaning of the Stories," in which notes and questions draw out the student's thoughts in reference to the narrative, and finally a written review consisting of the lesson story composed by the student himself. Teachers, and pupils from ten to thirteen years of age, will welcome this book as a timely aid in the interpretation of the Bible and to students of that degree of maturity. And in the large body of Bible-schools which are using the Constructive Studies it will take its place as an indispensable link in the chain of Bible teaching.



THE WHY AND THE HOW

A few of the reasons for a stream of money in the Centennial March offering for Foreign Missions, may be briefly stated as follows:

1. It is the will of God that we sound out His gospel to the ends of the earth. For this purpose God sent His Son; for this purpose Christ died; and for this purpose His church exists.

2. We ought to do something really great this Centennial year if we worthily commemorate the publication of the "Declaration and Address."

3. The success attending the work of our missionaries is simply marvelous. We can have a hundred stations like Bolenge, Africa, if we will only furnish the men and a stream of money!

4. We are able to pour out a stream of money, broad and deep. We are a rich, prosperous people. With increased getting, there must be increased giving.

5. The needs of our enlarged work are great. It requires nearly $25,000 per month to meet our regular payments. And new work in many directions is promised.

6. And let us remember that new Centennial Watchword! It says, "$400,000." We ought to measure up to it.

The way to produce a worthy stream of money, with which to bless the nations of the earth is about as follows:

1. Make the announcement of the offering stand out clear and distinct. This is an offering of much more than ordinary importance. Announce it as you would an approaching protracted meeting or a dedication or some great celebration in the church. Make the announcement stand out like a mountain peak.

2. Arrange for a magnificent Centennial Missionary Rally in your church Sunday night, February 28th. You can have the church crowded at this service.

3. Determine upon raising your full Centennial apportionment. Do not be satisfied with anything less. Please go as far beyond it as possible. Strike high!

4. See that every member of the church, old and young, rich and poor, is personally solicited for a definite amount. This is of great importance.

5. Emphasize the Centennial feature. Speak of the "fathers," of their loyalty, of their vision, of their lofty purpose, of the missionary spirit that possessed them. Alexander Campbell said, "The church of Jesus Christ is, in her nature, spirit and position, necessarily and essentially, a missionary institution." No finer uninspired interpretation of the church was ever given. This statement reflects the position of the able group of men who were his co-laborers.

6. It is hoped every church will be in line this year. The missionaries are depending upon us. The faithful missionary churches are anxious to have their number increased. The eyes of the world are upon us this year as never before. Let us prove by a general and generous offering that we do believe that the gospel is the power of God unto salvation.

If you hove not already done so, please order March offering supplies today. Address F. M. Rains, Sec., Cincinnati, Ohio.

Remember March 7th!

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER III.

Trooper Shannon's Quarrel.

There was bitter frost in the darkness outside when two young men stood talking in the stables of a little outpost lying a long ride back from the settlement in the lonely prairie. One leaned against a manger with a pipe in his hand, while the spotless, softly-gleaming harness hung up behind him showed what his occupation had been. The other stood bolt upright with lips set, and a faint grayness which betokened strong emotion showing through his tan. The lantern above them flickered in the icy draughts, and from out of the shadows beyond its light came the stamping of restless horses and the smell of prairie hay which is pungent with the odors of wild peppermint.

The two lads, and they were very little more, were friends, in spite of the difference in their upbringing, for there are few distinctions between caste and caste in that country where manhood is esteemed the greatest thing, and the primtive virtues count for more than wealth or intellect. Courage and endurance still command respect in the new Northwest, and that both the lads possessed them was made evident by the fact that they were troopers of the Northwest police, a force of splendid cavalry whose duty it is to patrol the wilderness at all seasons and in all weathers, under scorching sun and in blinding snow.

The men who keep the peace of the prairie are taught what heat and thirst are, when they ride in couples through a desolate waste wherein there is only bitter water, parched by pitiless sunrays and whitened by the intolerable dust of alkali. They also discover just how much cold the human frame can endure, when they lie down with only the stars above them, long leagues from the nearest outpost, in a trench scooped in the snow, and they know how near one may come to suffocation, and yet live through the grass fires' blinding smoke. It happens now and then that two who have answered to the last roster in the icy darkness do not awaken when the lingering dawn breaks across the great white waste, and only the coyote knows their resting-place, but the watch and ward is kept, and the lonely settler dwells as safe in the wilderness as he would in an English town.

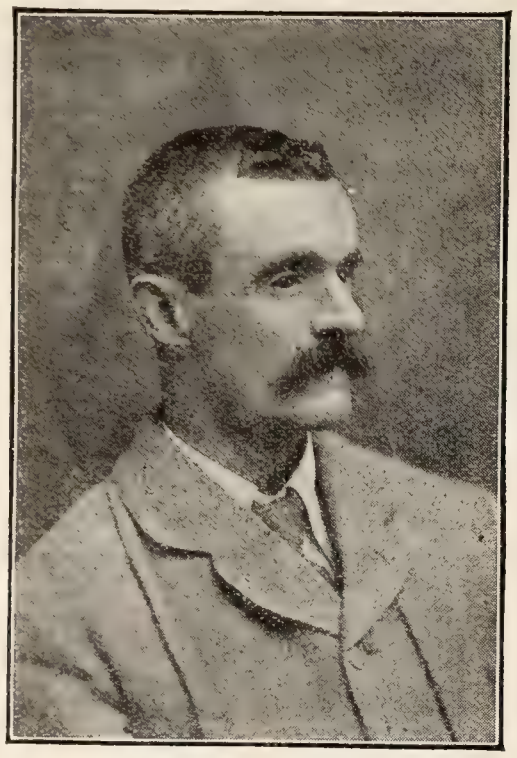
Trooper Shannon was an Irishman from the bush of Ontario; Trooper Payne, English, and a scion of a somewhat distinguished family in the old country, but while he told nobody why he left it suddenly, nobody thoug t of asking him. He was known to be a bold rider and careful of his beast, and that was sufficient for his comrades and the keen-eyed Sergeant Stimson. He glanced at his companion thoughtfully as he said, "She was a pretty girl. You knew her in Ontario?"

Shannon's hands trembled a little. "Sure," he said. "Larry's place was just a mile beyont our clearing, an' there was never a bonnier thing than Ailly Blake came out from the old country—but is it need there is for talking when ye've seen her? There was once I watched her smile at ye with the black eyes that would have melted the heart out of any man. Waking and sleeping they're with me still."

(Copyright, 1907, by F. A. Stokes Co.)

Three generations of the Shannons had hewn the lonely clearing further into the bush of Ontario and married the daughters of the soil, but the Celtic strain, it was evident, had not run out yet. Payne, however, came of English stock, and expressed himself differently.

"It was a—shame," he said. "Of course he flung her over. I think you saw him, Pat?"



Harold Bindloss.

Shannon's face grew grayer, and he quivered visibly as his passion shook him, while Payne felt his own blood pulse faster as he remembered the graceful dark-eyed girl who had given him and his comrade many a welcome meal when their duty took them near her brother's homestead. That was, however, before one black day for Ailly and Larry Blake when Lance Courthorne also rode that way.

"Yes," said the lad from Ontario, "I was driving in for the stores when I met him in the willow bluff, an' Courthorne pulls his divil of a black horse up with a little ugly smile on the lips of him when I swung the wagon right across the trail.

"'That's not civil, trooper,' says he.

"'I'm wanting a word,' says I, with the black hate choking me at the sight of him. 'What have ye done with Ailly?'

"'Is it anything to you?' says he.

"'It's everything,' says I. 'And if ye will not tell me I'll tear it out of ye.'

"Courthorne laughs a little, but I saw the divil in his eyes. 'I don't think you're quite man enough,' says he, sitting very quiet on the big black horse. 'Any way, I can't tell you where she is now because she left the dancing saloon she was in down in Montana when I last saw her.'

"I had the big whip that day, and I forgot everything as I heard the hiss of it round my shoulder. It came home across the ugly face of him, and then I flung it down and grabbed the carbine as he swung the black round with one hand fumbling in his jacket. It came out empty, an' we sat there a moment, the two of us, Courthorne white as death, his eyes like burning coals, and the fingers of me trembling on the carbine. Sorrow on the man that he hadn't a pistol or I'd sent the black soul of him to the divil it came from."

The lad panted, and Payne, who had guessed at his hopeless devotion to the girl who had listened to Courthorne, made a gesture of disapproval that was tempered by sympathy. It was for her sake, he fancied, Shannon had left the Ontario clearing and followed Larry Blake to the West.

"I'm glad he hadn't, Pat," said Payne. "What was the end of it?"

"I remembered," said the other, with a groan, "remembered that I was Trooper Shannon, an' dropped the carbine into the wagon. Courthorne wheels the black horse round, an' I saw the red line across the face of him.

"'You'll be sorry for this, my lad,' says he."

"He's a dangerous man," Payne said, thoughtfully.

The icy cold went through them to the bone as they left the stables, and it was a relief to enter the loghouse which was heated to fustiness by the glowing stove. A lamp hung from a rough birch beam, and its uncertain radiance showed motionless figures wrapped in blankets in the bunks round the walls. Two men were, however, dressing, and one already in uniform sat at a table talking to another swathed in furs, who was from his appearance a prairie farmer. The man at the table was lean and weather-bronzed, with grizzled hair and observant eyes. They were fixed steadily upon the farmer, who knew that very little which happened upon the prairie escaped the viligance of Sergeant Stimson.

"It's straight talk you're giving me, Larry? What do you figure on making by it?" he said.

The farmer laughed mirthlessly, "Not much, any way, beyond the chance of getting a bullet in me back or me best steer lifted one dark night. 'Tis not forgiving the rustlers are, and Courthorne's the divil," he said. "But listen now, Sergeant, I've told ye where he is, and if ye're not fit to corral him I'll ride him down meself."

Sergeant Stimson wrinkled his forehead. "If anybody knows what they're after, it should be you," he said, watching the man out of the corner of his eyes. "Still, I'm a little worried as to why, when you'll get nothing for it, you're anxious to serve the State."

The farmer clenched a big hand. Sergeant, you that knows everything, will ye drive me mad," he said. "Sure, it's gospel I'm telling ye, an', as you're knowing well, it's me could tell where the boys who ride at midnight drop many a keg. Well, if ye will have your reason, it was Courthorne who put the black shame on me an' mine."

Sergeant Stimson nodded, for he had already suspected this.

"Then," he said dryly, "we'll give you a chance of helping us to put the handcuffs on him. Now, because they wouldn't risk the bridge, and the ice is not thick yet everywhere, there are just two ways they could bring the stuff across, and I figure we'd be near the thing if we fixed on Graham's Pool. Still, Courthorne's no kind of fool, and just cause that crossing seems the likeliest he might try the other one. You're ready for duty, Trooper Payne?"

The lad stood straight. "I can turn out in ten minutes, sir," he said.

"Then," and Sergeant Stimson raised his

voice a trifle, "you will ride at once to the rise a league outside the settlement, and watch the Montana trail. Courthorne will probably be coming over from Winston's soon after you get there, riding the big black, and you'll keep out of sight and follow him. If he heads for Carson's Crossing, ride for Graham's at a gallop, where you'll find me with the rest. If he makes for the bridge, you will overtake him if you can and find out what he's after. It's quite likely he'll tell you nothing, and you will not arrest him, but bearing in mind that every minute he spends there will be a loss to the rustlers you'll keep him as long as you can. Trooper Shannon, you'll ride at once to the bluff above Graham's Pool and watch the trail. Stop any man who rides that way, and if it's Courthorne keep him until the rest of the boys come up with me. You've got your duty straight, both of you?"

The lads saluted, and went out while the sergeant smiled a little as he glanced at the farmer and the men who were dressing.

"It's steep chances we'll have Mr. Courthorne's company tomorrow, boys," he said. "Fill up the kettle, Tom, and serve out a pint of coffee. There are reasons why we shouldn't turn out too soon. We'll saddle in an hour or so."

Two of the men went out, and the stinging blast that swept in through the open door smote a smoky smear across the blinking lamp and roused a sharper crackling from the stove. Then one returned with the kettle and there was silence, when the fusty heat resumed its sway. Now and then a tired trooper murmured in his sleep, or there was a snapping in the stove, while the icy wind moaned about the building and the kettle commenced a soft sibilation, but nobody moved or spoke. Three shadowy figures in uniform sat just outside the light, soaking in the grateful warmth while they could, for they knew that they might spend the next night unsheltered from the arctic cold of the wilderness. The Sergeant sat with thoughtful eyes and wrinkled forehead, where the flickering radiance forced up his lean face and silhouetted his spare outline on the rough boarding behind him, and close by the farmer sat, waiting with a stony calm that sprang from fierce impatience the reckoning with the man who had brought black shame upon him.

It was about this time when Winston stood shivering a little with the bridle of a big black horse in his hand just outside the door of his homestead. A valise and two thick blankets were strapped to the saddle, and he had donned the fur cap and coat Courthorne usually wore. Courthorne himself stood close by smiling at him sardonically.

"If you keep the cap down and ride with your stirrups long, as I've fixed them, anybody would take you for me," said he. "Go straight through the settlement, and let any man you come acrross see you. His testimony would come in useful if Stimson tries to fix a charge on me. You know your part of the bargain. You're to be Lance Courthorne for a fortnight from today."

"Yes," said Winston dryly. "I wish I was equally sure of yours."

Courthorne laughed. "I'm to be rancher Winston until tomorrow night, any way. Don't worry about me. I'll borrow those books of yours and improve my mind. Possible starvation is the only thing that threatens me, and it's unfortunate you've left nothing to eat behind you."

Winston swung himself into the saddle, a trifle awkwardly, for Courthorne rode with longer stirrups than he was accustomed to, then he raised one hand, and the other man laughed a little as he watched him sink into the darkness of the shadowy prairie. When the drumming of hoofs was lost in the moaning of the wind he strode towards the stable, and taking up the lantern surveyed Winston's horse thoughtfully.

"The thing cuts with both edges, and the farmer only sees one of them," he said. "That beast's about as difficult to mistake as my black is."

Then he returned to the loghouse, and presently put on Winston's old fur coat and tattered fur cap. Had Winston seen his unpleasant smile as he did it, he would probably have wheeled the black horse and returned at a gallop, but the farmer was sweeping across the waste of whitened grass at least a league away by this time. Now and then a half-moon blinked down between wisps of smoky cloud, but for the most part gray dimness hung over the prairie, and the drumming of hoof-beats rang stridently through the silence. Winston knew a good horse, and had bred several of them—before a blizzard which swept the prairie killed off his finest yearlings as well as their pedigree sire—and his spirits rose as the splendid beast swung into faster stride beneath him.

For two weeks at least he would be free from anxiety, and the monotony of his life at the lonely homstead had grown horribly irksome. Winston was young, and now, when for a brief space he had left his cares behind, the old love of adventure which had driven him out from England once more awakened and set his blood stirring. For the first time in six years of struggle he did not know what lay before him, and he had a curious, half-instincive feeling that the trail he was traveling would lead him farther than Montana. It was borne in upon him that he had left the old hopeless life behind, and stirred by some impulse he broke into a little song he had sung in England and long forgotten. He had a clear voice, and the words, which were filled with the hope of youth, rang bravely through the stillness of the frozen wilderness until the horse blundered, and Winston stopped with a little smile.

"It's four long years since I felt as I do tonight," he said.

Then he drew bridle and checked the horse as the lights of the settlement commenced to blink ahead, for the trail was rutted deep and frozen into the likeness of adamant, but when the first frame houses flung tracks of yellow radiance across the whitened grass he dropped his left arm a trifle, and rode in at a canter as he had seen Courthorne do. Winston did not like Courthorne, but he meant to keep his bargain.

As he passed the hotel more slowly a man who came out called to him. "Hello, Lance! Taking the trail?" he said. "Well, it kind of strikes me it's time you did. One of Stimson's boys was down here, and he seemed quite anxious about you."

Winston knew the man, and was about to urge his horse forward, but in place of it drew bridle, and laughed with a feeling that was wholly new to him as he remembered that his neighbors now and then bantered him about his English, and that Courthorne only used the Western colloquialism when it suited him.

"Sergeant Stimson is an enterprising officer, but there are as keen men as he is," he said. "You will, in case he questions you, remember when you met me."

"Oh, yes," said the other. "Still, I wouldn't fool too much with him—and where did you get those mittens from? That's the kind of an outfit that would suit Winston."

Winston nodded, for though he had turned his face from the light the hand he held the bridle with was visible, and his big fur gloves were very old.

"They are his. The fact is, I've just come from his place," he said. "Well, you can tell Stimson you saw me starting out on the Montana trail."

He shook the bridle, laughed softly as the frame houses flitted by, and then grew intent when the darkness of the prairie once more closed down. It was, he knew, probable that some of Stimson's men would be looking out for him, and he had not sufficient faith in Courthourne's assurances to court an encounter with them.

The lights had faded, and the harsh grass was crackling under the drumming hoofs when the blurred outline of a mounted man showed up on the crest of a rise, and a shout came down.

"Hello! Pull up there a moment, stranger."

There was nothing alarming in the greeting, but Winston recognized the ring of command, as well as the faint jingle of steel which had preceded it, and pressed his heels home. The black swung forward faster, and Winston glancing over his shoulder saw the dusky shape was now movinng down the incline. Then the voice came again more commandingly.

"Pull up, I want a talk with you."

Winston turned his head a moment, and remembering Courthorne's English flung back the answer, "Sorry I haven't time."

The faint musical jingle grew plainer, there was a thud of hoofs behind, and the curious exhilaration returned to Winston as the big black horse stretched out at a gallop. The soil was hard as granite, but the matted grasses formed a covering that rendered fast riding possible to a man who took risks, and Winston knew there were few horses in the Government service to match the one he rode. Still, it was evident that the trooper meant to overtake him, and recollecting his compact he tightened his grip on the bridle. It was a long way to the ranch where he was to spend the night, and he knew that the further he drew the trooper on, the better it would suit Courthorne.

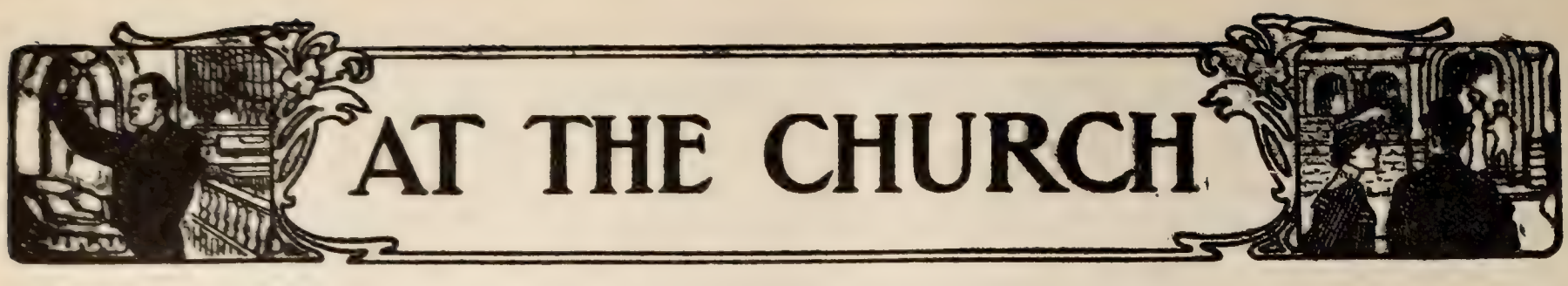
So they swept on through the darkness over the empty waste, the trooper who was riding hard slowly creeping up behind. Still, Winston held the horse in until a glance over his shoulder showed him that there was less than a hundred yards between them, and he fancied he heard a portentious rattle as well as the thud of hoofs. It was not unlike that made by a carbine flung across the saddle. This suggested unpleasant possibilities, and he slackened his grip on the bridle. Then a breathless shout rang out, "Pull up or I'll fire."

Winston wondered if the threat was genuine or what is termed "bluff" in that country, but, as he had decided objections to being shot in the back to please Courthorne, sent his heels home. The horse shot forward beneath him, and, though no carbine flashed, the next backward glance showed him that the distance between him and the pursuer was drawing out, while when he stared ahead again the dark shape of willows or birches cut the sky-line. As they came back to him tne drumming of hoofs swelled into a staccato roar, while presently the trail grew steep, and dark boughs swayed above him. In another few minutes something smooth and level flung back a blink of light, and the timbers of a wooden bridge rattled under his passage. Then he was racing upwards through the gloom of wind-dwarfed birches on the opposite side listening for the rattle behind him on the bridge, and after a struggle with the horse pulled him up smoking when he did not hear it.

There was a beat of hoofs across the river, but it was slower than when he had last heard it and grew momentarily less audible, and Winston laughed as he watched the steam of the horse and his own breath rise in a thin white cloud.

"The trooper has given it up, and now for Montana," he said.

(To be continued.)



Sunday School Lesson

By Herbert L. Willett

Samaritan Believers*

The death of Stephen did more to save the early church from death in its cradle than any other event. It stirred up the spirit of persecution on the part of the Jewish authorities who now became aware of the actually hostile character of the new faith as it had been interpreted by Stephen. Almost immediately a campaign of persecution was launched against the church in Jerusalem, and at its head Saul of Tarsus took his place by virtue of his leadership in Stephen's arrest and death. Jerusalem became the scene of such an inquisition as left few Christians unharmed. They were driven forth in every direction by the merciless fury of Saul's measures. It seems difficult to account for this fiery zeal on the part of so tenderhearted a man as he. Yet his very singleness of purpose as a defender of Judaism would be the cause of just such harshness in his treatment of heresy. Perhaps he felt that it was the duty that he owed to the truth to crush his own tenderer feelings in dealing with this dangerous fanaticism.

The Apostles in Jerusalem.

It is an interesting comment upon the heroism of the apostles of Jesus that they braved this opposition and remained in the city of Jerusalem. Doubly singular is it, since the words of Jesus, "Go ye into all the world," must have still been ringing in their ears. But so strong was their expectation of the triumph of the Messianic kingdom with its center at Jerusalem that they were willing to face death itself rather than desert this capital which had been made sacred by the blood of the Lord. That they did not go forth after Jesus had commanded them seems very singular in the light of all we know of later New Testament evangelism, but that they remained during this troubled period and indeed for some years after is the best proof of their devotion and faithfulness even unto death.

The Samaritans.

The refugees, driven forth by Saul's persecution of the church, travelled in all directions save one. We may be very sure that none of them entered the hated region of Samaria which lay just to the north of Judea. That was a detested land. Its people were the children of that mixed population, mostly Hebrew but partly foreign, which occupied the land after the downfall of the kingdom of Israel. After the exclusive type of Judaism fostered by the reforms of Ezra became the dominant feature of the national faith, these northerners were regarded with aversion and hostility. Their attempts to assist in the rebuilding of the temple had been rejected with scorn, and, as the result, another temple and a somewhat different type of worship had grown up in Mount Garizim about the ancient city of Shechem. These people called Samaritans retained all of the essentials of the ancient Hebrew religion. It is now the belief of scholars that the copies of the law kept by them were even purer than those preserved in the schools of the Jewish scribes. Thrust out from fellowship with their southern brethren, they developed a tradition which made Garizim the ancient place of the covenant and the scene of those manifestations which gave to Mount Zion its sanctity in the thought of the Jews. Across the border many raids were made during the history of the Jewish-Samaritan feud.

Jesus in Samaria.

Jesus had ignored these hostilities, and had passed through Samaria and even stopped to teach its people for two days. The memory of that visit had probably not faded out when Philip, another of the ardent young preachers of the faith, and, like Stephen, one of the seven helpers of the Jerusalem church, went northward to spread the news of the gospel. This was in no sense a mission to the heathen, for deeply as the Jews detested the Samaritans, they never counted them as beyond the covenant mercies of God. They regarded them as unworthy and evil-minded people who had declined from the high place which had been granted them in ancient times, but were still, in some half sort of way, included within the ancient covenant. To them, therefore, Philip took his way and stirred up such an interest in the city of Samaria that the people witnessed the wonders of his preaching with astonishment and rejoicing. On the foundation laid, perhaps, in that brief visit of Jesus to the region of Shechem, he built now the noble superstructure of a Christian community.

Simon the Magician.

At this point we encounter the interesting personality of Simon the magician, or Simon Magus as he was known in early church history. This man, who was evidently a shrewd student of human nature, gifted with the powers of wonderworking which played so large a part in the magic and deception of that age, was incidentally attracted by the new movement, both because of its appeal to some remnants of conscience, and also because of its striking demonstrations of power which even baffled his knowledge of magic.

Simon Magus is a prominent figure in the traditions of the church. His contests with Peter are almost as notable in these traditions as are those of Cerinthus with the apostle John at Ephesus. He was reputed to have had special knowledge of charms and necromancy, owing to the fact that he had possessed himself by some means of the sacred relics of King Solomon; the magic ring which made the wearer invisible, and the prayer rug which had the quality of instantly transporting the one who stood upon it to any spot he wished to visit. These fanciful traditions, gathered about the man, showed that he was at least a person of some repute in his day and must have had great influence in the Samaritan communities.

Philip's Preaching.

To this newly organized group of believers gathered by the preaching of Philip, the apostles at Jerusalem determined to send a deputation for inspection and counsel. Accordingly Peter and John as leaders in the Jerusalem church were chosen to make the journey, and their visit must have been a comfort and strength to the new Samaritan disciples. With wise counsels and earnest exhortations they gave them instructions regarding the Christian life. Moreover their presence awakened in the community a new sense of power which shows the result of the apostles' insistense upon the leadership and direction of the Holy Spirit as essential to the life of the church. Among the gifts of the spirit were those of healing and other powers, and these began now to manifest themselves not alone in the activities of Philip and the apostles, but in those of the church as well. This is one of the features of apostolic preaching which astonishes the modern mind, and yet it is not strange that such forms of power should show themselves among a people emotional to a degree and on the alert to detect the signs of power, such as the miracles of healing were in the hands of the first Christians.

Simon's Sin and Repentance.

Naturally Simon saw in this fact the opportunity for himself to add to his repertoire of wonder-working powers. The proffer of money to the apostles for the bestowment of this gift and the stern denunciation by Peter are the outstanding features of this experience of the Samaritan church. That Simon did not share the fate of Ananias and Sapphira was perhaps due to the growing sense of the value of instruction rather than condemnation in the heart of the apostle Peter. By prayer and repentance Simon was restored to the company of the faithful.

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*International Sunday-school lesson for February 28, 1909—The Gospel in Samaria, Acts 8:4-25. Golden Text—"The people with one accord gave heed unto those things which Philip spake, hearing and seeing the things which he did," Acts 8:6. Memory verses 14, 15.

PRAYER MEETING

Silas Jones

THE HOLY SPIRIT AND FOREIGN MISSIONS.

Topic: February 24, Acts 13:1-4; 16:6-10.

The apostles at Jerusalem rejoiced "that they were counted worthy to suffer dishonor for the Name." They understood that the worth of their profession of discipleship was to be estimated on the basis of service and not in terms of favorable popular opinion or material comforts. Their glory was that of testifying before councils and rulers with a zeal that no persecution could quench. The church at Antioch evidently had other ambitions than that of securing itself a place of respectibility among the other institutions of the city. There was earnest prayer offered for the extension of the gospel to other cities. The gospel had been brought to Antioch from Jerusalem so recently that no member of the church could forget the debt he owed to missions. Momentous questions such as, "Where did Cain get his wife?" "What became of the lost tribes of Israel?" were doubtless ignored by these simple minded believers. It takes a modern Sunday-school class to discuss these.

Separate.

Confession of faith and baptism imply that

the Christian separates himself from the world of sin. They imply more; there is a dedication to service. The kind of service and the place of it depend on the person and his opportunities. The church had one man of Paul's ability and training. To him fell the task of presenting the gospel to the Gentiles. The Holy Spirit called him away from fruitful ministry at Antioch and sent him to the regions where Christ had not been named. I do not know whether the church had a just appreciation of the power of Paul when it bade him go forth on his mission. There is no intimation of reluctance to give up the men who had added "much people" unto the Lord. The success of an invading army is hardly satisfactory when all its strength is exhausted in holding one fortification. It must advance and conquer new territory. The Spirit in the beginning of the gospel called for an advance and chose the ablest leaders to conduct it.

They Sent Them Forth.

Barnabus and Saul were sent forth by the Holy Spirit and by the church. Those who wait for the Lord to convert the heathen have managed to overlook the thirteenth of Acts. The church at Antioch had a desire to be used of God for his purposes. It sought divine guidance. The Spirit of God employs the intelligence and consecration of men. It is nowhere recorded in the Bible that indifference and ignorance are highly honored in the sight of God. The command is, "Watch," and that means that the mind and heart shall be open to all truth and to every opportunity of doing the will of God. "All great discoveries and inventions have been made by accident," is a statement worthy to be put by the side of "God will convert the heathen when he is ready." Certainly we rely on God for the success of his church, but we are poor students of the Bible if we think God does not ask of men that they dedicate to him their intellects and their coöperative ability. The sending forth of missionaries is apostolic. The church that is indifferent to the missionary enterprise is disregarding the example of the primitive church.

Into Macedonia.

Paul and his companions were forbidden by the Spirit to preach in the region of Phrygia and Galatia, in Asia and Bithynia. We look for the reason. We find it not merely in the woman at Philippi whose heart the Lord opened but much more in the great peoples of the continent of Europe. The Spirit calls men to stragetic points. Paul went to the centers of population. He spent three years in Ephesus, from which the gospel radiated into all Asia. He dwelt one year and six months in Corinth, the commercial city of Greece. And there was ever in his heart the purpose to preach the gospel in Rome, the capital of the world. If it was the wisest policy to go to the great cities, it was also wise to go to the peoples of greatest energy. And we must believe that Paul was called to Europe that he might prepare the way for the Christianization of the races to which the scepter of power should pass after the fall of Rome. What does this mean for us? Does it not bid us make disciples of the races that are destined to become dominant in the politics and commerce of Asia and Africa and the Islands of the sea? A Greenlander is precious in the sight of God. But if we must choose between him and a Chinaman, our decision ought to be influenced by considerations of the future. The Chinaman will have great power in world politics. He is therefore the man to win.

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

February 28—Home Missions (Present Day Pioneers), Eccl. 11:1-4. Suggestive thought—Motto of the Religious Education Association: "The threefold purpose of the Religious Education Association is: To inspire the educational forces of our country with the religious ideal; to inspire tne religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value."

It is very fitting, after we have been finding in the Old Testament a breadth of view which includes the heathen in God's plan of salvation, after Jesus' teaching has been seen to be that of one who takes the whole world upon his heart, after our missionaries have given us lectures and stereopticon views on the need of the heathen and the great work of foreign missions, when we have learned that the statesmen of Japan are looking to Christianity to give their people a rock to cling to in the upheavel of their old traditional faiths, to turn our gaze inward for awhile and see just what sort of Christianity we have at our own doors.

It is said that Christianity is not working out in America and that foreign peoples would have far less respect for it if they could see how much we lack of being a "Kingdom of God," how our masses chase the brazen ideal of wealth, how our youth pursue the tinsel aim of pleasure to the almost total exclusion of all more serious pursuits, and how our business is so full of selfishness.

But the long caravan of immigrants making its way to our shores is a picturesque indication of the fact that America is much nearer to being a Kingdom of God than any other land. I stood in the balcony of a great building at Ellis Island and watched the long line of immigrants filing by. The faces of some were stolid and the eyes almost unseeing, but the faces of most were as faces turned toward the promised land, and the rude hand of an official as he pulled back cap or shawl was but a small thing between them and the reward which lay ahead.

But America is very far from being a Kingdom of God, and when we endeavorers realize that our future Christianity is dependent upon the kind of religion our young people are now developing, it gives us food for sober thought. "Cast thy bread upon the waters, for thou shalt find it after many days." Since then the religious life of the people of twenty years from now will be largely decided by the religious training of the youth of our present time, we are concerned especially with the Christian Endeavor Society as a home missionary force. Our young people are full of religious feeling. Let it be the noble function of the Endeavor Society to draw out and direct this feeling. Do we presidents and leaders go to our societies with our hearts full of the passion for saving souls? Do we throw our own warm experiences, our deep sympathy, into the Psalms and scriptures that we read? Else we were as tinkling cymbals and sounding brass. Are we climbing the heights with our followers, holding them by the hands? Else we were as wooden mile posts, pointing the way, but never moving a step.

Above all other church activities the Christian Endeavor is a "present day pioneer." Its work has been exceedingly crude. It has solemnly sworn to a semi-legalistic pledge which the great body of its members have never kept. It has often forgotten that religion is its primary aim. But it has no doubt been one of the factors in the preparation for the great wave of religious education which is just now beginning to sweep over our land. Certainly there is a place for the Christian Endeavor society in our church, certainly there is room in it for missionary zeal, when the closing sentence of the Religious Education Association of America reads, "—and to keep before the public mind the ideal of religious education and the sense of its need and value."

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

Lesson XI. Course of Study.

I. GENERAL PRINCIPLES. While there is some difference of opinion about the details of the ideal curriculum for the Sunday-school, certain principles are generally agreed upon. (1) The course of study must be GENETIC. It must take account of the differences in mental development in the different grades. (2) It must be PEDAGOGICAL in its methods, keeping in line with the latest developments of teaching science. (3) It must be correlated as closely as possible to the SECULAR EDUCATION of the pupils, so that there may be no sense of breach between the Sunday and Monday life. (4) It should be as COMPREHENSIVE as possible, using all that is best in literature and life to illustrate and enforce the truths of religion.

II. USE OF THE BIBLE. The Bible is preëminently the text-book of the Sunday-school. For the main school it is imperative to use a portion of Scripture as the basis of each week's lesson. In the adult classes extra-biblical courses of study are permissible and even desirable. The plan of uniform Bible lessons for the whole school has little to recommend it; what is gained in the sense of unity is more than lost by the attempt to nourish children with adult food. It is sometimes said in defense of the uniform system that if the method be graded there should be no necessity in changing the material. But the fact is that much of the material in the Bible is suited only to the adult intelligence and that some of it is not suited to Sunday-school teaching at all. The principle here stated has been virtually recognized by the great exponent of the uniform system, the International Association, when at the Louisville Convention of 1908, it instructed its Lesson Committee to prepare a thorough series of graded lessons for the whole school. These, meanwhile, will only be optional, but the time is sure to come when they will entirely replace the old system.

III. SUGGESTIONS FOR COURSE OF BIBLE STUDY. The Bible is particularly rich in material for the religious education of all grades. How this shall be best used is one of the pressing problems of the Sunday-school. While laying no claim to be authoritative the following outline may be suggestive.

(1.) KINDERGARTEN. Wonder stories from the Old Testament and selected stories from the Life of Christ. These may be accompanied and illustrated by nature studies

and secular myths.

(2.) PRIMARY DEPARTMENT. Here stories from the Old Testament emphasizing the senic elements; brief biographical studies, undetailed in the Old Testament and the Life of Christ.

(3.) JUNIOR DEPARTMENT. Old and New Testament stories bringing out the personal and dramatic interests.

(4.) INTERMEDIATE DEPARTMENT. More detailed study of the Old and New Testament history and biography studies in the Life of Christ, setting forth the heroic elements in His character and work.

(5.) SENIOR DEPARTMENT. Historical study of some portion of the Old Testament; the history of the New Testament church; the character and teachings of Jesus.

(6.) ADULT DEPARTMENT. Studies in prophets and poetical literature; detailed study of Epistles and New Testament doctrine.

The above outline is not meant to be exhaustive, but to indicate the general line along which a proper course of Bible study should proceed.

IV. SUPPLEMENTAL WORK. Owing to the nature of the regular Sunday-school lessons. it has hitherto been found advisable where the International Lesson service has been used to furnish supplemental lessons, designed to give a connected view of the Bible history as a whole, and a knowledge of the contents of its separate books. This, however, is at best an expedient to correct the weakness of the uniform lesson series. Where the lesson material is properly graded, a consecutive view of Bible history and doctrine should appear in the regular lesson at the appropriate age. Supplemental work would then be done in the study of missions or temperance. But it is not hard to conceive a series of Bible text-books that would have missionary and temperance teachings as part of the regular lesson, thus doing away with the need of supplemental material altogether. Such a comprehensive series of Bible lessons is one of the great needs of the hour.

V. EXTRA-BIBILCAL STUDIES. In one grades below the Adult these should probably be confined to missions and temperance. In the Adult Department, where the school is large enough to justify it, special classes may take up the study of Church History, Christian ethics, Sociology, Bible Introduction and Doctrine. MISSIONARY STUDY classes are found very useful in this department. Men especially, are interested in the civic and economic conditions around them as they relate themselves to active Christian service, and it is safe to say that with the emphasis laid on social service in the modern church, no Sunday-school is fulfilling its duty to the future generation that has not at least one class in SOCIOLOGY. These extra-biblical studies, however, should be in no sense technical, but should aim at giving a general view of the subject in a brief and popular manner. Text-books for the special use of such classes can easily be obtained.

VI. GIVING AS EDUCATION. The offering is too often treated as a mere question of finance, but in the Sunday-school the emphasis should be laid on its educational value. To this end a proper motive in giving should be inculcated from the earliest years. It should be made INTELLIGENT. Let the scholars know for what purposes they are bringing their offering. It is well for each department to have a SPECIAL OBJECT to which their offering goes outside of the Sunday-school expenses. Thus, the Primary Department may maintain a native evangelist in one of the foreign countries; the Junior Department may have a share in a mission; the Intermediate may contribute to the Home Mission Offering of the church; the Adult classes, if large enough may have their special object of benevolence. Where local charities are supported it is well to arrange for occasional visits on the part of the department or class to the institute helped. The giving in general should be SYSTEMATIC, and stress should be laid on the fact, not amount, of the gift.

QUESTIONS: (1) What general principles must be regarded in the selection of a Curriculum? (2) What place should Bible-study have in it? (3) Are extra-biblical studies permissible? (4) Is it sufficient to have a graded method without graded material? (5) Outline a course of Bible lessons for the main school. (6) Are all parts of the Bible equally valuable for all grades? Illustrate your answer. (7) Discuss "supplemental work." (8) How could the necessity of it be avoided? (9) Name some of the educational features of the offering. (10) What are some of the extra-biblical studies that may have a place in the adult department?

LITERATURE: Haslett's "Pedagogical Bible School;" "The Improvement of Religious Education" (Religious Education Association Year Book); Koon's "The Child's Religious Life."

OUR CHURCH MEN

By John R. Ewers

Youngstown, Ohio

A Man's Job

"My Kingdom for an idea" seems to be the cry of our men just now. Mr. Macfarlane has written a number of our leading men asking for such an idea. In a coming number of "Christian Men" he will give these ideas. There will be as many ideas as writers and it will be interesting to see our new secretary mold one idea out of this mass. In a recent number of THE CENTURY the editor tackles this problem and after showing how clubs of men frazzle out because of a lack of a big idea, Christian Union is suggested as an ideal big enough to challenge all our men. This may be the solution. Our men may become enthusiastic over it. If they do it will certainly be a big innovation. But just as men do not want to work merely for the sake of working, but demand some ideal toward which they can work, which will gild all work with the light of hope, so men do not care for union for its own sake. Union is not an end in itself. Jesus wanted union for the sake of its effect upon the world. We must not forget that our objective is man. Men will grow enthusiastic over making society better. They always have. They always will. When we sum it all up there is little worth while in this world, if anything, except making people better. We often speak of union as though it were a thing to be sought directly and for the sake of attaining it. Suppose we had just literal union. What of it? An army comes together to fight. They do not assemble merely for the sake of assembling. Some mighty cause has brought them together. The getting together is the result of that cause. It will stay together just so long as that cause is operative. Men are not very enthusiastic over union, as such, just because it is not an ultimate thing. Union is not to be sought directly. Like happiness it is an incidental thing, never to be found as the result of direct quest. Historically we have come closer just in proportion as we have worked at common tasks. I firmly believe that the essential union of Christ's hosts is just ahead, and that union will come to pass as, in the spirit of our Savior, we work together for the uplifting of society. We will stay together because the passion to serve will endure forever. When life is seen to be more essential than dogma, as we are now clearly perceiving, we will find ourselves together in a common work.

In this city of Youngstown we have just passed through a blessed season of union meetings. Impelled by a common desire to lead men to Jesus the ministers got together, brought their congregations together, into the sweetest fellowship ever known in this vast valley. Prayer meetings in which the very spirit of God was present were held. Presbyterian, Methodist, Baptist, Lutheran, Christian and Episcopalian, among others, sat side by side and sang, "We are not divided, all one body we." They were not seeking union as such. They were unconsciously united in real service.

I have the high privilege of presiding once a month over the deliberations of a board of twenty-one people representing nearly every denomination in our city. This is the board of a Gospel Social Settlement. The settlement is doing a wonderful work. I would like to tell you some of the great changes that have taken place in lives in whole sections of the town. Sometimes I think these settlements are functioning more acceptably to God than the church itself, as at present organized. But this is the point I wanted to score, that the fine fellowship of this board is the result of our work together for people. Union is the product of social service and never of agreement of theologies. We will never hammer, nor preach, nor persuade union into the world. Union will come in when in our common love of folks we work together for them. And we will work together for them because we cannot accomplish what we want to alone.

Yes, by all means let us have a big idea for our men's clubs. But I venture to say that the big idea will be, not the vague dream of a united Christendom, but rather some form of social service. It will probably, in the practical working out of the problem, not be any one form. Many forms will have to be used differing with the community. Different communities have different problems. Some are more advanced than others. I recently had a letter from a man in Kentucky, asking what his club could possibly do, for, he said, the saloons had been put out, there were no houses of ill-fame, everyone had steady work and there was nothing to do, as he saw it, for social betterment. Certainly he dwelt in a most enviable community, but his work was not done. Missionaries and preachers should be developed in such a place. Thousands of things could be done to improve the community itself. A garden is just ready for use when the stones are gathered out.

Every church should afford every man in its membership a chance for complete masculine expression. Jobs that challenge men should be provided. A prominent Illinois senator recently said that he would join a church just as soon as a man's job was offered

(Concluded on page 24.)



Home and the Children

ASPIRATIONS.

Oliver W. Stewart.

Give me, Dear Lord, a quiet heart,
A calm and peaceful mind;
That I each day may do my part,
And joy in service find.

Let me not judge. My knowledge small
Will lead me far astray.
Let confidence and faith in all
Mark what I do and say.

Help me be strong. The helpless fall,
So long and fierce the fight.
On Thee in weakness now I call—
Endue with strength and might.

Keep my life sweet. My fond desire
Is that I grow like Thee;
That all the time I may aspire
Gentle and kind to be.

Make me be true. And that I may
Be loyal to the end,
Renew my courage day by day,
As to my task I bend.

Thus will I serve. And serving gain
More strength for all I do.
Good will I get from every pain;
And through all life hold true.

The Children's Pulpit

RICHARD W. GENTRY, PREACHER.

THE UNHAPPY PRINCE.

Once upon a time there was an idle prince who had always been unhappy. He wore a shining crown upon his head, but his face was always dark. Great rewards had been offered to the one who would bring happiness to him. All of his wishes were granted and many, many presents were given him. But still he was not happy, and oftentimes at night when everybody else was asleep he would bury his head in his arms and weep.

One day, tired of everything around him, he took off his royal robes and went strolling down a country lane. By the roadside he came upon a laborer, working the soil with his hoe. This man was very happy. For his face shone, and he sang as he worked.

The poor prince looked on and envied him. "Oh laborer," he said, "why are you glad?" But the laborer didn't know. "Will you let me change places with you," said the prince, "and see if I shall be happy too?"

So the prince took the hoe and began to work while the laborer explained the value of the growing plants, and how they would be helpful to men. At last the prince, becoming tired knelt down at a spring near by to drink. As he saw in the clear water a flushed face and dancing eyes, he suddenly knew that he was happy, and leaping to his feet he cried, "I have found it, I have found it!! Happiness lies in doing useful work.

LIKE THE ARABS.

By Grace Wood Castle.

Tom and Bobby were having a beautiful time in the garden digging worms preparatory to going fishing next morning, for they lived near a pretty little river and during vacation spent part of nearly every day with hook and line, once or twice actually bringing home enough fish for the family dinner. The days on which this happened were red-letter ones in the boys' calendar—long to be remembered.

Today, for some reason, worms were very plentiful and after filling two baking-powder cans with the wriggling things the children mourned that so many were, from their point of view, going to waste. Just then Tom was reminded of a picture in one of their books—a picture in which both he and Bobby had been much interested.

"I say, Bobby," he exclaimed, "I wonder if papa'd let us fish through a hole in the ice next winter—like the Laplander picture, you know."

Bobby, too, wondered, but was inclined to be pessimistic. "I don't b'lieve so, and anyhow what'd we do for bait. The grasshoppers and worms'll all be froze dead by that time."

"Well, sir," said Tom excitedly, "I've thought of something. Let's take a box and put earth in it and then dig a lot of worms and put them in it and nail it up tight and put it down cellar till next winter. I wouldn't wonder," he finished breathlessly, "if papa would be so 'sprised when he sees the worms that he'll let us fish through the ice with them."

Bobby, as usual, fell in with his elder brother's scheme; mamma gave them an empty soap-box without even asking what they wanted it for and the digging proceeded merrily. It was Black Friday for the worms, but after awhile the children decided they had enough.

They packed them in the box, thick layers of earth alternating with thin layers of worms—"just like a jelly-cake"—then Tom found the hammer and nails and fastened on the lid. He did his best, but it was not a very good job; however, they agreed that the cracks were necessary to admit air for the inmates.

"Course we don't want to be cruel and smother 'em," said soft-hearted Bobby.

By dint of much tugging, the box was dragged and pushed to the outside cellarway, then shunted down the stairs. In a dark corner the little prisoners were left to their dreams.

The floor of the cellar was not cemented, but was of earth much the same as that of the garden and this fact has an important bearing on the outcome of my story.

The next day—a beautiful Saturday in October—the children fished to their hearts' content and talked much of their captives, but after that they almost forgot them.

Winter was a long time coming that year and it was near Christmas when the boys woke up one morning to find the windows thickly frosted and to hear papa saying that the thermometer had fallen nearly to zero during the night.

"That means ice," said Tom gleefully.

"And fishing through it, if papa'll let us," added Bobby joyously, remembering their plan. "Let's go down right after breakfast and wake up the worms." Tom agreed and they sped down to the dining-room.

"Why are you fellows in such a hurry to get through breakfast?" asked their father, "something special on hand?"

"It's a secret," answered Tom and Bobby in unison. "May we be excused?"

Mamma excused them and armed with hammer, chisel, and an old iron spoon, they hurried down cellar and went to work. Tom soon had the cover off and began dipping out the earth while Bobby watched intently.

"I sh'd think you'd come to them pretty soon," he said uneasily, when the box was half empty.

"P'r'aps," said Tom hopefully, "they all went to the bottom so's not to be lonesome."

When they still fail'd to appear Bobby cried despairingly:

"I don't believe there's a single solitary worm in that box"—which proved to be the case. "And we put in more'n a thousand. I guess," wailed Tom. "I'd like to know what became of 'em."

Very soberly they dumped the earth in the back yard and the box on the wood-pile, then went to mamma—who never failed them—for sympathy and an explanation of the mystery. They were much puzzled and a little indignant when she laughed heartily and chanted:

"They folded their tents like the Arabs,
And as silently stole away."

Plenty Good Enough.

Aunt Chloe was burdened with the support of a worthless husband, who beat her when he was sober, and whom she dutifully nursed and tended when he came home bruised and battered from a fighting spree.

One Monday morning she appeared at the drug store and asked the clerk for "a right pow'ful linerment foh achin' in de bones."

"You might try some of this St. Peter's Prescription, Aunty; it's an old and popular remedy, cures cuts, bruises, aches and sprains. One dollar the bottle. Good for man and beast."

Aunt Chloe looked at the dollar bottle and then dubiously at her flat purse. "Ain't yo' got some foh fifty cents?" she ventured. "Some foh jes' only beasts. Ah want it foh my ol' man."—January Lippincott's.

WITH THE WORKERS

J. W. Reynolds will soon close his work at Salem, Ohio.

F. W. Prigsley is in a meeting with the church at Kellogg, Ia.

S. A. Cook is taking up the work with the church at Selling, Okla.

Work has been begun upon the new building of the Wilson Avenue Church, Columbus, Ohio.

There is a contest on between the Sunday-schools of the church at Brazil, Ind., and at Greencastle, Ind.

E. L. Day is leading the church at Brazil, Ind., in an aggressive way. There are additions at nearly every service.

Josephine M'Rill Cook made her advent in the home of Mr. and Mrs. Randolph Cook, pastor of the church at Enid, Okla., January 21.

There have been forty additions to the church at Arkansas City, Kansas, since Thomas H. Popplewell began his work there five months ago.

The pastor, J. W. Underwood, is doing the preaching in a meeting being held by the church at Ashtabula, Ohio. Marked success is attending the effort.

There were 103 additions to the High Street Church, Akron, Ohio, in the first two weeks of the meeting being held with the assistance of E. E. Violet.

The Evanston, Ill., church has instituted a weekly calendar, which it prints on its own press, announcing its services. We trust it will not fall into conflict with the printers' union.

A good meeting has been held with the church at Camden, Ill. The pastor, George F. Chandler, did the preaching. There were eight additions to the church, seven by confession. A book study, in the Bible, was a feature of each service.

A note in "Upward," the weekly paper of the Jefferson Street Church, Buffalo, N. Y., reads: "The Jefferson street people are getting to feel that the passing of a Lord's Day without an addition to the church is like the passing of a day without the glimpse of the sun."

Robert Lord Cave, pastor of the West Side Church, San Francisco, announces the following series of Sunday evening sermons: "Jesus' Call to the Heart—His Surpassing Sympathy;" "Jesus' Call to the Conscience—His Imperative Ought;" "Jesus' Call to the Will—Ability and Responsibility;" "Jesus' Call to Service—The Life of Simple Usefulness."

The Men's Brotherhood of the First Church, Springfield, held a recent banquet, with addresses by R. F. Thrapp, Jacksonville; Mr. Stearns, Springfield, and A. P. Gill, the architect, supervising the construction of the tabernacle for the Sunday meetings. The brotherhood adopted the ideal of winning one hundred men to Christ and the church during the revival meeting.

F. L. Davis, pastor, did the preaching in a meeting at Flora, Ind., which lasted thirty-one days. There were thirty-four additions to the church, two of these confessions. At the close of the meeting there was but one person in the house who did not belong to some church. Sixteen families were reached by the meeting. The church worked hard and the meeting is counted a very successful one in its influence upon the membership of the church.

The church at Elyria, Ohio, becomes a Living Link in the Foreign society.

H. J. Crockett has resigned the pulpit of the the church at Bartlesville, Okla.

The Oklahoma Ministerial Association will hold its annual meeting in Elreno, in April.

President E. V. Zollars gave the address before a recent meeting of the Men's club at the church at Enid, Okla.

O. F. Jordan, pastor, is to do the preaching in a meeting to be held by the church at Evanston, Ill., beginning March 21.

The West Madison Avenue church, Cleveland, Ohio, where F. C. Ford has ministered for five years is holding a meeting with home forces.

The average attendance of the Sunday-school at Elreno, Okla., for last year, was 236. There was an average of nine new members each Sunday.

The Park Church, New Albany, Ind., begins a meeting February 21, in which they are to have the assistance of John W. Marshall. F. T. Porter is the pastor.

A. L. Ward, at Boulder, Colorado, has led his church in the organization of a "Brotherhood of the Disciples of Christ." There seems to be a spirit of aggressiveness in all departments of the church work.

During the month of January there were seventeen additions to the University Church, Champaign, Ill. The church is working together with unamimity and enthusiasm to clear up the last dollar of indebtedness before the close of the centennial year; after which it hopes to double the size of its building.

The official board of the church at Champaign, Ill., is setting a good example before the church by tithing their income for the month of February. This is a part of the campaign that has been carried on to bring the church to a tithing basis. Many of the 1,200 members of the church are expressing themselves as ready to accept this standard of giving and some are already practicing it.

Chas. E. McVey is leading the singing in a meeting at Mason City, Ia.

The church at Ponca City, Okla., has called G. B. Kellum as its pastor.

Miss Lura V. Thompson spoke at the Evanston Church last Sunday evening.

J. E. Davis, of Beatrice, and H. H. Harmon, Lincoln, Neb., exchanged pulpits on a recent Sunday.

A good meeting is in progress in the church at Wilmington, Ohio. There were seventy additions the first two weeks. Small and Shaffer are the evangelists.

The church at Table Grove, Ill., Fred S. Nichols, pastor, held a Lincoln Centennary service, February 7. The meeting was in charge of the George N. Kerr Post.

The Netz sisters are singing in the meeting being held at Millersburg, Ohio. P. H. Welshimer, of Canton, is doing the preaching, and is meeting with splendid success.

Chas. M. Fillmore held a meeting with the Hillside church, Indianapolis, of which he is pastor, during the month of January. There were thirty-two accessions to the church.

There were twenty-five additions to the church at Aamargo, Ill., during a four weeks' meeting which closed January 31. The pastor, L. B. Pickerill, did the preaching.

F. D. Ferrall, pastor; Bruce Brown, evangelist; and J. P. Garmong, leader of song, constituted the fine combination in the recent meeting at Bloomfield, Ia., in which there were 104 additions to the church.

The North Side Church, Kansas City, Kans., has just closed a short meeting during which there were forty accessions to the church. W. A. Gardner conducted the singing. The pastor, J. S. Myers, did the preaching.

A very interesting program has been prepared by the Home society for the use of the Endeavor Societies, in their Home Missions topic February 28. These programs will be cheerfully furnished those who will address H. E. Denton, secretary, Y. M. C. A. building.

For making quickly and perfectly, delicious hot biscuits, hot breads, cake and pastry, there is no substitute for

DR. PRICE'S CREAM BAKING POWDER

No Alum—No Lime Phosphate

The poisonous nature of alum is so well known that the sale of condiments containing it is prohibited by law.

WITH THE WORKERS

E. H. Williamson writes encouragingly of the outlook at the East Broadway Church, Sedalia, Mo., where he has just begun work.

The Central Illinois Christian Ministerial Institute will meet in Decatur, Illinois, April 8 and 9. The program has many strong features.

George Wolfe, minister at Weatherford, Okla., has been doing some hard work assisting the church at Arapaho, to a sound financial basis.

Lew D. Hill, who has been doing excellent work for the church at Winchester, Ill., has been called to remain another year. During the past year there were one hundred additions to the church.

During the first month of the work of Harvey Hazel with the Boyle Heights Church, Los Angeles, there were nineteen additions to the church.

The church at Madisonville, Ky., has granted its minister, S. M. Bernard, his time during February, March and April, to visit the Orient. He goes in company with George H. Combs, Kansas City, Mo.

The ministers of the various churches of Knoxville, Tenn., have arranged for a general interchange of pulpits. Phillip H. King, of the Park Avenue Christian was very properly the leading spirit in the plan.

The church at El Paso, Texas, where H. B. Robison, is the pastor, has adopted the apportionment plan for raising the current expenses of the church. The church treasurer will make monthly reports to the church of the financial condition.

S. G. Buchner, is assisting his brother, C. C. Buchner, in a meeting with the Indiana Avenue Christian Church, South Bend, Ind. The church is so encouraged by the meetings and its audiences so overflow its building, that the congregation has decided to build in the spring.

The young people of the Portland Avenue church, Minneapolis, Minn., announce a series of three services of especial interest to young people. The pastor, P. J. Rice, will preach on the following themes: "A Fast Young Man," or "Sins of the Flesh;" "An Unbrotherly Brother," or "Sins of the Spirit;" "A Fatherly Father," or "Love in Action."

Evangelist Allen Wilson assisted the church at Winchester, Ill., in a five weeks' meeting in which there were seventy-four additions to the church. One week of the time the evangelist was ill, and the pastor, Lew D. Hill did the preaching, and was assisted in the musical part of the service by J. W. Sniff, who was home a few days between his meetings.

The following series of Sunday evening sermons is announced by W. D. Endres, pastor of the Christian church, Harvey, Ill.: Young People's Problems—The Nature and Aim of Education, The Formation of Habits, The Determining Principles in Recreation and Amusements, Withstanding Temptations, Choosing Life's Work; Love, Courtship and Marriage, or Founding a Home; Settling the Religious Question.

Our readers will be interested in the following note:

W. F. Richardson recently preached several sermons in a union meeting of all the Protestant churches of Independence, Mo. On one afternoon every business house was closed, including eight saloons. Every saloon keeper, with one exception, and many of the bartenders were present."

TELEGRAMS.

Des Moines, Ia., Feb. 14: Closing day in terrific blizzard. House packed and thirty at last invitation, 631 in all, by confession, letter and statement. This is in every way a great church and is being led on to wonderful victories by one of the greatest spiritual men among us, Brother Finis Idleman. Delighted with our second campaign with him, although we have gone through the fourth blizzard in this one meeting. The church was loyal to the work. Have just read of the great meeting at Jerusalem and wonder what some of our brethren will think of it. The report says, "There were added unto them about three thousand souls." There may have been some excitement for report says, "A multitude gathered together." Report does not say how many came at the first invitation but does say that "With many other words Peter testified and exhorted." He must have held on pretty long, possibly all day, for the report says, "As many as gladly received his word were baptized and the same day the three thousand were added unto them." I marvel that somebody didn't object to numbers before night, yet the report says, "They continued steadfastly in the apostles doctrine and fellowship." So their work must have been genuine, though some who do not believe in great meetings of course will not believe that. I see a later report from the Jerusalem Church says "A great persecution arose and these converts were scattered," but the report doesn't say they were lost, for "They went everywhere preaching the word." I wonder what the end of the influence of that great meeting will be.

Charles Reign Scoville.

Louisville, Ky., February 14: Ninety-three in fifteen days New Albany, Ind., Central Church. Sellers and St. John, evangelists.

B. F. Cato, Pastor.

A new parsonage is to be build by the Central Church, Moberly, Mo.

Richard Martin has just closed a meeting at Eureka, Kansas, during which he reports one hundred additions, thirty of these the last day of the meeting.

The new church building at Hutchinson, Kansas, will be dedicated the first Sunday in March. It is with this church that the state convention meets this year.

Like
Legal Tender

A package of Uneeda Biscuit is always a fair exchange for its cost, because Uneeda Biscuit are the best of all soda crackers. They are not expensive; on the contrary, Uneeda Biscuit is one of the least expensive of foods. There is no waste. There is most nourishment. Always fresh and crisp. Never stale. No broken crackers. Always whole and inviting. There can be no better soda crackers than

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

CHICAGO

A CHICAGO PREACHER FALLEN AT HIS POST. PARKER STOCKDALE STRICKEN SUDDENLY IN THE MIDST OF BROAD PLANS, LARGE ACHIEVEMENTS AND HIGH HOPES. JACKSON BOULEVARD CHURCH IN MOURNING. MINISTERIAL ASSOCIATION STRICKEN WITH GRIEF AT THE TAKING AWAY OF A PARTNER AND FRIEND.

The heart of our Chicago brotherhood was shocked and smitten by the news of the death of Parker Stockdale, pastor of the Jackson Boulevard Church. He was recovering, as all supposed, from an operation for appendicitis, when suddenly, with not an hour's warning, death took him away from family, church and brethren. The physicians explained his death as due to a blood-clot. He expired on Wednesday, February 10. Funeral services were held in the Jackson Boulevard Church the Sunday afternoon following. A great multitude came through a savage blizzard to lay their tribute on his bier. The large auditorium of the church was crowded. The Sunday-school room below was filled with an overflow congregation which waited until the close of the service only to look upon the dead pastor's face. Our ministers of the city attended in a body acting as honorary pallbearers and having charge of the service. H. L. Willett read the Word of God, W. F. Shaw offered prayer, E. S. Ames read a sketch of Mr. Stockdale's life, C. G. Kindred preached the sermon and C. C. Morrison pronounced the benediction.

To Minister, Not to be Ministered Unto.

Mr. Kindred preached to the church, primarily. Their pastor was a minister, he said. Like his Master he "came not to be ministered unto but to minister." The church is the minister of the community. Its business is that of the servant—to do the disagreeable things in the home of man. Its function is to carry away impurity, to keep the home clean of pollution and to fill it with wholesome, helpful things that will make it fit for the dwelling of the spirit. A church that sits like a mendicant at the side of the highway of life where men go back and forth to home and work begging gifts and service from them, is a misnomer if called a church of Christ. Only a church that exists to give, to serve, this weary, blundering, sinful multitude, no matter at what cost, has the right to be called after Christ's name. This was the spirit of Parker Stockdale. He was a servant of the community. He loved folks. He loved the unloved. His big open nature had room in it for the overlooked boys of the street. He made religion real to men who could not understand its creeds but could understand it when revealed in a warm, wholesome, democratic personality like their fallen pastor.

The body was taken to the old home in Shelbina, Missouri, for interment. George A. Campbell and O. F. Jordan were appointed by the ministers' association to accompany the stricken family on the dreary journey.

The following sketch prepared and read by E. S. Ames at the funeral service will give the significant facts of Mr. Stockdale's life:

Parker Stockdale was born in Monroe county, Missouri, June 26, 1872. He was therefore in his thirty-seventh year at the time of his death. When he was six or seven years of age his parents moved to Barton county, Missouri. He was left at eleven by the death of his father, to assume responsibilities and tasks beyond his years. He became during his teens the chief support of his mother, two brothers and a sister. With his team of mules he worked on a little farm in summer and got such schooling as he could in winter. From boyhood he was passionately eager for knowledge, and no toil could entirely withhold him from his books. An incident from these early days of struggle displays two traits of his personality which have impressed all who have known him, the traits of ceaseless energy and of restless intellectual curiosity. While working in the fields he was accustomed to take an hour at noon in the heat and weariness of the day to read his books. Since the humble home had no clock he would mark the position of the sunlight on the floor and read until the improvised dial marked the passing of an hour, and then take his mules and hurry back to work.

First Pastorate at Twenty.

He taught school the winters when he was eighteen and nineteen. At twenty he became pastor of the Baptist church at Shelbina, Missouri. The following year he took a pastorate near San Diego, California. But with the old craving for education he returned to Liberty, Missouri, after one year, to study in



Parker Stockdale.

William Jewell College. Here he was a student for six years, paying his expenses by tutoring and preaching. He preached for churches in the neighboring towns of Meadville, Tipton, California and Salisbury. It seemed a natural and simple thing for his buoyant nature to assume the full measure of manhood's obligations while still a youth paying his own way through college, for he was married in 1895 to Miss Priscilla Maddox, whose good companionship has heartened him these fourteen years. In 1900 he graduated from William Jewel College with the honors of his class—as though poverty, extra labor and the care of a family aided rather than lessened his strength. During the two years following his graduation he was pastor of the First Baptist Church at Independence, Missouri. Then once more the craving for further knowledge moved him and he went to the Theological Seminary at Meadville, Pennsylvania. Here for two years, from 1902 to 1904, he moved in new fields of religious thought, experiencing contact with a radically different type of academic life and of church fellowship. In 1904 he became pastor of the People's Church in Aurora, Illinois, and continued there until April, 1906, when he became identified with the Disciples of Christ and was called to the pastorate of the Jackson Boulevard Christian Church, Chicago. His death last Wednesday, February 10, followed complications arising from an operation for appendicitis a little more than two weeks before.

He leaves his wife and four children, Rider, twelve years of age; Frances, eight; Laura Dean, five; and little William, who is three. One child, a boy of five, died five years ago. His mother, brothers and sister survive him. His remains will be buried in the village of Shelbina, Missouri, where he began his ministry seventeen years ago.

Inner Currents Warm and Swift.

This brief survey of dates and names indicates a life history whose inner currents ran warm and swift, full of resilience and great strength. Only a glimpse may here be taken into the deeper experiences involved in one of these events. That event was his coming among the Disciples and entering upon the pastorate of this church. As he himself described the change, it was evidently prompted by his active, enthusiastic, sociable nature. He was not by temper fitted to adjust himself to any cold intellectualism or to any formal ritualism in religion. His whole being urged him to preach the gospel of Jesus Christ with fervor, with direct practical application to the needs of particular people, and with the zeal to building up in tangible and visible ways the church and the allied agencies of the church. He was happy in his ministry in this fellowship and in this pastorate because, as a Disciple, he could so consistently ignore the old theological dogmas as ultimate things and yet could use their terms and phrases so long as they helped him to reach the consciences and control the lives of men. He was happy to find himself the leader of a warm-hearted, busy, hospitable people. His hearty, genial nature made him a lover of men, a good mixer, as we say. He was therefore an excellent pastor. He carried people out of themselves by his exuberance, his simplicity and his sincerity of purpose. He established himself in the same way among his fellow ministers.

GOOD CHANGE
Coffee to Postum.

The large army of persons who have found relief from many chronic ailments by changing from coffee to Postum as a daily beverage, is growing each day.

It is only a simple question of trying it for oneself in order to know the joy of returning health as realized by an Ills. young lady. She writes:

"I had been a coffee drinker nearly all my life and it affected my stomach—caused insomnia and I was seldom without a headache. I had heard about Postum and how beneficial it was, so concluded to quit coffee and try it.

"I was delighted with the change. I can now sleep well and seldom ever have headache. My stomach has gotten strong and I can eat without suffering afterwards. I think my whole system greatly benefited by Postum.

"My brother also suffered from stomach trouble while he drank coffee, but now, since using Postum he feels so much better he would not go back to coffee for anything."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

He took it for granted that we all had the same human interests and the same lofty purpose as himself, and he was therefore at once at home with us. Every man of us felt that he was our friend, and that he was a devout and ardent fellow servant of the Master. He won his way quickly, the very first year among us, in all our organized work, in our ministerial association, our city missionary society and our social union. He gained recognition also in the work of the brotherhood in state and national concerns.

Wide Sympathy and Fellowship.

This practical, inexhaustible good fellowship not only established him quickly as the trusted leader of his great church, and the sure friend of his brother ministers, but it enabled him to become identified with his neighborhood and with the life of the city as perhaps no other pastor among us has ever done in the same length of time. He was a man among men. He exemplified the brotherly, neighborly spirit of Jesus by numerous and close associations with many classes of people. He belonged to several fraternal orders. He had a considerable acquaintance among people whose profession it is to amuse and entertain, yet his best friends knew that he never lowered the dignity of his own profession nor compromised the high ideals of his faith. He craved vital and varied experiences but he did not forget his first duties for any secondary pleasures. It is beyond question that his natural and easy conduct among so many classes of people served to impress more than one individual with the possibility of combining virility and sanity and companionableness with piety and godliness.

He has been taken from us without warning, in the seeming full power of a sinewy and growing manhood. His splendid physique appeared to promise the full four score years of life. It is as though death had openly menaced another of our number and then stealthily struck this giant while we thought him safe. He went down as Markham says of Lincoln:

"As when a lordly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky."

Stricken in the Day of Hope.

He felt himself just settling to his task. He had his tools in readiness, keen edged and fitted to his hand; he had a well-equipped work-shop here for fashioning the materials of human nature into diviner types; he had his assured place in the affection of his fellow workmen; and he had tender companionship and restfulness in his home with the happy, innocent faces of his children about his knee. He looked forward to many joyous, arduous, fruitful years. The vast tides of life in the city never overwhelmed or dismayed him, but rather stimulated him to eager service. The numerous problems which perplex so many pastors—shifting membership, the tension between the church and the masses, and innumerable doctrinal questions—were not ignored by him, but they had no power to daunt his aspiring and courageous spirit. He went into the hurrying streams of human life and befriended men and women while the burdens were upon them and while their lives were feverish in toil or pleasure or disaster. He made them feel the hollowness of their excuses and gathered people into his church for rest and worship and for spiritual comradeship with a resistless energy which made religion new and fascinating. His audiences increased, money was easier and many scores of people gained faith in Christ and in the holy things of Christian service.

Who can believe our dear brother's work on earth is ended? He will still summon the souls of men to this place of worship. Many will still hear his impassioned appeals for loyal discipleship and faithful service. Among his fellow ministers he will still be a loving, urgent, genial influence. He was the first to go from us in death while in the active ministry, but he will continue to be a definite and powerful helper in the labors of his church and of all Chicago Disciples. We shall think of him as we think of our beloved Brother Larrabee, as one whose presence still abides with us and whose heroic spirit still fights at our side in the wars of God.

His Work and Presence Still Abide.

And he will still abide in his family, silent yet powerful and gracious. His companion and his sons and daughters will still look upon his kindly face and gain counsel and encouragement. In tender affection and deathless love they will meet him ever more in the silent watches of the night and in moments of great anxiety and of worthy deeds.

For who can take from us what we have known
We that have looked into each others eyes?
Though sudden night should blacken all the skies,
The day is ours, and what the day has shown.

What we have seen and been, hath not this grown
Part of our very selves? We, made love-wise,
What power shall slay our living memories,
And who shall take from us what is our own?

Our dear brother scarcely could have known that death was near him when it came, and yet we know his dauntless soul would not have been afraid if he had felt its cold hand upon him. For in his life with us he told us what he thought of death. His greatest sorrow would be for those he loved and for the work he longed to do. For himself he had met too many difficulties in his life to be afraid of death. And then he had an undimmed faith in immortality. He believed the souls of good men live with God and expected in another world to have still greater opportunity than here, to find the truth and to employ it in great achievements. He could take Browning's words to himself:

"O, Saul, it shall be
A face like my face that receives thee; a man like to me,
Thou shalt love and be loved by, forever; a Hand like this hand
Shall throw open the gates of new life to thee!
See the Christ stand!"

Once each quarter H. D. C. MacLachlan, of the Seventh Street Church, Richmond, Va., holds a children's service at the hour of the regular church service. A feature of the service is a sermon to the children. The plan is proving helpful to the work of the church.

WRONG BREAKFAST
Change Gave Rugged Health.

Many persons think that for strength, they must begin the day with a breakfast of meat and other heavy foods. This is a mistake as any one can easily discover for himself.

A W. Va. carpenter's experience may benefit others. He writes:

"I used to be a very heavy breakfast eater but finally indigestion caused me such distress, I became afraid to eat anything.

"My wife suggested a trial of Grape-Nuts and as I had to eat something or starve, I concluded to take her advice. She fixed me up a dish and I remarked at the time that the quality was all right, but the quantity was too small—I wanted a saucerful.

"But she said a small amount of Grape-Nuts went a long way and that I must eat it according to directions. So I started in with Grape-Nuts and cream, two soft boiled eggs and some crisp toast for breakfast.

"I cut out meats and a lot of other stuff I had been used to eating all my life and was gratified to see that I was getting better right along. I concluded I had struck the right thing and stuck to it. I had not only been eating improper food, but too much.

"I was working at the Carpenter's trade at that time and thought that unless I had a hearty breakfast with plenty of meat, I would play out before dinner. But after a few days of my "new breakfast" I found I could do more work, felt better in every way, and now I am not bothered with indigestion.

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

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The ancients gave charcoal for many human ills successfully. The North American Indians used it for snake bite, poison from eating wild herbs and cured what they called "stomach bad medicine" with it.

Willow charcoal seems to be the best product for human use, and no doubt the peculiar curative property of the willow is represented in a chemical quality in its charcoal.

Stuart's Charcoal Lozenges are pure willow and sweet honey blended by tremendous power and compression into a very palatable lozenge. Two or three lozenges eaten after meals will prevent the process of digestion from producing noxious gases. They will vivify a lazy liver and aid every organ which is most likely to be overcome through its contact with impurities.

They cleanse the stomach and intestines, bring purity and sweetness out of fermentation and decay and aid digestion by allaying gas. They will aid you and your stomach. The beneficial effects are made evident after each meal when you use charcoal as Stuart prepares it. To allay gas at night they are excellent and one arises in the morning without that terrible nauseating bad breath which destroys appetite and renders one miserable.

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OUR CHURCH MEN.

(Continued from page 18.)

him. I tell you I would like to have one hundred men make me that offer here in Youngstown. We are in the midst of a local option fight. Will you believe it, we had to hunt through the churches to find one big fellow who would dare to take up the work with enthusiasm? He was found, thank God, and his great business ability is being used to conduct this fight. But the search convinces me that there are not so many men crazy for big jobs. It is easy enough to talk loudly about the church not affording men big jobs, but I can tell you the names of some men who would be scared to death when the big jobs came their way. There are, I suppose, some churches and some pastors that do not afford big tasks for men, but I have a very exalted conception of the masculinity of our preachers. We have men who do things. Some may have the emphasis slightly misplaced, but they are honest men and they will do much good. Moreover, our fellows are interested in social problems. They stand for clean towns, honest government and sober citizenship. Any senator wanting a big job would do well to apply to any one of our men.

Last year we had one hundred men in our church club here and we had a great season. What held us together? Work for civic righteousness. We were interested in the election of a good mayor. We were concerned in cleaning up our notoriously bad town. The enthusiasm was grand. There was no frazzling. We struck some powerful blows. What we did required nerve, sacrifice and persistency. We got results. We delivered the goods. And if I know anything about it, men like these things.

Our men's clubs will not, ought not, to do any one type of work. All their work should, however, be like the work of Jesus, for the good of men. Every pastor, every group of sensible laymen will be able to select the work that lies nearest at hand in any given community. The work will not be limited to local conditions. The masculine task of missions will carry men's interests to the outmost rim.

In subsequent papers various men will deal with various big jobs and with many methods.

A new building in the spring, is a part of the centennial year program, of the East Side Church, Moberly, Mo.

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warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

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THE LATEST AND BEST.

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GREAT DAY FOR PEORIA

W. F. Turner's Ministry Opened with State Wide Reception.

Friday, February 5, will be long remembered by the congregation at Peoria, Illinois, for on that day they received with open arms and hearts, William Franklin Turner and his family. The Peoria Church has been without a regular minister since the resignation of Harry F. Burns last July, the pulpit being filled in the interim by Prof. E. E. Boyer of Eureka College. In casting about for a minster, they were attracted to Joplin, Missouri, where Bro. Turner was just rounding his tenth successful year, and where he was beloved both by the church and the community. A messenger was sent forth, who returned with glowing reports of the Joplin pastor. How two thousand had been added to the church; two new congregations established and self-supporting; additions nearly every Lord's day; living link in both foreign and home societies; etc, etc. Brother Turner was invited to visit Peoria with matrimonial intent, and he was present at the annual meeting of the Peoria Church November 8, when the congregation met around the banquet table to listen to the reports of the year's work. This gave the prospective pastor an opportunity to size up the congregation and its various departments. The reports showed the church to be in a prosperous condition. No debts and money on hand. The Peoria Church building is one of the modern structures of the city, built in 1894, at a cost of $25,000.00 contains auditorium, Bible school assembly and class rooms, pastor's study, choir room, parlors, dining room, kitchen, etc. Has pipe organ valued at $2,000.00 and modern heating plant. Seating capacity of auditorium 600, of parlors 350; parlors also serve as banquet hall with seating capacity of 300. The Howett street congregation (not a separate organization as yet) occupy a neat structure in the lower end of the city; have a bible school of 150, and the children's day offering in 1908 was $125 for foreign missions. Ladies' Aid society of 25 members, and commendably active. William Price, just now finishing his course at Eureka College, minsters to this flock, and has already proven the valuable assistant needed by the Central Church Pastor.

To make a long story short, the Peoria church made love to Mr. Turner so fervently and persistently, that he and his wife decided that it was the place to go, so they are there. On arrival they were met by a delegation, and every courtesy possible was accorded them. On February fifth, the members and friends of the congregation gathered at the Central Church for the public reception. From 8 to 8:30 o'clock, a continuous stream of humanity passed before the new pastor and his wife and children. The clergy of the city were there, as were the Y. M. C. A., Y. W. C. A., and other church workers. At 8:30 the congregation sang together "All hail the power of Jesus' name," and prayer was offered by Prof. Boyer, temporary minister. Dr. Clifford U. Collins, Vice Chairman of the Board of Elders and Deacons of the Peoria Church, was chairman of the evening. Resume of correspondence was given by E. E. Elliott, Chairman of committee which prepared the service. Greetings were read from the Atlantic to the Pacific, and all teeming with love and esteem for the incoming minister. The following program was then presented.

Addresses of Welcome.

On behalf of the Central Congregation, Prof. E. E. Boyer.

Onbehalf, of Howett St. Congregation, William Price.

On behalf of Peoria Ministerial Association, Rev. W. H. Geistweit. President.

On behalf of Eureka College, Robert E. Hieronymus, President; Harry H. Peters, Field Secretary.

On behalf of the Christian Church in Illinois, J. Fred Jones, State Secretary.

Personal Greetings.

Frederick W. Burnham, Minister First Church Springfield, Ill.

F. L. Moore, Minister church, Abingdon, Ill.

O. W. Lawrence, Minister Central Church, Decatur, Ill.

Alva W. Taylor, Minister Church, Eureka, Ill.

Stephen E. Fisher, Minister First Church, Champaign, Ill.

Telegrams and letters were received from the following:

Russell F. Thrapp, Minister church Jacksonville, Ill., R. H. Waggener, representing Christian Standard, Cincinnati, Ohio, James A. Barnet, Minister first Church, Galesburg, Ill., P. C. Macfarlane, Secretary National Brotherhood of diciples of Christ, Kansas City, Mo., J. G. Waggoner, Minister Church Canton, Ill., Paul Moore, Assistant Editor Christian Evangelist, St. Louis, Mo., F. O. Norton, Dean of Drake University, Des Moines, Iowa. Edgar De Witt Jones, Minister first church Bloomington, Ill., Edgar S. Potter, Quincy, Ill., W. A. Fite, Minister Church, Fulton, Mo., L. W. McCreary, Minister Hamilton Ave. Church, St. Louis, Mo., W. D. Hurlbut, Elder Church, Joplin, Mo., Thos. L. Robertson, Ozark, Mo., W. B. Clemmer, Minister Memorial Church, Rock Island, Ill., Geo. L. Peters, Minister So. Joplin Church, Joplin, Mo., A. W. Baker, State Evangelist of Washington, M. R. Ely, Living Link in home Society of Joplin Church, J. M. Famuliner, Minister Villa Heights church, Joplin. J. H. Gillaland, Minister second church, Bloomington, Ill., Mrs. N. A. Turner, Marionville, Mo.

To all of which Mr. Turner very feelingly replied. After the reception proper, the young people served light refreshment in the church parlors. The outlook in Peoria is good. The first Sunday saw the house well filled both morning and evening. The music of the chorus choir is excelled by no church in the city. The various departments of the church are active. The Men's brotherhood has been in existence five years and has been placed on a stable basis. The Peoria church probably has more men workers per membership than any church in the city, a fact which was favorably commented upon by several of the speakers at the reception. All in all both pastor and people should be congratulated. The field is ripe for the harvest. Peoria county has only one church of our brotherhood, and the population of the city alone is 85,000, with a well populated rural district. The community is cosmopolitan. The merchant, miner, manufacturer, farmer, educator, are of various nationalities, none predominating. The complexion of the religious community is not pronounced. In a recent religious canvass of the city it was found that some 700 families of the city have a preference for our brotherhood. This has been the start of a series of visits by members of the congregation, with view of increasing the membership in Peoria. Averyville, a thriving suburb, joins Peoria on the north. Many of our members are located therein, but on account of the distance to the city, have found fellowship with the other churches established at their doors.

Among the preachers who have served the Peoria congregation in the past may be mentioned, Ira J. Chase, J. G. Waggoner, J. M. Kersey, Jesse P. McEnright, G. B. Van Arsdall, Barton W. Stone, N. S. Haines, Wm. Davenport, Wm. Brown, Milton P. King, J. B. Mayfield, Barton R. Ailsworth, Ira R. Carman, John Miller, John O. Kane, William Thompson, and H. F. Burns, the last to occupy the pulpit prior to the advent of William Franklin Turner. E. E. Elliott.

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THE CHRISTIAN CENTURY

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Contents This Week

A Moral Equivalent of War

A. McLean Writes on "Men and Missions"

Earle M. Todd Writes on "Christ in Modern Life"

W. L. Hayden, Almost One of the "Fathers" Himself, Writes on "The Present Crisis"

J. A. Adams Tells of Religious Conditions in Mexico

H. L. Willett and Z. T. Sweeney Correspond a Little About Miracles

Errett Gates and Professor McGarvey Talk Together and Agree in Reprimanding the Editors of the Christian Century

News from Texas, California, Mississippi, Kansas City, and Many Fields, Home and Foreign

The Churches Are Ready for the Greatest Foreign Missionary Offering in Our History

NEXT WEEK: O. F. Jordan will begin a series of two articles on Christian Science

George A. Campbell will tell Another Dream of the Centennial Convention

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DR. ROYAL J. DYE AT SANTA BARBARA, CALIFORNIA.

Last Thursday Dr. Dye of Bolenge, Africa, spoke to our people of his work on the Congo. It is not easy to get a large Sunday congregation in Santa Barbara, and midweek meetings are generally very poorly attended. But this time the fame of the Lord's doings with our workers in the dark continent, and the wide advertising given his meeting brought out a full house. For one hour and a half Dr. Dye held the attention spell-bound with the thrilling story of the gospel transformations of these cannibal blacks into Christians of such faithfulness, in life, zeal, in service, and liberality in giving, as shames us Christians at home. At the close an offering was received of $15.77 in cash and over $60 in pledges to apply on southern California's Centennial offering of $10,000, to enable our African missionaries to open up another station. I think this sum will be increased largely by persons not present at the meeting.

So intense was the interest shown in the story related by Dr. Dye that after the congregation was dismissed a good part of the people crowded around the missionary to ask further questions, look at the curios, and find out more about the marvelous works of God in this land of darkness. Dr. Dye's visit will mark an epoch in some lives, and all who heard him will be the better for it. Sumner T. Martin.

CHRISTIAN TEMPLE, BALTIMORE.

The Christian Temple has entered upon what promises to be the best year in its history. The figures for the Bible-school have been set at 1,200, which is little more than 200 of its present enrollment in all departments. During January there were sixty-two new scholars added and at that rate, we will easily go to the 1,200. The figures for the church membership have been set at 900, which would make about 200 new members to come in during the year. During January there were thirty-six, nearly all of them by confession and baptism at the regular services. The figures for the seminary enrollment are 200, which is almost double what we have now and out of our present student body ten have volunteered to enter some other educational institution in the fall to complete their course. The orphanage society has set twenty-five more children under its care and during January three were added to this list. we are expecting to double our Chinese school and to open a mission among the Italians in the fall. Five of our members including the minister are studying Italian for that purpose. Plans are already on foot for the erection of a new house of worship for one of our mission churches. These are a part of the things we have enlisted to do for the glory of God and for the salvation of our race. Peter Ainslie.

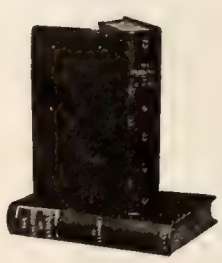




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Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date which we had set for its expiration. During February the offer will hold good. Ministers may have the paper (new subscription) and the book for $1.20.

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The Christian Century

Vol. XXVI. CHICAGO, ILL., FEBRUARY 27, 1909 No. 9

A Moral Equivalent of War

"What we now need to discover in the social realm is the moral equivalent of war; something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible."—PROFESSOR WILLIAM JAMES.

Our thoughtful men all thank God that war is passing away. Without doubt war is on the whole and in the main obstructive to civilization and debasing to man.

Yet the pursuit of warfare has without doubt produced strength and hardihood and nerve in the character of men engaged in it. A man's character may be measured by what he can do without. In war the soldier comes to despise those material comforts deemed necessary in the piping times of peace. War demands depth beyond depth of exertion, both in degree and in duration. Discomfort and annoyance, hunger and wet, pain and cold, squalor and filth, cease to have any deterrent operation whatever. Death is despised as a commonplace matter. The soldier is able to fling his life away like a flower.

In the passing of war will there pass away also that hardy type of character which war develops?

Certainly there is no call so urgent today as that for a strenuous mortality. Our morality is in danger of debility through æstheticism. Christ is admired, but men lack the moral energy to lay hold of his ideals and practice them.

In the church, even, we cannot evade the fact that there is a flabbiness of character, a pampered, easy going sentimentalism where a vigorous morality is demanded. The reaction against the puritan and the ascetic has left us enervated. The appeal to the heroic is not common in the modern church.

A society fast approaching a peace basis needs a moral substitute for war. If men are not to develop bravery and strenuousness and romance in fighting one another can we discover a pursuit of peace which will carry with it all the heroism and romance, the endurance and consecration, which war involves? We can.

Missions is the moral equivalent of war.

It is the biggest enterprise in the world. The end it sets out to attain is the most daring conception the mind of man ever entertained. The methods by which it hopes to reach this goal are more complex, involving a higher order of strategy, than any military campaign of Alexander or Von Moltke. It lays under tribute every sort of resource in the social order and the personal life.

Conceived in its true proportions and inherent dignity the missionary enterprise is nothing less than the moral incarnation of the war spirit.

Missions, like war, captivates the imagination.

It is a vast and complex program, calling into play every faculty of the mind. It calls for wide vision, laying under tribute the best statesmanship of the church. The naive conception of missions, the one we received as children and which the funny papers still perpetuate in the picture of a clergyman in a frock coat and white tie standing under a cocoanut tree reading out of the Bible to a group of cannibals—this conception is very well to begin with as children, but it must be abandoned when we become men.

Missions includes world politics. It involves a grasp of economic and industrial conditions. The misionary is working with social forces as well as personal. His purpose is not simply to make individual converts but ultimately to reconstruct heathen society. His map of the world shows the streams of industry and politics and social customs with which he must reckon, either by taking advantage of them or by re-directing them.

No scholarship is superfluous in this gigantic and complex task. Our missionaries are among our best educated class of men and women. They establish hospitals and schools of the best type our money will allow.

Missions is the educational enterprise, the social enterprise, the political enterprise, the moral enterprise all rolled into one. It is human life in all its variety and complexness. To approach the problem of human welfare in the missionary spirit is to find oneself in the midst of the most thrilling campaign that was ever waged.

Missions, like war, develops heroism.

The consummate flower of Christian character grows upon the mission field. Since St. John's death no man more like him has appeared than John G. Paton, the hero of the New Hebrides. Where in the records of military heroism can be found such a story as that of Dr. Susie Rijnhart, the first missionary to Thibet? While he yet lives among us and speaks to us will we have discernment to recognize that Dr. Royal J. Dye is building his heroism into the Africa of the future? Or must we wait until his work is ended before we shall know that in him we have the kind of greatness that goes into history?

But the heroism of missions, like that of warfare, is exhibited at home as well as at the front. Parents who yield up their children to go to the ends of the earth for Christ's sake and the gospel's are among those who drink of the cup of the Lord's sufferings. Ten thousand instances of self-sacrifice in giving money to support the missionary cause often disclose a heroism in those who send equal to that of those who go.

Missions, like war, demands and secures a unified organization.

In war times all small partisanship fades out. Petty differences are laid aside. The flag belongs to all. All are compatriots, no matter what their party affiliations. The sense of brotherhood grows as men together face a common enemy.

Similarly the missionary enterprise is bringing Christ's divided hosts together. Sectarianism is almost nil on the foreign field. The differences over which we quarrel at home are despicably irrelevant to those who face the blackness of heathenism. And as the whole church comes to see that its essential business in the world is the missionary business it is becoming ashamed of its divisions and drawing closer into unity.

Missions, like war, demands absolute obedience.

The first duty of the soldier is to obey. It is not given him to reason why;

"His but to do and die."

Missions is organized upon the authority of our Leader. Christ has left us his imperative. Not his words only but his spirit is compulsory. Our Commander stands on little Bethany's hill, his campaign perfectly mapped out, and calls his soldiers to him. Ye are to be my witnesses to all mankind, he tells them. "Go ye therefore and preach my gospel to all nations."

War is now declared. The battle is on. The Leader is with us. The mightiest victory of the campaign of centuries is about to be won.

Is there a church among us that can falter? Is there a preacher who can face God if he lets the month of March go by without rallying his people to the conflict?

Such a church, such a preacher, would deserve the unmeasured scorn with which Henry IV greeted the tardy Crillon after a great victory had been gained:

"Go hang yourself, brave Crillon!
We fought at Arques
And you were not there."

The Trend of Events

By Alva W. Taylor

THE PRESS THE SEARCHLIGHT OF CIVILIZATION

Turkey cannot get paper enough to print her new journals on. Persia has twenty-five papers where she had none, aside from three or four duly censorized, four years ago. China not only loads all available presses down with day and night work, but has even developed the "yellow journals." The old Dowager sliced up a few over ardent editors who took her sanction of the printing press too lightly and printed some criticisms of her policies, but there is practically no censorship longer. Here is the guarantee of the future of the new era in these lands. The newspaper lets in the light. It furnishes things to think about and so sets men thinking. Russia's greatest need is a reading peasantry and papers for them to read that dare print the facts, for Russia can never be free until there is a mass movement to overcome the "government by assassination" and the rule of the Cossack. The autocracy keeps the Duma because Russia needs loans. Without the Duma no nation will loan to her. She must needs keep the Duma because the people will arise in their might if they have not a parliament, ere she can be free.

THE MAN BEHIND THE PLOW

When an orator in the House of Representatives referred to the farmer the other day as the man who fed the nation and upon whom we all depended, and said he had no lobby in halls of state but trusted the men he sent there, but that he was least considered, his remarks received great applause.

The Commission on Country Life make some salient recommendations in their recently presented report. They believe the immediate needs of the farmers are, (1) effective coöperation that will put them on a level with the organized interests with which they do business, (2) schools in the country that will fit them for country life and give them outdoor instruction as well as indoor, and prepare them for country instead of, as at present, for city life, and (3) good roads and a parcels post, which they are with good right everywhere demanding.

It may be here noted that the Farmers' Grain Dealers' Association, representing 250 coöperative associations and 50,000 farmers in five states, recently met at Sioux City and reported great success in their enterprise. This interstate association owns a great drain tile factory at Mason City. This is evidence that they are developing true coöperating capacity.

ENFANTS TERRIBLES

After the war of the sixties was over the doctrine of protection for infant industries maintained the high tariff duties that had been fixed for war purposes. They have been both lowered and raised since, but always on the plea of protection for infant industries. Tariff revision is to be the task of the hour under the incoming administration. Some of these "infants" seem to have become formidable. Indeed the cry of the hour is that they are "terrible." The question is whether or not they have become so lusty as to prevent the removal of their pap.

The "sound doctrine" of tariff protection is that the cost of labor abroad is so much less than at home that there must be a tariff great enough to cover the difference. The cry of the tariff reformer is that the duty as levied is greater than the difference in labor cost and that it has not only done all required of it, but under the specious plea of helping the toiler has possessed the land of his protector.

The Congressional Record recently contained a table that is very enlightening to the layman. It is compiled from United States Census returns by a Mr. Miles of Racine, Wis. Mr. Miles is a manufacturer, a protectionist, and member of the party of protectionist principles. Here is what he shows.

The Brass Trust enjoys a protective duty of 45% while the labor cost of its product is but 17%. The Sugar Trust spends 3% of the cost of its product on labor, but is "protected" by a 50% duty. The Linseed Oil Trust spends the same as sugar for labor and is safely behind a wall of 72%. The woolen industries pay 18% to labor and their weak arms are saved the battle of the world by duties ranging from 55 to 135%. The two greatest of the great, the mightiest industrial organizations in the history of the world, deserve separate paragraphs.

The Steel Trust. The cost of labor in producing the finished product, from the mine to the warehouse, averages 25% of the selling price. The duty is 40% on pig iron and 29% on steel rails. The tax which protects their other products runs from 8 to 65%. Manifestly if the whole labor cost is but 25% it cannot require 29 and 40% to cover the difference between cheap foreign labor and well paid American labor. And the further fact that this trust sells as much as $8,000,000 worth of steel rails abroad in a year, and at considerable less than they charge us at home, is frank confession that they can compete with the world, and that our "protection" simply imposes the higher price upon ourselves.

Standard Oil. This "Mother of Trusts" has been cited as an example in the contention that the traiff did not create the trust. It was said there was no duty on oil. This is true and yet nothing could be more untrue. There is a duty of 99% on oil from any country that protects its own oil fields from our (i. e. Standard) exportations. Russia is the only competing producer of consequence. Thus there is no tariff where there is no competitor. This is of great benefit to American workingmen.

Now Standard Oil derives its power, not from owning all the fields, but by its refining business. Crude oil must be refined and the Standard, as we find ourselves, must refine the most of it. All prices thus are more or less in the hands of the monopoly of refining. It both names the buying and the selling price. The means by which this is maintained are not for explanation here, but the facts everyone acknowledges quite as sensibly as he acknowledges that the sun has a monopoly in the lighting of this mortal sphere.

So it matters less about the duty on crude than on refined oil. Here our Uncle Sam levies a tax of 7% on all competitors who come to the gates with their cause. The cost of labor in oil refining is but 6%. Manifestly that 7%, insignificant as it seems, is sufficient, for it covers, not alone the difference between cheap Russian labor and well-paid American labor, but both the difference, and the entire cost of the labor needed, and a safe margin beyond both. Then Standard sells 45% of all its product abroad and thus, while protected in its own domain, does bold battle with the oil cans unto the uttermost parts of the earth and asks no aid of any other nation.

Summing up the case Mr. Miles says: "Invariably these trusts charge the home consumer from 15 to 25 and sometimes 60%, more than their foreign customers" and charges that the tariff is added to the actual cost here at home.

CORN STALK PAPER

While we are discussing the devastation of our forests an interesting discovery is made by the scientists of the agricultural department and one that bids fair to do much for the solution of the problem. The paper mills are the voracious mouths that eat up the forests. The climes of the earth and the shores of the seas have been searched to find some grass or other fibrous substance that would take the place of wood pulp. Then, as often, it is found right at our door.

Dr. Galloway, whose industry and honesty were accorded a loud round of applause in congress the other day, told the agricultural committee of the House of the new find. He says it is no novelty merely but that it has been practically demonstrated. Corn stalks will make all kinds of paper from the finest vellum to tissue paper. It can afford to pay five dollars per ton for the stalks and will leave the glucose and protein in them, uninjured for the feeding of stock, and thus they will be worth five dollars per ton to the feeder after they have gone through the factory process. This means a new asset to the farmer as well as a great saving to the forests and perhaps cheaper paper as well. It may be added that the claim is also made that cotton stalks will do as well as those of the corn. A mixture of the corn stalk fiber with that of the cheapest woods also makes them usable. Every expert called by the committee corroborated Dr. Galloway's testimony.

Religious Matters in Mexico

A Peculiar Situation—The Church Outlawed but in Possession—Christian and Pagan—Points of Improvement—Relics of Barbarism

BY. J. A. ADAMS

The religious situation in Mexico is peculiar. The Catholic Church is outlawed, but it is there. Officially the authorities are opposed to it; but individually and personally they bow to it. Many of the upper classes are said to be agnostics while they live, but Catholics when they die. Intellectual rejection and superstitious acceptance play fantastic tricks with one another in the same mind. The Cathedrals were taken away from the church, but the churches used them. Monasteries are forbidden, "but we have them," said a priest to me with a smile. Under the famous "Reform Laws" Jesuits, sisters of charity and other secret religious orders were expelled, but they are all there. Clerical dress on the streets and religious processions outside of church walls are prohibited, but shop windows are full of crucifixes, beads, candles and all the other paraphernalia of ecclesiastical performance. Church bells are "not permitted" to be rung except at hours of service, and yet during our three days' stay at Cordova the Cathedral bell rang hundreds of times. The frenzy with which it broke into its evening chimes was startling. The first time it swung off I thought it must be a fire alarm.

The constitution is declared more Protestant than that of our own country, and yet within thirty years of Protestant missions thirty-eight martyrs have paid for their faith with their blood, Methodist missions alone losing twenty-nine of their people through the violence of fanaticism. By the same constitution the door is open to the Bible and yet high missionary authorities say that "the Bible is still a prohibited book."

We repeat, the situation is peculiar. Catholicism has been hit over the head, and yet the whole country is clinging to its skirts. Indulgences are still sold, the lips of the people are still at the ears of the priest in the confessional, and clerical guards still keep the gates to heaven.

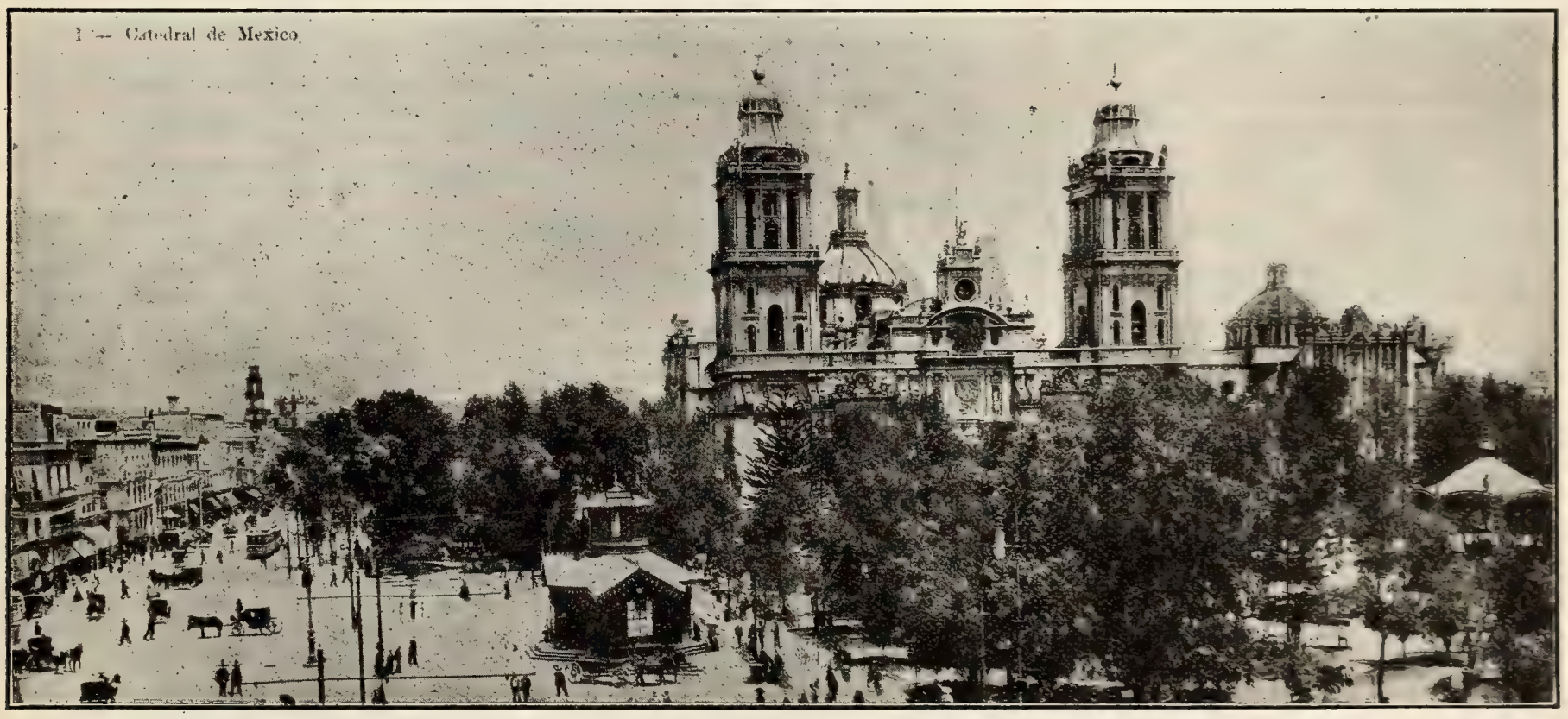
Catholicism a mixture.

Catholicism itself is peculiar. Grafted upon the old Aztec religion by the violent and bloody hand of Cortez and with roots reaching still further down into the worship of the Toltecs, it is a strange mixture of Christian symbols and idolatries of a thousand years ago. That many of the adherents of the church are pagan worshipers under the name of Catholics seems clear. Their knees bow before the altars of the cathedrals but their hearts are in the temples of their ancestors. The images of Christ and of the saints before which they cross themselves are little more than substitutes for the idols which fill the corners of the Museum. Even Catholics themselves have admitted this. The wife of the first Spanish minister to the Republic was a devout Catholic and her zealous soul was troubled at what she discovered. "The cross was planted here in a congenial soil," she said, "but the statues of the divinities frequently did no more than change their names from those of heathen gods to Christian saints, and the poor Indian bows before visible representations of saints and virgins as he did in former days before the monstrous shapes representing the unseen powers of the air, the earth and the water." A special missioner from Rome is known to have made the admission that "the Mexicans are not Christians; to them the Virgin of Guadalupe comes first, Hidalgo, the martyr priest and patriot second, and Jesus Christ third."

Some Solid Reforms.

But anomalous as the present situation seems to an American, it is undoubtedly a great improvement over the condition which prevailed before the adoption of the Reform Laws in 1857. Mexicans can live under present conditions; they can marry and be given in marriage, and the church no longer owns the greater part of their property and all their souls. Under the old conditions the priests held them up while living and took another grip on them when they died. They were taught that without "extreme unction" they could not go to heaven, and if the dying man had desirable property he was denied the last sacrament until he made over a good share to the church. Marriage ceremonies cost so heavily that only the well to do could afford them; others entered into "a contract." All the functions or sacraments of religion were made lucrative means of heaping up wealth for the church and its orders. The cities and towns were filled with costly cathedrals, with convents and monasteries, while the people lived in huts. One convent in Mexico City covered four blocks. The interior of the great temples of worship were decorated with gold leaf, and altars were sometimes surrounded by elaborate railing of solid silver. The monks and nuns of the capitol are said at one time to have owned three-fourths of the private houses in the city and to have had immense holdings in the country. The whole amount of property in possession of the ecclesiastics has been estimated at $300,000,000, with an annual revenue of $30,000,000.

It was during the administration of Comonfort in 1856 and '57 that the movement to relieve the church of this heavy burden upon its piety took the form of a new constitution, but the credit for the reform is more commonly given to Benito Juarez. Juarez was one of the fifty presidents which Mexico had in less than forty years. He was of pure Indian blood, and began at the foot of the ladder, but Secretary William H. Seward pronounced him the greatest man that he had ever met. Undoubtedly he did a great thing when he compelled the church which had been exploiting the Mexican people for three hundred years and more to disgorge and to give the little man in the big straw hat and bare feet a chance to have a marriage ceremony, and the rich man the privilege of dying without mortgaging all his property for a pass at the celestial gate.



The Cathedral—Mexico City.

The Government Helped by its Debts.

In this bold and radical movement against an establishment which practically numbered the whole population as its adherents, the authorities were materially assisted by the almost hopeless indebtedness of the government. Like other Latin countries, the

Mexican government had an army filled with generals and colonels, and it was badly behind on their salaries. To square up the government gave the officers church property. The generals and colonels who had been whistling for their back pay liked the arrangement and their adhesion to the new order of things was made solid. No man bleeds and dies to put down his claim to his own property.

By permitting the church to use the cathedrals and chapels for worship, ecclesiastical opposition was somewhat allayed. But relations between the state and the church are badly strained, and Mexico is winking at much in practice which it forbids by law. Should the man of brains and iron who now rules the country be followed by a weakling this anamalous condition might contribute to disaster.

Sunday a Holiday.

Sunday is a holiday in Mexico. It is true that there are many worshipers in the leading cathedrals, men and women kneeling on cold floors, or sitting on long hard benches while a well fed priest stands under the sounding board of an elevated box called a pulpit and delivers his message; but the mass of the people are on the streets or in the parks. Their passionate fondness for music is gratified by brass bands which begin soon after breakfast to play in the parks and keep it up throughout the day. A multitude of people gather around the stand in the main plaza in front of the great cathedral, while another throng is attracted to the Alameda, where the famous Mexican Band can be heard on any Sunday.

A Relic of Barbarism.

In the afternoon there is a bull fight, and then comes the carriage parade on the principal thoroughfare, in which everybody that can afford a vehicle, or likes the admiration of the staring crowd, takes part. The bull fight which took place the first Sunday of our stay in the city proved irresistible to a large part of the American visitors. It was a benefit performance, for the earthquake sufferers in Italy, and the papers announced that President Diaz and all his cabinet and the brilliant corps of diplomats who draw salaries and accommodate visitors with passes would be there. It was also announced that the bulls would be more distinguished than usual, and that they might even show a disposition to fight. With the threefold attraction of the President of the Republic, the distinguished diplomats and the distinguished bulls, numerous American church members, being in a far country, yielded to curiosity and spent their substance on the show. I am not counting it any special act of heroic self-denial that I stayed away, for after attending mass at nine o'clock and hearing a fine sermon by a young preacher in the Presbyterian church at eleven o'clock, the principles which I had brought across the Rio Grande were sufficiently re-inforced to resist an attact of the devil in cloven foot and horns.

Brutal but Grotesque.

I should also say from the information which sifted into my mind, that there is about as much attraction in a Mexican bull fight as there is in a butcher shop. The alleged fight consists in killing from six to eight horses and the same number of bulls. The bulls kill the horses and the two-legged brutes kill the bulls. There is no fight about it. The picadors and matadors are not in half so much danger from the bulls as I am from automobiles when I cross a South side boulevard on my way home in the evening. There would be more fairness in the game if "machines" were sent flying around the ring and the matadors had to dodge them or spear the chauffeurs. When complaint was made that the killing of the horses was cruelty to animals, the newspapers replied that the horses selected were old, or broken down and worthless, and that a favor was conferred upon them when they were decorated with ribbons and relieved of their miserable existence by a handsome bull. Unfortunately the horses cannot express their opinion about the matter.

The bulls are said to be comparatively harmless until goaded into indignation by darts and other mean devices of their tormentors. But the sight of blood has been fascinating to the Latin race from the days of old Rome until now, and the throng of Spanish-Mexicans who crowd into the big amphitheatre are said to go wild over those absurd performances.

The Present Crisis

By W. L. Hayden

A lengthy article recently appeared in one of our leading papers that directs attention to the centennial and the present crisis. The identity of the writer is discreetly concealed by an assumed title of dignity to add influence that is unmerited and to shield him from the abuse which is invited by his tirade. There is no discussion of principles but a liberal use of offensive personalities, strange contradictions, gratuitous flings and inexcusable misrepresentations. It clearly illustrates and strongly emphasizes the necessity for fuller information on the subjects involved.

What then is the present crisis? It is simply this: Shall the brotherhood acquiesce in the action of the committee, appointed by as representative an assembly as the Disciples can convene, in their appointments on the centennial program? Or shall they refuse acquiescence in the well considered action of their committee and cause division?

Protest is made against certain appointees who are representatives of a group of scholarly and able men in our ministry and colleges. A bitter controversy has thus arisen which involves loyalty to the word of God that requires "all of you to be subject one to another" in just such a matter in which "our distinctive plea" demands liberty of opinion.

The denial of a rightful place on the centennial program to such a man as Bro. H. L. Willett and others of like views on the ground alleged, is a surrender to the very tyranny of opinionism against which A. Campbell so mightily fought during his whole life.

The fact is Campbell himself might be denied a place on the program if he were living today on precisely the same ground which Willett et al. are opposed by our misinformed protestants.

Bro. H. L. Willett is of Disciple parentage, was reared in a Disciple home, graduated from Bethany College, has been a preacher among the Disciples for over a quarter of a century. His character is unimpeached, his ability is unquestioned, his scholarship is of high rank among scholars of this generation, and doubtless he would deliver an address which the brotherhood of all shades of opinion will be delighted with and proud of as a representative address. He has expressed some views on some phases of the Old Testament that many of us, Disciples, do not agree with. But I have heard him on the devotional materials of the Old Testament, and never heard that address equaled by any man on that theme. No honest man can hear that address and not be convinced that Bro. H. L. Willett is a devout student of the Hebrew scriptures, a firm believer in them as containing the word of God and unfolding, in their history and prophecy, the great purpose of God in the redemption of our race through his son, our divine Saviour.

If such a man has no rightful place among the Disciples and is not worthy to appear on our centennial platform, the restoration movement is a colossal fraud.

Our fathers were sad when their broad principles resulted in 1830 in an appearing brotherhood—"a denomination among denominations"—and their intelligent and loyal children should rejoice to become "a disappearing brotherhood" that they may reappear as recognized leaders among the redeemed hosts of the Lord in bringing the Christian bodies of this century into a reunited Christendom.

They too will be saddened, if our centennial shall reveal us to the world as "a disappearing brotherhood" shrivelling into a narrow sect among sects.

Another dreadful danger looms large before the excited imagination of ill-informed brethren, as a half-witted youth once saw a mullen stock in the twilight and swore it was the devil. That terrible Campbell Institute is imagined to be a hot-bed of heresy in which self-conceited youths are sowing the seed of destructive criticism and from which they are distributing the thriving plants among the churches wherever they gain access to pulpits. This is utterly untrue. Let us take a square, honest look at this "horrible thing."

An organization is effected, composed of a membership who have completed a college course in some university of first rank, leading to the B. D. or Ph. D. degree, or have spent at least two years in such graduate study. Its purpose is to encourage and keep alive a scholarly spirit and to enable its members to help each other to a riper scholarship by a free discussion of vital problems; to promote quiet self-culture and the development of a higher spirituality among the members and among the churches with which they shall come in contact, and to encourage productive work with a view to making contributions of permanent value to the literature and thought of the Disciples of Christ. It is called the Campbell Institute in honor of the great man who is the acknoledged leader in the movement with which the members are identified by firm conviction and to the advancement of which they have devoted their lives and their best efforts.

These are worthy purposes and these scholarly men have a perfect right to enter into such a society of congenial and helpful fellowship if they choose to do so. Their titular degrees are the testimony of their respective institutions of learning that their honors are merited.

Titles are not evidences of pride and self-sufficiency nor does absence of titles evince modesty or efficiency.

If some young men make an offensive display of learning or publish some things that are logically or theologically unsound and philosophically off base, older and wiser men should treat them kindly, point out their mistakes and give them time to correct their errors and stand erect on the solid rock of truth. If they have the true scholarly spirit they will thus be saved for usefulness in the cause which is nearest their hearts.

Such an organization is an excellent clearing house in the world's commerce of ideas, where there may be a balancing of accounts by free discussion without precipitating a

crisis in our democracy or a panic in our churches.

Adapting Pitt's reply to Walpole: "The atrocious crime of being young men which venerable gentlemen have with such spirit and decency charged upon them, they will neither attempt to palliate nor deny, but content themselves with wishing that they may be of those whose follies may cease with their youth and not of that number who are ignorant in spite of experience."

It is a grievous sin to malign and attempt to boycott one hundred well-equipped Christian men who cannot be overmatched by any other hundred men of equal age in the brotherhood. Some of them are offered pulpits in other Christian bodies with salaries double what they are receiving. Their consciences hold them where they are. Less conscientious men have accepted such offers. Others will be compelled to seek pulpits among worthier representatives of "our plea," if this ungodly persecution does not cease.

This hunting heresy is not limited to members of the Campbell Institute. Every university trained minister, or other modernly equipped man is marked. Keen-scented sleuths are put on his track and baying hounds sound the alarm. Church officials sit up and take notice. Good and cultured men are shunned only because false reports are sent abroad and self-appointed guardians of the faith sanction them without hearing the accused parties and learning the truth.

Bro. E. M. Todd is an instance of this flagrant injustice. He too is of Disciple parentage, nurtured in a Disciple home, educated in Disciple institutions of learning, has had valuable experience in old England and is a worthy son of a noble sire.

Yet he is disparaged, belittled and denounced by these know it smalls, who conceal their individuality to avoid their just rebuke who draw on their imagination for facts and assert what they do not know to be true and some of us who know the Manchester situation know to be unjust. And all this for no other reason than that he delivered an address by request on Sanity in Evangelism that was in excellent spirit and without censoriousness. That address was able, discriminating, sane and just, except a few statements were a little overdrawn. These statements stirred the opposition of some evangelists who hastened to manifest that they were hit in a tender place and so confirmed the truth of the criticism. This suicidal attempt to hamper and drive out of our pulpits such well furnished men of God from our own families or other homes is a heinous sin against God and righteousness and treason against our restoration movement. The Disciples of Christ need only to know the truth on this matter and they will unitedly stand against any such crime by whomsoever it may be aided or abetted. If successful, this ruinous policy of discouraging and driving out our bright young men for no other reason than the exercise of their right to use the faculties that God has given them in an open-minded search for truth and the right of opinion on subjects which do not weaken their faith in Jesus Christ as the Son of God, will bring certain destruction to the movement which dates its rise from the publication of the declaration and address of Thomas Campbell in 1809.

"Christ in Modern Life"

By Earle M. Todd

What do we mean by "Christ in modern life"? Does the phrase stand for a fact, or for a mere pious sentiment? Is Christ in modern life in any real sense? or is the phrase the exclusive property of the mystic and the poet? The writer recently listened to a paper on the subject before a body of ministers, in which the author poured scorn upon Mr. W. T. Stead for writing about "If Christ Came to Chicago,"—Christ, said he, is in Chicago; he has never been absent from Chicago. And he attempted to make his statement quite lucid by saying that He was here, not mystically, nor figuratively, but really. But the ministers present, who were practical men, did not seem to be equally enlightened, or to find much reality in such phrases.

Or, again, we may ask, what did Paul mean when he declared that the church is the body of Christ? Are we here again in the sphere of pure mysticism? Or is there here a profoundly significant fact? The phrase has its traditional interpretation among the Disciples; it is a figure of speech which teaches that the church is in subjection to Christ as the body is to the head, and from which may be drawn as a corollary the lesson of unity in diversity. But has the phrase significance merely for the doctrinaire?

No; it has practical significance as well, as does also the expression, "Christ in modern life." The two phrases are, in fact, mutually interpretative. Christ is in the world today in so far, and only so far, as the church, his body, is indwelt by his spirit. The things that Christ accomplishes in the world today are accomplished not by miracle nor by mystery, but by means of flesh and blood hands and feet and tongues, just as he did nineteen centuries ago.

The writer of these lines has this week been attending the sessions of the great convention of the Religious Education Association in Chicago. The one theme of the 118 addresses given in the various general sessions and departmental meetings was "Religious Education and Social Duty," and the thought, iterated and reiterated until it became a commonplace, was that the function of all education, whether from the pulpit or the professor's chair, by the church or by the state, in day school, Sunday-school or young people's organizations of various kinds, is to fit men and women for social service. More and more it is forcing itself upon our attention that the whole function of the church is to be hands and feet and tongue and heart for Christ. In the days of his flesh Jesus sought but little to influence the beliefs of men. So that they believed themselves to be God's children he was satisfied, the rest would take care of itself; their beliefs would adjust themselves to their practice. Jesus was interested supremely in social service. And he would say to every man and woman today, who wishes to live the Christ life, "Stand in your place and lift." And those who do stand in their places and lift are members of the body of Christ; in them Christ is anew incarnate and present in modern life. Men and women must still be loved back into the right way. There is no other way in the universe to save the lost. Preaching cannot do it, teaching cannot do it, denunciation and threatenings cannot do it,—only love can do it. The love of God up in heaven cannot do it; it must be human love —the love of God finding a channel in the human hearts, as it does in the heart of Jesus. Men and women must still be gone after; and they must still be taken by the hand and lifted up. The function of the church is to supply, not merely a pulpit, nor a "plan of salvation," nor a high and mighty testimony by which it "washes its hands of the blood of all men"; but real flesh and blood bodies, indwelt by his spirit that so he may actually lift the burden off of men's shoulders and build the temple of humanity.

Is Christ present in modern life? Yes, and no. Yes, because the church is in a very real



Earle M. Todd

sense inspired by His spirit and the instrument of His will. But what a poor blind, deaf, paralyzed body it is! The paralysis of the church is one of the outstanding facts of our day. It is almost blasphemy to call it the body of Christ. And it is manifest that, if we are to identify the body of Christ with the church, and make the church the organ through which His presence in modern life manifests itself, we must re-define the term church: it must be so defined as to include all who have His spirit and are laboring for the redemption of humanity.

Christ will have come "again," "in glory," when the church, which is His body, shall have become completely the organ of His will and the instrument of His redemptive power.

Congress for 1909 Postponed

The Disciples of Christ will not hold their regular annual congress this year. This is the decision of the committee after thoughtful canvass of the situation. The date of the congress is generally about the last of March or early in April. The Disciples held a joint congress with the Baptists and Free Baptists in Chicago last November. To hold another congress in March or April would bring three meetings for those who attend within the period of twelve months. The item of expense of travel alone makes it undesirable to hold another meeting so soon. Furthermore the majority of our state conventions and ministerial institutes come in the spring or summer, the brethren will attend these. But the chief consideration determining this decision of the committee was the Centennial Celebration at Pittsburg. The face of the brotherhood is turned toward Pittsburg and your committee felt that the interests of our Zion demand that every minister should go to Pittsburg. We would not lay any unnecessary burdens upon our brethren and in our judgment three con-

gresses within the period of twelve months would be an unnecessary expense, however profitable the discussions of the congress might be. A committee was appointed at Chicago to confer with a similar committee from the Baptists upon the proposition for a permanent joint congress of Baptists and Disciples. This committee is to report to our congress and our action upon their report will be submitted to the annual Baptist congress at Pittsburg. Then our answer to the overture from the Baptists will be submitted to them at their annual meeting in November. This course will, we believe, serve all the interests of our cause better than to have a congress meeting this year. In this decision your committee was unanimous. Now let us all pull together for the greatest religious gathering of modern times at Pittsburg in this year of Grace 1909. On behalf of the executive committee of the Congress of the Disciples of Christ.

G. B. Van Arsdall, Sec.

A New Gateway to Panama

By Louis H. Stine

Pastor Central Christian Church, Gulfport, Miss.

Gulfport, a new seaport on the Mississippi coast, land-locked and storm-proof, the largest lumber exporting point on the Gulf of Mexico, is a thrifty city of more than 10,000 population and is doing business in handsome brick and stone buildings and living in beautiful homes that line broad streets and wide avenues. A commodious government building has been promised the city. Street improvements are in course of construction at a cost of more than $100,000.

In this city of brilliant outlook, we have a vigorous young church, harmonious, hopeful and persistent, that is fearlessly facing a great future. Owing to the industrial and commercial importance of this city and to the millions of money that have been expended on its deep water harbor, the only deep water haven for ships of all nations to line up at a mile long pier by their own steam aided only by a pilot, and to receive their cargoes of lumber, resin, turpentine and cotton from trains of cars that run alongside, and while Gulfport is the natural gateway to the Isthmus of Panama and to all countries that will be reached by that canal as well as to all South American countries, there will be a continuous influx of people to this section and it is reasonable to suppose that among them will be many members of the Christian Church.

The two trunk lines already here and other lines definitely projected to this city as a terminus and the millions of dollars invested in factories, mills, carshops, elevators, public buildings, business enterprises, hotels, electric power plants and such public works as sewer system and water works will raise the expectation, near and far, of still greater industrial and commercial growth for Gulfport than in the past. Disciples of Christ elsewhere will share in this increasing expectation.

To this land of oranges, lemons, strawberries, sugar cane, grape-fruit, corn, rice, oats, grapes cotton, every known variety of vegetable, pecan nuts paying from a ten-year-old grove $200 to $250 per acre, plums, figs paying $90 per acre at three years, magnolias, palms, oleanders, japonicas, roses that never stop blooming, balmy breezes, equable temperature, live oaks draped in their heavy curtains of long-moss that line this coast, and a soil of sandy loam underlaid with clay from which an industrious man can raise three crops a year, to this land of possibility and to this city of opportunity the writer feels confident that many of our own people will come.

The location of Disciples of Christ in this city is in the direct interest of the patriotism of the gospel; for it is an evangelistic necessity that at this gateway to the South where people of every nation are coming, a church should be found that is established on the basis of the simple teaching, spirit and service of Christ and is free from a confused mass of encumbering tradition and authoritative dogma. The imperative need of Gulfport is a church whose creed is Christ and whose plea for Christian unity is that of the fathers.

The writer has a favor to ask of our church people living north, east and west of this section to kindly report to him the names of Disciples, of friends of our church who may come to this coast, either at Biloxi, Mississippi City, Long Beach, or Pass Christian, as a scenic trolley system connects all these places with Gulfport, and in this way they can render him valuable assistance at the insignificant cost of a postal card.

Texas Christian Lectureship

By J. C. Mason

The Texas Christian Lectureship was held in the hall of Texas Christian University, February 1-4 inclusive. It was more largely attended this year than for two years past.

H. L. Calhoun was the chief lecturer. He handles themes on the line of criticism and apologetics with ease, fairness and a dignity that compelled respect. Calhoun is easily a master of assemblies and as such rounded off the rough corners of controversies on the subjects that all parties seemed well pleased with his positions. Dr. Lockhart reviewed him in one address in a clear cogent and forceful way which delighted his hearers. It was evident that he intended to give the facts impartially as far as they have been brought out by investigation and to frankly admit the fact that a number of things were yet to be learned on the subject of criticism. He was conservative and confident without being dogmatic and more than ever endeared himself to his many friends in Texas.

One of the best papers of the Lectureship was by W. T. Hilton, pastor of the Central Church at Greenville, on Our Church Polity. Bro. Hilton had evidently given a great deal of thought to the preparation of his paper. It was a timely and well delivered address and was well received by the convention. This paper was referred to C. M. Schoonover, of Bonham, to review, which indicated that the paper had been carefully studied and really brought out some points of criticism which were considered well taken. The writer called attention to the fact that while the paper was excellent it was incomplete in that it gave no attention to the committee feature of church government as revealed in the New Testament, see Acts 6: 1-8 and other Scriptures. He called attention to the fact that Paul and others constituted a committee to bear the contributions of the different churches to the poor saints at Jerusalem and that in the New Testament time and at the present time the churches use committees in many different ways and claim that since we had New Testament precedent for such committees, it was a mistake to concede that the authority for such rested simply with expediency.

Dr. Addison Clark had a very thoughtful and helpful paper on the subject of "The Legal and Moral Effects of Our Plea." This paper was reviewed in an able manner by E. L. Crystal, pastor of the Central Christian Church in Waco.

A goodly number of us thought that the program committee made a mistake by placing on the program Rabbi Isidor Warsaw of Waco, for an address on, "The Temple and the Synagogue." He is as he claimed to be a representative of the modern Jewish thought, which rejects the Bible as revelation, denies the personality of God, claims that all things are as they have been from the beginning and that it is the duty of men to so teach and conduct themselves as to raise the standard of humanity in order that men may be happy. The lecture was really a mixture of Atheism, Agnosticism, and Pantheism, left man without any information as to his origin, or any hope of immorality. This address was heard by the entire student body of the school and was couched in beautiful language and delivered with a kind cocksureness of the average man who boasts that he does not know.

There were other excellent papers in the lectureship which cannot be mentioned.

The Lectureship was preceded by a two days' mission rally which was very enjoyable and helpful.

One of the best papers of this rally was delivered by C. G. Brelos, who is now located at Galveston and who gave us stirring facts with reference to the influx of foreign population to our state and country, through Galveston port. He called attention to the fact that as the foreigner landed there were one hundred saloons open to receive him and debauch him while there was just one place supported by the church to give him welcome or directions. Here are facts of tremendous importance which ought to stir our brotherhood to the heart until the saloons are wiped from the map of our country and the church is prepared to receive these men from other countries with Christian design.

The writer recently spent fifteen days in Monterey, Mexico, preaching fifteen times. The mission of the C. W. B. M. is progressing. The Mexican school has two hundred and fifty pupils enrolled, all that they have room for. It was my privilege to speak to these young people once in the school session and once at their Christian Endeavor meeting—both times through an interpreter, and I assure you that I had an appreciative audience.

Bro. Enrique Westrup is pastor of the Mexican Church. He is a bright young man, speaks two or more languages fluently and is doing a great work among his people. He also edits the La Via De Paz which is printed in Spanish. Through the columns of this paper many people in the denominations who are seeking for larger liberty, a simpler faith, and a closer union among Christians have been reached.

I was in a conference where Dr. Brewer, superintendent of the Baptist Missions in the Republic, and two other Baptist ministers were present and Enrique and his father

T. M. Westrup, and J. H. Fuller, president of the school and pastor of the English Speaking Church, were in conference. Dr. Brewer complained that through the paper and otherwise many of the Baptist people had become dissatisfied and he insisted that in as much as the two churches were teaching substantially the same doctrine that there should be no conflict between them. His method of avoiding this conflict was to have our representatives refuse to recognize dissatisfied members of the Baptist Church or give them any encouragement. In other words, he seemed to think that we ought to leave the field to the Baptists. We explained to him that this sort of thing had been going on for years in our own country, also that if we were to leave the field the inquiry for light and liberty would still go on. We proposed, however, to sign a memorial to our respective mission boards and also to the local mission points in Mexico offering to unite on the simple New Testament faith employing a Baptist minister where the churches preferred such, or one of the Disciples where it was preferred, each receiving the members of the other church without question as to their particular views, calling the churches, Churches of Christ and urging them to avoid any unnecessary conflict. To this Dr. Brewer replied, "That would be organic union, I could not encourage that," still we replied, you say we teach substantially the same thing. Your plan would require that we leave the field, with our people and this field orphaned so far as oversight and encouragement are concerned. It would mean a surrender of our efforts and the Mexican mission field and we assured our brother as much as we regretted a division, we could surrender only such things as might be without Scriptural ground and must contend earnestly for the faith once for all delivered to the saints. The Doctor left the conference in an apparent bad humor, threatening to publish to the world what seemed to him an unseemly interference with his field of labor. It is not too much to say that in two years our missionaries have accomplished more in Monterey than any other church has accomplished in thirty years. The preaching by your scribe was attended by the members of the other churches with a larger attendance and interest up to the last. Bro. Leroy Anderson led the singing for these meetings and we are able to give the regulation report, "Closed with the largest attendance during the meeting, left money in the treasury, and called to hold the next meeting." The English speaking church numbers only about thirty-three members. They meet in a room of the college building and are very greatly in need of a chapel. The writer is proposing to be one of ten to give one hundred dollars each toward such building. The C. W. B. M. has a good lot, well located. The members at Monterey have something over two hundred dollars for their building fund and we are now asking for pledges due when a thousand dollars additional shall have been pledged to enable them to build a chapel in which to worship. These pledges may be sent to the writer or to J. H. Fuller, Apartado 236, Monterey, Mexico. We shall have more to say of this at another time.

Southern California Notes

By Grant K. Lewis, Secretary

Business Men's Banquet.

On Friday evening, January 29, the Business Men's League of the Christian churches of Los Angeles gave a banquet in the splendid new Y. M. C. A. building. Mr. P. C. Macfarlane of Kansas City, the National Secretary of the Men's organization, was guest of honor. 150 men prominent in the churches of Southern California sat down to the "feed." Men came in from Pasadena, Long Beach, Covina, Pomona, Rialto, San Diego. Frank Tyrrell, president of the League, introduced J. G. Warren as toastmaster. In a tactful, witty way and with becoming brevity he introduced the toasters.

F. M. Dowling facetiously spoke on "The Modern Order of Aaran and Hur;" Dr. Royal J. Dye in an earnest voice told about "The Long Arm of the Church;" C. C. Chapman emphasized the sterling worth of Christian manhood in response to "The Strong Arm of the Church." Mayor Windham of Long Beach made all face timely duties when he talked concerning "Christian Men in Civic Affairs;" and Mr. Macfarlane gave the address of the evening as he described the present "Layman's Movement" in the great churches of the land and told of the origin, purpose and scope of this new organization for men in our churches to be called "The Brotherhood of Disciples of Christ."

It was a most inspiring occasion. The consciousness and stimulation of a mighty power for good is felt when such a company of business men sit together and look into each other's eyes. It is multiplied ten fold when the sentiments of purposes pent up in each heart find expression in the striking speech of an orator.

It is with pride, joy and hope that California gives the business men's secretary and his work this initial push which faith sees develop into a mighty movement of men in our great Brotherhood.

A. K. Wright, who recently held a meeting at Needles, being asked for a report, sends the following:

"Our meeting at Needles lasted just two weeks. Had three conversions. These were baptised Sunday in the presence of a great crowd as they were the first baptisms ever seen in this desert railroad town of four thousand. Indians and Japanese were present nearly every service. Organization was effected with eighteen members, fifteen women and three men. This band of sisters has worked for years and has a church lot well located and paid for. They are strong in the Lord and the power of His might and are worthy of our love and support.

"Missionaries of the Nazarene Church gave us the use of their neat chapel, charging only electric light expense, and assisted us otherwise. I have not met finer spirits than these missionaries to the Mojave Indians. Needles claims 4,000 population and claims an unusually large percentage of young men, and we ought to by some means aid this new church in securing and maintaining a regular minister."

The Cross of Christ has no truer, braver champions in the world than many home missionaries who are planting the church at great self-sacrifice in this Western country. The Secretary often wishes that he could take the public into confidence and let them read his mail. Here is an excerpt from a recent leter received from one of our missionaries in Arizona: "The raising of back indebtedness in the matter of current expenses was arranged for in December, but nothing tangible was done until after Christmas. Since then all of the back indebtedness amounting to $231.68 has been raised. So the preacher was able to square accounts with the city, having raised the sum of $735 from the church since January, 1908, and the $50 from your Board, making $785. Yet have I been courageous and have not doubted that success must attend our efforts."

We have a preacher who is standing by the guns in a county seat town in Southern California, trying to maintain himself until our Board can find the means to come to his relief. During January he received $36.20 and during December he received $35.40. Unless relief comes soon he cannot hold out long. He and the little church are making a most heroic struggle.

J. W. Maddux recently undertook a meeting at Huntington Beach with T. L. Young. The heavy rains which continued for two weeks compelled the meetings to close, not without results however, in a church greatly edified and two conversions. These heavy rains greatly interfered with a number of meetings and public enterprises.

O. P. Spiegel assisted by Mrs. Princess Long has been fighting for an audience under these adverse circumstances at the Broadway Church. Since the skies have cleared a good hearing favors this meeting and there have been sixteen conversions. The meeting continues.

Dr. Royal J. Dye is among our churches for three weeks and wherever he goes great crowds hang on his every word. Under the financial difficulties of these times he is making splendid progress towards the goal of this centennial year set up by our churches at the Long Beach Convention. The aim is to raise $10,000 for a new station on the Congo. Something like $6,500 has thus far been secured. This reporter does not claim to be exact, but so far as he could learn this money comes from the following sources:

W. H. Watters, Pomona, Cal.	$5000.00
Naomi Ave.	150.00
Pomona	50.00
East Side	45.00
Santa Ana	80.00
West Side	45.00
Magnolia Ave.	500.00
San Diego	300.00
University Heights	50.00
Pasadena	50.00
Covina	40.00
Budlong	15.00

There are other churches yet to be visited and a great down-town rally is planned for next Monday night. The Committee feels confident that the goal will be reached.

Dr. H. O. Breeden has let the warmth of his genial personality expend itself in our environs again. He lectured recently at Magnolia Ave. Church and also at the San Diego, from which he chased himself across the border into Old Mexico and with pastor Crabtree made the quail scarce in that region. He is now in a meeting at Fresno.

Booker Smith, who has been doing special work at Santa Monica Bay is holding a meeting for the church at El Monte.

L. B. Anderson has been compelled on account of illness to relinquish his splendid work with the church at San Jacinto.

E. A. Child has accepted a call to the church at Imperial.

E. D. Chapin has taken up the work at South Figueroa Blvd., Los Angeles.

The C. W. B. M. District Convention at Pasadena was largely attended and $1,000 was pledged for the Japanese work in Los Angeles.

Yesterday was the greatest preachers' meeting in the history of the Southern California work. Some 300 people were in attendance. The occasion was a rally in the interests of the March offering and the enthusiasm ran high.

A. C. Smither gave the forenoon address. It is the third address in the Centennial

Series and in this case will be repeated at the Long Beach Convention next August and in Pittsburgh at the Centennial. "The life and work of Alexander Campbell" was the theme. The matter of this thoughtful address showed painstaking research and its manner denoted a skillful hand at literary work. The afternoon program consisted of stirring addresses delivered by the missionaries present. They were Sister and Brother Frost of Hiram; F. E. Hagin and wife of Japan; W. G. Menzies and wife of India; E. S. Stevens and wife of Japan; Brother Enos and wife of The Azores; Calla Harrison and H. H. Guy and wife of Los Angeles, and Dr. Royal J. Dye of Africa.

Thus a great juicy slice of a rich national convention cake was handed out for the delectation of a regular monthly preacher's meeting. All of these meetings are great and every member of our churches in the environs of Los Angeles should remember this regular "red letter day" at the First Church on the first Monday of each month.

Most of the objections to Foreign Missions come from those who either oppose the work or who give nothing for it whatever. Those who know about the work and pray for its success and give for its support, are not the objectors. They are satisfied with their investment. Their one and only regret is, that they can not do more that Christ may be glorified in the conversion of all nations and tongues and peoples.

The Gates of the West

By Burris A. Jenkins

The Men's Brotherhood of the Disciples of Christ is fairly launched. Secretary Macfarlane is at his post, here at the Gates of the West, has opened his office in the R. A. Long Building, and the magazine of the movement—"Christian Men"—will be issued henceforth from his headquarters.

The new secretary began his work by keeping the committee the live-long day yesterday, bowed over the table studying the model constitution to be sent forth for the guidance of local brotherhoods. This is the committee appointed at the national convention in New Orleans; and, since Bro. Long has been chosen chairman of this committee, its motto seems to be:

"Let no grass grow in your tracks
Nor any moss grow on your backs."

Really, though, the work seemed not so arduous yesterday, in those big soft chairs in the directors' room in Mr. Long's office—a room in old English style of the Tudor period, high mahogany wainscoting, scenes of English chivalry painted on the walls, leaded window-panes,—and a sumptuous luncheon. No use giving the menu. Indeed, I haven't written what I started out to, anyway, which is the gist of the model constitution.

It must be understood at the beginning that this constitution is merely tentative, to serve as a guide, and to be changed and adapted to the peculiar needs of each Brotherhood as each church may see its own problems and peculiar environment. Only two things are required of each Brotherhood desiring to affiliate with the national organization, viz.: the first section of the Brotherhood covenant, and the payment of five cents a month per member as dues to the national treasury.

The need for such a model constitution is evident to any pastor or any man who has grappled with the problem of a layman's organization in his church. For myself, I have held off from forming a men's Brotherhood until I found the right things to ask the men to do. I knew it was useless to ask busy and practical men to organize for the purpose of doing nothing in particular unless it be eating. Personally, therefore, I am grateful to our secretary for studying out the matter so carefully, and giving us so good a guide right at the jump. Let me add here, that very few changes were suggested by the six men who fired criticisms all day

The Argument of Success

In all the affairs of life we are constantly asking if certain efforts or enterprises succeed. This is a perfectly legitimate question to raise concerning Foreign Missions. The friends of this cause do not avoid the question.

Statistics for 1908 show that we have in the United States 141,000 Protestant ministers, while there are less than 6,000 American missionaries on the foreign field. For 1908 the increase in Protestant church membership at home was 290,000, or about 1½ per cent; while abroad American missionaries won 87,000, an increase of about 12 per cent. The total number of native church members added in all fields, by all missionaries, during 1908 was 164,674 or 450 a day—an average of more than eight converts to each missionary. The average number of additions for each minister in this country was only about two. That is, each missionary on the field won four times as many converts as each minister at home, in spite of the great advantage in this country of existing churches, schools, Christian society, good laws, literature. Foreign Missions is, without question, the most successful enterprise in all the field of Christian effort.

How the success of our own work thrills all our hearts! The story of our progress in the Philippine Islands and at Bolenge, Africa, equals that of any missionary history that has ever been written. For the brief time, and the small force and limited equipment, nothing in all the annals of missionary progress surpasses our own marvelous achievements. We do not mention this boastfully, but humbly, and with a solemn sense of the responsibility that is involved. Not only the thousands of converts, but the genuineness of faith and rectitude of life is another illustration of the power of the simple gospel to transform and uplift the most degraded. The faith and daring and liberality in these missions put us all to shame. What a rich heritage of love and loyalty our churches at home have in these stations, which are bright stars in the black night of darkest heathenism. The story is the same, in a different form, in Japan, China, and India, and wherever our much loved brethren have gone with the gospel. When we have prayed for success, our prayers have been more than answered. Do we believe our own eyes when we see these miracles of grace? Will we take care of what we have won? Will we provide for our own offspring which God has given us? These and kindred questions will be answered March 7th.

In the past generation the Foreign Society has built up Christian communities where before only heathen darkness reigned. Its missionaries have preached the gospel in many cities and communities that had never heard it before. They have baptized penitent believers in waters never before disturbed by the observance of the sacred ordinance. They have spread the table of the Lord in numerous communities for the first time. Tens of thousands of children to whom the story of the Cross had never before come, have been gathered into schools to learn of Him whose cradle was only a manger. Hundreds of thousands have received the kindly and healing touch of the medical missionary, who before had never so much as heard of such merciful and helpful skill. Our brethren have opened the doors of 62 schools and colleges in these pagan lands, where almost 4,000 are in daily attendance. Christian homes have been planted; the cannibal has become an evangelist; the murderer has become a loving disciple; the opium eater has become the church builder; the idolater now worships in spirit and in truth; and the licentious life has been transformed into one of purity and holiness. What a mighty work is being done before our eyes!

If you have not ordered March offering supplies, do so at once. Address F. M. Rains, Sec., Cincinnati, O.

REMEMBER MARCH 7th!

long at the piece of writing, and these changes were minor in character. Perhaps after six thousand—or sixty—have had a chance to riddle it, it may need revision. After all, bear in mind it is only to be sent out as a suggestion to be altered as each community sees fit.

The only obligatory matters, as already stated, are the two:

First, the infinitesimal national dues, payable quarterly in advance.

Second, the first part of the Brotherhood covenant or pledge. This reads: "I recognize the Fatherhood of God and the Brotherhood of man, and accept as ideal the social program of Christ and the church, and to that program I hereby subscribe myself. I agree to make an earnest effort to be guided by the Golden Rule in all my dealings. As a Brotherhood man, I promise to be

Gentle with children,
Chivalrous toward women, and
Helpful to my fellowman;

to advance the Brotherhood objects and uplift the Brotherhood ideals.

Pledge to Prayer and Personal Evangelism.

In addition to this section of the covenant, which, it is thought, all men who would enter a church organization, whether church-members or not, could endorse, there is an additional section of the pledge which can be taken as optional by any member, and which reads:

"I further promise to pray each day of my life for the extension of the Kingdom of God, and agree to make a personal endeavor each week to bring at least one man under the sway of the church and Brotherhood influence."

Most of the discussion in the meeting of the committee was upon these sections of the covenant, and it seemed impossible to alter Secretary Macfarlane's wording to advantage except in the smallest particulars. He has evidently prayed as well as worked for the past three months—and more—over this document.

Membership in the Brotherhood is open "to all men of good moral character." No distinction is made in membership privileges between those who take only the first section of the covenant, and those who take both.

The special aims of the Brotherhood are declared to be:

"Brotherhood men for the ministry.
Brotherhood money for missions.
Brotherhood Bible classes in every Bible School.
Brotherhood business patronage lists.
Brotherhood banquets.
Brotherhood help to the Brotherhood men in distress.
Brotherhood culture.
Brotherhood fellowship.
Brotherhood men at work in church and Bible school, in Endeavor Society and Prayer meeting, and
Brotherhood standards of efficiency maintained everywhere throughout the church.
Additional special aims may be declared at will."

Departments are provided for as sub-organizations, to promote each of these varied purposes. Here, now, are sufficient objects for men to set before them. Here is a purpose for organizing. Here is a raison d'etre, without which men are not going to come together, or if they come, are not going to stay.

The national connections of these organizations, moreover, will give them a solidity, a solidarity, a cohesion, a dignity that has long been needed. For one, I feel that the time has now come when I can go to work at a men's organization in my church feeling that there is something definite to go at, with a place for it "to be at," and a target for it to shoot at!

Kansas City.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Z. T. Sweeney and Miracles Again

In the Christian Century of January 30 I published an article by Brother Z. T.Sweeney on the subject of miracles to which I made reply in the same issue. In that letter Brother Sweeney included several paragraphs which, as it seemed to me, unduly lengthened the article without adding weight to its argument, and I omitted them. This I did for two reasons: First, because of the extra space required which would have made it impossible for his letter to receive the courtesy of a reply in the same issue. It is always a disadvantage to have a letter and its rejoinder separated where it is possible to avoid this treatment. But secondly, it seemed to me that the additional material was quite irrelevant to the discussion and weakened rather than strengthened Brother Sweeney's position. On this point I am prepared to let the readers of this department judge. The following is the omitted portion of Brother Sweeney's paper, including several sentences which were printed at the time:

"These five ilustrations indicate the whole trend of the New Testament. Your definition will not account for a single miracle in the New Testament, while the definition you denounce accounts satisfactorily for every one of them.

Now, my dear brother, there is just one of three courses open to you.

First: Show that your hypothesis does account for the facts.

Second: Deny your hypothesis.

Third: Deny the records as we have them in the four evangelists. And mark my words, it will not be two years until you will be denying the records.

As a scientist and a philosopher, you must recognize that your hypothesis is obliged to account for the facts. As a man of good common sense, you must see that your hypothesis does not account for the facts. You are left no logical alternative, therefore, but to deny the facts. I don't believe your present intention is to do that, but you are going to be forced to do it, just as other men have been forced to do it that have taken your position before now. Your position is no new one. It is the first step taken by any good man in his departure from a Christian faith.

As illustrative of the course you are traveling, I have but to refer you to your friend and colleague, Dr. George B. Foster of the Divinity School of Chicago University. I quote his language delivered to his class on the third day of this present month, and reported in the Chicago papers and wired to the New York papers and which I have never seen denied by him: "Professor George B. Foster of the University of Chicago Divinity School, whose higher criticisms of the Bible have agitated orthodox Christianity, told the budding clergymen of the school today that religion was not of divine or miraculous origin. 'It is not a religion from a God,' said he, 'but an achievement of man, who created his own gods, in ancient times, in order that he might have them to help him in his defenselessness and ignorance; to aid him in conquering his foes, and to dispel the darkness of his future and the fear of death.'

" 'More and more people are giving up the idea that their religion is something handed down to them from a divine source. They are coming to see that their religion is just as good and better than if it had been given to them without the work of human agencies. Consequently, religion is on a more rational basis, as people are cultivating it just as they cultivate music, language, science and morality.' " The premises you have laid down will logically force you to this same conclusion.

Again: You deny that Jesus was a visitant to this world. He was either a visitant to this world or he was a product of this world. If he was a product of this world, how can you account for his permitting his fellow products of this world to worship him? It is not right that one product of the world should seek to receive from other products of the world the homage that should be paid to God alone. Jesus repeatedly permitted and even encouraged men to pay him this homage. The Bible is full of illustrations of the fact that good men and angels refused to receive worship, witness, Peter at the house of Cornelius; Paul and Silas at Lycaonia, and the angel to John in Patmos. It is also filled with illustrations, teaching that bad men and devils coveted the worship of men. How can you account for Jesus permitting this, and yet being a pure man, if he was a product of this world? This is worthy of your serious consideration."

The publication of the foregoing section of Brother Sweeney's paper is in deference to his wishes, and is the result of the following correspondence, which is self-explanatory:

Columbus, Ind., February 2, 1909.

Rev. H. L. Willett, Chicago, Ill.:

My Dear Brother: The last copy of the Christian Century has been received and read. I do not think we can carry on a discussion that would be profitable to either one of us, or to your readers, unless it be a two-sided one. In the last issue, you have taken the liberty to edit my letter and srike out what I regard as the most forcible features in it. In fact, you have cut off the cracker to the whip, and then replied to what was left, and did not even put in a typographical sign to indicate that the letter had been changed. Now, I think, in all fairness and honesty, you should publish my letter as it was sent to you and then reply to it, if you can. If you don't feel disposed to do this, I think further discussion would be useless.

Sincerely and fraternally.

Z. T. Sweeney.

Chicago, February 6, 1909.

Honorable Z. T. Sweeney, Columbus, Ind.:

Dear Brother Sweeney: I have your note of February 2 and in reply would say that the reason for omitting a portion of your

article, which I did not print in the Century, was two-fold. First, it was difficult to find space for so long an article, as you can readily infer. Secondly, the portion which was omitted was not at all pertinent to the argument with which you were dealing. It relates to the views and utterances of Professor Foster, and you not only inferred that my attitude toward miracles was similar but predicted that my conclusions would be identical with his at the end of two years. Beyond the point that Professor Foster is not connected with the Divinity School of the University of Chicago, I wish to say that I differ as radically from his views of miracles as I do from yours. Moreover, the views which I hold regarding miracles I have held for fifteen years and have publicly stated them scores of times in my biblical lectures in many cities. This portion of your article, therefore, as you will see, was in no sense an aid to your argument but quite the reverse, and I think you would be the last to admit that your article required such a "cracker," as you call it, to give it effect.

If it is your desire that I should publish the omitted portions of your article, I shall be more than glad to do so with the simple statement of their lack of relation to the question in hand. I should greatly regret any feeling on your part that I had, in the slightest degree, weakened your statement by omitting any portion of it, for it is my purpose to have you state your position in the strongest possible terms, without resort to any mere "ad hominum" arguments, such as frequently mar discussion of this kind

Very fraternally yours,
Herbert L. Willett.

The various points in Bro. Sweeney's article were dealt with in my rejoinder of January 30. In order, however, that the issue may be fairly understood, I take the liberty of reprinting the following paragraphs from that statement:

"It will be borne in mind by readers of all my statements on this subject that my insistence has been on miracles as the manifestation of a being living in the fulness of communion with God, and therefore competent to employ the forces of nature in ways impossible to our meagre and fragmentary life. That is my objection to such expressions as the one in the third item of the summary, that Jesus was a mere "visitant" to this world. Such terms rob him of that genuine humanity, which is as essential to all just comprehension of his nature as is his unique sonship to God.

"In the application to the miracles of the principle of the higher employment of law, rather than its abrogation, no difficulty is experienced. The "hypothesis," to use Bro. Sweeney's term, is in entire harmony with all the facts we have. Not one of them falls outside the range of the life of Jesus as the perfect realization of the divine ideal, the incarnation of the life of God in terms of flesh and blood. To deny that the work of Jesus, or that the circumstances of his life, are in complete harmony with the laws of nature, and the expression of their supreme employment, is to assume that one has explored all the resources of the universe and discovered that they suddenly became exhausted at the point where the miracles of Jesus begin. More than this. It is to assert that for the purposes of more fully revealing his nature, the Father suddenly, in the historic instances of which the Scriptures speak, shattered the structure of order and symmetry which through the centuries he had been constructing, and which to our own day constitutes one of our most assured sources of knowledge concerning his nature.

"But I wish to go further and point out the utter fallacy of the assertion that the contra-natural theory of miracle explains the work of Jesus. As a matter of fact it is a metaphysical refuge from the attempt to explain anything. When approached by such an event as one of the miracles, the virgin birth, the divine testimony to Jesus, the feeding of the multitudes, it merely asserts that God did it, or that Jesus did it by the power of God, naively unconscious that the question is as little answered as before. What the questioner still wishes to know is whether some suggestion can be made that will relate these events to the rest of God's work in nature.

"And now, to make the issue still clearer, and to come closer, more to the heart of the matter, I wish to ask Bro. Sweeney the following questions:

1. What is your definition of miracle?

2. What do you consider to be the value of Jesus' miracles today as evidences of his divine nature and purpose, in comparison with his character, his teachings and his program for men?

3. What do you consider to be the present value of the miracles of Jesus as aids to Christian living?"

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Prof. McGarvey Replies

Bro. Gates: I have read with care your long article in the Christian Century of the 6th, and I submit a brief reply.

I dislike discussion about myself; but as you comment very freely, though kindly, upon "the spirit" of my writing on critical subjects, I will speak of it briefly. My wife and I have four sons whom we have brought up to respectable manhood (a tough job) and we have found that a good spanking on occasion, was a very wholesome discipline. Sometimes I have thought that a similar discipline would be wholesome for writers who are reckless in their adverse criticisms of the Bible. But if I have ever given one of them a lick amiss, I am not aware of it. And if I have ever published about my brethren things as mean as those that you have recently published about me, I hope I will have a chance to repent of it before I die.

You argue, that the reason I gave for not believing that Moses wrote the account of his own death and burial, justifies a man who does not credit the virgin birth of Jesus. You forget that the latter is positively and explicitly asserted in the Scriptures as a fact, while the former is not. To disbelieve any event thus asserted because you cannot see a reason why it should have occurred, is rationalism.

But you say that the man who denies the virgin birth may say that according to my admission, it is a legitimate question of criticism whether or not this account is an addition or an interpolation. Certainly it is. No defender of it denies that it is. But they do deny that on the ground of either textual or higher criticism any evidence has been found to justify the rejection of the account.

Admitting, as you now do, that Jesus spoke phenomenally about the sun rising and setting, you turn upon me with the question, why, then, may he not have used "literary forms of expression," such as we use when we say that David said so and so. Of course he may have done so; but we must not say he did without proof. We can quote Hamlet without making the impression that we are quoting a real speaker, when our hearers know in common with ourselves that he is a fictitious character; but if we speak thus to persons who never heard of him before, we inevitably deceive them; or if they have heard of him before, and believe that he was a real person, we confirm them in this deception. So, when Jesus said that David in the spirit called the Christ his Lord, and quoted the 110th Psalm to prove it, he was speaking to the people who believed that David wrote that psalm, and if he did not write it Jesus confirmed the deception of his hearers. Moreover, his argument for the divinity of the Christ turned upon the fact that it was David, the father of the Christ, who said this, and his argument would have been a gross sophism if this was not true. Of neither was Jesus capable.

You ask, what difference does it make anyway what we believe about the Old Testament, seeing that Jesus says "By this shall all men know that ye are my disciples, if ye love one another." It makes much difference. These words of Jesus Christ could not have been spoken to a club of infidels, no matter how much their love for one another. They were spoken to believers; and no man can reject the Old Testament without rejecting many assertions of Jesus and his apostles. We say, that faith in Christ is our creed, and so it is; but he who denies what Christ says about the Old Testament, as about anything else, has denied the faith.

Your remarks about what I have written respecting the Song of Solomon, are wide of the mark. To say, as I did, "If there be any book which found its place in the Bible by mistake or misjudgment, it must be this," is a very different thing from saying that it did thus find its place; and this gives me occasion to say, that as you are now in a good humor, you may be able to induce your editorial staff to undo a grievous wrong editorially in your paper in October or early in November last, that I had been so rash as to say that the Song of Solomon and the book of Ecclesiastes ought not to be regarded as a part of the canon. On seeing this statement I immediately wrote to the paper that I had never either said so or thought so, and requested that the needed correction be made in the next issue. It has not been made to this day and the only allusion they have made to it contains a misstatement both of what they said and what I recently said about it in the Standard. This is mean. Even if they do not believe my denial, common decency requires that they publish it.

In conclusion, let me say, as I have said many times, that higher criticism, properly defined as the art of determining the authorship, credibility, date, and literary character of ancient documents, is perfectly legitimate. It was in use both by believers and unbelievers many centuries before it received its present title. This title was given it by Eichorn at the close of the eighteenth century, and it has been so constantly appropriated by infidels and rationalists in their efforts to disprove the accredited authorship of many biblical books, and the credibility of nearly all in important particulars, that its

very title has come into disrepute with the mass of believers. If you have read with care what I have written on the subject you are aware that I do not use it in this sense, except when I enclose it in quotation marks. The art is not "modern," as it is so often styled; for it was employed by Celsus of the second century to discredit the gospels, and by Origin to defend them. The so-called modern view of the book of Daniel was originated in the third century with Porphyry, who had been a Christian, but apostatized and became an atheist. Our "modern scientific criticism" has adopted nearly all of its "assured results" from enemies of the Bible extending all the way from Celsus to Wellhausen.

J. W. McGarvey.

Dear Brother McGarvey: So that is what you have been doing with the "boys" who are pastors of churches and professors in colleges during the last fifteen years in the department of Biblical Criticism—just administering a theological spanking. Some of the victims of your good-natured and well-meant spankings have not felt that way about it. If you had asked them what it seemed like they would have said it was more like a hanging than a spanking. When it was over they felt all twisted out of their true shape in the eyes of the public who looked on. When you got through with some of them they looked more dead than alive and many people proceeded to treat them as dead, and gave them a burial as professors and pastors. You did not mean to kill them and their work, did you? You did not mean to lay it on so hard that you would leave them cripples the rest of their days.

When you got through with spanking your boys as they were growing up in the home, how did they look and act? Did they act kind of limp and helpless and lie sort of quiet on the floor? And did your good wife put her handkerchief to her eyes to wipe away the falling tears? Did the neighbors, when they heard the boy fall, seem to realize what had happened, and hurry over and offer to do anything they could? Did the undertaker come over a few hours later and hang some white crepe on the front door?

And all that had happened was a spanking, in the McGarvey home!

The Boy's Good.

I am glad that you have at last divulged the nature, or at least the intention, of your discipline in the department of Biblical Criticism. It may be a little difficult for some of us to believe that that was all you meant, but we will try. You meant the boy's good, in your home, when you gave him the spanking. Like a true father you let him stay under your roof and sit at your table, and if he survived it, you helped him to get a place to work, even if he was not repentant. Some of your theological boys whom you spanked you turned out of the denominational home. You warned all your friends and neighbors if they came to their doors, to turn them away without anything to eat or a place to sleep. And when they appealed to you to help them find a place to work as pastor or teacher, or missionary, you refused to help them. But more than that, you warned all the churches, and colleges, and missionary societies not to have anything to do with them.

Was that fatherly treatment? And for no other reason than that they did not agree with you that Moses wrote every word of the Pentateuch, and that the whale swallowed Jonah!

Another Confession.

This new confession that you have just made of the comparative harmlessness of your Biblical Criticism discipline, at least in purpose, will be another most refreshing and gratifying admission to lay before the brotherhood. The offense must be as harmless as the name you have given the punishment. We spank our children for the daily minor misdemeanors; but we hang men who are guilty of atrocious crimes. After this the brotherhood of the Disciples will understand when you call a teacher or preacher an infidel, you are just administering a paternal spanking which is nobody's business but your own; and we shall understand that you do not thank the neighbors for rushing in and offering their services as pallbearers.

Our mistake has been in taking you too seriously. We should have learned a long time ago that that was just Prof. McGarvey's way, and that he did not mean anything unkind by it. There are some parents who are that way. For switches, they keep ropes, knotted and noosed; for slippers, they keep sandbags; for shingles, they keep headsmen's axes. They go on the theory that the severer the punishment, the less of it they will have to do. And it sometimes happens that way, much to the surprise of parents. I read of a man the other day who was given twenty years in prison for breaking his little girl's neck by shaking her for some slight offense.

I do not cite this horrible example to give you any alarm or regret, Prof. McGarvey, but more by way of kindly caution. I regret that some of your theological boys whom you have sent to their long home are not here to get your explanation of what happened to them. I am sure they would feel better about it. Others who have survived to tell their story, have forgiven you before this; but I have heard them say that they wished the pen you used on them had been a stub pen, and not quite so long; and that the fatherly hand you laid on them had been suspended from a steel derrick and lowered more slowly. They thought the risk was very great, and count themselves lucky.

A Correction.

Since the editors of the Christian Century have failed to make the correction you have asked, I will take the liberty of doing it myself. They were entirely mistaken when they reported you as saying that the book called the Song of Songs ought not to have been included in the canon of Holy Scripture.

What you really did say was: "If there be any book in the Bible which found a place in it by a mistake it must be this. And unless significance can be found in it hereafter which has not yet been pointed out, it will continue to be but little read, and of but little practical value."

Of course you think the Song of Songs should be included in the Bible, even if it is of "but little practical value." That makes no difference with your appreciation of it as Holy Scripture. You found it in the Bible when you came into the world; and while you cannot see why it was included, because "so totally unlike all the rest that it is difficult to see what connection it can have with the general design of the whole," yet you think it belongs there.

I might illustrate the very sharp and important difference by the farmer who had bad apples for sale. His son heard him say when they picked them in the fall that the Ben Davis apples were so small, shrivelled, and worm-eaten, that they were of "but little practical value." His father told him one morning that the grocer wanted a bushel of apples for his store, and asked him to fill a basket and put it in the wagon. The boy went out to the bin of splendid Northern Spies and filled the basket and put it in the wagon. The father came out and saw them and said: "Why did you not fill the basket with the Ben Davis apples?" The boy said: "I heard you say once that the Ben Davis apples were not fit to take to market." The father said: "I never thought and I never said the Ben Davis apples were not fit to take to market. What I did say was that they were of 'but little practical value.'"

You see, Brother McGarvey, how easy it was for the editors of the Century to think you said one thing when you really said another. It is a pretty fine point, you make on them, but it is a good one. I am on your side in this controversy with the editors. Their treatment of you in this lamentable affair has been unpardonable.

Really, Bro. McGarvey, if I thought as poorly of a book of Scripture as you think of the Song of Songs, I would not hesitate to say that it ought not to be included in the canon. You have the same right to exercise your reason, your knowledge, and your conscience, in judging of the worth of a book of the Bible as the men, like yourself, who put it together. They could do no better. If a book of Scripture does not have religious value, then it ought not to be a part of Scripture. You are in even a better position to decide questions of authorship, date, and credibility than the men who collected the books of the Old Testament. We are not saved by believing in the Old Testament, but by believing in Jesus Christ.

Higher Criticism.

I confess to a feeling of disappointment in reading what you have to say concerning the higher criticism in this communication. In your former article you seemed to have come clear over to the side of us higher critics. I thought you were going to help us correct that false and foolish impression in the brotherhood that the higher criticism is a dangerous thing. How that absurd notion got spread among us it is difficult to say. I regret to see you connecting it with the names of Celsus and Poryhyry, as if you wanted to perpetuate its bad name. Why not connect it with the names of Erasmus, Luther and Campbell, all of whom used it, and give it better standing.

There are a good many people who will scare at the name of Celsus, and refuse to have anything to do with what he touched. The calling of the higher criticism by bad names has never had either argument or terror for me. A good thing is a good thing, even if bad people use it and turn it to bad results. The higher criticism is like the multiplication table: it is used by the missionary secretary to calculate the offering to missions, and by the thief to calculate the value of his plunder. I never get scared at the multiplication table even if thieves do use it.

Let us agree hereafter to speak well of so good and so useful a method of inquiry as the higher criticism. And further, let us give every sincere and devout scholar the free right to use it, and to draw his own conclusions, even if they differ from ours. If some of the historical conclusions to which you hold, namely, that Moses wrote the Pentateuch, that the whale swallowed Jonah, that David wrote the Psalms, that the book of Daniel was written in the fifth or sixth century B. C., that Jesus had a human mother, but not a human father—if these conclusions can not stand the test of scientific and historic inquiry in our day, then let them give way to other conclusions.

Just because these historic facts and events are in dispute among equally sincere Christian scholars, they should not be made essential elements of the Christian faith. Our faith and hope should rest upon surer foundations.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER IV

In the Bluff.

It was very dark where Trooper Shannon sat motionless in his saddle gazing down into the denser blackness of the river hollow. The stream ran deep below the level of the prairie, as the rivers of that country usually do, and the trees which there alone found shelter from the winds straggled, gnarled and stunted, up either side of the steep declivity. Close behind the trooper a sinuous trail seamed by ruts and the print of hoofs stretched away across the empty prairie. It forked on the outskirts of the bluff, and one arm dipped steeply to the river, where, because the stream ran slow and the bottom was firm, a horseman might cross when the water was low, and heavy sledges make the passage on the ice in winter time. The other arm twisted in and out among the birches towards the bridge, but that detour increased the distance to any one traveling north or south by two leagues or so.

The ice, however, was not very thick as yet, and Shannon, who had heard it ring hollowly under him, surmised that while it might be possible to lead a laden horse across, there would be some risk attached to the operation. For that very reason, and although his opinion had not been asked, he agreed with Sergeant Stimson that the whisky-runners would attempt the passage. They were men who took the risks as they came, and that route would considerably shorten the journey it was especially desirable for them to make at night, while it would, Shannon fancied, appear probable to them that if the police had word of their intentions they would watch the bridge. Between it and the frozen ford the stream ran faster, and the trooper decided that no mounted man could cross the thinner ice.

It was very cold as well as dark, for although the snow which usually prepreceded the frost in that country had not come as yet, it was evidently not far away, and the trooper shivered in the blasts from the pole which cut through fur and leather with the keenness of steel. The temperature had fallen steadily since morning, and now there was a presage of a blizzard in the moaning and murky sky. If it broke and scattered its blinding whiteness upon the roaring blast there would be but little hope for any man or beast caught shelterless in the empty wilderness, for it is beyond the power of anything made of flesh and blood to withstand that cold.

Already a fine haze of snow swirled between the birch twigs every now and then, and stung the few patches of the trooper's unprotected skin as though they had been pricked with red-hot needles. It, however, seldom lasted more than a minute, and when it swirled away, a half-moon shone down for a moment between smoky clouds. The uncertain radiance showed the thrashing birches rising from the hollow, row on row, struck a faint sparkle from the ice beneath them, and then went out leaving the gloom intensified. It was evident to Shannon that his eyes would not be much use to him that night, for which reason he kept his ears uncovered at the risk of losing them, but though he had been born in the bush and all the sounds of the wilderness had for him a meaning, hearing did not promise to be of much assistance. The dim trees roared about him with a great thrashing of twigs, and when the wilder gusts had passed there was an eery moaning through which came the murmur of tormented grasses. The wind was rising rapidly, and it would, he fancied, drown the beat of approaching hoofs as well as any cry from his comrades.

Four of them were hidden amidst the birches where the trail wound steeply upwards through the bluff across the river, two on the nearer side not far below, and Trooper Shannon's watch would serve two purposes. He was to let the rustlers pass him if they rode towards the ford, and then help to cut off the retreat of any who escaped the Sergeant, while if they found the ice too thin for loaded beasts or rode towards the bridge, a flash from his carbine would bring his comrades across in time to join the others who were watching the trail. It had, as usual with Stimson's schemes, all been carefully thought out, and the plan was eminently workable, but unfortunately for the grizzled seargent a better brain than his had foreseen the combination.

In the meanwhile the lad felt his limbs grow stiff and almost useless, and a lethargic numbness blunt the keenness of his faculties as the heat went out of him. He had more than usual endurance, and utter cold, thirst, and the hunger that most ably helps the frost, are not infrequently the portion of the wardens of the prairie, but there is a limit to what man can bear, and the troopers who watched by the frozen river that night had almost reached it. Shannon could not feel the stirrups with his feet. One of his ears was tingling horribly as the blood that had almost left it resumed its efforts to penetrate the congealing flesh, while the mittened hands he beat upon his breast fell solidly on his wrappings without separate motion of the fingers. Once or twice the horse stamped fretfully, but a touch of hand and heel quieted him, for though the frozen flesh may shrink, unwavering obedience is demanded equally from man and beast enrolled in the service of the Northwest police.

"Stiddy, now," said the lad, partly to discover if he still retained the power of speech. "Sure ye know the order that was given ye, and if it's a funeral that comes of it the Government will bury ye."

He sighed as he beat his hands upon his breast again, and when a flicker of moonlight smote a passing track of brightness athwart the tossing birches his young face was very grim. Like many another trooper of the Northwest police, Shannon had his story, and he remembered the one trace of romance that had brightened his hard bare life as he waited for the man who had dissipated it.

Suddenly he stiffened to attention, for though a man of the cities would probably have heard nothing but the wailing of the wind, he caught a faint rhythmic drumming which might have been made by a galloping horse. It ceased, and he surmised, probably correctly, that it was Trooper Payne returning. It was, however, his business to watch the forking of the trail, and when he could only hear the thrashing of the birches, he moved his mittened hand from the bridle, and patted the restive horse. Just then the bluff was filled with sound as a blast that drove a haze of snow before it roared down. It was followed by a sudden stillness that was almost bewildering, and when a blink of moonlight came streaming down, Trooper Shannon grabbed at his carbine, for a man stood close beside him in the trail. The lad, who had neither seen nor heard him come, looked down on the glinting barrel of a Marlin rifle and saw a set white face behind it.

"Hands up!" said a hoarse voice. "Throw that thing down."

Trooper Shannon recognized it, and all the fierce hate he was capable of flamed up. It shook him with a gust of passion, and it was not fear that caused his stiffened fingers to slip upon the carbine. It fell with a rattle, and while he sat still, almost breathless and livid in face, the man laughed a little.

"That's better, get down," he said.

Trooper Shannon flung himself from the saddle, and alighted heavily as a flung-off sack would have done, for his limbs refused to bend. Still it was not from lack of courage that he obeyed, and during one moment he had clutched the bridle with the purpose of riding over his enemy. He had, however, been taught to think for himself swiftly and shrewdly from his boyhood up, and realized instinctively that if he escaped scathless the ringing of the rifle would warn the rustlers who he surmised were close behind. He was also a police trooper broken to the iron bond of discipline, and if a bullet from the Marlin was to end his career, he determined it should if possible also terminate his enemy's liberty. The gust of rage had gone and left him with the cold vindictive cunning the Celt who has a grievous injury to remember is also capable of, and there was contempt but no fear in his voice as he turned to Courthorne quietly.

"Sure it's your turn now," he said. "The last time I put my mark on the divil's face of ye."

Courthorne laughed wickedly. "It was a bad day's work for you. I haven't forgotten yet," he said. "I'm only sorry you're not a trifle older, but it will teach Sergeant Stimson the folly of sending a lad to deal with me. Well, walk straight into the bush, and remember that the muzzle of the rifle is scarcely three feet behind you!"

Trooper Shannon did so with black rage in his heart, and his empty hands at his sides. He was a police trooper, and a bushman born, and knew that the rustlers' laden horses would find some difficulty in remounting the steep trail and could not escape to left or right, once they were entangled amidst the trees. Then it would be time to give the alarm, and go down with a bullet in his body, or by some contrivance evade the deadly rifle and come to grips with his enemy. He also knew Lance Courthorne, and remembering how the lash had seamed his face, expected no pity. One of them it was tolerably certain would have set out on the long trail before the morning, but they breed grim men in the bush of Ontario, and no other kind ride very long with the wardens of the prairie.

"Stop where you are," said Courthorne, presently. "Now then, turn round. Move a finger or open your lips, and I'll have great pleasure in shooting you. In the meanwhile you can endeavor to make favor with whatever saint is honored by the charge of you."

Shannon smiled in a fashion that resembled a snarl as once more a blink of moonlight shone down upon them, and in the

place of showing apprehension, his young white face, from which the bronze had faded, was venomous.

"And my folks were Orange, but what does that matter now?" said he.

Courthorne looked at him with a little glow in his eyes. "You haven't felt my mark yet," he said. "You will probably talk differently when you do."

It may have been youthful bravado, but Trooper Shannon laughed. "In the meanwhile," he said, "I'm wondering why you're wearing on honest man's coat and cap. Faith, if he saw them on ye, Winston would burn them."

Courthorne returned no answer, and the moonlight went out, but they stood scarcely three feet apart, and one of them knew that any move he made would be followed by the pressure of the other's finger on the trigger. He, however, did not move at all, and while the birches roared about them they stood silently face to face, the man of birth and pedigree with a past behind him and blood already upon his head, and the raw lad from the bush, his equal before the tribunal that would presently judge their quarrel.

In the meanwhile Trooper Shannon heard a drumming of hoofs that grew steadily louder before Courthorne apparently noticed the sound, and his trained ears told him that the rustlers' horses were coming down the trail. Now they had passed the forking, and when the branches ceased roaring again he knew they had floundered down the first of the declivity, and it would be well to wait a little until they had straggled out where the trail was narrow and deeply rutted. No one could turn hastily there, and the men who drove them could scarcely escape the troopers who waited them, if they blundered on through the darkness of the bush. So five breathless minutes passed, Trooper Shannon standing tense and straight with every nerve tingling as he braced himself for an effort, Courthorne stooping a little with forefinger on the trigger, and the Marlin rifle at his hip. Then through a lull there rose a clearer thud of hoofs. It was lost in the thrashing of the twigs as a gust roared down again, and Trooper Shannon launched himself like a panther upon his enemy.

He might have succeeded, and the effort was gallantly made, but Courthorne had never moved his eyes from the shadowy object before him, and even as it sprang, his finger contracted further on the trigger. There was a red flash, and because he fired from the hip the trigger guard gashed his mitten. He sprang sideways scarcely feeling the bite of the steel, for the lad's hand brushed his shoulder. Then there was a crash as something went down heavily amidst the crackling twigs. Courthorne stooped a little, panting in the smoke that blew into his eyes, jerked the Marlin lever, and, as the moon came through again, had a blurred vision of a white drawn face that stared up at him, still with defiance in its eyes. He looked down into it as he drew the trigger once more.

Shannon quivered a moment, and then lay very still, and it was high time for Courthorne to look to himself, for there was a shouting in the bluff, and something came crashing through the undergrowth. Even then his cunning did not desert him, and flinging the Marlin down beside the trooper, he slipped almost silently in and out among the birches and swung himself into the saddle of a tether horse. Unlooping the bridle from a branch, he pressed his heels home, realizing as he did it that there was no time to lose, for it was evident that one of the troopers was somewhat close behind him, and others were coming across the river. He knew the bluff well, and having no desire to be entangled in it was heading for the prairie, when a blink of moonlight showed him a lad in uniform riding at a gallop between him and the crest of the slope. It was Trooper Payne, and Courthorne know him for a very bold horseman.

Now, it is possible that had one of the rustlers, who were simple men with primitive virtues as well as primitive passions, been similarly placed, he would have joined his comrades and taken his chance with them, but Courthorne kept faith with nobody unless it suited him, and was equally dangerous to his friends and enemies. Trooper Shannon had also been silenced forever, and if he would cross the frontier unrecognized, nobody would believe the story of the man he would leave to bear the brunt in place of him, Accordingly he headed at a gallop down the winding trail, while sharp orders and a drumming of hoofs grew louder behind him, and hoarse cries rose in front. Trooper Payne was, it seemed, at least keeping pace with him, and he glanced over his shoulder as he saw something dark and shadowy across the trail. It was apparently a horse from which two men were struggling to loose its burden.

Courthorne guessed that the trail was blocked in front of it by other loaded beasts, and he could not get past in time, for the half-seen trooper was closing with him fast, and another still rode between him and the edge of the bluff, cutting off his road to the prairie. It was evident he could not go on, while the crackle of twigs, roar of hoofs, and jingle of steel behind him, made it plain that to turn was to ride back upon the carbines of men who would be quite willing to use them. There alone remained the river. It ran fast below him, and the ice was thin, and for just a moment he tightened his grip on the bridle.

"We've got you!" a hoarse voice reached him. "You're taking steep chances if you go on."

Courthorne swung off from the trail. There was a flash above him, something whirred through the twigs above his head, and the horse plunged as he drove his heels in.

"One of them gone for the river," another shout rang out, and Courthorne was crashing through the undergrowth straight down the declivity, while thin snow whirled about him, and now and then he caught the faint glimmer flung back by the ice beneath.

Swaying boughs lashed him, his fur cap was whipped away, and he felt that his face was bleeding, but there was another crackle close behind him, for Trooper Payne was riding as daringly, and he carried a carbine. Had he desired it Courthorne could not turn. The bronco he bestrode was madly excited and less than half-broken, and it is probable no man could have pulled him up just then. It may also have been borne in upon Courthorne, that he owed a little to those he had left behind him in the old country, and he had not lost his pride. There was, it seemed no escape, but he had at least a choice of endings, and with a little breathless laugh he rode straight for the river.

It was with difficulty Trooper Payne pulled his horse up on the steep bank a minute later. A white haze was now sliding down the hollow between the two dark walls of trees, and something seemed to move in the midst of it while the ice rang about it. Then as the trooper pitched up his carbine there was a crash that was followed by a horrible floundering and silence again. Payne sat still shivering a little in his saddle until the snow that whirled about him blotted out all the birches, and a roaring blast came down.

He knew there was now nothing that he could do. The current had evidently sucked the fugitive under, and, dismounting, he groped his way up the slope, leading the horse by the bridle, and only swung himself into the saddle when he found the trail again. A carbine flashed in front of him, two dim figures went by at a gallop, and a third one flung an order over his shoulder as he passed.

"Go back." The Sergeant's hurt and Shannon has got a bullet in him."

Trooper Payne had surmised as much already, and went back as fast as he could ride, while the beat of hoofs grew fainter down the trail. Ten minutes later, he drew bridle close by a man who held a lantern, and saw Sergeant Stimson sitting very grim in face on the ground. It transpired later that his horse had fallen and thrown him, and it was several weeks before he rode again.

"You lost your man?" he said. "Get down."

Payne dismounted. "Yes, sir, I fancy he is dead," he said. "He tried the river, and the ice wouldn't carry him. I saw him ride away from here just after the first shot, and fancied he fired at Shannon. Have you seen him, sir?"

The other trooper moved his lantern and Payne gasped as he saw a third man stooping, with the white face of his comrade close by his feet. Shannon appeared to recognize him, for his eyes moved a little and the gray lips fell apart. Then Payne turned his head aside while the other trooper nodded compassionately in answer to his questioning glance.

"I've sent one of the boys to Graham's for a wagon," said the Sergeant. "You saw the man who fired at him?"

"Yes, sir," Said Trooper Payne.

"You knew him?" and there was a ring in the Sergeant's voice.

"Yes, sir," said the trooper. "At least he was riding Winston's horse, and had on the old long coat of his."

Sergeant Stimson nodded, and pointed to the weapon lying with blackened muzzle at his feet. "And I think you could recognize that rifle? There's F. Winston cut on the stock of it."

Payne said nothing, for the trooper signed to him. "I fancy Shannon wants to talk to you," he said.

The lad knelt down, slipped one arm about his comrade's neck, and took the mittened hand in his own. Shannon smiled up at him feebly.

"Winston's horse, and his cap," he said, and then stopped, gasping horribly.

"You will remember that, boys," said the Sergeant.

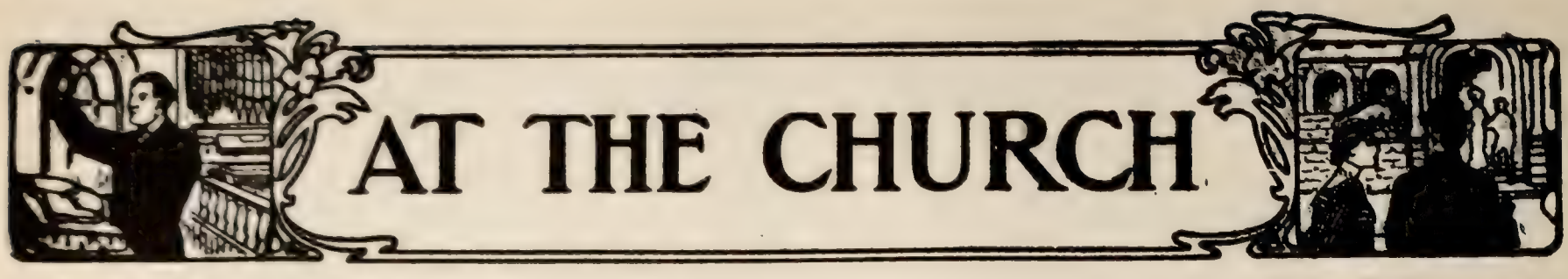
Payne could say nothing. Trooper Shannon and he had ridden through icy blizzard and scorching heat together, and he felt his manhood melting as he looked down into his dimming eyes. There was a curious look in them which suggested a strenuous endeavor and an appeal, and the lips moved again.

"It was," said Shannon, and moved his head a little on Payne's arm, apparently in an agony of effort.

Then the birches roared about them, and drowned the feeble utterance, while when the gust passed all three, who had not heard what preceded it, caught only one word, "Winston."

Trooper Shannon's eyes closed, and his head fell back, while the snow beat softly into his upturned face, and there was a very impressive silence intensified by the moaning of the wind, until the rattle of the wheels came faintly down the trail.

(To be continued.)



Sunday School Lesson

By Herbert L. Willett

The Ethiopian Treasurer*

It is one of the notable features of gospel history that the spread of the new faith took exactly those forms of extension at which Jesus had hinted in his farewell words to the disciples. The gospel was first preached in Jerusalem, then in Judea and Samaria, and then to the uttermost parts of the earth. It was first preached among the Jewish people and there seems to have been at first a feeling that only to them was it quite proper to bear the words of Christ. Probably if the early evangelists had been asked whether it was right to invite the attention of the Gentiles to the new truth, no one of them would have been willing to face the responsibility of such action. Christianity really came to the heathen only after a considerable period of Jewish evangelism.

Samaritans and Proselytes.

But there was a middle period and a middle territory into which the work was carried, somewhat beyond the limits of Judaism and yet not quite upon Gentile soil. When Philip went to Samaria and preached Jesus to the people of that despised race, he was, as we saw last week, not really crossing the frontiers of the covenant relations, but was still within what even the most orthodox Jew would have regarded as the bounds of their ancient national life. Similarly when the same evangelist, traveling southwest in the direction of Gaza, came upon a cavalcade whose chief personage was deeply interested in Jewish prophecy, even though he was a foreigner, the evangelist did not hesitate to speak to him regarding the great facts of the faith. Clearly in neither of these cases were the limits of propriety overstepped in the preaching of the gospel.

The Gaza Highroad.

What it was that led Philip into the great high-road which led from Jerusalem, past Gaza, down the long stretches of desert to Egypt, we do not know. Whether he had been doing other missionary work in that region and met the Ethiopian in the process of his work among others, or whether it was for this one purpose that he betook himself thither under the promptings of the Spirit, must be left to conjecture. So far as the expression "which is desert" is concerned, it appears to refer not to the road from Jerusalem nor to the city of Gaza, but rather to that section of the Philistine plain into which one comes as he approaches the city named. The route was one of the great thoroughfares from the hill country of central Palestine down to the great kingdom in the Nile Valley, and had been traversed many times in the history of the Old Testament. Along that way had come the armies of the Pharaohs to support the rebellions which they had provoked among the Palestine states against the powers of Babylonia and Assyria; and more than once they had retreated in confusion along that same great thoroughfare, pursued by the legions of the great eastern kingdom.

The Ethiopians.

Somewhere on this highroad, which winds down from the high central plateau, across the Shephela, and so through waddies down on to the Philistine plain, Philip met or overtook a company of travelers making their way southward. The chief personage of the cavalcade was the treasurer of the reigning Candace of Ethiopia. This name seems to have been a common one among the queens of that land. The man was probably the ruling eunuch of her court. The object of his visit to Jerusalem had been to join in the worship of one of the feasts, perhaps the Feast of Pentecost. He was not a Jew, but had accepted the principles of Judaism as a proselyte; either a "proselyte of the gate," one who merely observed some of the outward ceremonies of the faith, or a "proselyte of righteousness," one who, as far as his foreign birth would permit, became a thorough Jew, by circumcision, baptism, and the sacrificial rites of the temple.

The Suffering Servant.

At the feast or somewhere in Jerusalem he had possessed himself of one of the rolls of the Old Testament. It was the parchment of the book of Isaiah, which contained, as now, not only the work of the great prophet, the son of Amoz, but as well that exilic portion, the great "evangelical prophecy," which the Christian church has recognized as the very heart of Old Testament utterances concerning the Messianic hopes. Those great chapters from 40 to 55, describing the work of the Servant in terms of that stricken nation which was carried into Babylonia and compelled to suffer the hardship and humiliation in which it seemed like a lamb lead to the slaughter, helpless, dumb, and without hope for a future, had always been a puzzle and despair to Jewish commentators. It was clear that their meaning was not exhausted in the mere experience of the exile. There was a figure there greater than that of any of the prophets. If, as the reader was led to believe, it was the ill fortune and suffering of some prophet like Jeremiah that was pictured, the outline grew too large for any single human experience, and God's purpose shone out through words that could only refer to some great prophet and redeemer yet to be.

The Conversation.

It was this portion of the prophecy that the officer was reading as Philip drew near. According to the custom of the Orient, he was reading to himself aloud, trying thus to get a better sense of the words. Impelled by that same spirit which was always the guide of the Christian preacher, Philip drew near without presumption and fell into conversation with the traveler. Such salutations are common along oriental highways. Travelers have plenty of leisure; the meeting with strangers may yield the profit of news or the pleasure of entertainment. Friendships are thus easily formed. Their ways lay parallel and the preacher was bidden to join the officer in his conveyance.

Text and Audience.

His question, "Understandest thou what thou readest?" was not the abrupt and almost discourteous word that it might seem to be, but rather the natural inquiry when their conversation had reached the topic of the official's reading. It was natural for the latter to inquire whether the prophet was talking of himself or of some other sufferer. That splendid picture of the Servant of God, wounded for our transgressions and bruised for our iniquities, required some explanation beyond any that the Jewish proselyte had ever received. Who was the one to whom these words referred? This was precisely the question which Philip wished to have asked. It opened for him an opportunity to preach that Master whose life and death were the theme of all his work. From that very scripture he began. What better text could be asked? What better audience than an interested inquirer? Perhaps there were others in that company who, though less conspicuous, were equally concerned in the message preached that day.

Baptism of the Officer.

The discourse could have but one termination. As they came to one of those springs or pools which even in that rocky country may now and then be met, the Ethiopian officer, who knew quite well the significance of baptism as a Jewish rite in the initiation of proselytes to the synagogue, asked why he was not then and there ready to be baptized as a follower of this Jesus of Nazareth to whom ancient Scriptures pointed and whom Philip had been preaching. It is true that the 37th verse is to be omitted from the texts. But its presence even as a gloss in some of the manuscripts is no doubt due to the fact that its contents were believed by all early authorities to be exactly what happened. Some kind of a statement would be required by Philip before the baptism of the eunuch would have any value. That statement could be no other than the confession that he believed Jesus to be the Messiah and that he accepted him as his Saviour and Lord. This was sufficient. No other creed or test or belief was necessary. The simple act of baptism was soon performed in the water by the roadside, and the new convert went on his way to the ancient kingdom of the south full of the new enthusiasm of the faith. It is not impossible that his first efforts in his own country were directed to the establishment of Christianity in that region, and this may account somewhat for the fact that among the earliest translations of the Scriptures are those into Ethiopic, and that the church in Abyssinia is one of the oldest representatives of Christianity in Africa.

Meanwhile Philip made his way in the opposite direction to the northward and was next heard of at Azotus, the Ashdod of Philistine history, from which he made his way northward until he came along the sea coast to Caesarea.

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*International Sunday-school lesson for March 7, 1909. Philip and the Ethiopian, Acts 8:26-40. Golden Text, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," John 5:39. Memory verses, 29-31.

PRAYER MEETING

Silas Jones

Loyalty to Christ.

Topic, March 3. John 12:26; Luke 9:23-27; Matt. 28:18-20; Mark 16: 15, 16.

"Then to side with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied."

We live in an age that is greatly indebted to Christ. We dare not try to think what the moral condition of the nation would be without the Christian faith. Life and property are more secure because Christ is known among us. But let us not suppose that loyalty to Christ is displayed in all its fulness and perfection when we glory in the achievements of the past. There is a temptation to believe that the apostles and martyrs labored and suffered in order that we might live free from anxiety and have nothing to do for the furtherance of the gospel. We say the Lord is with us because persecutions have ceased and the church is socially and financially strong. Have we any right to talk about the presence of the Lord unless we are witnessing the regeneration of the race? We may confidently assert that God is with the American people when he raises up from the midst of them moral leaders like Washington, Lincoln, and Frances E. Willard. A temple of worship built by robbers is no sure testimony to the power of Christianity, in truth, it is a source of perplexity rather than of assurance. What are the forward movements of the church? With what determination do men address themselves to the unfinished task of putting Christ into every life and into every institution of society?

Self-Renunciation.

The self that Christ would have men renounce is the self of which no morally sane man can ever be proud. He warns against the lust of the flesh, the lust of the eyes, and the vain glory of life. Only the moral idiot is insensible to the disgrace of yielding to these. The privilege of getting something for nothing is not allowed to the disciple of the Lord. This privilege is esteemed most sacred by not a few in the church. They sit in churches built by the sacrifices of other people. They listen to ministers whose training for service has cost them nothing in the way of money or of anxious thought. Their children have the benefits of the Sunday-school. To these people the plea for an enlarged activity of the church is strange and painful. They are filled with wrath when they are told that their kind of religion is not the standard for the whole church. The self that is regardless of the high obligations imposed by the benefits Christ confers through his faithful servants is to be renounced with all the moral energy at our command. It is a poor sort of loyalty that exhausts itself in denouncing the men of insight and courage who preach the gospel of sacrifice and give evidence of earnest endeavor to live according to their preaching. There is something wrong with a man who calls himself a Christian and at the same time fights with desperation the suggestion that he do a really generous deed.

Self-Appreciation.

The highest compliment ever paid to man is in the call of Jesus Christ. He who accepts that call thinks well of himself. He who rejects it on the ground that he has something better in his selfish schemes has a very mean opinion of himself. The conceited man of common talk is poor in ambition. He struts because he has an ancestry, or a fortune, or social standing. The disciple of Jesus dares to believe that he is capable of fellowship with God. His confession of sin is an assertion of his right to the blessing of God's presence, for his sense of sin is the feeling of estrangement from the God of righteousness. Such a man is disquieted when he has doubts about the service he is rendering, whether it is worthy of the claim he makes for himself. To him pain with Christ is pleasure and comfort, without Christ is pain. To be where Christ is, is to be where there is something to do. The post of danger is the post of honor. The disciple joins with Paul in acknowledging his indebtedness to all men. That debt he honestly tries to meet. He does it first by accepting and announcing the teaching of Jesus concerning the value of the human soul. He will not praise injustice even when it is practiced against the most vicious and savage. To him the church is a missionary institution. Its present members receive their spiritual culture by engaging in all the studies and activities that belong to a missionary organization.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

Lesson XII. Social Service in the Sunday-school.

I. THE IDEAL OF SOCIAL SERVICE. The term Social Service indicates that group of ideals which has to do with the establishment of the kingdom of heaven on earth. It includes charity, good citizenship, moral and economical reform, etc. As against the old individualistic interpretation of Christianity, it is becoming more and more central to the religious thought of today, and if we may trust present indications the church of the future will be a socialistic church. At the same time the movement in this direction is instinctive rather than intelligent. Isolated benevolences and moral crusades are common enough, and the institutional church has apparently come to stay; but there is no provision made in the average church for the systematic instruction of the people in the principles and ideals of social service. The conscience of the church is not at present being educated to feel that these activities are integral to the religious life and at least as "essential to salvation" as confession and baptism.

II. ITS PLACE IN THE SUNDAY-SCHOOL. If social service is to come to its own a beginning must be made in the Sunday-school. Its ideals must be made at least CO-ORDINATE WITH WORSHIP, bible instruction, missionary teaching and the like. The children must be trained to look upon practical benevolence as a necessary part of religion. The facts, figures and history of Christian philanthrophy must be set before them. They must be taught to visit the poor just as much as to attend church and read their bibles. Later on they should be taught the facts of slum-life as well as those of church history, and learn the APOLOGETIC OF THE SOCIAL SETTLEMENT as well as of the MSS., and "evidences." The adult classes, especially, should receive regular instruction in the duties and ideals of CHRISTIAN CITIZENSHIP and the religious value of a vote.

III. SYSTEMATIC STUDY. A systematic course of study in the facts and history of modern benevolence and good citizenship should be provided for in every school. The NEW TESTAMENT should have the first place as a text-book. The history of the primitive church is shot through and through with the social service idea. The lesson of Christ's helpfulness especially, should never be regarded as fully taught until the class has had a vision of its modern application in its own debt to the poor and needy. For the younger grades the stories of the HEROES AND HEROINES of THE SLUMS should be told in suitable language, but with no attempt to press home the philosophy of the subject. Later on the SOCIAL FACTS should be systematically taught, the related Christian duties indicated, and the responsibility for bad social conditions laid at the right door. Rack-renting, sweat-shop and child-labor, stock-gambling, civic unrighteousness should be taught to be as wrong as lying and stealing. In every large school there should be at least one adult class in SOCIOLOGY. So far there has appeared no series of competent text-books on these subjects for the younger grades—a defect which, it is hoped, will be supplied in the near future. In the upper grades there are available such books as: Strong's "Social Progress;" Riis' "How The Other Half Lives;" Strong's "The Challenge of the City;" Benedict's "Waifs of the Slums;" Hadley's "Down in Water Street"—together with a judicious selection from the many books and magazine articles dealing with civic and economic reform.

IV. INSPIRATIONAL METHODS. The heart must be enlisted on the side of social service as well as the head. To this end the GREAT MOTIVES of Christian benevolence should be insisted upon and the PICTURESQUE AND HEROIC ELEMENTS in philanthropy be kept before the pupils. Sacred songs and stories, special programs and addresses may all be used to create an "enthusiasm of humanity" in the school. CITIZENSHIP SUNDAY, if properly conducted, can be made a powerful incentive in the same direction.

V. THE SOCIAL SERVICE HABIT The will must also be socialized. This can best be done by providing regular opportunities for the outlet of the benevolent impulses. It is one thing to appeal to the feelings of a class concerning the poor and needy; it is another to catch the wave of emotion on the crest and let it bear the scholars to the scene of suffering with comfort and relief. Children shrould be early taught to PERFORM SOCIAL SERVICES, such as visiting the sick and caring for the unfortunate, and thus develop the HABIT OF PRACTICAL BENEVOLENCE in the years before the character has "set like plaster." Every school, or better, every department of the school, should have some SPECIFIC WORK of this kind to do as part of its regular course of study. The kind of work of course for each would be determined by the instruction it was receiving, so that the facts taught and the emotions aroused would be fixed by the appropriate action.

VI. SUGGESTIVE PROGRAM. The following scheme may be suggestive:

(1) PRIMARY. Song service under direction of superintendent and teachers at some

charitable institution at least once a quarter.

(2) JUNIOR. In addition to a similar song service, each class may organize itself into a Sunshine Band for visiting the "shut-ins" and carrying flowers to the hospitals.

(3) INTERMEDIATE. Systematic visiting of the poor and sick, together with a definite charitable object such as paying the rent of some poor family.

(4) SENIOR AND ADULT. Systematic visiting of the sick of the class by its own members, together with such schemes as each class may decide upon for itself (newsboys' Christmas dinner, trolley ride or picnic for poor children, etc.). The men's classes might profitably visit the penintentiary, police court, all-night mission, etc., and members of the class can be asked to give their impressions of such visits.

(5) SCHOOL AS A WHOLE. Christmas tree and presents for the poor; fund for distribution of free tickets for Sunday-school picnic outside of regular membership; contribution to relief fund of the church and to charity organizations of the city.

VI. SOCIAL SERVICE LIBRARY. In every school library there should be a SOCIAL SERVICE DEPARTMENT containing the best modern books. If the school has no library, or cannot afford to install such a department, the secretary of benevolence (see next paragraph) should catalogue the best books in the PUBLIC LIBRARY of the city or vicinity, and place this catalogue in the hands of every officer and teacher of the school, and every member of the senior and adult classes. Every teacher should be required to read a selected number of these books during the year as part of the regular teacher-training course.

VII. SECRETARY OF BENEVOLENCES. Large schools should have a secretary of benevolences to supervise that branch of the school work; advise the library committee in the purchasing of new books; arrange in consultation with the superintendent of the departments the specific form of benevolence to be undertaken by each; and arrange for the various song services and visits to the charitable organizations. The success of special programs and addresses will largely depend on the zeal and intelligence of this officer. Citizenship Sunday is a good chance to crystallize the instruction of the year. The actual work of the poor relief should, however, be left to the relief committee of the school.

LITERATURE: "Education and National Character" being volume V. of the Proceedings of the Religious Education Association; Du Bois' "The Culture of Justice;" Henderson's "Social Settlements;" Henderson's "Social Duties from the Christian Point of View;" Matthews' "The Church and the Changing Social Order;" Peabody's "Jesus Christ and Social Problems."

QUESTIONS: (1) What is social service, and what does it include? (2) What is the defect in the churches' attitude towards it today? (3) Where can this be remedied? and how? (4) Indicate a line of systematic study in social service for the Sunday-school? (5) Name some of the social facts that should be taught in the school? (6) How may the feelings be enlisted on the side of social service? (7) What is the social service habit, and how can it be acquired? (8) Give a suggestive outline of social work for the different departments and the school at large. (9) What is the secretary of benevolences, and what are his duties? (10) What would you say about a social service library?

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

March 7, 1909. Subject—"Life Lessons for Me From the Psalms." Psalm 46:1-11. (Consecration meeting.)

Suggestive readings—I Kings 8:21. The story of the "still small voice."

The opening verses of this week's lesson read almost as if they had been written in the past few months. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." How vivid and real would sound the closing words to an inhabitant of Sicily who chanced to escape. What tragic memories would be recalled.

The reason why we find this ancient lesson so fitting to our time is that our physical world, changing only through vast ages, is much the same as it was then. True, that olden time was full of plague, and flood, and constant warfare which our modern science and civilization have largely removed. But we are still the victims of great physical disasters which destroy the lives of immense numbers of men.

That which has so greatly changed is the view which man holds toward the world. It is true that the ancients looked upon disasters as punishments for wrong-doing. They had as yet no knowledge of the great system of law and order by which the universe is ruled. God was the direct agent of all natural events. He caused things to happen, and tragedies showed His anger while blessings showed His love.

But the secret of our own attitude toward Messina is found in the statement that it is one of the newest parts of the earth's crust. Our increasing knowledge is showing us that God's world is still in the making, and that we are right in the midst of a plan of world building and man developing too immense for us to understand. All we do know is that "the universe is governed by law," and that its subjection to this law means physical disaster and tragedy for man. "For we know that the whole creation groaneth and travaileth in pain ——"

We Endeavorers are living in a most difficult age. Everything is changing and growing, and groaning as it grows. Industry, society, religion, all are troubled and uptorn. In the midst of all this turmoil we must catch a vision or else we are lost. "—— your daughters shall phophesy, your old men shall dream dreams, your young men shall see visions." In another quite modern sounding verse the psalmist gives us the key to courage, faith, and consecration, in the present day. "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Who cares for tired and blistered feet, for dust and heat, when he catches vision of some heart sought goal ahead? Let us grasp the truth that "the world moves," and that God through a great system of law and order, is the Mover. Then shall we be full of the glory of His presence. In the silent watches of the night our ears too shall seem to hear the words, "Be still and know that I am God. * * * * I will be exalted in the earth," and our hearts feeling the uplift of what is to be, beneath God's guiding hand, shall in answer cry, "The Lord of Hosts is with us!"

CENTRAL INDIANA MINISTERIAL INSTITUTE.

The institute will be held at the Downey Avenue Christian Church, Indianapolis, Monday and Tuesday, March 8 and 9. Following is the program:

Monday Forenoon—Regular Meeting, Indianapolis Christian Ministerial Association, 10:30; Address, "Do the Disciples of Christ Need a New Apologetic?" William Oeschger.

Monday Afternoon—Address, "The Preacher and His Library," Jabez Hall; Review and Discussion, C. W. Cauble; Address, "The Preacher and Practical Reform," J. C. Burkhardt; Review and Discussion, Samuel W. Traum.

Monday Evening—Song Service, Downey Avenue Choir; Address, "The Relation of Education to the Religious Life," President E. B. Bryan.

Tuesday Forenoon—Address, "Modern Evangelistic Methods," J. M. Rudy; Review and Discussion, E. J. Sias; Address, "The Growth of the New Testament Canon," Joseph C. Todd; Review and Discussion, J. P. Myers.

Tuesday Afternoon—Address, "The Unifiction of Our Missionary Interests," W. J. Wright; Review and Discussion, T. W. Grafton; Book Review, "Positive Preaching and the Modern Mind"—Forsyth, W. H. Smith; Review and Discussion, Cloyd Goodnight.

Tuesday Evening—Song Service, Downey Avenue Choir; Address, Alva W. Taylor.

Keep this announcement for reference.

To get to the meeting place, take an East Washington street or Irvington car (avoid the Gray street car) to Downey avenue, Irvington, then meander about one square in a southerly direction.

The Indianapolis Christian Ministers' Association will hold its regular session at the Downey Avenue Church on Monday morning, March 8, 1909. William Oeschger will make the address.

Lodging and breakfast will be free for all ministers who send their names to C. H. Winders, 108 South Ritter avenue, Indianapolis, Ind., on or before Saturday, March 6, 1909. The other meals may be obtained at the church for a nominal sum.

TO BRETHREN SWEENEY AND WILLETT

You have both been good personal friends of mine for years. Hence, I am taking unusual interest in your discussion in "The Christian Century." I believe in discussion when carried on in the right spirit, as I believe this discussion will be. In fact, I cannot help but believe that this discussion bids fair to be the beginning of a new epoch among us—an epoch of polemics marked by genuine Christian search for the truth.

I preached this morning on "The Bereans," and made a personal application of the sermon to myself, resolving to read this great discussion in the Berean spirit. It is evident that Brethren Willett and Sweeney have conceptions of a miracle that are fundamentally different. I am praying that if my conception has been wrong, I may be set right. I am praying the same thing for thousands of my brethren. I am praying for Brethren Willett and Sweeney. I urge the brethren everywhere to join me in the prayer that we may all come to see the truth and follow it wherever it leads.

Charles M. Fillmore.

Hillsdale Church, Indianapolis.

OUR CHURCH MEN

By John R. Ewers

Youngstown, Ohio

Men and Missions

BY ARCHIBALD McLEAN

Now that the men in the churches have espoused the missionary cause, a new day has dawned upon the world. The enlistment of the men in the churches in the support of missions is one of the most significant facts in the "grand and awful time in which we are living." Men are reading missionary books; they are holding missionary conferences lasting for days; they are visiting the fields at their own churches, that they may see and know what is being done and be able to speak on the subject with the authority that expert knowledge gives. As a result they are giving of their substance to its support and are praying for it as never before and are urging others to do the same.

Thus, John Wanamaker, the greatest merchant living, made a tour of the world and visited the mission stations. He looked into the work as carefully as he would look into a mercantile establishment that he contemplated buying. He interviewed missionaries, business agents, consuls, ambassadors, and leading men of the country, both Christian and non-Christian. He came home a missionary enthusiast. He wrote his check for $100,000 for the work and called upon business men everywhere to investigate as he had done and to assist. His one regret was that he had not gone abroad earlier in life, that he might help more effectively and for a longer period.

Newspaper Man Becomes Missionary.

A newspaper syndicate sent Mr. Ellis, a trained correspondent, to look into the work and to report what he saw. The men who engaged him wanted an accurate report of the facts. Mr. Ellis did what he was employed to do. He scrutinized the work; he hunted down every evil story he could hear; he brought home an inspiring report. He did not find things as he anticipated; he found a work far greater than he had dreamed of finding. Since his return his principal business has been that of going from place to place to urge the churches to cease playing at missions and to engage in the work on a worthy scale.

Men are meeting in conferences to consider the work and their relation to it. As they learn about it they realize that they have not done and are not doing their full duty. They feel that they must do more. It was at a meeting of Presbyterian men that it was determined to ask an average of five dollars from the members of that communion. They had been giving an average offering of one dollar and they admitted that that was wholly inadequate and wholly unworthy of a great and prosperous people for the greatest work in the world. In a few years the Presbyterians will be giving six millions a year for foreign missions.

Thus far the work of missions has been left largely to women and children. Many men gave because their ministers asked them and to please them. Very many gave under protest and with the feeling that their money was being wasted. They did not think the subject of sufficient importance to examine it; they did not think it would bear examination. On this account they did not read missionary literature or care to hear missionary addresses; they did not deem them worth while.

Statesmen are Missionary Enthusiasts.

That attitude is now giving place to an intelligent and sympathetic interest in the subject. As these same men come to realize the magnitude and moral grandeur of the missionary enterprise, they are filled with wonder and admiration and an earnest desire to assist to the extent of their ability. When men like President Harrison, President McKinley and President-elect Taft and W. J. Bryan and Lord Lawrence and Lord Northbrook and Sir William Muir, after informing themselves, testify as to the great value of this work and summon the men in the churches to support it, it is not easy for honest men to sneer or to doubt. When consular agents and military and political men, who, upon entering the fields were either indifferent or hostile to the missionary propaganda, speak in glowing terms of the nature and extent of the work done in the chapels, schools, hospitals, orphanages and asylums, there is no room for anything but the heartiest sympathy and the most active support. When the men in the churches take up this cause in earnest, we may confidently look for such results as we have never seen. For the men make the money and hold the purse. The women and children have their pin-money; the men have the bank accounts. The women and children have done marvelously well with their slender resources in their hands; but the world can not be evangelized with pin-money. Men can give and must give to missions as they give to education and benevolence at home.

The fact that men are interested in missions will lead many of the ablest young men in the churches to volunteer. Until now there have been far more women to volunteer, than men. Most young men have preferred to enter pursuits that promised larger monetary returns. The sentiment prevailing among the men of their acquaintance influenced them in their choice of a calling. As the men in the churches come to understand and to appreciate this cause as they should, they will influence young men of ability and culture to devote their lives to what has been called the most influential and enduring work that is being done in this day of great enterprises. When that day comes and men do this, hundreds and thousands of young men will say, "Here we are, send us."

Temperance Work an Example for Missions.

The great temperance victories of our day are very largely due to the enlistment of the men. The women organized the W. C. T. U. and created an atmosphere. They took part in the temperance crusade and visited the saloons and prayed in or before them. The children were organized into bands of hope. But it was when the men who had votes and money took part in the fight that the saloons disappeared and the brewers and distillers began to exceedingly fear and quake because they saw their craft was in danger. The same results will appear when the masculine element in the churches will combine to send the gospel to all the ends of the earth.

The fact that Christ called men and not women to be His apostles is receiving considerable emphasis. Women followed him and ministered to him of their substance. They were last at the cross and earliest at the grave. The children took part in his triumphal entry into Jerusalem. They sang hosanna to the Son of David. The women had their place and their duties in the early church. They did their part as evangelists, as teachers, as helpers, as martyrs, and to them in no small measure was the success of that time due. But men bore the brunt of the battle. They were in the lead. That was so ordained by the Spirit of God. It should be so now. It must be so if the eternal purpose is to be realized.

Men Need Missions.

Men need to engage in this work for their own sake no less than for the world's sake. They need it to bring them into closer touch with their Lord and to tighten their grasp upon the truth of the gospel. They need it to save them from selfishness and sordidness, parochialism and provincialism, and to enable them to live complete lives. They need the inspiration of a great cause to greaten their own souls. The work of missions is the most unselfish work in the work; it is the one work whose reward we can only expect at the resurrection of the just.

The men in the church can and should have a part in the evangelization of the world. They can know about it, no matter how busy they may be. Literature is abundant and attractive and cheap. It is prepared so that the busiest man can read it and keep informed. In helping to bless and save the world they will bless and save their own souls, and please and honor Him who loved them and gave himself up on the cross for their redemption.

Chicago Church Notes

There were two additions at Hyde Park the first Sunday of January and two the third Sunday. An entertainment was given and the proceeds amounting to thirty-five dollars was given to the fund for the relief of the Italian sufferers.

On a recent Sunday, Keith Kindred, son of the pastor, joined the Englewood Church. Every member of the family is now in the church.

The meeting held by G. W. Thomas of Lynnville, Ill., closed with eight additions, five by confession of faith. Mr. Thomas finds one of the hard problems of the city the enlistment of the Disciples moving to Chicago.

On a recent Sunday there were three additions at the South Chicago Church. The church is enjoying a substantial growth in all departments.

The church at Douglas Park has installed a new piano. There was one addition there two weeks ago.

A large number of our churches have made pledges for the support of Mr. Colby in attending to the work of the Juvenile Court. He takes the homeless Protestant children and sees that they are properly cared for.

Dr. Ames has resigned his position as editor of the city section of the Messenger, the church paper which appears with a local edition in each of our larger churches. This eight pages of "city" material will be edited by O. F. Jordan. Every church in the city is urged to have representation in the eight pages of common news. Dr. Ames has published a complete directory of Chicago Disciples and has in many other ways demonstrated the usefulness of this means of communication.

WITH THE WORKERS

John Lord, Vigan, Philippine Islands, reports ten baptisms since his last report.

C. R. Piety of Farmersburg, Ind., occupied the pulpit at Sumner, Ill., Sunday, February 14.

H. C. Saum, Demoh, India, says: "We are planning for larger work." This is the sentiment of the whole missionary force.

A. McLean, in speaking of a recent visit to Hannibal, Mo., says: "You can depend upon Hannibal for the support of a missionary. I was there yesterday morning. I have no doubt of the result. They talk of nothing but living-link."

Pastor Leonard V. Barber closed a meeting at Carlisle, Ind., with sixty-two added to the church, thirty-six baptisms, eighteen by letter and statement, three restored and four from the Baptists. Mrs. Margaret Windsor, Muncie, Ind., had charge of the singing and Bible drill for the children.

Evangelist George L. Snively of Greenville, Ill., dedicated the new church edifice at Stafford, Kan., the 7th; $3,800 was needed, but more than $5,200 was given. There were five additions by confession during the day. This church is greatly prospering under the leadership of Pastor Ben D. Gillispie.

Geo. C. Ritchey, chairman of the committee in Oregon, that is undertaking to raise $15,000 for a boat on the Congo, reports over $4,000 raised. The church at Eugene has pledged about $1,000, and expects to give more. He is very enthusiastic and thinks the amount will be raised this centennial year.

"Our plan is to endeavor to pay off the entire indebtedness of our church building before the Centennial. This means we have to raise $21,000, but I don't propose to fall down in the missionary offering to raise the debt. I believe the debt can be raised, and the offerings to missions also made."—P. H. Welshimer, Canton, Ohio.

During George L. Snively's recent meeting at Marshall, Mo., Bro. R. B. Eubank, who gave him $5,000 while secretary of the National Benevolent Association, paid off a mortgage indebtedness of $3,000 against the parsonage. This, with the large ingathering to the membership, has made this a meeting long to be remembered. B. T. Wharton, the pastor, is one of the most popular of our Missouri preachers.

Walter M. White, Mexico, Mo., under date of Feb. 7, says: "Glory to God. More than $600.00 raised in less than twenty-five minutes this morning. We had a fine audience. I just could not wait until the first Sunday in March." This is the second positive promise of the living-link so far on the year, and these are only the beginning. Let the churches be stimulated by the splendid example of this church in acting promptly.

Christian Endeavor Day was observed by the church at El Paso, Texas, with a delightful program and a good offering, but best of all an excellent young man volunteered for the mission field. He is studying with the minister, H. B. Robison. The C. E. Society and the Junior Band each support an orphan in India. The El Paso Church has just raised $300 to become a living-link in the Home Field. The New Mexico and West Texas annual convention will be held here May 29 to June 2. There were five additions by confession during the ing January by statement and letter.

Under the direction of the state board of Kansas, O. E. Hamilton, evangelist, will soon conduct a meeting at Fort Scott. A tabernacle to seat 1,500 persons is to be erected.

W. F. Turner, who has just begun his work as pastor of the Central Church, Peoria, Ill., was given a very elaborate reception on the evening of February 5. The program was as follows:

F. E. Mallory, of Topeka, Kansas, has been called to succeed J. M. Kersey as pastor of the church at Parsons, Kansas. Mr. Mallory had been for fifteen years with his church in Topeka, and it was with reluctance that he acceded to the entreaty of the Parsons Church, and that the church allowed him to accept.

The church at Mason City, Iowa, is just beginning a revival meeting led by Evangelist Shearer of Angola, Ind., and Charles E. McVay as song leader and soloist. G. E. Roberts, the pastor, has made splendid preparations for the meeting and a great revival is anticipated. The meeting will continue at least four weeks. Mason City is a town

The third annual banquet of the Berean Brotherhood of the First Christian Church, Lincoln, Neb., was held Tuesday evening in the basement of the new church. Sixty-five men were in attendance in spite of the storm. L. C. Oberlies was toast-master and the following responded to toasts: Rev. L. N. Early, Havelock, "The Trip Hammer;" Dr. C. W. M. Poynter, "Pruning Knives;" J. T. Allensworth, "We of the Pew;" Rev. H. O. Pritchard, Bethany, "Our Sister Beth;" Edwin Jeary, "Our Own Vine and Fig-tree."

The church at East Liverpool, Ohio, just closed a series of meetings with sixty-five additions. Fifty-two by confession and thirteen by letter or statement. There were twenty-five heads of families. Percy H. Wilson did the preaching and by his forceful sermons, fine spirit and genial nature, made a deep impression and endeared himself to pastor and people. During the three years of the pastorate of E. P. Wise 291 have been added to the church, all without evangelistic aid except this recent meeting. The work is in excellent condition with bright prosjects.

D. W. Moore, Carthage, Ill., has made attractive announcement of a series of Sunday evening sermons for young people.

Royal Brown of Bellefontaine, Ohio, will hold a meeting in Metropolitan Church. Chicago, during March.

There is talk of enlarging the building of the Second Church, Warran, Ohio, that there may be room for the growing Bible-school.

There were sixteen additions the first week of the meeting at Mason City, Ia. Shearer, evangelist; Roberts, pastor; McVey, song evangelist.

The receipts of the Foreign Society for the fiirst ten days of February amounted to $1,315.00, a gain of $792.00 over the corresponding time one year ago.

Joseph A. Serena is doing the preaching in a series of "Gospel Services" at the Bleecker Street Church of Christ, Syracuse, N. Y. There were seven additions the first week.

A beautiful and commodious new house of worship was dedicated by the church at Mackinaw, February 14, 1909. Prof. B. J. Radford of Eureka, and H. H. Peters, field secretary of Eureka College, had part in the service. J. W. Street is the minister.

Dr. C. L. Pickett, Laoag, Philippine Islands, reports twenty-two additions. He says their work is in splendid shape, and the prospects are most encouraging. Their greatest need is well trained native evangelists. He says they need the college at Vigan very badly. He reports 1,472 patients treated during the months of October and November.

O. C. Bolman and the church at Havana, Ill., are rejoicing over their recent meeting in which there were 155 additions to the church. It was after plans for a union meeting were frustrated by the death of the expected evangelist that the Christian undertook this meeting. Since the meeting fifty men have organized into a "Brotherhood of Disciples," and have as their motto "One hundred men in the Bible class before June 1."

DR. PRICE'S
Cream Baking Powder

No alum, no lime phosphates

As every housekeeper can understand, burnt alum and sulphuric acid—the ingredients of all alum and alum-phosphate powders—must carry to the food acids injurious to health.

Read the label. Avoid the alum powders

WITH THE WORKERS

The Central Church, Pittsburg, Pa., is holding a short meeting led by J. A. Hayne, of the Belmar church.

Prof. H. L. Calhoun, Lexington, Ky., preached for J. J. Morgan at the Central church, Fort Worth, Texas, January 31.

C. A. Polson has been with the church at Akron, Ia., one month, during which time five young men have united with the church.

Mrs. L. W. St. Claire has been chosen president of Christian College, Columbia, Mo., to succeed Mrs. W. T. Moore, who retired because of ill health.

The Kentucky Sunday-school Convention holds an annual meeting at The College of the Bible, Lexington, Ky. The last meeting was February 8-11.

J. R. Ewers held a meeting in his church in Youngstown, Ohio, with thirty-six additions, twenty-four of them boys and men. This is his fourth consecutive annual meeting he has conducted for his own congregation.

T. J. Legg, Indiana state secretary, has been ill for a few days. He recently held a meeting at Windfall, Ind., with seventy accessions to the church. The pastor, A. A. Honeywell, says that the church was greatly strengthened by the service.

There were seventy accessions to the church at Paducah, Ky., in a recent meeting led by President R. H. Crossfield. Professor J. E. Sturgis led the singing. The pastor, S. B. Moore, is most hearty in his commendation of both the evangelist and the singer.

F. D. Power, the veteran minister of the Vermont Avenue Church, Washington, D. C., has been on a short trip through North Carolina, lecturing and preaching. We are sorry to learn that the occasion of his visit was the critical condition of Mrs. Power's health.

L. L. Combs has resigned the pastorate of the Central Church, Joplin, Mo., and will close his work the first of March. He will not, however, sever his relations with the Central Church, but will become their Living-Link missionary in the home field. The church has given a call to Thomas L. Cooksey to become their pastor, and he has accepted.

Paxton, Ill., February 1, 1909: Closed a four weeks' meeting last night. The most successful in the church's history. There were thirty-one sermons delivered and forty-four added. Thirty-three were by confession and baptism. The church is now in splendid condition. Broke all Bible-school records for attendance a week ago. Have a men's Bible class of forty-two. The minister did the preaching and was ably assisted by Mrs. MaudeJenkins Linton of Wilmington, Ohio, as leader of song and soloist.

S. Elwood Fisher, Minister.

Fayetteville, Ark., February 8, 1909: W. S. Lockhart was called to the pastorate of the First Christian Church of this place about three months since. His zeal, energy and sweet spirit have reached the hearts of our people, and they are partaking of his enthusiasm.

A few weeks since we had a banquet at which sixty men sat down. Out of these we organized a Men's Club, and a Young Men's Class for the Bible-school. These are growing in numbers every week and the interest in them is very great. He has averaged about one addition to the church each week since he came.

Sister Lockhart is a worthy helpmeet. She took charge of a young ladies' class the first of the year to which there are three or four additions each Lord's Day. It now numbers forty-five. B. R. Davidson.

Belding, Mich., February 12, 1909: On February 5, Evangelist William A. Ward of St. Louis, Mo., closed a successful meeting with our church. Twenty-five took their stand for Christ and the church. We count this a splendid victory. There were many adverse conditions. Bro. Ward is a strong preacher—fearless, forceful, convincing. He is not sensational. He does not resort to trickery. He does not appeal to the emotions alone; but to the judgment, the conscience, the will. His work is constructive throughout. We are glad to know him as a brother in Christ, glad he has worked among us, and bid him Godspeed in all his work for our blessed Master. All services well attended last Sunday. Fine Endeavor meeting, with the largest attendance in the history of the society. The program, "Our Damoli Boys," was rendered before an appreciative audience at the hour of the regular evening preaching service. New members have been received or new names proposed every Sunday since the beginning of the new year.

Miss Ethel Davis is the progressive and efficient president.

O. W. Winter, Pastor.

There were five additions to the Central Church, Wichita, Kan., Sunday, February 7, twenty-five for the month of January at regular services. E. W. Allen, the pastor, writes: "Brother M. D. Adams from India was with us on Sunday morning. It was a benediction to the church. In the afternoon he spoke to the Y. M. C. A. and made a great impression. We had a great foreign rally yesterday, notwithstanding the blizzard. Secretary Corey, and the sunshiney Shaw from China, with the dean of our foreign force, Brother Adams, made the atmosphere electric with missionary facts and triumphs. The moving pictures at night were worth a month's missionary institute. To bring the interior of pagan temples before our eyes and to show the very movements of the voteries of these horrible deities, is a startling accomplishment. The pictures spoke to the great audience more eloquently than any sermon could have done. I believe our churches do not realize what a power for righteousness these rallies might prove. Every preacher could afford to get out his whole church to have the effect upon their own lives."

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A package of Uneeda Biscuit is always a fair exchange for its cost, because Uneeda Biscuit are the best of all soda crackers. They are not expensive; on the contrary, Uneeda Biscuit is one of the least expensive of foods. There is no waste. There is most nourishment. Always fresh and crisp. Never stale. No broken crackers. Always whole and inviting. There can be no better soda crackers than

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

WITH THE WORKERS

Williamsville, Ill.

Sunday evening, January 31, we closed our series of meetings, which had been in progress since January 1. Seventy-two persons responded to the invitation. Among this number were thirty-three young men. There were sixty-four baptisms. It was our plan to get everyone working and we succeeded. They talked the meeting in the homes, on the streets, in the stores. Since coming to Williamsville we have made a specialty with young people and we are now reaping the results of that effort.

H. C. Parsons.

Bloomington, Ill., February 14: Over three weeks of evangelistic services closed last week with a total of seventy additions and unabated interest. Despite very cold and stormy weather the audiences averaged above 500 and on Sundays the seating capacity of our commodious building was taxed. Brother Wharton and his chorus did faithful work. The twenty-one sermons preached were all devoted to the book of Acts. The first topic was "A Bird's Eye view of Acts;" the last, "Paul's Prison Life at Rome." Personally I regard this as the most satisfactory meeting of the kind I ever conducted.

Edgar De Witt Jones.
First Christian Church.

Fayetteville, Ark.: February 14 was a great day for this old historic church. For some time we have been trying to get ready for our offering for Foreign Missions. Pledges were taken last year but the large addition to the church house crowded out the collection of them, and we undertook to raise enough to make the church a living-link. Also we had been praying that we might have a volunteer from among our many young people. The morning was everything but inviting, a slow, cold rain was falling and it was fast turning to ice, but the folks came anyhow. The sermon was ended and just before we begun to take the pledges I asked if there was any one present that would come forward and by so doing give their life to the cause of Foreign Missions. There came forward Miss Ophelia McGraw, who is a Junior in the State University here. It was a joyful surprise to our whole church, and I have never seen an audience so affected. I need not tell you that the money was raised in just a few minutes. Every one wanted to give, and they did. We are not sure as yet, but we believe that when all the pledges are completed that we have enough to make us a living-link in the Home Board also. This church recently took up one of our mission churches in this county as a living-link under the State Board.

We should be glad to report three living-links before we go to Pittsburg.

Bro. Rains has promised us Bro. P. A. Sherman of Jubbulpore, India, as our missionary. He is the evangelist there. We will be glad to have him until Miss McGraw is ready to go.

W. S. Lockhart.

Editor Christian Century: I have been here for the past week preaching in the Baptist Church with good results. I find quite a number of people here who have been connected with the Christian Church in the east and who are very anxious to have an organization of our people effected here. I am planning a tent meeting for Blackfoot next summer at which time I hope to be able to organize a substantial congregation of Disciples in this city.

I should be glad to correspond with churches in the west wanting meetings. I make terms to meet the needs of the congregations for which I preach. Can furnish singer if desired.

I am here working in the interests of the Christian Colony of which I recently wrote. Should be glad to hear from Disciples who contemplate homes in the west. Write me and I will send you a booklet of information on Lands of Southern Idaho.

S. J. Vance, Evangelist.

Bozeman, Mont., February 9, 1909: Seventeen additions yesterday. Thirty-four in seven days of service. Prospects for a great meeting. Milton H. Lee pastor.

J. S. Raum,
State Evangelist.

February 7, 1909: There are additions to the church here almost every Lord's Day. Last Sunday two by statement. The Sunday before a whole family of three baptized, and three young women made the good confession. Today we expect to baptize a young man and his wife.

Sumner T. Martin.

Columbus, Ohio, February 10, 1909: The Brooks Brothers have just closed a good meeting with the Broad Street Church. Fifty-six presented themselves for membership. W. T. Brooks is a strong pracher of the Christ. He knows the Book and tells the story of redeeming love with power. He strikes sin hard blows. Our Scoville meeting of last year with 350 additions precluded a large ingathering this year. A. K. Brooks led the singing well. He has a fine voice and his "balcony choruses" were features of the meeting. In the five and one-half years of my ministry here I have received 884 persons and baptized 407—at many as I had baptized in the preceeding twenty-three years of service. Our Bible-school is now the largest in its history with 526 enrolled and with 456 in attendance two weeks ago. With our beautiful building we ought to do an ever enlarging work.

Walter Scott Priest.

Rock Island, Ill.: Memorial Christian Church in annual meeting, 27 ult., reports seventy-six additions last year, ending December 31. Fifty-four by confession and baptism, twenty-two otherwise. Over $5,000 received in all departments. $1,240 for all missions. Bible-school average 249, gain of forty-nine in average over 1907. Our recent offering Educational day was $63.55. Have been preaching at Silvis, where the R. I. shops are located, ten miles east on interurban, for four Sundays past to union meetings under Y. M. C. A. Three confessions there two weeks ago, three again yesterday afternoon. Three confessions also at our regular services last two Lord's days. Began meeting with pastor preaching, C. H. Altheide, singer, last Sunday, four added.

W. B. Clemmer, Pastor.

Webb City, Mo., February 4, 1909: We closed a two and one-half weeks' meeting here last Thursday evening with eight additions, six by baptism and two by letter. George L. Peters of Joplin did the preaching. We had a fine series of sermons and but for the bad weather we would have had a much more successful meeting.

Harry M. Barnett, Pastor.

Leslie Wolfe, Manila, Philippine Islands, reports forty-two conversions near that city. The missionaries expect to organize a church at this new point. The great need in the Philippine Islands is a Bible College in which young evangelists may be trained as heralds of the Cross. The success of our work in the Philippines is very encouraging indeed.

TELEGRAMS.

Somerset, Pa., Feb. 21, 1909.—Evangelist George L. Snively here. Staid Somerset mightily stirred by gospel. Additions from beginning. Twenty-one to date. Frequent storms, but house packed at every service.

J. D. Garrison, Minister.

Des Moines, Iowa, Feb. 21, 1909.—One hundred and fifty-nine converts today, first indications of the meeting with Brother Medbury and the University Church and the First Days service in the great new building. Began here Thursday night, three days of splendid preparatory services, whole church co-operating. Fifty-one converts this morning, 108 tonight, 127 by confession. Brother Medbury and his Associate Pastor, S. W. Brown, have thoroughly prepared the way. The great new Auditoroum was begun in August, entered today. Total cost $75,000. Temporarily seated with 2,500 chairs. With pews as ordered, will seat 3,000. Packed at both services today. Pastor announced first Sunday in January that he would be delighted to have 1,000 in his auditorium class first day they entered new building, organizing by tens, each one to win ten, each ten 100. They actually had 1,013 in class today with total Sunday-school attendance today of 2,593. President Bell and Drake University faculty co-operating. This is the greatest first day in all our experience. It is not only a big church, but a great church. Pray for our work and workers in this University center. A great meeting here will reach the ends of our brotherhood in its influences.

Chas. R. Scoville.

In last week's report of the final results at the Central Church, Des Moines, Mr. Scoville's telegram said 631. It should have read 831. A marvelous campaign is on in Des Moines.

PRIZE FOOD.

Palatable, Economical, Nourishing.

A Nebr. woman has outlined the prize food in a few words, and that from personal experience. She writes:

"After our long experience with Grape-Nuts, I cannot say enough in its favor. We have used this food almost continually for seven years.

"We sometimes tried other advertised breakfast foods but we invariably returned to Grape-Nuts as the most palatable, economical and nourishing of all.

"When I quit tea and coffee and began to use Postum and Grape-Nuts, I was a nervous wreck. I was so irritable I could not sleep nights, had no interest in life.

"After using Grape-Nuts a short time I began to improve and all these ailments have disappeared and now I am a well woman. My two children have been almost raised on Grape-Nuts, which they eat three times a day.

"They are pictures of health and have never had the least symptom of stomach trouble, even through the most severe siege of whooping cough they could retain Grape-Nuts when all else failed.

"Grape-Nuts food has saved doctor bills, and has been, therefore, a most economical food for us."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

MORE ANNUAL MEETING ECHOES.

Shelbyville, Indiana, First Christian Church.

Money raised for all purposes, $6,514.60. On debt, $4,078.20. For missions, $489.60. For local expenses, $1,853.00. Ladies' Aid raised $1,513.12. Bible School attendance increased 75%. Net increase of 30 in membership. One addition by letter last Sunday. The pastor has a fine Men's Class that will be organized into the Men's Association of the church.

J. P. Myers, Pastor.

Bellevue, Penn.: Average attendance at Sunday-school about 325. Church raised for all purposes last year over $7,500 and had about seventy additions. Our Men's Bible Class of 150 has increased 135 last year and subscribed for forty copies of "Christian Men," taking the first issue. The young ladies' "Centennial Bible Class" of fifty has prepared the fine cantata "Belshazzar," and have arranged to give it to 2,500 people at fifty cents admission. Bro. Percy Kendall and wife have engaged to help me in a meeting to begin February 28. They were formerly with Scoville. Bro. McFarland is to speak to us Pittsburg workers at East End Church March 8. Over seventeen of our best men are to speak at our own Foreign Missionary Rally next Sunday night, February 21. The congregation meets on the 24th inst. to consider plans for enlarging church building.

William Ross Lloyd.

Buffalo, N. Y., Jefferson Street Church: The past year has been among the most delightful of my ministry of eighteen years. One hundred persons, mostly adults, responded to the gospel invitation. $4,421.22 was raised for all purposes by the church. $1,363.30 was raised by a Bible-school that averaged 474. Over $1,200 was contributed by the church and school for all missionary purposes. A house and lot joining the rear of the church property and facing on a side street, was purchased and will be used as a parsonage some time. The pastor made 1,252 calls, married sixteen couples, officiated at twenty-seven funerals, but two of which were members of his congregation, and made over thirty addresses outside the field or his over thirty addresses outside the field of his living-link in the Foreign field and will be reported the same in the Home field during the Centennial year. A large delegation will go to Pittsburg in October.

B. S. Ferrall, Pastor.

If some of the churches that have been called "great" will send an investigating committee around to the Buffalo, Richmond Avenue Church of Christ and look over its carefully kept records, the following will be found:

Year	Expenses	Miss.
1899	$3,243.53	$ 805.31
1900	3,323.84	1,220.65
1901	3,103.18	1,743.67
1902	3,646.28	1,319.61
1903	3,223.33	1,480.41
1904	4,586.89	2,381.12
1905	4,271.02	2,749.68
1906	4,163.61	2,927.17
1907	3,979.24	2,846.36
Total	$33,540.92	17,473.98

If (again) there is any church in the brotherhood that watch the above record let it speak out for the common benefit of all.

Silas.

Buffalo, N. Y., February 10, 1909.

Errett Gates has been spending some time in Grand Rapids, Michigan, working among the congregation of which F. C. Aldinger was recently pastor. The latter's relinquishment of the work left the church in a discouraged condition. Dr. Gates hopes to be able to save the church to the brotherhood. Some changes in the constitution and by-laws will be made. Dr. Gates was formerly pastor of the united church in Grand Rapids and is held in high esteem by all factions.

W. H. Bagby in conducting a centennial service in the church in Missoula, Montana, spoke on a recent Sunday morning of the work of Thomas Campbell. His address concluded as follows:

"As reiterated again and again in the declaration and address, the sole end and aim of the movement was to remove the causes that had disrupted the church and destroyed its harmony, and to prepare the way for the permanent scriptural reunion of the followers of Christ into one body as at the beginning. How much it has done to bring about the present state of feeling among the churches concerning the desirability and practicability of Christian unity God only knows. It is inconceivable that a religious body of such proportions as the one that has grown up about this idea is, has contributed less than a very great deal to the results that are before the eyes of all. It has touched American life from the peasant in his cottage to the president in the White House. It has no dream of becoming the universal church. If it can have some humble part in bringing about peace and good will and the unity for which Christ prayed, and along with all others, be of the one great fold, its highest aspirations will have been satisfied. The prime movers in it had no dream beyond this. But it will never be satisfied with less than this."

DEFINITE AIMS.

Certain definite aims should be before the church in the approaching offering for foreign missions.

1. Let every friend of the work undertake to enlist some church which has not hitherto been giving. No church should stand aloof from this world-wide campaign this centennial year.

2. A determined purpose should be made to have each church reach its full apportionment, or as hundreds are planning to do, double their apportionment. There was never before such vital interest in reaching the apportionment.

3. A loyal, persistent effort should be made to secure an offering from every member of the church. See to it that the base of supply is widened.

4. The foreign society is trying to secure one hundred gifts this year of $500 each or more. Already about twenty-five have been secured and the campaign has only begun. Ask individual men and women for $500 each in the March offering.

5. We are trying also to secure 500 gifts of $100 each. This can be done. The task will require careful attention. We ask the preachers and church officers to help in the effort. Thousands of business men will give $100 each if the subject is properly presented. Do not be timid about asking. Business men feel encouraged and really complimented by such requests, and the giving blesses their lives.

6. Please pay careful attention to the Foreign Missionary Rally in your church Sunday night, February 28. Make it a great service. You can have your church crowded at this meeting. In many churches this is one of the most successful services in all the year. A suggestive program will be found in the February number of the Intelligencer, and a program has also been sent to every church. The success does not depend upon the presence of a secretary or a returned missionary. Make use of home talent.

7. We are asking every preacher in our brotherhood to preach a sermon on the Centennial and Foreign Missions on Sunday, February 28 or March 7. It is a great theme for a great sermon. It affords a preacher an opportunity of a litetime. The people always respond to good preaching on great themes.

If you have not ordered March offering supplies, it will be well to attend to it today. There is every promise of the greatest offering in all our history. Let the whole army of the Lord move as one man.

F. M. Rains.
S. J. Corey, Secretaries.

Cincinnati, Ohio.

HIT THE SPOT.

Postum Knocked Out Coffee Ails.

"There's a good deal of satisfaction and comfort in hitting upon the right thing to rid one of the varied and constant ailments caused by coffee drinking.

"Ever since I can remember," writes an Ind. woman, "my father has been a lover of his coffee, but the continued use of it so affected his stomach that he could scarcely eat at times.

"Mother had coffee-headache and dizziness, and if I drank coffee for breakfast I would taste it all day and usually go to bed with a headache.

"One day father brought home a pkg. of Postum recommended by our grocer. Mother made it according to directions on the box and it just "hit the spot." It has a dark seal-brown color, changing to golden brown when cream is added, and a snappy taste similar to mild, high-grade coffee, and we found that its continued use speedily put an end to all our coffee ills.

"That was at least ten years ago and Postum has, from that day to this, been a standing order of father's grocery bill.

"When I married, my husband was a great coffee drinker, altho he admitted that it hurt him. When I mentioned Postum he said he did not like the taste of it. I told him I could make it taste all right. He smiled and said, try it. The result was a success, he won't have anything but Postum." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



Centennial Bulletin

Watch this column from week to week for important news and announcements.

It has been the custom of our annual conventions to appoint transportation managers in different sections of the country. The Pittsburg brethren feel that for them to attempt this for the Centennial is too vast an undertaking, and so they refer the matter back to the people of each city and section. Select your own transportation manager with great care. Upon the right choice will depend not only the size of your delegation but a large part of the pleasure and satisfaction of the trip.

In its third of a century of work and growth the Foreign Christian Missionary Society has had but three presidents. The contribution made by Isaac Errett, the first of these, to the Restoration Movement, is one of the eight Centennial themes for the great Saturday meetings at Pittsburg. President C. L. Loss of Lexington, Ky., the second president of the Foreign Christian Missionary Society, will be one of the commanding and revered figures at the Centennial. Thousands of earnest Disciples will offer a special thanksgiving that his life is prolonged to cover this celebration.

Wanted—Photographs of all historic persons, places and objects to be sent to Frank P. Wright, Traverse City, Mich. He is preparing lantern slides that are furnished at reasonable rates to all who use the stereopticon.

An earnest Christian business man in Nebraska whose income is largely from investments wants to know how to compute the tithe. He should be cautioned against considering the increase in invoice over the preceding year as the entire income for the time elapsed. To that increase must be added what he has consumed during the year on the living of himself and family. Let him regularly give to the Lord the first tenth of his living and then at the end of the year devote also a tenth of the increase. In the same way the man who owns his home should count a fair rental as a part of his income and give a tenth of that as well as all that comes into his hands. In general the man who is trying to get his religion as cheap as possible will not be pleased with tithing.

The big church at Champaign, Ill., under the leadership of Stephen E. Fisher after a season of instruction in tithing is making an experiment of the practice throughout the month of February and promises an interesting report at the end of the time.

The First Church Bulletin of Cedar Rapids, Iowa, is called The Centennial Herald. Quite properly it carries on its title page seven Centennial ideals of the congregation. The minister, George B. Van Arsdall, is now preaching a series of special sermons on the Contribution of Disciples to Twentieth Century Christianity. A part of the contribution of the Cedar Rapids Church is the support of Charles Settlemeyer as its living-link missionary under the F. C. M. S. in Nanking, China.

Every one acquainted with the fact has been struck by the difference between the public attitude toward contributions to Gipsy Smith and Billy Sunday. The former works under the auspices of a missionary organization in England. He is paid a fair but moderate salary, and the surplus goes to support other missionaries. The latter doubtless makes good use of the tens of thousands of dollars placed in his hands, but it is altogether private and personal. The plan of the Gipsy is a hundred-fold better in every way. And now comes our own modern marvel of apostolic evangelism, Charles Reign Scoville, and proposes that all the leading evangelists of the Churches of Christ be regular and constantly employed by the American Christian Missionary Society through its department of evangelism. The proposal is worthy of the man, the cause and the Centennial year, and should receive earnest consideration by the whole brotherhood.

Last year there were about one hundred living-link churches coöperating with the F. C. M. S. A number of individuals were also each giving as much as the salary of one missionary. A striking thing is the rarety with which a church that takes up the support of its own missionary relapses into smaller and less definite giving. The general testimony is that it is easier to give $600 for a living-link than $175 for the general fund. It is definite. It is personal. It is large. Not less than two hundred living-links should satisfy us in the Centennial year.

The March number of the Missionary Tidings will tell how the Third Church, Indianapolis, raised the salary of its living-link in India the first Sunday in February. Every person present was given a card and pencil. Then the India Sunset Song was sung. During the chorus after the first verse every person wrote his name and address on the card. During the chorus of the last verse he put down the amount per month of his pledges for the year.

$400,000 of our Centennial offering to foreign missions could be made by a thousand strong churches and ten thousand well-to-do members, but it would be a three-fold calamity if it were so provided. The effort is to get five thousand contributing churches for the blessing it will bring to them as well as for the salvation it will carry to the lost, and the glory it will give to the King. But in the Centennial year we are not satisfied merely to have these churches represented however worthily, in the amount of the offering. We want every member to share in the victory. The tens of thousands of March offering envelopes fluttering into the baskets simultaneously amid the prayers of those who give in sacrifice, as well as those who wait in anxiety on the other side of the world, will prove as nothing else can that we are really worthy to celebrate the Centennial of the Declaration and Address, and to call ourselves the lineal successors and heirs of the Man of God through whom the call to liberty, unity and loyalty was given to the world.

W. R. Warren.
Centennial Secretary.

CENTENNIAL BULLETIN (Special).

The Central Passenger Association has granted a rate to Pittsburgh for the Centennial of a fare and a half for the round trip. This covers the region north and west of the Ohio River and south of the Great Lakes to Chicago, Burlington and St. Louis. This rate will be the basis for action by the passenger associations farther west and south. Tickets will be on sale October 10 and 11, and 15 and 16, and will be good for return until October 25. A longer allowance will be made on trans-continental tickets.

W. R. Warren, Centennial Sec'y.

DEDICATION, STAFFORD, KAN.

The First Christian Church of Stafford, Kan., was dedicated February 7, by George L. Snively of Greenville, Ill. More than $5,000 was raised—twelve or fourteen hundred more than the indebtedness. Not one dollar of this was pledged by a church society. We purpose using a part of the funds to complete and equip our basement for social and other purposes. As a fitting climax to the work of the day, four persons made the good confession and one united with the church by statement, at the evening service.

Ben D. Gillespie.

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

Hill's Hair and Whisker Dye Black or Brown, 50c.

Pimples Cannot Live

When The Blood Is Purified With Stuart's Calcium Wafers.

Trial Package Sent Free.

Pimples, blotches, eruptions, etc., simply disappear like magic when you shut off the supply of impurities which cause them.

Stuart's Calcium Wafers go into the blood through the same channel as food. They stimulate and nourish it. They destroy foreign and unnatural bodies found there and remove all impurities very quickly.

In many cases pimples and eruptions disappear from the skin in five days.

These little wafers as so strong that immediately after they go into the blood their beneficial effects make themselves known. The blood is cleansed rapidly and thoroughly, the impure is separated from the pure blood and the waste matter and poisons are carried from the system.

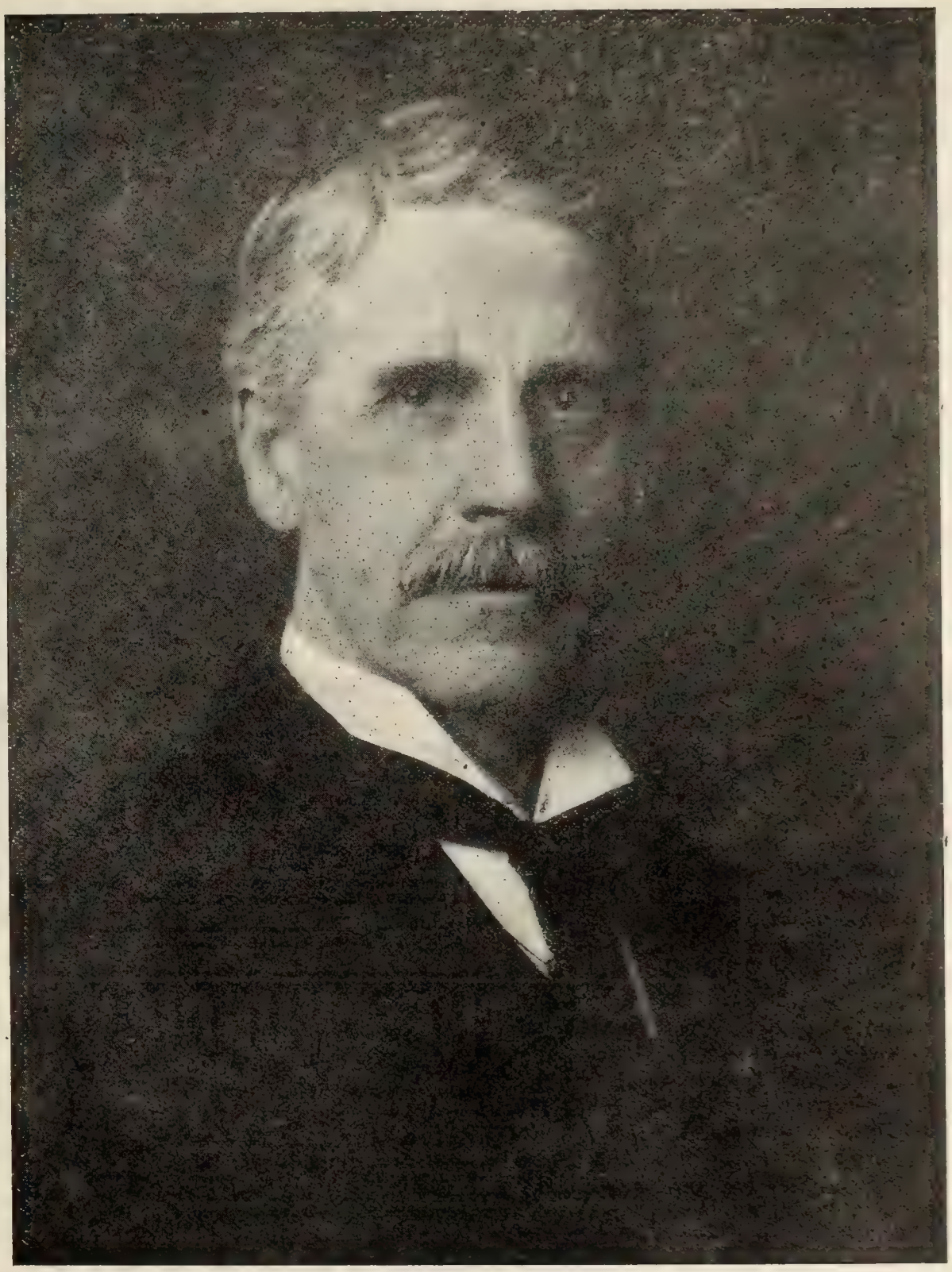
The person who suffers the humiliation of pimples, blotches and eruptions should know and feel that the blood is in bad condition and delay is quite dangerous, and is liable to effect many organs quite seriously.

Purify your blood and you give nature the means to successfully fight all manner of disease. Calcium Sulphide is one of the ingredients from which Stuart's Calcium Wafers are made, and it is the strongest and most powerful blood invigorator known to science. This wonderful purifier is endorsed by the entire medical profession and is generally used in all doctor's prescriptions for the blood and skin.

Stuart's Calcium Wafers peculiarly preserve the strength of Calcium Sulphide better than other methods—thus giving the most rapid cures owing to the purity of the ingredients and their freedom from decay, evaporation and chemical weakness caused by many latter day modes of preparation. Stuart's Calcium Wafers are sold by every druggist. Price 50c, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart, 175 Stuart Bldg., Marshall Mich.

VOL. XXVI. MARCH 6, 1909 NO. 10

THE CHRISTIAN CENTURY



Archibald McLean

PRESIDENT FOREIGN CHRISTIAN MISSIONARY SOCIETY

Leading Spirit in organizing the Disciples of Christ for World Wide Missionary Activity. His Quarter Century of Leadership will be crowned March 7 with the greatest offering the Brotherhood ever made to Foreign Missions.

THE NEW CHRISTIAN CENTURY COMPANY
235 East Fortieth Street Chicago, Illinois

The Christian Century

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"XXX CHRISTIANS."

Every one who purchases office supplies is familiar with the use of XX, XXX or XXXX to indicate the weight of the envelope in a given box. Every housewife looks for a like indication of quality on a sack or a barrel of flour. The Centennial Roll Books that are being prepared in all the churches of the Disciples will mark in the same way every member who has weight enough to count at all in the Kingdom of God.

As these Roll Books will be gathered at Pittsburgh next fall to form the chief exhibit of the Centennial Celebration, and then will be perpetually preserved in duplicate both in the Library of Congress at Washington, and in some suitable brotherhood depository, it becomes a matter of interest to every Disciple to get on record right in this year of one hundred years.

The books are being sent out from the Centennial office at the cost of production as follows:

For book with room for 160 names, 10 cents for copy in board covers to be returned to Pittsburgh; 35 cents for copy in cloth covers to be kept in the local church archives: 320 names, 15 cents and 40 cents; 640 names, 20 cents and 45 cents; 960, 25 and 50; 1280, 30 and 55; 1600, 35 and 60; 1920, 40 and 65; 2,400, 50 and 75; 3,040 names, 60 cents and 85 cents.

In addition to the church list pages on which the name of every member and the fact—not the extent—of his participation in the Bible School, in local church support and in the general work to missions, benevolence and education, are recorded, there are special pages for the list of officers, for the names of all ministers who have served the church and for a tabulated report of the Centennial year.

The most important step to take in the preparation for the March offering is to start your Centennial Roll Book and use it as a means to get absolutely every member to make some contribution. If we can only accomplish the complete enlistment of our entire membership in the work of world-wide evangelism, the $400,000 Centennial Aim will be gloriously surpassed.

W. R. Warren,
203 Bissell Block Centennial Sec'y.

GOOD NEWS FROM CHINA.

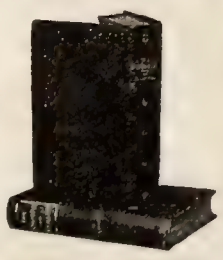
"We are in the midst of new and reviving spiritual energies in China. The whole field is in the wave-currents of a real blessing. The evangelists at Chu Cheo have been touched with the fire of a new consecration. At Shanghai we have seen great things. God is giving the native ministry a new vision. We baptized thirteen on Christmas morning. The light of the Morning Star is shining upon us. Somebody is praying somewhere." —W. R. Hunt.

John Johnson reports the baptism of a young man at Nantungchow. He was baptized on Christmas day, in the morning. There was great interest in the service. The chapel was full of interested spectators. Many more are expected soon.

At the morning service on Christmas day at Luchowfu, China, a large crowd was gathered. Two men were baptized, and one little girl fourteen years old, the first child ever baptized here. The chapel was beautifully decorated with bamboo and potted plants, and was crowded with an interested, quiet audience. The Chinese Evangelist preached a short sermon, and the three were buried in baptism. In another part of the city, a man was baptized the same day.

Twelve were baptized at Chu Cheo the last of the month of October, and in the last weeks of December, three were baptized in Nantungchow, and others are very near the Kingdom. Everywhere the spirit of revival is growing, and it is believed that the day long prayed for in China is dawning.





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A. McLean's New Book Free

Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date which we had set for its expiration. During February the offer will hold good. Ministers may have the paper (new subscription) and the book for $1.20.

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The Christian Century

Vol. XXVI. CHICAGO, ILL., MARCH 6, 1909 No. 10

Important Contents This Week

A DREAM OF THE CENTENNIAL CONVENTION (Continued)
By George A. Campbell.
THE GATES OF THE EAST
MEXICO AS OPPORTUNITY
By J. A. Adams.
FINDING OUR BROTHER
By John R. Ewers.
A CHRISTIAN SCIENCE TESTIMONY MEETING
By O. F. Jordan.
UNITY IN TRUTH AND IN LIFE
By Errett Gates.
THREE DISTINGUISHED DENVER VISITORS
By B. B. Tyler.

The Enlarging Missionary Motive

With the modern growth of missions has come also a growth in the reasons for missionary endeavor.

The reasons given by Carey and Judson and Morrison were very intense reasons, but very simple.

To them the world was lost without Christ. Possessing Christ, they had the power to save those who possessed him not. They were therefore responsible for the eternal welfare of the benighted millions.

Their conception of missions was in terms of simply preaching the evangel by speech and by book.

With the years this primary missionary motive has suffered no atrophy but has, on the contrary, been greatly enlarged and enriched.

It is true that we do not spur our hearts to missionary service by contemplating the millions going down to eternal hell, as the missionaries of the earlier day did. If a preacher, stopping dramatically in the midst of his sermon and pointing to the clock until every one could hear it ticking thunderously, should say, "Every time that clock ticks so many souls go down to eternal hell," he would excite nothing but pity for his own crude conception both of the gospel and of missions.

Yet the obligation for missionary endeavor is no less urgent because the word "lost," in its application to the unevangelized world, has taken on a more concrete and real interpretation. The more Christian conception of the lost world makes an appeal to motives that were not touched by the earlier notion.

If a century ago there was one good reason for urging missionary consecration today there are four or five good reasons.

We are learning today that missions is an advantage to commerce, and so the self-interest of Christian nations is appealed to at the point of the pocket book.

Our modern business men have formed the habit of thinking their business in large terms. They are not content to accept supply and demand as fixed and given facts. They create demand. They produce supply. A vast territory of the country is arid and unpeopled; they build a railway through it, locating towns where as yet there are none. They send agents through the cities advertising for homeseekers. Like a miracle the land that was once desert blossoms as a rose, and cities and villages spring up everywhere.

Already commerce is at work developing in China and Japan, in Tibet even, and in Africa a taste for the clothes we wear, the houses we live in, and the food we eat. But commerce is beginning to see that the demand for our products, for our railways and our machinery is conditioned upon sharing with us the same social ideals. The African will never use the railroad until he is civilized. Civilize him and you have created demand for the instruments by which civilization is maintained and carried forward.

Now everybody knows that Christianity is the great civilizer. Wherever the gospel has gone material civilization has sprung up. The statesmen of commerce, the captains of industry, men who think in terms of continents are coming to see the vital connection of missions with their material prosperity.

The development of an intense peace conscience among Christian nations reënforces the primary missionary motive.

"Our Christian missions have for their object," says President Roosevelt, "not only the saving of souls, but the imparting of a life that makes possible the Kingdom of God on the earth." Mr. Bryan in an address the other day before the Presbyterian Brotherhood of Chicago earnestly pleaded for the substitution of Bibles for bullets in our dealing with distant inferior nations.

The fact is that modern methods of travel and communication are bringing the Occident and the Orient face to face. Peaceable social commingling will be impossible unless there is identity in at least the fundamental ideals of the two hemispheres.

Bishop Brent is wise when he urges us of the West to implant our ideals in the East "in such fashion as to minimize the chance of a dreadful future clash between two radically different civilizations; if we wait until tomorrow we may find that we have waited too long."

One of the most interesting and significant developments of the missionary motive is its enrichment by its own paradox. The primary motive of missions regards the world as in need of the gospel. This newer motive, just now fascinating the minds of our most thoughtful and earnest men, regards the gospel as in need of the world!

The world needs Christ; but Christ needs the world, in order to shew forth the beauties and glory of his person.

Any national or racial interpretation of Christ is bound to be but a "broken light" of him. There is more in Christ than our American or European Christianity has yet expressed. The folly of our attempts to define him in our creeds or to confine him in our sects is nowhere more apparent than in the light of the fact that among whatever people he goes he is given a fresh interpretation.

The elasticity of the gospel, its adaptability to all types of human life, justifies the Master's title "Son of Man." He is waiting yet for the full revealment of his character. Let not us strenuous, high-pressure, pragmatic Occidentals imagine that we have given to Christ a full and adequate interpretation.

May we not expect that our Christianity, once we carry it to China and India, will come back to us enriched by the vast spiritual treasures of those ancient religious peoples?

After all Christ was theirs before he was ours. He was born among them. He breathed the oriental air. His soul was nourished on the oriental literature. Our Bible is an oriental book. Where shall Christ come to his own if not in the lands which we call heathen?

The Trend of Events

By Alva W. Taylor

DEFEAT OF COMMISSION OF INQUIRY BILL A TEMPERANCE VICTORY

The defeat in Committee of the bill to appoint a commission of Congressmen to investigate the liquor traffic was a decisive temperance victory. The Anti-Saloon League has been quietly opposing this bill during the whole session, though it was favored by some temperance people who had not learned that the appointment of such a commission though an apparent concession to temperance sentiment, was to be used as an excuse for delaying inter-state shipment and other temperance legislation until it reported, and that the provision that any member of the commission whose term in Congress expired should be continued at full Congressional pay, afforded an excellent means of taking care of members who had been defeated for re-election or re-nomination to the House for refusing to report the inter-state shipment bills out of the Judiciary Committee.

WAR ON THE RULES AND THE RULERS

The "elder statesmen" are considerably worried over some of the tactics of "Fighting Bob" La Follette of late. He asks some very impertinent questions of these high and mighty. He insists that a great appropriation bill, carrying millions above the hundred, be considered for a day or two in order that other statesmen, besides the Lord's anointed, may have a humble chance to justify their own judgments in voting. The aforesaid anointed tell him that they had considered very maturely and that the time is now so short that he ought not to obstruct legislation by objecting to a vote practically without debate. The little stalwart innocently asks why not have more time then? He is benignly told that these bills have many items in them, and that it takes long to go over all of them carefully, and that the great committees (and committeemen) are kept very busy, and that all wise ones know that the most of such legislation must be done in committees, you know. Still the badger senator insists that he may be from Missouri and wants to know why the aforesaid committees cannot have a little wider representation among senators so a few of the patriots may not have all the work to do. Senator Hale complains, mildly rebukes, and paternally scolds, but the Wisconsin man says there is one thing he can do, even though he cannot be on any important committee and is generally sat upon by those who believe that he is not among the hosts of "divine right," he can object and he can talk for many, many weary hours, and thus he can get the country to hear and when the country hears long enough and rubs its sleepy eyes a while, it will give an order that will humble even the mighty "elder statesmen" and the senate will become more a national than an "inner council" chamber.

GOTT UND UNCLE JOE

The world was convulsed some years ago by the famous "Gott und Mich" recitation of the Kaiser's immanence. It is related that one of the young army officers was defending the Kaiser in the premises and was reminded that the might of the Lord was generally supposed to be rather formidable. He replied "Yes, but the Kaiser is young yet."

The speaker of the house of Representatives is given the right to refer all bills except the messages from the president. This was amply evidenced the other day when someone wanted the bill removing Senator Knox's disabilities as the coming Secretary of State referred to the Judiciary Committee while the speaker desired some other committee to have it. Since it was a constitutional question the member thought it logical to turn it over to the law committee and he made a motion to that effect. After the motion was made the speaker announced it would be referred to the Committee on Election of President and Vice President, and then ruled that the gentleman's motion was out of order. It is his privilege to refer the bill and he had already done so. Thus they "expedite" business. Once a bill is referred to the committee the speaker desires, there is no way to get it up for consideration but by a call of the committees, unanimous consent, or a suspension of the rules. Victor Murdock of Kansas is one of the "young Turks" at Washington. He enlivens things once in a while, when he gets a chance to say something in the House. When he cannot get the chance there he says it anyhow through some public print or in a speech somewhere.

Murdock says to get a bill up under "call of committees" is but a "chance in a lifetime." One does not need much imagination to see how it could be done under either of the other two rules if the speaker does not desire it.

Now here is an instance that illustrates the divinity of your Uncle Joe's powers. Perhaps no mortal man was ever acclaimed by so many people as was Abraham Lincoln last week. The people of this grateful land honored themselves by honoring Lincoln. One hundred thousand have joined in making contribution to the Lincoln Farm Association and the farm on which he was born has been purchased and the corner stone of a memorial, within which the humble log cabin of the great president will be forever preserved, was laid by President Roosevelt on Lincoln's birthday. It is certainly but fit that every citizen of the nation be allowed to have some part in this memorial. A bill is presented in the senate and passed unanimously, appropriating a part of the money that must be provided for the upkeep of this, the people's memorial. Presented to the house, the omnipotent gavel pronounces itself against it, and refers it to one of the minor committees, where it will be "the chance in a lifetime" to get it reported out for action. The house would pass on it with practical unanimity and the nation approve it. But the vox populi, vox Deus, prevails not before the "picturesque" czar of our representatives.

HUMANITY FOR THE BRUTE

Nothing more characterizes these times than the efforts to help the helpless. Almost numberless associations are organized for the common good and for the expert and efficient work of philanthropy. Our time seems, on the surface, to be characterized by a ruthless commercialism. May it not be that this is less real than seeming? At least it may be affirmed that it is no worse than heretofore but that we are much more sensitive to it. This is the social age and nothing so appeals to men as the call to help the "under dog" and give the man that is "down and out" a chance.

One of the most useful of these many philanthropic associations is the American Humane Society. Its offices are at Albany, N. Y., and its president is Dr. William O. Stillman. The subsidiary societies number hundreds but they feel the need of thousands. They last year prosecuted over 32,000 cases and their work included the welfare of 762,000 animals and 166,264 children. They spent a million dollars and felt that they had but touched the problem. Next year they expect to hold a great International Humane Congress in Washington.

Here are some of the things they desire to do. They wish a law that will compel the railroads to push along live-stock freight trains faster. The average is often as low as from four to ten miles per hour for the twenty-eight hours stock may be kept aboard without feed or water. The right of way is given to "dead" freight when it pays better. The poor beasts are exposed to rain and wind, to cold in the winter and to torrid heat in the summer when the close quarters of a crowded car are subjected to a stifling side track for hours perhaps. They wish a minimum speed of at least sixteen hours which will bring the average shipment within the twenty-hour limit. They have aided the Secretary of Agriculture in many cases where the twenty-eight-hour law was broken and there are now some 1,200 cases under prosecution.

They also desire Uncle Sam to put a clause in every lease for grazing lands which will require provision for winter feeding of range cattle. Hundreds of thousands of these beasts are known to perish each winter because it has been thought cheaper to stand the loss than to provide shelter and forage for the stormy periods. They are also interested in the great herds of elk about the Black Hole country, where a year ago forty per cent of the few thousands

remaining perished because their natural grazing grounds had been taken by the sheep and cattle ranches.

Another, and a rather startling quest, is to do something to put an end to bull-fighting across the border in Mexico. Startling, because they have found that these fights are made possible by the tourists and others who cross the line to see them. President Diaz is engaged in a crusade against the bull-fight and this will prove a salutary move in his aid.

The Association has devoted much attention to cases of children, especially in the cities, and has done much to get laws and to protect the little ones from cruel and drunken parents. In some cities the society has semi-police powers and receives much help from the authorities. Twelve states have compulsory instruction in the schools relating to humanity toward the dumb world and the crusade is on to get such in every state. More than by prosecution of the guilty can the instruction of the coming generation aid so great and good a cause and one that lies close to the bottom of our civilization.

THE CHRISTIAN NO LONGER AN "INFIDEL"

The Mohammedan has always looked upon the Christian as an infidel. One of the results of the new era in Turkey is the declaration of the Shiek-Ul-Islam, the pope of Mohammedanism, that the Koran nowhere calls them such. He pleads that they be treated as friends.

There are indications already of the inevitable reaction from the jubilant recognition of each other by followers of the crescent and the cross. Some of the reformers are counseling that it would be better if the new Turkey were a Mohammedan power and that, while treating all people with equity only those of "the faith" should have a part in ruling.

The reform party, as ever, has two wings, and just how far the universal desire for retaining the rights gained will prevent them dividing over the how of using them, remains to be seen. One of the ministers has resigned on account of the differences and others may do so. Radicalism all too often retards progress by its determination to hurry the process of the suns.

The Gates of the East

The task of world evangelism is not a mere periodic interest which rises and falls with the changes of the calendar, but is one of perpetual and growing significance. Political events during the past three years have immensely widened the field of opportunity in the far East. Those who have recently traveled in China are of one voice in the declaration that the next few years will definitely determine the course of the empire for a long time to come. Professor Burton, of the University of Chicago, who is now traveling in the Orient as a government commissioner for the inspection of educational institutions, has repeatedly expressed himself upon this question and is most enthusiastic in his reports regarding missionary work in China. He believes that no more wonderful opportunity has been offered to Christianity in all of its history than now confronts it in that land.

The business of missions is far more complicated and far-reaching than the casual observer is led to suppose. It is not simply the proclamation of a faith; it is the creation of a civilization. Perhaps, at the present time, its most effective instruments are education and medical science. Sections of the world which are impervious to immediate and aggressive evangelism are opening their gates and welcoming western and Christian educational methods because they see that such methods are the instruments of success in the building of cities and states. This is Christianity's opportunity. Our civilization is going to the Orient, whether we will or not. The question is, What sort of a civilization shall it be? Commerce, industry, capital, exploitation are all surely and rapidly changing the character of the Orient. Are they the best interpreters of our western life? No one would for a moment contend that they are. It is Christianity alone that can give permanent enlargement and value to the lands thus invaded by western influence.

Medical missions have an equal value. The wonders wrought by the surgeon and the physician are as marvelous to the untrained oriental as the miracles of the apostolic age. They are the signs and wonders of the West and ought to be the tokens of Christian power. Households and communities that close their doors against the preaching of the gospel are willing to admit the doctor and the nurse. If these instruments are the propagandists of Christianity, it means that our holy faith is to be interpreted in terms of human welfare and betterment, and this was its very first interpretation at the hands of the Master.

Missions are, therefore, the dominant interest of the church. To mould the plastic clay of the new East is as fascinating a work as that of the sculptor in his studio, and is far more effective in reaching the life and influencing the future of our age. Every opportunity to have a part in this world-wide enterprise is a privilege which no open-minded Christian can neglect. The March offering for foreign missions is a golden milestone which records the arrival of a moment of immense interest in the annual calendar of every church. To fail then is to fail in an essential of Christian devotion. To meet nobly and generously that opportunity is to uplift the church and its members for an entire twelvemonth.

The Offering is at Hand

The Centennial March Offering for Foreign Missions is taken Sunday, March 7th. The great event is at hand. Stupendous reasons exist for an exceptional advance in the gifts of the churches.

Consider the success of the work. Statistics for 1908 show that we have in the United States 141,000 Protestant ministers, while there are less than 6,000 American missionaries on the foreign field. For 1908 the increase for Protestant church membership at home was 290,000, or 1½ per cent, while abroad American missionaries won 87,000, an increase of 12 per cent. The total number of native church members added in all fields, by all missionaries, was 164,674, or over 450 a day. This is an average of more than eight converts to each missionary, while the average number of additions for each minister in this country last year was only about two; that is, each missionary on the foreign field won four times as many converts as each minister at home, in spite of the great advantage in this country of existing churches, schools, Christian society, good laws, literature, etc.

How the success of our own work thrills all our own hearts! The story of our progress in the Philippine Islands and at Bolenge, Africa, equals that of any missionary history that has ever been written. For the brief time, the small force and the limited equipment, nothing in all the annals of missionary progress surpasses our own marvelous achievements. We do not mention this boastfully, but humbly and with a solemn sense of the responsibility that is involved. Not only the thousands of converts, but the genuineness of faith and rectitude of their lives is another illustration of the power of the simple gospel to transform and uplift the most degraded. The faith and daring and liberality in all these missions puts us all to shame. What a rich heritage of love and loyalty our churches at home have in these stations, which are bright stars in the black night of darkest heathenism! The story is the same, in a different form, in Japan, China and India, and wherever our much loved brethren have gone with the gospel. When we have prayed for success, our prayers have been more than answered. Do we believe our own eyes and ears when we see and hear these miracles of grace? Will we take care of what we have won? Will we provide for our own offspring which God has given us? These and kindred questions will be answered March 7th.

How anxiously tens of thousands of our people have looked forward to this Centennial year! Our plea is enshrined in the

hearts of a million people. To thousands it is dearer than life itself. This is a season when we recount the trials and conflicts of the past. We catch the spirit of the fathers who gave time and fortune and life itself that this simple plea might be known to the world. They believed in giving the gospel to the whole creation. This with them was a holy passion. Alexander Campbell said, "The church of Jesus Christ is, in her nature, spirit and position, necessarily and essentially, a missionary institution." No finer uninspired interpretation of the church was ever given. This great statement, true to the entire teaching of the Book, reflects the position of the able group of men who were his co-laborers. If we falter on the 7th of March, we will not be of the same stamp and blood and spirit of the men whom we profess to honor. That is the day for great daring, for mighty effort, for heroic giving. If we do something really great and worthy, it will be remembered and reflected in the lives of our people for the next hundred years. A gift of a half million of dollars by our churches would mightily impress the world and honor our Lord. May we not ask the churches to undertake to raise thousands instead of hundreds? We have many people that should honor themselves by giving $1,000 and more. Many of the smaller churches, in the habit of raising $50 to $100, could more easily raise $500. Let us put God to the test. He will open the windows of Heaven to those of large faith and boundless horizon. How dare we go up to the great Centennial Convention, to celebrate the publication of the "Declaration and Address," if our gifts are only nominal for the world's evangelization. That document in teaching and spirit involved the union of the people of God that the world might be evangelized. To raise $400,000 is not impossible, but easily within our power.

Paragraphic Editorials

The editorial correspondence on the W. A. Sunday revival in Springfield, Ill., which was to have begun in this issue has been delayed because Mr. Sunday's sickness compelled a week's postponement of the meeting. He began February 26, and our series, therefore, will quite likely start next week.

So many requests are coming to our office for back copies of the issues containing Prof. Willett's "Confession of Faith" that we cannot answer each one directly. We are sorry to report that those issues have for some time been exhausted. A number of ministers receiving our recent circular complain that they did not receive the four copies of the paper sent throughout the brotherhood. We are not able to account for this as the mailing list for circulars was made from the same year book as the list for the special issues. We regret to say that files of these issues are likewise exhausted. However, we delight to add, the succeeding numbers of the Christian Century are an improvement over any earlier issues if they are to be trusted who tell us that the paper is "getting better and better."

In connection with the evangelistic campaigns of Chapman in Boston, Gipsy Smith in St. Louis, Sunday in Springfield and Scoville in Des Moines, it is interesting to dig up the statistics of the Moody and Sankey meeting in 1877. If we get the idea that only in modern days enterprising preparations go into evangelistic meetings we are badly mistaken. A writer in the Congregationalist has consulted the files of the Boston newspapers and found that the cost of the meetings exceeded $41,000, the special tabernacle itself costing $32,000. In that campaign the newspapers of Boston were a great help. The railroads also cooperated by bringing excursions from surrounding towns at reduced fares. On the committee of arrangements Phillips Brooks' name appears in the list with many of Boston's most distinguished clergymen and laymen. The Journal reporter's impressions of the two evangelists are interesting:

"In personal appearance neither of the revivalists suggests the pictures of them which are so plenty in the newspapers and on the street corners. Neither would be taken for a man of particular piety, nor does either show in the face any trace of the yearning interest for souls which must animate them. They look like practical men who enjoy life. Mr. Moody is a stout man—very stout—with a round head mounted on a thick neck and almost resting on his shoulders. A full beard is all that prevents his face from being round also. His voice is not musical, nor yet disagreeable, but is on a high pitch when he begins to preach, growing in sharpness as he begins to warm up to his subject. His eye twinkles with much more than a hint of humor when some quaint idea comes to his mind; and all in all he is a man who wins one's good will in a little while. Mr. Sankey is a man of more angular features and slighter build, acute in the expression of his face, almost restless in his manner, with a pleasant voice when talking and a countenance that lights up wonderfully when he speaks or sings."

The extent to which human life is necessarily entrusted to physicians, nurses, and hospitals is well known to us all, and for the most part, we have great reason to find satisfaction in the skill with which disease is treated and the devotion with which those to whom our sick must be committed conduct themselves and the cases entrusted to their charge. But there are occasions which open the eyes and minds of thoughtful people to the grave danger involved in indiscriminate medical and surgical practice and the type of self-interest which is manifest in the conduct of some of the hospitals in a city like Chicago.

A recent experience of some of the Disciples in this city has brought this whole subject freshly to mind with a directness and warning which have had no equal for many years. A prominent member of our group here in Chicago was suddenly attacked by illness while absent from his residence. A physician who happened to be near was summoned and took him at once to a hospital whose reputation is, to say the least, more or less obscure. Here, with very slight preparations and under circumstances that might well call for inquiry, an operation was performed. The subsequent developments of the case gave cause for belief that the operation itself may not have been necessary and that the method of procedure was such as to entail the gravest consequences, culminating in death.

A tragedy of this character cannot but awaken in the minds of thoughtful people many reflections upon the responsibility of medical and surgical practice and at the same time illustrate the possibility of either unskillful or careless medical attendance with the most lamentable result. We owe too much to skillful and competent surgery not to be grateful for its progress and results. At the same time, the very success attained gives opportunity for the gravest abuses on the part of men whose only interest is the profit which may be made out of the business. These men are a disgrace to the profession and the public cannot be made too fully aware of their character.

Strictures are frequently made against the church on the ground that it is careless of its poor and needy. Unfavorable comparison is made between it and the lodge, which has the reputation of caring bountifully for the families of its members who are in trouble. Information has just come to our desk to the effect that the Jackson Boulevard Church of Chicago will make a worthy gift to Mrs. Stockdale as a token of their love for her and her husband, Parker Stockdale, their recent pastor, whose untimely death left a family of four small children with no adequate provision for their support. Certainly such an act as this will bring the blessing of God both upon those who receive and those who give. We wonder if the disparity between lodge and church in caring for those who suffer is not more a matter of system than of fact. The lodge does its work systematically, while the church deals with such particular cases as are called to its attention. Often no doubt, many suffer of whom the church is not informed. But our observation has been that, as a rule, church people are quick and generous to respond to a call for practical service of this sort. We recall off-hand in churches in Chicago such instances of practical helpfulness which demonstrate the alertness of the church to relieve distress. A brother moved to a distant state and embarked in a business venture that failed, leaving him in sore need. His brethren in Chicago heard of it, made up a purse, secured a store in the neighborhood and established him in it. His business is prospering and he is happy. Another brother fell into temptation, was discovered in irregular business dealing and confronted with publicity and shame. His pastor and brethren subscribed funds to satisfy creditors, at cost of much effort secured him a position, supported him by believing in him, until today he is re-established and prosperous and worthy the utmost confidence of his fellows. Again, a young man was discovered living a lie before the community and the church. In shame he was driven by his own soul to break off connections with his church companions and to revive his habits of dissipation. Down and out, the church sought for him, won him back, made for him a place in its love and its work. Today he is standing on his feet. No, churches are not ungrateful, nor pharisaic as a rule. Only God's books can reveal the uncounted, unselfish deeds of love which they inspire.

Mexico as Opportunity

Its Variety of Climate—Its Prospects for the Land Buyer—Its Hopes of Improvement—An Open Door for Christian Work.

BY. J. A. ADAMS

It is the boast of Mexico that its climate is unequaled. In other lands variety comes from extent of latitude. In Mexico it comes from a change of altitude. It is a land bounded on the bottom by the sea and on the top by the sky. In the lowlands there is eternal summer. On the topmost peaks of the mountains it is eternal winter.

I sat down on a roadside by a coffee plantation on a January day and looked away at Mount Orizaba, snow-clad and gleaming in crystal clearness. In the field a boy was picking the purple coffee berries from the long and slender twigs and a man was trimming the hibiscus hedge which surrounded the place, the great red flowers in full bloom, while within were bananas and oranges, and mocking birds and red birds whistling from their shady retreats in the green foliage. Further away were sugar cane fields and corn fields and meadows, with grass as high as a horse's back. In some of the fields the corn was in shock, in others it was in silk and tassel, and in still others it was just coming up.

Mexico has all the climates at the same time. And the people can take their choice. They can go down the Vera Cruz or Isthmus way and raise coffee and sugar and rubber and bananas and oranges, and cattle and horses; or they can go up on the plateaus and raise barley and wheat and the maguey.

Some Drawbacks.

But just here there is need of a word of qualification. Mexico is too much given to plateaus. On the Pacific side is a range of mountains and over on the eastern side is another range; scattered through these ranges are plateaus and between them is a great central plateau which extends nearly the whole distance of the country from north to south and which averages from five thousand to eight thousand feet above the sea. This plateau enjoys the reputation of having ten months of spring, but from a railroad train much of it looks as dreary as desolation. There are endless stretches of sand or cactus and Spanish dagger with no stream for a hundred miles at a time. Here and there is a hacienda, and mining camps may be seen in the distance. Foothills are banked against the horizon and now and then the train whirls through a tunnel. When it comes out a long stone wall may be seen winding over the sides of the hills for miles. But what these walls were built for is something which not even the conductor can tell.

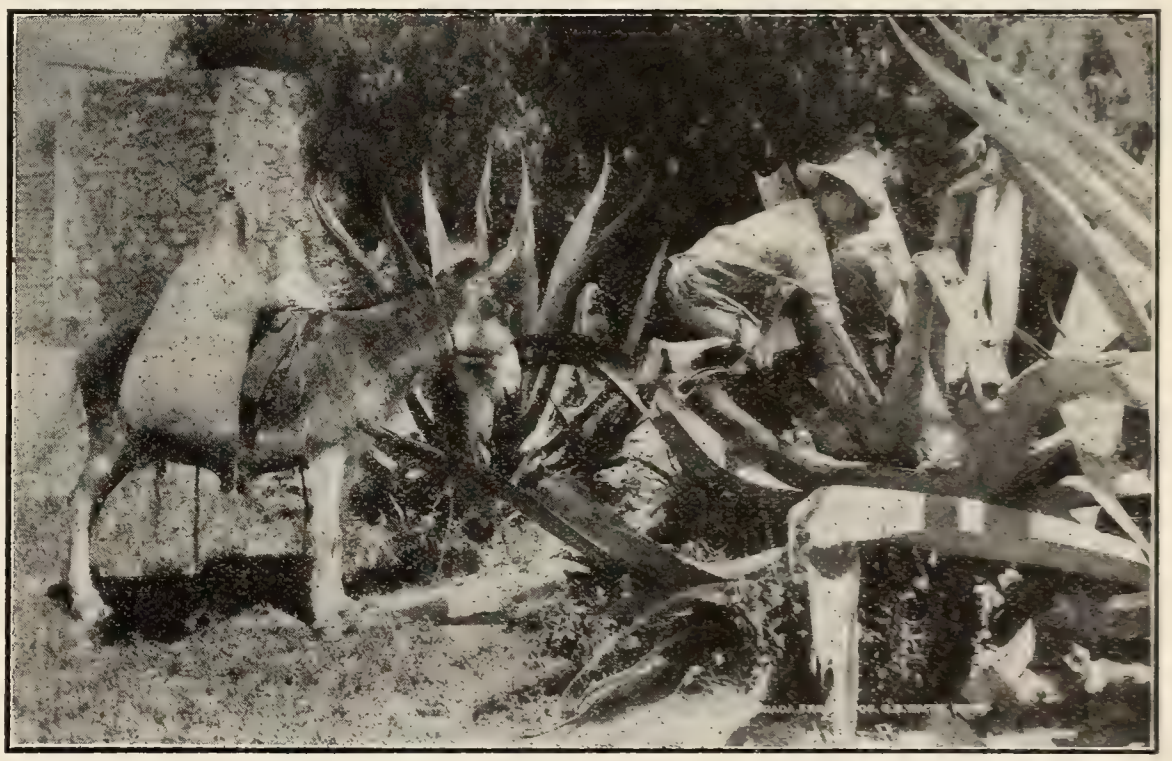
What to Raise.

If I were going to Mexico to buy land I should not stop until I was 200 miles or more south of the capital, and then I should purchase a large tract, divide it into smaller farms and raise the price. That is the best thing that I know of to raise in Mexico. The promoters do this and let the after fellows raise the crops. The advantages of the plan are apparent. When the promoter takes a carload of land seekers to some valley of tangled grass down toward the Isthmus and closes out his deals with them he can get on the next train and come back home and live in "God's country." The purchasers are landed to stay.

The Americans who are making money out of Mexico are not generally living there. It is said that as much as $750,000,000 of American money has been invested in the republic, but no corresponding proportion of our people have settled there. The money has gone into all kinds of "propositions," some of which were largely on paper, but others included valuable mining properties, oil fields, splendid tracts of timber, railroads and factories. A large share of the silver of the western world has come out of Mexico, and there are those who think that the mining industry of the country is still in its infancy. A California company is making enormous profits from an oil field near Tampico, and the Standard Oil Company is also there with its usual methods. A gentleman direct from the great forests west of Durango told me that he knew of no other such timber lands which could be purchased for so low a price.

Very Primitive.

As for factories, Mexico is almost bare ground. It is difficult to believe that so old a country could still be so primitive. It is true that we saw some steam threshing machines in the barley fields, but right along side of them we also saw farmers tramping out their grain with mules. Even at so old and charming a little city as Cordova women go to the neighboring creeks to wash their clothes. They stand in the water up to their knees and rub the clothes on stones; then they hang them on the bushes or wire fence to dry. In the same city also I saw men



The Maguey Plant, from the Juice of Which Pulche, the Native Drink is Made.

dipping candles in the old-fashioned way. And yet the hotel had electric lights, and a fountain was playing in the beautiful patio which made the interior of the palatial place. On the train I met a gentleman who told me that he was running a canning factory in Mexico City. Among other things, he was canning peaches which he said were brought a four days' journey on the backs of mules. One of the greatest drawbacks to the business, he added, was the high cost of fuel—he was paying $16 per ton for soft coal. But I should say that a greater difficulty would be to find enough people in Mexico who have money to buy canned goods.

Population a Question.

That a sister republic just across a little river from us should be so backward is one of the things which almost stuns the American visitor. It is said that the population is not as great as it was a hundred years ago; but surprisingly enough, nobody knows what the number of people is, for no census has been taken. Even the population of Mexico City is unknown; estimates run all the way from 350,000 to 500,000. A general census of the country is to be taken in 1910. At present the population is estimated at from 14,000,000 to 15,000,000. Of this number some think that no less than 9,000,000 are of the original Mexican stock, or Indians; but a more careful estimate makes the natives 43 per cent of the population; the mixed bloods, 38 per cent; and the Europeans or foreign element, 19 per cent.

The Indian Still Lives.

Whether entirely correct or not, these figures bring out a significant fact, namely, that Mexico is a country where the Indians have been permitted to live and move and have their being. The country has had revolutions and sorrows and troubles. It has been a battleground of warring factions and a whirlpool of angry passion. But the Indian tribes could and did live.

We have commiserated Mexico and have boasted of our order and progress, but our Indian has been swept from the earth. As a white man I am exceedingly glad that I was born in the greatest republic that the sun looks down upon, etc. The Mexican Indian must be equally glad that he was born on the other side of the Rio Grande. Therefore when we speak of Mexico as opportunity we must recognize this fact, that it has given the original American a chance to live. His life is not as large as that of the pale face, but it is better than enforced retirement to the "pale realms of shade."

Future Prospects.

But what prospect is there that Mexico will now rise to a higher level of civilization? To this question no adequate answer can be given from one short visit to the country, even if I did keep up an exhausting investigation, that is, exhausting to myself. But there are signs of promise which readily appear. In the first place, the Catholic prelates have been put on better behavior. The "Thieves' Market" is still a famous attraction in Mexico City, but indulgences to steal once a week are no longer in order, as was the case fifty years ago. And men and women can now be married by a magistrate

if the priest puts his price too high. It is no longer necessary to omit the ceremony because of prohibitive expense. This is good for morals.

Public Schools.

In the next place the children are no longer engulfed in hopeless ignorance. There is a public school system and all the cities and towns have schools. In the federal district attendance is even made compulsory.

The curse of strong drink is still upon the country, and one sees great fields of maguey, from which the national drink is made. But the pulche shops are required by law to close at six o'clock in the evening. Even the women smoke, but a movement is now on in Mexico City to prevent smoking on the street cars and in other public places where women are present. The government is in the lottery business, making a million dollars a year out of it, and there are traveling lottery companies which go from place to place gathering in the money of the people. But there is little gambling in futures and the weather can change without setting a board of "bulls and bears" crazy.



Rubber Tree, 1 Year Old.

Protestant Missions.

I wish I could say more about missionary work than I can. It is here that the American visitor feels that we have not been equal to our opportunity. The Rio Grande is a small river, but we have been slow to carry the gospel across it. Capitalists have taken their hundreds of millions of money into the country and mountains and lowlands have been eagerly explored in search of opportunities to make fortunes, but we have put little money or service into the work of evangelizing this needy people. It would almost seem as if the greater part of American Protestants do not count Mexico when they read the command to "go into all the world." And yet those who have tried to do something claim that they have found a good open door. It was not until 1873 that the Methodists began their work in Mexico, and now, after being compelled to start on bare ground, they have 154 congregations, more than 6,000 members, and more than 4,000 children in their day schools. They also have a million dollars (Mexican money) worth of property, and their native adherents are contributing $100,000 per year for the work. It would be hard to find a more cheerful and optimistic man than Dr. John W. Butler, who is at the head of this work.

The Baptist missionaries are also full of enthusiasm over their work, pronouncing it a gratifying success. The Presbyterians have an American church in Mexico City, with a school for girls attached, and they have extended their missions toward the south. Our Congregational missions are located further north, and hence are not seen on a visit which begins at Laredo. But the only complaint heard from our missionaries is that the churches at home are so slow to enter the doors which they have opened.

Owe Mexico Something Better.

We have exploited the country with free hand and careless conscience, or no conscience at all. We took from Mexico 930,000 square miles of its territory, and left it but 767,000 square miles. Now we are fast taking possession of the most valuable mines and other great sources of wealth, and it makes one shudder to think that a people who were the prey of the Spaniards for 300 years and who struggled through revolutions and bitter calamities up to independence and republican government, are, after all, to have only the husks of the land, while its riches glide through alien hands into the luxurious life of other peoples or are squandered in the great capitals of the world. Must the great mass of the Mexicans forever toil for the benefit of others and forever shiver in the depths of hopeless poverty? To this question the commercial spirit will give no generous answer. It is only the Christian spirit that can look such questions honestly in the face, and give instead of take.

Cheering Prospects

BY F. M. RAINS, Secretary

The outlook for the missionary year is bright. The prospects are indeed cheering. Altogether there have never been more signs of promise.

1. One-third of the missionary year is gone. There has been a gain in the receipts of over $10,000. More churches, Sunday-schools, Endeavor Societies and individuals are giving. The increase in Annuity gifts has been exceptionally large.

2. A. McLean and S. J. Corey, who are conducting missionary Rallies in different parts of the country, give encouraging reports. The attendance is larger and the interest is deeper than in former years. They cannot by any means respond to all the calls for rallies. There is hardly standing room at the night services at some of these great meetings. Their enthusiasm over the results is boundless.

3. Christian Endeavor Day for Foreign Missions in all the Protestant churches in the world, the first Sunday in February, promises to be a record-breaker in our societies. This mighty army of good, rich, red blood, with determined purpose and a steady tread, is moving with momentum and power. Keep you eye on their pennant!

4. The prospects for the March offering were never before so bright. The office of the Foreign Missionary Society has an avalanche of orders for supplies. The signs all point to an increase in the number of churches participating. The vision of our people for the world's evangelization is being cleared as they study the Scriptures in the light of the present day opportunities. The doors of all the world swing wide open and bid us enter. This is a great time. The world never before witnessed anything like it. What mighty changes for good during the past year!

5. We are impressed, as we scan our increased volume of mail, with the determined purpose of the churches to do better than in former years. "We expect to make the largest offering in the history of this church," or some other such assurance of increased interest, occurs more frequently than in any former campaign. The churches are coming to see that missions is their chief work. We believe that we can confidently hope for a larger average offering than in any former year. A number of churches are putting their apportionments at a higher mark.

6. It was felt that last year the Foreign Society had reached its limit in the field of Living-links. This was a mistake. The signs now point to more new Living-links than last year, and indeed more than in any former year. Almost daily we hear from churches that aspire to this rank. Churches of which we had never dreamed are preparing to enter it. A long list gives assurance of this worthy advance and the campaign is just fairly opening. The older churches in this column will stand firm, with frequent advances in gifts, while the fresh, new recruits augment their number. The Living-link service promises great things this year.

In a word, the prospects are as bright as the promises of God. Our people are growing in all graciousness and helpfulness. Holy living is becoming an increasing experience with them and this is the real hope of the March offering.

If you have ordered March offering supplies, we will be pardoned for urging that the best possible use be made of them. The preparation should be made with painstaking care. A great offering is no accident. It is the result of much labor and prayerful thought.

If you have not ordered supplies, please attend to it today.

F. M. Rains, Secretary.

Cincinnati, Ohio.

Our First Enterprise

The first call of our National Christian Bible-school Asociation is for the Bible-schools to make March 28, a great day for the Adult Departments. On that day, it is hoped by our great Bible-school leaders and superintendents, to have every adult member of our churches present and enrolled in a class. It is also hoped that every class organized by that date may have the International Certificate of Recognition from the Adult Department of the International Bible-school Association.

The pains with which we set ourselves to this great rally, March 28, will mean more than can be expressed for the Bible-school interests of our Brotherhood. It will be a worthy preparation for the great program we are preparing for the Bible-school work at Pittsburg Convention. Let all of our schools lay hold of this day to help on our great interests.

Marion Stevenson,
National Supt. Bible-schools.

Three Distinguished Visitors

The Spiritual Life of Denver touched by the Messages of a Catholic Bishop, a Missionary Hero and a Y. M. C. A. Leader

BY B. B. TYLER

Denver has recently been visited by three variously distinguished men, to wit: James J. Keane, Roman Catholic Bishop of Wyoming, Dr. W. T. Grenfell, of Labrador, and Mr. Geo. S. Phelps, member of the International Committee of the Young Men's Christian Association, Kyoto, Japan.

Bishop Keane came to Denver to deliver six discourses in the interest of his great church, under the auspices of a fraternal organization known as the Knights of Columbus. The lectures were delivered in the Auditorium, the building in which the National Convention of the Democratic party was held last Summer, and the following subjects were discussed by the prelate: (1) "The Reasonableness of Belief in God"; (2) "What Manner of Creed Can Satisfy Man's Religious Wants"; (3) "Jesus Christ: His Origin and Mission"; (4) "Christianity and the Pope"; (5) "Christianity and the Bible"; (6) "Why I am a Catholic."

Besides discussing these topics the Bishop considered a large number of questions concerning the faith, practice, and history of the Roman Catholic Church. He was intensely interesting. The time spent in hearing him was well occupied. I speak for myself. Bishop Keane impressed me as being an unusually sincere man. His manner is dignified, grave, courteous. His mental grasp of the position of his church is remarkably clear and strong. There is no confusion of thought in his mind. His language is select. His words are chosen with great care. His sentences are crisp, clear, brief. The spirit of Bishop Keane is worthy of highest commendation. He is a diplomatic master. He studiously and successfully avoided giving offense. This was a "Mission" to Protestants. The purpose of those who arranged the lectures, and of the "Missioner" was three-fold. (1) The removal of prejudice; (2) The creation of sympathy; (3) The giving of instruction—the impartation of information.

Confounding Things that Differ.

Bishop Keane confounds things that differ. He, for instance, confounds Roman Catholicism with Catholicism. Catholocism is one thing; Roman Catholicism is quite a different thing. Catholicism is absolutely free from sectarianism. Roman Catholicism is intensely sectarian.

The Bishop confounded Christianity and Roman Catholicism. Usually, when he pronounced the word Christianity, he meant the Roman Catholic conception of Christianity. His discourses entitled, "Christianity and the Pope," and "Christianity and the Bible," were really addresses on, "Roman Catholicism and the Pope," and "Roman Catholicism and the Bible."

The address entitled, "Christianity and the Bible" was an interesting lecture on, "Roman Catholicism and the New Testament." But the Bishop of Wyoming is not the only man who assumes that the articles of belief, and the usages of his party are the faith and practice taught, and enjoined, by the Christ and his elect ambassadors.

It is estimated that 49,000 persons heard Bishop Keane during his visit to Denver. The smallest single audience was 6,000 persons. This was at a time when the temperature was down to zero and the wind was moving at the speed of about fifty miles an hour. On two occasions as many as 10,000 men and women assembled to hear the distinguished "Missioner."

Why do not those who believe in the Christianity of the church as it is represented in the New Testament arrange for lectures. on this comprehensive scale, on the "brotherhood" not be ashamed to take a hint from "The Knights of Columbus." In almost any community arrangements could be made for such a course of lectures. The purpose of the lectures would be educational. Their character would be unsectarian, i. e., in the true sense of the word, catholic.

Grenfell of Labrador.

Our second distinguished visitor was Dr. W. C. Grenfell. Dr. Grenfell is a university man, a member of the Royal College of Surgeons, London, a master mariner, an English magistrate, or justice of the peace, a practicing physician, a Christian missionary among the deep sea fishermen off the coast of Labrador, agent for Lloyd's underwriters, and general business manager for 6,000 inhabitants of Labrador. For twenty years this high-toned, cultured, Christian gentleman has given his life freely, even joyfully, to the poor, the ignorant, the uncared for, and the grievously wronged, fisher folk of the Labrador coast. Wilfred C. Grenfell is a Christly man, in the spirit of his mind, in the purpose of his life, in the character of his work. I heard one of his "talks." The modesty of this great man is evident. Before an audience he seems to be timid. He is awkward in his manner. He believes in Christ. Of this there can be no reasonable doubt. He is willing to lay down his life for him. This is, in part, what he is doing. His supreme ambition is to be, and to live, as nearly as possible like "The Man of Gallilee." The address that I heard was unique. His manner and speech were quaint. He was most impressive. The topic was not formally stated, but it was "The Fisher Folk of Labrador—Their needs and How to Supply them."

Great changes, and all for the better, have been produced among, and for, these simple minded people during the last two decades by Wilfred C. Grenfell.

Among other striking things that he said was this: "I am not greatly interested in the mistakes attributed to Jesus Christ in the New Testament; but, I am immensely interested in the present day wonders of moral and spiritual transformation wrought by him. These miracles are undoubted, unquestioned, and invaluable."

Such men as Dr. Grenfell help us to understand the mission and meaning of Jesus Christ.

The contrast between Bishop Keane and Dr. Grenfell, as they spoke to us, was most marked in this: The former was mediaeval—the latter was modern. The Bishop was especially interested in ecclesiastical machinery—the Doctor was supremely interested in the spirit of the Christ and its beneficent influence on the characters of men.

Mr. George S. Phelps, Y. M. C. A. Man.

Fourteen years ago George S. Phelps and his mother, were baptized in the South Broadway Christian Church, by William Bayard Craig. Since that date Mr. Phelps has become distinguished as an international Y. M. C. A. worker. He is a member of the International Committee, and for a number of years has resided at Kyoto, Japan. Six years have been spent in the Sunrise Kingdom. Mr. Phelps is spending some time in great and universally acknowledged fundamentals and essentnals of the Christian religion? It seems to me that such a course of lectures would be worth more to any community than is the average "revival" meeting.

Here is an opportunity for "The Brotherhood of Disciples of Christ." Let this the United States. In the South Broadway Church, his home church, on a recent Sunday evening, Brother Phelps spoke entertainingly, and instructively, on "the White Peril in the Far East." Brother Phelps will, if possible, attend our Centennial convention, in Pittsburg, next October. The address of which I speak is as good as the best that will be delivered on that memorable occasion.

He spoke to us, by way of introduction, of certain features of Japanese life and character by which he was most impressed, in the early period of his residence among these Oriental Yankees. He then spoke of the great success attending the work inaugurated by Francis Xavier, in the sixteenth century, and the reaction, with reasons for the same. He explained lucidly how it came to pass that the Christian religion was suppressed. Those who ought to have stood together were divided!

This brought him, in thought, to consider the present achievements and position of Christianity and "The White Peril in the Far East."

He mentioned three perils. The first is intemperance. The second is the greed for gold. The third is the social vice—sexual immorality.

Imitating American Vices.

Too many white men in Japan use intoxicants as beverages—too often to excess. The admiration of the Japanese for white men—especially Americans—leads them to imitate their conduct, even when their course of life is unworthy. The Japanese are becoming a nation of drunkards. There is, however, a temperance movement, and a rapidly growing sentiment against intoxication. The time was when a Japanese gentleman thought it beneath his dignity to even handle money! This base service was relegated to slaves, and often inferior persons! But the Japanese, in attempting to account for the greatness of the American people, and the tremendous power and prestige of the United States, have decided that the secret of these things is our abounding wealth. The immediate result is a well nigh universal greed for gold. The Japanese are rapidly becoming a covetous people.

The example of some white men encourages the social vice—sexual sin. They are, some of them, notoriously lax in their associations with the opposite sex. Whatever the American white man does is supposed to be right. Good form, therefore, the little yellow man feels, requires, certainly permits, him to associate illegitimately with women.

Count Ito was quoted as having said, recently, in the presence of 1,500 men, at the dedication of a Y. M. C. A. building, that the only hope of Japan is in the gospel of Christ. In it is found the permanent and satisfactory solution of Japanese perplexing problems. Valuable testimony this.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Unity in Truth and Life

I heard an Episcopal clergyman say at a union meeting a short time ago that he thought it fortunate that we had so many denominations. Each emphasized a phase of truth and so helped to "make up the whole round of truth."

It struck me at once as a most happy characterization of denominationalism. Denominations are built on truths; Christianity is built on life. Denominations come and go like the truths on which they are built. As long as truth or truths are made the basis of union among Christians there will be division; for truth is changing from generation to generation, and with it is changing the basis of union. Changing truth goes into the foundations of divisions; only the unchanging life and spirit can serve as the foundation of unity.

Division in Truth.

For nineteen hundred years the church has been trying to lay its basis of union in the truth, and during all this time there has been constant controversy, heart-ache, and division. Arion and Athanasian, Greek and Roman, Augustinian and Pelagian, Monophysite and Monothelite, Scotist and Thomist, Catholic and Protestant, Arminian and Calvinist, Baptist and Pedobaptist, have all alike been seeking the truth, and have all alike found division. The differences and divisions among them were not due to differences of ideal or object. One was just as sincere as the other in his quest for truth; and each thought the other equally insincere and dishonest.

That is the way it always happens. The man who does not find my truth or "our position," in his quest for truth, must be in league with darkness, for it is all as plain as day to us; or in league with evil, for all other ways must lead to evil, since ours led us to good. This is the natural history of religious bigotry. The bigot starts out by saying: Truth is one; I have found the truth; therefore all else in error. He is correct in his first promise, but incorrect in his second; hence his conclusion is wrong. He would have been nearer right if he had said: I have found truth, some truth, but not all the truth. Only God has all the truth.

Truth and Duty.

The moment we propose to a company of men to get together on the truth, we start a controversy. We always propose a search for truth when we want to escape duty. We have learned that that noble occupation—the quest for truth—which any man can profess whether good or bad, consecrated or unconsecrated, disarms reproach, and postpones decision. How convenient it was for Pilate when Jesus stood before him to propose a discussion of the truth. It was a question of duty which confronted Pilate, but he wanted to turn it into a quest for truth. The entire day could have been pleasantly spent talking about the truth of Plato and Zeno, if Jesus had yielded to the desire of Pilate. Pilate tried every subterfuge to get rid of the duty of that trying hour. But the Jews would not wait (their minds were made up) and Jesus would not argue.

Jesus' Truth was Life.

Jesus' truth was not the same kind of truth that Pilate wanted to discuss. His truth was to be organized into a reign of the truth—truth not merely to be talked about but obeyed. Jesus' truth was synonymous with life and duty. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." If Jesus had meant by his "kingdom of the truth" what the Greeks meant, and what we mean by the truth, he would have said: "Except your truth shall differ from the truth," etc. But with Jesus truth was righteousness, and doctrine was duty. All of Jesus' doctrines were descriptions of a life to be lived.

Unity in Life.

If during the next nineteen hundred years the church shall try to lay its basis of union in life, at the end of that period there will be unity instead of division. During the last nineteen hundred years there has been no difference of opinion among Christians as to what constituted heavenly love and charity. If these had been made the basis of union and the tests of fellowship instead of doctrines about the nature and person of Christ, the freedom of the will, and the form of baptism, all the controversies and wars of religion would have been avoided. And just these—brotherly love and charity—were the ultimate tests of discipleship, the basis of union among his followers, which Jesus laid down. He said: "By this shall all men know that ye are my disciples if ye have love one for another." John declared: "God is love; and every one that loveth is begotten of God and knoweth God." "We know that we have passed from death to life, because we love the brethren."

The church has been saying, in flat contradiction of Jesus, that his disciples must be distinguished by other marks besides that of love. It has made other things more important than love; and instead of asking the convert: Do you love? Are you willing to lay down your life for the brethren? (This is what it means to believe in Christ) the church has been asking: Do you believe in the doctrine of the trinity, the doctrine of election and predestination, the doctrine of verbal inspiration, and other like doctrines? Of course there have been controversy, and hatred, and division. Christianity has been made to consist in something else besides brotherly love and charity. Christians have thought they could be Christians, and at the same time hate one another. Athanasians thought they could be Christians and exile Arians; Catholics thought they could be Christians and burn John Huss and Jerome of Prague; Protestants thought they could be Christians and whip Quakers at the tail of ox-carts; Calvinists thought they could be Christians and separate theselves from Arminians. All these various forms of hatred were entertained in the name of Jesus who said: "I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, thou fool, shall be in danger of the hell of fire."

Whoever maliciously hurts a human being ceases to be a Christian until he repents of the wrong. Jesus came to save, not destroy life; to help, not to hurt men. He went about doing good. He came not to be ministered unto but to minister, and to give his life a ransom for many. He, only, is a Christian who is like Christ in spirit and conduct. Jesus never gave any man the right to call himself a Christian, and, in his name, hurt another man for difference of opinion.

True Christianity.

Men think they can keep Christianity and give up unity, love, and kindness. Can we keep the daylight and give up the sun? Can we keep the spring and give up the water? Can we keep the music and give up the harmony? No more can we keep Christianity and give up brotherly love and kindness. It consists in these very things.

The line of separation between the sheep and the goats, in the last day, will be drawn between those who have practiced brotherly love and charity, and those who have not. Of all the men whom Jesus met or described, the one ideal man after his own heart—the saved man—was the Good Samaritan. He was Jesus' conception of a true Christian. And the conclusion that Jesus wants us to draw is, that he is the best Christian who is the best neighbor. No other question will be asked, and no other test will be applied in the last day.

Why can't the church begin today to lay the emphasis where Jesus laid it, not upon doctrines, forms, governments, and ceremonies, about which Christians always have and always will be divided; but upon the spirit, the life, the duty, on which Christians always have been united. The editor of the Biblical World, after discussing the hopelessness of Christian union upon the doctrinal or formal side of Christianity says: "Now Christianity is professedly the religion which Jesus founded, and to him therefore we naturally look for such elements in it as may be called essential and characteristic. From this standpoint it would seem that the unifying element must be sought ultimately in the realm of the Christian life—in personal lives lived in loyalty to the religious ideals of Jesus and in spiritual fellowship with the Father whom he revealed. In this, and perhaps in this only, lies the possibility of a unified Christendom."

A Revival in Nankin

A union meeting has recently been held in the Union Christian College (Disciple and Presbyterian) and the girls' school. The meetings were only a week in duration and it was necessary because of the distance to have the meetings divided and held in two different parts of the city at the same time. Mr. Frank Garrett and the writer preached part of the time, as did some of the Presbyterian brethren. The meetings commenced with confession of sin on the part of many of the Christian students. This was followed by those that have not confessed Christ making the good confession until over forty in the three schools have stood out before their fellows and made the good confession. We count that this is only the beginning of greater things.

The news comes from Gwang Wei that eighteen said in their recent meeting that they wanted to quit sin and follow Christ.

Twelve were baptized in Shanghai on Christmas day.

Three were baptized in Lu Chow Fu on Christmas day.

Twelve were baptized at Chu Cheo the end of October.

Toward the end of the year three were baptized at Nan Tung Chow and others are very near the kingdom.

Everywhere the spirit of revival is growing and we believe that the day long prayed for in China is dawning.

A. E. Cory.

Nankin, January 12, 1909.

OUR CHURCH MEN

By John R. Ewers

Youngstown, Ohio

"Finding Our Brother"

Recently we agreed that if men are to be won to the church and kept there, some big job must be given them. In the next few weeks we want to consider some of these challenging tasks. Today let us think of the big appeal that comes to men in the work of leading other men into Jesus' Way. I prefer that term to the expression, "to join the church." To induce men to enter Jesus' Way means that they shall walk in His steps, and do His works. They shall love, sacrifice and, if the need arise, die, as he did. That is big enough to challenge anyone.

Grenfell the Hero of Labrador.

I had the great profit last evening of listening to Dr. Grenfell, the hero of the Labrador, the man whom the King delighted to honor. He took the choice of going to work among the low-lived fishermen of that coast, when he was in line for the highest honors as surgeon in England. For twenty years he has given his life, as Jesus would, to those people. He said his faith was that God needed men to work for Him, and that if he were willing, God would use him. Well, if you heard his story you would not doubt but that God has used him. What has he done? He has built a chain of hospitals down the coast, started a line of forty cooperative stores, put hundreds of saloons out of business, introduced reindeer for milk and food, established schools, churches and bible classes. He has brought sight to the blind, made the lame to walk and raised those who were as good as dead. He has linked faith with heroic work. He has united prayer with a genius to do the thing that needed to be done on the spot. Finding an old lady, dying in a pitiful cabin, with only a small boy to care for her, he knocked down the partition, made a box, put the old woman in it, took her to a good friend's house, provided food and care and nursed her back to life. Another man might have read a chapter and gone away. Grenfell did what Jesus would have done. It is a big job for a surgeon in a big city, surrounded by every appliance and with other helpers to cure the sick. But if a Christian doctor wants a big task, let him go to a new country, let him have no one with whom to advise, let him with his own meager resources meet the needs of simple folks.

I heard Dr. Grenfell tell the thrilling tale, which you have doubtless read, of how he was swept out to sea on an ice pack. How he made a pole by splicing together the legs of his dead dogs and, tying to the top his shirt, went to sleep with his live dogs packed about him, and of his rescue by five daring fishermen who found him next day.

Do We Want a Big Task?

Let no man talk about wanting a big task in the modern church after learning of Grenfell. I tell you we are not looking for hard tasks but rather for easy snaps and soft berths. It is easy to talk, but how many of us in our quest for a big work are willing to give up the house for the hut, the handsome income for the mere price of existence? Walking home from this lecture I was accompanied by the Boy's Secretary of the Y. M. C. A., who has recently entered the fellowship of my church, and he said, "The one idea which sticks with me is, 'I know the joy of doing some good without being paid for it.' " He also said, "The greatest hindrance to Christianity is conventional religion."

As for me I came home feeling mighty small. I had looked upon a hero. I had seen a man who had dared risk all for his Master's sake. I had seen a man who had done a dozen men's work, who is actually remaking the Labrador.

Now if we are in quest of challenging jobs we shall surely find one of these in a man's work for his fellow. Ever since Andrew found Peter and led him to the Saviour, men have found this work most thrilling and inviting. This is precisely what Jesus did with his groups of twelve and seventy. He made them fishers of men. He sent them out after their brothers. Study the historic groups of the Benedictines, Franciscans, Jesuits and others of similar organization, and what else was their master-motive? The Episcopalians have had for years their "Brotherhood of St. Andrew," which has gone on winning men while clubs galore, in other communions, have come and gone. I say this is full of deep significance. Certainly it is one great task. It is big enough to challenge and to hold.

Winning Men to Jesus' Way.

A man said to me recently, "The life of the ordinary Men's Club is three years. The first year you start the thing, the second it flourishes and the third it vanishes away." This is true of the "Aimless Club" as organized in many of our churches. I rise to propose the organization in many of our communities of a brotherhood having the one clear-cut, definite aim of winning men to Jesus' Way. Mind you, I do not say a club to get men into the church, as though that were an end. That is not an end. Men must be induced to live a certain new kind of life, that life is one of social service, the kind that Jesus most certainly did live. This Brotherhood of "Brotherhood-Finders" will lead the men in their mills, offices, stores and neighborhoods into a social group which lives together as brothers because recognizing themselves as God's sons, and who live to serve.

A prominent Baptist minister said the other day that recently in a great city, he had heard the ministers of a certain denomination discuss for two hours how they might get the men into their churches, but, he said, not once was it suggested how the church might be taken out to men. It would be easy to find fault with this statement, saying that the church must exist as a center, and that, therefore, the church must have members, which is all very true, but the church need not be selfish, the church need not want merely for the sake of having them, as an Indian grabs scalps, the church needs men for some other reason than that of raising the minister's salary. The ambition of the church should be to send out sons to help the world, not to possess a lot of men to adorn the pews. It means nothing to get a man unless we make him over into a Christ. There is truth in the cry that many a modern church has no more religion in essence than any fashionable club. Let us win men, but let us win them to Jesus' Way. Anything else means nothing.

Dr. Grenfell turned his back upon Government preferments, a fat salary, a social position, a soft place, and went out to the ice-bound coast of the Labrador to serve the fishermen. That was a motive large enough to appeal to one of earth's noblest sons. (It is worth saying, in a parenthesis, that he had no use for religion until he heard Moody preach, which is one fact for men who oppose evangelists to consider.)

The Men's Club Jesus Organized.

Jesus organized His Men's Club along the lines of winning other men and of doing the job that needed to be done on the spot. Remember that the great orders of the Middle Ages were built about this idea fully as much as that of seeking seclusion. Consider that the men's organization which has held longest together in these days is the "Brotherhood of St. Andrew." Weigh these facts well when you are trying to ascertain what the big motive for our men's work shall be. I do not say that this is the only thing. I say it is one great idea. I say it has been tried and has made good.

Such a club may be organized in connection with a Men's Bible class, or it may be built up for this one definite task. It will not, at first, appeal to a large number of men. It will demand pure, honest lives of its workers. Such a group will grow and will abide. The early disciples constituted a social group built around the person of Jesus. Stop and think of what Jesus told those men to do. To tell the gospel story? Yes. To cast out devils? Yes. To heal the sick? Yes. To teach what he had taught them? Yes. It was a program which would bring regeneration, or, if you do not like that term, new life, to any community. Thank God, this is the motive that wins, and we have doctors who heal and bless without thought of pay, we have attorneys who advise and guide and lead in reforms without caring for the plaudits of men, we have preachers who love and give their lives as living sacrifices with no thought of earthly reward, we have teachers who mix Jesus with their Latin, mathematics and literature, and who do a thousand unknown deeds of mercy, we have thousands of good common folks whose hearts overflow with essential Christianity. I believe in the great goodness of the plain people. The heart of the world is good. But there are a lot of vociferous fellows, whose god is lazy-ease, and whose ambition is the praise of men, who are finding fault with the church because it does not afford large tasks. God bless their simple souls, they have never touched the fringe of Jesus' garment. To all such I commend the life of Dr. Grenfell, who lost his life to find it. And as one practical method I commend the formation of groups in our churches which find their brothers and bring them to Jesus.

There is a wonderful revival taking place at Nankin, China. There have recently been forty confessions. A. E. Cory believes his is only the beginning of greater things. News comes also from Gwangwei that eighteen expressed a desire to turn away from their sins and follow Christ. Twelve were baptized at Shanghai on Christmas day.

There will be a note of triumph lacking at Pittsburg if the missionary offerings are not far in excess of any previous year. The first Sunday in March should be made memorable by such an outpouring of liberal gifts as we have never seen. Every church and every member of every church should have a worthy part in the offering for Foreign Missions.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

A Dream of the Centennial (Continued)

It came upon me in my dream that, moved by the Spirit of God as He spoke to the Disciples through the Holy men of old, the vast numbers there gathered were being made anew for the service of the King. Their hearts had already been Christianized into one. Partizanship had given place to purity and peace; contentiousness to contentment; and cliques to Christ. The Spirit of love brooded over the great gathering.

I wondered if with the new unity there would come a new power of conquest. Surely, I thought, our unity will be used for great manifestations of our Savior's power. The world will believe when it witnesses the agreement and sweet fellowship of the church.

A Supreme Day in One Hundred Years.

It was a joy, almost ecstatic to feel that after a hundred years of pioneering with such marked success we had come to a greater day, indeed a supreme day. To feel that one was a part of a body so blessed brought a divine thrill; a thrill, not of false pride, but of universal love. I then knew that our brotherhood did not exist for itself, but for the world God loved.

The convention was still in session and God, we all knew, was still watching over his own. Our expectancy was great, though we were religiously calm. Those interested in evangelism, foreign and home work, waited reverently for Heaven's message.

Dreams often bring quick changes. All at once there appeared before me a vast city. Its people seemed such as no man could number. It was not the New Jerusalem; for it was filled with motly millions. There were laughter and gaiety, sobbing and despairing. There were magnificent palaces and wretched hovels. The richly attired passed the shivering poor without a look. Thousands were crammed in tenements not fit for animals. Some looked up with hope and prayer; but many were begrimed with sin. The churches appeared as mills grinding out white paper, or cleansing that which was stained; while no sooner than the white took form before me but the saloons did bespatter it with a vile liquid. "These are God's people," I said. Surely he will send our brotherhood to these, his million souls living without an opportunity to love and believe.

Flocking to the Great City.

I looked beyond the limits of the city; and lo! I beheld on its every side crowds of people coming towards it. Most came on trains, trains innumerable; a few walked. The travelers were mostly young. Who are these coming to this vast city already overcrowded? These are they who are leaving the farms, the little towns, etc., to come to the metropolis to seek their fortunes and to make their homes. These, too, are they who have gone west to the ocean and returned to the only pioneer region left, the city.

With this picture in my eye and mind, surely, thought I, God will lay it upon our hearts to turn our consecrated men to these seething troubled millions.

Again the convention hall was before me. A man like unto our Centennial Secretary was standing on the platform before the penitent audience. His official year was soon to close. Waiting for him to begin, doubtless, some wondered what he would now set his hand to. I so wondered. We did not wonder lonf. This man with the spirit of Shaftesbury soon told us of his decision. He had dedicated, without guarantee of support, his life to the city of the motly millions. All at once the auditors seemed to feel that this to them was the call of their God. They realized their terrible neglect.

Brotherhood Houses.

For moments mist was in my eyes. When I could look again I saw in the center of one of the densest populations a splendid building upon which was inscribed these words: "The Brotherhood House of the Disciples of Christ." God had spoken. Our people had come to have a conscience on the city. Those who love had given for those who need; and as a result the former had discovered their need, and the latter their love. These Brotherhood Houses became multiplied in all the great centers of our land; and became transforming churches of power. "The Brotherhood of Disciples of Christ" gave them its chief attention. They ministered to the whole life of man. They also brought thousands of laboring men, so long estranged, into vital relationship with Christianity. The day of missions in stores had come to an end with us. Christ was accorded the dignity and opportunity which are rightfully His.

Again my dream changed character quickly. I saw several spirit-souls walking slowly towards the platform. They were not the iron covenanters, but they were like them in that they were just men made perfect. They were delegates to our convention from "The Upper Gardens of God." They had forms like unto Livingstone Moffett, Carey, Judson, Morrison, Martyn, Chalmers, etc. They were the heroes of the cross now passed to their reward. Then, I thought, men in the spirit world are missionaries of light and love. The world mourned their death because it had need of them. We see them still as workers. How know we what worlds have need of saintly men! I now understood that we were in a session of the Foreign Society. How fitting that the heroic heralds of the cross, long dead, should look in upon us. I felt as never before that we were no ephemeral institution. We were bound to the church of the past with all its glory of sacrifice and martyrdom. I saw that we were compassed about by great clouds of witnesses. Death does not end interest in this world of conflicts. It was borne home to me that the universe of God is one.

The Great Missionaries and Our Secretaries.

The spirit-souls of the great missionaries of the cross sat upon the platform. We were to hear from them. Then they dissolved into our secretaries and several of our missionary pastors. I was not disappointed; for these I knew were now baptized with the eternal. "Their faces were smote with the glory of God" when one by one they spoke to us. They talked not of money. They did not noisily exhort. The serenity and certainty of divine trust possessed them. Several of them happily related how they had decided to give up their large pastorates and go to the foreign field. Then mist filled my eyes.

When I could again see, I beheld ships sailing in all parts of the world bearing many of our choicest and greatest preachers and laymen, to bear the transforming story of the cross as Livingstone and Chalmers and all between had borne it in days of yore. I saw again an uprising of the people in all our churches to fill to overflowing the missionary coffers. I saw an uprising of mothers to dedicate their sons and daughters to the Christ of their emancipation.

The day of labored coaxing had passed; the day of Pentecostal enthusiasm had come.

Evangelists of Yesterday and of Today.

Again my dream made a quick and weird change. I saw a company of spirit-souls walk to the platform and take their seats thereon. They had the faces of Wesley, Whitfield, Taylor, Law, Edwards, Scott, Stone, etc. These had been, while on earth, efficient evangelists of the cross. Fitting it was that they should come to visit the convention of a great evangelistic people. They were now purged from all dross. The effect of their visit could not help but be an exceedingly kindly benediction. They seemed by their countenances to express pride over our evangelistic fervor. I felt that we were in the true apostolic succession with regard to evangelism. We had gone everywhere preaching the Gospel. Our evangelists had met with great success.

I turned to look at the spirit-souls on the platform, when lo! they were gone, and there sat many of our evangelists in their places. They seemed to me to be deeply spiritual men. They had the glow of saints upon their faces. I knew they were *en rapport* with the Divine. In the evangelistic sessions, as they talked to us we were all uplifted to great spiritual heights. Their prayers were subdued, calm, mighty. The unfaith of effort was not theirs. They were easy, confident, masterful. The strength of each was the strength of ten because he was purified in heart and soul. Ambition was absent. There was no effort to excell. No one tried to make an impression. Words were discounted as the Spirit did His work. The session was far from a talk-fest. All of us felt a great revival proceeding in our hearts.

Widespread Uplift of the Churches.

The mist had again filled my eyes. When I could see I noticed throughout our great brotherhood the churches full, the attendants coming on time. I noticed all the work of the churches progressing with delightful pleasure. The poor and the widow were cared for. The homes of all our members were homes of delight and of love. Home altars were everywhere restored. The world took notice of the change and because of this thousands acknowledged the faith. The day of talked-up-meetings had passed. The day of God's outpouring and man's receiving had come.

The Hymns that Abide.

Again the characters changed. There sat the spirit-souls of Watts, Newman, Matheson, Charles Wesley, etc.

These I know as hymn writers of the church. They were there to help us praise their King and ours aright. We had done them honor. We had sung.

"Lead Kindly Light. Lead Thou Me On";

and then

"O Love that Wilt Not Let Me Go"

and again

"Jesus Lover of My Soul."

but still they looked somewhat sad. I wondered why. Then I asked myself: Have we produced hymns, even one, worthy of these? I could think of none. But I felt sure that with their benediction upon us some of our musicians would be inspired to sing to God an abiding hymn. It was even so. Mist filled my eyes for a time. When I could again look the assembly was singing a never-to-be-forgotten hymn, composed by one of our own members. I thought I had never heard such a hymn. It breathed the deepest reverence. The touch of the holy dead was

upon it. Yet it throbbed with sympathetic life. It was a mightly call to the service of man. It strengthened me anew for the battle. I said, "It is worth a hundred years' history to produce such a hymn of praise.

Thus I dreamed. The glory and strength of a purified past had come to hearten us on our way. Amid the changes of the present we knew that the reality of our religion changes not. Anew I felt obligated to the workers that had gone before. In my dream I repeated these lines:

"O the way sometimes is low,
And the waters dark and deep,
And I stumble as I go.

But I have a tryst to keep;
It was plighted long ago
With some who lie asleep.

And though days go dragging slow,
And the sad hours gravewards creep;
And the world is hushed in woe,

I neither wail nor weep,
For he would not have it so,
And I have a tryst to keep."

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Dear Brother Willett: Rev. 7:4-8, contains a puzzle to me. "A hundred and forty-four thousand sealed out of every tribe of the children of Israel."

Then in the list of tribes you will note the tribe of Dan is omitted and the tribe of Manasseh is substituted. This gives the tribe of Joseph 18,000.

Can you throw any light on it in your department? Yours truly,

F. M. McHale.

Richland Center, Wis.

The list of the twelve tribes was somewhat flexible in the tnought of the biblical writers. The sons of Jacob included Joseph and Levi. But the tribes which actually held territories did not include either of these names, but divided Joseph into two tribes after the names of his sons, Ephraim and Manasseh, excluding Levi, which held only certain local possessions in various parts of the land. In the list of Num. 13 Joseph represents Manasseh and Levi is omitted. In that of Deut. 33 Joseph stands for both Ephraim and Manasseh, and Simeon is omitted altogether. In 1 Chron. 12 Ephraim Manasseh and Levi are all named, making thirteen tribes in all. The same is true of Ezek 48. In these instances Joseph is evidently thought of as counting but one, though actually representing the two tribes of Ehpraim and Manasseh. It seems likely that the tribal names were held rather loosely in mind, and since there were actually thirteen tribes, and yet the number twelve was the one felt to be more appropriate in the national register, the smaller tribes, which as a matter of fact early lost their places and were absorbed in the rest of the nation, tended to be omitted from the lists as they took form in later times. Among such tribes were Simeon and Dan. It must be remembered that after Solomon's redistricting of the land, the tribal boundaries were largely obliterated, and tribal separateness in large measure ceased. It was only as an ideal that the tribes were still thought of in their twelve-fold completeness. There seems to be no other reason for the omission of Dan in the text referred to.

I have been reading about the temptations of Jesus Christ, and after consulting Drs. Whedon and Barnes, I am not satisfied with either explanation

Dr. Whedon in his commentary on Matthew, page 59, says, "Arriving like a thought at his destination, Satan lays no hand upon him; all is done as we may suppose, by the power and the quickness of a volition. And as the Saviour's bodily eye took in the limits of the prospect, his perceptive faculty, outreaching its material organ, acquiring the sweep of Satan's own vision, beheld all the kingdoms of the earth and around the globe thereof, in an instant of time."

Dr. Whedon leaves one to suppose the literal reading of King James' translation is correct, and Dr. Barnes in his "notes," gives one to think that the Devil went with Jesus up into the mountain, and to the pinnacle of the temple. Many questions arise in one's mind when he makes literal the going of Jesus, or the taking of Jesus up into the mountain. R. L. V.

Toulon, Ill.

Clear distinction must be made between the temptation of Jesus and the form in which that temptation is pictured in the Gospels. No doubt the form is figurative, but the temptation itself was a most deep and searching reality. As the questioner says, there are many inquiries which press for explanation if the literal character of the narrative is held. Was the Satan present in bodily and visible form, or was the temptation subjective, the result of facing the great alternatives presented to our Lord? Did Jesus come back to Jerusalem and ascend to the pinnacle of the temple during the time of his stay in the wilderness, or was this one of the possibilities suggested in the testing of his soul? Did Jesus really go to some mountain where a wide vision could be gained, and if so, what mountain could be thought of from which even a very few of "all the kingdoms of the world" could be seen? Do not these very questions suggest their own answers by the difficulties which a literal interpretation of the narrative would involve?

In fact are we not in danger, while insisting upon the form of the temptation, of missing its meaning for Jesus and ourselves? Surely we need have no controversy with anyone who still thinks the literal treatment of the account the most natural and valuable. The very difficulties in such a use of the figurative view of the event would at least suggest the fact that it is the substance and not the form of the narrative which has chief value.

That substance lies in the fact that Jesus was really tempted. His experience was no mere tableau to attempt to relate his life to ours. It was a most searching and crucial trial of soul through which he passed. At the very beginning of his career he stood at the parting of the ways. One led to the realization of the nation's Messianic hopes of political deliverance. The other led to the possible failure of all those hopes through unswerving fidelity to the higher interests of the kingdom of God. On his choice everything depended. It was not a choice between good and evil, but between two different interpretations of what the highest good really was.

We can easily say that Jesus would not be tempted as we are to mere physical satisfaction in the making of bread from the stone. But would not the temptation to test his power as the Son of God be even more searching than our own desire for bread? Perhaps he shared but little our love for display that would make attractive an unharmed leap from the temple turrets to the astonishment and admiration of the crowd below. But might not his desire to prove to the people that he was the divinely commissioned Messiah with power, and at the same time to test the Father's providential love for him, have been alluring enough to make him weigh the alternatives with travail of spirit? It may be true that Jesus would hardly feel the same kind of political ambition which seizes upon smaller men. But may not the thought of having that very world which he had come to save given over to his leadership and love have seemed worthy of his supreme desire and effort?

In this path lies the clew to the temptation of our Lord. It was no pageant. It was a most real and terrible experience. The older contention that Jesus was incapable of being tempted would remove him forever from any actual significance as an example and leader. The former dictum "non peccare posse" has given way to the more satisfying truth of "posse non peccare." We do not longer teach that Jesus was unable to sin, but that he was able not to sin. In this fact lies the uniqueness and yet exemplary nature of his life.

Viewed from the position of our human experiences, how representative are the temptations of the Lord. There was the appeal to physical appetite, to pride and egotism and to ambition. These are not evils in themselves, but they are the foundations of all the evils that curse the race. Or once more, we may say that the three temptations are the allurements of the advancing periods of life. The first is the temptation of youth to self-gratification by indulgence in the desires of the appetite and flesh. The second is the enticement of young manhood, the love of display and self-flattery. The third is the temptation of mature life, the love of power, the gratification of life's ambitions.

But beyond all these meanings for our own lives there lies the deeper fact of the agonizing days spent by Jesus in which every appeal to temporary success, popular applause, the realization of the most pleasing hopes of his people and the leadership of the world battled in his soul with the purpose to carry out the Father's will upon the highest level of righteousness and self-denial. For such a scene no canvas could ever be adequate, no colors sufficiently striking, no word pictures or figures of speech bold enough. But when he came back from the wilderness the first great victory had been won. The temptation to accept the lesser good had been put under foot. He was ready for his work, and he went forward, unhasting and unresting, to its divine consummation.

A man of some prominence in one of our churches said, "I would give money to build railroads in China, but not a cent for missions. The missionary enterprise is all a mistake." He is not alone in that feeling. If it is a mistake, it is Christ's mistake and not ours. He contemplated nothing less than the conquest of the whole world. He expects that. He cannot see of the travail of His soul and be satisfied till all nations have accepted the gospel.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER V.

Miss Barrington Comes Home.

The long train was slackening speed and two whistles rang shrilly through the roar of wheels when Miss Barrington laid down the book with which she had beguiled her journey of fifteen hundred miles, and rose from her seat in a corner of the big first-class car. The car was sumptuously upholstered, and its decorations tastleful as well as lavish, but just then it held no other passenger, and Misss Barrington smiled curiously as she stood, swaying a little, in front of the mirror at one end of it, wrapping her furs about her. There was, however, a faint suggestion of regret in the smile, and the girl's eyes grew grave again, for the soft cushions, dainty curtains, gleaming gold and nickel, and equable temperature formed a part of the sheltered life she was about to leave behind her, and there would, she knew, be a difference in the future. Still, she laughed again, as, drawing the little fur cap well down upon her broad white forehead, she nodded at her own reflection.

"One cannot have everything, and you might have stayed there and reveled in civilization if you had liked," she said.

Crossing to the door of the portico she stood a moment with fingers on its handle, and once more looked about her. The car was very cosy, and Maud Barrington had all the average young woman's appreciation of the smoother side of life, although she had also the capacity, which is by no means so common, for extracting the most it had to give from the opposite one. Still, it was with a faint regret she prepared to complete what had been a deed of renunciation. Montreal, with its gayeties and luxuries, had not seemed so very far away, while she was carried west amid all the comforts artisans who were also artists could provide for the traveler, but once that door closed behind her she would be cut adrift from it all, and left face to face with the simple, strenuous life of the prairie.

Maud Barrington had, however, made her mind up some weeks ago, and when the lock closed with a little crack that seemed to emphasize the fact that the door was shut, she had shaken the memories from her, and was quietly prepared to look forward instead of back. It also needed some little courage, for, as she stood with the furs fluttering about her on the lurching platform, the cold went through her like a knife, and the roofs of a little prairie town rose up above the willows the train was now crawling through. The odors that greeted her nostrils were the reverse of pleasant, and glancing down with the faintest shiver of disgust, her eyes rested on the litter of empty cans, discarded garments, and other even more unsightly things which are usually dumped in the handiest bluff by the citizens of a springing Western town. They have, for the most part, but little appreciation of the picturesque, and it would take a good deal to affect their health.

Then the dwarfed trees opened out, and flanked by two huge wheat elevators and a great water tank, the prairie city stood revealed. It was crude and repellant, devoid of anything that could please the most lenient eye, for the bare frame houses rose, with their rough boarding weathered and cracked by frost and sun, hideous almost in their simplicity, from the white prairie. Paint was apparently an unknown luxury, and pavement there was none, though a rude plank platform straggled some distance above the ground down either side of the street, so that the citizens might not sink knee deep in the mire of the spring thawing. Here and there a dilapidated wagon was drawn up in front of a store. With a clanging of the big bell the locomotive rolled into the little station, and Maud Barrington looked down upon a group of silent men who had sauntered there to enjoy the one relaxation the desolate place afforded them.

There was very little in their appearance to attract the attention of a young woman of Miss Barrington's upbringing. They had grave bronze faces, and wore, for the most part, old fur coats stained here and there with soil, and their mittens and mocassins were not in good repair; but there was a curious steadiness in their gaze which vaguely suggested the slow stubborn courage that upheld them through the strenuous effort and grim self-denial of their toilsome lives. They were small wheat-growers who had driven in to purchase provisions or inquire the price of grain, and here and there a mittened hand was raised to a well-worn cap, for most of them recognized Miss Barrington of Silverdale Grange. She returned their greetings graciously, and then swung herself from the platform, with a smile in her eyes, as a man comes hastily, and yet as it were, with a certain deliberation in her direction.

He was elderly, but held himself erect, while his furs, which were good, fitted him in a fashion which suggested a uniform. He also wore boots which reached half-way to the knee, and were presumably lined to resist the prairie cold, which few men at that season would do, and scarcely a speck of dust marred their lustrous exterior, while as much of his face as was visible beneath the great fur cap was lean and commanding. Its salient features were the keen and somewhat imperious gray eyes and long straight nose, while something in the squareness of the man's shoulders and his pose set him apart from the prairie farmers, and suggested the cavalry officer. He was in fact Colonel Barrington, founder and autocratic ruler of the English community of Silverdale, and he had been awaiting his niece somewhat impatiently. Colonel Barrington was invariably punctual, and resented the fact that the train had come in an hour later than it should have done.

"So you have come back to us. We have been longing for you, my dear," he said. "I don't know what we should have done had they kept you in Montreal altogether."

Maud Barrington smiled, though there was a brightness in her eyes and a faint warmth in her cheek, for the sincerity of her uncle's welcome was evident.

"Yes," she said, "I have come back. It was very pleasant in the city, and they were all kind to me, but I think, henceforward, I would sooner stay with you on the prairie."

Colonel Barrington patted the hand he drew through his arm, and there was a very kindly smile in his eyes as they left the station and crossed the track towards a little, and by no means very comfortable, wooden hotel. He stopped outside it.

"I want to see the horses put in and get our mail," he said. "Mrs. Jasper expects you and will have tea ready."

He disappeared behind the wooden building, and his niece standing a moment on the veranda watched the log train roll away down the faint blur of track that ran west to the farthest verge of the great white wilderness. Then with a little impatient gesture she went into the hotel.

"That is another leaf turned down, and there is no use looking back, but I wonder what is written on the rest," she said.

Twenty minutes later she watched Colonel Barrington cross the street with a bundle of letters in his hand. She fancied that his step was slower than it had been, and that he seemed a trifle preoccupied and embarrassed, but he spoke with quiet kindliness when he handed her into the waiting sleigh, and the girl's spirits rose as they swung smoothly northwards behind two fast horses across th prairie. It stretched away before her, ridged here and there with a dusky birch bluff or willow grove under a vault of crystalline blue. The sun that had no heat in it struck a silvery glitter from the snow, and the trail swept back to the horizon a sinuous blue-gray smear, while the keen, dry cold and sense of swift motion set the girl's blood stirring. After all, it seemed to her, there were worse lives than those the Western farmers led on the great levels under the frost and sun.

Colonel Barrington watched her with a little gleam of approval in his eyes. "You are not sorry to come back to this and Silverdale?" he said, sweeping his mittened hand vaguely round the horizon.

"No," said the girl, with a little laugh. "At least I shall not be sorry to return to Silverdale. It has a charm of its own, for while one is occasionally glad to get away from it, one is even more pleased to come home again. It is a somewhat purposeless life our friends are leading yonder in the cities. I, of course, mean the women."

Barrington nodded. "And some of the men! Well, we have room here for the many who are going to the devil in the old country for the lack of something worth while to do, though I am afraid there is considerably less prospect than I once fancied there would be of their making money."

His niece noticed the gravity in his face, and sat thoughtfully silent for several minutes while with the snow hissing beneath it the sleigh dipped into and swung out of a hollow.

Colonel Barrington had founded the Silverdale settlement ten years earlier and gathered about him other men with a grievance who had once served their nation, and the younger sons of English gentlemen who had no inclination for commerce, and found that lack of brains and capital debarred them from either a politcal or military career. He had settled them on the land, and taught them to farm, while, for the community had prospered at first when Western wheat was dear, it had taken ten years to bring home to him the fact that men who dined ceremoniously each evening and spent at least a third of their time in games and sport, could not well compete with the grim bushmen from Ontario, or the lean Dakota plowmen who ate their meals in ten minutes and toiled at least twelve hours every day.

Colonel Barrington was slow to believe that the race he sprang from could be equaled and much less beaten at anything, while his respect for and scrupulous observance of

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insular traditions had cost him a good deal, and left him a poorer man than he had been when he founded Silverdale. Maud Barrington had been his ward, and he still directed the farming of a good many acres of wheat which she now held in her own right. The soil was excellent, and would in all probability have provided one of the Ontario men with a very desirable revenue, but Colonel Barrinton had no taste for small economies.

"I want to hear all the news," said the girl. "You can begin at the beginning—the price of wheat. I fancied, when I saw you, it had been declining."

Barrington sighed a little. "Hard wheat is five cents down, and I am sorry I persuaded you to hold your crop. I am very much afraid we shall see the balance the wrong side again next half-year."

Maud Barrington smiled curiously. There was no great cause for merriment in the information given her, but it emphasized the contrast between the present and the careless life she had lately led when her one thought had been how to extract the greatest pleasure from the day. One had frequently to grapple with the problems arising from scanty finances at Silverdale.

"It will go up again," she said. "Is there anything else?"

Barrington's face grew a trifle grim as he nodded. "There is, and while I have not much expectation of an advance in prices, I have been worrying over another affair lately."

His niece regarded him steadily. "You mean Lance Courthorne?"

"Yes," said Barrington, who flicked the near horse somewhat viciously with the whip. "He is also sufficient to cause any man with my responsibilities considerable anxiety."

Maud Barrington looked thoughtful. "You fancy he will come to Silverdale?"

Barrington appeared to be repressing an inclination towards vigorous speech with some difficulty, and a little glint crept into his eyes. "If I could by any means prevent it, the answer would be, No. As it is, you know that, while I founded it, Silverdale was one of Geoffrey Courthorne's imperialistic schemes, and a good deal of the land was recorded in his name. That being so, he had every right to leave the best farm on it to the man he had disinherited, especially as Lance will not get a penny of the English property. Still, I do not know why he did so, because he never spoke of him without bitterness."

"Yes," said the girl, while a little flush crept into her face. "I was sorry for the old man. It was a painful story."

Colonel Barrington nodded. "It is one that is best forgotten—and you do not know it all. Still, the fact that the man may settle among us is not the worst. As you know, there was every reason to believe that Geoffrey intended all his property at Silverdale for you."

"I have much less right to it than his son, and the colonial cure is not infrequently efficacious," said Miss Barrington. "Lance may, after all, quiet down, and he must have some good qualities."

The Colonel's smile was very grim. "It is fifteen years since I saw him at Westham, and they were not much in evidence then. I can remember two little episodes, in which he figured, with painful distinctness, and one was the hanging of a terrier which had in some way displeased him. The beast was past assistance when I arrived on the scene, but the devilish pleasure in the lad's face sent a chill through me. In the other, the gardener's lad flung a stone at a blackbird on the wall above the vinery, and Master Lance, who I fancy did not like the gardener's lad, flung one through the glass. Geoffrey, who was angry, had not seen what I saw, haled the boy before him, and Lance looked him in the face and lied with the assurance of an ambassador. The end was that the gardener who was admonished, cuffed the innocent lad. These, my dear, are somewhat instructive memories."

I wonder," said Maud Barrington, glancing out across the prairie which was growing dusky now, "why you took the trouble to call them up for me?"

The Colonel smiled dryly. "I never saw a Courthorne who could not catch a woman's eye or had any undue diffidence about making the most of the fact, and that is partly why they have brought so much trouble on everybody connected with them. Further, it is unfortunate that women are not infrequently more inclined to be gracious to the sinner who repents, when it is worth his while, than they are to the honest man who has done no wrong. Nor do I know that it is only pity which influences them. Some of you take an exasperating delight in picturesque rascality."

Miss Barrington laughed, and fearlessly met her uncle's glance. "Then you don't believe in penitence?"

"Well," said the Colonel dryly, "I am, I hope, a Christian man, but it would be difficult to convince me that the gambler, cattle-thief, and whisky-runner who ruined every man who trusted him will be admitted to the same place as clean-lived English gentlemen. There are, my dear, plenty of them still."

Barrington spoke almost fiercely, and then flushed through his tan, when the girl looking into his eyes smiled a little. "Yes," she said, "I can believe it, because I owe a good deal to one of them."

The ring in the girl's voice belied the smile, and the speech was warranted, for, dogmatic, domineering, and vindictive as he was apt to be occasionally, the words he had used applied most fitly to Colonel Barrington. His word at least had never been broken, and had he not adhered steadfastly to his own rigid code, he would have been a good deal richer man than he was then. Nor did his little shortcomings which were burlesqued virtues, and ludicrous now and then, greatly detract from the stamp of dignity which, for speech was his worst point, sat well upon him. He was innately conservative to the backbone, though since an ungrateful Government had slighted him, he had become an ardent Canadian, and in all political questions aggressively democratic.

"My dear, I sometimes fancy I am a hypercritical old fogy!" he said, and sighed a little, while once more the anxious look crept into his face. "Just now I wish devoutly I was a better business man."

Nothing more was said for a little, and Miss Barrington watched the crimson sunset burn out low down on the prairie's western rim. Then the pale stars blinked out through the creeping dusk, and a great silence and an utter cold settled down upon the waste. The muffled thud of hoofs, and the crunching beneath the sliding steel seemed to intensify it, and there was a suggestion of frozen brilliancy in the sparkle flung back by the snow. Then a coyote howled dolefully on a distant bluff, and the girl shivered as she shrank down further amidst the furs.

"Forty degrees of frost," said the Colonel. "Perhaps more. This is very different from the cold of Montreal. Still, you'll see the lights of Silverdale from the crest of the next rise."

It was, however, almost an hour before they reached them, and Miss Barrington was almost frozen when the first square loghouse rose out of the prairie. It and others that followed it flitted by, and then, flanked by a great birch bluff, with outlying barns, granaries, and stables, looming black about it against a crystalline sky. Silverdale Grange grew into shape across their way. Its rows of ruddy windows cast out streaks of flickering orange down the trail, the baying of dogs changed into a joyous clamor, when the Colonel reined in his team, half-seen men in furs waved a greeting, and one who risked frostbite with his cap at his knee handed Miss Barrington from the sleigh and up the veranda stairway.

She had need of the assistance, for her limbs were stiff and almost powerless, and she gasped a little when she passed into the drowsy warmth and brightness of the great log-walled hall. The chilled blood surged back tingling to her skin, and swaying with a creeping faintness she found refuge in the arms of a gray-haired lady who stooped and kissed her gently. Then the door swung to, and she was home again in the wooden grange of Silverdale, which stood far remote from any civilization but its own on the frozen levels of the great white plain.

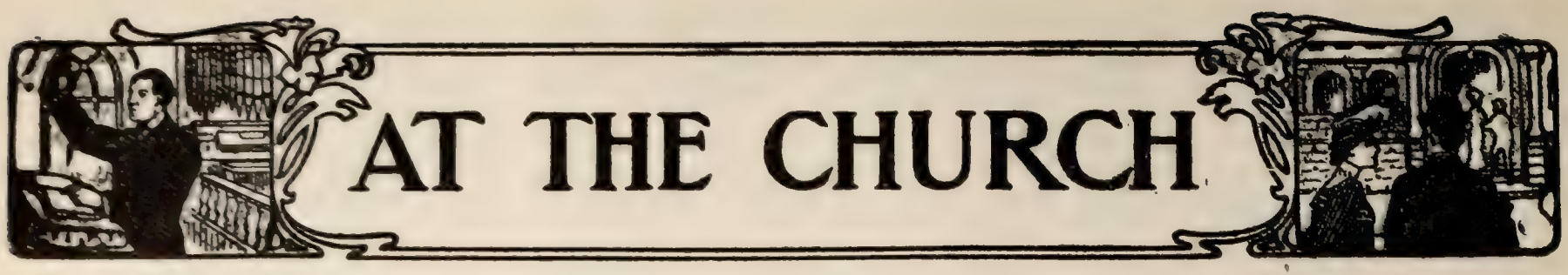
The Cry of Bethany

Bethany cries from the grave of Alexander Campbell. The founding of Bethany College was in the estimation of Mr. Campbell his most hopeful work; and yet, up to date, it has been struggling for an existence, instead of receiving the hearty support of the brotherhood who are indebted to the college mainly for whatever they are today. Must this shame continue? Will it crown our Centennial celebration with a wreath of fading flowers? We hope not; we dare not believe that such a thing could be true. Nevertheless, it will be true unless the Disciples everywhere wake up to the crisis in which this Centennial plea is at present. We have sent earnest appeals to many of the churches, and to all the preachers, and up to date the response has been very unsatisfactory. True, some noble souls have responded liberally; but for the most part no attention at all has been paid to the appeals made. We are now in the Centennial year, and soon it will be too late; for if this enterprise fails at this time, Bethany is doomed, so far as an adequate permanent endowment is concerned. What is done must be done quickly. Do not wait for the preachers, do not wait for the churches to act as a whole. Our appeal is now to individuals. Send your contributions to the St. Louis Union Trust Company, St. Louis, Mo., or to the Mercantile Trust Company, Pittsburg, Pa., and do it without delay. If we raise the first block of $100,000 the enterprise will not fail entirely, but even this will not be done unless the Disciples will generally respond liberally to this call. We believe that they will do this. So far we cannot help thinking that the matter has just been put off from time to time, and now that the call is imperative the response will be prompt and liberal. If you have not the money to spare, give a negotiable note, the form of which I will send to any one who makes application to me. A negotiable note bearing interest from date will be as good as the cash, and this may be paid at the convenience of the donor. Please act in some way, and if you cannot do anything else, send me word by post card or letter, that you do not wish any part in this Centennial offering to endow the college which more than any other college has contributed to what our religious movement is. Do something and do not keep the Alumni Committee in suspense. We would rather know the worst than to hope on against hope that something worthy will be done.

On behalf of the Alumni Committee

W. T. Moore, Chairman.

Columbia, Mo.



Sunday School Lesson

By Herbert L. Willett

Peter at Lydda and Joppa*

The members of the Jerusalem church were thrust forth by the violent hand of persecution, like the Puritans from England and the Huguenots from France, and compelled to find homes elsewhere. They went out as refugees, but their first concern wherever they went was to preach the new faith. Meanwhile, the apostles remained in Jerusalem. Some of their helpers went into adjacent regions. Philip, as we have seen, went first into Samaria and then to the southwest toward Gaza, following the coast line thence northward until he reached Caesarea. Peter was the first of the apostles to undertake evangelistic work. In the wider sweep of this apostolic ministry of evangelism no doubt Peter was primarily concerned to visit those communities in which the gospel had already taken root. The many causes which had led to the establishment of churches in the towns of Palestine are left to conjecture, but the presence of people from all parts of the land at the great feasts in Jerusalem must have given abundant opportunity for Christianity to be carried back by these pilgrims to their own homes. Thus little groups of believers sprang up in cities and villages to which the apostles had never gone.

The Plain of Sharon.

Among those Christian communities which had sprung up at some distance from Jerusalem were the two of Lydda and Joppa on the plain of Sharon. From the vicinity of Jerusalem one looks down to the west upon that fertile land, bordering the sea, which in ancient times was known as the plain of Sharon. It is today one of the most fertile parts of Palestine, receiving the constant washings from the hills. Many villages dotted its surface, and in that time it must have been a very populous region.

In our times Joppa, or Jaffa, to use its modern name, is the principal entrance to Southern Palestine. It has no harbor, and landing is often a very unpleasant experience, as one must be conveyed in small boats from the ships lying some distance out, to the port. It has been since the days of Solomon the chief place of entrance into Palestine. Here many of the crusaders first set their feet upon holy soil, and here practically all the pilgrims, coming from the West, especially from the southern Mediterranean, are sure to land. The town is situated on a hill and commands a fine view both of the plain, lying back of it, and of the sea in front.

Lydda.

A few miles to the southwest, on the railroad which connects Jaffa with Jerusalem, lies the town of Lydda or Lud, which still preserves the traditions connecting it with this New Testament narrative. It also has the local celebrity of the tomb of St. George, who was the traditional dragon-slayer, and later became the patron saint of Richard of England. The stories regarding St. George, however, are far from reliable; as a matter of fact, his alleged tomb is shown in more than one spot in Palestine. More famous than Lydda, however, so far as crusading history is concerned, is the neighboring town of Ramlah, which still bears traces, architecturally, of stirring events of crusader times. The remains of a tall tower form the solitary monument of a once extensive crusader establishment, and a quite modern church recalls, without authentication, the story of Joseph of Aramathea.

The Healing of Aeneas.

To the town of Lydda Peter had come on his tour of inspection. Here he found a company of believers of whom presumably one was the Aeneas whose cure is the point of the incident. This man had been afflicted with paralysis for eight years. Peter applied to him the same healing power as that used by the Master in the days of his public ministry. It was once more the name of Jesus that accomplished the cure. Calling upon the man to arise and arrange his bed as a well man might do, Peter brought him once more to complete health. This example was in striking contrast with the forms of magic by which the sourcerers of that age professed to work miracles of healing, and its influence was felt at once in the community. Throughout the town itself and in the vicinity a report of the healing speedily passed, and the result was that the attention of many was attracted to the truth which the disciples preached; and thus additions were gained for the company of believers.

Tabitha of Joppa.

Not far away, as we have seen, and lying on the sea coast was the town of Joppa. Here, also, there was a circle of believers in Jesus. The gospel had spread throughout the entire region. One of these disciples was a certain godly woman, bearing the Aramaic name of Tabitha (Gazelle), but also known by the Greek equivalent, Dorcas. She seems to have been a person af charitable and kindly nature, given to acts of mercy to the poor and busying herself constantly with such activities as could benefit that circle of dependents which is always certain to attach itself to a new and promising faith. This woman fell sick and died at about the time Peter was visiting in the vicinity. The usual custom would have hurried the body to the grave on the same day. This was the usual practice of the Jews, owing to their superstitious fear of the presence of the dead.

Peter Called.

But because the Apostle Peter was in the vicinity at Lydda it seemed appropriate that he should be sent for, since perhaps this was the first death that had fallen on the little band of believers. The implication of the text is that they would hardly have sent as far as Jerusalem for him, and it is clear that they had no thought of his restoring the dead to life, but only wished the comfort of his presence in their bereavement. Like the mother of Jesus at the wedding feast in Cana, they presented to him their trouble without anticipating the remarkable power which was to be invoked in their behalf. Two men accordingly made the journey to Lydda, and, finding Peter, told him of the event and begged him to come with them.

The Raising of Tabitha.

When he arrived at the house where the dead woman was laid, he met all that accustomed ostentatious mourning which is characteristic of the age. The scene at the household of Jairus (Mark 5:40) comes vividly to mind as one reads this narrative. All the demonstrations of grief practiced by Orientals were in progress. All this was highly repugnant to the quiet spirit of confidence which Peter brought to the scene. Like his Master on the former occasion he put them all forth. We do not know that Peter expected to raise Dorcas to life. We only know that he sought the privacy of prayer and that at the close of his petition, summoned back to life the woman who was dead. Perhaps the answer to his prayer was beyond his own expectation or perhaps he had come with the full confidence of just such a result. At any rate, he lifted her to her feet and perceived in the fact of her arousal a complete vindication of that wonder-working power of the name of Jesus; to the disciples and the friends who had gathered for her interment, he presented her alive and well.

Place of Miracle.

Such were the proofs of the new faith to all in the communities of believers in those days when the gospel was going forth throughout the region where the Lord had lived and wrought. The result, as might be expected, was impressive. Many believed not merely in the miracles that were performed, but what was of greater moment they believed in the Master in whose Name they were wrought. The miracles had value in attracting attention, but it was the teaching of Jesus, his character and his purposes for the world which really brought men to the new life, and such will ever be the case. Christianity has wrought marvels in all its history, marvels of supremacy over nature, and especially human nature, but its true appeal must ever be made to mind and conscience, the uplifting of the soul to new regions of consecration and holiness, the transformation of humanity from selfishness to service. In this fact lies evermore the great appeal of our holy faith.

*International Sunday School Lesson for March 14, 1909. Aeneas and Dorcas, Acts 9:32-43. Golden Text: "And Peter said unto him, 'Aeneas, Jesus Christ maketh thee whole; arise, and make thy bed.' And he arose immediately," Acts 9:34. Memory Verses, 40-41.

LOVE ENTHRONED.

By Arthur William Amass.

When we banish hate and malice
And the evil thoughts combined,
When we drink the holy chalice
With a man of different mind,
Ceasing now to point the finger
At the one by fetters bound;
Then we beckon love to linger
Where his rightful home is found.

When we purge these hearts of sinning,
Selfishness and meanness, too,
When we quench the first beginning
Of the passion born anew,
When we sigh to think how many
Of the lost we once disowned,
If we'll aid the least of any,
Then, ah, then, is love enthroned.

PRAYER MEETING

Silas Jones

JESUS THE GREAT SATISFIER.

Topic, March 10, John 3:13, 14; 6:47-69.

"If you were going to commit your body to some one, who might do good or harm to it, would you not carefully consider and ask the opinion of your friends and kindred, and deliberate many days as to whether you should give him the care of your body? But when the soul is in question, which you hold to be of far more value than the body, and upon the good or evil of which depends the well-being of your all—about this you never consulted either with your father or with your brother or with any one of us who are your companions But no sooner does this foreigner appear, than you instantly commit your soul to his keeping! If Socrates had reason to be anxious about the kind of food his young friends sought for their souls, is there less reason why we should be earnest and careful in our quest for the truth that satisfies mind and heart? Peter and his companions found in Christ the bread of life. No other was able to meet their needs. There were many disturbing questions connected with discipleship to Christ, but the plain fact was that apart from him they could not be satisfied. Like sensible men, they choose to follow Christ and accept the consequences instead of turning from hope in order to avoid painful thought and labor.

Hunger for Righteousness.

Our Lord pronounces those blessed who hunger and thirst after righteousness. May we not believe that in every heart there is a desire for righteousness? We may be far from righteousness, but we pay our tribute to it when we honor the moral heroes of the race. We build no monuments to scoundrels if we know them to be such. The affection with which Abraham Lincoln is remembered is explained by the belief of the people, that he loved righteousness and hated iniquity. He said: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong." Jesus arouses us to our need of righteousness and he makes us righteous. We cannot love him and try to walk with him without coming to hate what is wrong and to delight in what is right. His disciples expect to grow into his likeness. They will not accept a sinful state as final for themselves or for the world. The kingdoms of this world shall become the kingdom of our Lord and then evil will be banished from them. Can any man be satisfied with a hope that includes less than this?

Hunger for Companionship.

"So persecuted they the prophets that were before you." This is given as a reason for rejoicing in persecution. The men who endure hardships for the sake of the gospel have fellowship with the great and good. Who does not crave such fellowship? Who is willing to be classed with the cowards and loafers? We are prepared to pay a high price for the privilege of being numbered among the benefactors of mankind. The self-seeker, whether he is clothed in rags or in gorgeous apparel, whether he have the artistic temperment or the manners of a boor, belongs with Judas and Nero. He may not attain unto the fame of these worthies, but he is at one with them in spirit. Jesus takes us away from that crew. He gives us the stimulus of the noblest companionship. We can read the story of Paul and feel that we have a humble part in the teaching of the truth which Paul gave to the world as a great sacrifice. The benefactors of all ages and of all places are co-workers. We can go further and say with Paul, "We are God's fellow-workers." We have something to do in the carrying out of the purposes of God. It is our privilege as Christians to know something of that purpose and to be conscious of our fellowship with God in the work of his kingdom. Having God as the companion in all that we do, we are on the way to complete satisfaction. Now we understand but imperfectly the relation in which we stand to God. Faith in Christ leads to fuller knowledge. "Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The Christian should have unbounded delight in his work, for by it he enters into the blessedness of communion with God and builds his home of the spirit. No hardship is to be dreaded if it deepens the sense of the divine presence and approval.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

I. PLACE OF MISSIONS IN THE SCHOOL. Hhe cause of missions is identical with that of Christianity and must have a place in the Sunday-school adequate to its importance. Within the last decade much advance has been made in this direction. Missions are now a regular part of the course of study of every school that is living in the twentieth century. Their importance has been recognized officially by the International Association in arranging for two optional missionary lessons in the regular course. The ideal, however, should be not merely to sandwich in an occasional lesson or program, but to permeate the school with the spirit of missions that all its activities may be in the highest sense missionary.

II. MISSIONARY COMMITTEE. Every school should have a Missionary Committee for the purpose of supervising the entire missionary interest of the school. This committee should be composed of active, zealous Christians who are at once well instructed in the facts of modern missions and on fire with enthutiasm in the cause. Their special work is to plan for the cultivation of the missionary spirit of the school. To this end they should be thoroughly familiar with the latest literature of missions and missionary pedagogy, and should know how to apply the methods successful elsewhere to their own situation. They should recommend to the Library Committee each year a select number of the best missionary books, choosing them with reference to the varying ages of the pupils (see next paragraph) and should suggest to the teachers and officers the best of these for their individual use. They should see that special missionary days are inserted in the calendar of the school, and should prepare carefully in advance for all missionary programs, addresses, concerts, etc. The regular missionary course of study should only be chosen after consultation with this committee.

III. MISSIONARY LIBRARY. If there is a library in the school already, a Missionary Department should be added to it, containing the latest and best books on the history and progress of missions. The Denominational Boards of the various churches will supply these at reasonable prices. The literature in this field is so abundant that the great task of the Library Committee will be that of selection. In this department there should also be a certain number of books for the use of the teachers, dealing with the best methods of missionary instruction, which should form part of the reading course of the Teacher Training Class.

IV. EQUIPMENT. In furnishing a school some missionary equipment ought to be rewarded as essential.

(1) It is hard to get along without a good MISSIONARY MAP OF THE WORLD, showing the distribution of the population according to religion, and fixing the great missionary centers. In addition to this every school should have a map of its own DENOMINATIONAL MISSIONS. Smaller maps of a like kind are useful for class-room work.

(2) CHARTS of various kinds, emphasizing special phases of missionary appeal, are as useful as they are cheap.

(3) A series of Home and Foreign Missionary PROGRAMS in booklet form with full directions for leader and other accessories. These are furnished by the Young People's Missionary Movement, 156 Fifth avenue, New York City.

(4) Missionary CURIOS, illustrating native life, are invaluable for class-room work in the earlier grades and for programs and platform talks.

(5) PICTURES are a great help in the illustration of the missionary lessons and are especially valuable for note-book work. Where a STEREOSCOPE is in use in the school, a set of missionary pictures should always be added to the list. For special programs there is nothing that interests the children more than a STEREOPTICON lecture, for which the necessary slides can be easily obtained either by purchase or rent.

V. CONSECUTIVE STUDY. The weakest point in most of our missionary work in the Sunday-school is its "occasional" character. Missionary studies should not be confined to special occasions, whether frequent or seldom, but should be as regular and systematic as the study of the Bible itself. The Bible is still one of the best missionary textbooks and there are few lessons that cannot have the missionary point given to them. The Sunday-school Times furnishes in every issue some missionary illustrations for the weekly lesson of the International Course. In some schools five minutes are given at the close of each lesson to its missionary application. In addition to this, however, there should be special instruction in the history and ideals of modern missions. This can only be secured by mapping out beforehand a regular course of study with adequate text-books which should form part, at least, of the supplemental work of each class.

VI. SUGGESTED COURSE OF STUDY. The following course of study is offered in the hope that it may suggest something similar to be applied to other situations:

(1) KINDERGARTEN. Simple stories

from the Mission fields profusely illustrated by pictures and curios.

(2) PRIMARY DEPARTMENT. Stories from such books as "Topsy Turvey Land," "Africa for Juniors," "Coming Americans," "Child Life in Mission Lands," "On the Indian Trail," etc., illustrated as before with pictures and object lessons.

(3) JUNIOR. Stories from such books as "All About Japan," "Uganda's White Man of Work," "Heroes of the South Sea," "Alaska for Juniors," etc., illustrated with missionary and sand map.

(4) INTERMEDIATE. Regular lessons in Trull's "Undenominational Studies for the Sunday-school," using one of these textbooks for each grade in the Department. A drill may be given in this department on Denominational Missions, illustrated by map.

(5) SENIOR DEPARTMENT. Trull's "Undenominational Studies for the Senior Grades," with more drills on denominational missions. In this grade the pupils should be especially encouraged to read missionary books from the library.

(6) ADULT. The higher aspect and philosophy of modern missions should here be taught and a special reading course offered to every class. Mission Study Classes (see below) have their proper place in this department.

(7) THE MISSIONARY HABIT. The practical side of Christian missions should be taught no less than the theoretical. A fixed part of the regular offering of the school should go to this cause. In addition to this a special offering should be taken for missions at least once a year. In most schools Children's Day and Rally Day offer the great opportunities for this. In order to give definiteness and personal interest to the offering it is well that each department of the school should have a special object to which its contribution goes. Thus in one school the Kindergarten and Primary departments together have their own native evangelist in India; the Juniors have a share in a Home Mission Station; the Intermediates a share or shares in some Foreign Station; the Seniors contribute to some special fund in connection with the work of the "living-link" missionary object. The balance over and above what is necessary for the special causes is handed over to the Denominational Board of the church. A Christmas box is also sent from the Sunday-school to the "living-links" of the church, not forgetting their wives and families. If this plan be adopted, pictures of the missionaries and stations supported by each department should be hung in its assembly room, and letters and reports of the work be read from time to time as part of the closing exercises.

(To be continued.)

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

WHAT ARE OUR LIQUOR LAWS AND HOW ARE THEY ENFORCED:
DEUT. 4:1-9.

Topic for March 21.

Suggestive thoughts:

"Woe unto him that giveth his neighbor drink." Hab. 2:15.

"Far from me be the gift of Bacchus, pernicious inflaming wine that weakens both body and mind." Homer.

"O thou visible spirit of wine, what shall we name thee if not devil." Shakespeare.

"The evils wrought by the liquor traffic are greater than the combined evil effects of war, pestilence, and famine." Gladstone.

Space does not permit herein any adequate treatment of our liquor laws and the method of their enforcement. But a brief sketch of a general nature may be helpful to the student. To those of us who intend to put our hands to the lever of uplift in the next ten years acquaintance with the framework of our liquor legislation is of great moment. For, following upon the glad fact that the whole country is slowly but surely going dry, there remains for the citizens of the immediate future to see that it is *kept* dry. A large part of the United States is under prohibition. Another large part is under local option, while social groups, federations of labor, trades unionists, and insurance companies, are taking a stand.

The liquor laws of our country might be informally classed as national and subnational, i.e., state and local.

National.

The U. S. government collects a tax from every person (irrespective of the state laws) who manufactures or deals by wholesale or retail in intoxicating liquors. This federal law is very strictly enforced. We are all familiar with what is known as the illicit still. Much of our most popular fiction weaves itself about the mountain dwellers and their attempts to manufacture liquor without tax in the hiding of the hills.

State and Local Laws.

Beyond the federal tax above described, the states are given great freedom through what is known as the principle of "the police power of the state." The complete extent of the right inherent in each state to regulate or prohibit the liquor traffic within its own borders is now well established. Moreover, the right to sell intoxicating liquors is not one of those privileges and immunities of citizens of the U. S. which by the Fourteenth Amendment to the federal constitution the states were prohibited to abridge. In the states, then, we have the following legislation:

A. License or High License. Licenses are granted either by the municipal authority or by a judicial body, the money going to local needs, and in some cases, portions to the state. B. Prohibition. Which does not treat of the individual, but of men in their social relationships, demanding that liquor shall not be sold by one to another. C. Local Option. The power to close all liquor shops within a given area by a vote of the inhabitants.

Enforcement.

As to the enforcement of these various laws, it may be briefly said that their enforcement, outside of taxation and license, depends almost wholly upon public opinion. In Maine in the Seventies an English investigator found prohibition almost null. In Missouri and Illinois many counties probably well went wet, else the sadder spectacle of outraged law would have been presented. The great need of our present time is a powerful and active public opinion to back up our liquor legislation already enacted. Where this exists no sort of liquor dealer dare violate the law. For if the public mind so wills it the law will be enforced.

Leslie Wolfe reports forty-three conversions at Los Banos, forty miles from Manila. W ehave no church at that place. An effort will be made to establish a well-organized church. The preaching was done by a native evangelist.

TO J. W. M'GARVEY.

My Dear Brother: Seeing your note in the Christian Century in which you deny my charges, I have concluded to make a few remarks by way of explanation for fear some of the brethren think me too hasty in my charges. I have, for years, had the most profound respect for you and have not lost it all yet. Twenty-five years of hard study have compelled me to change my ideas on a great many things. I have been compelled to change some of what I thought to be my best sermons. In fact, I have preached some things that I am ashamed of today. And I believe that the man who has been preaching for twenty or twenty-five years and has never preached anything that he is ashamed of ought to be ashamed of himself and quit the field, because he has made no progress. But with all these changes I have tried to cultivate charity for all those who may find it in their hearts to differ with me on these questions. My motto has been "pity for all below me, reverence for all above me, and justice for all." And now, passing by the many good things I see in you, I wish to state some of my objections to your conduct toward your brethren.

In the first place, you have put in too much time in playing the part of a bush-whacker. I do not think that guerrilla warfare is very honorable. If any of the brethren, in your judgment, step aside, state your objection and then give the opportunity to explain. For you to make a charge against one of your brethren and then expect your scholarship and your prestige to put him down and out is, to me, very unfair. Remember, if a thing is worth mentioning at all, it is certainly worth hearing both sides. And if one of the brethren should step aside on some minor proposition and you see proper to mention it at all, have the goodness to say that the thing is not of vital importance and you will not put him in an improper light before the brotherhood. For, be it understood that there are some good, scholarly, Christian men in our midst who do not believe the old doctrine that God will damn a man on a technicality or curse the race to save a syllogism.

And coming a little closer to the point I wish to say, in the second place, that you, if correctly reported to me, have done great injustice to your own students or at least some of them, because they changed their views on some things after they left the college where you had instructed them. In this connection I wish to give one case that came to my notice in the Northland. I do not want to be understood as boasting when I say to you that I have always tried to help young ministers. When I was a helpless orphan boy I resolved in my mind that if I should live to be a man that I would treat boys better than men treated me. And when I entered the ministry I said in my heart, "If I live to any age in the ministry, I am going to treat young preachers better than the older preachers treated me." And before God I have tried to fulfil that resolve. But to the point.

It was in Illinois that a young man came to me for help. He had a place and was about to lose it. He was very nervous and discouraged. And I made special inquiry and here is substantially what he told me: "I was under Brother McGarvey at Lexington for (four or five years, I cannot now say which) and when I left the school I soon found a place to preach, but it was only a few months till I was informed that my services were no longer in demand by that congregation. I left there and began work for another congregation and it was only a few months till the same thing happened to me

again. I started out in search of another work and soon found it and now I am informed that my services will not be in demand any longer. And I urged upon those who informed me to tell me the reason for such a move and I finally found the reason in the fact that J. W. McGarvey was working against me."

And I said to the young man, "Is it upon the ground of any immorality that Brother McGarvey is opposing you? And he said "No; it is because I have changed my mind on some things that he taught me."

And I said to him, "What are the things? In regard to inspiration, the chronological order of the books of the Bible and the relation of Father, Son and Holy Spirit?"

Said he, "My conception of these things are different to what they were when I left school and Professor McGarvey having heard of it, is doing what he can to throw me out and to keep me out of employment."

And I want to say to you, Brother McGarvey, that, if this be true, you, through your zeal committeed a great wrong.

I shall not now give the brother's name without his consent. I do not know where he is now, but if he sees this article and will give me the privilege I shall at some future time give the name. These, sir, are some of the reasons for the charges set forth in my article. And I held a meeting for a young man who has been a student at Lexington, and preached a sermon on inspiration in which I tried to show that the inspiration was in the wri er and not in the book, and that, strictly speaking, neither the Bible nor any other book could be inspired. He liked the line of thought and said he believed it, but if he should adopt such views and Brother McGarvey should find it out he would be after him. Brother McGarvey, were I in your place, I would ha'e to have my boys afraid of me. During my work I have put no less than fourteen boys into the ministry. And there is not one of them afraid of me. God bless them, they are very near to me! And I should like sometimes to have a reunion with them.

Seymour, Texas. H. M. Brooks.

CHICAGO

A VISIT TO A CHRISTIAN SCIENCE TESTIMONY MEETING. A GROUP OF ORTHODOX MINISTERS PARTICIPATE IN A SERVICE OF WORSHIP ACCORDING TO MRS. EDDY'S MANNER. O. F. JORDAN REPORTS HIS OBSERVATIONS.

Last Wednesday evening a company of our ministers got excused from their own prayer meeting service to attend the "experience and testimonial" meeting of the Christian Scientists. We went out to the Third Church on the West Side to have our first initiation into the mysteries of that religious dogma which is said to be too obscure for any but the initiated to understand.

We arrived at the church at an early hour and had time to talk with the people who assembled in the capacious vestibule where they were enjoying the good fellowship which all religionists have with one another. The building was larger than our imagination had been able to picture it. It was built on the Grecian style of architecture with no tower but with a dome and pillars after the style of architecture which is becoming so familiar in this country. Surely such a building would cost more than a hundred thousand dollars. The large auditorium was seated with opera chairs and had sittings for 1,512 people, we were told. This local church was nine years old and had 750 members.

Present Strength in Chicago.

We were anxious to learn the history and present strength of the movement in Chicago. We found a surprising variety of opinions on this subject. This difference was explained to us on the ground that the Christian Scientists did not believe in numbering the church and all statistics were in the nature of guesses. We met one man, however, who claimed to know accurately the membership of the three largest churches. These have 2,500 members. He estimated that the total strength in Chicago was eight thousand but on the basis of the figures for the three larger churches, this seems too high. We estimated that more probably the movement had six thousand actual members in the city besides the adherents outside the church. The movement in Chicago is fifteen years old, we were told, and now has nine churches, seven of them with their own buildings. This is in Chicago proper and does not count outlying suburbs. It is probable that in Chicago proper they have twice as many members as the Disciples and they have been gathered in in one-fourth of the time the Disciples have required. How explain this growth? Is success in numbers and in buildings an indication of theological correctness? This has sometimes been alleged by members of our brotherhood. The "Science" movement ought to silence that argument.

A Congregation of Ghosts.

As the audience gathered, we were interested in the class of people who came. They were from the middle class with no handworkers, though perhaps with some persons of wealth intermingled. There were enough anaemics in the crowd to make it look like a congregation of ghosts, though there were a few rosy cheeks. A physician would have called seventy-five per cent. of them sick, though it would be a part of their religious duty to deny the allegation and declare themselves perfectly well. Of the numerous young men present, we saw not a one sufficiently vigorous to be a good tennis player, much less foot-ball player. The queer faces and peculiar contour of head disclosed abnormality on every hand, though often coupled with more than ordinary intelligence. They were recruited from the class of hysterical Americans who have been worn out in city excitement or have fallen behind by reason of hereditary peculiarities. "Science" was giving them the thing they most needed, absorption in a great religious ideal and a restful life, both in the church and out. They were gathered at the meeting for purposes of worship and the first peal of the great pipe organ brought everything to the most perfect order, though there had been but little confusion before.

Mrs. Eddy's Words and the Bible.

The reader and a soloist appeared alone in the pulpit which had the words of Mrs. Eddy in the center and those of the Bible on either side. A collection of scripture texts on prayer were read and then the corresponding passages in "Science and Health" followed. Two songs were sung. A period of silent prayer was a part of the worship followed by the Lord's prayer by the congregation. It was explained by the passages from the text-book that audible prayer often misleads the spirit and the prayer of inner desire is much safer. Jesus' words on closet prayer were a part of the reading. This was both primitive and apostolic. At the close the meeting ended with a hymn and no benediction. This is also apostolic, as the supper in the upper room ended in just this way. We are not the only ones in the work of restoring the apostolic worship.

No Institutional Departments.

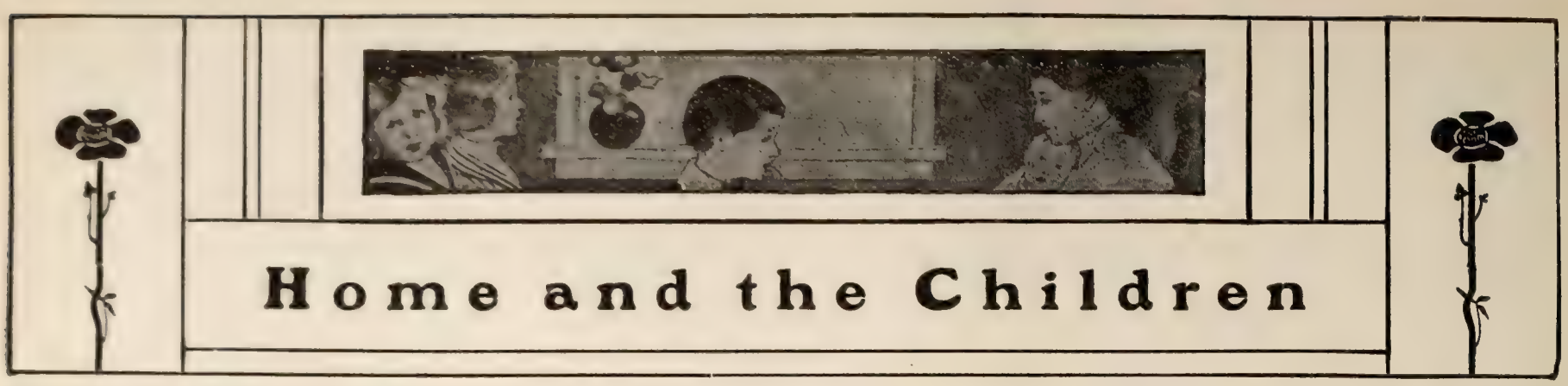
The announcements were full of significance. The people were informed of the services in all the other Christian Science churches in the city. This indicated the close ecclesiastical unity of the movement. Even the Catholic church is not more effectively organized. A Lincoln service was announced and the people were told to go to the journal, the Christian Science Sentinel, to find the sermon that would be read that day. No preacher is trusted with the precious heritage of the truth. He can do naught else than read what is given him, asking no questions for conscience' sake. The announcements were also notable for their brevity. There were no auxiliary organizations. No societies to do missionary work or to relieve the poor. No institutional enterprise in that great building that might be the home of every good thing in the neighborhood. Simply two services on Sunday, one on Wednesday, and the reading room, made up the sum total of the social gatherings of the group. This explained why they had six hundred out to prayer meeting and why they can have such good audiences on Sunday. The people are not worn in the least by social service nor distracted by varied interests. The church and the general meeting is the all in all.

The introductory service took about twenty-five minutes. Thirty-five minutes of testimony from the general audience then followed and though the meeting had come up to the most interesting point at this time, the reader promptly closed the meeting at nine o'clock and when the people had exchanged greetings in the vestibule below, they went home.

Runaway Preachers Caught!

We had been congratulating ourselves that we were learning a great deal without it being known into what strange pastures we had wandered. A lady came up at once and spoke to our Austin pastor and now everybody knows he went. In that audience there were several former Disciples from different churches of the city and a former minister of the Disciples. These came to us and told of their help gotten in this new religion. Probably very few in that audience were never members of any other church. Christian Science grows like the ivy and the moss on the side of the old oak tree, and on the shady side at that. It has not yet developed the genius of winning the hard-headed business men of the world from their unbelief. It only takes ordinary Christians who have been trained by the older theology to a certain sympathy with the allegorical method of interpreting the scripture and shows them the full possibilities of this method. Those very Disciples who were in the Christian Science church had been prepared for their theological point of view perhaps by the old time sermon that showed the tabernacle to be a type of the church and made every fringe and tassel to mean something.

Our most interesting experiences remain yet to be told. We took the speeches of the prayer meeting hour in short-hand and these records will form the basis of a study next week. We shall discuss the subject, "What Christian Science has done for its adherents."



ROSAMOND'S BIRTHDAY.

By Eva M. Turner.

The summer sunshine was flooding the room with golden light when Rosamond awoke. For a moment she lay very still and wondered if she had been dreaming, or if she had really heard a whistle. Then she remembered. This was her birthday, her seventh birthday, and she was going to Wildwood to spend the day. She slipped out of bed and ran to the window, as again a shrill whistle caught her ear. Sure enough, early as it was, there was Cousin Carol and the little black ponies.

She rapped on the window to let Carol know that she had heard and ran to find mamma.

It was not long before she was ready to start, as she did not even wait for her breakfast, since Carol said that Aunt Margaret would have breakfast waiting for them.

Wildwood was Uncle Harry's country-place. It was far from the roar of the great city, but only a mile from the quiet little gray rectory that stood close to the big ivy-covered church, in which Rosamond's papa preached.

As the happy little girl rode along, enjoying the dewy sweetness of the early morning she remembered how, when she had spent other birthdays at Wildwood, she had been surprised with some pretty gift. Would there be anything for her today? She could not help wishing that there would be.

When at last they arrived at the farm, she was joyously greeted by the merry troop of cousins and jolly Uncle Harry kissed her seven times and "one more to grow on" and led her to the wide vine-clad porch, where Aunt Margaret was putting the finishing touches to the pretty breakfast table. There was no gift beside Rosamond's plate, but in the glad excitement she did not notice it and enjoyed the muffins and the great dish of strawberries from the garden.

After breakfast, litle Myles hastened to show his cousin his queer pet, which was a little chicken that seemed to be cross-eyed. It knew the little fellow's voice and would come at his call and would follow him about. Then Victor must harness up old White Tom, his tame gander, and show Rosamond how the old fellow would draw a tiny cart. Of course, they must feed the white rabbit and visit the guinea-pigs and feed old Speckle and her flock of downy yellow chicks. When Rosamond asked about the ponies in the big lot back of the barn, the children looked at each other and seemed to be overcome by laughter. Ford gave a loud whoop and rolled on the grass, laughing and shouting. Rosamond was a very sweet-tempered little girl, but just for a moment she felt as if she were being treated badly for she didn't see anything to laugh at. Soon, Mary Louise ran away toward the big swing in the woods and they all followed and in the glad romp that they had on reaching the woods, Rosamond forgot all about her moment of discomfort.

It did not seem long to the children before Aunt Margaret and Uncle Harry came and with them Rosamond's papa and mama and Baby Harold.

They brought a great basket and soon a snowy cloth was spread on the grass, 'neath a great tree. A dinner, such as only Aunt Margaret could prepare, was spread, with the birthday cake with its seven candles, in the center. It was a merry feast and but for just a tiny little unpleasant feeling. Rosamond was supremely happy. The cousins seemed to have a secret. There were many knowing glances exchanged and many little outbursts of laughter that Rosamond could not understand.

After dinner there were games and the time passed quickly. It was nearly five when the children heard voices calling them. Down they all ran to find Rosamond's papa and mama and little Harold in the pony cart with Uncle Harry, ready to start home. At a look from Aunt Margaret the cousins disappeared in the direction of the barn, and Rosamond, left alone, ran for her hat. When she came out, there seemed to be no place for her in the cart and she felt a queer little lump in her throat. Just then Ford, followed by little Myles, sturdy Victor, shouting Carol and beaming Mary Louise, came around the corner leading a white, glossy little pony with a red bridle and a little red saddle. Around the pony's neck was a broad ribbon, the bows of which held a card.

Ford put the rein in Rosamond's hand and told her to read the card. With Aunt Margaret's help, Rosamond read these words:

"My name is Snowball. Will you take me home with you, for I am your birthday present?"

Rosamond put her arms around the pony's neck and gave a little sob of joy. She had never dreamed that one of the pretty ponies would ever be hers. Uncle Harry started his ponies toward the city and Snowball cantered along beside them carrying homeward his new mistress, who, until she could no longer see them, turned to wave farewell to the group at the gate of Wildwood.

Milford, Iowa.

The Children's Pulpit

RICHARD W. GENTRY, PREACHER.

BALLS AND BOYS.

One day a snowball, which had been thrown at Johnny Brown by Tommy Green with such poor aim that it bounced wildly along the sidewalk, ran up into a fence corner and leaned itself against a post to rest.

There it happened to meet a mudball that had been thrown off from the fet- was also stopping to draw a breath af- came together, whom else should they see but a leather ball, which had gone into winter quarters in a snow bank beside the fence.

No sooner had they met than the mudball and snowball began a heated argument as to which was the best. The mudball boasted of his dark brown coat of furs, while the snowball bragged of his beautiful cloak of polar bear skin. But the leather ball, having only a modest grey coat on, simply took another hitch in his shoe strings and said not a word.

As they made their way across the street, the debate still going on, a great red automobile bore suddenly down upon them. The mudball was flattened out and his handsome coat all turned to slush. The snowball was scattered and his beautiful cloak all torn to shreds. But the leather ball was only soiled a little, and brushing the mud off his dark grey coat, he jumped to his feet as good as before.

Some boys are like mudballs. When anything hard strikes them they just flatten out and are no good at all. Others are like snowballs, and when struck, scatter in every direction, or run off in a corner. But some boys are leather-ball boys. Like "men folks" they face the things that are hard, and when the wood has been carried in and the arithmetic gotten, they brush a little dust off their shoulders and a little ink off their fingers and cry, "Why, it didn't hurt me at all!"

The missionaries are already taking steps towards securing land at Vigan, Philippine Islands, for the purpose of building a Bible school. All the money for this enterprise is not in sight yet. It will involve an expenditure of about $25,000.

In the March offering, ask the people to support a missionary for one day by giving $1.65, or a week by giving $11.54, or a month by giving $50.00.

DR PRICE'S
CREAM
BAKING
POWDER
Protects the food from the taint of alum and phosphatic acids.

WITH THE WORKERS

The Bible schools of Greencastle and Brazil, Ind., are in a spirited contest.

Fred A. Thomas has just begun work as pastor of the church at Hamilton, Ind.

A. B. Cunningham, of Highlands, Kans., has become pastor of the church at Texarkana, Texas.

Mrs. L. J. Joyner, of La Grange, N. C., is to build a parsonage and present it to the church at that place.

O. M. Eaton has begun his work as pastor of the church at Muncie, Ind. He is working hard, especially for the Sunday-school of the church.

H. S. Davenport, one of our North Carolina preachers, has thirteen different preaching appointments, and says this leaves him little time. It would seem so.

Evangelist C. L. Organ is in a meeting with his old home church, a few miles out from Vincennes, Ind., and the community is thoroughly aroused by his work.

Austin J. Hollinsworth, who expects to begin a course of study in medicine, preparatory to becoming a medical missionary, will preach for the church at Ulysses, Neb., during the summer.

The church at La Harpe, Ill., has just held a meeting in which there were seventy-eight additions to the church. They had as their assistants Evangelist H. G. Bennett, of Kansas City, and, as song leader, P. P. Bilhon, of Chicago.

The church at Colorado City, Colo., has decided to combine the Sunday-school service and the Sunday morning worship, in a service which will begin at 10:15 and close at 11:45. There will be 35 minutes for the study of the Sunday-school lesson, and 20 minutes for the sermon.

Allen Wilson, evangelist, of Indianapolis, Ind., has just closed a meeting with the church at Colorado City, Colo., which lasted twenty-one days and brought ninety-four additions into the church. The pastor, Clark Bower, writes enthusiastically of the work of the evangelist, as well as that of Mr. and Mrs. E. C. Tuckerman, leaders of song.

For several years a debt of three thousand dollars has stood in the way of advancement in the work at Greenville, Texas. The energetic pastor, W. T. Hilton, took the matter in hand and made a personal canvass of the entire membership, and the church is happy in being able to now pay the entire indebtedness which was owed the Church Extension Society.

By an unexpected circumstance Herbert Yeuell found it impossible to go to Rensselaer, Ind., for a meeting during the latter part of January. There were ninety-eight confessions in the meeting, and the pastor, George H. Clarke, speaks in the highest terms of the meeting. The singing was led by William Speer of the Moody Bible Institute, Chicago, and Mrs. Yeuell added much to the meeting by the effectiveness of her personal work.

The Sunday-school of the First Christian Church, Bonham, Texas, is an important factor in the life of the town. Its average attendance for the month of January was 274, the average offering $12.15; the number of males in the school exceed the number of females by five. One-half of the school consists of grown men and women. A number of whole families are members of the school. The church membership is 307. C. M. Schoonover is the pastor.

H. A. Denton, of Cincinnati, Ohio, supplied the pulpit at the Jackson Boulevard Church, Chicago, last Sunday.

V. W. Blair, pastor at Greenfield, Ind., has bees ill with typhoid fever for several weeks, and is said to be still very sick.

The church at Columbia, N. C., is without a pastor, but is working on as best it can until arrangements can be made for filling the pulpit.

T. A. Lindermeyer has resigned the pastorate at Tuscola, Okla., and will close his work there March 21. The local paper speaks very highly of the influence of Mr. and Mrs. Lindermeyer in the community.

M. M. Nelson has been called to remain with the church at Monte Vista, Colo., another year. During the last year there were forty-six additions to the church, and the finances are in splendid shape.

J. C. Coggins did the preaching in a recent meeting, held by the church at Orphans Heights, N. Carolina. The pastor, John W. Tyndale, speaks in the highest appreciation of the work of Mr. Coggins, who is pastor at Black Mountain, N. C.

Walter Mansell enters enthusiastically upon the work at Crawfordsville, Ind.

The East Broadway work, Sedalia, Mo., opens encouragingly for the new pastor, E. H. Williamson.

Geo. L. Snively is to hold a meeting at Cameron, W. Va., during the month of March.

The Brooks Brothers are holding a meeting at Moundsville, W. Va. This is their first meeting in the state.

The church at Eureka Springs, Ark., has extended a call to N. M. Ragland, of the First Church, Springfield, Mo. We have no word as to whether he has accepted.

Walter M. Jordan preached for two weeks in the recent meeting at Billings, Mont., in which there were twenty additions to the church. The latter part of the meeting was held by Robert Dungan, who will remain with the Billings Church until it can secure a pastor. Mr. Jordan, the former pastor at Billings, has accepted a call to the church at Butte. Lucile May Park, assistant state evangelist, led the singing in the Billings meeting.

More Than Soda Crackers

When you eat Uneeda Biscuit you taste something delightfully different from common soda crackers.

The difference begins with better baking of best materials, in the greatest, cleanest bakeries in the world, built expressly to bake Uneeda Biscuit.

The difference is protected and preserved for you by the only package in the world that effectively retains freshness and excludes all dust and moisture.

5¢

NATIONAL BISCUIT COMPANY

Measure of The Work

Let us try to get some correct measure of the foreign work our people are doing. It is of larger proportions than many suppose. Last year the average monthly payments of the Foreign Society amounted to more than $25,000. Its missionary staff, including native helpers, numbers 761. Did you ever think of it? If all these stand with tips of fingers touching, they would make a row nearly one mile long. Again, 761 workers is the equal of one working for 277,765 days, or 761 years, or about three-fourths of a millenium. These teach the gospel in season, out of season, day in and day out. The sun never goes down on their work.

In China alone there are about thirty buildings. The insurance on this property amounts to $300 per year. These buildings are power houses of gospel influence. The total value of all the property in all the fields is about $500,000. Much of this property is now worth far more than the Foreign Society paid for it. Values increase as the gospel spreads throughout the world.

The ordinary work of the missionaries is along three lines:

1. **Evangelistic.** Preaching the gospel is the chief work. Everything else must be secondary. To this end languages must be learned, literature mastered, and religions carefully studied and well understood. The missionary sows beside all waters. He speaks to thousands. The message is proclaimed in humble street chapels, in crowded bazaars, in secluded zenanas, on long country tours. Sometimes an evangelistic trip requires several weeks. The missionary uses all sorts of conveyance: horses, mules, donkeys, canoes, launches, house-boats, wheel-barrows, jinrikishas, bicycles, railroad trains, and often he travels on foot.

2. **Medical.** Christ himself set the example by administering to the sick. Twenty-four of his thirty-six recorded miracles were of physical healing. Non-Christian lands are lands of pain and great suffering. But mighty changes are being wrought. More than 1,100 hospitals are being supported on the foreign fields and 2,500,000 patients are treated annually. No other agency has done more to soften hearts and open doors, no other has been more fruitful of spiritual results. The Foreign Society supports eighteen hospitals and last year 127,800 patients were treated. Think of the vast labor, the great patience and care involved in the treatment of so large a number. All manner of diseases are treated. If 127,800 patients were lying on cots six feet apart, they would make a row more than fourteen miles long. That is the work of the Foreign Society for one year. It is being more than repeated this year, and so on. Medical work is an essential part of our Christian service in heathen lands. David Livingstone won his way through Africa with his medicine chest. Peter Parker opened China to the gospel at the point of the lancet. Now hospitals are springing up by the liberality of the Chinese themselves. Soon the land will be full of them at their own expense. Their own countrymen are being trained to conduct them.

3. **Educational.** The Foreign Society has a vast school plant. It supports sixty-two schools and colleges, and last year the whole number in attendance was nearly 4,000. In numbers and far reaching influence the schools of our brotherhood on foreign soil will compare more favorably with our educational work in America, where we have been at it so long and where we have such great wealth and numbers. If these 4,000 were marching in a column six feet apart, they would make a procession about four miles long. The tread of this army of young blood helps to sound the death knell of heathendom. Who can measure the influence of such schools? If he be a benefactor of the race who makes two blades of grass grow where one grew before, what should be said of the missionary who takes a half-naked urchin from the squalor of a mud hut, where both sexes and ages herd like pigs, teach him to bathe himself, to respect woman, to tell the truth, to earn an honest living, and to serve God? The mission schools are uncompromisingly Christian. The Bible is the chief text book. Jesus is the great teacher. Prayer is the atmosphere. The hope of the future of these lands is largely wrapped up in these schools. They undermine stubborn, inherited prejudices. They lead the way to a true Christian life. The missionary forces of the world appreciate this, hence they are supporting 29,000 mission schools with an attendance of about 1,300,000 pupils. The marvelous awakening in Japan is due largely to the influence of the mission schools which helped lead to the present splendid school system. And these schools are effecting a quiet revolution in China, the like of which has never before been known in the history of the race.

The work of the Foreign Society is of great proportions, indeed. It is world-embracing. Let these facts and many others like them be borne in mind as we take the offering for Foreign Missions March 7.

Please send your March offering to F. M. Rains, Sec'y., Box 884, Cincinnati, O. Be careful to give local name of the church when different from the postoffice.

Notes of the Foreign Society

A. F. Hensey left Bolenge, Africa, January 6 for Europe. He will reach America about June 1 on his first vacation.

It seems that the March Offering has already begun. Mexico, Mo., has already raised over $600. Fayetteville, Ark., has also raised over $600. Evanston, Ohio, has raised over $500. And so the campaign has opened.

E. R. Moon, who went out to Africa early in December, last, reached Matadi, near the mouth of the Congo, January 5. He was just starting up the river to Bolenge. G. H. Watters of California supports Mr. Moon and the church at Covina, Calif., supports Mrs. Moon.

The receipts for Foreign Missions for the first seventeen days of February amounted to $3,842, a gain over the corresponding time last year of $2,041. The total receipts for four months and seventeen days on the current missionary year amount to $25,379, a gain of $12,478, or about 97 per cent.

The First Church, Youngstown, O., John Ray Ewers, minister, enters the Living-link rank in the Foreign Society, and will provide the salary of a missionary. This is good news. The minister says: "The people did it because we have caught the spirit of Christ. This is a moment of supreme joy in the First Church." When our churches see the world with Christ's eyes, and feel for the world with Christ's heart, the number of Living-links will be multiplied many times.

Dr. L. F. Jaggard reports fifty-two baptisms at Bolenge, Africa, Sunday, January 3. He reports, also, ninety in the Sunday-school at the new station, Longa.

The receipts of the Foreign Society for the first twenty-four days of February amount to $4,341, a gain over the corresponding time last year of $2,352. The gain on the missionary year, up to February 24 amounts to $12,789.

In every church ample preparation should be made for the missionary offering. The youngest convert should be made to know that the Lord needs and expects his help. Every member should be reached with the missionary appeal.

Last week the Foreign Society received two gifts on the Annuity Plan; one of $100 from a friend in Kentucky and one of $500 from a friend in Pennsylvania. There is a very considerable increase in the number and amount of Annuity gifts to the Foreign Society this year.

One of our preachers said, "If I am not in sympathy with the missionary enterprise, what right have I to preach the gospel?" A non-missionary preacher of the gospel is a solecism in creation. Such a man has no place in the pulpit in any congregation of believers.

The Foreign Society is asking for $400,000 this year, including $50,000 for buildings in heathen lands. For a people as numerous and as prosperous this is a modest sum to ask and to confidently expect. There are single men among us any one of whom could give the entire amount.

The church at Fayetteville, Ark., has raised $600 for foreign mission. A young lady of that congregation has also volunteered to become a missionary. Look out for glorious reports later from many churches.

R. A. McCorkle, missionary of the Foreign Society to Japan, returns from his vacation on the S. S. Korea, March 9.

NEW IDEA
Helped Wis. Couple.

It doesn't pay to stick too closely to old notions of things. New ideas often lead to better health, success and happiness.

A Wis. couple examined an idea new to them and stepped up several rounds on the health ladder. The husband writes:

"Several years ago we suffered from coffee drinking, were sleepless, nervous, sallow, weak, and irritable. My wife and I both loved coffee and thought it was a bracer." (delusion).

"Finally, after years of suffering, we read of Postum, and the harmfulness of coffee, and believing that to grow we should give some attention to new ideas, we decided to test Postum.

"When we made it right we liked it and were relieved of ills caused by coffee. Our friends noticed the change—fresher skin, sturdier nerves, better temper, etc.

"These changes were not sudden, but relief increased as we continud to drink and enjoy Postum, and we lost the desire for coffee.

"Many of our friends did not like Postum at first, because they did not make it right. But when they boiled Postum according to directions on pkg., until it was dark and rich, they liked it better than coffee and were benefited by the change." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

The work at Pontiac, Ill., is progressing most satisfactorily under the leadership of Allen T. Shaw.

G. D. King has greatly revived the church in Eagleville, Cal., during the few months of his present ministry there.

Mrs. Nancy C. Henderson has left the money to the church at Jacksonville, Ill., for building a parsonage which will be done this spring.

Mr. and Mrs. F. B. Sapp, representing the C. W. B. M. in North Dakota, are grief-stricken in the death of their infant child February 16.

The Metropolitan Church, Chicago, A. T. Campbell, pastor, LeRoy Brown, of Bellefontaine, Ohio, evangelist, will hold a meeting beginning about the middle of March.

Dr. J. P. Selinger, of the University of Chicago, gave a lecture on "The Social Cost of Tuberculosis" at the Douglas Park Church, last Saturday evening, under the direction of the Men's Club of the church.

Joel Brown, assisted by J. H. Davis of Des Moines, Iowa, as leader of song, is in a meeting at Unionville, Mo. The meeting is progressing most encouragingly, in spite of stormy weather. There have been fifteen additions to the church.

Prof. J. Y. B. Wood, gospel singer, cartoonist and entertainer, can be had during March in revival meetings or to give his entertainment to assist churches to raise money. His terms are very reasonable. Address him 2403 Thrush avenue, Walnut Park, St. Louis, Mo.

J. C. Todd, pastor at Bloomington, Ind., is making a fine success of his Men's League Bible Class. The organization enrolls about eighty men who divide the church into districts—150 to the district—and do the work of a pastor's assistant. The plan sets many members to work.

W. B. Zimmerman who came to the Effingham, Ill., Church from the Drake University, three months ago is doing good work. The Bible-school has reached four times its original attendance, C. E. societies have been completely organized with several times original membership, and all auxiliaries of the church have been built up. More than fifty have been added to the church.

The Ninth Street Christian Church, Logansport, Ind., raised last year for all purposes $8,700.40. Of this amount $577.82 was for missions and benevolences. Additions to the church during the year, 144. During the five years ministry of J. H. Craig the membership of this church has more than doubled, and a new church property erected worth $45,000. The Sunday-school is one of the best in the city with an enrollment of 600. The prospects for the Centennial year are excellent. All departments of the church are alive and active.

Marionville, Mo.—The Blunt Brothers' meeting closed on Monday night. R. W. Blunt of Monett doing the preaching. There were seventy-two additions. The congregation gave the evangelist a seventeen-jeweled, gold watch, to show their appreciation of the good work he did in the meeting. The congregation gave the new members an American revised Bible or Testament, the most of them took Bibles, which cost the church about $30. The church is harmonious, well organized and out of debt. The church is planning to make many improvements in its building in the near future.

TELEGRAMS

Pittsburg, Pa., March 1.—Free blank pledges half days income monthly facilitate general offerings. Telegraph Orders.
Centennial Committee.

Des Moines, Ia., February 28.—Seventy-eight additions today. Total in seven days, 385. Wonderful men's meeting this afternoon and great auditorium packed to doors this evening. Brother Scoville masterful in appeal for union of God's people. The entire evangelistic party endearing themselves to us and our joy is beyond words.
C. S. Medbury.

Somerset, Pa., February 28.—Two other Somerset churches attempted revivals this winter, but had no additions. Evangelist George L. Snively here fifteen days. Packed houses constantly; fifty-four valuable additions; greatest ingathering in any church here for twenty-five years. Church enthusiastic and hopeful.
J. D. Garrison, Minister.

Louisville, Ky., February 28.—One hundred and seventy-five today in Central Church, New Albany, Ind. This truly great church goes forward to still greater work under the **princely leadership** of B. F. Caton. Close Tuesday night. Begin at El Reno, Okla., Sunday, March 7.
Sellers and St. John, Evangelists.

"The City Man and the Church" was the subject of O. F. Jordan's sermon, at the Evanston Church, on a recent Sunday morning.

The pastor of the Christian Church at Fitzgerald, Ga., E. E. Hollingsworth, made the Lincoln Centennary address at Fitzgerald.

F. M. McHale has closed his work at Richland Center, Wis., and enters at once into pastoral relation with the church at Beloit, Wisconsin.

O. F. Jordan, pastor of the church at Evanston, Ill., has organized a "Pastor's Class in Christian Doctrine," which will meet during the week.

The church at Bedford, Ohio, is in a meeting, with E. P. Wise, of East Liverpool, as evangelist. C. A. Freer is the beloved pastor of the church.

Addison W. Crab and wife have just closed a meeting at Shelburn, Ind., which lasted thrity-four days, and in which there were 106 additions to the church.

A. W. Taylor will begin preaching at Irving Park about the first of March. He will move his family to the city a month or two later. He will be most cordially welcomed into the fellowship of the Chicago churches.

The home of S. Elwood Fisher, pastor of the church at Paxton, Ill., was invaded by the members of his church on a recent evening. But the intrusion was heartily forgiven for they brought with them the evening's refreshments and a purse containing thirty dollars in gold.

Chicago churches ought not to lack in missionary inspiration this winter. Three returned missionaries of the Disciples are wintering with us, Dr. Layton of China, H. P. Shaw of China, and Roscoe Hill of Matanzas, Cuba. In addition we have Guy Sarvis, who was in Y. M. C. A. work in Calcutta, and who crossed the continent of Africa with a newspaper correspondent. These men all have great messages and should be heard in every church of our brotherhood in the city if their time permits.

H. Jas. Crocket will close his work with the church at Bartlesville, Okla., March 15. He has not yet decided upon his future location, and might be secured for a meeting or pastoral work. During the fifteen months of Mr. Crocket's work at Bartlesville there have been fifty additions to the church. The Sunday-school has doubled in attendance. The congregation has raised for all missionary enterprises about $300. Have work of pastor's assistant. The plan sets raised in cash and pledges for building, $1,300. raised in cash and pledges for building $1,300. Cash for current expenses, $2,200. The basement of the new building has been completed and is now occupied by the congregation.

A WORD FROM CANADA.

St. Thomas, Ont., Can.

Having received a unanimous call from the church here I resigned my work at Cherokee, Okla., and began work here January 1, last. St. Thomas is a city of 20,000 people, midway between Detroit and Buffalo on the Canadian side, located on the northern shore of lake Erie.

I find religious conditions here some different from the conditions in the States. The Disciples are not very numerous, neither very wealthy in Canada, but loyal and of the "true blue" type.

In St. Thomas we have a new church edifice costing $20,000, and a membership of 493, very well organized for good work, and we have reasons to expect good things for the Lord. We have a mission in East St. Thomas that is doing good work and is full of promise.

Our only college in all Canada is located here, but is much neglected and not supported by our Canadian brotherhood as it should be. It is to our shame and permanent injury that we cannot have at least one good educational institution in this great Dominion. Brethren and churches in Canada will soon awaken to our grave educational needs.
193 Wellington St. G. J. Chapman.

NEARLY RESIGNED
But Held Position on Grape-Nuts.

An Oklahoma woman was saved from loss of health and position by change to right food. She says:

"The Spring of 1904 found me almost a nervous wreck from the use of improper food. I could not sleep nor eat anything but what it seemed that my stomach was on fire.

"I had the best medical advice I could get, but medicine did not reach my trouble. I was growing worse all the time until I was about to resign my position, a thing I could not afford to do.

"A friend brought me a pkg. of that wonderful food, Grape-Nuts, and asked if I had ever tried it. I told her no. I had no faith in it, but to please her I promised to use the package before I decided what it would do for me.

"I ate nothing but Grape-Nuts and cream three times a day and that awful burning in my stomach disappeared. I was able to continue at my work and gained 26 lbs. in three months. So I owe my health and position to Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial Bulletin

Centennial Revivals.

If there ever was a time to refrain from preaching the gospel, it is not now. Anticipating or following the call of the National Committee on Evangelism, about a dozen of the churches in the Pittsburgh District have held revivals recently, mostly with home force. Through their special efforts and the regular services more than a thousand souls have been brought into these churches within the last ninety days. Our other congregations are wise enough to discern the signs of the times and are planning earnestly for evangelistic campaigns within the Centennial year. Correspondence and reports in the papers both indicate that the conditions are the same all over the country. Strike while the iron is hot, and the reports made at Pittsburgh will show a net gain of one hundred thousand.

Asking for the Old Paths.

Everywhere there is a keen interest in everything that relates to the beginnings of the Restoration Movement. People are hungry for stories of the pioneers. They want to see the books they read. They want to sing the songs that were used fifty, seventy-five and a hundred years ago. The camp fires conducted by the C. W. B. M. have struck such a responsive chord that they should not only be taken up by every one of the 2,500 auxiliaries, but similar services should be held by all other churches, great and small. The preacher or teacher who is wise will give out any particular information when there is an appetite for it. In this Centennial year everybody is hungry for the facts of the mighty movement which God inaugurated a hundred years ago to unite his people and save the world.

Outgrown Houses.

Just a little while we have been working and praying to increase the attendance and quicken the interest in our Bible-schools. Our prayers are being gloriously answered, and our labors marvelously rewarded. Let the paragraphers of the daily press, and the pessimists of Pliocine pulpits take notice that half-filled churches are now out of date. The twentieth century order is, to tear down the meeting house and build greater. Here are three examples from the Centennial County. The First Washington Church has a splendid building, but basement, gallery, auditorium and choir loft as well as all the class rooms are packed to suffocation week after week for the study of the Bible. Monongahela bought the residence next door to take care of its growing Bible-school, but that will no longer hold the overflow. Just a few years ago Charleroi built a handsome house that was expected to meet the requirements of at least twenty-five years. Now the study of God's word brings together such a host of young and old week after week that the architect and church officers are laboring over the problem of enlargement. Of course, Cole, Beckler and Boblitt are capable, devoted and energetic leaders, but there was a time when even such labor failed to yield such returns. Not only in Washington and Pennsylvania, but in all the world, now is the accepted time. The Word of God has the right-of-way.

The Harvest Beyond the Seas.

God's cause is one in all the world. It was so a hundred years ago when Barton W. Stone of Kentucky, Thomas Campbell of Pennsylvania and Alexander Campbell of Scotland, and many others in divers places were thinking and saying the same things, no one of them knowing that his sublime vision of a united church, a victorious Lord and a redeemed world was seen by any other than his own prophetic eye. It is true now when not only the Congo and Philippines match the growth of our most favored home fields, but when every mission station reports vanishing opposition, deepening interests and multiplying membership. Thus the Centennial year brings to every church a double reason for a doubled offering. Our own people are now ready as never before to do worthy things. Their faith is stronger, their hope is brighter and their love is warmer. It matters little that a few of them have less money than heretofore, for generally our offerings are shortened not by our poverty, but by our indifference. The marvels of apostolic missions are being repeated in the splendid successes of our own brethren in foreign lands. We are not the people to fail of doubling our investments where we see the returns multiplying.

On Record.

Whether we will or no we are going on record this Centennial year before the whole world and all time to come. Not only will our whole movement be judged by our contributions to the fundamental work of Christian missions, but every particular congregation and every individual preacher will be weighed in the new century by the missionary records of the Centennial year. A noble pride should stir every heart to do the utmost possible. This is a crisis when sacrifice is not only justified but demanded. This is a turning point when the ordinary rules of temporal prudence must be thrown to the winds. This is a judgment day when to sow to the flesh what would yield thirty, sixty or a hundred-fold in the spirit is to reap condemnation for eternity. Get right with God March 7.

W. R. Warren,
Centennial Secretary.

R. Ray Eldred and Dr. Jaggard have started a new station at Longa, Africa. They have built a three-room mud house, a carpenter shop, a store, and a sheep shed, besides clearing about five acres of land. The station was a typical African jungle, but they hope to make it a beautiful and pleasant home. The church at this new station now numbers fifty-two.

HOW TO SEND THE MARCH OFFERING.

1. Please send the offering Monday morning, March 8. If all pledges are not paid, send on what you have and send again later.
2. Care should be taken to give the local name of the church, at Mt. Pleasant, Corinth, Sixth St., etc., when different from the post-office.
3. Friends are requested also to state definitely whether the money is from a church, a Sunday-school, an Endeavor Society, or an individual. A separate account is kept with each of these. A little care in this matter will avoid misunderstanding and save needless correspondence.
4. The offerings should be sent to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio, who will at once return a proper receipt. Money should be sent by bank draft, post-office order, express order, or registered letter.
5. And in all, let us heed the apostolic injunction, "Not slothful in business; fervent in spirit; serving the Lord."

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One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only aseptic pepsin he had found that was absolutely pure.—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well known stomach tonic.

Liquid chemicals lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

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THE CHRISTIAN CENTURY

Sharp C.M. May09

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MAKING THINGS RUN SMOOTHLY.

If there is one thing above all else that makes household labors run smoothly, it's oil. Not the oil that is poured on troubled waters, but the oil that's put on bearings to prevent friction; to make wheels turn easily; to prevent rust; to stop that screeching, grinding, creaking; to save wear and tear.

There are plenty of oils on the market. Some are heavy, some are light. Some are good for one thing, some are good for another. But the ideal oil is one that answers all practical household purposes. "Household Lubricant" not only fills the bill in this particular, but it comes ready to use—in a handy can with a removable spout. Just as you buy it in the store you use it. No chasing around to hunt a feather or a straw to apply the oil as in days of old. The Household Lubricant can with its reversible spout, which permits closing the can to prevent spilling and leaking if upset, and the carefully compounded oil which it contains answers every condition demanded for the perfect household lubricant.

There is nothing that ordinarily gives more dissatisfaction in the handling than an oil can with its shallow bottom and mussy, dripping spout. The Household Lubricant can eliminates all this. The can itself is of such a shape and size—even in the larger, 8 ounce size, that it is very easly handled and "stays put" when you put it down. So universally recognized are the merits of this oil that it is found on sale in every little hamlet and village in the land.

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NOTES FROM THE FOREIGN SOCIETY.

Last week the Foreign Society received $4,000 from a friend in California on the Annuity Plan. The same friend will add $1,000 to this amount in a few weeks. The total amount received by the Society on the Annuity Plan to March 2, amounted to $11,410, a gain over the corresponding time last year of $9,659. For those who are fifty years of age or older, this is an admirable plan by which to help on the Lord's work.

Last week the Foreign Society received two direct gifts of $500 each. An effort is being made to secure 100 gifts this year of $500 or more each. Already nearly twenty-five such gifts have been received or promised. It is believed that the 100 can be secured. The increase in individual gifts is most gratifying this year. There has been a gain of 115 such gifts, and also a gain in the total amount from this source of nearly $5,000. Every friend of the work who can not contribute through the church, should send a direct gift.

The receipts of the Foreign Society for the month of February amounted to $5,447.15, a gain over February, 1908, of $2,652. There was also a gain in the number of contributing churches, Sunday-schools, individual offerings, etc. There was, however, a small loss in the number of C. E. Societies.

James Ware of Shanghai, China, has just reached America, and has visited his family at Columbia, Mo., where his children are being educated. Sunday, March 7, he spent with the church at Danville, Ky., which supports him.

Walter R. Cady, Waldron, Mich., says: "Raised our full apportionment for Foreign Missions last Sunday in ten minutes. Never saw a happier lot of people."

The Seventh Church, Indianapolis, Ind., expects to double, if not treble the offering of last year for Foreign Missions.

Leslie Wolfe, Philippine Island, reports seventy-two baptisms during the first twenty days of January, in the district about that city. He is greatly encouraged over the outlook. A new church has recently been started and a new chapel has recently been dedicated. He calls earnestly for reinforcements.

The church at Ashland, Oregon, raises between $650 and $700 for the steamship "Oregon" for our Congo Mission at Bolenge, Africa.





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A. McLean's New Book Free

Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date which we had set for its expiration. During March the offer will hold good. Ministers may have the paper (new subscription) and the book for $1.20



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The Christian Century

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The Sabbath and the Lord's Day

During the meeting of the Federal Council of Churches, held in Philadelphia in December, a strong presentation of the duty of Christians to secure as complete an observance of Sunday as possible was presented by F. D. Power, the chairman of the Committee on Sunday Observance.

A resolution presented made no reference to the question of Saturday as a substitute for the Lord's Day in the religious practices of some bodies of Christians. But in the progress of the discussion a member of the Council introduced a resolution to the effect, "That it is not our intention that anything shall be done to interfere with the convictions of those brethren represented with us in this Council who observe the seventh day instead of the first day of the week as the day of rest and worship." This resolution was presented with the desire to express a sympathetic interest in the work of such bodies as the Seventh Day Baptists, with whose opinions, on the question of the Lord's Day, however, few Christians agree. The resolution was not adopted, it being felt that any reference whatever to the subject could not fail to be misunderstood and to work harm.

It is now apparent that those bodies, like the Seventh Day Baptists and the Seventh Day Adventists, whose foremost tenet was thus brought up for consideration, have fixed upon the discussion as an admirable point of departure for a fresh propaganda of their views. Their literature has been sent widely to different members of the Council since the meeting in December, and all the arguments in favor of the Jewish Sabbath have been restated.

This is not a question of very vital importance to the Disciples of Christ. Those religious bodies which accept the authority of the Old Testament as equal with that of the New have, of course, always extreme difficulty in evading the Fourth Commandment with its explicit insistence upon the observance of the seventh day of the week as the Sabbath of the Jewish religion. But the Disciples have never been troubled with the question of Sabbatarianism. There is a clear distinction between the law of Hebrew rites and the gospel of Christ.

The Fourth Commandment referred exclusively to the seventh day and enforced the law of rest with the two-fold reference to the Sabbath rest of creation and the social and industrial value of the Sabbath as a time of rest for the toiler. It is the contention of Sabbatarians that this Sabbath law was never abrogated by divine authority, but that Constantine and other rulers, who united the functions of church and state, abolished the Sabbath day and substituted for it the first day of the week.

A more signal misreading of the facts of Christian history could hardly be imagined. Those facts are very simple. The earliest Christians were all Jews, and as such they observed the Sabbath day as did the Master himself. It was their legal, national day of rest. But they could not be oblivious to the fact that the first day of the week was a time of signal importance in the life of Jesus and the early church. On that day he rose from the dead; on that day, apparently, he ascended to the Father; on that day beyond all question the Spirit came in pentecostal blessing; on that day the early Christians were accustomed to assemble because it was made sacred to them by these events in the life of the Lord. By the time Paul was well engaged in his missionary work the custom was so formally established as to be the chief item of the weekly calendar, so that when the disciples at Troas met on the first day of the week to break bread, the apostle Paul remained with them and spoke.

Thus among Jewish Christians the two days were observed side by side, the one as a Jewish day of rest, the other as a Christian day of worship and commemoration of the chief events in Jesus' life. When Christianity went out into communities where Judaism was unknown, the Jewish Sabbath had no significance, and this becoming increasingly the fact. By the time of Constantine, three centuries after the founding of the church, the observance of the Lord's day was an all but universal practice among Christians. The edict of Constantine fixing the observance of Sunday as a legal and imperial rest day was not to distinguish Sunday from the Jewish Sabbath, or Saturday, but from those various days which were sacred in the heathen worship. Constantine's act was only the ratification of what had become an accepted fact of Christian history. He made legal and binding the practice which was everywhere recognized as apostolic and fitting.

To one who discriminates between the temporary and obsolete authority of the Old Testament and the vitality and permanence of the New, the Jewish Sabbath has no significance whatever. It is perceived to be an outgrown institution, valuable at one time, but destined to pass away with the other rites of Judaism. The principle of the day of rest was accepted and enforced in the Jewish Sabbath. The principle of the day of rest is recognized and vindicated in the Lord's day. The Jewish Sabbath rests upon the legal enactment of the Hebrew law. The Lord's day rests upon the loving remembrance of Christian people. It requires no scriptural commandment; apostolic precedent and the fitness of the event are sufficient.

In this very fact lies the strength of the appeal which may be made for the Lord's day as the recognized time of rest for all the citizens of Christian lands. If such an appeal were based upon the scriptural commandment, the non-Christian would have a perfect right to protest against the suppression of freedom of conscience. He might insist that Christian legislators have no right to enforce upon him the requirements of a religion to which he does not assent. But Christianity does not make this claim. It bases its observance of the Lord's day upon no biblical enactment. It accepts the principle of one needed day of rest in seven and asks that since the great majority in Christian lands recognize the first day of the week as the chosen day of worship, it be sanctioned for purposes of rest by all citizens who have the welfare of the state at heart. There is in this no enforcement of religious tenets. If any one has conscientious convictions which lead him to the observance of any other day, such as Saturday, which is the rest day of Jews and Sabbatarian Christians, or Friday, which is the sacred day of the Mohammedans, the rights of such are not interfered with in the least. They are at perfect liberty to observe what day they will, only they are enjoined from interfering with the observance of the Lord's day on the part of their Christian neighbors and the public at large.

We are glad that the question of the Sabbath and the Lord's day is raised from time to time, not because it is one of great importance, but because the advocates of Sabbatarianism are forever obscuring the actual issue and attempting to reinvest the Jewish Sabbath with the values which only the Lord's day possesses.

The Trend of Events

By Alva W. Taylor

THE NOISELESS GUN

Hiram Maxim has invented a noiseless gun. It is another of those inventions that are calculated to make war more deadly and thus more nearly impossible. He has not only invented it, but has demonstrated it before army and navy officials and scientific committees. It is very simple, being a small steel tube 1½ inches in diameter and from four to six inches long, according to the caliber of the rifle to which it is to be fitted. It is attached by simply slipping it onto the end of the gun barrel and giving it a quarter twist. It will not be expensive. The principle involved is practically that of a turbine reversed. The interior of the tube is filled with a series of spiral vanes or disks which catch the gases from the exploded powder and hold them in leash or slow down the outward rush of them and thus prevent the explosion which they usually make upon striking the air at the muzzle of the rifle. The uninitiated would suppose this would tremendously increase the "kick" of the gun, but it in fact decreases it.

This, with the use of smokeless powder, leaves but one means of discovering where the enemy is lying. If the bullets that hit all come from one direction the enemy may be known to be in that direction, but without smoke to tell where he is or sound to help locate the distance or direction, terrible havoc could be wrought before a fire could be returned. War thus becomes more and more a battle of strategy for the best position to cruelly murder the unwitting enemy. It wrings out those heroic parts once so celebrated when men met face to face and makes of it more of just what it is—murder without malice and according to certain accepted rules.

THE REDUCTIO AD ABSURDUM OF THE JURY SYSTEM

The trial of an accused man by a jury of his peers is firmly established in our criminal jurisprudence and it is enforced by the most precious of our dearly bought principles of liberty. It is one of the theoretical fundamentals of our democracy. But while involving one of the most fundamental of the principles it is yet only an instrument for the enforcement of those principles in the execution of law. Law, in turn, is but the expressed will of society, and neither law nor instrument are inspired or infallible.

Last year at Yale, Mr. Taft made some strictures on our jury system. Some cried out, but it is always worth while considering before shouting that our liberties are threatened. It sometimes happens that the means devised to insure the application of a principle become corrupted by that very use and need revision. Methods of procedure may obscure the law together with the justice and mercy which it was ordained to establish.

An illustration of the dangers of the jury system is afforded in the trial of Senator Carmack's assassin at Nashville. If one were an enemy of democracy and its trial by a jury of one's peers, he could well find in this case an argument of reductio ad absurdum. In order that there might be no prejudice or opinion formed before hearing the evidence, no man who had read accounts of the tragedy could be accepted. Yet all must come from the county where the court holds jurisdiction. Thus several of the jury cannot read and others boasted that they had not looked at a paper in ten years. Of course such men are liable to be governed by prejudice and are sure to be unable to grasp acute problems involved. If they are able to agree quickly their verdict may be good, for they are liable, if they be as conscientious as they are ignorant, to look at the simple facts and be ruled by them instead of the quibbles of the lawyers and the technical points so often invoked to defeat justice.

Another notable instance that requires thoughtful consideration is that of the Sunday Closing cases in Chicago. There, jury after jury could not agree even when the accused did not deny the fact of Sunday sales of liquor.

A PIOUS PILGRIMAGE A LA RAILROAD

Turkey has completed a railroad from Damascus to Medina and will run it on into the sacred city of Mecca. It is built primarily for the pilgrimage to the Holy City of the Prophet and dividends are of secondary consideration, it is said. May it not be that the pilgrims will be expected to furnish the dividends? But the pilgrimage was the magic lute that sang the sheckles out of the pockets of multitudes of the faithful and they were made as a free gift with Abdul the Damned as the sacred repository. The great Abdul is business-like enough to have the government guarantee behind the scheme.

The road will be over 1,000 miles long and half its length will be from Maan to Medina, through a rocky desert where there is no hope of future settlements, and it cannot be hoped that any but the section from Damascus to Maan will ever be of rational economic interest. If the other half ever pays for itself it must depend upon the sentiment that sends the pilgrims to Mecca.

Since Jerusalem and Damascus are tapped by railroads we have become accustomed to think of hearing the shriek of the locomotive within the sacred confines of the hallowed and mysterious. Thus does invention make havoc of sentiment. Doubtless there are compensations in the ease with which the journeys can be made and the increasing numbers that will be enabled to make them. The most surprising thing about the interest in the Holy Land is the fewness of the numbers who visit it as compared with the great numbers who go to Egypt and other ancient places. Gradually it is becoming less of a sentimental journey and more one of practical learning and the numbers who will go will multiply by that same sign.

WILL CUBA BE FREE?

Our national government has acted in the utmost good faith in Cuba and for the second time has settled her troubles and launched her as an independent state. She can scarcely be called a free and independent nation. Upon retiring Governor Magoon made it plain to the Cuban officials and people that she was not sovereign, but under the protection of this government. She will not be allowed to make a treaty and her constitutional rights are otherwise restricted. She may not pay more money to her patriots, all too many of whom have become patriots of the Croker and Tim Sullivan type. She must keep all obligations, whether made by her own former, or by our administration there, and we will see to it that modern sanitation is enforced. Moreover she must keep the peace. In this she is warned, for while we have not promised, nor could we legally do so, all the world knows that another failure means that she will have to fly the stars and stripes forever.

Whether or not she will be free depends upon her ability to extend freedom to all the people and keep them from license. If the new administration succeeds it will be a triumph of statecraft. Gomez, the new president, was the leader that overthrew Palma and his Americano government. Palma's was a government of and for the property holders. He sought in every way to make the way of the American syndicate easy and to placate the property aristocracy of the island, who were crying out for the strong, protecting hand of our Uncle Sam. Gomez carried every province and city of the island and received unanimous electoral vote. This is index undeniable to the way the Cuban people felt about an Americano administration. Now Gomez must wrestle with principalities and powers. He must mediate between strongly entrenched property interests and radical anti-foreign demands. A bill has been introduced in the assembly to make it impossible for a foreigner to hold property in Cuba. On the other hand our Uncle Samuel, as evidenced in Venezuela, does not always ask about the merits of the case when Americans claim help for property interests, but acts the part of advocate rather than of judge. Within the Liberal party that elected him there are characteristic Latin-American elements also, and Zayas, his chief rival, is Vice President, a favorite vantage point for an ambitious rival in South American revolutions. Gomez will need to be a Lincoln to thread the seas.

Cuba has made great progress in the eight years of peace. Her population has increased 30% and now numbers 2½ millions. Of this number 70% are white and only 30% colored. The colored population, as in the United States, increases more slowly than the

white. The revolutions cost heavily in child life. While the men were fighting the children died of starvation and neglect. Since peace came the depletion, as always, has been rapidly repaired, and the greater proportion of the increase in population is in children under five years of age. Of the whites 58% can read, and of the colored people 45% have that accomplishment. The schools are doing good work, but child labor is yet a thralldom in Cuba. No less than 28% of the boys between 10 and 14 years labor for wages, while of those from 14 up to 18 more than 80% work for their own living.

THE TEMPERANCE TIDE

Every week brings an encouraging quota of temperance accomplishments. Idaho has a new county local option law, the lower house in Utah has passed a state-wide prohibition bill by an overwhelming majority, and the House of Representatives has passed a compromise measure for the protection of prohibition territory. The Iowa Supreme Court has decided that liquor sales cannot be solicited and the Attorney General decides that the ruling includes the mail order business. Chairman Knapp of the Interstate Commerce Commission rules that an express company cannot be compelled to carry packages of liquor when consigned C. O. D. These last three mentioned are gains for the protection of "dry" territory. That fight will not be finished until the government refuses to grant an internal revenue license to any one in prohibition territory and every package consigned by express is plainly marked and called for by the consignee in person.

Option bills are up in Wisconsin, New Jersey, and Nebraska in a very live manner. New Hampshire is trying to repeal the license law and go back to state-wide prohibition. At this writing it looks as if the effort to repeal the county option bill in Indiana will fail. Every county but one or two so far has gone dry under that law and so many more promise to do so before the legislature adjourns, that it will be almost mandatory to keep the law. Already three-fifths of the people of the Hoosier state live in territory without a saloon.

THE SCANDINAVIANS AND WOMAN'S SUFFRAGE

The Scandinavians are leading the world in the progress of woman's political rights. Sweden has just accorded them equal rights with men to the ballot. Norway two years ago passed a law that enfranchised two-thirds of her women. Finland accorded her women full equal rights when she was re-endowed with independent home government and sent sixteen of them to the first parliament. She liked them so well that twenty-five sat in the parliament that the Czar has just prorogued—and did no more talking than the men. Denmark allows its women to vote in municipal elections. The Scandinavians are no mean people.

EDITORIAL

The Endowment of Bethany College

In another column will be found a communication from Dr. W. T. Moore, who has for some months been active in securing an endowment for our oldest college. His communication presents a most cheering phase of the effort in the offer made by a liberal but unknown friend to give one-fifth of a total endowment up to a half million dollars.

It is upon such propositions as this that most money for educational purposes is raised. Those who are most anxious to see institutions of this kind prosper are at the same time interested to secure the help of others in completing the work. No friend of Bethany College could ask for more from any generous giver than our friend has promised.

Bethany is the oldest of our institutions of learning, and is inseparably connected with the lives and work of Thomas and Alexander Campbell. It has given to us a long list of teachers, ministers, missionaries, and business men. The latter are those upon whom most reliance must be placed for the raising of this endowment. Yet the teachers, ministers, and missionaries are manifesting a deep interest in doing their own part in the work.

Instant response ought to be made to this appeal. Write to Dr. Moore and assure him of your desire to have fellowship in the endowment of Bethany College. It would be a misfortune indeed if our centennial year were to pass without the accomplishment of this great work.

Judge Cleland and His Parole System

Chicago has been given considerable opportunity of late to consider the problem of the parole system in connection with the sentence of minor offenders under the city code. Judge McKenzie Cleland, one of the judges of the Municipal Court, has administered the law at two or three stations, to which he has been assigned, with liberal interpretation of the parole principle. This meant that in cases where offenders were brought before him for offenses which would usually receive sentences to the House of Correction, he has interested himself in the offenders and has suspended sentence, hoping for reformation on their part. Judge Cleland believes that in many instances good has been done and that the offenders have remained at liberty to support their families, whereas by the ordinary method, these families would have been broken up and probably would have become public charges.

Judge Cleland has spoken frequently before church clubs and other organizations in defense of his method of parole and has been active in the attempt to secure a state law which should widen the workings of the parole system. At the same time he has been vigorously opposed by the other judges of the Municipal Court on the ground that he was assuming, without warrant of law, functions which at the present time could only be discharged by the Governor of the state. So bitter has become the controversy that Judge Cleland has at last been removed from the criminal to the civil branch of the Municipal Court, where cases of this kind will no longer come under his jurisdiction.

Where there is so much controversy it is apparent that only careful examination of the facts can bring out the truth. It is probable that Judge Cleland has gone further than the law warrants in responding to the generous promptings of his own heart. It seems hardly reasonable that his brother judges would unite in denunciation of his procedure if it did not lack justification in some important regard. Meantime it is certain that his record and his public advocacy of the parole system will bring the matter to the attention of the legislature where a more adequate measure ought soon to be framed. At present public sympathy seems largely with Judge Cleland; and by many his removal from the criminal court has been interpreted as an act of jealousy on the part of superiors and colleagues.

The New Ministerial Association

It is evidence of a vital condition when a body or institution puts forth new forms of activity. One of the interesting developments of the last National Convention, held at New Orleans, was the organization of the Ministerial Association of the Churches of Christ. This had been suggested some time before by W. R. Warren, the Centennial Secretary, at the Congress held in Bloomington last spring. The matter was presented and discussed at a meeting of the ministers at the close of one of the sessions at New Orleans and a constitution was adopted and officers were elected.

The Disciples have many ministerial associations, state, district, county, and city. But these have never been organized into a unity with power to take concerted action upon matters of moment among us. Such matters, of course, do not concern questions of doctrine nor methods of work, on which we have at present no power of legislation. They refer wholly to the welfare of the churches in relation to ministerial supply, ability, and conduct.

The definite purposes for which this Association is projected are

the encouragement of young men to study for the ministry, the effort to introduce unemployed men to suitable fields, and to fill vacancies with the right kind of preachers. One of the purposes of the new body is that of investigating and bringing to public attention those sections of the country where there are promises of development at a moderate outlay of expense, and where young men would find available openings for service. This contemplates a thorough study of the fields and forces among our people in the United States.

A small membership fee of $1 per year it is believed will provide for the employment of a man who can devote himself to this work and organize in this way a bureau of information and supply. Local ministerial associations are requested to consider this plan and take such action in reference to co-operation with it as their judgment may dictate. Certainly a plan of such need and promise hardly requires more than a suggestion to secure its approval by local ministerial associations.

The officers of the General Association are:

A. B. Philputt, president; W. H. Allen, vice president; A. L. Orcutt, secretary; C. H. Winders, treasurer. T. W. Grafton, L. C. Howe, and R. W. Abberley are additional members of the Board of Directors. The office of the Association is 120 E. Market Street, Indianapolis, and communications may be addressed to the secretary at that place.

Presbyterian Men

The Presbyterian Brotherhood held its third annual convention in Pittsburgh two weeks since. Seven hundred local organizations, with a membership of over 36,000 men were reported, while it estimated that as many additional organizations are not enrolled in the national affiliation. The convention is characterized by the Interior as peculiarly practical, compared with the two earlier conventions, which were characterized by enthusiasm and consecration, respectively. Our own P. C. Macfarlane was present and was introduced to the convention as a fraternal delegate from the Brotherhood of the Disciples of Christ. He sent the editors of our papers a superb interpretation of the convention in three installments. It hurts us not to have space to print his entire correspondence, despite his assertion that it is meant only for our editorial information, and not for publication under his name. In his concluding letter, however, he sums up his impressions as follows:

"First of all, the absence of old men. There were few faces that indicated the wearers to be over fifty years.

"I was struck with the straightforward manliness of the preachers in the delivery of their messages. Here and there was an academic tone used that amounted to affectation, but this speedily disappeared in the vigor of address and the more stalwart the delivery of the message the more warmly was it received. Again the rugged faith in Christ of the men. There was nowhere a note of doubt. In no address a suspicion of anything but that Christ is the ruling power in the spiritual world. The missionary specialists all based their appeal and plea on the Great Commission.

"Another thing was the presence of the world view in the mind of every speaker. As memory serves me, not once in the matter of any man's address was there anything by which a looker-on would learn that this was a Presbyterian Convention, and their point of view was continually Christ for the world and the world for Christ. Continually there was outcropping the passion of the souls of these men for united effort and for union in Christ.

"Still another notable thing to me was the accuracy of theological statements, Biblically considered. The addresses were stripped of practically everything that savoured of cant or traditional theological notions in the discussion of conversion and such subjects as the Holy Spirit. In fact, so far as the matter of these addresses is concerned beyond the fact that on the subject of Christian Union, our speakers would have been certain to go further, there was not an address that might not have been delivered by one of our own men at one of our own conventions.

"I leave this convention with a new respect for the men who stand in Presbyterian pulpits and with greatly enlarged hopes for a more speedy union of God's people in Jesus Christ and not upon some series of compromises. I do not for a moment suppose that these men are conscious how they are going, but they do know whither they wish to go and that is into a United Church of Christ."

The Observance of Lent

On Wednesday, February 24, began that period of time known in the liturgical churches as Lent, which culminates with the Easter week. It is a noticeable fact that within recent years there has been a larger tendency to observe this period as valuable for Christian work, among the non-liturgical churches as well as among those like the Roman Catholic, the Eastern, and the Anglican. It was natural that the over-emphasis upon the externals of religion, which has often been the feature of these churches, wrought its reaction in the Protestant spirit which carried very far and caused the elimination of many items of Christian interest from the older rubrics of the church.

Nevertheless the observance of Lent is not a Roman Catholic practise. It goes very much farther back, as any student of church history knows. The word itself is derived from the root "long," and refers essentially to the lengthening days of spring. Long before the rise of the Roman Catholic church the practise of observing the week preceding Easter, and even a longer period of time connected with it, had become recognized in the church. Tertullian, Origen, and other early writers allude to the forty days' fast, and the Council of Nicea (325 A. D.) recognized it as an established custom. We know that fasting was one of the practices of the early church, and probably the more zealous even in apostolic times observed lengthy periods of fasting as means of grace in the development of the spiritual life. So that, while there is nothing in the New Testament to enjoin such a practise any more than the observance of Christmas or Easter or Thanksgiving, yet it is apparent that such a custom when it has been used in the spirit of Christian freedom and not as a liturgical day, has been helpful in the development of Christian character.

The period of forty days, of course, refers to the days of Jesus' temptation in the Wilderness, which also reminds one of those periods of fasting and retirement from the world in the lives of Moses and Elijah. Our Saviour's temptation in the Wilderness was the necessary preparation for the tasks of his life. From the announcement of his Messianic character and office at the baptism he went forth into the Wilderness, driven by the urgency of the task that was laid upon him. And as that period of retirement and absorption in the contemplation of his Messianic work inevitably issued in the temptations which came in connection with it, it early took its place in the minds of the New Testament writers as essentially dedicated to the testing of our Lord. Jesus must have told the story of this experience to his disciples in later days. Only two of them have recorded it, and these in somewhat varying terms. But the essential facts are clear that in some very real and searching manner, our Lord was compelled to decide between the greatest alternatives human nature ever has to confront.

There is no more favorable time in which to point out the great lessons of our Saviour's suffering ministry in our behalf than the Lenten days. It requires no slavish observance of a church calendar, nor any subscription to the traditions which have grown up about the different days of this period to make such high and purposeful use of the time. Perhaps it is not too much to say that the minister and church who do not employ this period, so suggestive of the struggle through which our Saviour passed in our behalf, are missing one of the great opportunities of the year. It is for this reason, no doubt, that many of the churches, even those most Protestant in spirit, have felt that the Lenten season was one of great opportunity and impressiveness for the work of instruction, exhortation, and growth in the graces of our holy faith. It should be a time when the public services are given direction toward these ministries of the Christian life. The prayer meetings during this period ought to be especially impressive and full of results. The Lord's day services may be made of remarkable significance by the minister who is sensitive to the meanings of Christian history as well as the values of Jesus' own life.

We should be the first to protest against any liturgical tendency in our churches. But we should like to have them go back beyond the period of Roman Catholic growth and tradition to the early days of the church when, with fresh remembrance of apostolic preaching and example, and with the passion for the exemplification of the life of Christ in all personal conduct, the Christian communities gave themselves with wholehearted surrender to the observance of such times of special work and prayer as the life of Christ had made impressive to them. From such examples the church of our own time may draw helpful lessons and we believe that among these lessons is the appropriate use of the Lenten days and the great week of tragedy and triumph with which they close.

An Earthquake in Central Illinois

By Charles Clayton Morrison

"I tell you people there never was a man who came to your town, who walked your streets whom the devil and his gang are trying to get like they are me. But, hear me! I'll fight the devil, his gang and his cohorts from hell to breakfast, and don't you forget it."—REV. W. A. SUNDAY in beginning his campaign in Springfield.

Springfield, the capital city of Illinois, is experiencing a religious earthquake. Evangelist Billy Sunday and his party of expert assistants are at work in that town shaking up the saints and sinners, churches and saloons, deacons and gamblers, fallen women and society stars—not a soul in that region but feels the shock of the revival.

That is the extraordinary fact in Sunday's revival. Everybody knows it is happening. That is why I call it an earthquake. Everybody feels it. It isn't happening in a vacuum, it isn't happening in a corner of the town, or in a church lecture room. This earthquake is sending its shivering energy straight through the residence district and down the business streets, through court house, state house, and clear through the saloon and brothel territory of the city.

Meetings Need No Further Advertising.

Everybody knows the evangelist is in town. Everybody knows he means big business. Everybody has some sort of feeling about the meeting. It may be a prayer-feeling, that God will bless the town through this upburst; it may be a fear-feeling lest certain iniquitous assets of business may be demolished or hidden sin revealed; it may be a cynical feeling, superior and complacent; it may be a regret feeling, that the church must resort to such methods to make itself effective in society. But everybody feels one way or another about the meeting.

It needs no advertising. There isn't anybody who doesn't already know all about it. For weeks the papers have been full of it. For months the churches have been organizing and praying for it. Over one hundred and fifty cottage prayer meetings a day have been held for several weeks, stirring the souls of women and men to expect and to work for a great outpouring of grace.

Preparations on a Magnificent Scale.

Mr. Sunday says he never saw better preparations. Twice at least he affected a threat to cancel his engagement on grounds of the inertia of churches and preachers. Stimulated by the imminent fear of losing the evangelist altogether the Christian people made wonderful preparations for his coming. A great choir of 700 voices was organized. A tabernacle seating about 8,000 persons was constructed. A great "personal workers'" class met from week to week to study methods and to pray. Church men talked the meeting in their lodges. The newspapers wrote editorials and reported every stage and degree of the evolution of the preparations. All the pulpits of the city were filled one Sunday by pastors from Jacksonville, Decatur and Bloomington, where Mr. Sunday had held remarkable meetings within the year past.

No stone was left unturned to create faith and expectancy in the people. And when Billy Sunday came to town he was greeted with a congregation of over 7,000 people the first night! Yesterday the prelate of the Knights Templar telephoned the evangelist that there would be no more meetings of their lodge while the revival was in progress. Other lodges also will suspend meetings. Today it is announced that all the clubs of the city are suspending their sessions on account of the revival.

Christian Unity Well Along in Springfield.

The spirit of union among the Springfield churches is well developed. The preachers get along well together. They play base ball and go to picnics together. They pray often together. Their ministers' meetings exhibit the most genuine unity we have ever seen amongst ministers. They hold one another in the best esteem. Each counts the others as partners, not competitors. They are all sore tried by the great common problems their churches face. They have tried many things to awaken their city's conscience toward God. Still the situation maintains its moral status quo.

Preachers Humble Before Their Problem.

There is not a man in the group of twenty preachers who takes a cocksure attitude concerning either doctrines or methods. Sectarianism is only a form with them. They are brothers together. They have a custom of exchanging pulpits all around on the first Sunday in May every year. No preacher is in his own pulpit on that day. They call it Fellowship Sunday. Often the pastors of the most influential churches are assigned the humblest pulpits. It begets a feeling of coöperation among the churches.

The pastors feel the bigness of their task and are keenly aware of their present impotence to accomplish it. They study their common problem as a class studies algebra. They are free to experiment. They will try anything that promises to advance God's kingdom. They feel that all their work in conventional lines is hardly doing more than to keep the balance with the forces of evil. Little new territory is being won. The enemy is strongly entrenched and there is not the slightest indication of his weakening.

Springfield Needs God.

Springfield has just about as much sin in it as a city dare have and still be called a Christian town. Its local politics are notoriously corrupt. City affairs are so tangled up with state politics that it is almost impossible to get a local moral issue squarely before the people. Saloons spawn there. Not many towns of fifty thousand can show so large a levee territory. A large colored population with its usual proportion of shiftless members further complicates the social problem. Whether the scandals in high society are above the average in frequency or abominableness I cannot say, but occasional disclosures of conditions at the "top" are sufficient grounds for the conviction that in that Denmark there is much rottenness.

Forces Making for Good.

Over against these conditions stand the library and the public schools and the Y. M. C. A., and the earnest clubs of both women and men and—the churches. The customs of this old town are deep-grooved in business, in politics, in society and in church activities. Can the city be cleansed by using the old channels? Or must new channels be digged? Is the conventional appeal worn out? Can the earnest pastor on the field reach the conscience of the community beyond the borders of his own parish?

Can God save Springfield by sending his grace "like the dew of the morning," or must it come like an earthquake?

This is the question the preachers and church people have been asking for a number of years. Billy Sunday is their latest answer to it. They are trying the earthquake. They have been more than five years getting their consent to have the earthquake. Twice within our knowledge they have voted down resolutions to invite the evangelist. Meantime they tried various things. But Springfield remained about the same. Meantime also Decatur had the

earthquake, and Jacksonville and Bloomington. They recommended it to Springfield. It will shock and tear you, they said, but it will do you good.

So Springfield churches got together. The ministers who had voted against Mr. Sunday's coming in previous years, said, "Let him come. We are not doing much by our conventional methods. Maybe our judgment about methods is too narrow. Maybe God uses methods to get His work done that we do not reckon on. Let Billy Sunday come." And they went to work with a will to prepare for his coming. I observed these ministers on the platform on the opening nights of the meeting. They are sensitive men. Their faces were an interesting study to me. I will not say what I read there.

Next week I shall write of Billy Sunday as a preacher. Further articles will follow the meetings through their six weeks duration, examining methods and results. The evangelist's prayer on the first night of the revival, a few minutes after he had been horsewhipped by an insane man was as follows:

Rev Billy Sunday's Prayer.

"O, Lord, let us have all Springfield at Your feet. Let Your blessings rest on all. Miss none, black or white, rich or poor, Christian or sinner, native or foreigner, we beseech of Thee. We pray that a tidal wave of religion will sweep over this town, and that the foundations of hell shall tremble, the demons of the pit turn tail and the devil have pneumonia.

"We pray that God will bare His arm and that the slain will be many. In this crisis we pray that the liar will be made to tell the truth; that the drunkard will become sober; that the woman who sells her virtue for gain will become pure and that coming face to face with the conditions, that peace and joy will abide with us. Bless the ministers, bless the choir, bless the reporters, bless the ushers and every man and woman in this building. Do wonderful things for Springfield. We pray for the enemy that would strike down. We wish him no ill, no hard feelings.

"O, God, save Illinois. Save her from north to south. Save her from Peoria to Danville. Save her from Cairo to —what is the name of that town, Fred, where Grant used to live?—Oh, yes, Galena, to Galena. O, Lord, sweep over her hills. Save the saloonkeepers. I don't hate them. You know that, God. It is their business that I hate. I hate it with every drop of my blood, every wink of my eye, with every step that I take. I don't hate the men. Save them. Save them. Save them. We ask your blessing upon them. Hear us and bless us, as we praise Thy Son, whom having not seen, we love. Amen."

A Prayer by George Matheson

"O Thou eternal one, I need Thee for time. They are always telling me that earth is the robing room in which to prepare for heaven. Rather hast Thou said that neaven is the robing room in which to prepare for earth. It is within Thy sanctuary that I am armed for the battle of life; it is in meeting my God that I learn to meet my brother. I am not fit for this world till I have seen the other world; I must go up to the mount ere I give laws to the people. It is from behind the veil of eternity that I speak to the things of time. I could not bear the fretting of the shore were it not for the sight of the sea. I could not stand the murmur of the crowd were it not for the murmur of the shell. I should sink beneath the burden of the heat of the day unless I were refreshed by the spray from the ocean of Thy love. Roll in, then, thou great sea! Roll in upon the hot sands of time, and lave the thirsty land! Roll in upon the beach, and wash its impurities away! Let us hear the sound of Thy waves, and we shall bear the rumbling of earth's chariot wheels! He who has lain one moment on Thy breast is fit to tread the dusty courts of time."

A Momentous Ruling

The ruling of the United States Supreme Court in the New York City gas case was of popular interest because it involved the return of several millions to past users of gas. Beneath the surface it is found to be a very momentous ruling. It is one of those things of importance that come at the "psychological moment." The country is interested as never before in the encroachments of monopoly and has found that monopoly, by applying well thumbed rules of individualism to its claims, is able to make out a perplexing case.

The court rules that a monopoly has no claim to property rights in its franchise. This is a bomb against one of the chief ramparts. Such corporations have been used to capitalizing their franchise as if it were property acquired by their own creation. Of course it is acquired only by the free grant of the people, acting through their city councils or legislatures.

The second defense of privilege blown to atoms, is the claim of the right to capitalize what they call "good will." The court rules that "good will" is a good property right in the case of competing companies or individuals, but not of a monopoly to which the public must come.

The Gas Company was thus reduced to real property rights as measured by tangible physical values and six per cent was found to be a good and fair return on actual capital invested. Watered stock is therefore fictitious capital and the railroads and other natural monopolies that have cried that property is being confiscated when rate laws were passed ought to be compelled to charge profits on tangible physical values only. Let it be always remembered that monopoly rights and the rights of competitive concerns are very different things.

The Trust and the Inevitable

J. Pierpont Morgan is credited with a sort of "after us the deluge" spirit. In answer to the question "What is to be the end of this era of trusts and concentration of wealth?" he said, "The end will be socialism."

However that may be, there is ample late evidence that the trust is recognizing the inevitable. That inevitable is that either we will return to competition or the trust will be regulated by the state, both as to management and prices. They know that a monopoly cannot long hope to operate under the rules of competition so far as management and public privileges are concerned and make an end of competition so far as its patrons, that same public, is concerned. In other words they cannot destroy competition and yet operate under the laws of competition.

This is evidenced in the cases of both the Harvester Trust in Kansas and the Standard Oil Trust in Missouri. Both were fined and had notice of ouster from the states served upon them. Both propose to the respective states that they be allowed to continue a business under state supervision, with the right accorded the state to revise prices and regulate business. This gives the state governments a new problem and they might as well blaze the way. Co-operation will not yield again to competition once it is established, and the trust is but co-operation among those concerned. The iniquity of it lies in the fact that it is a co-operation of one party to the bargain only and this means exploitation of the other party. The patron must have a part in the co-operation. The socialist would have him own it and the paternalist would leave it in private hands, but subject it to the paternal control of government. It looks as if the paternalist had the first move.

Desire of Service

By Stephen Tracy Livingston.

Could I but know, beyond all questioning,
That what I am, or, rather, what I strive
To be, means help to you, and keeps alive
At times the strength or cheer or other thing
You greatly crave, the thought would straightway bring
Large days for me. Old gladness would revive,
And with a scourge of cords arise and drive
Alien distrust forth from my temple, fling
The coinage of life's market-language out,
And sound the note of triumph. Could I know
That something I have done, or some chance word
Of mine has come to you, in hours of doubt,
And lighted up the path where you must go,
I could forget how often I have erred.

Side Lights on Serious Problems

AS SEEN FORM A PASTOR'S STUDY.

By H. O. Pritchard

Rome and Her Heretics

The recent discussion within our "household of faith," is one of no little importance to the "family of God." While it may be granted that the question discussed was, in a large measure, one of expediency, and the views expressed only matters of opinion, yet we must admit that underneath this little disturbance there is a serious problem. It is the old ever-new problem of causing ultra and radical to dwell together under the same roof-tree in peace. It is the problem which ultimately lies at the bottom of all our heated controversy of recent years.

So serious does this problem seem to the pastor—knowing as he does the church history of all similar struggles—that during the recent controversy he spent many hours in the study, thinking over the implications and complications and praying the great Father that somehow he shall cause his children to love each other so much that they will forget that they are "liberal" or "conservative." And we believe that he will. We are rejoicing to know that the calm has again come, and we trust that it shall abide.

Scout and Vanguard in Same Camp.

This fundamental problem of adjustment —the problem of bringing the theological scout and the vanguard into the same camp, a problem that arises out of a difference of temperament and training—is not new. It is as old as the Council at Jerusalem. It is not the first time it has arisen among our own people and we fear it will not be the last time.

And to those who are pained by such unseemly controversies there is a sort of morbid consolation in the fact that this problem of adjustment is not peculiar to our people. Each of the great Protestant bodies is today passing through some crisis arising from this underlying difference of viewpoint. There are theological inquirers, in most of the Protestant bodies, who are met with some conservative infallibility which places before them the painful dilemma, "Give up your ideas, or give up your church life." Men there are too, in each, who are "defending the faith" against those who have ventured beyond the border line of some biblical criticism and whose teachings have become destructive of the basis of Christianity.

Rome's Struggle With Modernism.

Even the church of Rome is no exception to this general struggle, and is now gravely concerned with "Modernism." And paradoxical as it seems there is a certain parallelism between the controversy in the Church of Christ and the contention in the Church of Rome; and by a careful study of "Modernism," there will be seen some illuminating "sidelights on our serious problem." We shall attempt a brief study here. We wish to express our indebtedness to Newman Smyth, for the facts here presented.

First of all a pertinent question to ask is: what is "Modernism?" This apt term is used to designate a movement, a school of thought, a propaganda, within the ranks of the Catholic church. The movement can be defined from two sides—the practical and the theological. From the practical side Modernism aims at the rejuvenation of the Roman church. The Modernists seek a new Catholicism, and are therefore calling themselves Neo-Catholics. They believe that the church is out of touch with modern thought, and that it can be, and ought to be made modern in its thought and adapt its teachings to the demands of the age. In brief, they would "arm the church with the weapons of the age."

Defining Modernism.

Theologically, it is more difficult to define, for the Modernists themselves are not quite clear as to its full implications; and this is to their advantage since it saves them from a break with the doctrines of the mother church at any definite point. However, the Modernists say they cannot breathe the atmosphere of the scholastics—they must have freer air. Or to change the figure, they believe that "the framework of St. Thomas Aquinas's syllogisms has been broken to pieces, on the wind-swept flood of modern thought." They insist, therefore, upon the freedom to search the rubbish heap to find the vital foundation of all the rites and dogmas of the church. They maintain the right of private judgment; but for the church, the directive authority lies in the collective Christian consciousness of the whole body of believers, rather than in the consciousness of any individual—even the Pope.

They affirm that it is not the province of faith to determine the facts of history. It can only interpret them. Science and history must ascertain the facts. Hence they make use of the historical scientific method of Bible study to know what the facts are.

Against this liberal movement stand all the conservative powers of the church. The machinery of the greatest ecclesiasticism the world has ever known, has been put in motion to counteract it and eradicate it. Pius X. has declared that it must be driven out. He affirms "Modernism will not penetrate among you. If it comes, say, 'Get thee behind me Satan.'" The papal ban has been hurled with deadly intent at the heads of all known Modernists. The encyclical has been sent forth and read, and read again, and still again.

What Rome Does With Heretics.

The struggle in the open is now one year old and thus far, what has been the result? A few who had dared to speak, have lapsed into a temporary silence. Some who refused to keep still have been banished. Don Murri, that brilliant young patriot and social reformer, has been sent into exile near Fermo. A few scholarly periodicals have been put out. Some university professors have been removed from their chairs. Tyrrell in England, Loisy in France, Bartoli in Italy, and Engert in Germany, have each had the sword of excommunication suspended over their heads. However, none seem to fear its falling. The old weapon has lost its terror. Moreover, as ever before, "the blood of martyrs" is becoming "the seed of the church;" and the parable of the leaven is being proved anew. Where a year ago there seemed only patches of light, at present the illumination seems well diffused.

Publications have been forbidden only to increase their circulation. The forbidden "Programme of the Modernists" has been printed in a new and enlarged edition. A lecture delivered by a professor at Innsbruck was confiscated, only to cause forty-three editions to be printed. This movement, as with all other "enlightenments," has the university as its center. Luther was a university professor when he began his reformation. Calvin was a brilliant professor in the University of Paris. The "Enlightenment" in England had famous old Oxford as its birthplace, and what is more significant to Disciples, "The Declaration and Address" was written by an Irish school-master. The Roman church has therefore centered its attack against Modernism in the universities. But this attack has caused thousands of liberal German students to strike in behalf of the freedom of academic teaching. The authorities undertook to remove Professor Wahrmund from the chair of canonical law at Innsbruck, but they were powerless to carry out their purpose. Hence it would seem that the war of extermination has only served to scatter and promulgate the very ideas they would repress.

Why Heretics Remain in the Church.

But why, we ask, do not these men leave the church when they find themselves so much out of sympathy with its traditional policies and thirteenth century tenets? Why do they want to appear where they are not wanted, and still persist in speaking when the majority is against them? The Modernist answers, because to do otherwise would mean to fail in our purpose. They feel that they are friends of the church and not enemies, loyalists and not rebels. Their movement is not a dogmatic challenge, but a vitalizing program. They are seeking to charge the old body with new life, and therefore the hope of the church lies in their remaining within its pale. Abbe Loisy declares: "I have always regarded it as my duty to remain in the church." Tyrrell says, "I abhor runaway solutions." The Modernists in Italy proclaim, "We follow at all times the practice of the Catholic worship, together with the people; we celebrate the rites, we live in the midst of the same religious life although we believe differently, our ideality changed."

Can Progress be Made Without Division?

What will be the outcome? Will the church succeed in arresting its spread? We do not believe she will. As well might she undertake to stop the moon in its course as to undertake to beat back this flood-tide of modern life and light. But will the Modernists succeed? Can they accomplish their reform in the church? We cannot tell as yet; the perspective is not sufficient to judge the outcome. But when we remember that nearly every reform, starting within has ended in a division without, we fear the Modernists may be forced to meet the same fate, with respect to the mother church, as did the Protestant reformation of the sixteenth century, and the old Catholic secession of our own time. It may be that another religious body will be added to the already numerous denominations of a divided church. It is this phase of the subject which makes this whole problem so serious. We await time's decision with great anxiety.

Bethany, (Lincoln) Neb.

J. S. Raum, state evangelist for Montana, reports fifty-two additions in a two weeks' meeting at Bozeman, Mont.

Thomas G. Picton entered upon his new work as pastor of the of the Rodney Ave. Church, Portland, Oregon, on January 1. The outlook is good for a great work.

OUR CHURCH MEN

By John R. Ewers

Youngstown, Ohio

Brotherhoods Organizing Everywhere

A Typical Presidential Address.

Botherhoods are forming all over our communion. A strong virile note is being struck. Here is one of the reports which has recently come to my hand. The First Church, Springfield, Ill., with F. W. Burnham pastor has begun a club. One hundred men were present at the initial banquet. R. F. Thrapp and Dr. Hugh T. Morrison were the speakers. The new president, Jacob M. Appel gave the following address. It was a stirring speech and shows how our laymen feel. We shall expect great reports from this club:

Members of the Brotherhood, Friends and Brethren: I accept this gavel this evening both with a feeling of pride and with a sense of regret. I am proud of the distinction, the honor, the responsibility which you have thrust upon me in electing me your first president of this young but promising organization. My regrets are that I have not for you an inaugural message fitting for this auspicious occasion, and that in handing me this gavel, Brother Kane, your temporary chaimman, could not have transferred to me at the same time the poise, the dignity, and the parliamentary knowledge with which he is so generously blessed and possessed.

A young clergyman visited Joliet a number of Sundays ago, and while there was invited to address the boarders of the Illinois Hotel. This hostelry, you will remember, has a high rock wall built around it; the sexes are segregated; there are no fire "escapes," and the guests are obliged to work for their board. Arriving a little late, he was ushered into the chapel, and finding himself face to face with about fifteen hundred men (an unusual situation for a minister) he was somewhat flustrated and only half consciously opened his remarks by saying: "My friends, I am highly pleased and feel greatly complimented by seeing so many of you here this morning."

Brethren, believe me, I, too, am highly pleased and feel greatly complimented by seeing so many of you here this evening. But note the contrast; on that occasion the attendance was forced; tonight, on your part it is voluntary. In this clergyman's case he was facing an aggregation of criminals; men who had sinned against both God and man; men who were suffering the just penalty for violation of the law of the land. In my case I am greeted by an assemblage of Springfield's choicest manhood, men of civic patriotism, men who have confessed the Christ, Christian men; you, who by your presence here tonight, evidence a desire and a willingness to join hands and hearts in an organized brotherhood, for the cause of Christ and in the interest of our old sweetheart—The First Christian Church of Springfield.

I shall not dwell upon the purposes of this organization. To attempt to set them forth more clearly and forcibly than did Brother Burnham on your application card would be a waste of time. But it may be well to remind ourselves of and to emphasize the need of a men's organization in this church. In war, in business, in politics, men band themselves together and accomplish great things. Why not in the church? This church points with pride to its various women's organizations; their value to and influence upon the same. Why do we men sit idly by and "let the women do the work, do the work, do the work?" What a forcible reminder Brother Burnham gave us a few Sundays ago, when, in a sermon, he called our attention to the fact that when the Savior was on earth he surrounded himself with men; he selected men to carry on his work; and he placed directly upon the shoulders of twelve men the responsibility of spreading the gospel to the uttermost parts of the earth.

Every day you and I notice an advertisement of more than ordinary interest. Time and again have I been attracted by a large sign board along the streets of Chicago advertising a certain brand of cigars. You have seen it. It bears the picture of the great single-taxer, Henry George, and the words "I am for men." In the capacity of usher I stand in the rear of the auditorium of this church. Before me I behold a sea of ribbons, flowers, feathers and birds—the headgear of loyal, faithful, Christian women—and occasionally on an end seat or sandwiched in the middle, there crops out the bald pate of some good, pious brother. Immediately that sign board looms up before me, and I am amused as in my imagination I nail that sign board over the church door and over the pulpit, "I am for men, I am for men." I tell you, brethren, what this Brotherhood needs to do primarily is to awaken, to revive, to stir to action, the men of this old Christian Church, and by the grace of God, with your determination and your co-operation, I believe we can do it.

Again, brethren, until we extend to woman the right of suffrage what can we expect from the church as a factor in civic reform, in the cleansing and upbuilding of municipal government with a bunch of sleepy, inactive, indifferent men. Only ten days ago I visited the State of Arkansas. On the Tennessee side there lies the city of Memphis, a thriving metropolis of one hundred and fifty thousand souls, the second largest cotton market in the world. But, strange, there, directly on the other side of the river, we find the St. Francis Valley, practically a wilderness, inhabited by the wild turkey, the deer and the bear. Only recently the building of the levee has reclaimed this vast territory of alluvial soil from the annual floods of the Mississippi. Now and then there is a cleared spot in cultivation bearing evidence of a fine crop of cotton. As I gazed over this great wild tract stripped, as it is, largely, of its valuable timber, and thought of its fertility, its productiveness and its possibility for agricultural purposes, I said to myself, what this country needs is men, men, not the easy-going, indolent native negro who toils only when the larder is empty, not the parasitical white man who seeks to thrive on the labor of his black brother, but strong, brave, energetic, progressive men; men with the axe and the plow, transforming this wilderness into fields of corn and cotton.

Visit with me the prosperous, historic city of Springfield, the capital of the great State of Illinois. Over yonder on beautiful Oak Ridge lies the city of the dead, with the tomb of the great Emancipator and the granite shaft erected to his memory. In the very shadow of that monument just across the avenue a number of blocks to the southeast, there lies the moral wilderness of Springfield; the law-defying, youth-destroying Sunday saloon; the open gambling house, the negro crap den, the house of prostitution and ill fame. "And by their fruits ye shall know them." In the very heart of that city is forming a howling, rebellious mob, inciting a race riot, defying the authorities and placing the entire populace at its mercy. Property is destroyed, the torch is applied, homes of panic-stricken women and children are robbed and burned, innocent men are wounded, maimed and murdered. What does Springfield need? Billy Sunday? Yes, God bless him, but more than him. Like the wild St. Francis Valley, Springfield needs men, men; brave, strong, energetic, progressive men; aye, Springfield needs more than that; Springfield needs organized Christian men.

"God give us men, a time like this demands
Pure hearts, strong minds, true faith and willing hands.
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy.
Men who possess opinions and a will,
Men who have honor, men who will not lie,
For while the rabble with their thumb-worn creeds,
Their loud professions and their little deeds,
Wrangle in selfish strife—Lo, Freedom weeps,
Wrong rules the land and waiting Justice weeps."

My friends, the harvest time is here; only a few weeks till the Sunday revivals; only a few months till the spring elections. Let us don our working clothes and be up and doing. Let us pull together to make this Brotherhood the star of its kind in the city; the livest wire in the church and Sunday-school; the corner stone of a new building; the fighting guard of our brilliant General Burnham—an organized, equipped and standing army, defensive and offensive, "for God, for home, for native land." Let our slogan be

For the world, Christianity
For the church, Loyalty
For ourselves, Activity

Let us here and now dedicate to this newborn Brotherhood, the beautiful lines of the poet who said:

"The crest and crowning of all good
Life's final star is Brotherhood;
Our hope is in heroic men,
Star led to build the world again,
To this event the ages ran,
Make way for Brotherhood,
Make way for man."

A tramp passing through the waiting-room of the North Western depot at Milwaukee spied a small enameled pin lying on the floor. He picked it up, looked it over in a careless way, and pinned it on the lapel of his coat. The same tramp, a few moments later, was hit and knocked into unconsciousness by a switch engine in the freight yards, just outside the depot. The trainmen picked him up and telephoned to police headquarters for an ambulance.

"What did you say his name was?" came over the telephone from the desk sergeant.

"Don't know. The man is unconscious," replied the switchman.

"Any papers on him by which you can identify him?" asked the sergeant.

"Not a thing," 'phoned back the switchman.

"Does he belong to any lodge or union?" inquired the sergeant.

"Hold the line till I take a look," replied the switchman, and in a moment the desk sergeant was greatly surprised to receive this information:

"Yes; he is a Lady Maccabee."—Everybody's Magazine.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

An Interview With Evangelist Scoville

Evangelist Charles Reign Scoville after concluding a meeting, with something over a thousand additions, in the Central Church, Des Moines, is now in the second week of a meeting with the University Place Church. This church, which has the largest membership of any of our churches has just completed an auditorium with seating capacity of 3,000. The old church, which was a large one, is still retained for Sunday-school, prayer-meeting, etc., and is connected by two or three doors with the new auditorium. There is no church in Chicago that will seat 3,000, at least, not to my knowledge.

A Colony of Disciples.

The Disciples have colonized University Place, Des Moines. They have common ownership of property—in part. No! They are not socialists; but Drake University and the University Place Church and Brother Medbury are owned in common by all. Individual deeds are given for the separate homes. The church, the big home, however, is on the socialistic basis of ownership. Hundreds, even thousands, perhaps, of Disciples from towns and farms all over the land have been attracted to this colony of Disciples. To go from the heterogeneity of Chicago to the homogeneity of University Place is to go from a foreign country to the home land. The people there have common interests. They read the same religious papers. They think alike. The colony spirit possesses them. Their conversation is comfortably home-like. I write of the majority. Even in the best of colonies there are some daring experimentalists. In every Utopia there are the few that dream of higher Utopias far beyond. These few give a dash of color to the somberness of the average place. Their mission is to keep the circulation good by contributing the exhileration of their genius. The college professor is apt to roam in wide fields, but he too is often a home-loving body. Nowhere in the world is there such a colony of Disciples as at University Place, Des Moines. Most door posts have the magic mark of the brotherhood upon them. The guardian angel of our cause notes with delight that the homes of the Philistines are continually decreasing. Not only is here our largest church, but also our largest school, and our best; for were not some of us graduated from her halls?

It is here that Evangelist Scoville, with his several assistants, at present, is holding a meeting which bids fair to be the largest ever held in our brotherhood. It was my good fortune to be at the meetings three nights. At each service the large auditorium was well filled, and I was told that on Sundays it is taxed.

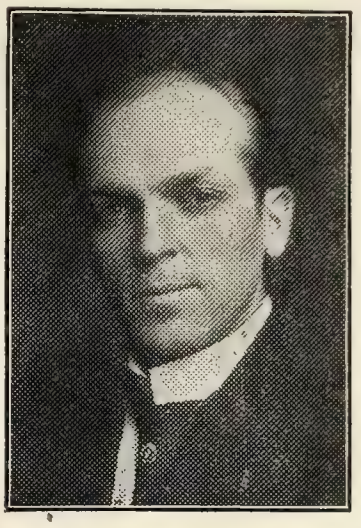
The Evangelist Interviewed.

I do not attempt to report the meetings; but as Brother Scoville granted us an interview I am happy to report his answers. As Brother Scoville's success and methods are well known I thought best not to confine the questions to methods, etc., but to ask some questions that would reveal the inner soul of this successful evangelist.

Brother Scoville is quick to answer. He hesitates not a moment. He almost intuitively divines your meaning, and continues to answer till you have another question ready. Questions and answers follow:—

"Does the importance of your work grow upon you? Do you feel increasingly the responsibility of so mide a ministry?"

"Yes indeed. In every meeting there are such marvellous transformations of lives that I am unable to realize the importance and the power of the Gospel. It mightily saves. I tell you when a fellow is right down at the bottom and the Gospel comes and makes a man of him in every respect you come to know its power and come, too, to feel the responsibility of faithfully proclaiming it. I could not endure the strenuous work if it were not for the satisfaction I get out of seeing lives that were blasted and broken made beautiful and whole."



CHARLES REIGN SCOVILLE

"How about your own spiritual culture? Do the meetings give you the devotions you need."

"No. Public work will not take the place of private devotions. Life is a unit. Every day should be begun aright. Mrs. Scoville and I have prayer together every morning and evening. We do our spiritual reading separately. We never go to a service without first having been in private prayer. When we get up against a hard proposition, when there seems to be no open door, we go to the Lord in prayer. You can explain it as you will, but after hard praying the door has never failed to open. Devotion is more than prayer—it is also giving—we never fail to give the Lord a portion of all our receipts. If we could teach the devotion of giving to all church members the Kingdom would soon come in power. We make much of preparatory prayer services in our meetings."

"What is your main object in preaching?"

"To convict rather than convince. The people know already more than they are living. We need life more than doctrine. Doctrine, of course, is important as having a bearing on life; but Christian life is the aim of the preacher. The emphasis today is upon righteousness, and properly so."

"The social reformer today is having much attention. How do you compare the importance of your work with his?"

"Christ's plan is the best. He sought the regeneration of the individual. When all individuals are right with Christ our social questions will be solved."

"Many church members are the social sinners, are they not?"

"Yes, there are counterfeit and genuine church members. The kingdom is much hindered by false church members. They need regeneration."

"In your experience, what have you found as the chief reason why many men do not go to church?"

"A sore spot in their lives. They do not wish to have their conscience irritated by the sermon and the church services. Consequently we must go after them personally, through friendship, and stay with them until they are willing to have their sins cleansed by Christ, the Savior. The treatment of healing the sore must be thorough going."

Men and the Church.

"Are men as easily reached as women? What is your proportion among your converts?"

"In this meeting there have been more men and boys. Generally the numbers are about equal. The church has not reached men as largely as it might, because we have not used men. Send men after men and we will get results."

"What kind of preaching will win today?"

"Unselfish preaching. That which sinks the preacher, and exalts the Christ. The preacher's business is to lead others to see the winsomeness and know the power of Christ. We have spent too much time in getting men to our position rather than to a personal Saviour."

"Do you notice much difference in the various sections of the country or in classes?"

"No; all are sinners. The boulevards need the Gospel as well as the slums. Sin began in a garden, not in an alley. There is as much sin under silks as under home-spun. I preach to convict all."

"Do you do much personal work in a meeting?"

"I have to do considerable if I am to be an effective preacher. Christ kept close to the people. He knew them and preached to their needs. Even more necessary is it for us to know what the people are thinking about. I talk with all sorts and conditions."

A Student Though an Evangelist.

"Do you read much during a meeting; or is your mind so on your work that you cannot get in the mood to read?"

"I carry a whole trunk full of books everywhere I go. I read widely. I believe the more I know about things that interest men, the more effective I can be in reaching them. I seek to be versatile. Often after a meeting I read magazines or books that are entirely foreign to evangelism. In this way I get rest and refreshment."

"Do you still believe in union meetings?"

"Yes, properly conducted."

"Who is the greatest evangelist outside of our church?"

"Gypsy Smith is the best and Chapman second. Gypsy Smith's power is in tenaciously holding to Christ and the Bible, adapting himself to the hearts of the people and in refusing to bind himself by a hard and fast program in his meetings."

"Why do some evangelists fail?"

"They do not know the audience. When I started in evangelistic work I made a close study of the men who had succeeded and of those who were succeeding. They all knew the temper and spirit of the audience."

"Do you find a type of people in every community not appealed to by evangelistic meetings?"

"No, not a type. There are always

some indifferent people who are so selfish that they have no concern for another's salvation. Those people substitute a club for a church."

"How many converts have you had in all your meetings?"

"I have no record. In the last three years about 40,000."

"Do you have more calls than you can answer?"

"Yes, I had to refuse 300 calls to come here."

Secret of Modern Success.

"Why do our evangelists hold larger meetings now than in times gone by?"

"Our churches are larger. Cities are larger. Methods are more systematic. Meetings are planned for on a larger scale, and in a more systematic way."

"What assets does a meeting bring to a church?"

"It makes the church preacher known. Wonderfully increases the membership and the income. Puts the grace of God in all hearts. Gives the spirit of conquest to all. After the meeting at the Central, the new converts subscribed $3,500 a year for current expenses."

"Do the converts remain faithful? Do the audiences keep up?"

"That depends upon the preacher and the church. There should be much instruction and work for the new converts. Where the churches are alive there is no letting down. Too many churches look to the glorious past rather than the glorious future."

Some literary man has written of a society, in an American college, called the Laodicean Club. No member is admitted that has a strong conviction on any subject. No enthusiasm is tolerated. The motto of the club is "but," indicating that every statement needs modification.

Evangelist Scoville is not a member of this society. He is positive, definite, single in his purpose. He is on fire to construct and upbuild. There is no kinship between him and the lukewarm. When he is for, he is for; when he is against, he is against. He is a builder. As I sat in the audience and saw him on the platform, I realized that the toil of the years is weighing upon him. He looks more serious, and somewhat more careworn. There is a new pathos and tenderness in his look and voice. How could it be otherwise? Zinzendorf said: "I have but one passion, and it is He, only He." Evangelist Scoville, I think, must like this cry of the great Moravian.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Does Micah 5:2, "But thou, Bethlehem Ephrathah, who art little to be among the thousands of Judah, out of thee shall come forth to me he that is to be ruler in Israel," refer to Christ? If so, why does Verse 6 say "and he shall deliver thee from the Assyrian"? T. M. H.

This is one of the familiar prophecies referring to the future of Israel and its glory in the times of deliverance. It was considered Messianic, as is shown by the answer of the scribes to Herod's question as to where the King of the Jews was to be born. The prophet had in mind the Messianic king who was to arise, but he also had in mind the present danger of Judah in his own time, which was contemorary with Isaiah and the Assyrian invasion by Sennacherib. From all such dangers he conceives the coming king will be able to deliver the nation. It is not strange that Messianic prophecy often takes the form of reverence to what seemed wholly local and immediate matters. The prophets were concerned primarily with their own times and not with the distant future. But they saw the purposes of God unfolding in such a manner as to give them hope of national deliverance and prosperity, and in such terms they are accustomed to describe the blessings of the Messiah's reign. They did not know the time or the circumstances in which the Messiah would come. They only knew that God's promise of future blessing could be trusted.

Is it wrong for Christians to ride on street cars, trains, and in carriages on Sunday, when this causes other people to work and thus miss the opportunity of attending religious service? W. F. B.

This is a question which the enlightened Christian conscience alone can answer in reference to individual duty. There are conscientious Christians who decline to avail themselves of any of these means of transportation on the ground that they involve Sunday labor. On the other hand, the general welfare and convenience of the public and even the work of the kingdom of God seem to require some labor on the Lord's day. It is evident that this labor could be very much reduced if only that which was essential to the welfare of the public in the matter of food distribution and transportation were the limits beyond which such labors were restricted. It seems reasonable that the limited use of such activities should be approved. But all labor upon the first day of the week should be adjusted to the absolute requirements of the public, rather than placed upon the ordinary basis of an irreligious Sunday. More than this, it is quite possible to provide all Sunday workers with such opportunities for rest on this day as will make worship possible, occasionally at least.

What is the meaning of Jesus' words in Luke 6:30: "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again"? Inquirer.

It was a part of the method of Jesus to state the principles of the kingdom of God in striking, even extreme form. Nothing is more interesting than the study of his ways of arousing attention and even shocking the minds of his hearers by the abruptness and severity of his words. He knew that it required more than the mild statement of truth to arouse attention and create character; therefore his puzzling sayings about the camel and the needle's eye, the necessity for eating his flesh and drinking his blood, the abandonment of father, mother, wife and children, and the curses pronounced upon the rich. These were sayings whose severity was the very means adopted by the Lord to arouse and regenerate the conscience of his time. Similar is the text cited by the questioner. It was apparently never Jesus' intention that such words should be taken literally, in spite of such interpretations as those of Count Tolstoy and others. Jesus was no extremist, and he would be the last to advise that one should give indiscriminately to every beggar, and should give no heed to the ordinary precautions necessary to insure himself against fraud. But what he did mean to teach so emphatically that he could not be misunderstood was that generous treatment begets generosity, that kindness is the seed which bears fruit in love and mercy, and that only by such conduct can the kingdom of God come in the earth. The best proof that such words of Jesus are to be taken not in a literal sense but as a striking method of emphasizing a great truth is found in the fact that all the generations have found in this interpretation of his teachings their sanest and most inspiring guidance, and that the world is gradually accepting his definitions of conduct as the only satisfactory way of life.

"I have recently heard it stated that the nation's request for a king at the close of Samuel's career as a prophet was really a great compliment to the prophet's own ability in organizing the people and preparing them to demand a king. How does this harmonize with I Samuel 8:6, which says that "the thing displeased Samuel"?

Chicago. Bible Student.

Two different accounts are given to us of the attitude of Samuel toward the kingship. One is presented in the passage which the questioner cites from Chap. 8; the other is given in Mhap. 9 where Samuel takes the initiative in the selection of a king at the command of God. Both stories apparently were told in ancient Israel and both have been included by the compilers of our book of I Samuel. Which of the two approaches nearer the facts we have no means of knowing. From the standpoint of the later emphasis upon the greatness of the prophet's work and criticism on the monarchy, Samuel's surprise and regret would be the natural interpretation of the facts. There are many instances in the Old Testament in which two narratives, presenting widely different points of view and still dealing with the same set of facts, are put side by side by the compilers of the documents.

"How could the Pharisees continue to deny that Christ was the Son of God when they saw and heard of the miracles he performed?" B.

We cannot suppose that the mere performance of a work of wonder, such as those which had taken place in Jesus' life, was in itself a convincing proof of a divine nature or message. If we are to trust Jewish sources, the age of Jesus was one in which many men arose with just such credentials to secure popular approval. Magic was one of the common arts of all antiquity. The distinction between the signs wrought by imposters and those of our Lord was not always made by the people who looked on. Even Old Testament narratives point out such distinctions, as in the case of the signs wrought by Moses in the court of Pharaoh and those performed with equal facility by the Egyptian magicians. The wonder of Jesus' actions does not lie merely in their astonishing nature but in their motive and purpose. They were a part of the revelation of his character. He deliberately chose not to work mere wonders but to make his miracles the expression of his loving and gracious spirit. There were much stronger reasons why the Pharisees ought to have believed in him than merely because of his miracles. His teachings, his character, and his purposes for the nation were all proofs of far greater urgency and decisiveness than any works of healing which he wrought. Yet the rejection of all these appeals shows to what hardness the human mind may come when prepossessed by selfish interests and especially by jealousy.

A Proposition to Give $100,000 to Bethany College

I have just received a letter, over the signature of a gentleman who is in every way financially responsible for the promise he makes, in which, referring to Bethany College, West Virginia, he says:

"For every $100,000.00 raised for the endowment fund for said College, between now and October 1, I will give $25,000.00 provided, however, the amount raised is not over $400,000.00. This I think you will understand means:

Should there be raised $100,00.00 I will give $25,000.00

Should there be raised $200,000.00 I will give $50,000.00.

Should there be raised $300,000.00 I will give $75,000.00.

Should there be raised $400,000.00 I will give $100,000.00.

Now this ought to set all the friends of Bethany College on fire. If the money is not raised now, surely we are unworthy of the great heritage which our fathers have left us. This generous proposition is accompanied with the request that I shall not publish the name of the donor, but I can assure the brotherhood, that this is a bona fide offer from one who is abundantly competent to redeem every pledge he makes. I wish I could announce his name. His very name would add enthusiasm to the people who hear of his splendid offer.

Now, brethren, will you respond to this great proposition and do so immediately? Send your pledges, or your money or your negotiable note, to the St. Louis Union Trust Company, St. Louis, Mo., or the Mercantile Trust Company, Pittsburg, Pa., or if you prefer to do so, send to me, at Columbia, Mo., or to President Cramblett of Bethany College. So you heed this call, and heed it liberally, it makes no very great difference to which place the money is sent, as you will promptly receive a receipt for the same, wherever sent. Remember, brethren, that all these gifts are recorded in the book which will be on exhibition at our Centennial celebration at Pittsburg, and in the Bethany College library afterward, as a memorial of this great Centennial fund for Bethany College.

Columbia, Mo., Feb. 26. W. T. Moore.

Religion and Education

Apropos of a recent editorial upon the above theme it is interesting to note the appearance from the MacMillan press of "A History of Education before the Middle Ages" by Prof. Frank Pierrepont Graves, Ohio State University. This volume is the first of what is to be a series of text books dealing comprehensively with the whole subject. It will be specially interesting to ministers to note the large consideration Prof. Graves has given to Religion in the influence it has had upon the development of Education. For one whose special interest is education the author exhibits an unusual interest in and acquaintance with the history of religious development.

The thesis of the book is that since education is the gradual realization of a world purpose, the history of education will be best treated from the standpoint of progress. Accordingly the volume is divided into two parts—I. Non-progressive Education. II. The Beginnings of Individualism in Education. It is sought to indicate how those social and educational ideals that determine progress are developed among various peoples. When the educational aim is perceived it then remains to trace the attempts that were made to realize them and to estimate the results.

Those ancient peoples among which the social habits and traditions completely dominated the individual are treated under the head of Non-progressive education, e. g., Nature peoples, Barbaric, Egypt, Babylonia and Assyria, China, India and Persia. With the Jews, Greeks and Romans Prof. Graves finds the beginnings of Individualism and so of Progressive education. A few extracts from the chapters upon Jewish and Early Christian education must serve to indicate the importance of these religions from the educational standpoint.

"The education of the Jews was the typical religious and moral training of antiquity, and through it they became the religious people par excellence. As soon as he was old enough to understand, even before his formal training in the school room, every Jew had ingrained in him the idea of Jehovah as a God of moral attributes, who is in touch with man and requires of him righteous conduct as the ground of approval. Human personality he learned to regard as a reflection of the divine. Such conceptions of God, man, righteousness and duty are easily seen to be far nobler than any that had previously been formulated among the other peoples of the Orient. *Through them a new factor, the development of moral personality, was introduced into education*" (italics mine) p. 133.

"Had their (the Jews') ethical ideals been kept clear of excessive ceremonial, formalism and narrowness of view, and developed as in the days of the prophets, they might indeed have become 'the light of the world.' As it is, they gave birth to the great religion which was needed to emancipate them from the bondage of form and restricted vision, and which has made its resistless way to all nations," p. 135.

"The world had need of a wider view and a larger bond of unity. Judaea, Greece and Rome had to pause after establishing the beginnings of individualism and progress. But new ideals were destined to be found in the principles of Christ . . . . These teachings had their roots in Jewish soil . . . ; but they tended to strip away the ceremonialism and peculiar observances as unessential, and inculcated a broader interpretation of humanity," p. 274. "While it (essential Christianity) was not altogether understood by the primitive Christians and since their day has often been overlaid with trappings and subject to misconception, through it the road to universal individualism was opened, and full recognition given to personality and the right and need of every one to work out his own salvation," p. 275.

The book will be of high value as a text, and will be useful as a ready reference by all who are interested in the subject for whatever reason. Excellent bibliographies are appended to each of the separate chapters and an adequate index is supplied. Price $1.10 net.

Columbia, Mo. Charles M. Sharpe.

The Sunday-School Man of Southern California

At the Magnolia Avenue Sunday School, Los Angeles, California.

E. W. Thornton inaugurated his work as Bible School specialist for Southern California with the Magnolia Avenue Bible School, the first Sunday in January. The meeting continued for two weeks; and a fine work was accomplished.

Bro. Thornton is proposing to do a kind of work among the churches which never before has been attempted. And while he himself considers the work to be in a somewhat experimental stage, yet its value and power in this one meeting have been so fully demonstrated as to leave no room for the question of its practical worth.

The addresses of Bro. Thornton lay great emphasis upon the educational phase of the Bible School as the church's only opportunity for systematic religious instruction. And from this point of view he approaches his work. His lectures upon child nature, and human nature in general, constitute a most delightful psychological study; yet made so interesting and popular as to hold the youngest listener with close attention. Not less interesting and fascinating is his method of presenting the pedagogical task of meeting the conditions and needs of the various types of mind and nature thus studied. These lectures are of great value to teachers and to parents.

Then from the practical point of view, Bro. Thornton is admirably fitted by experience and observation to take up "the Business end of the Sunday-school." He has thoroughly studied the questions of organization and management. He has visited the best schools throughout the country, and he speaks with authority in these matters. A visit from Bro. Thornton will lighten the labors of officer and teacher in the suggestions of new and better methods of work which he is able to suggest. He has studied these problems that confront the Bible School worker, and has something to suggest—and they are suggestions that work.

And then a visit from Bro. Thornton will arouse the entire membership of the church to a deeper and truer interest in the place and power of the Bible School. He believes in the Bible School, is enthusiastic about it, and has the faculty of leading others to think about the subject as he thinks. If his coming into our churches did no more than to awaken the membership to a proper appreciation of the tremendous opportunity it has in its Bible School, his coming would be a blessing. But he will do more than this. Make a place for him in your program at the earliest possible moment. He is a man with a message. Sincerely,

Jesse M. McKnight.

Gaining Ground

We are starting into the March offering for Foreign Missions with encouraging prospects. A host of friends are doing all in their power for success. Their genuine interest and loyal efforts are fully recognized and cordially appreciated. It is hoped every missionary church will be in line this Centennial year. There is too much at stake to stand aloof or to be indifferent. Our people have a great enterprise on heathen soil which is sure to suffer if not liberally supported. He expects his people to stand by it. It is in harmony with his eternal purposes. The friends of the work should keep it constantly in mind. It deserves their most prayerful consideration. We owe an imperative duty to the unevangelized nations of the earth.

The first five months of the missionary year show a gain in the total receipts of $13,089. The gain from the churches as churches amounts to more than $4,000. And there has been an all-around gain in the number of offerings, and also in the amount from each source with slight exceptions. This fact will, of course, cheer all Christian hearts and encourage our people to put forth a special effort during the month of March to make an even better record.

There is unusual interest in the Living-link campaign. Even before the time of the March offering, six new Living-link churches have reported definitely that the salary of a missionary has been provided. Never before have we been so encouraged in this special phase of the offering

F. M. Rains, Secretary.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER VI

Anticipations.

It was late at night, and outside the prairie lay white and utterly silent under the arctic cold, when Maud Barrington, who glanced at it through the double windows, flung back the curtains with a little shiver, and turning toward the fire sat down on a little velvet footstool beside her aunt's knee. She had shaken out the coils of lustrous brown hair which flowed about her shoulders glinting in the light of the shaded lamp, and it was with a little gesture of physical content she stretched forth her hands toward the hearth. A crumbling birch log still gleamed redly amidst the feathery ashes, but its effect was chiefly artistic, for no open fire could have dissipated the cold of the prairie, and a big tiled stove, brought from Teutonic Minnesota, furnished the needful warmth.

The girl's face was partly in shadow, and her figure foreshortened by her pose, which accentuated its rounded outline and concealed its willowy slenderness; but the broad white forehead and straight nose became visible when she moved her head a trifle, and a faintly humorous sparkle crept into the clear brown eyes. Possibly Maud Barrington looked her best just then, for the lower part of the pale-tinted face was a trifle too firm in its modeling.

"No, I am not tired, aunt, and I could not sleep just now," she said. "You see, after leaving all that behind one, one feels, as it were, adrift, and it is necessary to realize one's self again."

The little silver-haired lady who sat in the big basket chair smiled down upon her, and laid a thin white hand that was still beautiful upon the gleaming hair.

"I can understand, my dear, and am glad you enjoyed your stay in the city, because sometimes when I count your birthdays I can't help a fancy that you are not young enough," she said. "You have lived out here with two old people who belong to the past too much."

The girl moved a little, and swept her glance slowly around the room. It was small and scantily furnished, though great curtains shrouded door and window, and here and there a picture relieved the bareness of the walls, which were paneled with roughly-dressed British-Columbia cedar. Colonel Barrington was a widower who had been esteemed a man of wealth, but the founding of Silverdale had made a serious inroad on his finances. Even yet, though he occasionally practiced it, he did not take kindly to economy.

"Yes," said the girl, "I enjoyed it all—and it was so different from the prairie."

There was comprehension, and a trace of sympathy, in Miss Barrrington's nod. "Tell me a little, my dear," she said. "There was not a great deal about it in your letters."

Her niece glanced dreamily into the sinking fire as though she would call up the pictures there. "But you know it all—the life I have only had glimpses of. Well, for the first few months I almost lost my head, and was swung right off my feet by the whirl of it. It was then I was, perhaps, just a trifle thoughtless."

The white-haired lady laughed softly. "It is difficult to believe it, Maud."

(Copyright, 1907, by F. A. Stokes Co.)

The girl shook her head reproachfully. "I know what you mean, and perhaps you are right, for that was what Toinette insinuated," she said. "She actually told me that I should be thankful I had a brain, since I had no heart. Still, at first I let myself go, and it was delightful—the opera, the dances, and the covered skating-rink with the music and the black ice flashing beneath the lights. The whir of the toboggans down the great slide was finer still, and the torchlight meets of the snowshoe clubs on the mountain. Yes, I think I was really young while it lasted."

"For a month," said the elder. "And after?"

"Then," said the girl slowly, "it all seemed to grow a trifle purposeless, and there was something that spoiled it. Toinette was quite angy and I know her mother wrote you—but it was not my fault, aunt. How was I, a guileless girl from the prairie, to guess that such a man would fing the handkerchief to me?"

The evenness of tone and entire absence of embarrassment was significant. It also pointed to the fact that there was a closer confidence between Maud Barrington and her aunt than often exists between mother and daughter, and the elder lady stroked the lustrous head that rested against her knee with a little affectionate pride.

"My dear, you know you are beautiful, and you have the cachet that all the Courthornes wear. Still, you could not like him? Tell me about him."

Maud Barrington curled herself up further. "I think I could have liked him, but that was all," she said. "He was nice to look at and did all the little things gracefully; but he never had done anything else, never would, and, I fancy, had never wanted to. Now a man of that kind would very soon pall on me, and I should have lost my temper trying to awaken him to his responsibilities."

"And what kind of man would please you?"

Maud Barrington's eyes twinkled, but the fact that she answered at all was a proof of the sympathy between herself and the questioner. "I do not know that I am anxious any of them should," she said. "But since you ask, he would have to be a man first: a toiling, striving animal who could hold his own amidst his fellows wherever he was placed. Secondly, one would naturally prefer a gentleman, though I do not like the word, and one would fancy the combination a trifle rare, because brains and birth do not necessarily tally, and the man educated by the struggle for existence is apt to be taught more than he ever would be at Oxford or in the army. Still, men of that stamp forget a good deal, and learn so much that is undesirable, you see. In fact, I only know one man who would have suited me, and he is debarred by age and affinity—but, because we are so much alike, I can't help fancying that you once knew another."

The smile on Miss Barrington's face, which was still almost beautiful as well as patient, became a trifle wistful.

"There are few better men than my brother, though he is not clever," she said, and dropped her voice a little. "As to the other, he died in India—beside his mountain gun—long ago."

"And you have never forgotten? He must have been worth it—I wonder if loyalty and chivalric faith belong only to the past," said the girl, reaching up a rounded arm and patting her aunt's thin hand. "And now we will be practical. I fancied the head of the settlement looked worried when he met me, and he is not very proficient at hiding his feelings."

Miss Barrington sighed. "I am afraid that it is nothing new, and with wheat steadily falling and our granary full, he has cause for anxiety. Then the fact that Lance Courthorne has divided your inheritance and is going to settle here has been troubling him."

"The first is the lesser evil," said the girl, with a little laugh. "I wore very short frocks when I last saw Lance in England, and so far as I can remember he had the face of an angel and the temper of a devil. But did not my uncle endeavor to buy him off, and—for all I know you have been finding out things—I want you to tell me all about him."

"He would not take the money," said Miss Barrington, and sat in thoughtful silence a space. Then, and perhaps she had a reason, she quietly recounted Courthorne's Canadian history so far as her brother's agents had been able to trace it, not omitting, dainty in thought and speech, as she was, one or two incidents which a mother might have kept back from her daughter's ears. Still, it was very seldom that Miss Barrington made a blunder. There was a faint pinkness in her cheeks when she concluded, but she was not surprised when, with a slow, sinuous movement, the girl rose to her feet. Her cheeks were very slightly flushed, but there was a significant sparkle in her eyes.

"Oh," she said, with utter contempt. "How sickening! Are there men like that?"

There was a little silence, emphasized by the snapping in the stove, and if Miss Barrington had spoken with an object she should have been contented. The girl was imperious in her anger, which was caused by something deeper than startled prudery.

"It is," said the little white-haired lady, "all quite true. Still, I must confess that my brother and myself were a trifle astonished at the report of the lawyer he sent to confer with Lance in Montana. One would almost have imagined that he had of late been trying to make amends."

The girl's face was very scornful. "Could a man with a past like that ever live it down?"

"We have a warrant for believing it," said Miss Barrington quietly, as she laid her hand on her companion's arm. "My dear, I have told you what Lance was, because I felt it was right you should know; but none of us can tell what he may be, and if the man is honestly trying to lead a different life, all I ask is that you should not wound him by any manifest suspicion. Those who have never been tempted can afford to be merciful."

Maud Barrington laughed somewhat curiously. "You are a very wise woman, aunt, but you are a little transparent now and then," she said. "At least he shall have a fair trial without prejudice or favor—and if he fails, as fail he will, we shall find the means of punishing him."

"We?" said the elder lady, a trifle maliciously.

The girl nodded as she moved towards the doorway, and then turned a moment with the folds of the big red curtain flung be-

hind her. It forced up the sweeping lines of a figure so delicately molded that its slenderness was scarcely apparent, for Maud Barrington still wore a long somber dress that had assisted in her triumphs in the city. It emphasized the clear pallor of her skin and the brightness of her eyes, as she held herself very erect in a pose which, while assumed in mockery, had yet in it something that was almost imperial.

"Yes," she said. "We. You know who is the power behind the throne at Silverdale, and what the boys call me. And now, good-night. Sleep well, dear."

She went out, and Miss Barrington sat very still gazing with eyes that were curiously thoughtful into the fire. "Princess of the Prairie—and it fits her well," she said and then sighed a little. "And if there is a trace of hardness in the girl it may be fortunate. We all have our troubles—and wheat is going down."

In the meanwhile, late as it was, Colonel Barrington and his chief lieutenant, Gordon Dane, sat in his log-walled smoking-room talking with a man he sold his wheat through in Winnipeg. The room was big and bare. There were a few fine heads of antelope upon the walls, and beneath them an armory of English-made shotguns and rifles, while a row of silver-mounted riding crops, and some handled with ivory, stood in a corner. All these represented amusement, while two or three treatises on veterinary surgery and agriculture, lying amidst English stud-books and racing records, presumably stood for industry. The comparison was significant, and Graham, the Winnipeg wheat-broker, noticed it as he listened patiently to the views of Colonel Barrington, who nevertheless worked hard enough in his own fashion. Unfortunately it was rather the fashion of the English gentleman than that common on the prairie.

"And now" he said, with a trace of the anxiety he had concealed in his eyes, "I am open to hear what you can do for me."

Graham smiled a little. "It isn't very much, Colonel. I'll take all your wheat off you at three cents down."

Now Barrington did not like the broker's smiled. It savored too much of equality, and, though he had already unbent as far as he was capable of doing, he had no great esteem for men of business. Nor did it please him to be addressed as "Colonel."

"That," he said coldly, "is out of the question. I would not sell at the last market price. Besides, you have hitherto acted as my broker."

Graham nodded. "The market price will be less than what I offered you in a week, and I could scarcely sell your wheat at it today. I was going to hold it myself, because I can occasionally get a little more from one or two millers who like that special trade. Usual sorts I'm selling for a fall. Quite sure the deal wouldn't suit you?"

"I fancy I told you so," he said.

The broker glanced at Dane, who was a big, bronzed man, and, since Barrington could not see him, shook his head deprecatingly.

"You can consider that decided, Graham," he said. "Still, can you as a friendly deed give us any notion of what to do? As you know, farming, especially at Silverdale, costs money, and the banks are demanding an iniquitous interest just now, while we are carrying over a good deal of wheat."

Graham nodded. He understood why farming was unusually expensive at Silverdale, and was, in recollection of past favors, inclined to be disinterestedly friendly.

"If I were you, I would sell right along for forward delivery at a few cents under the market."

"It is a trifle difficult to see how that would help us," said Barrington, with a little gesture of irritation, for it almost seemed to him that the broker was deriding him.

"No!" said the man from Winnipeg, "on the contrary, it's quite easy. Now I can predict that wheat will touch lower prices still before you have to make delivery, and it isn't very difficult to figure out the profit on selling a thing for a dollar and then buying it, when you have to produce it, at ninety cents. Of course, there is a risk of the market going against you, but you could buy at the first rise, and you've your stock to dole out in case anybody cornered you."

"That," said Dane thoughtfully, "appears quite sensible. Of course, it's a speculation, but presumably we couldn't be much worse on than we are. Have you any objections to the scheme, sir?"

Barring glanced with astonished severity at the speaker. "Unfortunately, I have. We are wheat growers and not wheat stock jugglers. Our purpose is to farm, and not swindle and lie in the wheat pits for decimal differences. I have a distinct antipathy to anything of the kind."

"But, sir," said Dane, and Barrington stopped him with a gesture.

"I would," he said, "as soon turn gambler. Still, while it has always been a tradition at Silverdale that the head of the settlement's lead is to be followed, that need not prevent you putting on the gloves with the wheat-ring blacklegs in Winnipeg."

Dane blushed a little through his tan, and then smiled as he remembered the one speculative venture his leader had indulged in, for Colonel Barrington was a somewhat hot-tempered and vindictive man. He made a little gesture of deprecation as he glanced at Graham, who straightened himself suddenly in his chair.

"I should not think of doing so in the face of your opinion, sir," he said. "There is an end to the thing, Graham!"

The broker's face was a trifle grim. "I gave you good advice out of friendship, Colonel, and there are men with money to spare who would value a hint from me." he said. "Still, as it doesn't seem to strike you the right way, I've no use for arguing. Keep your wheat—and pay bank interest if you want any help to carry over."

"Thanks," said Dane quietly. "They charge tolerably high, but I've seen what happens to the man who meddles with the mortgage-broker."

Graham nodded. "Well, as I'm starting out at six o'clock, it's time I was asleep," he said. "Good-night to you, Colonel."

Barrington shook hands with Graham, and then sighed a little as he went out. "I believe the man is honest, and he is a guest of mine, or I should have dressed him down." he said. "I don't like the way things are going, Dane, and the fact is we must find accommodation somewhere, because now I have to pay out so much on my ward's account to that confounded Courthorne it is necessary to raise more money than the banks will give me. Now, there was a broker fellow wrote me a very civil letter."

Dane, who was a thoughtful man, ventured to lay his hand upon his leader's arm. "Keep yourself and Miss Barrington out of those fellow's clutches at any cost," he said.

Barrington shook off his hand, and looked at him sternly. "Are you not a trifle young to adopt that tone?" he said.

Dane nodded. "No doubt I am, but I've seen a little of mortgage jobbing. You must try to overlook it. I did not mean to offend."

He went out, and, while Colonel Barrington sat down before a sheaf of accounts, sprang into a waiting sleigh. "It's no use, we've got to go through," he said to the lad who shook the reins. "Graham made a very sensible suggestion, but our respected leader came down on him, as he did on me. You see, one simply can't talk to the Colonel, and it's unfortunate Miss Barrington didn't marry that man in Montreal."

"I don't know," said the lad. "Of course, there are not many girls like Maud Barrington, but is it necessary she should go outside Silverdale?"

Dane laughed. "None of us would be old enough for Miss Barrington when we were fifty. The trouble is, that we spend half our time in play, and I've a notion it's a man, and not a gentleman dilettante, she's looking for."

"Isn't that a curious way of putting it?" asked his companion.

Dane nodded. "It may be the right one. Woman is as she was made, and I've had more than a suspicion lately that a little less refinement would not come amiss at Silverdale. Anyway, I hope she'll find him, for it's a man with grit and energy, who could put a little desirable pressure on the Colonel occasionally, we're all wanting. Of course, I'm backing my leader, though it's going to cost me a good deal, but it's time he had somebody to help him."

"He would never accept assistance," said the lad thoughtfully. "That is, unless the man who offered it was, or became by marriage, one of the dynasty."

"Of course," said Dane. "That's why I'm inclined to take a fatherly interest in Miss Barrington's affair. It's a misfortune we've heard nothing very reassuring about Courthorne."

(To be continued.)

BOOK REVIEWS.

"David Swing: Poet-Preacher." By Joseph F. Newton, Cedar Rapids, Iowa. Published by The Unity Publishing Company, Abraham Lincoln Centre, Chicago.

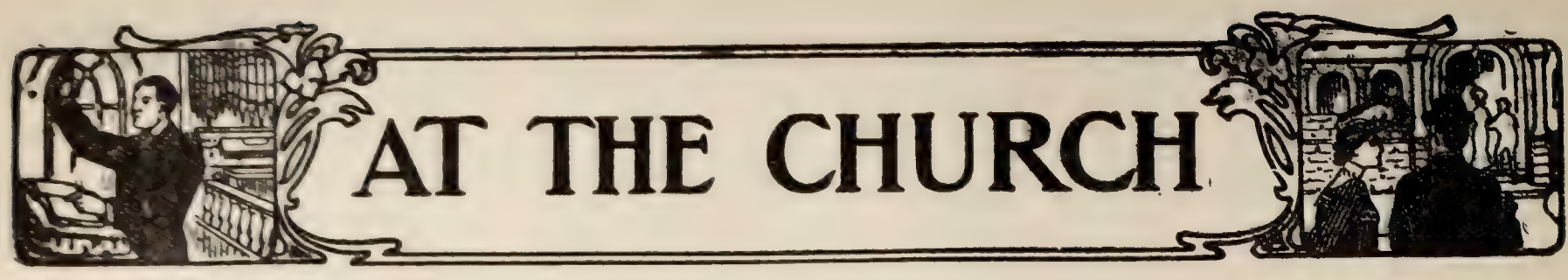
This is more than a biography; it is a character study. The annals of the life are given, it is true, but the reader has the vision of a great soul. It is a sweet, tender, sacred tribute of a friend to one who has more than blessed our humanity. Mr. Newton presents David Swing as a poet-preacher. This is true. He was a poet. He sang his song amidst the rumble of the commercialism of our great Chicago. It was a symphony and its echoes are still heard. He was a preacher, a true preacher. He was a prophet to his age and to a constituency which the church did not reach. He was never a dogmatic liberalist. He did not repudiate orthodoxy; he simply passed by on the other side. He was regarded as a litte irregular, however, by the Presbyterians of his day and by a few others; but David Swing had his place and he filled it. The story of his life is told in the charming style of his biographer. Read it, by all means.

H. H. Peters.

The Life and Letters of Austin Craig. New York: Fleming H. Revell Co., pp. 387. $2.00 net.

The subject of this book was one of the prominent figures in the Christian connection and was prominently identified with Horace Mann and Antioch College at Yellow Springs. Those who are interested in the origin and history of the Christian connection will find in this book an interesting source of information.

The picture presented is that of a strong, enthusiastic man, accepting the hardships of life with courage and optimism and growing to a wide and deep influence over those who were his students and colleagues.



Sunday School Lesson

By Herbert L. Willett

Quarterly Review

The lessons of the past quarter relate to the earliest period of Christian history and cover most of the events of church life in Jerusalem from the end of Jesus' ministry to the conversion of the apostle Paul. It is true that this last event is not included in the lesson scheme of the first quarter, but it is merely omitted for the sake of bringing it into connection with the spread of Christianity into Gentile territory, which is the theme of study for the second quarter.

Gift of the Spirit.

The first three lessons form a group by themselves, dealing with the beginnings of Christianity. The departure of Jesus (Chapter 1) is included in the Book of Acts evidently for the purpose of giving fresh statement to his final words of commission and encouragement. He had previously told the disciples that they would receive the Holy Spirit, and indeed had bestowed it upon them in the symbolic act of breathing upon them. But he knew that only in the activities of evangelistic work would they come to feel the full power of the new life which he described as the coming of the Spirit. This promise was renewed in his last interview with them, and was more fully realized still on the day of Pentecost when in the midst of their prayers there suddenly came to them that overwhelming sense of exultation and power accompanied by unmistakable signs such as convinced them that the promise of the Master was now realized.

Pentecost.

The astonishing feature of the day of Pentecost led to the first apostolic sermon which was preached by the apostle Peter even as Jesus had intimated to him. In that first declaration which falls in part into each of lessons two and three, the great Messianic facts were set forth. Jesus had fulfilled the prophecies of the Old Testament; he had wrought miracles in the city of Jerusalem, and he had risen from the dead, of which fact the apostles were the living witnesses. He could be no other, therefore, than the hoped-for Jewish Messiah, and in his name alone was there salvation. This led to the first conversions under the apostolic ministry, and some three thousand were added to the number of the followers of Jesus.

Conflicts with Officials.

The second group of lessons, from Chapter 4 to 7, deals with the early Christian church. In Chapter 3, we are told of the visit of Peter and John to the temple soon after the day of Pentecost. They went up as good Jews to observe the hour of prayer. Finding a lame beggar at the gate of the temple, they gave him more than he requested by healing him of his malady. This instantly aroused the interest of the crowd who gathered about the two men, with eager attention, to know what was their message. To them Peter preached the new life and accused their rulers of the death of the Messiah whom God had sent them. This led to the arrest and trial of the apostles (Chapter 4) by the authorities of Jerusalem who were perplexed at the rapid spread of the new teaching and troubled that it should so strongly influence the people. But this hostile attitude only gave the apostles fresh courage so that the authorities could but threaten and let them go.

Ananias and Sapphira.

In the meantime the community of disciples was growing rapidly. The spirit of good will was present everywhere and the church was more like a vast family than merely a religious body. With generosity those who were well-to-do gave their possessions for the support of the poor. There was thus created a fund to which all gave as they were minded. But some sought the credit of generous giving, while they were willing only to bestow a part, and this led to the untimely experience of Ananias and Sapphira (Chapter 5) who were publicly rebuked by the apostle Peter and died, both of them, within a brief space in the presence of the assembled disciples. Such an event filled the entire community with a sense of awe and fear. They saw that, whether the deaths of this man and woman were due to the anger of God, to the miraculous power of the apostle, or to the overwhelming sense of shame incident to a public and apostolic denunciation, their sin had in any case found them out; and the standard of conduct was raised by these events.

Imprisonment and Release.

Not yet, however, were the apostles in a position to proceed undisturbed with their task. Once more the priests and Sadducees attempted to stop their work by putting them into prison. But the apostles were released and proceeded at once to their former scene of preaching in the temple courts. The puzzled priests could only wonder at these things and question how they were to deal with the rapidly growing faith. They finally, however, adopted the sage suggestion of one of their number, Gamaliel, the eminent teacher, who counselled them to desist from further persecution of the apostles and leave the Christian doctrine to justify itself or not, as its inherent values should determine.

Arrest of Stephen.

The final group of lessons, from Chapter 8 to 11, may be classed together under the general title of Early Evangelism. Christianity was becoming more aggressive. The first period of quiet growth in the city of Jerusalem came to an end when Stephen began his active and impetuous preaching. Not content with the quiet methods which had prevailed hitherto, he boldly entered the Jewish synagogues and challenged their most cherished beliefs upon the superiority of Jesus to Moses and of the church to the temple. Aroused to action by such attacks, the authorities took instant pains to bring Stephen to examination. Apparently the leader in this movement was none other than the young Pharisee from Tarsus, Saul by name.

Death of Stephen.

Stephen's answer to the accusations of the council was a ringing protest against the whole current of Jewish history which he insisted had been in bold defiance of the will of God and in insolent rejection of most of the prophets and leaders whom God had raised up. This course had been brought to its appropriate conclusion by the inexcusable treatment of Jesus, who had been put out of the way, not by Roman opposition, but by Jewish mob violence. This defiance of Stephen's brought him to his death, but it was the note needed by the church at this moment in the progress of early evangelism and it stirred the whole community to instant action. The death of Stephen turned loose a flood of persecution upon the early church which was probably the very best means to arouse it to a new sense of responsibility. The Christians were scattered everywhere. Many of them were imprisoned and otherwise persecuted, and Saul carried on his campaign even to foreign cities, as will be seen later on.

Philip's Evangelism.

Soon after this the wider evangelism began through the activity of Philip, another member of the group of seven to which Stephen had belonged. Philip, in the process of his missionary travels in Jewish and semi-Jewish territory, visited Samaria and planted the gospel there, where there were probably remembrances of Jesus' visit in the district where he preached. Later still he went to the southwest and met, in the course of his journeys, a nobleman of Ethiopia whose conversion to the Christian faith must have marked the beginning of a new epoch in the religious life of his country, for he certainly would carry back to Ethiopia the message which he had himself learned.

Peter in Sharon.

And now, at last, the apostles themselves took up the task of visiting the churches that began to be founded as a result of pilgrimages to Jerusalem and the activities of such evangelists as Stephen and Philip, Peter and John had already gone to Samaria to inspect the young church there. Peter continued his journeys in the direction of the sea coast, going down to the plain of Sharon and tarrying for some time in the towns of Lydda and Joppa. At the first-named place he healed Aeneas of paralysis which had been afflicting him for years; and at Joppa, he restored Dorcas, who was being mourned as dead by her circle of sisters in the faith. It was evident that Christianity had taken upon itself life with the work of Stephen, and now the apostle Peter tarried in Joppa with his new friend, Simon the tanner, ready for fresh opportunities of service and fresh occasions for testimony.

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*International Sunday-school lesson for March 21, 1909. Review. Golden Text: They that were scattered abroad went everywhere preaching the word. Acts 8:4.

PRAYER MEETING

Silas Jones

WHOLESOME LIVING.

Topic, March 17. 1 Pet. 3:8-22; Matt. 6:25-34.

Wholesome living is that which makes for individual and social health. Conduct that tends to undermine physical or moral health is unwholesome. Indulgences that weaken the body are under the ban of sound sentiment in Christian lands. A race physically vigorous is needed for the tasks of civilization. Poetry, music, and religion have a physical basis. Diseased bodies account for much that is unwholesome in all three. To purify and enrich them we must look well to the bodily life. Much of our preaching is foolishness, because we ignore the fact that we live on the solid earth and not in the regions of imagination. Moral energy is developed in fighting disease and poverty. Ignorance of what the body is and of what it requires is the soil in which sin grows rank. But we must do more than train man as an animal. The complete man lives in the society of the good of all ages. His admiration is bestowed in the fullest measure on the men of the greatest moral achievements.

Blessing for Reviling.

The savage in us would answer evil with evil. Of course there is no surer way of perpetuating brutish feelings and customs than that of the man who tries to be as mean and cruel as the one from whom he receives an injury. Any man of sense understands this. But many of us are not men of sense when we think injury has been done to us. We then act like lunatics. We try to vindicate ourselves by doing personal violence to another or by damaging his reputation. When God wished to overcome man's enmity he sent the Son of his love into the world. Almighty power can never bring us into harmony with the will of God, but the love of Christ constrains us to be reconciled to God. For the cure of the ills that afflict society we need less of vindictiveness and exclusiveness and more of love and appreciation of moral worth. If we are really about our Master's business, we have no time for "getting even" with anybody. Churches are weakened and the purpose of Christ is defeated by members who think they have to "vindicate" themselves by humiliating someone and interfering with his work and happiness. These people do not understand the vindicating power of a generous self-sacrificing spirit.

A Good Conscience.

Before the defeated and discredited sinner the majority of men are bold and defiant; many bow down to the successful rascal. A good conscience does not worship prosperous wickedness. Its possessor can suffer for well-doing but he cannot call evil good. It is his claim to recognition before God and man that he discerns moral values and that he acts in accordance with what he discerns. He will perform his duties as a citizen in the face of opposition from popular sinners. He will stand with the few against the many when the many speak the thing that is not right in the sight of God. It is a serious danger to any religious movement that it is in favor with the multitudes. Certainly the multitudes are to be won to Christ, but there is always a question whether they have been won to the message of the church or the church has lowered its requirements and set aside its commission for the sake of gaining support. If the church does become untrue to its Lord, the man of conscience is not deceived by pious phrases and sanctimonious looks, nor is he afraid of the mob spirit that is sure to be aroused by the exposure of popular follies.

The Trustful Soul.

Anxious, worried people cannot be said to be living wholesome lives. Anxiety is a destroyer. It is an enemy to health and happiness. It consumes energy faster than good, honest work ever does. It stirs up discord. There is not one good word to be spoken for it. The only reason it is ever mentioned with respect is that it is often mistaken for interest in others. The absence of it is sometimes thought to be indifference. The anxiety which Jesus condemned springs from lack of faith in God and of generous interest in others. It is concern for the lower sort of success. The trustful soul does not lay up treasures upon earth for selfish uses. It does not attempt the impossible feat of serving God and mammon. It seeks first the kingdom and the righteousness of God. The worry condemned by the Lord disappears when the life is directed to the objects he sets before men as worthy of their ambition.

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

PILGRIM'S PROGRESS SERIES. III. The Wicket Gate. Matt. 7:7-14.

I. Willingness.

"May I now enter here? Will he within
Open to sorry me though I have been
An undeserving rebel? Then shall I
Not fail to sing his lasting praise on high."

Christian got in at the wicket gate because he was "willing." Some of us probably do not realize just what the full meaning of willing is. So and so says to us, "I am willing to go with you," and perhaps he is sitting quietly in his chair at the time. But the full meaning of the term is that when you give the signal he will be walking down the street with you.

The willingness of the true Christian is the willingness of one when he is walking down the street with you, an active willingness, one that is alive and moves. It is the willingness of Christian "who went on with haste" and "got up to the gate"; the willingness of one who "wills" to walk with Jesus and then does so. It is the deep impulse coming from the heart and moving one to act, to which Jesus appeals in his words, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." The one who so wills to seek Jesus and then does sekk him, always finds him, and finds in him the peace that passeth understanding. To him the answer of Jesus is the answer of Good Will to Christian, "I am willing with all my heart, said he; and with that he opened the gate."

II. God's Active Love.

The love of the Christian, which causes him to seek and to knock is met by the active, giving, love of God. The love of God is greater than the love of the father and mother, whose love is often such that they are willing to die for the child. We find a love higher than this hard to grasp, but we gain some idea of it in the life and persona and sacrifice of Jesus Christ. How many of us would be willing to give up what he renounced? The ministry certainly partly owes its dearth of applicants to the dearth of the heroic spirit of sacrifice. The man who sincerely gives his life to the service, or meets death for another, is the highest symbol of God's giving love which we can know.

The richest gifts are those which come from God. Even men will not give each other stones for bread. God is a gift giving God, but his gifts are spiritual blessings and the pure joy of peace with him through Christ Jesus. This Christian realized when he said, "Now I begin to reap the benefits of my hazards."

III. The Straight and Narrow Way.

Christian had much trouble before he reached the wicket gate because he wandered. Evangelist sternly rebukes him, "Thou hast forsaken the way that is good, to tread in forbidden paths." "Narrow is the way which leadeth unto life," says Jesus, "and few there be that find it." Yea, few there be that find it because human nature is so sadly lacking in that quality defined by the homely word, "stick-to-it-iveness." To the volition which starts the feet toward God, to the active gift bearing love of God which meets one at the very beginning of the journey, to these must be added the power to stick to the path of one's choice.

The Gwangwei Revival

The revival in Gwangwei began about three weeks before Mr. Chen and I arrived there. It began in the heart of Mr. Shi, the pastor of the church. He had heard about the revival in Manchuria, and of course knew about the blessing that had recently come to the church in Chu Cheo. His own heart was richly prepared for the meetings and for three weeks he had been preparing the hearts of his congregation.

The local church had made ample provision for the material needs of the members who would come from a distance. Many came seven miles and some came fifteen. These brought their bedding along and stayed throughout the meeting. Three times a day Mrs. Shi and her assistants spread before us rice and vegetables in abundance.

The meeting opened on Sunday morning, January 3. From the beginning there was a very marked interest. At the first service several members made acknowledgment of sins which they had committed. Before the meeting closed about twenty had made grave confessions. Some gave up only after a hard struggle; others broke down after rising to their feet. A young man in whom we have great hopes, was not present at the first meeting. He cried during the second, but did not give up until the very last service, when he confessed to being implicated in using the name of the church in official business only a few days before the meeting opened. One much respected member confessed to adultery and opium smoking. A young woman in a broken voice told how she had starved her infant to death. Several did not make complete confessions at first and so were finally influenced to do so. At the first service a young man begged the pardon of his former employer for lying to him. At the last meeting which was an evangelistic service, with much agitation and before a large audience, he told how he had caused his mother to break her leg and that he had accused her of condemning his infant to death.

But not only were the Christians stirred and helped. The little village which had never witnessed such scenes before, was profoundly impressed. The first evening Mr. Chen preached on the power of sin, and Mr. Shi followed him with a comparison between

battling against the pleadings of the Spirit. At the next evangelistic service she arose and said that she wanted to become a Christian. In all, eighteen indicated their desire to quit sin and follow Christ.

At the last service, the Christians and enquirers brought forward on slips of paper the names of those relatives or friends whom they would try to lead to Christ during the coming year. At this same service they also made their subscriptions for the support of the work. Some are giving a twelfth of their income; some a tenth, while Mr. and Mrs. Shi are giving an eighth. Several are giving in the old way—in lump sums. One old member who lives seven miles away and who had not been to church for two years, gave $1.30. At a previous service, the Christians had given over $5.00 to purchase a coffin for the recently deceased wife of a poor member.

D. E. Dannenberg.

Chu Cheo, China.

OUR READERS' FORUM

IN A FOG.

By W. T. Moore.

I mean that I am in a fog. I do not judge other people. Perhaps Brother Gates sees baptism as clearly as sunlight; but he has mixed it up wonderfully for me. I am clean out, and do not know "where I am at."

I thought we had some things settled, at least until the Centennial year is past. But it seems that our young men are making progress so fast that we old fellows cannot keep up with the procession. I have usually been classed among those in the front, but I fear I shall have to join the rear column. Things are moving rapidly certainly, and it may be before the Centennial is over some other people will lose their chart and compass as well as your humble servant. But what is the matter with me? Really I scarcely know myself. I am "flabergasted;" I am completely dumbfounded. I thought if there was anything I understood it was the relation of baptism to the remission of sins, and I thought, furthermore, that if there was any fundamental truth understood among the Disciples it was that relation. But alas! this unsettling age makes sad havoc of our household gods.

In the "Century" of the 13th inst., Dr. Errett Gates has an article on "The Place and Value of Baptism," which, if I understand him at all, is as far away from the Disciple position as the Baptists have always been, with respect to this matter. Indeed, it is the Baptist position somewhat clumsily stated. It is an effort to run with the hare and hold with the hounds, and that has always been a somewhat difficult thing to do. I do not mean that Dr. Gates tried to do this difficult thing. I have no doubt he is thoroughly conscientious in what he has written, nor am I sure any one can contradict his position, because I doubt if any one can understand it. I never set myself to overthrow the position of any one when I do not understand him. I certainly do not understand Dr. Gates. To use the tale-end of a story which I told once, he seems to "smell something, but can't 'xactly locate it."

But now comes along Brother Spencer also, and I am in a fog as regards his position. Even Brother McGarvey practically endorses Brother Spencer, and consequently I am taking a heavy task on myself to meet this triumvirate, namely Gates, Spencer, and McGarvey. However, at the risk of being regarded an old fogy, I will say that I do not believe in Brother Spencer's interpretation of the matter any more than I do in what Brother Gates seems to say. However, I can understand what Brother Spencer means, for he uses language in harmony with the dialect I have used from the beginning.

But let us see what Brother Spencer says, as quoted in the Standard of the 20th inst., by Brother McGarvey. He says: "We do not preach 'repent and be baptized for remission of sins,' but 'repent and be baptized into the name of Jesus Christ unto the remission of sins.' It is not baptism that saves, but the name of Christ only, for there is no other name whereby we may be saved."

Now my first objection to this is the rendering of epi in the quotation from Acts 2:38. Brother Spencer renders it "into," whereas it literally means "upon." Then we are told that "it is not baptism that saves, but the name of Christ only." But this plainly contradicts Peter, for he says "baptism doth also now save us." If Brother Spencer had said that simply water does not save us, I would gladly agree with him, but when he says that baptism does not save us, I very respectfully beg leave to differ with him. There are a great many things connected with baptism besides water, and among these is undoubtedly the name of Jesus Christ, and it takes all these things to make a baptism valid and to give it the efficiency which the Apostle ascribes to it when he says "baptism doth also now save us." Nor is it true, as Brother Spencer says, that "we are saved by the name of Christ only." There are no "onlies" in this matter. The trouble has always been with these "onlies." The name of Christ has much to do with the validity of baptism, and certainly much to do with salvation, and there is no other name that can be substituted for that name. But it does not follow from this that we are saved by the name of Christ "only." Our opponents have always made much of water only, when they are objecting to our position on the question of baptism. We have sharply retorted by declaring that they misrepresent us, and so they do.

But this article is long enough. I am beginning to feel anxious about the old paths. Perhaps I am unusually nervous today, for I have not been well for some time. However, I have now said what I wanted to say, and what I have said may suggest the importance of a clearer vision with respect to this important matter. In my judgment, the most effective element of the plea we have made, wherein we differ from other religious people, is our contention with respect to the design of baptism. When we surrender this we will find that our evangelistic success will greatly diminish, for our teaching on this subject has been so explicit that the people have understood when and where they could have the assurance of the remission of their sins; and this has been a great practical lever in raising our plea into success. The day we abandon the old view of this subject will be a sad one for our religious movement.

Columbia, Mo., February 19.

THE SUPREME NEED OF THE CHRISTIAN CHURCH.

By Evangelist Harold E. Monser.

The most serious obstacle in the way of acomplishing the Centennial aims of the Christian Church today, is the fact that we have not the men to fill our pulpits.

Solve this problem and all other problems can be solved. The greatest opportunity of the whole century lies at our door of God, who know what the Bible teaches, today. We need men grounded in the word and who have a wider vision; which usually comes only through contact with great minds. We have many men who know the Book, but who, in many other directions, are seriously deficient. We also have many men who are men of culture, who are in touch with the best scholarship of the age, and yet they do not know the Book.

These men are doing a great work, and are worthy of all praise, but, rightly equipped they could do a much better work.

How to strike a happy medium between these two classes is the problem of the Christian Church in 1909.

To accomplish this we must have better equipped schools. We ought to have at least four great schools. Each with over $1,000,000 endowment and a good Bible Seminary in connection with every state university.

If we had the money to provide these schools we have not the men to man them, It will take ns years to provide them.

No class of men in our church have made greater sacrifice for the cause, than the men who have devoted themselves to the education of the ministry.

No one recognizes better than they the facts of our serious deficiency.

When we think of what other churches, with an equal membership are doing, and when we boast that our plea will reach the thinking man, when nothing else will, we should face bravely the one supreme problem of the church—the education of its ministry. But some one says, "we have not the young men who are willing to take this education even if provided," and that the problem is, "where shall we find the young men?" I think this is a mistake. There has hardly been a time within the past ten years that I have not known a dozen young men who by the investment of $100 each would have been assured a good education, and could have been made self-sustaining.

This seems to me to be the needed watchword: "A clear knowledge of God's purposes as revealed in both the Old and New Testament, an answering faith in the Book, and a belief that God's revelation of Himself in the physical and psychical world, will always be found to harmonize with the revela tion of his mind in the Old Book."

NEW DEPARTMENT SUGGESTED.

My Dear Bro. Morrison: You have added many features to the Century in the past few months which have increased the excellence of an already most valuable paper. May I suggest another which I feel would greatly add to its interest? Give us a department of Social Service. Now I have an organized adult Bible class of some fifty men using Sunday-school literature "The Gospel of the Kingdom," that "Course of Study for Men and Women on Living Social Problems in the Light of the Gospel of Jesus Christ," edited by Dr. Strong. This class is continually looking out for material which will prove suggestive in carrying on their work, and add to the interest. There are other classes of this kind in the brotherhood,

and there should be many more. As far as that is concerned, there will be many more for you know we are coming nearer to the Gospel of the Kingdom every day, and the time is at hand when every man must stand or fall, not on his doctrines, but on the service rendered.

In a recent editorial you spoke of the necessity of a great purpose for our Men's organizations or else they would not prove permanent. My organization, known as the Greyfriars, "The Laymen's Dining Club of the First Christian Church, Paris, Mo.," has for its purpose the study, propagation and practice of Social Service.

With best wishes for you and your work and the Christian Century, I am

Yours very truly,
Frank W. Allen.

[This valuable suggestion for a department of Social Service would be adopted if our space would afford it. Judging from the fashion in which Mr. Ewers is handling the Men's Department, that page is virtually an exposition of social methods and aims. It is our earnest desire to make the Christian Century nourish and enlarge the social motive in the heart of every reader. We congratulate Mr. Allen upon the wise and practicable manner in which he is developing the Christian ideals of his men and agree with him that under Christ's test every man will stand or fall, not on his doctrines, but on the service rendered.—Editors.]

CHICAGO

The Christian Science Testimony Meeting reported in detail from short-hand notes of speeches. No miraculous cures discovered, though some marvelous events are vouched for.

BY O. F. JORDAN.

We are still at the Christian Science prayer meeting which we were attending last week. Through the introductory services we had been promising ourselves that we were to hear of a modern miracle that would either challenge faith or scientific inquiry. We had heard much of the wonderful cures reported in these meetings and were prepared to hear great things. We resolved, however, that we would try to get the facts in shape that they might be investigated.

Time Limit Enforced.

In this particular church there is a five minute limit to the speeches, which is rigidly enforced,—a good suggestion to our prayer-meetings. There was no more enthusiasm than in the prayermeetings we have attended but perhaps that is because the religion here represented does not encourage emotion. The presence of the crowd indicated interest if not enthusiasm. The speeches continued with brief intervals for forty minutes and in that time eight people testified to the benefits of their religion. We will examine these testimonies from our short-hand notes and find some lessons lying on the very face of these facts.

The first sepaker was a lady who told what her religion had done for her. In her youth she had had a great sense of fear. This fear of things had been altogether overcome. She had also been troubled some with catarrh and had been cured. "I am grateful to Mrs. Eddy and to God" was her tribute. That she was relieved of her sense of fear by her religion is doubtless true. Religion that teaches trust in God will always do that. With reference to the catarrh, however, we reflected that most Chicagoans have catarrh and many of them lose it when the tides of life rise higher, or when they travel.

Given Up by Doctor: Healed.

The next testimony was given by a lady who told first of a friend who was given up by the doctor to die but who had been healed. We began to fear that the people who had had the greatest help were not at the meeting to tell it. The lady relating the story had been cured of the grippe. As the cure of grippe is within the reach of all of us, we still waited for the first-hand testimony of a great cure. The lady had never found much interest in reading the Bible, but said she was grateful to Mrs. Eddy for making it a new book to her.

The next two cases reported simple ailments cured, one a nervous hysteria and the other a chronic cold. The latter showed that Christian Science has at least one strong, ethical note. It teaches against hate and the devotees of science are supposed to make peace with all of their enemies. We ought to generously accord that this is done to an unusual degree. Christian Scientists are peaceful neighbors. While they are the most backward of all in social service and have never developed any adequate means for taking care of even their own poor, and while they build no institutions for the care of the unfortunates of the earth, they do master the evil of hatred and revenge. It might be possible for the orthodox churches to receive a lot of good preaching here. Christian Science has made headway in ethics as in religion in doing the neglected thing.

In the weeks gone by, members of this church had related to one of our ministers some wonderful happenings. A lady had thrown out a kettle of hot water and accidentally scalded the hair off of her dog. She testified that this was miraculously restored. A man, once a Disciple, told of a friend who had taken a truck farm outside of Chicago and, through "Science," a farm that had been terribly weedy did not produce a single weed during the year. It is true that this "Science" friend had refused to give the location of this farm but the wonder remained nevertheless. We were prepared, then, for the testimony which followed.

Canary Bird Re-Feathered Through Science.

The young lady was in an orthodox family which had not the "truth." When the canary bird lost all of its feathers and was shivering in the cage, they were so much of the mortal mind that they sent to the drug store for a new kind of food. Still the feathers did not come and the young woman asked permission to try "Science" on the bird. She reported that in an incredibly short time, the feathers appeared and the bird was perfectly well. When she had finished this story of wonder with fulsome elaboration, the reader reminded her that her time was up. She sat down with a sigh, for she had begun another story which had even more possibilities of interest than the first.

The next speaker told how his eyesight spoke so low that no one save those that were in the seat with him could have heard. We saw him after the service. However confident he may be that the perfect work has been wrought upon him, he ought to seek of Mrs. Eddy vigor enough to speak to be heard farther. Doubtless, however, an invalid who is still an invalid has found courage to face life and by denying the facts of life will be able to endure the world.

The next speaker told how his eyesight had been improved through the "truth." In common with the rest he closed with the sentence, "I am grateful to Mrs. Eddy and to God." After this there was a speaker who reported having just come from the mother church in Boston. She reported an interesting case in Walton, Mass. Here a lady had twelve years of invalidism. An operation brought relief but not a cure. The lady read Science and Health and the first time thought it foolishness. A second reading cured her, however, and she has been well ever since. Surgeons have long since learned to dread the melancholia and invalidism which follows surgical operations in some instances. A habitual invalidism is not always broken up by removing the physical cause. A mental stimulus must come and when no other kind comes, that resulting from "Science" may, and often does do the work.

A Sprained Ankle Healed.

It is a part of the "truth" to deny pain even when it is present. A young lady who testified told of riding in Garfield Park. In alighting from the carriage, she turned her ankle. "It was very painful," she said, "but it would not have been right to voice it for my friend was not in 'Science.' I said there was nothing the matter. Before we had left the park, however, all the pain had left. I am sure that had I not known the truth, I should have been laid up for a long time."

The evening was finished. In looking over the record, I found that there had been no testimony of any great healing unless it was a long time ago or a long way off. There were simple cures that were contemporaneous, but nothing of the really miraculous that could be subject to scientific investigation.

Christian Science Both Good and Bad.

We came to some conclusions like these. Christian Science is good for the incurables, as it will help them to bear their ills and even to believe them non-existent. It is good for many simple illnesses, for even the doctors do not give medicines except as "placebos" for some of them. It is bad, however, for the serious illnesses that are curable. In our personal experience, a woman nearly died at the birth of her first child because she trusted the healer. In other cases, our good Christian Science friends take the medicine first and only renounce them when they are sufficiently on the road to recovery to trust again "in Mrs. Eddy and God." Christian Science has conceded that it is powerless against great epidemics like smallpox and that broken bones must be set. These concessions are fatal to the theory.

Christian Science emphasises a great religious truth, peace through trust. It denies, however, another religious truth that "whom the Lord loveth he chasteneth." It identifies happiness with the favor of God. It has a great ethical truth, that of abstaining from hate. This is negative, however, and in the testimonies did not extend to the Saviour's teaching, "Bless those that persecute you."

We shall continue to read the literature at intervals and to talk with our friends who are "in the truth." We believe, however, that there is nothing new in Christian Science. Its God is that of the Buddhist. Its Christ is that of the ancient Docetists. Its philosophy is an extravagant and discredited idealism, in its denial of material reality. Its cures are not different, save in being smaller, from the cures at the medieval shrines. Its remnant of truth and its real dynamic is the crusade against fear and hate and these are stated so simply in the Sermon on the Mount as to need no "Key to the Scriptures" to be understood.

WITH THE WORKERS

A TRULY GREAT MEETING.

The month of January was truly a time of refreshing from on high for the church at Dixon, Illinois. For several months the attention of the community and the interest of the church centered in the coming to us of Lockhart and Lintt, who were to lead us in a great evangelistic campaign. The meeting is part of our past history, but our future history will be largely moulded by its results. One hundred seventy-one responded to the invitation. The men who have labored in Northern Illinois, both as pastors and evangelists, will appreciate this victory and especially those who know the conditions in this particular field. When you remember that such men as T. A. Boyer, J. H. O. Smith, J. V. Updike, W. E. Harlow and others as evangelists, with such pastoral leadership as Stephen Zendt, Finis Idleman, J. F. Stone and H. H. Peters have conducted evangelistic campaigns in this difficult but strategic field, the unprecedented victory will be appreciated. Without the splendid former labors these latter victories could not have been won. No religious body has been able to make an impression on the community in an evangelistic way since the Billy Sunday campaign about four weeks ago; yet the city as a city and the ardent friends of Billy Sunday were frank to say that Lockhart and Lintt were superior as a team of evangelistic workers to Sunday and Fisher, and with the same organization behind them would have far surpassed the great record of Mr. Sunday. The character and spirit of these workers was of the best. Every church and almost every citizen felt the good effects of their ministry. Wm. J. Lockhart is one of the best balanced men I have ever met in the work. He is a true preacher of Christ and His gospel. He has no hobbies and is not above a suggestion from the humblest source. He manifests a magnanimous spirit in relation to all interests of the church. Not an iota of selfishness or mercenary spirit did I detect in all his stay. His plan of financing a meeting is sure to succeed, if it is worked. The civic affairs of our city were stirred by our great men's meetings; yet he never allowed himself to be drawn into any sensational grand stand controversies. Of the younger men of the ministry in the Church of Christ few equal and none surpass in evangelistic force, fire and fervor as well as pulpit power and organizing strength, Wm. J. Lockhart of Des Moines, Iowa. He is descended from generations of preachers. His own former pastor, H. O. Breeden, said of him: "His success has been little short of marvelous. A close analysis will reveal the following elements of strength:

First—An engaging personality with those willing qualities of geniality, frankness, approachableness, kindliness and sympathy, which go with it.

Second—A rugged mentality, supported by a wide knowledge of human nature and books—especially the One Book.

Third—A strong spirituality, a vital hold on the great eternal realities. He knows things fundamental and things which belong to Christ.

Fourth—He is a consummate organizer. He believes in method and is a master in its application to the Gospel.

Brother Lockhart never fails in evangelical effort. He is clear in presentation of truths, tender and sympathetic in his appeals, intense in his enthusiasm and persuasive in a marked degree. His career is only begun. His triumphs in the gospel will yet be won. With him the best is yet to be.

As to his co-worker, Wm. F. Lintt, he was the idol of the city as a musical director. No man ever sang or directed a chorus in Dixon who gave such universal satisfaction. It was conceded by all that Fisher, Mr. Sunday's great leader, was not in the same class with W. F. Lintt. He is one of the finest Christian gentlemen and one of the best personal workers I ever knew. This church would like to locate him with a life call.

A. R. Spicer.

YEUELL AT RUSHVILLE.

We have just closed a short meeting with Herbert Yeuell, evangelist, and Ellsworth Rogers, singer. In seventeen days of invitation one hundred and twenty-five were added to the congregation. The meeting was necessarily short as it had been delayed several weeks in the beginning by smallpox quarantine, and Brother Yeuell's other engagements prevented his staying longer. The campaign was accordingly pressed vigorously from start to finish and the interest and enthusiasm were such that ordinarily the meeting should have continued several weeks longer. But it was our misfortune that the quarantines crowded us at one end and the Local Option campaign, which is now in full headway, at the other end. We are delighted however to have had Brother Yeuell though but for so limited a time, and his name will be a household word in Rushville for years to come. His magnetic personality and brilliant gifts as a preacher give him a power in the pulpit possessed by few men, and it is a constant delight to hear him preach. The one element in his preaching which to me accounts for his phenomenal success as an evangelist is he never loses sight of the one great success of preaching, namely, to reach the conscience. A man of Yeuell's dramatic and elecutionary powers might be tempted merely to entertain but Yeuell drives his message home for the conscience like an arrow to its mark. He understands, too, the psychology of meetings perfectly. There is no clap-trap, but the moment he steps on the platform things take fire, and he keeps up a rapid fire of oratory and holds his audience enrapt to the last appeal. There is no doubt about having a "Revival" when you secure Yeuell.

Mrs. Yeuell organized a "Smile Chorus" which was very helpful, and also proved herself an efficient personal worker. Elsworth Rogers of Atlanta, Ga., who led the singing is a new man among us. He has a tenor voice of fine quality and is a good soloist and excellent leader of congregational singing.

We are now pushing the Temperance campaign with nightly meetings and hope to see old Rush county in the "dry" column next Saturday. R. W. Abberley.

Rushville, Ind.—Sixteen days' invitation, 125 confessions. Small pox quarantine delayed three weeks. Temperance campaign beginning earnestly. Start Valparaiso, Ind., Sunday, with Bruce Brown as pastor. Abberly a royal host at Rushville. Being an evangelist himself, gleans his field, yet valiantly coöperates with his evangelist in strong campaign. Meeting not half done, but engagements crowded by quarantine. Rogers will sing at Valparaiso. Herbert Yeuell.

The church at Brashear, Mo., desires to locate a good man. This is one of the best fields in northeastern Missouri. The man who takes the work must live there. This charge will support him for one-half time, and have arranged with other points contiguous for the other half, and can pay a salary of $800 or $900. The man who takes the work can in one year make the salary $1,000 or $1,200. It is an opening for some consecrated young man with a devoted wife. Write Dr. Jas. Hanks. Joel Brown.

Elyria, Ohio.—We had the pleasure of ordaining to the Christian ministry, February 21, Urlin Hootman, who graduates from Bethany College in June, and who is now pastor of the church at New Cumberland, W. Va. Brother Hootman went to Bethany from this church six years ago and we were delighted with the privilege of setting him apart to the ministry of the Word. From this church went Miss Ella Maddock to India. We have also become a Living-Link Church in the Foreign Society. We believe we are growing in more ways than in numbers. John P. Sala.

DR. PRICE'S
Cream Baking Powder
is the most efficient and perfect of leavening agents.
MADE FROM PURE CREAM OF TARTAR
No alum, lime or ammonia.

WITH THE WORKERS

L. V. Barbre reports frequent additions in his work at Carlisle, Ind.

E. T. Murphy occupied the pulpit of the Jackson Boul. Church the third Sunday in March.

The Martin family are in a meeting at Blackwell, Okla., which is attracting great audiences.

Lewis R. Hotaling, Hoopeston, Ill., is pushing the work with vigor and there are frequent additions to the church.

George W. Watson has accepted a call to the church at Lima, Ohio, and will close his work at Van Wert in the near future.

Claire L. Waite, past of the First Church, Milwaukee, Wis., preached upon, "A Plea for Young Men to enter the Ministry as a Life Work."

Rev. Mitchell, state evangelist of Nebraska, will hold a meeting at Franklin, Nebr., in the early part of March. W. R. Burbridge is pastor.

The church at Blackwell, Okla., has called George W. Weimer as pastor, to succeed G. W. McQuiddy, who has accepted the work at Alva, Okla.

J. A. Walters, the veteran preacher of Iowa, has removed to McGregor, Texas, where he will make his home with his daughter, Mrs. Vernon Harrington.

A three weeks' meeting has just been held by the Kensington Church, Philadelphia, by home forces, in which there were fifteen accession to the church. L. L. Higgins is the pastor.

C. H. Earenfight, pastor, and the church at Auburn, Ind., have closed a four weeks' meeting in which there were fifteen additions to the church. This is felt to be a successful meeting.

M. E. Chatley, who is now in the sixth year of his service with the church at Ravena, Ohio, says that the Ravena and Hiram churches will continue in the support of H. E. Eicher.

B. L. Wray, pastor of the Budd Park Church, Kansas City, Mo., is pushing things for the erection of their new house of worship. According to the prospective cut it will be a thing of beauty.

The fifth anniversary service of the church at Salem, Ohio, was held March 8-14. Addresses were made by M. J. Grable, of Bethany; T. E. Cramlet, Bethany; J. G. Slayter, Pittsburg, and the pastor, J. W. Reynolds.

J. E. Chase will leave Nebraska for Benjamin, Texas, about March 1. He will divide time with Crowell. We are truly sorry to lose Bro. Chase, and wish him a most pleasant and profitable work in the sunny southland.

David H. Shields, Salina, Kans., is delivering a series of Sunday evening sermons on the following topics: "Marriage as a Career for a Woman"; "Home the Fundamental Unity of Civilization"; "The Business of Home Building"; "Will the Home Survive."

The new house of worship at Burlington, Ind., was dedicated February 21, by J. O. Rose, state secretary. There was needed $700 to clear up all indebtedness, but when the offering was taken it amounted to $835. Charles O. Lee, the pastor, feels very hopeful for the work of the coming year.

Evangelist Richard Martin will dedicate the new house of worship at Peidmont, Kans., in April.

C. G. Kindred has again undertaken full pulpit duty and will preach both Sunday mornings and evenings. Though Mr. Kindred has been unable to do full work for seven months, the church has gone on with the work, and was never more flourishing. They are planning to erect a new Sunday-school building. One of the officers says, "We MUST have more room."

The annual report of the church at Fredonia, Kan., where H. M. Johnstone is minister, shows seventy-eight persons have been added to the membership of the church during the past year, and $4,877 to have been raised, $2,500 of which was for the building fund. The Ladies' Circle raised $672; the Bible-school $120; the Christian Endeavor Society $135. All departments of the church are in good condition at the present time.

D. F. Snider, pastor of the church at Newton, Kans., will, on account of his wife's health, close his work with the church the first Sunday in April. The church solicits applications for the work. There is a membership of 300 in a town of 800, and a good Sunday-school. Last year the church raised for all purposes $1900. All bills met promptly. Those who are interested should write Perry Hupp, 1024 North Main street.

Urlin A. Hootman, who was ordained to the Christian ministry by the church at Elyria, Ohio, February 21, six years ago came from a rural district to Elyria to study in a business college. He became a member of the Bible class at the Christian church and through this came back to the fellowship of th church he had once loved and then neglected. In this atmosphere he soon came to feel a desire to enter the ministry and went from here to Bethany College, where he remained for five years, preparing for preaching. Mr. Hootman is now pastor of the church at New Cumberland, W. Va. The Century bids him Godspeed in the calling to which he has dedicated himself.



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Comes in the handy can, always ready for use. Can may be closed with its own spout (see illustration.) For all light-running mechanisms found in every home. Prevents rust.

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Important Books

We are the publishers of some of the best known works pertaining to the Disciples' Plea for a united church. These important books — important in more ways than one—should be read and owned by every member of the household of faith.

The Plea of the Disciples of Christ, by W. T. Moore. *Small 16mo, cloth, 140 pages, net postpaid, thirty-five cents*, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes.

"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

Historical Documents Advocating Christian Union, collated and edited by Charles A. Young. *12mo, cloth, 364 pages, illustrated, postpaid $1.00*, is an important contribution to contemporary religious literature. It presents the living principles of the church in convenient form.

Z. T. Sweeney, Columbus, Indiana, a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of *The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.*

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

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"It is the voice of a soul in touch with the Divine life, and breathes throughout its pages the high ideals and noblest conception of truer life, possible only to him who has tarried prayerfully, studiously at the feet of the world's greatest teacher."

Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of the *Life and Teachings of Jesus, etc., etc. 12mo., cloth, 140 pages, gold stamped, postpaid 50 cents.*

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that * * * present forces and opportunities may be wisely estimated by us: that doors now open may be entered; that hopes only partially real may come to fruition that these ch as are given their present form."

Early Views and Separation of Baptist and Disciples, by Errett Gates. *8vo, cloth, gold side and back stamp, $*. A limited number in paper binding will be mailed postpaid for 25 cents until stock is sold out.

We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, Pa.

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—THE CONGREGATIONALIST, BOSTON, Mass.

The Christian Century Company

WITH THE WORKERS

The Oklahoma Christian Ministerial Association will meet at El Reno in April.

Miss Emma Lyon, Nankin, China, reports eight who have asked to be baptized. There is quite a revival in our churches in China.

W. C. Hull of North Tonawanda, N. Y., addressed a recent meeting of the teachers of the Sunday-school of the Jefferson St. Church, Buffalo.

Rev. E. L. Prunty has begun work with the congregation at Chicago Heights, and has become a member of the Chicago Ministerial Association.

That was a novel plan of the C. W. B. M. Auxiliary of the Jefferson St. Church, Buffalo, which on a recent meeting allowed the honorary members to furnish the program. But the meeting was a success. There were representatives of other churches in the city on the program.

James Egbert, pastor of the church at Anaconda, Mont., has just completed writing a book entitled, "Alexander Campbell and Christian Liberty." On a recent Sunday morning he gave a review of the book, to the delight of his audience. The papers of the following day gave a generous space to a notice of the address.

A movement is on foot among the Texas brethren to establish a Home for the Aged in the city of Dallas as a Centennial thank-offering. A good beginning has been made. Through the will of Mrs. Juliette Fowler a fine tract of fifteen acres has been provided. The building will cost from $15,000 to $20,000. Already $3,000 has been subscribed. G. A. Faris, editor of the Christian Courier, and James H. Mohorter spent a few days in the field. They will undertake to raise the balance of the funds necessary in the early spring. There is a great need for such a home. There is not a sheltering door for the aged, indigent in all the south sustained by the churches of Christ.

Mr. and Mrs. J. E. Perisho of Charleston, Ill., recently gave $300 to the National Benevolent Association for the purpose of furnishing a ward for little girls in the new home, St. Louis. This gift was made for the purpose of creating a memorial to their daughter, who recently slipped away to the "Summer Land." This room presents a beautiful picture with its walls delicately tinted in pink and its rows of pretty white beds. It bears the name of Edith Perisho.

The Benevolent Association and the C. W. B. M., desiring to further exemplify the spirit of unity, will again unite in observing Easter. Charles Fillmore has prepared a beautiful cantata for the occasion. The association will be glad to furnish it free to as many Bible schools as will use it. The plan is to have all the young people unite in the Easter entertainment, and then divide the offering, each church making its own division. The demand for a great offering this year is imperative. The association has about 450 orphan and other unfortunate children and aged, indigent brethren under its care. Many of its homes are in debt for buildings, equipment, and in some cases, for the necessities of life. These institutions should all be freed of debt and presented as a Centennial thank-offering. The Benevolent Association, with her sweet ministry of love, must come to Pittsburg with her hands untied. This great brotherhood could give no clearer evidence of its fidelity and its gratitude to God than by a generous offering for the "Gospel of the Helping Hand."

The National Benevolent Association is asking its friends to undertake some definite task for its holy ministry in this Centennial year. It desires to present all of its institutions free of debt as a Centennial thank-offering. This can easily be done. To aid in accomplishing this worthy task it has set a number of goals before its friends. A gift of $25 in one or five annual payments will constitute the giver a Centennial life member. An offering of $100 per year makes the individual, Bible-school, Endeavor society, or church a life-line. A memorial room will be permanently established for a gift of $100. Any person, church or Bible-school giving $300 will be enrolled in the N. B. A. Centennial Legion; for a gift of $500 they will be enrolled on the N. B. A. Centennial Roll of Honor.

Bellaire, Ohio.—Our church has just completed a three weeks' meeting with Brother I. J. Spencer as evangelist. About one hundred people were added. It was in many ways an ideal meeting. We have been trying to teach the people to ignore "numbers," and to think only of saving men. From the first night to the last, with perhaps one exception, the house was filled with earnest worshipers. Brother Spencer has been known and loved in this community for thirty-seven years. He began his ministry here in 1872. He left this church for Baltimore after a pastorate of five years. Since that time he has been recalled for three meetings, two of them in the present pastorate. The musical part of our meeting was in charge of the Hopkins brothers, faithful members of the church here, assisted by Mrs. Allie Dean Waldo, formerly of Hiram. Nearly all our additions came from the Bible-school and from the regular congregation, hence we are hoping to see them remain faithful. We have religiously shunned all boom methods in Bellaire. The church is united and aggressive. We are fortunate in having a large number of faithful workers in every department whose lives are wholly given over to the work of the kingdom. God has used us all, and we give him the praise. W. D. Van Voorhis, Pastor.

Shenandoah, Iowa.—On February 7 T. J. Golightly closed his first year of service with the congregation at Shenandoah. During the year he preacher in his own pulpit seventy-eight sermons with a total of ninety-one additions. There was no outside help and no meeting, except a nine days' meeting which immediately followed a union meeting. Sermons preached elsewhere, twenty-nine; additions, two; convention addresses delivered, four; weddings, eight; funerals, about fifteen; calls made, numerous, and kindnesses received, innumerable. More than $1,100 was paid on debts and the year was closed with congregation free from all indebtedness except a small curbing debt which could not be paid till it was due. During the year the Bible-school was doubled; a men's class organized which is now pursuing a course in the "Life of Christ"; a young ladies' missionary circle and pastor's aid were organized and are doing efficient work. A new church is a growing necessity and is one of the hopes of the not distant future. Building funds are already in process of making in three of the different organizations of the church. All departments flourish. The church expects to have a stirring meeting conducted by one of our leading evangelists some time during the present year. It is believed this church is entering into an area of unprecedented prosperity.

The second Sunday in March the church at Hartford, Ohio, will celebrate the fiftieth anniversary of its organization, having been organized by William Hayes on the second Sunday in Harch, 1859, with ten charter members. Guy I. Hoover, minister of the West Pullman, Ill., church, and Sylvia M. Siegfried, missionary in the Philippine Islands, were brought up in this church and went to their larger work with its blessing resting upon them. We are inspired by their work to hope and trust that we may do better things for the master here at home. Not many small churches like this can say that it has sent out a minister in our own country and a missionary to the foreign field as well. We hope to have many of our former members and pastors present during the celebration of our semi-centennial. We will give them one and all a hearty welcome. Stanton, E. Hoover, Clerk.

Didn't you get your paper before Sunday last week, Mr. Californian and Mr. Texan? If you didn't, let us know for we have moved our press day two days earlier just for your sake. News should reach us by Wednesday except telegrams for which, together with very important Sunday happenings, we save a place in the forms on Monday.

A four weeks' campaign at Lowell, Ind., closed Sunday night with forty-five additions. Monday, reception to new members, four more added, making a total of forty-nine. J. E. Dunkelberger, the pastor, was assisted by Edward O. Berger of Chicago. As a result of the meeting the church is on a more solid footing, both spiritually and financially.

WOULDN'T GO BACK

To Old Days of Coffee Troubles.

Studious, sedentary habits are apt to cause indigestion, dyspepsia, nervous headaches, etc., but often it's the daily use of coffee that is at the bottom of the whole trouble, and it is surprising how quickly these troubles disappear when coffee is dropped and well-made Postum is the daily beverage.

A No. Dak. minister writes of the relief obtained when he changed from coffee to Postum. He says:

"I began using Postum about a year ago while stopping at the home of friends during the absence of my wife.

"It seemed almost providential, for during that time I got rid of coffee and its attendant ills. I used to have bilious attacks about every two weeks that completely used me up for a day or two at a time.

"I did not suspect coffee and was unable to account for these attacks. Since I began Postum I have had but one slight attack and the change to restored health is most acceptable.

"My wife declared on her return that nothing would induce her to give up coffee, but after a few careful preparations of Postum, according to directions on pkg., she thought it was superior to coffee in flavour, and now we would not change back to coffee.

"We feel we owe a debt of gratitude to Postum which has done so much for all of us—children and older ones."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

Nebraska

W. A. BALDWIN, SECRETARY,
Bethany.

J. H. Darner began a meeting in the Evangelical Church at Oconto on February 21. Brother Darner is a business man, but has preached for years and the western part of Nebraska abounds with the fruits of his work. We hope to see a church result from this latest effort.

The church at Elwood under the leadership of H. H. Shick has purchased a new location and will erect a new house of worship. The old property will be sold and proceeds applied on the new house. They are planning a meeting with some great evangelist in September.

F. E. Day reports fourteen added at Falls City the first month of his ministry, six by primary obedience. Some new officers have been chosen and the work is very promising. Lockhart and Lintt will be with them in a meeting in June and the city auditorium has been leased for the purpose. They are making a systematic canvass of the city.

Ford Ellis is in a meeting at Arnold in Custer county. The storm interfered for several days but the audiences had returned and the outlook was good. Sixteen added, to the 18th, some of them men. Bro. N. S. Carpenter is the regular minister and is well liked by the people.

H. M. Mitchell will begin a meeting this current week at State Line Church south of Franklin. Bro. Mitchell has been in a meeting at Wilsonville.

Stine and Miller will begin at Louisville, February 25. The state secretary spent Lord's day 21st, with them. There is a good band of brethren and sisters there, with enough power within them to carry forward a good work. They have a good live Bible school under the superintendency of A. W. Cline. A home department of forty-two and cradle roll of over thirty. A fair audience greeted the secretary in the morning, though the notice was brief and not generally known, and in the evening almost all the seats were taken. There were a large number of young people, mostly young men. We have a neat church, all paid for, a good location and we hope to do a good work there.

The secretary had a conference with the Omaha pastors, Kersey, Kirschstein and Ray, on the way home. South Omaha building is nearing completion and they hope to dedicate in April. These men have hard problems to meet that hardly are heard of by the preacher in the small town or village. They deserve the loyal sympathy of all Nebraska disciples in their struggle against the vices of that city. The Omaha First Church will again make South Omaha their special mission work under the state board this year. They pay $200 on the salary of the preacher. Bro. Kersey is keeping up his record in Bible school work, having organized a training class of 225 and hopes to double that.

Whiston and Longman are now at McMinnville, Ore. Will be there two weeks or more after this.

Austin J. Hollingsworth is expected to arrive in Nebraska in time to preach his first sermon at Ulysses on the 28th. We shall welcome him and his wife to the state again. His purpose is to take up studies fitting him for medical missions, beginning in Cotner Medical next fall.

Allan Murray has been called to the work at Greenwood. Adams and Dobson closed a most successful meeting with thirty-eight added, thirty-six of them baptisms. The church has been revived and is at work. The new preacher is on the ground. Welcome to Bro. Murray. He hails from Indiana. Adams and Dobson are now at Irving, Kans., and go from there to Clyde, Kans.

Hebron is rejoicing in a men's class of eighty and a women's class of fifty in the Bible school. These are organized under the new movement.

A. D. Harmon, minister at St. Paul, Minn., for many years, spent a few days in Nebraska, preaching one Lord's day at Auburn, where he was brought up. The church promptly gave him a unanimous call to become their pastor, and we are credibly informed that he is considering it. Doubtless it will have been decided before this is read. It would be splendid to have him in Nebraska.

Telegrams

Brooklyn, N. Y., Mar. 7.—Sterling Place Church of Christ becomes Living Link.
Herbert Martin, Pastor,
J. R. Jolly, Asst. Pastor.

Beatrice, Neb., Mar. 5.—Beatrice Church becomes another Living Link today. C. G. Elsam of Bina, Indiana, our new representative. This our third foreign missionary. Our first centennial aim realized. Great rejoicing.
J. E. Davis.

Waldron, Mich., Mar. 1.—Raised full apportionment for foreign missions yesterday in ten minutes. Rejoice with us. W. R. Cady.

Gulfport, Miss., Mar. 3.—Five persons have united with the Central Christian Church in this city. Louis H. Stine.

Dodge City, Kan., Mar. 1.—Passed our apportionment for foreign missions yesterday. Cash offering next Sunday. M. Lee Sorey.

Ft. Worth, Tex., Mar. 1.—The Christian Tabernacle joined Living Link family in Foreign Society today. Great rejoicing.
Edward M. Waits.

Cleveland, O.—Closed a short meeting at the Aetna Street Church, Feb. 28. John Ray Ewers of the First Church, Youngstown, O., was with us ten days. His forceful addresses and rugged personality are a great power in a series of meetings. There were thirty-seven additions. F. D. Butchart, Pastor.

Hannibal, Mo.—Hannibal Church becomes a living link in the Foreign Society.
Levi Marshall, Minister.

Bloomfield, Ia., Feb. 23.—Special meetings closed with 104 added. Eighty by confession and baptism; twenty-four by letter. Large number of men. Large number of adults. Bruce Brown of Valparaiso, Ind., was the evangelist. J. P. Garmong of Des Moines, Ia., singing evangelist. Brother Brown endeared himself to all here by his straightforward gospel preaching, minus sensationalism. At the close of the meeting the evangelist had the new members pledge for the support of the church—a fine piece of work this. Brother Garmong had everybody singing. He is the one to stir a church in singing the songs of the King. At close, he gave a lecture on "A Tour Around the World," coming out of his own experience.

Great Missionary Rally, February 11. President McLean, Dr. Butchart, W. H. Hinmath preset. We move on to greater heights.
F. D. Ferrall, Minister.

Des Moines, Ia., Mar. 8.—60 converts yesterday. Strong people. The first man at the morning service was a city lawyer and the last man last night was another. Five hundred and nine in the first thirteen days. Vast number of visitors from near and far paying rooming and board attending the meetings. There were 1369 attending Sunday-school yesterday and 1693 one week ago. It is a rare privilege to work with such people as Brother Medbury and the men of Drake University. Let no one think that this work is spontaneous. All of our helpers and pastor and his people are working hard and praying without ceasing. One thousand three hundred and seventy-six added since coming to Des Moines. Chas. R. Scoville.

Valparaiso, Ind., Mar. 8.—Herbert Yeuell here in greatest meeting for the time in the history of Valparaiso Church. One hundred and one in six days of invitation, forty-one yesterday. No mean feat to capture this University city. The great difficulties of the situation here cannot be appreciated from supposed strength of this church. We have passed through deep waters. Yeuell in every way more than equal to the situation. While the meeting is distinctively our meeting, yet all churches in town acknowledge great spiritual uplift. Students crazy over Yeuell's Saturday night lectures. Silver offering Saturday night $108. Owing to local conditions Yeuell perhaps never tackled a less prepared field. But once in possession of all the facts Yeuell went to work with tremendous enthusiasm. Bruce Brown.

CONGENIAL WORK
And Strength to Perform it.

A person in good health is likely to have a genial disposition, ambition, and enjoy work.

On the other hand, if the digestive organs have been upset by wrong food, work becomes drudgery.

"Until recently," writes a Washington girl, "I was a railroad stenographer, which means full work every day.

"Like many other girls alone in a large city, I lived at a boarding house. For breakfast it was mush, greasy meat, soggy cakes, black coffee, etc.

"After a few months of this diet I used to feel sleepy and heavy in the mornings. My work seemed a terrible effort, and I thought the work was to blame—too arduous.

"At home I had heard my father speak of a young fellow who went long distances in the cold on Grape-Nuts and cream and nothing more for breakfast.

"I concluded if it would tide him over a morning's heavy work, it might help me, so on my way home one night I bought a package and next morning I had Grape-Nuts and milk for breakfast.

"I stuck to Grape-Nuts, and in less than two weeks I noticed improvement. I can't just tell how well I felt, but I remember I used to walk the twelve blocks to business and knew how good it was simply to live.

"As to my work—well, did you ever feel the delight of having congenial work and the strength to perform it? That's how I felt. I truly believe there's life and vigor in every grain of Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial Bulletin

Two Million Dollars in 1909

For the general advancement of the Kingdom of God (missions, benevolences, education, etc.), outside this congregation I hereby pledge at least half of one day's income or living once a month during 1909.

Name.....

Address.....

The above is a copy of the pledge card which the Centennial Committee has prepared to furnish free in whatever quantities desired.

It has been tried more than once and found splendidly successful. If one is tithing he need not regard this for it falls well within the present scale of giving, unless his distribution of the tithe is fearfully one-sided.

There is no thought, of course, of laying down a hard and fast rule to be followed by all Christians. One disciple in a thousand and one church in a hundred may be in such a peculiar situation that this suggestion will seem inapplicable.

Easy Steps in Giving.

This Centennial suggestion is meant for those who have not yet got well started in the grace of giving. It proposes a minimum offering that not one in a thousand would dare to call excessive. But the monthly repetition of this offering amounts to a respectable sum in a year. The beginner in giving is also encouraged by having all the others in the church start at the same time and on the same basis. There is not only encouragement but enthusiasm in numbers. "Let the whole line advance!"

Every Member Every Month.

Most churches that pretend to conduct their affairs in an orderly manner seek by weekly envelopes to get constant offerings from every member. This distributes the support of the church throughout the congregation and throughout the year. If one views it as a burden, this lightens it; if he considers it a privilege, this multiplies it. But most churches are still depending upon the occasional appeal, the high pressure pledge, the hypnotic sermon, and the strenuous canvass to secure creditable missionary offerings, or contenting themselves with mere collections, or no participation at all in the general affairs of the Kingdom of God.

The Centennial year is a good time for all of us to acknowledge that the salvation of the whole world outside of our little parish, and the advancement of God's Kingdom as a whole, deserve some measure of the same care and attention that we bestow upon the local church. While the ideal plan is to have an offering every week for each of these two phases of Christian service, it will be wise for most churches to attempt only the monthly offering for general purposes until the membership is more deeply interested in larger interests.

The Inspiration of Success.

The sixtieth of the income which the half day monthly pledge consecrates to missions, benevolence, education, etc., seems like a trifle when considered by itself, but when a whole congregation unites on the plan for a whole year, it will be found that such a magnificent work has been accomplished that everybody is filled with enthusiasm for every good work. A little church of two hundred members enlists one hundred of them on this basis and immediately is able to support its own missionaries in both the foreign and home field. Another congregation, the combined income of whose members is only $40,000 per year, enlists enough of its members on this plan to raise its general offerings in the year from less than a hundred to more than five hundred dollars.

Local Liberty.

There is no purpose to dictate to any congregation how it should distribute its Half Day Fund. It may give two months to foreign missions, two months to home missions, two months to state missions, two months to education, two months to benevolence, two months to church extension. It may make no suggestion whatever to its members as to how they should distribute their offering, but simply allow them the opportunity on the regular offering days formally observed, and let them keep the account and distribute the proceeds as they choose. It may appoint a special treasurer for general work as it has for congregational work, and have him remit from time to time according to the scale of distribution agreed upon and well understood in the church. The main thing is to give systematically and regularly.

Minimum and not Maximum.

In most churches there are a few members who are already giving beyond the scale proposed. These of course will be so delighted to find their brethren enlisted in the same great causes with them that they will be moved to increase their own offerings as the other members increase theirs.

Half a Million for Old Bethany.

The announcement by our beloved brother and father W. T. Moore, that a friend of Bethany College has offered to give $25,000 for every $100,000 contributed to the college endowment up to $400,000, will fill the hearts of the whole brotherhood with joyous hope. Thousands of earnest souls will dare to pray that two or three other men of means will rise up and claim the privilege of duplicating the proposition of the unknown brother, and that those with smaller portions will consecrate lesser gifts according to their ability until a full half million crowns the century for the mother of us all. The purpose is too splendid to fail of realization! Let no one wait to be asked to give, but voluntarily, spontaneously and gladly send in his subscription at once. The time is short!

W. R. Warren,
Centennial Secretary.

Transylvania University

Something entirely unique in the field of education is being undertaken by Transylvania University in an effort to promote the interest of the graded schools, high schools, private schools, colleges and universities of the state. During the months of March, April and May a course of University Extension lectures will be given in about twenty of the more important towns and cities of Central Kentucky, by the President and Faculty of Transylvania, under the auspices of the public schools. These lectures are entirely free. The move, though just starting, is meeting with splendid success.

Transylvania is exceptionally fortunate in securing as the successor of Dr. H. G. Shearin in the Morrison Chair of English Language and Literature, Prof. Clarence C. Freeman. Prof. Freeman filled this chair in Transylvania for thirteen years, prior to going to Georgetown College. He is an alumnus of Transylvania, with his Doctor's degree from Johns Hopkins. His coming back after an absense of four years will be a distinct gain to the University.

The Delta Christian Endeavor Society of the Central Christian Church of Lexington has decided to refurnish one of the rooms in Transylvania University. The amount required to do this is $100.

A class of about thirty in Sociology in the University is preparing to gather statistics showing the economic, educational and social influences of the liquor traffic in several adjoining states, and an effort will be made to induce the authorities of Kentucky to publish these facts in their annual reports.

Dean T. B. McCartney, Jr., of the Department of Ancient Languages, recently attended the annual meeting of the Classical Association of the Middle West and South, held in New Orleans, and delivered an address on "Tragic Irony in Terrence." This is the largest of all the classical associations of America, and this meeting was one of the most important that the Association has held. While in New Orleans, Dr. McCartney visited Tulane University. A. L. Henry, Secretary.

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VOL. XXVI. MARCH 20, 1909 NO. 12

THE CHRISTIAN CENTURY

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Second Installment of the Editorial Correspondence on the Sunday Revival in Springfield

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Errett Gates Writes on Unity and Catholicity

H. L. Willett responds to an interesting and rather captious letter of Z. T. Sweeney's on Miracles

O. F. Jordan, Chicago's Secretary, tells about the Magic City of Gary, Indiana, a suburb of Chicago, and the good work of a Disciple preacher there

"Winston of the Prairie" our Fascinating Serial

News from the Churches, with Kentuckv especially well represented

Next Week

A Description of a Single Meeting with Billy Sunday—The Evangelist will have begun to extend the invitation, a feature not present in his meetings the first two weeks

George A. Campbell will write on "The Light of Death"

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200,000 Killed this year in Italy

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Two Pathetic Appeals

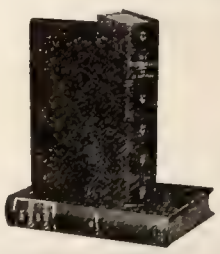
Two of the most pathetic appeals have come to our Benevolent Association recently. One was from a minister of one of our prominent churches, asking that the now aged and infirm daughter of one of our pioneer preachers be received into the Home for the Aged at Jacksonville, Ill. The request had to be denied because there was no room. This aged sister's father traveled far and wide preaching the gospel. He endured hardships. He often received no compensation for his services. It should be the joy of the church to save his aged daughter from the suffering and humility of receiving charity.

Following this appeal another was received from the widow of one of our great preachers. Her husband was widely known in his day. He left his widow, to use her words, "penniless." Though she is advanced in years, her heroic spirit still manifests itself. She says, "I am willing to do such work as I am able. I need a home. I pray God that I may not be disappointed." Her prayer was not answered, for there was no room. May God help us to prepare homes for such as these lest He may be found at last to have no room for us.

State Brotherhood at Decatur, Illinois

At Decatur, Illinois, Friday evening, April 9, the various Men's Brotherhoods of Disciples of Christ throughout Central Illinois will gather for the first State Brotherhood Banquet ever held within the borders of the Prairie state. The speaker of the affair will be announced later, but is assured to be one of the foremost brotherhood workers of the country. Coming as it does between two services of the Central Illinois Ministerial Institute, the affair will be attended by many preachers of the state, as well as visiting ministers from outside the state. The banquet will be served in the Central Christian Church promptly at six o'clock, and will close in time for the evening service of the institute which is to be addressed by T. W. Grafton. The price of the banquet is fifty cents per plate, and reservations may be made by addressing F. F. Howard, 370 West North street, Decatur, Ill. At this banquet plans for state organization of Brotherhoods will be made, which provide for annual banquets of this character, to be held at the time and place of the State convention, the next of which will occur at Eureka early this fall.





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Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date which we had set for its expiration. During March the offer will hold good. Ministers may have the paper (new subscription) and the book for $1.20.

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The Christian Century

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The Courage of Prayer

Do you dare to pray?

Whether we pray or not is at bottom a question of courage. What chokes our prayer is not intellectual doubt so much as moral cowardice. No coward can pray the prayer that availeth much.

The courage needed in prayer is not simply the kind we need to face our fellows—the courage the boy needs who ventures to kneel on his first night in the dormitory. That takes courage to be sure. And no doubt there are many homes in which there would be prayer if husband or wife had the courage to acknowledge to the other the need of the open window toward Jerusalem.

But it is not that kind of fear that prevents most people praying.

We are not very much afraid of the face of man; we are afraid of ourselves.

We lack the courage to face the facts of our own inner lives. Our thinking gets muddy when ourselves are the subject. Our vision is blurred when we look at our own lives. We can apply moral principles to the conduct of others but we make exceptions of ourselves. We haven't the courage to examine under all our disguises and make out frankly what our lives are really like. To be honest with our fellows, to tell the truth to our customer, to pay the last farthing of the debt—this is honesty. But it is a yet more highly refined honesty to look calmly and fearlessly into one's own soul and make out the facts one finds there and reckon with them as one would with any other set of facts it happened to be one's business to deal with.

Honesty is easier everywhere than in dealing with ourselves. We take a sly peep now and then at our soul. We really do not want to know what the facts of our inner life are. We are afraid to know.

And this timid and fearful way we have of treating with ourselves is the reason we do not pray. If we really pray we must search ourselves. We must be willing for God to search us. But God cannot search us in any way save through our own consciousness.

Our soul is such a mystery to us. We have a certain superstitious fear of looking into its affairs, much as a child has of going into the dark. But it is this fear that accounts for our not praying. To look into our soul honestly and bravely, resolved to deal with whatever facts we find there, good or ill, in a brave and honest way—this is the very act of prayer.

What would we certainly find if we fairly faced our own soul?

We would find sin there. And what else can we do with sin except pray?

We would find broken purposes for good; resolutions formed in the glow of some illuminating experience. How weak our memory is! How soon our inspirations pass! How almost inevitable is our return to the valley from some mountain of revelation and hope! A parting, a death, a triumph, a defeat—some experience that shocked us into a consciousness of the deeper realities of life. But so soon that consciousness fades. How can we keep it vivid save by prayer?

We would find fertile germs of good lying dormant in our soul. What can we do for these seeds of virtue except pray? Prayer is the atmosphere they need to grow in.

But our not praying is not only due to moral fear of the realities of our inner life; it is also due to fear of God. We are not sure that we can trust Him and our prayer is not genuine unless it practices trust.

It is a great risk to pray. It means that we trust ourselves to powers we cannot see. In prayer we walk by faith, not by sight. And the essence of faith is courage.

It is an incomplete definition of faith to say that it is a belief of testimony. It is a putting to the test of things not seen. Faith is of the will more than of the intellect. It is essentially a yielding of oneself to the unseen forces of the spiritual order in trust that "angels will bear us up intheir hands."

But this is an attitude of courage. To deliver one's soul into the keeping of God whom we have not seen is to take a risk. To let the crash come in business when we could avoid it by a simple trick of injustice is to turn from a path we can see to one we know not. Who can prove to us that it will be better to suffer injustice than to do injustice?

But our praying involves just this faith that the laws of the spiritual world are able to take care of us if we trust them. We are like the aeronaut who, reaching a great height with his balloon, fears to let go lest the atmospheric laws will not operate to inflate his parachute and so he will be dashed to the ground.

Great souls who have made prayer the vital breath of their lives tell us that God and his promises are to be trusted as one trusts the law of gravitation. They assure us that prayer releases energies in the universe which cannot be set going in any other way. They urge us to cast our care and our burden upon God and let Him care for us.

When our hearts take counsel of these great ones who have built their lives by prayer we too may learn the way to the secret place of God. But we shall never enjoy the blessings of prayer so long as we stand outside and discuss it. Only by assuming the risk, by courageously flinging away every human artifice and acting as if God would keep his promises, can we really know the peace and power of the life hid with Christ in God.

The Trend of Events

By Alva W. Taylor

CANAL CRITICISM

We have had several canal commissions and will doubtless have others before the big ditch is finished. President Roosevelt made up all of them and turned all of them down but the last one. He now, with characteristic impatience, denounces all who criticise the plans adopted or dare express a dissenting opinion to the lock type, as an enemy of the canal itself. He himself accepted the report of the minority of the engineering board who first reported on the subject. Plans have been changed after work was begun that involve a cost of some $10,000,000, and doubtless in the interests of economy, for mistakes are inevitable. The criticism will be a good thing. De Lessepps needed the search-light of opposition and the recent revelations of extravagance and misappropriation in New York City's public works, to say nothing of Pennsylvania's new capitol building, leave no room to boast of American superiority in such matters.

UNIFYING CHINA

China is not a nation but a people. The great task is to weld the great conglomerate into a nation. It can never be done without first arousing a patriotism. Perhaps the threat of foreign invasion has helped, for there is no cry so potent to a people as a threat against the territorial integrity of the fatherland. Education will doubtless be China's chief means. Sir Robert Hart says the Chinese are a reasonable people and historically and temperamentally peaceful. A big book trade is building and even western novels are in great demand. Old phrases are undergoing modification, new terms are being coined and enlarged dictionaries will become necessary soon. Scores of provincial dialects will pass with universal education and one tongue for the empire will be one of the greatest national accomplishments. The government is endeavoring to establish a standard of coin, based upon the almost universal tael. The tael is worth about $1.40 in our money. One hundred candareens will make one tael. Likewise, weights and measures will be based upon those most nearly universal over the empire now. A romanization of the alphabet and the metrical system would greatly enhance civilization in China.

PRESIDENT TAFT'S PROMISES

The new president's introduction to his inaugural address was a single sentence defining the purposes of that document as an effort to outline the "policies of the new administration so far as they can be anticipated."

The first is a promise that Roosevelt's policies will be followed. As one who had a part in them the new president will have more reason for keeping this promise than any other man could have. Mr. Roosevelt made the same declaration regarding the McKinley policies when he took the oath of office in Buffalo seven years ago. In fact, no man could more absolutely have done the contrary. Mr. Roosevelt could not carry out any man's policies but his own, and for that the country may well be thankful, as the sequel has proved. The only fear now is that Mr. Taft will return to the McKinley policies more than he will adhere to those of his distinguished predecessor. He will have more of the McKinley temperament, for which we may too be duly grateful, but if he can keep that temperament and still forward the work of the last administration we shall be most grateful. The appointments to the new cabinet give some of the sanguine concern. Four of the men are distinguished corporation attorneys, taken directly from the job into the cabinet. The Secretary of Commerce and Labor served the Standard Oil Co. He is appointed to that very important office in a time when his portfolio needs a man who will without prejudice deal with the trust and labor questions. The new Attorney General is likewise a corporation lawyer of eminence. These two will need to serve the government in its struggle with their old clients as ably and energetically as they did said old clients.

Chief among new things promised is the revision of the tariff immediately, and to that end Congress will be convened on March 15. It will doubtless be a long drawn battle for advantage for every section and industry will want to keep its preference and assess the damages against some other. Of the new president's statesmanship, as distinguished from mere provincial politics, there is no doubt. But he alone will represent the whole country and not some specific section. The proof of statesmanship will fall rigorously among the members of congress by the manner in which they consider the interests of all rather than those of their own districts.

Another new thing promised is the Postal Savings Bank. It was promised by both political platforms last autumn, but filibustered out by the "elder statesmen" in the senate. It might be asked, by the way, why this sort of filibuster excites so much less comment than one LaFollette happens to make. Most surprising in the new President's demands is that for a graduated income tax. It is to be hoped he will succeed in these and all other efforts for the people.

ELECTRICITY IN HORTICULTURE

Sir Oliver Lodge has, for a number of years, been conducting experiments to ascertain the effect of electricity on growing plant life. The experiments have proven so successful that we are likely to add "electroculture" to the arts of the horticulturist. His experiment farm now includes twenty-five acres and the necessary current is provided by a dynamo run with a two horse-power benzine motor. It will thus be seen that the expense of operation is not great and as the current is used only in the day time the same motor that lights the house can do the work. The chief expense is in the installation of the plant. Wires are strung seventeen feet above the soil. The yield of wheat was increased from 29 per cent to 39 per cent over that grown in the same field and under the same circumstances minus the electricity. Strawberries showed an increased product of 35 per cent and like results were obtained with vegetables.

An Italian inventor has improved results on poor soil by electrifying the earth and a Frenchman has used resistance coils to produce artificial hot-house heat. Most unique of all agricultural use is that of the Germans in turning an electric search light over caterpillar-ridden fields and ingeniously attracting the moths by the ton into the light where they were caught up by an exhaust fan and carried into a glowing furnace. In one night and with a single light, three tons were thus caught and destroyed.

A NEW NATION BORN

South African states are adopting articles of union. Their incorporation is dependent upon the sanction of the British parliament but that it will be given is a forgone conclusion. Like the new state constitution of Oklahoma, the document that becomes the basis of the new union is less a constitution than a set of fundamental laws which may be easily changed by a simple act of legislation. After the mother government has approved of it the separate states will do as they please about uniting under it. If two of them agree it becomes operative and the others may come in when they like. There is moral certainty that two or more of the four will do this and it is generally believed all four will do so.

The new Colony will not be so independent as are Canada and Australia. The Governor General will be the real executive head and he will be appointed in London. He will appoint eight of the forty senators and his own cabinet and no financial legislation may be considered except upon recommendation of himself and his council. The states will elect eight senators each and all the members of the house.

In our nation the states retain all powers not expressly granted to the Union. In South Africa the Union retains all powers not expressly granted to the states. The Governor General, who may not even be a resident, but some lord from England perhaps, not only, with his council, initiates legislation, but appoints the governors for the states and they each have, in their respective provinces, the same powers that he has in the Union.

The Boers are allowed full and equal privileges with Englishmen. The poor native gets no political rights at all. He outnumbers the whites from four to one in Cape Colony to twenty to one in

Natal. He is not even allowed to vote, with the exception of a few educated colored men in Cape Colony who already have the privilege. The Dutch language is official as well as the English and all records will be kept in both tongues.

The forms of autocracy are further manifested in the salaries paid and the constitution of quorums. The Governor General is to get $50,000 per year and members of parliament $15,000. Senators will hold ten years and Members half that time. Out of 40 senators 12 may form a quorum and 30 out of 121 members of the house. This is popular government with the populace present only to see the work done. It may do as it pleases so long as it please to do what the Governor General desires.

But English Government is a most wholesome study in evolution. Here are the beginnings of what in time, according to good English precedent, will be a very democratic nation. Gradually the parliament will absorb power, the autocracy yielding "benevolently" and "graciously condescending" as the union becomes more compact and the people able to make a unanimous demand. No land is more democratic in fact than is England. Only her forms are aristocratic.

THE JOHN BAPTIST OF THE TEMPERANCE CAUSE

John G. Wooley announces that hereafter he will do battle for the Anti-Saloon League. The Prohibition party has done the work of a John Baptist for the cause and with gracious spirit ought to decrease that a greater may come, and coming, conquer. All honor to the Prohibition party and to the men who, like Wooley, have battled almost alone until the church and the public conscience were aroused. Now all honor to men who, like the splendid Wooley, can keep the courage of a Baptist and while holding the same old fighting principles join in the new and more effective manner of fighting.

The prohibition party never elected a candidate by a party vote. It has always been by the non-partisan vote. Yet they have helped greatly in creating that non-partisan vote. Let us get prohibition. If it be by saying "I must decrease that another may increase," all honor to the courage that will put the cause above either personal or party consideration.

The virtue of the Anti-Saloon League is in its ability to center the greatest number of votes in the most strategic place and gain a victory. That has ever been wise generalship. It wins a town and a county here and there and they in turn help to win others until so many are won that a whole state votes prohibition. When enough states are won, the nation will be the grand battle-field and the Waterloo of the liquor traffic.

The danger in the way of the Anti-Saloon League is that partisan patriots will by some hook or crook twist it to partisan ends. The danger in the Prohibition party is that partisan loyalty may put the means (the party) before the end it has existed to bring about, i. e., the extermination of the saloon.

Paragraphic Editorials

The 24th International Convention of the Christian Endeavor Societies will be held at St. Paul-Minneapolis, July 7-12. The theme of the Convention is "Thy Kingdom Come." The sessions are to be held in the new Auditorium seating more than 10,000 people. In connection with the Convention sessions there will be held simultaneous meetings to consider special lines of Christian Endeavor work. Each day will begin with a quiet hour service, followed by a school of methods held in six divisions, considering such questions as Christian Endeavor methods, mission work, Bible study, Christian citizenship, evangelism, etc. A number of interesting exhibits, illustrative of different features of the work, have been arranged. Speakers of national and international reputation, whose names will be announced soon, have been secured for the Convention program. A great patriotic service will be held on Thursday afternoon at the State Capitol, where the crowd will be massed on the steps and terraces for a song service and address. A special round trip rate of $12.00 from Chicago to St. Paul has been made by all lines, and it is hoped that a general rate of one fare and a half round trip from all parts of the country can be secured.

The latest number of "Charities and the Commons" presents the situation in reference to the white slave traffic in such a manner as to awaken the interest of every lover of righteousness. It is apparent that Chicago is fast rivaling New York as an American clearing house for an international white slave traffic. The investigations conducted by District Attorney Sims and his assistants, among whom is Mr. Clifford Roe, an active member of the Hyde Park Church of the Disciples, discloses the astonishing and alarming fact that not less than 15,000 foreign girls have been imported during the past year for immoral purposes. The formation of the National Vigilance Committee for the suppression of the traffic has led to the organization of branches in many of the states. The purpose of this organization is not only to prevent the importation of girls to America for this vicious object, but as well to stop the traffic of American girls to foreign countries, especially China and Japan. In addition, it is the effort of this organization to prevent such inducements being offered to young girls in small towns and cities as allure them to large places, such as Chicago, with the expectation of finding profitable employment, only to discover that they have fallen into the hands of this awful traffic. Parents, ministers, teachers, and guardians of public morality cannot exercise too great precautions in preventing the removal of girls from country districts and small towns to the cities unless there is absolute assurance that their future employment and welfare are provided for. The Roman Catholic church is beginning to take active measures to prevent the spread of this alarming traffic. The Protestant churches cannot be too vigilant in the same cause.

Professor J. W. McGarvey writes us a note taking exceptions to the article contributed by H. M. Brooks in our issue of March 6. Both fairness and good taste prompt us to say that the article in question had better not have been printed. We do not think Mr. Brooks conceived it quite as it sounded when read from the printed page. In this he shares a misfortune common to himself and the venerable professor he inveighs against. There are radical differences between Professor McGarvey's way of thinking and our own. As occasion requires we mean to discuss these in the utmost candor. And while we are of those who believe that Professor McGarvey's writings have, in their indirect influence, worked injustice to many godly men, we never have classed him with those who in fiendish zeal pursue their victims from pastorate to pastorate. We believe Professor McGarvey loves his "boys" and rejoices to have them go forward to larger truth than that unto which even he has been able to lead them. We refuse to lend a hand to the discrediting of his character which, with others of its kind, is the most significant product of our hundred years of history.

The entrance of Mr. Roosevelt into the field of religiousjournalism is an event of significance both for the country and for journalism. As associate editor of the Outlook he will probably take little part in strictly theological discussions, but the influence of his writings will be like a tonic for the moral life of the nation. At the outset of his editorial career he sounds a characteristic note of purity and courage in journalism. He has regard for the moral responsibility of a newspaper. He condemns the theory that the press is simply a mirror of the times. It is, to his mind, one of the most potent factors in giving character to the times and must be held to account for the way it uses its power. We are glad the ex-President will not let us forget him. His spectacular hunt will be watched with world-wide attention. On his return it may prove that his prophet-like spirit will find in the press a medium for yet more valuable service to his fellowmen than even his exalted station as president afforded him.

Preliminary announcement is made this week of the World's Missionary Conference which is to be held in Edinburgh June 14-24 of next year. Its purpose is the consideration of matters vital to the extension of the kingdom of Christ throughout the world. It will discuss such questions as "Carrying the Gospel to all the World"; "The Native Church and Its Workers"; "Education in Relation to the Christianization of National Life"; "The Missionary Message in Relation to Non-Christian Missions"; "The Preparation of Missionaries"; "The Home Base of Missions"; "Missions and Governments"; and "Co-operation and the Promotion of Unity." These themes are to be presented by committees already chosen. The chairman of the Conference is Lord Balfour of Burleigh, and many of the most distinguished representatives of missionary work in the various churches throughout the world will be present. This is one of the cheering signs of the times in reference to the arousal of Christendom to the seriousness and importance of missionary work.

The offering for Foreign Missions gives every promise of reaching a mark never before attained. The churches are sending up a shout of triumph all over the land. Our page of "Echoes" should be read, every word. Every church that has not yet taken the offering should do so without delay. Finis Idleman and his great Central Church of Des Moines are setting a good example. They had been engaged in an evangelistic meeting at the time others were preparing for the March offering. Not being ready by March 7 they are devoting the entire month to making ready for a great offering later on. Let no church fail to make the offering even though the special day has passed. Now is still the accepted time. The seed sowing of the past months should yield a rich harvest throughout March. The reports we present this week are but the first fruits. Great sheaves are yet to be garnered. The Master of the field is at work with the reapers.

In view of the many attempts which are being made today to bring about some form of church unity, the editorial in the March number of the Biblical World entitled "The Catholicism of the New Testament" is full of suggestion. Attention is called to the fact that the New Testament does not present a single homogeneous view of Christianity—that there are striking differences of thought to be found in this early collection of Christian writings. The attempt to unify Christianity by insisting upon one universal form of belief or one official organization is thus out of harmony with the New Testament itself. "If Christ could conquer such different spirits in the first century and transform them with all their personal individuality into ardent apostles, may we not likewise believe that He may conquer the twentieth century, different though it is from the first, in such a way as to conserve all that is distinctive of our age while inspiring it with His spirit and purpose?"

Leslie W. Morgan, the Pastor at Hornsey in North London, has been granted a leave of absence from his church and will return to the United States for a few weeks' visit with his people during the summer. He has been for many years a prominent figure in the work of the Disciples in England. He was at first the pastor of the church at Southampton and later at Hornsey, London. In connection with his other duties, he has been secretary of the Christian Association, the name of the united work of the Disciples in England. His visit will be a pleasure to his many friends in America. He will be accompanied by Mrs. Morgan, who was the daughter of Mr. Misslebrook, one of the leading members of the Southampton church.

A succession of communications has been received at our office reporting in much detail a deplorable division of the church in Erlanger, Ky., of which S. S. Lappin, office editor of the Christian Standard, is pastor. We did not know why so many sources should have united in informing us of this sad affair until one correspondent frankly suggested it was our chance to "get even" with the Christian Standard by showing that a church presided over by a "conservative" pastor was quite as likely to be torn asunder as one presided over by a "progressive" pastor. We have no intention of exploiting the sorry affair and have only contempt for those who would impute to us such motives for doing so.

Face to Face With The Devil In Prayer and Fight

By Charles Clayton Morrison

William A. Sunday, the Evangelist, Stirring Illinois' Capital City with Relentless Warfare on Sin. Springfield at his Feet. Man of almost Superhuman Fascination

Billy Sunday may properly be numbered among the great preachers, if the standard of greatness is the psychical effect of the sermon. He grips the attention, galvanizes the conscience and bends the will of every man among his thousands of hearers. I think I have never seen the exercise of such power over men as he exhibits. Nine thousand people are held in a vise for an hour and a half while he preaches. No one stirs. He moves his hearers often to applause and to laughter. Rarely does he move them to tears—at least thus far in his meeting.

Thrives on Opposition.

He is primarily a militant preacher. He has enemies and he makes the most of them. If he had no real enemies he would make some for the occasion. In his opening sermon in Springfield he said:

> "Twenty-two years ago I drew the sword in defense of God, home and native land. I have never sheathed it, and never will until the undertaker pumps me full of embalming fluid. Before that I will send for my wife and say, 'Have me skinned, send it to the tanner, make it into drum heads, and send them up and down the land and say, 'My husband still lives and fights the whisky gang.'"

Preaches Like He Plays Ball.

He preaches hard. He flings his physical personality into his sermon with great vehemence. At the climax of a period he is often so exhausted that he cannot get breath and strength to begin a new paragraph. He preaches like he used to run bases on the Chicago base ball team. When I heard him over ten years ago his singer used to "coach" him from behind the pulpit as they coach a base runner. "Fine work, old man! Hit 'em again!" "Come down now, Billy, not so hard, you can't stand that!" "Easy boy! That's better!" "Amen! Now you're coming!" These and similar heartening and restraining "exhortations" could be heard by those sitting on the platform behind the preacher.

Wonderful Endurance Power.

He preaches as if this sermon would be his last, and you feel that it must certainly be his last. How his voice can ever endure another sermon you can not imagine; but he comes up on Sunday night after speaking an hour and a quarter in the morning and again in the afternoon, as fresh, apparently as on the week nights. And he has been keeping this up without surcease for twenty years.

Meeting him again in Springfield twelve years after my association with him in a meeting in an Iowa town, I was surprised at his physical preservation. The newspapers describe the "cat-like" agility of his physical organism. To me he is like a panther with exhaustless, restless and resistless energy.

He Draws the Line Through a Town.

Evidently what Billy Sunday aims to do on entering a town is to get a line drawn between those for and those against. He makes no such shallow assumption as that all church members are on one side of the line and all non-church members on the other. His line weaves itself in and out among the worshippers

in the sanctuary, separating sheep from goats there before God's altar. He is merciless in his castigation of church members.

The elements that weaken the church are card playing, dancing and treatre-going, formalism, commercialism and higher criticism. But these are only the signs of the absence of prayer, Bible reading and real worship.

Attacks Definite and Concrete Evils.

He preacher against sins, not against sin. The saloon is his outstanding target. Along with it he puts gambling and gossiping and low-necked gowns and the social evil. He talks about these things in plain words. He makes it clear where his line is drawn. If you do these things or stand for them, you are against God whether you are in the church or out of it. I expect to see thousands of decks of cards destroyed before Sunday is through with Springfield.

Political corruption, too, is exposed in a drastic manner. Here is the strongest and, to my mind, most wholesome influence of the Sunday campaign. He does vitalize the social conscience. He is preëminently a civic or social evangelist. In this respect his work (if one may venture in the second week to forecast the curve of the whole meeting), is unique among evangelists. He is evidently dealing with social forces and striving to flush and cleanse the social channels as well as to rescue individuals from a lost world. But I must not interpret too much just yet. In later papers I will state my judgments about the meeting. Just now I mean only to describe what I see.

Neither a Fanatic Nor a Grafter.

And I must not get too for away from Billy Sunday himself in this paper. He is a wholesome contagion. You think when you read his speeches that he is a raving fanatic. He is anything but that. He sees the humor of the whole situation. He is a great laugher himself. He comes into the building amid the applause of the thousands while some pastor helps him off with his great coat and all the while his tongue is fairly hanging out with contagious laughter. At some sally of wit, when the audience laughs, he turns to the preachers and laughs with them. He enjoys life; sleeps well; dines out; umpires ball games. I have heard him called a maniac. No term is more inappropriate. He holds a sane attitude of detachment which is essential to effectiveness in any public moral task.

Sermons Mostly Committed to Memory.

Yet no one can fairly accuse him of being an actor. He learns his sermons by heart, he told me. But there is not the slightest betrayal of this fact to his hearers. His words sound as if they were composed on the spot. His personality is thoroughly identified with his message. He makes you feel that this message is made especially for you and he delivers it to you with tremendous power. I do not doubt his sincerity for a moment. The fact that he receives vast sums of money seems to me not to warrant the suspicion often cast upon his sincerity. The ten or twelve thousand dollars given him for a five weeks' meeting makes the outside world gasp, but to the townspeople who have witnessed the magnitude of every feature of the meeting it seems proportionate, and the only appropriate thing to do.

Tremendous Personal Power.

There is some thing vast and overwhelming about Billy Sunday. Everybody feels it. It isn't his physical stature; he is not a large man. It isn't his godliness; no one thinks of him as possessing the ascetic virtues; he is no Evan Roberts or Gipsy Smith.

But to you he stands for power. Folks feel that he knows the under side of life. He knows the drains under church and home and market. He knows where these drains are clogged and why and what clogs them. He comes into the city to look after the drains, to flush the sewage mains, to carry off the corruption that has become noisome to the helpless denizens. It is heroic business. There is something wierdly fascinating, almost hypnotic, in the very suggestion of it.

Why Not Leave Out the Slang?

"Mr. Sunday," said a nice minister who had heard him several times, "if you would leave out the slang I cou'd find no fault with you at all." "If I cut out the slang," Sunday replied, "I would preach to no more people than you do." "I am an apostle to the 78,000,000 of the 80,000,000 people of our land," he says again and again. He believes that the great mass of people are just plain folks with a lot of "cussedness" that they need to be rid of. Slang is just the keen edge of the surgeon's knife. Billy Sunday assumes that sin and sinful men are at the bottom of the home's troubles and the church's troubles and the city's troubles and the heart's troubles. It isn't weakness that is the matter, it isn't intellectual doubt, it isn't ignorance—it is just "plain deviltry" he says.

Hell and the Devil are Realities.

The devil is in Springfield. The business men, the politician, the church men and women, the mothers, even, have taken him to their bosoms. The whole town has "hit the grit for hell, H-E-L-L. not Gehenna or hades or any other ethical place."

Billy Sunday's Prayer to the Devil

Following one of his sermons, Mr. Sunday asked all who wished to be prayed for to rise. Nearly every one of the 8,000 people arose. Mr. Sunday prayed as follows while standing upon a chair:

"Jesus, that is a magnificent tribute to our interest in Thee and to Thy cause. I am proud of the men and women at Springfield, and I know you are, too, Jesus. I am sure the devil isn't. I am sure he hates to see them get up. I am sure he tried to keep them down, and that he said to that girl, 'You keep your seat; you know you have not done right.' I am sure he said to that young man, "You keep your seat; you know where you were last night and others know where you were last night, and you went home drunk, too.' I am sure he said to that man, 'You keep still and make no move; you know you cussed him to day and he is sitting over there. Don't listen to Mr. Sunday. You keep your seat.' Say, devil, you have gone up and down these aisles tonight and in and out among the seats and you have done your dirty best to keep men and women down, but they have made a stiff fight and they are too manly and they are too womanly. We hate your cause, devil. We hate the sin you made us commit. We hate it because we are ashamed. We hate it because it brought a blush to our cheek and a tear to our eye, and made our mother blush and our sisters ashamed to call us 'brothers.' It led us to put a stain upon the family escutcheon. It made the name synonymous with sin. We are ashamed. And what do you want us to add to what we have already done, devil? Aren't you satisfied? GOD CURSE YOU! Aren't you satisfied with all the wreckage you have caused? Aren't you satisfied with the houses of ill-fame that you have packed full? Aren't you satisfied with the men and women you have robbed of reason, and especially from our loved ones? Aren't you satisfied with the jails and penitentiaries you have packed full, and with the police stations? Aren't you satisfied with all the wreckage in the stale beer joints and the victims in the dives and the bum haunts and the iniquity in the red-light district, and all the thieving and the cursing, and the lying, and the blasphemy, and the adultery? Oh, devil, aren't you satisfied? Do you want us to do more? Oh, God pity you. We won't, because through Jesus Christ and we are going to see a new Springfield, devil. I tell you, you have cursed yourself. You have stayed here long enough. Do you hear? The forces of righteousness, in the church and out of it, Catholic and Protestant, and all, are going to arise and we are going to put a stop to your work, devil. You will have cold feet when you see the forces that will take their stand for truth and righteousness. And there won't be a traitor. We will all be patriots in these days. Lord, hear us; bless us; bless our wives; bless our little ones; bless, we pray Thee, old Springfield. Lord, hear us and lead us and love us and forgive us and we will praise You forever, through Jesus Christ, our blessed Savior. Amen."

The church's job doesn't call for pity. It doesn't call for science. It doesn't call for scholarship. It calls for two fists. It calls for backbone. It calls for straight-out, straight-up manhood.

So the community comes soon to forget his slang. They take him as you take the scavenger. You do not expect the scavenger to be well dressed nor to speak in a low voice. And if a man is really fighting the devil and demonstrates that he can lick him you don't mind if he does take off his coat and throw away his collar while he does it.

Inside and Outside Views.

This, at least, is the way the people feel who watch the fight from night to night. And if some fledgling psychologist who had read a book about "Primitive Traits in Religious Revivals," or "Varieties of Religious Experience," or some thing of that sort and had made a few trips of inspection to the social settlements of a great city, should venture to suggest that the Sunday Revival, instead of conquering the devil, was making a better chance for him to control the city later on—he would be met with the blankest expression he ever saw upon a human face.

The Tyranny Of Opinionism

By W. T. Moore

While discussing questions in which we differ, it might be well to refresh our minds with a little history. This, I think, is specially appropriate in our Centennial year. In preparing a history of our religious movement, I am deeply impressed with the fact that the fundamental thought of the pioneers was to build upon a "Thus sayeth the Lord" for everything relating to faith and practice. Logical deductions, however plausible, were not to be made tests of Christian fellowship. The following from Mr. Campbell is worthy of much consideration at this particular time:

"Q. Are men never to be called to an account for their opinions?

A. No. There is no instance of this kind in the Jewish or Christian Scriptures—God alone is judge of thoughts and private opinions.

Q. But if private opinions are expressed, are they not to become matters of discipline?

A. By no means, unless a person expresses them for the sake of compelling others to receive them, or to exclude them from their fellowship, if they do not receive them. In that case he is answerable, not for his opinions, but his practices. He is a factionist, is seeking his own honor, making a party, and on these accounts sins against the Christian constitution; and such a person, after a second admonition, is to be rejected.

Q. Are not opinions purely intellectual matters, and not to be regarded as moral principles?

A. They are purely intellectual matters, and ought to be so regarded; but when any person makes them principles of action, he places them upon the same footing with divine oracles, and demands as much for his own reasonings as for the express commandments of the Great King.

Q. How do you distinguish between faith, opinion, and knowledge?

A. Faith is the belief of facts testified, or of testimony; knowledge is the assurance derived from actual and sensible perception, by the exercise of our own senses; and opinion is the view which the mind takes of all matters not certified to us by testimony, or our own experience. Thus Newton, knew that bodies, specifically lighter than water, would swim in it; he believed that King Harry VIII seceded from the Roman Catholic institution; and he was of opinion that the planet Saturn was inhabited.

Q. Does not the correctness of a person's opinions depend upon the amount of information which chance may have thrown in his way, or upon the strength and activity of his own mind, and consequently are not necessarily a part of his moral character?

A. As a man who opines that the earth was once a metallic ball, and he who regards it as having been as flat as a plate, may be equally as good citizens, so he that opines that free agency and rationality are the same thing, and he that opines that God in some mysterious way,

"Binding nature fast in fate,
Left free the human will."

may be equally good citizens in the kingdom of Messiah.

Q. Are not the opinions of men placed upon the same footing with the commandments of God in all the creeds in the Christian world?

A. They are very generally, if not universally so."

Mr. Campbell wrote this the same year that the union took place between the Reformers and Christians in Kentucky, and in 1844 he wrote a series of articles for the Harbinger under the title, "The Tyranny of Opinionism," in which he elaborated very fully his conviction that Christian union could never be consummated by emphasizing the value of opinions.

But should any one refuse to follow Mr. Campbell's views of this matter, it may be well for him to read carefully what Isaac Errett says about practically the same thing in his first issue of the "Standard" after it was removed to Cincinnati. It appears that a writer in the "Apostolic Times" had sounded the alarm of "apostasy" because "we have preachers in our ranks who grow furious and bluster much if even a hint is dropped as to their lack of soundness; yet ask them what they have to say on expediency, progress, organs, recognition, etc., and they reply: "Oh, Why, Well, and end with a significant chuckle." In replying to this, Brother Errett used the following very impressive language:

"Any attempt to introduce and enforce anything as a matter of faith or duty, which the apostles did not enforce in the name of our Lord, would be a step in apostasy. And any attempt to compel uniformity in thinking or in practice, where the Apostles have left us free, is virtual apostasy.

The following week he continued the argument with respect to the matter of "apostasy," and among other things, he says:

"The germs of apostasy from Christ are found in the presumptuous spirit that seeks to dictate where Christ has not dictated.

Division and its bitter fruits may come as readily through the attempt to forbid that which Christ has not forbidden, as through an attempt to impose that which Christ has not imposed. . . . Two things, it strikes us, must be carefully kept in mind, if we would legitimately work out the spiritual emancipation contemplated in the reformation which we plead:

1. The necessity for free and unembarrassed research with a view to grow in grace and knowledge. It is fatal to assume that we have certainly learned all that the Bible teaches. This has been the silly and baneful conceit of all that have gone before us. Shall we repeat the folly, and superinduce a necessity for another people to be raised up to sound a new battle-cry of reformation? Must every man be branded with heresy or apostasy whose ripe investigations lead him out of our ruts? Must free investigation be smothered by a timid conservatism or a presumptuous bigotry, that takes alarm at every step of progress? Grant that errors may sometimes be thrust upon us. Free and kind discussion will soon correct them. There is not a hundredth part of the danger from an occasional outcropping of error, as the result of free investigation, that must accrue from the murderous stiflings of free thought and free speech. An attempt to preserve union on such conditions not only renders union worthless by the sacrifice of liberty, but will defeat its own purpose, and compel, in time, new revolutionary movements.

2. The absence of all right to control our brethren where Christ has left them free. Such freedom may sometimes alarm us. Creed-bound communities may lift their hands in holy horror at the "latitudinarianism" that we allow. But it is not worth while to accept principles unless we are willing to follow them to their legitimate results; and we insist that Rom. xiv. allows a very large liberty, which we have no right to trench on except with the plea of the demands of Christian love."

Now it will be seen that the founder of the Christian Standard was not only opposed to magnifying opinions into matters of importance, but he carries the war into Africa and affirms that those who do magnify these opinions, or attempt to stifle the "free and unembarrassed research" with a view to grow in grace and knowledge, are the real apostasies, and not those who favor such investigation.

While I have little fear of "apostasy" from either one extreme or the other, of recent discussions, at the same time it is well to understand where we are, from a historical point of view. I have long since held to the view that there is much greater danger from a narrow construction of liberty than from any broad construction of it. We ought to keep from both of these extremes, and I am persuaded that a large majority of our brethren will do so; and I consequently have no fear of any "apostasy," unless it be an apostasy with respect to the regnancy of love.

Echoes Of The March Offering

A GOOD START.

The returns for the first four days following the March Offering for Foreign Missions show that 251 churches sent offerings, a gain of thirty-seven over the corresponding number last year. The 251 churches gave $5,966, a gain over last year of $1,175. The total receipts from all sources for four days amounted to $8,173, a gain of $1,989.

This is a good all around gain. There has never been more wide spread enthusiasm over the March Offering in our history. More than ordinary interest has been taken in reaching the apportionment.

It is gratifying to be able to report thirteen new Living-link churches. A number more are expected soon.

Columbia, Mo.: We will run beyond amount necessary for our living link in foreign missions.—Madison A Hart.

Lockhart, Tex., March 8: Offering for foreign missions in First Church, $50. Meeting apportionment with more to come in. Endeavor Society gives $10 additional.—E. O. Sharpe.

Midland, Texas, March 8: Presented to our people yesterday the Foreign Missionary work, urging that we raise the six hundred dollars to keep our missionary in the field.

We adopted the apportionment plan in the offering, asking each member to give a certain amount—according to his means. Most of them have responded, accepting the apportionment. This assures us a place in the living link column.—A. C. Parker.

We landed on the safe side of our apportionment by a good margin.—J. H. Craig, Logansport, Ind.

We raised our apportionment at Siloam.—J. H. Bornwasser, Lexington, Ky.

Am glad to announce to you that Mansfield, O., Church stays in the Living-link line this year.—Chas. R. Oakley, Mansfield, O.

The Fourth Avenue Church will send check for its apportionment in a few days.—T. L. Lowe, Columbus, O.

The church reaches the apportionment this day. This is a greater victory for us than the giving of $1,000 by stronger churches.—F. M. Morgan, Minonk, Ill.

We have gone a little beyond our apportionment.—M. O. Johnson, Edgerton, O.

Offering for Foreign Missions over $50.00. Raised last year $35.56.—E. D. Salkeld, Lakewood, O.

Mantau Center has passed its apportionment, and is still gathering up some fragments.—M. B. Wood, Hiram, O.

We received the largest offering yesterday in the history of the Ravenna Church. The joint support of A. C. Eicher in India for another year is assured.—M. E. Chatley, Ravenna, O.

Our offering will be near, if not quite, $50.00 against $18.30 last year.—E. B. Redd, Flora, Ill.

Our offering for Foreign Missions $360.00, and more coming.—R. B. Helser, Centralia, Mo.

We are turning our attention to the foreign field, and shall do so during the entire month of March.—Finis Idleman, Des Moines, Ia.

We raised our apportionment.—G. S. McGaughey, Robinson, Ill.

We will nearly double our apportionment.—E. H. Williamson, East Broadway Church, Sedalia, Mo.

The Grandview Church will treble its apportionment, and more.—A. Preston Gray, Portsmouth, O.

The First Church has already done more than 50% above its apportionment. I look for it to nearly double.—Chas. E. Taylor, Wadsworth, O.

Our apportionment was $50.00. $51.00 has been pledged. We feel pretty certain that the total amount of our offering will reach $60.00.—K. F. Nance, Halifax, Canada.

The little band of disciples meeting in a hall in Fargo contributed between $30 and $35 yesterday.—F. B. Sapp, Fargo, N. D.

Our apportionment was $15.00. We send gladly $60.00, regretting that we cannot send more.—Percy R. Atkins, Agra, Kansas.

We sent $20.00 from Cane Valley. This is the best offering this church has ever made for Foreign Missions.—Z. T. Williams, Columbia, Ky.

We will reach our apportionment.—R. W. Lily, Keokuk, Ia.

Our apportionment at Lsadora was $20.00. We raised $25.85.—Challie E. Graham, Sheridan, Mo.

Houstania Church raised $42.00 for Heathen Missions last Sunday. More than doubled usual offering.—J. W. Boulton, Holden, Mo.

We will go beyond our apportionment of $200.—B. H. Melton, Marshall Street Church, Richmond, Va.

Good news! Our official board yesterday, without a dissenting vote, decided to continue in both the Foreign and Home Living-link line. Now to make good! No snap, but it can be and will be done.—W. B. Clemmer, Rock Island, Ill.

Offering yesterday $36.49.—C. S. Weaver, Latham, Ill.

A great day yesterday. $60.00 raised. Our apportionment tripled. Those who gave are feeling fine.—Chas. N. Ross, Cookaville, Ill.

Offering last year $5.80. This year $32.50.—R. J. Bennett, Mitchell, Ind.

Living-link assured. Raised over $400.00 yesterday morning in individual pledges, the largest representation in the offering the congregation has ever had.—S. Boyd White, Moberly, Mo.

Offering at Beasley Creek, Ky., decided advance over last year.—Henry J. Lunger, Lexington, Ky.

Nearly $25.00 in cash and pledges.—W. H. Curtis, Asherville, Kans.

Apportionment $15.00. Our offering will be $50.00 or more.—W. A. Wherry, Norman, Okla.

Offering of the First Church, Emporia, Kansas, $500.00. Expect more.—W. A. Parker, minister.

We will not fall behind last year either in church or Sunday-school, and I hope before the close to see both greatly increased.—G. B. Townsend, Hagerstown, Md.

Our offering was $45.90. Hope to make it $50.00. Offering last year $12.65.—J. B. Brown, Mentor, Texas.

Had a great day here Sunday. Took pledges for $600.00 to be paid next Sunday, March 7, except about $125.00 pledged by the Sunday-school which will be made up and sent to you the first Sunday in June.—J. H. Booth, Centerville, Ia.

The Third Church took an offering yesterday about three times that of last year.—H. E. Stafford, Ft. Wayne, Ind.

We are all rejoicing this morning. Doubled our apportionment for Foreign Missions.—G. F. Cuthrell, Rome, Ga.

Our apportionment for Heathen Missions $100.00, offering $120.00. More to come.—A. E. Trout, Owen Sound, Ont.

Largest missionary offering ever made here. More than doubled that of last year.—Jas. A. Brown, Hartford, Mich.

Our offering for Foreign Missions amounted to $83.02 in cash. We expect to increase this within a week. Our apportionment was $75.00 and we are rejoicing that we were enabled to go above this amount.—E. W. McDiarmid, Beckley, W. Va.

Hustonville, Ky., will raise $50.00 for Foreign Missions.—W. S. Willis.

Splendid offering for this church. We are happy.—P. A. Cave, Charleston, W. Va.

Exceeded our apoprtionment by a good sum.—H. M. Johnson, Fredonia, Kansas.

Our apportionment $35.00. Offering $100.26, and more coming. Randall Ferris, Bristol, Tenn.

Who Comes To The Hospital?

By Elliott I. Osgood, M. D., Missionary of the Foreign Society.

All human life may have lights and shadows but to the sick Chinaman there is little but shadow. Miss Clark was out west of Chu Cheo the other day at the home of a Christian. She heard the women talking of a neighbor woman who for some years had suffered with a chronic ulcer on the leg. It aroused Miss Clark's interest and she went to the home and found the woman lying on a bundle of straw in one corner of the cheerless house. The ulcer has such a vile smell that even the Chinese, who are supposed to be proof against smells, had put her off by herself. Our hospital is only five miles away and the woman could ride a donkey, but they had just let her lie. So Miss Clark and her Bible woman persuaded them to bring in the woman.

Another woman was brought in one day by some of her relatives. She had done wrong in her younger days. Her husband was dead. She had semi-paralysis of the lower limbs and of the tongue. Her friends paid for her food for a short time and then abandoned her to us. They wanted nothing farther to do with her. If we compelled them to take her home they would throw her out to beg and probably die. She has improved while in the hospital but is a problem on our hands. We hope to find some decent home in which she can do enough to pay for her living. If we do not, shall we cast her out, compelling her to beg or live a bad life?

Still another woman has come to us for ministry. She is a good country woman with a bad son-in-law. She had a tumor of the breast and called in a Chinese doctor, who employed the usual method of thrusting in needles with the consequence of exciting into immediate activity a smouldering cancer. She came to us. We are not in a position to operate on such cases. Her son-in-law will give her no money to go to Dr. Macklin's hospital at Nanking and she fears the knife almost as much as she fears death. Poor old woman, she is living under the bondage of great fear. We are ministering to her and relieving some of the bodily pain and trying to lift the weight of mental pain and fear. Can we reveal to her the love of Christ?

A young man came limping into the hospital in great pain. He had stepped on a sharp stub which had broken off in his foot, leaving a piece over one inch long and a quarter of an inch in diameter. He and his neighbors had gained the idea that if they came to us for help they must become members of the church. His great pain had made him willing to even do that if we would help him. We told him that we forced no one to follow Christ. We pulled out the stub and dressed the wound. He has got a copy of one of the gospels and is spending his spare time studying it. Will he find the Christ?

A mere boy worked his way painfully and slowly into the hospital enclosure not long ago. He swung himself along by using his hands as feet while he held up out of harm's way a bad looking leg. One of the lower bones was necrosed and discharging by a number of openings. We took him in. He nows walks with a staff and can even bear his weight on the weak limb. He has had no money to pay for his board, but has willingly sat down by the wood pile and cut wood with a hatchet or dug the weeds out of the walk. He will do anything that his strength will allow. Shouldn't wonder if he became a Christian in time. We have several members of the church who have come up through such a line of treatment, and they are faithful members, too.

We usually put the test of work upon those who are wholly dependent upon our charity. They are not always willing to do the little things they might do, and experience has taught us that of such there is little hope. One such was brought in. He had lain around in the city's gates begging and one cold night had frozen his feet so badly that all the toes came off and great ulcers were formed on the soles of his feet. We kept him for awhile and cared for him and fed him. But when we suggested his doing some little things which he could easily perform with his hands, he objected. He was a beggar born and as a beggar he preferred to live.

A new center of Christian work has been opened as the direct result of the medical work. A man from a little village twenty miles south of here came into the hospital five years ago and broke opium. He began studying the Scriptures and became a Christian. He has now led four others to Christ and has another circle studying who will in the not distant future become followers of Christ.

Chu Cheo, China.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Unity and Catholicity

When Jesus prayed for the unity of his disciples, did he pray for the unity of some of them, or all of them?

"*Neither pray I for these alone, but for them also that shall believe on me through their word; that they may all be one.*"

Jesus thought in universals. In this prayer is the thought of universal time—both present and future believers—"neither these only"; and universal number—"that they may all be one."

"*And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.*"

Here is added the thought of universal *place*. Jesus' desire for unity was also a desire for catholicity.

Jesus dreamed of a universal brotherhood of the good—a holy, catholic church; a brotherhood universal in time, place, and number. That was a true insight of the early church into the mind of Jesus when she put in her first confession of faith this article: "I believe in the Holy Catholic Church." So also did Jesus.

Catholicism of Thomas Campbell.

Every dream of unity in the church by apostle or prophet since Jesus spake, has been a dream of catholicity. The first proposition of the Declaration and Address, penned by Thomas Campbell, was a statement of both the unity and catholicity of the church: "That the Church of Christ upon earth is essentially, intentionally, and constitutionally one: consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures, and that manifest the same by their tempers and conduct, and of none else; as none else can be truly and properly called Christians."

In that memorable document, the centennial of whose publication the Disciples of Christ are about to celebrate, the author further defines the universal scope of his appeal: "It is the cause of Christ, and of our brethren throughout all the churches, of catholic unity, peace, and purity." He is constantly appealing to "our brethren of all denominations"—"all the churches of Christ;" and just as constantly avowing his purpose to be to "restore unity, peace and purity to the whole church of God."

Unity Must be Inclusive Not Exclusive.

Any plan of union whose scope is narrower than "the whole church of God" is untrue to the purpose of Jesus. Any basis of Christian fellowship which excludes a single, true disciple of Jesus, is not Christian. Nothing will satisfy the love of Jesus for his church but a plan for its rebuilding that will present it to him at last a glorious church, not having spot or blemish or wrinkle or any such thing—a holy, catholic church. No other kind of church but a catholic church can be a glorious church, and none but a holy church can be a church without spot or wrinkle. How delicate and how responsible is the task! Who is sufficient for it but he who has the very mind of Christ? No one else could be faithful to him and just to his people. But this is the task of every man or company of men who propose to the world a basis of Christian union. It is difficult to say which is the more dangerous—to let into the church those who do not by nature belong to it, or to keep out those who by right belong in it. In the one case its purity and peace are endangered, and in the other its unity and catholicity. The danger, on the one hand, is that the church shall be too broad, and on the other hand, too narrow.

Breadth and Narrowness.

The mistake which the church has made in the past has not been on the side of breadth, but of narrowness. Her basis of union has not been broad enough to afford standing room for all who loved Jesus Christ in sincerity and in truth. There was no room in the ancient church for the Montanists and the Donatists; and none in the mediaeval church for the Waldenses and Tallards; while no denomination of the modern church has found room for other denominations. The Presbyterians had no room for the Baptists, and the Baptists no room for the Presbyterians. All denominational houses have been too small for the whole family of God. Hence the children have been compelled to separate into larger or smaller groups to secure the comfort and fellowship of others of like precious faith.

No denomination in modern times has been as broad as Jesus; and none as narrow as Jesus. It is not to be wondered at when we remember that every denomination was born and cradled in a corner, and was the creature of a single man. Luther made the Lutheran Church, and he made it after his own image and likeness; and so completely bound to him is that church that it dare not depart from him. The Lutheran Church is Luther grown big, and partakes of both the breadth and narrowness of Luther. The Methodist church is John Wesley grown big, with few changes. The Presbyterian church is John Calvin multiplied, but still John Calvin.

Who are Luther, Calvin, and Wesley? Their followers have seemed at time to treat them as if they were the Christ returned to earth to settle the faith and order of the church once for all. To propose to change an item of the faith or practice of any of these denominations seems to some of the leaders like proposing to change the will of Christ, with whose will their faith and practice are made identical. As a matter of fact these founders of denominations were men of like passions and minds as ourselves. They had the good fortune to utter a message which their time needed, and all to their own surprise they became the builders of new sects. What they believed their followers still believe; and where they stood, their followers still stand. The private opinions and interpretations of these good and great men have become the public and organic confessions of great churches. Is it any wonder that the denominational houses are not broad and catholic enough to hold all the children of God's household?

Whole Church Must Coöperate.

Who would be so venturesome as to risk the unity of the church upon one man's plan of union, whether Luther's, Calvin's, or Wesley's? Who would be so bold as to affirm that a committee of one could adopt the plan of the church of Christ for every race, age and place? The plan of union for the universal church can only be wrought out in committee of the whole—the whole church of God, past and present, Eastern and Western, Greek and Roman, Protestant and Catholic.

Every plan of union to the present time has been a failure because only a single man, or group of men, a single race or age has drafted it. Before a plan can be formulated which the whole church will accept, the whole church must be represented on the committee. If a committee of Protestants draws up a basis of union, will the Roman Catholics unanimously adopt it? If the Baptists draw up a basis, will the Pedo-baptists accept it without amendment?

In the preparation of that final basis of union for a united Christendom the whole church of God, both past and present, must have a part. The early church must be present and speak through her confessors and martyrs, her fathers and apologists; the mediaeval church must be present and speak through her missionaries and schoolmen, her crusaders and lawyers; the modern church must be present and speak through her reformers and theologians, her missionaries and scholars. None who have hazarded their lives for Christ can be denied a hearing. Each must tell us the secret of his love for Christ, and the ground of his hope in him. When all have finished speaking we shall be struck with two things: the things in which they agree and the things in which they differ. If we take the things in which they all agree we shall have the universals of Christianity—the things which have been and are believed everywhere, always, and by all Christians, to be essential elements of Christian faith and hope.

On no other basis than that of the universals of Christianity, is there any hope of a permanent or a catholic unity.

Notes from the Foreign Society

Last week the Foreign Society received an Annuity gift of $1,000 from a friend in Ohio. The society is receiving many such gifts this year, many more than in the past. The plan grows in favor as it becomes better known.

The Christmas number of the Congo Christian has been received. This is volume two, number two. It is published at Bolenge, Africa, and contains eight pages.

The missionaries at Bolenge, Africa, make a most urgent call for a medical man for the new station at Monieka.

The growth of the Bolenge Church is a marvel. There were fifty baptisms October 11 and fifty-two more January 3.

Thirteen new churches have become Livinglinks. A number more are expected soon.

A F. Hensey left Bolenge January 6 for his furlough. He is in great need of it. The last heard from him he was in Southern France. He will reach America some time in May.

A Belgian gentleman, who holds a high posion in one of the trading companies, after a recent visit to Bolenge, said: "When I first came in contact with your missionaries and evangelists about a year ago, I was opposed to your work; I thought that all missionaries did was to convince the people that they were ill treated by both State and companies, and to induce them not to work for either. Now I have seen what your work really is. I have seen the educational work, the industrial training, and the kind of people you turn out. You are doing more for civilization than any other agency in Congo Free State, and you may count me as a loyal sympathizer."

The Christian Tabernacle, Fort Worth, Texas, joined Living-Link Family February 27, offering $613.7. It was the last Sunday in the old building corner, Fifth and Throckmorton. The building was sold for $33,000 with reservation of all furniture and $2,000 worth of art and memorial windows. They will begin at once in the center of the South side in the midst of fine residence district of 25,000 population.

OUR CHURCH MEN

By John R. Ewers

"The Making of Men"

Decidedly clever, even if somewhat overdrawn, is a short article quoted in "Unity" from the "Universalist Leader." "Would Lincoln Have Been Lincoln?" is the title and it runs as follows: "What would modern educational experts have made of Lincoln, if, as a baby, he had been put in their care? They would probably have started him on sterilized milk, clothed him in disinfected garments, sent him to kindergarten where he would have learned to weave straw-mats and sing about the Blue-bird on the branch. Then the dentist would have straightened his teeth, the oculist would have fitted him with glasses, and in the primary grade he would have been taught by pictures and diagrams the difference between a cow and a pig, and through nature study he would have learned that the catbird did not lay kittens. By the time he was eight he would have become a "young gentleman," at ten he would have known more than the old folks at home, at twelve or fourteen he would have taken up manual training, and within two years made a rolling-pin and tied it with a blue ribbon. In the high-school at sixteen, in four years he would learn that Mars was the reputed son of Juno, and to recite a stanza from The Lady of the Lake. Then to college where he would have joined the Glee Club and a Greek Letter Fraternity, smoked cigarettes and graduated, and then become a clerk in a banker's office; and never, never, do any one harm. Well,—perhaps,—we don't know and can't tell what might have been, but we can't help feeling thankful that Lincoln's training and education were left to Nancy Hanks—and God."

Colleges Good if Used Correctly.

Now I call that rather good. Kindergartens of the right sort are right. Colleges are helpful, if the best they offer is taken and a lot of frills left out. Universities are of the greatest value to people who know how to think before they enter. Like other good things they are good if used correctly. Nevertheless we may well pause and ask whether modern educational methods produce men. Surely we cannot have men for our churches or anywhere else if they are ruined in the making.

Down in little old New York an Englishman named Gorst has been slinging it into our educational system. He says our children are ruined with books. Their heads are crammed with more facts than can be digested, while imagination and reflection are destroyed, or rather, never allowed to develop. He says books are dangerous things and that children should learn to do by doing, which, if I am not mistaken, was the famous dictum of that great German, Froebel.

Newell Dwight Hillis says that no one would try to develop colts by driving forty of them around a track at once. And yet that is precisely what we are doing in our education. There is no chance for individuality to develop. Absolutely none. A room full of all kinds of youngsters, with all kinds of antecedents and environments are rammed and crammed and damned together. How ludicrous to see a trainer driving forty colts of various conditions around a track—Clydesdales with heavy, hairy feet, trim Hamiltonians, stuffy Morgans, tiny Shetlands, roadsters, carriage, race and draft horses, thoroughbreds and plugs—all kinds and conditions—what charming results. The race horse should be fitted for the track, the heavy, ponderous, deliberate fellow for the wagon. In other words individuality must be recognized. A man without personality, the most delightful thing in the universe, is like a statue without life. Ram in the wire and get boxed pins—all alike.

Education on the Cistern Principle.

Dr. Frank Gunsaulus says some education is on the cistern order. When a man wants a cistern he selects the dryest place about, and creates a capacity. He walls up this capacity and makes it water tight. Then he puts a pipe ino it, and the filling process begins. The contents become stagnant and in time foul. Examinations pump out this water. The right method is to open up the vein of living water which flows always clear, fresh and life-giving from the depths. Right education is not to give Jim capacity, but to develop his natural resources and to teach him how to use them, finding supreme joy thereby.

Two things are radically wrong with education in our cities. First, this destruction of individual personality and, second, the removal of all opportunities for self-expression. A country boy can care for animals, have adventures in the meadows and woods, use every muscle, have every part of his mind stirred. Imagination can roam at ease. Reflection is possible. Thus responsibility, inventiveness, self-confidence, the power to think for himself is developed wonderfully. Body, mind and spirit are made strong and vigorous. Every faculty is given development. How pitifully limited is the city boy! Servants do all the work, while his muscles remain small and flabby. He has nothing for which to be responsible. No animal looks to him for food and care. His playground is the dusty street. For adventure he must smash a light or steal a pie.

Men and the Churches.

Rich and poor suffer alike. I recently heard Jacob Riis tell how the introduction of parks and playgrounds in the vicinity of the old Mullberry Bend reduced the gangs of criminals naturally.

Jesus is said to have wondered whether after a time faith would be found on the earth, and we may well wonder whether after awhile there will be any real men to belong to churches or anything else. The day of the Mollycoddle is at hand. And from the forty-year old Mollycoddle, the good Lord deliver us. Some books are good, but more will make fuel for the end of the world. There is some "knowledge never learned in schools." "I say again, God give us men." Let a premium be placed upon courage, self-reliance, initiative, honest responsibility, developed muscles, brains and souls. Well, God has placed the premiums there. The stars fight for us, even if boards of education do not. Fortunately "our little systems have their day and cease to be." Nancy Hanks and God still live.

Mr. Robert Stockton, of St. Louis, has just given $5,000 to the Christian Orphan's Home of that city. Eighteen months ago Mr. Stockton gave $50,000 for the erection of a new building for this home. He was anxious that this benevolence should be as completely equipped as possible. When he found, therefore that $5,000 more was needed he at once supplied it. This makes $55,000 Mr. Stockton has consecrated to this ministry of applied Christianity.

"Studies in the First Book of Samuel"

By Herbert L. Willett.

The appearance of this volume calls attention not only to the book itself, but to the series of which it is a part the Constructive Bible Studies, a series of textbooks for the graded Sunday School, published by the University of Chicago Press.

Other publishing houses have attempted to meet the demand for study material for Sunday Schools desiring to adopt a graded curriculum. The result is represented by series of quarterlies in some cases, and in others an occasional textbook, but no such dignified, complete, and attractive series as that of the Constructive Bible Studies has as yet made its appearance. This may be easily accounted for, when we consider that work upon the series has been continuous through the past nine years, the first volume appearing in 1900; that the volumes thus far published represent the work of fourten different authors, all of whom are specialists in the particular subjects upon which they write, and many of them doing practical service in religious education, both by voice and pen. The books which have already been published range in grade from the kindergarten to the theological seminary, and are represented by seventeen volumes. We are informed by the publishers that three more volumes will be added before the opening of the Sunday Schools in the autumn, and that still other volumes are in manuscript or contracted for. No doubt the series will reach at least thirty volumes within the next two years.

The volume just received is designed for the early years of the high school grades in the Sunday School, or the secular school where Bible Study is a part of the curriculum. The volume includes the full text of the First Book of Samuel as found in the English Revised Version, with occasional simplifications in the marginal readings. The text is divided into short sections for convenience in study, and each section is accompanied by supplementary notes. In these notes an attempt is made to vivify the story found in the text by descriptions of the life, customs, places, and ideas which belong to the history back of the story, and thereby to make the second reading of the text thoroughly intelligent on the part of the pupil. The questions which follow this explanatory material help to fix the story in the mind of the student, and also to lead him to think of the real meaning of the section which he has been studying—its meaning not only for the times out of which it arose, but the deeper meaning for all time. In his effort to make the story live in the minds of the pupils, the author has not neglected the important ethical and religious message. The book contains many illustrations of historic sites, customs, occupations, and types of oriental people. It is provided with a good map of Israel in its tribal stage, and a dozen pages of dictionary material, to which reference is made in the text. The frequent requests for written answers to the review questions constitute home work for the pupil. The mastery of a single book of the Bible which would be gained by the study of this volume is something which it is safe to say no pupils of the high-school age of the present day possess. It would give to them, if secured, a much greater respect for the biblical writers and the religious purpose of the writings.

"Studies in the First Book of Samuel," by Herbert L. Willett. 348 pages, 12mo, cloth; postpaid $1.50. University of Chicago Press.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Another Letter from Z. T. Sweeney

Dear Brother Willett:—Now that you have published my entire letter, I will endeavor to reply.

1. You criticized my former letter for covering too much territory, but in your reply thereto you take exactly two inches of space to my one. I note also your new definition of supernatural, viz: Contra-natural, arbitrary and capricious, and you say that only in that sense is it objectionable in the Scriptures. This seems to me to shift the whole controversy. I have never believed nor taught that the supernatural is contra-natural, capricious or arbitrary, but merely above the natural. There are laws of nature that are above other laws of nature, but it by no means implies that they are contrary to each other.

Now, then, I am willing to take out of the word "supernatural" all that you say is objectionable and leave it in its pure etymological signification above or beyond the natural. Will you then admit, in the light of this definition, that a miracle is "the intervention of a supernatural being in the realm of natural law?" A plain yes in answer to this question will abridge our correspondence and save you a great deal of future space.

2. You think I did not use the words "account for" in a scientific sense when I said that "every hypothesis must account for the phenomena on which it is based." I used those words exactly in their dictionary sense, which, according to the Standard Dictionary, defines account, when followed by for, "to refer to some cause or natural law." I set forth five miracles of the New Testament and showed that they could be accounted for, by referring them to the intervention of a supernatural power in the realm of natural law. I asked you to account for them by showing that they were effected by the normal activity of a human life at its best.

We both agree upon the old axiom that "every effect must have an adequate cause." These miracles are effects, and I took the ground that the intervention of a supernatural being was an adequate cause for these effects. I called upon you to show that the normal activity of a human life was an adequate cause. I told you that you could not show that such activity was an adequate cause. I say so yet, and the fact that you never attempted to show it is conclusive proof that you know you can't. Your theory is "manifestly at variance with the observed data," and you well say that "it is a poor theory that is manifestly at variance with the observed data." Speaking of poor theories, brings me to the main theory of your entire correspondence, viz.: That Jesus Christ had power over the laws of nature, because of his intimate spiritual communion with God. You have rung the changes on this theory in all your editorials and in all your replies to my letters, as will be borne out by the following quotation from your last reply: "It will be borne in mind by readers of all my statements on this subject that my insistence has been on miracles as the manifestation of a being living in the fullness of communion with God and therefore competent to employ the forces of nature in ways impossible to our meagre and fragmentary lives." If I am a competent judge, that is the spinal chord of your argument against the old theory of miracles, and in favor of what you call a rational theory. The one that "bridges the chasm between miracles and the ordinary course of human events under the reign of law." Has it ever occurred to you, my dear brother, that your spinal chord is a mere supposition and a false supposition at that? There is not a scientist on earth that will support your theory. There is not a fact in all the analogy of nature, nor human nature, that will sustain your theory. There is no evidence on earth to prove that the man who lives in vital and spiritual communion with God will therefore be able to use the laws of nature. Nature yields up her secrets only to those who find the key and unlock the door to her great store house, and she does it regardless of the spiritual nature of such a finder. A Darwin, a Spencer, a Huxley can enter through the vestibule of science into the sacred penetralia of nature as easily as the most spiritual man on this earth. I have a neighbor who lives in as close spiritual communion with God as almost any person I ever saw. She walks and talks with him as an every-day companion, and yet she knows hardly anything about using the forces of nature. Her brother is the chief chemist of the United States and knows one hundred times as much about using the forces of nature as she does, and yet he has not five per cent of her spiritual communion with God. So then, all your talk about living in vital communion with God giving one the power to control the forces of nature, is mere fustian and cannot be supported by the facts of nature or human nature. Again, your theory is manifestly at variance with the observed data, and again you may say, "It is a poor theory, indeed, that is manifestly at variance with the observed data." If you still think your theory is a good one, you have another think coming, my dear brother, for it will be remembered that many miracles were performed by parties of whom it is not recorded, nor from whose lives it is to be inferred that they lived in close and vital communion with God.

3. I note that you still hold that Jesus was not a visitant to this world. I will ask you to reconcile your views with the following scriptures: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17:5. Again: "For thou lovedst me before the foundation of the world." John 17:24. Again: "Ye are of this world; I am not of this world." John 8:23. Again: "Ye are from beneath; I am from above." John 8:23. Again: "I am the living bread which came down from Heaven." John 16:27. Again: "I came forth from the Father, and I am come into the world." John 16:27. Again: "What and if you shall see the son of man ascend up where he was before." John 6:62. If these passages do not prove that Jesus was a visitant to this world, I fail to see how it would be possible for anything to prove it. I sincerely hope you will give attention to these passages and show how they may be reconciled with the statement that Jesus was not a visitant to this world.

4. I now proceed to notice your seventh admission: "He wrought no miracles to convince men that he was the Christ." In another place you say: "Men did not believe in Jesus in the Apostolic age, because they believed in the miracles." Let us examine this in the light of the New Testament. In the first place, his disciples did, as we find by referring to John 2:11. "This beginning of his signs did Jesus in Cana of Galilee and manifested his glory and his disciples believed on him." Likewise the nobleman did. John 4:53. "So the Father knew that it was at that hour in which Jesus said unto him, thy son liveth; and himself believed and his whole house. This is the second sign that Jesus did." Again: "The people believed on him." John 6:14. "When, therefore, the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world." The blind man did. John 9:17. "They say, therefore, unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet." Many others did. John 10:41-42. "And many come unto him; And they said, John indeed did no sign. But all things whatsoever John spake of this man were true and many believed on him." John 12:10-11. "But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." John 20:30. "Many other signs truly did Jesus in the presence of the disciples, which are not written in this book: But these are written that ye may believe that Jesus is the Christ, the Son of God." And to close this list of quotations, I use Christ's own challenge, "If I do not the works of my Father, believe me not."

When you have finished harmonizing these passages with your statements that "Jesus wrought no miracles to convince men that he was the Christ," and that "Men in the Apostolic days did not believe in him because of his miracles," we will proceed to some other matters which need consideration.

Let us be more prompt with this correspondence, as when delayed so long people lose the thread of the discussion.

Sincerely and fraternally,

Columbus, Ind. Z. T. SWEENEY.

For the purpose of clearness I have taken the liberty of numbering the items in Bro. Sweeney's letter.

1. I am glad to note his statement that he does not regard the supernatural as contra-natural, capricious or arbitrary. If by the "supernatural" here he means miracle, as I understand him to mean, we are quite agreed on that point. I prefer to use the biblical term "miracle" rather than the word supernatural, which is neither biblical nor clear. It is defined too variously to be useful in arriving at a biblical doctrine. It would simplify matters greatly in this correspondence if Bro. Sweeney would state clearly what he means by the word miracle. This I have asked him to do twice over. It is the first requisite of profitable exchange of views that the terms should be defined. My definition of miracle has been given repeatedly, nor does my statement in the article to which he refers differ in the slightest degree from my former descriptions of what I regard as an unsubstantial and untenable view of the miraculous. There has been no shifting whatever of the issue. The modern description of miracle, which I have set forth again and again, is that it is the activity of a perfect life in the domain of nature, the manifestation of power at a higher level than that possible to the incomplete lives men live; the natural employment of law by one able to reach beyond the common powers of men because of unique and full relations with God. Such a view rejects any definition of miracle which makes it a fracture of the laws by which God governs the world. That would be contra-natural, capricious and arbitrary. I am glad to have Bro. Sweeney say that he disavows such a view.

But I wish him to notice the implication of his words that miracle is above the natural. If he means by this that it is above the common, the usual, above the reach of our imperfect human life, no argument is needed. I should emphasize that fact as strongly as any one. But if by that expression he means that miracle is wrought either in disregard of law or in accordance with other laws than those by which God is ruling the universe, the opinion is without a shred of evidence either in Scripture or in science, and rests only on the necessities of a dualism which seeks to widen the supposed distance between God and the world.

His statement that there are laws of nature that are above other laws is interesting if there were any way of demonstrating it. Granting that there are different sets of laws, they are either in harmony or at variance with each other. But Bro. Sweeney insists that they are not contrary or out of harmony. This is precisely my contention. There can be no disharmony in the universe in which God rules. Miracle must be the result of the employment of law at the altitude of one in enjoyment of fuller and completer life than the fragmentary lives we live. In such a conception of the term there is no place for interruption, intervention or the violation of law.

2. Bro. Sweeney asserts that a definition of miracle should account for the facts included under the term. I entirely agree that if by "accounting for" a phenomenon one states a law within whose range the observed facts will fall, the assertion is quite proper. But if he means that a scientific law accounts for the facts included within it in the sense of explaining their nature and processes, he is refuted by every branch of scientific study. We do not know how to explain many of the simplest phenomena of nature. Yet we account for them upon the basis of well-known and accepted laws. Much more ought this to be true of miracle, whose facts lie out in the region to which our common experience does not take us. When he asserts that there is no scientist who supports the theory I have set forth he only misses the issue, for I know of no scientist who discusses the subject of miracle. Does he? The business of science is to deal with observed facts. But no scientist of our day has any miracle with which to deal. Certainly no theory of "intervention" could for a moment secure standing in a scientific inquiry.

But still less does the older view of miracle explain miracles. It only falls back upon the assertion that they were acts of divine power, leaving the problem not only unexplained but complicated by the assumption of something in which all our knowledge of God's work, both in nature and the Scripture, affords us no aid for interpretation.

The illustration of the pious lady and her learned but worldly-minded brother is singularly inept. Would Bro. Sweeney cite this excellent sister as an example of a life possessing the fulness of companionship with God? Would such a person be even a remote expression of life at its highest value of unity with God? Fulness of life is far too narrowly defined if by it one means only religious emotion. The life of Jesus, in whom dwelt the fulness of the divine, manifested in a perfect human experience, gives some measure of the definition. As I wrote in my first response to Bro. Sweeney's questions, the view of miracle which removes the difficulties which metaphysical theology has thrown in the way of Christian faith in our generation defines it as "the manifestation of power at a higher level, and by a being in whom dwelt a fuller life. Jesus was historically such a being, and the only one who ever possessed this power."

3. My objection to the word "visitant" as applied to Jesus is that it is unbiblical, that it assumes that he was but a messenger sent with a divine message, and that it robs him of that genuine humanity, which is as essential to all just comprehension of his nature as is his unique sonship to God. That relation of union with God was timeless, eternal. His human life was actual, normal, complete. An angel would be a "visitant." Jesus was a man, so truly that he spoke of himself as the "Son of Man," the one true and perfect man.

The Fourth Gospel, from which all of Bro. Sweeney's texts on this point are chosen, is everywhere concerned to throw into sharp contrast the divine order and the sinful world. Almost without exception, in this Gospel, "world" signifies not the earth nor the visible universe, but the depraved nature of man, and especially the Jewish people, who brought Jesus to his death. Jesus belongs to the higher world of spiritual forces. In that realm he abides. He even spoke of himself as being in heaven, while he was actually with them in Jerusalem (John 3:13). To the Jews he said, "Ye are from beneath I am from above." But of the disciples he said, "They are not of the world, even as I am not of the world" (John 17:14, 16). Would Bro. Sweeney call the disciples "visitants" to the world on the basis of these words? Koheleth declares that the spirit of man is to "return to God who gave it." Is man then a "visitant" to the world? These texts are not obscure. They require only a moment's reflection to reveal their insistence upon the higher life as the normal estate of the children of God. Neither Christ nor his people belong to the world-order. "Our citizenship is in heaven," declares Paul.

4. The final item helps still further to clear up the obscurities which an untenable theory of miracle has created, in its claim that Jesus wrought these miracles for the purpose of arousing faith. The facts are exactly the reverse of this. He knew from the first that these works of power would inevitably produce a certain type of belief in the minds of those who saw them. That this proved to be the case is shown by the passages Bro. Sweeney has cited and by others that might be added to the list. The difficulty with this faith was that it was too partial and superficial to be permanent and trustworthy. The disciples believed, in a way, after the first sign, but that faith needed the deepening and enrichment which could never rest on mere miracle in order to be enduring. Multitudes believed on Jesus beholding the signs which he performed; but they left him at the moment his teachings crossed the current of their lives. Even in Jerusalem, the city where he most wished for genuine faith in himself, he turned away from the kind of faith which depended upon miracle, knowing that it could not be trusted (John 2:23-25). Had he desired that order of belief he might have secured it on most easy terms, for the people were clamorous for such displays of power and eager to follow him as long as he gratified them with miracle. But he had no purpose so to do. It was one of the temptations which he put away from himself in the wilderness, and which he steadily resisted throughout his ministry. He would not astonish the multitude by casting himself from the temple turrets, because the faith thus produced would have been but little worth. He constantly bade those he healed keep silence, when he should have bidden them speak had he wished to secure faith by miracle.

In fact, nowhere is it asserted or even hinted that the purpose of the miracles was to produce faith. They were at first the means of gaining attention to his teachings; they were a part of the revelation of his life and character as loving and beneficent; they were evidences of his divine authority and mission to those who saw them, though far less important and convincing than his teachings and his redemptive purpose; they were illustrations of spiritual truth, and instantaneous pictures of the regular and continuous process of redemption. Jesus' wonderful deeds were an aid to his disciples in the creation and nourishment of their faith in him and in their immediate work of evangelization. But men did not become trusted followers of his because of the miracles he wrought. To use such wonders to convince men of his Messiahship was one of the subtle temptations which he resisted to the end.

I have but to add that which Bro. Sweeney knows full well, that the word "signs" in John 20:30 does not refer to miracles alone nor chiefly, but to all the manifestations of Jesus' life. Otherwise the writer would be limiting the evidences of the Master's Messiahship to this one least important phase of his work. Rather is the word used in its general sense of token, manifestation, declaration, as in Matt. 24:3, 30; 26:48; Luke 2:34; Rom. 4:11.

And now I wish to invite Bro. Sweeney's attention once more to the questions which I have asked him twice before to answer. They are fundamental to the entire matter under consideration. I hope he will not evade them longer, for the answers to them ought to go far to clear up the obscure places in the subject of miracle. The questions are as follows:

1. What is your definition of miracle?
2. What do you consider to be the value of Jesus' miracles today as evidences of his divine nature and purpose, in comparison with his character, his teachings and his program for men?
3. What do you consider to be the present value of the miracles of Jesus as aids to Christian living?

The Crucial Contest

By J. F. Williams.

A battle now is being fought
By masters in the realm of thought,
Upon a hill before our eyes,
On whose results hang destinies—
Soul-destinies—whose drift depends
On how the crucial contest ends.

The turning points of history,
That bind men's souls or set them free,
Are, as a rule, achieved with swords
Whose point is truth, whose thrusts are words,
Whose strokes, though bloodless, hateless, too,
Outrank the swords of Waterloo.

While in the forum of debate,
Period of bitterness and hate,
The contest shall intensify,
Thousands shall watch with anxious eye,
With eye and trembling heart, to see
If truth shall win the victory.

We pray, but not for either side,
Believing we are justified
Only as we but choose the right,
The stainless good, the clearer light,
Interpreting the Master's mind
And the true Father of mankind.

Let all, who would the Cause befriend,
In fervent prayer await the end;
Let faith and hope and love abide,
And perish all sectarian pride.
The Truth shall stand, though systems fall;
He still, who wills, shall hear her call.

Gurnee, Ill.

W. E. Stafford, minister at Third Church, Ft. Wayne, Ind., reports four added on Sunday, March 7. The Foreign offering was three times larger than last year. The C. E. Society has taken a boy of the Damon Orphanage to educate. Bible School observes Adult Bible Class Day, March 24; also Non-absentee Day in all the schools, even though every seat was taken yesterday. The class on Training for Service meets the West Creighton Avenue Church class in contest in a few weeks.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER VII

Winston's Decision.

Farmer Winston crossed the frontier without molestation and spent one night in a little wooden town, where several people recognized him. Then he pushed on southwards, and passed a week in the especially desolated settlement he had been directed to. A few dilapidated frame houses rose out of the white wilderness beside the broad beaten trail, and, for here the prairie rolled south in long rises like the waves of a frozen sea, a long low wooden building on the crest of one cut the skyline a league away. It served as an outpost for a squadron of United States cavalry and the troopers daily maligned the Government which had sent them in that desolation on police duty.

There was nothing else visible but a few dusky groves of willows and the dazzling snow. The ramshackle wooden hotel was rather more than usually badly kept and comfortless, and Winston, who had managed to conciliate his host, felt relieved one afternoon when the latter flung down the cards disgustedly.

"I guess I've had enough," he said. "Playing for stakes of this kind isn't good enough for you!"

Winston laughed a little to hide his resentment, as he said, "I don't quite understand."

"Pshaw!" said the American, with a contemptuous gesture. "Three times out of four I've spoiled your hand, and if I didn't know that black horse I'd take you for some blamed Canadian rancher. You didn't handle the pictures that way when you stripped the boys to the hide at Regent, Mr. Courthorne."

"Regent?" said Winston.

The hotel-keeper laughed. "Oh, yes," he said. "I wouldn't go back there too soon, any way. The boys don't seem quite contented, and I don't figure they would be very nice to you. Well, now, I've no use for fooling with a man who's too proud to take my money, and I've a pair of horses just stuffed with wickedness in the stable. There's not much you don't know about a beast, any way, and you can take them out a league or two if you feel like it."

Winston, who had grown very tired of his host, was glad of any distraction, especially as he surmised that while the man had never seen Courthorne, he knew rather more than he did himself about his doings. Accordingly, he got into the sleigh that was brought out by and by, and enjoyed the struggle with the half-tamed team, which stood with ears laid back, prepared for conflict. Oats had been very plentiful, and prices low that season. Winston, who knew at least as much about a horse as Lance Courthorne, however, bent faint clip-clop coming down the trail behind them to his will, and the team were trotting quietly through the shadow of a big birch bluff a league from town, when he heard a him. It led straight beneath the leafless branches, and was beaten smooth and firm, while Winston, who had noticed already that whenever he strayed any distance from the hotel there was a mounted cavalryman somewhere in the vicinity, shook the reins.

The team swung into faster stride, the cold wind whistled past him, and the snow whirled up from beneath the runners, but while he listened, the rhythmic drumming behind him also quickened a little. Then a faintly musical jingle of steel accompanied the beat of hoofs, and Winston glanced about him with a little laugh of annoyance. The dusk was creeping across the prairie, and a pale star or two growing into brilliancy in the cloudless sweep of indigo.

"It's getting a trifle tiresome. I'll find out what the fellow wants," he said.

Wheeling the team he drove back the way he came, and when a dusky object materialized out of the shadows beneath the birches, swung the horses right across the trail. The snow lay deep on either side of it just there, with a sharp crust upon its surface, which rendered it inadvisable to take a horse round the sleigh. The mounted man accordingly drew bridle, and the jingle and rattle betokened his profession, though it was already too dark to see him clearly.

"Hello!" he said. "Been buying this trail up, stranger?"

"No," said Winston quietly, though he still held his team across the way. "Still, I've got the same right as any other citizen to walk or drive along it without anybody prowling after me, and just now I want to know if there is any reason why I should be favored with your company."

The trooper laughed a little. "I guess there is. It's down in the orders that whoever's on patrol near the settlement should keep his eye on you. You see, if you lit out of here we would want to know just where you were going to."

"I am," said Winston, "a Canadian citizen, and I came out here for quietness."

"Well," said the other, "you're an American, too. Any way, when you were in a tight place down in Regent there, you told the boys so. Now, no sensible man would boast of being a Britisher unless it was helping him to play out his hand."

Winston kept his temper. "I want a straight answer. Can you tell me what you and the boys are trailing me for?"

"No," said the trooper. "Still, I guess our commander could. If you don't know of any reason, you might ask him."

Winston tightened his grip on the reins. "I'll ride back with you to the outpost now."

The trooper shook his bridle, and trotted behind the sleigh, while, as it swung up and down over the prairie, Winston became sensible of a curious expectancy. The bare, hopeless life he had led seemed to have slipped behind him, and though he suspected there was no great difference between his escort and a prisoner's guard, the old love of excitement he once fancied he had outgrown forever, awoke again within him. Anything that was different from the past would be a relief, and the man who had for eight long years of strenuous toil practiced the grimmest self-denial wondered with a quickening of all his faculties what the future, that could not be more colorless, might have in store for him.

It was dark, and very cold, when they reached the wooden building, but Winston's step was lighter, and his spirits more buoyant than they had been for some months, when, handing the sleigh over to an orderly, he walked into the guard-room, where bronzed men in uniform glanced at him curiously. Then he was shown into a bare log-walled hall, where a young man in blue uniform with a weather-darkened face was writing at a table.

"I've been partly expecting a visit," he said. "I'm glad to see you, Mr. Courthorne."

Winston laughed with a very good intimation of the outlaw's recklessness, and wondered the while because it cost him no effort. He, who had, throughout the last two adverse seasons, seldom smiled at all, and then but grimly, experienced the same delight in an adventure that he had done when he came out to Canada.

"I don't know that I can return the compliment just yet," he said. "I have one or two things to ask you."

The young soldier smiled good-humoredly. "Oh, sit down and shake those furs off," he said. "I'm not a worrying policeman, and we're white men, any way. If you'd been twelve months in this forsaken place, you'd know what I'm feeling."

Winston flung himself down in a hide chair, and stretched out his feet towards the stove. "In the first place, I want to know why your boys are shadowing me. You see, you couldn't arrest me unless our folks in the Dominion had got their papers through."

The officer nodded. "No. We couldn't lay hands on you, and we only had orders to see where you went to when you left this place, so the folks there could corral you if they got the papers. That's about the size of it at present, but, as I've sent a trooper over to Regent, I'll know tomorrow."

Winston laughed. "It may appear a little astonishing, but I haven't the faintest notion why the police in Canada should worry about me. Is there any reason why you shouldn't tell me?"

The officer looked at him thoughtfully. "Bluff? I'm quite smart at it myself," he said.

"No," and Winston shook his head. "It's a straight question. I want to know."

"Well," said the other, "it couldn't do much harm if I told you. You were running whisky a little while ago, and, though the folks didn't seem to suspect, you had a farmer or a rancher for a partner—it appears he has mixed up things for you."

"Winston?" asked the farmer.

"That's the man," said his companion. "Well, though I guess it's no news to you, the police come down upon your friends at a river-crossing, and Farmer Winston put a bullet into a young trooper, Shannon, I fancy."

Winston sat upright, and the blood that surged to his forehead sank from it suddenly, and left his face gray with anger.

"He killed him?" he asked.

"Yes, sir," said the officer. "Killing's not quite the word, because one shot would have been enough to free him of the lad, and the rancher fired twice into him. They figured, from the way the trooper was lying and the footprints, that he meant to finish him."

The farmer's face was very grim as he said, "They were sure it was Winston?"

"Yes," and the soldier watched him curiously. "Any way, they were sure of his horse, and it was Winston's rifle. Another trooper nearly got him, and he left it behind him. It wasn't killing, for the trooper don't seem to have had a show at all, and I'm glad to see it makes you kind of sick. Only that one of the troopers allows he was trailing you at a time which shows you had no hand in the thing, you wouldn't be sitting there."

It was almost a minute before Winston could trust his voice. Then he said slowly. "And what do they want me for?"

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Chapter VII Continued.

"I guess they don't quite know whether they do or not," said the officer. "They crawl slow in Canada. In the meanwhile they wanted to know where you were, so they could take out papers if anything turned up against you."

"And Winston?" said the farmer.

"Got away with a trooper close behind him. The rest of them had headed him off from the prairie, and he took to the river. Went through the ice and drowned himself, though as there was a blizzard nobody quite saw the end of him, and in case there was any doubt they've got a warrant out. Farmer Winston's dead, and if he isn't he soon will be, for the troopers have got their net right across the prairie, and the Canadians don't fool time away as we do when it comes to hanging anybody. The tale seems to have worried you."

Winston sat rigidly still and silent for almost a minute. Then he rose up with a curious little shake of his shoulders.

"And Farmer Winston's dead. Well, he had a hard life. I knew him rather well," he said. "Thank you for the story. On my word, this is the first time I've heard it, and now it's time I was going."

The officer laughed a little. "Sit right down again. Now, there's something about you that makes me like you, and as I can't talk to the boys, I'll give you the best supper we can raise in the whole forsaken country, and you can camp here until tomorrow. It's an arrangement that will meet the views of everybody, because I'll know whether the Canadians want you or not, in the morning."

Winston did not know what prompted him to agree, but it all seemed part of a purpose that impelled him against his reasoning will, and he sat still beside the stove, while his host went out to give orders respecting supper and the return of the sleigh. He was also glad to be alone for a while, for now and then a fit of anger shook him as he saw how he had been duped by Courthorne. He had heard Shannon's story, and, remembering it, could fancy that Courthorne had planned the trooper's destruction with a cunning that recognized by what means the blame could be laid upon a guiltless man. Winston's face became mottled with gray again as he realized that if he revealed his identity he had nothing to offer but his word in proof of his innocence.

Still, it was anger and not fear that stirred him, for nobody could arrest a man who was dead, and there was no reason that would render it undesirable for him to remain so. His farm would when sold realize the money borrowed upon it, and the holder of the mortgage had received a profitable interest already. Had the unforseen not happened, Winston would have held to the end of the struggle, but now he had no regret that this was out of the question. Fate had been too strong for him as Farmer Winston, but it might deal more kindly with him as Courthorne. He could also make a quick decision, and when the officer returned to say that supper was ready, he rose with a smile.

They sat down to a meal that was barbaric in its simplicity and abundance, for men live and eat in Homeric fashion in the Northwest.

"Here's better fortune to Farmer Winston!" he said.

The officer stared at him. "No, sir," he said. "If the old folks taught me right, Winston's———"

A curious smile flickered in the farmer's eyes. "No," he said slowly. "He was tolerably near it once or twice when he was alive, and, because of something he went through then, there may have been something better in store for him."

They talked until nearly midnight, sitting clase to the stove, while a doleful wind that moaned without drove the dust of snow pattering against the windows, and the shadows grew darker in the corners of the great log-walled room each time the icy draughts set the lamp flickering. Then the officer, rising, expressed the feelings of his guest as he said, "It's a forsaken country, and I'm thankful one can sleep and forget it."

He had, however, an honorable calling, and a welcome from friend and kinsman awaiting him when he went East again, to revel in the life of the cities, but the man who followed him silently to the sleeping-room had nothing but a half-instinctive assurance that the future could not well be harder or more lonely than the past had been. Still, Farmer Winston was a man of courage with a quiet belief in himself, and in ten minutes he was fast asleep.

When he came down to breakfast his host was already seated with a bundle of letters before him, and one addressed to Courthorne lay unopened by Winston's plate. The officer nodded when he saw him.

"The trooper has come in with the mail, and your friends in Canada are not worrying over you," he said. "Now, if you feel like staying a few days, it would be a favor to me."

Winston had in the meanwhile opened the envelope. He knew that when once the decision was made, there could only be peril in half-measures, and his eyes grew thoughtful as he read. The letter had been written by a Winnipeg lawyer from a little town not far away, and requested Courthorne to meet and confer with him respecting certain suggestions made by a Colonel Barrington. Winston decided to take the risk.

"I'm sorry, but I have got to go into Annerly at once," he said."

"Then," said the officer, "I'll drive you. I've some stores to get down there."

They started after breakfast, but it was dusk next day when they reached the little town, and Winston walked quietly into a private room of the wooden hotel, where a middle-aged man with a shrewd face sat waiting him. The big nickeled lamp flickered in the draughts that found their way in, and Winston was glad of it, though he was outwardly very collected. The stubborn patience and self-control with which he had faced the loss of his wheat crops and frozen stock stood him in good stead now. He fancied the lawyer seemed a trifle astonished at his appearance, and sat down wondering whether he had previously spoken to Courthorne, until the question was answered for him.

"Although I have never had the pleasure of meeting you before, I have acted as Colonel Barrington's legal adviser ever since he settled at Silverdale, and am, therefore, well posted as to his affairs, which are, of course, connected with those of your own family," said the lawyer. "We can accordingly talk with greater freedom, and I hope without the acerbity which in your recent communications somewhat annoyed the Colonel."

"Well," said Winston, who had never heard of Colonel Barrington, "I am ready to listen."

The lawyer drummed on the table. "It might be best to come to the point at once," he said. "Colonel Barrington does not deem it convenient that you should settle at Silverdale, and would be prepared to offer you a reasonable sum to relinquish your claim."

"My claim?" said Winston, who remembered having heard of the Silverdale Colony which lay several hundred miles away.

"Of course," said the lawyer. "The legacy lately left you by Roger Courthorne. I have brought you a schedule of the wheat in store, and amounts due to you on various sales made. You will also find the acreage, stock, and implements detailed at a well-known appraiser's valuation, which you could of course confirm, and Colonel Barrington would hand you a check for half the total now. He, however, asks four years to pay the balance in, which would carry bank interest in the meanwhile."

Winston, who was glad of the excuse, spent at least ten minutes studying the paper, and realized that it referred to a large and well-appointed farm, though it occurred to him that the crop was a good deal smaller than it should have been. He noticed this as it were instinctively, for his brain was otherwise very busy.

"Colonel Barrington seems somewhat anxious to get rid of me," he said. "You see, this land is mine by right."

"Yes," said the lawyer. "Colonel Barrington does not dispute it, though I am of the opinion that he might have done so under one clause of the will. I do not think we need discuss his motives."

Winston moistened his lips with his tongue, and his lips quivered a little. He had hitherto been an honest man, and now it was impossible for him to take the money. It, however, appeared equally impossible to reveal his identity and escape the halter, and he felt the dead man had wronged him horribly. He was entitled at least to safety by way of compensation, for by passing as Courthorne he would avoid recognition as Winston.

"Still I do not know how I have offended Colonel Barrington," he said.

"I would sooner," said the lawyer, "not go into that. It is, I fancy, fifteen years since Colonel Barrington saw you, but he desired me to find means of tracing your Canadian record, and did not seem pleased with it. Nor, at the risk of offending you, could I deem him unduly prejudiced."

"In fact," said Winston dryly, "this man who has not seen me for fifteen years is desirous of withholding what is mine from me at almost any cost."

The lawyer nodded. "There is nothing to be gained by endeavoring to controvert it. Colonel Barrington is also, as you know, a somewhat determined gentleman."

Winston laughed, for he was essentially a stubborn man, and felt little kindliness towards any one connected with Courthorne, as the Colonel evidently was.

"I fancy I am not entirely unlike him in that respect," he said. "What you have told me makes me the more determined to follow my own inclination. Is there any one else at Silverdale prejudiced against me?"

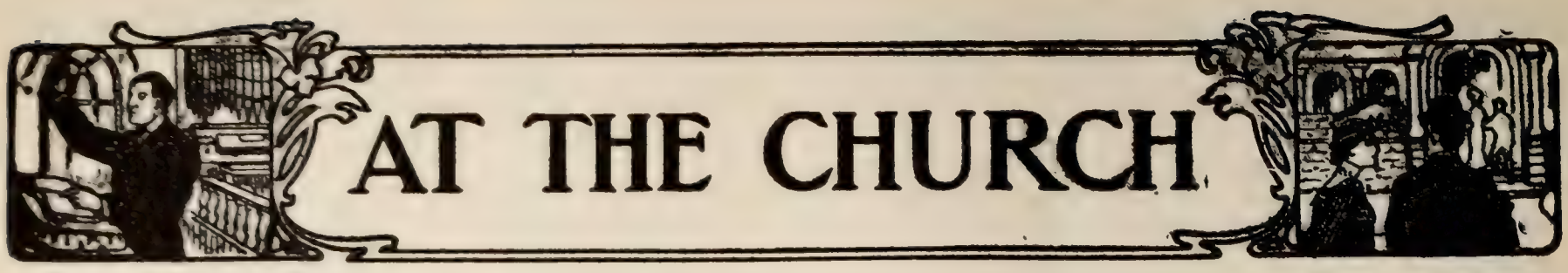
The lawyer fell into the trap. "Miss Barrington, of course, takes her brother's view, and her niece would scarcely go counter to them. She must have been a very young girl when she last saw you, but from what I know of her character I should expect her to support the Colonel."

"Well," said Winston, "I want to think over the thing. We will talk again tomorrow. You would require me to establish my identity, any way?"

"The fact that a famous inquiry agent has traced your movements down to a week or two ago, and told me where to find you, will render that simple," said the lawyer dryly.

Winston sat up late that night turning over the papers the lawyer left him and thinking hard. It was evident that in the meanwhile he must pass as Courthorne, but as the thought of taking the money revolted him, the next step led to the occupation of the dead man's property. The assumption of it would apparently do nobody a wrong, while he felt that Courthorne had taken so much from him that the farm at Silverdale would be a very small reparation. It was not, he saw, a great inheritance, but one

(Continued on page 18.)



Sunday School Lesson

By Herbert L. Willett

The Cause of Sorrows*

There are three temperance lessons in the current year, closing respectively the first, second, and third quarters of the International Sunday-school lessons. One is sometimes tempted to think that these temperance lessons come rather too frequently. But this can never be a mature or permanent impression, for there is no question of the present time which deserves greater attention at the hands of Sunday-school teachers than this same question of temperance. It has come to be a national issue in a very important sense. Far beyond all matters of mere political policy, beyond all trade and industrial considerations, it takes its place as the compelling issue of our day. As slavery occupied the field of moral interest and national concern during all the middle period of the last century, so is temperance becoming the theme of national consideration in the days in which we live.

Use of Wine.

It need not be denied that the Bible material on temperance is very largely restricted to the individual side of the question. The men of Bible times knew nothing of such a traffic in intoxicants as has grown up in modern days. Then wine was commonly used by all classes. Its ordinary use was in an unfermented state like cider, but it was also used after fermentation since there were no very adequate means of preserving it from contact with the air. The usual method of storing wine was in sacks (called "bottles" in the Bible) made from the skins of animals, usually goats. While these retained the wine, they did not wholly exclude the air and fermentation naturally caused the swelling of the bags so that, after being two or three times used, they were worthless because liable to burst with the fermenting wine. Such beverages were of ordinary use in the domestic economy of the people of Bible Lands; and there were, of course, men who sold wine as they would sell other products intended for domestic use.

The Traffic in Liquor.

But there was no traffic organized to create an appetite for strong drink and to fatten upon the vices and wretchedness of those who became its victims. In this regard the problem of temperance has absolutely changed since biblical days, for today we are not contending merely against the individual use of wine nor against such a sale of liquor as would compare with that of biblical times. We are rather contending against the business, intrenched, formidable, conscienceless, and exercising every ingenious device for the prostitution of youth by the solicitation and allurement of liquor. In such a situation of human nature. The drunkard is a pitiable and despicable object, whether he be clothed in rags or in evening dress. The woman who indulges in wine is the source of evil example and contamination, whether she belongs to the aristocracy of the boulevards or is the most wretched denizen of the slums. Indeed too frequently the one passes rapidly into the other upon the downward slopes of this inferno.

The Temperance Awakening.

It is a consolation to know that the country is rousing itself with a sense of alarm, and that the temperance sentiment is rapidly voicing itself in prohibitory laws throughout the union. The vast sweep of prohibition conviction registered during the past year in the extension of local option and the wiping out of the drink traffic from many cities is one of the most encouraging signs of the times. It is also apparent that the churches must take up the matter with renewed interest. The Disciples of Christ, alert to such a movement as this, have put themselves into line with the progress of events by the organization of a national Board of Temperance, whose task it will be to keep the brotherhood reminded of its duty to this great cause.

The Board of Temperance.

The Board of Temperance of the Disciples of Christ is located at Indianapolis and is prepared to assist all our churches and Sunday-schools in the temperance and prohibition campaign. It is not too much to hope that through its aid and that of the hundred other instruments whose edges are being sharpened for the conflict, we may hope within this generation to see the extirpation of this traffic. Small towns and country districts are rapidly becoming prohibition territory. Larger cities are struggling with the problem. State prohibition will vanquish the traffic in even the greatest cities, and then a national prohibition law will give permanence and sanction to our new Emancipation Proclamation, which will herald the day of deliverance from a greater woe than slavery. Lincoln used to say "A nation cannot exist half slave and half free." It is ours to insist that a nation cannot exist half drunk and half sober. Total abstinence for the individual and prohibition for the community are the only pathways to liberty and righteousness.

Drinking in Hotels and Restaurants.

The saloon has come to be the greatest menace of our life; and by the saloon is not meant merely the low dive, which would probably repel any sensitive and well trained young man. Far more dangerous is the elaborate and handsome hotel bar where boys may gain their first knowledge of intoxicants under conditions which mislead them into the thought that such an experience is an essential part of a young man's life. Even more dangerous still is the wide-spread and apparently growing use of liquors, such as beer, wine, and champagne, in restaurants and at hotel tables. In the cities it is not uncommon to see dining rooms thronged with beautifully dressed women who represent the elite of fashionable life, and yet are freely indulging their taste for wines quite unconscious of the effect of this practice either upon themselves or those who follow their example.

Proverbs and Modern Life.

The Bible is a very old book, and the Proverbs belong to the common life of Israel all the way from the days of Solomon to the latest pre-Christian period. And yet no truer sayings have ever been penned than those found in our lesson in reference to the woes wrought by strong drink. The misery, the crime, the heart break, the disruption of family life, the wrecking of hopes, and the national disgrace due to intemperance are simply incalculable. No pictures of the drunkard's debasement and infamy painted by a Gough or a Beecher have ever been made obsolete by the growth of civilization or the penalties put upon the traffic in strong drink.

The Horror of Strong Drink.

No matter how fashionable the indulgence in such evils may be, they can never cease to be revolting and hideous in their common expression. The wise man understood this and knew that beneath the fascination of social revelry or private drinking, there lay the secret of debasement and the profanation nothing remains to the self-respecting lover of his country but a firm and uncompromising stand against all use of this dangerous instrument of public destruction.

*International Sunday-school lesson for March 28, 1909. Temperance Lesson, Proverbs 23:29-35 Golden Text: "At the last it biteth like a serpent and stingeth like an adder," Proverbs 29:32. Memory verses, 29, 30.

PRAYER MEETING

Silas Jones

Expediency and Love.

Topic, March 24. I Cor. 8:1-13; 10:23, 24.

Love is passionate devotion to the highest good. It expresses itself in deeds that have a definite aim. It involves intelligence and faith. It is never divorced from reason and knowledge. Love therefore never wastes itself on abstractions. It searches out persons and bestows benefits upon them. Cold-hearted intellectualism may scoff at the sacrifices of love but experience will put this sort of intellectualism to confusion. Love inflicts pain and it soothes. Ignorance and foolishness withhold needed correction. Love chastises us for our good.

Expediency is holding to the main issue and leaving purely private opinions to individuals. The main issue is determined by the nature of the organization with which we are connected. Is it the state? Then I may coöperate with men whose religious convictions are at variance with mine. Lowell said that some people thought Lincoln had been elected president of an anti-slavery society and they demanded that he act as such. Lincoln knew that he had been elected president of the United States and he saw clearly the task in which he and the people could unite. He steadfastly declined to take up side issues. He asked men to support him

in his efforts to preserve the union. The emancipation proclamation was issued with that end in view. Is the church the organization in which we seek to coöperate with others? Expediency requires that the largest possible liberty be allowed to the individual. The church is lacking in wisdom when it rejects the assistance of any man who stands for the fundamental principles of the gospel.

Expediency has acquired a bad name because unprincipled men have used the term to cover up downright deception. The trader who is more than willing to drive a sharp bargain believes that lying is expedient. The politician is against the saloon when he goes to church and for it when he is with a saloon crowd. An editor may advocate the cause of the popular party for the sake of increasing his circulation. Preachers have been known to speak the sentiments of the pew rather than their own. A vast amount of harm is done by calling practices like these expedient. The word "business" is frequently employed in the same sense. Much confusion will be avoided if we use plain words to designate immoral actions. Lying and stealing may have a harsh sound but if men will lie and steal they are entitled to enjoy a reputation that accords with their conduct.

"All things are lawful; but not all things build up." The church is trying to grow men and women. It is therefore highly inexpedient for it to emphasize theories that have nothing to do with building Christian character. The church whose teachers treat the great themes of the gospel will draw into its membership people of intellectual and moral capacity. The most expedient preaching is that which gives expression to the truth. The truth, however, must be brought to the understanding of the hearer. It is one thing to preach to the illiterate and another to preach to the cultured. Both must be taught to love God and man but the same manner of speaking is not adapted to both. Furthermore, the liberty which we have in Christ is qualified by the obligation to serve. The Christian man is not one who goes about avowing that he does not care what people think of him. The Christian man does care what results flow from his conduct. He will not do wrong to please men, neither will he be indifferent to the effect of his conduct on the less instructed.

It is inexpedient to withhold the gospel from the world because some in the church are opposed to world-wide evangelization. What would be the influence of the church today if Carey and Judson had listened to the protests against their mission to the non-Christian world? And what will be the place of the church fifty years hence if it does not raise up men who will dare to proclaim the gospel of social redemption? When the church addresses itself to the task before it and asks how the Master would have it meet its obligations, it will forget its divisions and reach the only kind of unity that the Lord demands of it, that of service. Whatever may be the prejudices that separate us, it is expedient to state plainly the duty of the church and insist that the church shall live up to her opportunity.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

LESSON XIV. PSYCHOLOGICAL FOUNDATIONS.

I. THE MIND AND THE SOUL. Psychology is the science of the human mind, and a sound psychological theory is the necessary basis for a sound educational practice. Psychology knows no distinction between the MIND, SOUL and SPIRIT. These are just different names for the same thing, namely, the self or personality of the individual, considered as performing different acts. The mind may be defined as the self engaged in thinking, the soul as the self engaged in feeling, and the spirit as the self engaged in communion with God. The mind is the intellectual I, the soul the emotional I, the spirit the religious I. But these distinctions belong rather to rhetoric than to science. For psychology and education there is but on thing, called mind, soul, spirit, ego, psyche or self. The first of these, "mind," is the term with the broadest reference and in most familiar use.

II. PSYCHOLOGY OF RELIGION. This explains why there can be a PSYCHOLOGY OF RELIGION. (1) Psychology comes from two Greek words, "psyche," meaning mind or soul, and "logos," meaning reason. It is the reason or science of the soul. Thus there is a psychology or science of the soul in all its relationships—a psychology of knowing, of æsthetics, of ethics, etc. But religion is also an act of the soul. It is the soul exercising its highest functions of worship. Hence there must be psychology of religion, i. e., A REASON OR SCIENCE OF THE SOUL IN ITS RELATION TO GOD. (2) In religion the soul can EXERCISE NO OTHER THAN ITS NATIVE POWERS. It can do neither more nor less than think, feel and will. That the object of these powers happen to be God does not change their nature or the science that deals with them. That nature is still mental, that science is still psychology. You can "save a soul" only through its thoughts, emotions and volitions.

III. RELIGIOUS PEDAGOGY. It follows that there must be a science of religious education. RELIGION IS TEACHABLE. It has to do, as we have seen, with the human mind, and the most fundamental thing about the mind is that it is educable. There must, therefore, be a science which shall do for religion what the science of pedagogy has done for secular education. That science exists and is called religious pedagogy.

IV. PSYCHOLOGICAL FOUNDATIONS. It follows again that a general knowledge of the nature of the mind and its ways of working is essential to intelligent teaching in the Sunday-school. No doubt there are certain principles that all teachers INSTINCTIVELY OBEY; but there are many others that can be known only by a special study of the mind and its laws. No doubt, too, there are BORN TEACHERS just as there are born musicians; but even in their case a knowledge of the human mind and the technique of teaching will greatly strengthen their natural powers. Every educational principle involves a psychological fact or law, acquaintance with which makes easier and more effective the application of the principle. New laws of teaching are constantly being discovered as our knowledge of the human mind grows. This and the following chapters will be an atttempt to bring the reader into at least a bowing acquaintance with the FACTS OF MODERN PSYCHOLOGY as they bear upon the science of religious education.

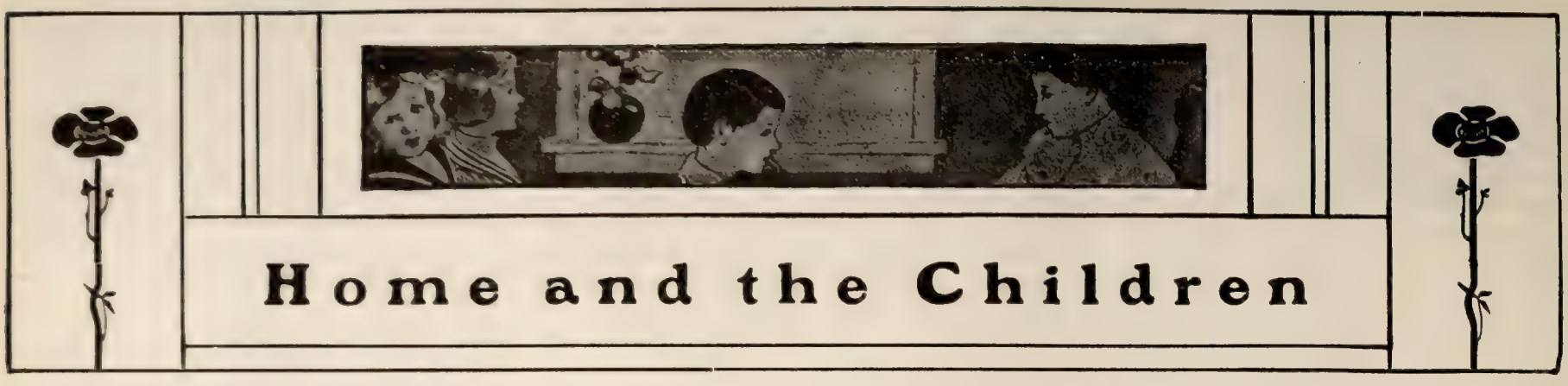
V. THE UNITY OF THE MIND. The mind is a unity. People used to talk about the knowing, feeling and willing "faculties," as though they were separate organs of the soul. It is now understood that this is a mistake. The whole mind or soul is involved in every one of our mental or spiritual acts. When I "think" it is I, the feeling, willing subject that thinks. When I "will" my act of will is colored by my thoughts and feelings. This is nature's hint that EDUCATION SHOULD BE A UNITY, and that intellect, feeling and will should be developed evenly. The poise or balance of all the mental powers is nature's ideal, and she always revenges herself on the personality for a lop-sided development.

VI. THE ACTIVITY OF THE MIND. In every mental experience or phase of conscious life the MIND IS ACTIVE. Even in the simplest act of seeing the mind is busy working up the data of sense into a "perception" of the object seen. The old idea of the mind as a BLANK SHEET OF PAPER upon which thoughts and images write themselves mechanically, is negatived by all the facts. Even when the mind seems most passive, it is really active. True teaching, therefore, cannot be the pouring of facts into the mind from outside; for whether the teacher wishes it or not, these "facts" are working over by the mind into something often sufficiently remote from the idea intended to be conveyed. Thus, the little girl who heard the hymn, "The consecrated cross I'd bear," sung in Sunday-school, and asked her mother on going home what "a consecrated cross-eyed bear" was, had worked over the sound of the words into something very different from their original meaning. Education is not putting in, but drawing out. It is a stimulation of the mind. The educated scholar in the Sunday-school is not the one who can repeat the books of the bible, or the dates of the kings, or can tell you that manna was like "coriander seed, white; and the taste was like wafers made with honey," but the one who has worked over the things given him into conceptions that he can utilize for life. And the business of the Sunday-school teacher is so to present the raw material of religious knowledge that it can thus be worked over.

LITERATURE: Coe's, "The Spiritual Life"; Fitch's, "Educational Aims and Methods"; Dexter's, "Psychology in the Sunday-school"; Starback's, "The Psychology of Religion"; James', "Talks to Teachers on Psychology"; Bryan's "The Basis of Practical Teaching"; Bladwin's, "The Story of the Mind"; James', "Psychology"; or any of the other standard psychologies.

QUESTIONS: (1) Discuss "mind, soul and spirit." (2) What is the derivation of the word psychology? (3) What has psychology to do with "saving a soul?" (4) What is religious pedagogy? and justify its existence. (5) What is its value for the practical work of Sunday-school teaching? (6) What is meant by the "unity of the mind"? (7) What does this suggest about education? (8) What is meant by the "activity of the mind"? (9) Criticise the "blank sheet of paper theory" of the mind? (10) Give an illustration from your own knowledge of the way in which the mind works over what is given to it.

The Centennial year has opened auspiciously for our Benevolent Association. Already $16,000 in special gifts has been received. The indications are that many others are planning to have joyful fellowship in making a generous Centennial offering to the tender ministry of benevolences. Individuals are asking about annuities. Churches and Bible-schools are pledging themselves to enlarge their gifts for this ministry. There is a feeling that our rejoicing over a century of unparalleled achievement will be greatly marred with the unanswered cry of the orphans and the indigent aged sounding in our ears. It would surely mean a note of discord in our psalm of thanksgiving.



March

The March-Wind-Elves are jolly sprites!
Look out, for they are here!
They're wild and boisterous and their pranks
are very, very queer;
With little fans they'll toss your curls,
they'll give your caps a fling,
And make them mount into the air like kites
without a string;
And then they'll paint each cheek and ear
with red, until it glows,
And, deary me!—they might, perhaps, splash
freckles on your nose!

A Queer World

A pin has a head, but has no hair;
A clock has a face, but no mouth there;
Needles have eyes, but they cannot see;
A fly has a trunk without lock or key;
A timepeace may lose, but cannot win;
A cornfield dimples without a chin;
A hill has no leg, but has a foot;
A wineglass a stem, but not a root;
A watch has hands, but no thumb or finger;
A boot has a tongue, but is no singer;
Rivers run, though they have no feet;
A saw has teeth, but it does not eat;
Ash trees have keys, yet never a lock;
And baby crows, without being a cock.

—Christina Rossetti.

A Black Boy's Heart

Here is a good story for boys: read it and profit by the moral it teaches.

They were the prettiest pair of ponies ever exhibited at the state fair, and their groom was only a colored boy who ran by their side stopped before the grandstand, the ponies rubbed up to Cato as though they loved him.

"What is their price?" asked a horse-dealer, for it was known that they were for sale.

"Five hundred dollars," said Cato.

"Stuff and nonsense," said the horse-dealer, "I'll give you $300 cash for them."

Cato shook his head and turned away for another offer; but, though every one admired them, no one wanted to buy.

"There," said the horse-dealer, "you see no one wants them. Tell me who owns them. He will be glad to take my offer."

"Dey 'longs to my young missus, an' she ain't gwine to sell 'cept she got $500 for 'em," said Cato.

"Humph!" said the horse-dealer. "A young girl owns them, does she? Well, if you will swear that one of them went lame, I will give you $50. You never had so much money in your life—did you, now?"

Cato gave such a start that the ponies started, too. Then, looking up, he said:

"Reck'n yer t'ink dat 'cause de Lord done give Cato a black skin, he gave him a black heart, too. 'Taint so, an' he ain't gwine blacken it dat way, nuther."

"Cato," said a gentleman standing by who had overheard the conversation, "why does your mistress want to sell her ponies?"

"De plantation, it bound to be sold nex' week," he said, "if me and Miss Helen can't raise de money. Marster he got all but $500 an' he took sick an' de barn burn down. Dat how comes Miss Helen sell de ponies."

"Well," said the gentleman, "you take them back and tell her they are sold for $500. My man will go with you and take the money. Tell her I am going to Europe for a year, and could consider it a favor if she would use them while I am away. If she can buy them back when I return I shall be very glad to sell them to her."

"Ef Cato ever kin serve you, sir, he jes' boun'ter do dat t'ing."

"You have done it already, Cato."

"What; sah? I ain't never see you befo'."

"True; but you have given me an opportunity to help another in trouble. You gave it to me just now, when I overheard you refuse to blacken your heart for that man's money."—Selected.

The Junior Pulpit

RICHARD W. GENTRY, PREACHER.

THE BODY AND THE SOUL.

How did God put the Soul and Body together? Did He sew them?

There are two parts to you and me. One is what we call the body. The body is a very useful thing. Its feet are made so they can do all kinds of work. They can jump out of bed in the morning with a jolly thump that says "Good cheer," for the day. They can run one after the other to the store for bread. They can stand still and refuse to move when they are tempted to do something wrong. The hands are very useful. They can pick up a basket or pick up a pin. They can sew, dig, scrape, peel, and pound. The body is a very beautiful thing. It is smooth, and rounded with graceful curves. Its skin is as soft as the leaf of a rose, and touched with delicate pink.

But there is also a soul. We do not know just where the soul is, or what it is. The soul makes the body a living thing, so that the hands move and the brain thinks. The soul is what makes us love mother, and mother love us, so. The soul is what makes you and me say our prayers at night and think of God. And the soul is what makes us feel,—oh, as if we wanted to be somebody great and good.

The soul and the body are together. How did God put them together? We do not know just how God put them together. We might say He knitted them together. So we must not try to take them apart. The soul lives in the body and we must make it feel at home. It will not feel at home unless the hands do useful things, the brain thinks noble things, and the lips speak kind things. We do not understand our souls quite as well as our bodies. Therefore we need God to help us take care of them. This is why at night-time we say, "Now I lay me down to sleep; I pray the Lord my soul to keep."

Winston of the Prairie

(Continued from page 15.)

that in the right hands could be made profitable, and Winston, who had fought a plucky fight with obsolete and worthless implements and indifferent teams, felt that he could do a great deal with what was, as it were, thrust upon him at Silverdale. It was not avarice that tempted him, though he knew he was tempted now, but a longing to find a fair outlet for his energies, and show what, once given the chance that most men had, he could do. He had stinted himself and toiled almost as a beast of burden, but now he could use his brains in place of wringing the last effort out of overtaxed muscle. He had also during the long struggle lost to some extent his clearness of vision, and only saw himself as a lonely man fighting for his own hand with fate against him. Now, when prosperity was offered him, it seemed but folly to stand aside when he could stretch out a strong hand and take it.

During the last hour he sat almost motionless, the issue hung in the balance, and he laid himself down still undecided. Still, he had lived long in primitive fashion in close touch with the soil, and sank, as most men would not have done, into restful sleep. The sun hung red above the rim of the prairie when he awakened, and going down to breakfast found the lawyer waiting for him.

"You can tell Colonel Barrington I'm coming to Silverdale," he said.

The lawyer looked at him curiously. "Would there be any use in asking you to reconsider?"

Winston laughed. "No," he said. "Now, I rather like the way you talked to me, and, if it wouldn't be disloyalty to the Colonel, I should be pleased if you would undertake to put me in due possession of my property."

He said nothing further, and the lawyer sat down to write Colonel Barrington.

"Mr. Courthorne proved obdurate," he said. "He is, however, by no means the type of man I expected to find, and I venture to surmise that you will eventually discover him to be a less undesirable addition to Silverdale than you are at present inclined to fancy."

(To be continued.)

CHICAGO

Pioneer Work in a Pioneer City. The Interesting Steel City of Gary, Indiana, a Chicago Suburb, Grown as by Magic. Work of Disciples, modestly begun, should receive generous support

BY O. F. JORDAN.

It is freely predicted by the enthusiastic citizens of larger Chicago, that the city will grow within a life-time to four millions of people, extending around the lake from Waukegan to Michigan City, and eventually become the largest city in the world. In going about this city in our investigations for the Chicago Christian Missionary Society, we are impressed all the time with the stupendous character of the building operations of Chicago, and with the growth of the outlying suburbs. Express trains now bring in men from forty miles around in less than an hour to the office in the morning and home again at night. The city dweller is often willing to double the time spent in transportation in order that he may have clean air and a door-yard for his children and that he may come eventually to own a home of his own.

A recent trip was that to Gary, Indiana. While this young city is located thirty-six miles from the loop district and is in another state, it is yet organically connected with Chicago. A solid line of suburbs like beads on a string lie around the lake shore. As this suburb is so typical of Chicago enterprise, we have chosen it as a text from which to draw some morals in missionary operation.

A City Springing Up Like Magic.

A few years ago the meat packing industries bought up the land on the south side of the lake, realizing the strategic importance of the location. For a time there was much talk of moving the stock-yards to this place, but this enterprise failed for some reason. The real estate speculation for the packing people was a good one, however, as this was the very place the steel trust desired for their great plant and they were compelled to pay a thousand dollars an acre for a wild tract that was nothing but sand dunes and brush. Less than three years ago the Indiana Steel Company began the erection of their plant. Now there is a city there with a business street two miles long, paved throughout, with fine brick and stone business blocks on either side. The steel trust made an initial appropriation of a hundred million dollars for their plant. Of this amount sixty millions are already expended and the mills are now turning out the finished product. Additional appropriations will be made until this great steel plant will be the largest in the world, exceeding the plants at Pittsburgh, and the Krupp gun works in Germany. The ore will be shipped from Michigan and dumped out on one end of the nine-thousand-acre strip of land on the lake shore. Every time it is moved it will approach a little closer the other end of the strip, where the finished steel product is being loaded into the cars. Because of the cheapness of lake transportation, steel can be made in this plant twenty-two cents a ton cheaper than in Pittsburgh, and therefore this will be the last steel mill in the world ever to shut down. In this plant the present contracts provide for equipment that will employ from sixteen to twenty thousand men.

Home Building Not So Fast as Population Growth.

Other great works are under contract to build at Gary in the near future. The American Locomotive Works will employ from twelve to fifteen thousand men. The American Bridge Company will employ twelve thousand men. The present contracts for factories will bring not less than fifty thousand men to Gary to work in the mills. When it is understood that Indianapolis has employment for only seventeen thousand men, it will be seen that the expectation that Gary will be the largest city in the state of Indiana is justified by the facts. Men are coming on every train and securing employment. Great crowds leave the city every night to find a place to sleep, for with all of the stupendous building operations, the builders have not yet caught up with the needs of the town.

Let us not think, however, that the churchman is less enterprising than the business man. Though the town is only two years old, all the leading denominations are on the field and many of them have buildings. The Episcopal Bishop of Northern Indiana is touring the churches outside of his diocese telling the wonderful story of Gary. They have a little temporary pioneer chapel at present, but will build soon with ten thousand dollars' outside aid and possibly twenty thousand dollars. The Congregationalists are the first



H. H. CLARK

Pastor of the First Christian Church of the Magic Steel City, Gary, Ind.

to have a permanent building in use. They brought in ten thousand dollars' outside money to put up the building. The Presbyterians will move into a modern structure in a few weeks, which was erected with the help of ten thousand dollars of outside money. The Baptists are putting in ten thousand dollars, but their building is not up yet. The Methodists have anticipated the time when they would need two churches in Gary and have locations in two different parts of town. These lots have been purchased with outside money and their minister is supported with outside money. The Roman Catholics already have a school building and a hospital in operation. The leading surgeon of the town is a Disciple but his only hope of a great hospital equipment was in connection with the Sisters. Through his influence, the hospital administration will be unusually liberal.

The public school enterprise is shown in the erection of a two hundred thousand dollar High School, and in the letting of another contract immediately for a two hundred thousand dollar grade school building. Still other buildings are being planned for by the school board.

The Disciples in Gary.

Meanwhile, what of the Disciples in Gary? They are there as they are in every town in Indiana. They are of unusual influence in the town. A. B. Kellar is cashier of the Gary State Bank, Dr. H. M. Hosmer is the leading surgeon of the town, C. V. Ridgely is an enterprising young lawyer who already has a fine practice. He is the church treasurer. Dr. W. P. Alexander is a popular general practioneer in medicine, A. D. Milner is one of the leading real estate dealers, A. D. Polk is a cement contractor. This group of business men was hunted up by an enterprising young evangelist, H. H. Clark, last August, and organized into a church. The little church has about forty members, but has been self-supporting.

Seldom have we seen a minister make the sacrifices that our brother, H. H. Clark, has made. He was in demand at forty dollars a week in the evangelistic field. He has received a salary of eight hundred dollars a year in Gary, where living expenses are high and with his family of four has known what economy means. He is so thoroughly convinced of the ultimate outcome of things that he stays on, and labors and waits. Though he has appealed to all the available sources, not a dollar of outside help has come to him. As a last resort he appealed to Chicago. His appeal is now being considered by that board.

The church had been meeting in a temporary school house abandoned by the town. Recently they were ordered to vacate as the building was to be moved. The only auditorium of the town will cost them four hundred dollars a year. This they are unable to pay unless help comes.

Business in Christianity.

Their enterprise is shown by the fact that they secured an option on the finest church corner in the city. A corner 90x125 is now held by them. The contract price was $2,400, of which they have paid four hundred dollars. These lots have already made a sharp advance in value since the purchase last year. To hold them the interest must be paid with steady installments on the principal. Every lot sold in the city is sold with a contract to build within a specified time. Otherwise the title reverts.

The pastor, H. H. Clark, did his Liberal Arts work at the Free Baptist college at Hillsdale, Michigan. He has been a pastor at Cincinnati, Pittsburgh and Salem, Ohio. He is a popular lecturer, using a stereopticon with microscopic attachment to illustrate a lecture entitled, "A Cage or a Universe." The proceeds of this lecture he is devoting at the present time to the little church at Gary.

Weakness of Our Missionary Policy in Cities.

We went away from Gary with a deep feeling of sadness. The Disciples have the quality of leadership to be the leading people of Gary. Their nucleus is of the stuff to make it so. But owing to our principle of not appropriating money for church lots or buildings, in our missionary administration, we are to be again outstripped in the race for leadership. So far as pluck and genuine religion will influence the future, our people have it. But they have the heavy handicap of connection with a brotherhood which has not yet adopted the liberal policy toward new missions that should be. Where is the fault? Not with the societies. They have no money except as it is given. They are being continually criticised because of lack of conservatism. The fault lies with the great rank and file who have not yet been informed of the real nature of the task of taking a city for Christ. When any one asks again, "Why are we weak in the cities?" let it be replied, "Because we are stingy with our city missions."

Chicago Church Notes

The Evanston church will hold revival services beginning March 21. The pastor will do the preaching and the local musical talent lead the music. A large display advertisement of the services will be run in a commercial paper reaching every home, and several thousand pieces of printed matter will be distributed besides. A question box and a stereopticon prelude to the sermon will assist in attracting an audience.

A thorough canvass has been made of the north shore between the Evanston church and the Sheffield Avenue church to look for a good location for a new Mission. The report will be submitted to the city board at an early date.

Alva W. Taylor of Eureka began his ministry at the Irving Park church March 21. The church has been having meetings of the men to plan big enterprises before the coming of the pastor. They want to build the rear section of a new church building this summer. Rev. Taylor is well known to the Chicago ministry and receives a most cordial welcome here. He is just the man for the place.

Our church near Armitage avenue is meeting in the building vacated by the Salem Free Norwegian church. This building is located on Point street near California. It is for sale at four thousand dollars. A radius of a mile will not reach any other English-speaking church. While there are many Scandinavians, they are of the second generation and there is a strong native American element. If we do not buy the building some other organization will want it soon.

E. M. Todd held special services at the Austin church for a week recently, with most beneficial results.

R. R. Hill gave his stereopticon lecture on "Religious Problems in Cuba" at the Evanston church one Sunday night recently.

R. E. L. Prunty began his ministry at Chicago Heights about the first of February. He reports heavy losses to the church there, owing to the financial panic. He is most hopeful of the outlook, however.

Guy Israel Hoover has resigned at West Pullman to accept the church at Tipton, Indiana. In his ministry great advance has been made at West Pullman. He leaves the church out of debt and with a good building in complete repair. The church is thoroughly organized and harmonious and under proper leadership will grow into a power in the community. Mr. Hoover was in much demand to speak at the union meetings of his community. The church to which he goes has a large membership and a fine building, and we trust his influence will be exercised to bless a correspondingly greater number of people.

W. J. Wright will speak at the quarterly Rally of the Disciples of Chicago and suburbs, April 25. The last rally was an epoch-making one, but doubtless it will be exceeded by this one. The deep indebtedness of our cause in Chicago to the American Christian Missionary Society will induce our people to respond as never before.

In Memory of Parker Stockdale

The representatives of the Chicago Christian Ministerial Association, in the fraternal fellowship which has bound them with our lamented Brother Parker Stockdale, desire to convey in some measure the esteem in which this minister of Christ is held—a measure which words can but feebly express, and with heart feelings which can not be moulded in form of resolutions.

To the officers and members of the Jackson Boulevard Christian Church, of which Parker Stockdale was the trusted and beloved pastor for three years of successful and progressive work in the service and affection of the entire community, our sympathy and prayers that in their hour of separation his faith may inspire them to even larger life and service; and that God may give to them a man of like spirit and vision in the continuance of their great ministry and message to the people among whom he was so universally beloved.

To the members of every fraternity with which he was associated in life and service, we commend that fundamental principle of his life: "It is not so much to organize a brotherhood as to fraternize the hearts of already existing institutions." In every relation, to every soul, Parker Stockdale stood as a brother. "One was his Master, and all were brethren."

To his family—that inner group whom he loved as his own life as father and husband, may his God and his Saviour be Comforter and upholder in this hour when all we can say seems weak and futile. The Lord multiply to his loved ones his mercies and his love. May all that was noble and true in his manly spirit unfold itself in the latent capabilities of those who in their innocent faces and childlike hearts bear stamped the image of a sainted father. The Lord will not only comfort; he will provide. He will not forsake.

To the aged mother, whose fondest longings were anticipated in her successful son—whose dream of life is so suddenly broken—may no small measure of peace come in the glorious work already wrought by our brother, and in the certainty of his reward at the hand of the Christ he served, his Saviour and hers. To all his relatives and friends may the peace which passeth understanding come through that highest goal of service which he so faithfully sought and reached.

Our ministerial concepts have been enlivened, our love deepened, our memories solemnized, our hopes quickened, our lives energized by his presence and cheer during three years' fellowship in the Chicago Christian Ministerial Association. With all his friends—a multitude—we say: "It were better to have loved awhile—and lost by death—than not to have known and felt the influence of his optimistic, open-hearted life.

Will F. Shaw,
C. C. Morrison,
A. T. Campbell,
Committee.

Unanimously adopted by Chicago Ministerial Association, and ordered sent to papers and friends.

Will F. Shaw,
Secretary.

Central Illinois Ministerial Institute, Decatur, April 8 and 9

(Central Church.)

Thursday Afternoon.

1:30 Bible Study—Prof. A. Gray, Eureka.

2:00 History of Illinois Churches—T. T. Holton, Bloomington.

3:00 Jesus as a Controversialist—N. S. Haynes, Decatur.

3:30 The Personality of the Preacher—W. F. Richardson, Kansas City, Mo.

Thursday Evening.

7:30 Music—Central Church Choir.

7:50 Bible Study—Prof. A. C. Gray.

8:10 The Disciples of Christ and American Christianity—W. F. Richardson.

Friday Morning.

Our Plea.

9:00 Bible Study—Prof. A. C. Gray.

9:30 Our Plea as Related to Modern Thought—J. H. Gilliland, Bloomington.

10:00 Our Plea as Related to Other Religious Bodies—R. F. Thrapp, Jacksonville.

10:30 Our Plea as Related to New Testament Teaching—W. W. Sniff, Paris.

Friday Afternoon.

The Church and Men.

1:30 Bible Study—Prof. A. C. Gray.

2:00 Winning Men—Harold E. Monser, Champaign.

2:30 Men and Missions—Alva W. Taylor, Eureka.

3:00 Practical Methods of Boy Culture—T. W. Grafton, Anderson, Ind.

Friday Evening.

7:30 Music—Decatur Central Church.

8:00 Finding the Boy—T. W. Grafton.

A factor
for pure food
ante-dating all state
and national food laws

DR. PRICE'S
CREAM
BAKING POWDER

No Alum—No Phosphates

Be on your guard. Alum Powders may be known by their price—10 or 25c. a lb., or one cent an ounce.

Kentucky

H. W. ELLIOTT, SECRETARY,
Sulphur.

Harlan county is fortunate in having A. E. Robertson as the preacher for a part of the churches. He has been at work two months and regards the outlook as full of promise. A fine hearing at all services. The Oldham churches have made possible his work and he is their "living link."

W. A. Nance is enjoying a scholarship furnished by the "Smallwood Fund" at McLean College and while pursuing his studies he is preaching. In the past six months he has baptized twenty-seven—added six otherwise.

G. B. Swann is in the same institution and received help from the same source and hence his work is reported to the board. He has baptized four and added fourteen otherwise. Both these young men are reported as consecrated servants of the Lord who bid fair to be greatly useful.

Boone county's "living link"—W. A. Wolfe, is progressing well at Springfield. Two added by letter and every department of the work moving well.

Breathitt county has the services of J. B. Flinchum because Harrodsburg church helps in his support and his labors are being blessed in the building up of the cause in that needy county.

J. W. Masters baptized five in Whitley county, reclaimed one and added three from another religious body.

W. P. Collins is receiving help in his work in the Sandy Valley. He baptized one—preaching nineteen sermons.

Bardstown moves on in the even tenor of its way, enjoying preaching half time by J. B. Briney.

Paintsville and A. Saunders move forward in the good work. Woodford county churches, outside of Midway, contribute enough to make this work and worker their "link."

Bromley is planning for a meeting. L. A. Kohler and the church will have W. J. Hudspeth in a meeting, immediately after a meeting at Ludlow, beginning March 8. A good meeting is expected.

Broadway, Lexington, must find joy in the work of her worker, Z. Ball, in Jackson and adjoining counties. Ten baptized and three added otherwise.

J. B. Lockhart and the South Louisville Church held a short meeting and although there were floods and rains good was wrought. Ten added—three by confession and baptism. Audiences much larger and work improving.

G. H. Thomas, in second division of London district, baptized three and added two otherwise.

E. C. Lunger and the Second Church at Richmond progress well in the work. This is the "link" of First Church, Richmond.

W. J. Cocke did good work at Lebanon. The new house was dedicated with enough money raised in cash and pledges to provide for the expense—$670. Twelve baptized and two other additions. This is a distinct victory for Lebanon. W. P. Walden is the acceptable leader of the struggling congregation at that place.

W. J. Hudspeth was in Ohio and Daviess counties. He baptized four, and added one other. As indicated above he is to be in northern Kentucky for some meetings.

D. G. Combs was at work one-third of the month. Short time caused by change of dates arranged for a meeting in western Kentucky. He baptized three and reclaimed one. He is Winchester's special worker and is doing a great work.

H. C. Runyon and Latonia are pushing forward with their usual vim. No report for February, but if they did not have additions it is unusual.

Jackson has been without a preacher for some time. It is hoped that Paris' "link" will soon be linked with a good worker.

A number of our men not heard from. We urge prompt reports at close of each month.

H. W. Elliott was busy all the month, in the field and at the desk. The receipts amounted to $1,167.41, an increase of $654.18 over February, 1908. If we can keep up that gait until September, 1909, we will present a report to the Centennial Convention of which we will not be ashamed. Two score, or more, churches have raised money that has not been sent in. Send it in now brethren. We need every dollar of it. Our obligations are heavy and we covet your help today.

KENTUCKY DISTRICT CONVENTION SCHEDULE.

18—Central City—April 13-14.
13—Irvine—April 17-18.
10—Richmond—April 20-21.
8—Paris—April 22-23.
5—Shelbyville—April 27-28.
1—Chaplin—April 29-30.
11—Barbourville—May 4-5.
9—Georgetown—May 6-7.
20—Elkton—May 11-12.
21—Henderson—May 13-14.
22—Marion—May 18-19.
23—Clinton—May 20-21.
2—Glasgow—26-27.
4—Pleasant Hill—May 28-30.
7—Bellevue—June 1-2.
6—Carrollton—June 3-4.
12—Maysville—June 15-16.
16—Pikeville—June 25-27.

More Than Soda Crackers

When you eat Uneeda Biscuit you taste something delightfully different from common soda crackers.

The difference begins with better baking of best materials, in the greatest, cleanest bakeries in the world, built expressly to bake Uneeda Biscuit.

The difference is protected and preserved for you by the only package in the world that effectively retains freshness and excludes all dust and moisture.

5¢

NATIONAL BISCUIT COMPANY

YOUR OWN PAPER FREE

FOR A LITTLE WORK

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with $3.00. This applies to ministers who are not now subscribers as well as to those who are.

WITH THE WORKERS

A. B. Cunningham goes from Highland, Kan., to Texarkana, Texas.

James Challener, of Bryan, Texas, has been called to the work at Windsor, Mo.

F. M. Hooton has resigned at Marshfield, Mo., after seven years of faithful work.

Sellers and St. John, evangelists, began their meeting at El Reno, Okla., March 7.

G. L. Lobdell goes from Chico, California, to Trinidad, Colo., where he began work March 14.

Our Centennial secretary, W. R. Warren, preached in the First Church, Warren, Ohio, March 14.

Dr. Cooksey, the new pastor of the Central Church, Joplin, Mo., is organizing a teacher training class.

The High Street Church, Springfield, Ohio, will erect a new house of worship this spring —cost $20,000.

A. C. Stewart has closed his work at Woodburn, Iowa, and his address for a time will be Green, Iowa.

The beautiful new church at Independence, Mo., will be dedicated March 21. The property costs $60,000.

The record of attendance at the Central Sunday-school, Des Moines, Iowa, on a recent Sunday was 968.

Mr. and Mrs. Charles E. Varney and C. J. Marks have formed a new evangelistic team and will soon begin work.

A class of $100 givers is the ideal of C. M. Chilton for the foreign offering in the St. Joseph, (Mo.) Church.

Richard Martin is now in a successful meeting at Blackwell, Okla. There have been 150 additions to the church.

Word comes that the Christian Tabernacle, Fort Worth, has come into the living link class in the foreign offering.

John L. Brandt is now in a meeting at Valley Junction, Iowa. There have been 124 additions to the church.

The church at Loraine, Ill., J. F. Smith, pastor, is being assisted in a meeting by F. A. Sword of Lanark, evangelist.

R. J. Campbell, of Versailles, Ill., has accepted a call to the church at Virginia, Ill., and began work there March 1.

A. R. Liveret becomes pastor of the church at Cameron, Mo. He goes from Iowa, where his work will be greatly missed.

Robert W. Lilly, pastor, is doing the preaching at the church in Keokuk, Iowa. The singing is led by Charles E. McVey.

The church at New Albany, Ind., is being assisted in a meeting by Evangelists Sellers and St. John. B. F. Cato is pastor.

Isaac N. Grisso, pastor of the church at Fairmont, W. Va., will do the preaching in a short meeting with his home church.

Walter M. White and the First Church, Mexico, Mo., are to be congratulated upon entering the living link class this year.

Chaplain J. P. Lucas, Tingley, Iowa, is delivering a number of interesting lectures upon prison life, social and religious topics.

"The Work of Alexander Campbell" was the subject of a recent week-day lecture by F. W. Collins, pastor of the church at Garnett, Kan.

Dean Norton and Dean Barr of Drake University, were in Chicago last week attending the meeting of the National Educational Association.

E. M. Pardee is beginning his work at Lexington, Neb., and the local papers speak most highly of an address which he made on temperance.

Wilhite and Gates are in a rousing meeting at Mt. Vernon, Ohio. There were sixty-six additions in eight days. L. O. Newcomer is the pastor.

The church at California, Mo., has called to its pastorate, A. F. Roadhouse, who has been studying at the Missouri Bible College, Columbia, Mo.

W. F. Turner, Central Church, Peoria, Ill., expects to have one hundred persons in a teacher training class. They will use the Moninger book.

The Independence Avenue Church, Kansas City, Mo., has employed George P. Taubman, as Sunday-school superintendent and assistant and pastor.

Vernon Harrington, evangelist, is assisting Pastor G. L. Eaton and the church at Hot Springs, Ark., in a meeting. There have been forty-four additions.

O. W. Lawrence, pastor of the church at Decatur, Ill., recently gave an address before the Training for Service class of the Sunday-school at Taylorville, Ill.

The Men's Association of the church at Kalamazoo held a recent banquet with E. B. Barnes of the Lyon Street Church, Grand Rapids, as chief speaker.

Thomas H. Popplewell is pushing the work with vigor at Arkansas City, Kansas. The Sunday-school has an attendance of 220, with a boys' class of fifty-eight.

The church for which J. H. Gilliland ministers in Bloomington, Ill., will erect a house of worship this spring. The plans are now being drawn by the architects.

During February there were sixteen additions to the church at Wichita, Kansas, in regular services. There are additions every Sunday. E. W. Allen is the pastor.

H. D. Williams, Kalamazoo, Mich., has just closed a two weeks' meeting which resulted in nine additions to the church. He was assisted by C. J. Marks, who led the singing.

Brooks Brothers are now stirring things at Moundsville, W. Va. More than 150 people had been reached before the close of February. George H. Stead is the hard working pastor.

The church at Greenville, Miss., has recently closed a meeting which was a decided uplift to the church. The preaching was done by Ernest Elliott of Alabama. L. E. Lakin is pastor.

The Foreign offering of the church at Blue Mound, Ill., was $40,00, which exceeded their apportionment. There were also five additions to the church the day of the offering. E. T. Clements is the successful pastor.

J. Perry Conder, minister at Heppner, Oregon, begins his work under most encouraging conditions. The Sunday-school has an enrollment of 200, and the evening audiences are taxing the capacity of the building.

A. R. Liverett, who has been acting as State Evangelist for Iowa, has begun work as pastor of the church at Cameron, Mo. He has just closed a meeting at Wagoner, Okla., in which there were thirty-seven additions to the church.

Claris Yeuell is assisting in a meeting at Lancaster, England, wher H. A. Procter, a graduate of Kimberly Heights and Bethany, is the minister. There is a strong movement toward the union of the Disciples and Baptists at Lancaster.

James R. McIntyre has begun his fourth year's work with the church at Grand Island, Neb. During the last year there have been 115 additions to the church, seventy-five by confession. The pastor has had thirteen weddings and twelve funerals.

V. E. Ridenour, Singing Evangelist of Topeka, Kans., is assisting Minister Z. E. Bates of Atchison. They claim over 1,000 members. His address while there will be Corner 5th and Parallel streets.

The Church of Christ of Hartford, Ohio, will celebrate its Fiftieth Anniversary on Sunday, March 21, 1909. Many former pastors and members will be present. H. N. Miller, of Cleveland, will be principal speaker. Stanton E. Hoover is pastor.

Under the leadership of J. H. Hardin, a very large number of the best Bible-schools of Missouri are organizing adult Bible classes, and the movement is proving a great impetus to the work of the churches in the state, even being the means of bringing some of them into the living link class, for Foreign Missions.

The young people of the Portland Avenue Church, Minneapolis, where P. J. Rice is pastor, are announcing three special Sunday evening meetings when the pastor will preach upon the following subjects: "A Fast Young Man," or "Sins of the Flesh;" "An Unbrotherly Brother," or "Sins of the Spirit;" "A Fatherly Father," or "Love in Action."

S. B. White reports an encouraging beginning of his work at the Central Church, Moberly, Mo. There have been twenty-two additions since the first of January. The church gave a reception to the new minister which was also a farewell to the departing minister, W. B. Taylor, who goes to Newport News, Va. W. M. White of Mexico, and F. W. Allen, Paris, Mo., were present at the reception. A Berean Brotherhood of seventy-five members has been organized.

A welcome reception was extended F. F. Walters by the First Christian Church, Joplin, Mo., March 10. The following extensive program was followed: On behalf Jasper County, D. W. Moore, Carthage; on behalf Mining District, H. M. Barnett, Webb City; on behalf Ministerial Alliance, R. E. Sher; man; on behalf Y. M. C. A., J. Silas Gravelle; on behalf Public Schools, G. V. Buchanan; on behalf South Joplin Christian Church, George L. Peters; on behalf Villa Heights Christian Church, John Famuliner; on behalf Commercial Club, A. H. Waite; on behalf Joplin Press, Bart Howard; on behalf First Christian Church, Dr. S. D. Soash; response by F. F. Walters.

DIDN'T REALIZE

How Injurious Coffee Really Was.

Many persons go on drinking coffee year after year without realizing that it is the cause of many obscure but persistent ailments.

The drug—caffeine—in coffee and tea, is very like uric acid and is often the cause of rheumatic attacks which, when coffee is used habitually, become chronic.

A Washington lady said, recently:

"I am sixty-five and have had a good deal of experience with coffee. I consider it very injurious and the cause of many diseases. I am sure it causes decay of teeth in children.

"When I drank coffee I had sick spells and still did not realize that coffee could be so harmful, till about a year ago I had rheumatism in my arms and fingers, got so nervous I could not sleep and was all run down.

"At last, after finding that medicines did me no good, I decided to quit coffee entirely and try Postum. After using it six months I fully recovered my health beyond all expectations, can sleep sound and my rheumatism is all gone." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read the famous little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

Dedication at West Rupert, Vermont

That which for some years had been seen and hoped for in faith by a few, was fully realized by the many in West Rupert, Vermont, on February 3. The beautiful new rock-faced marble church was dedicated free from debt, and friends and neighbors, as well as those who had labored long, went home with beaming faces and happy hearts.

The work had been under way just about a year, a building committee and a soliciting committee having been elected by the church at the annual meeting in January, 1908. Much work had been done in a quiet way, previously, but it was at that time that the first steps were taken publicly. Encouraged by a proposition made by Brother C. W. Sherman, his brother, wife and mother, to double all the church would raise up to $3,500.00, providing at least $3,000.00 be raised, the church quickly pledged goodly sums until, up to the date of dedication, nearly $9,000.00 had been raised. Dedication day dawned with an indebtedness of about $1,000.00. Brother H. A. Denton was here to help us, and under the charm of his pleasant manner and earnest words the congregation, of more than three hundred people, soon pledged more than enough to cover the indebtedness. These pledges, like those first made, are as good as cash.

The building is modern in design and construction. The auditorium seats about 150. The Bible school room and class rooms, which are readily made a part of the main room by opening the accordian doors, easily seat as many more. In the basement is a roomy, well-appointed dining-room with kitchen. The heat is furnished by a hot air furnace and light by an acetylene gas plant. While $10,000.00 covers the cost, visiting business men, who have means of knowing, estimate that in the cities it would have taken from fifteen to twenty thousand dollars to produce the same thing.

This work stands out the more prominently because of its being in New England and one of the only two congregations of diciples in the state of Vermont. Its history dates back to a visit of Alexander Campbell to Pawlet, Vt., in 1836. Organization was effected in 1837 under the leadership of Dr. Charles J. White. From that time on the church has stood through various vicissitudes as a beacon light. Some well-known names among the disciples are associated with this church. Some distinguished men have ministered here. President James A. Garfield being among the number who have preached in the old house. The first six years of W. L. Hayden's ministry were spent in this place.

We count it a great joy to have our new building in this centennial year. Brother Denton remains with us over Lord's day, preaching each evening.

One thing in particular we still lack in the way of equipment and that is a suitable organ. A fund is already started for this purpose and we trust will soon swell to the necessary proportions.

F. Richard Eaton, Minister.

Somerset, Pa., March 4, 1909.—George L. Snively has just closed an eighteen days' meeting here with sixty-five additions. Although the women greatly predominate in number since the day of the "Three Marys" who started the movement here, thirty-three of the number were males and thirty-two females. The average age is about 21. For the conservative east, this is a large ingathering, and is the largest in the history of this church, or of any church in Somerset. J. D. Garrison is pastor.

Telegrams

Des Moines, Iowa, March 15.—We all appreciate the sane, wholesome, splendid report of our work in the Century last week, as given by George A. Campbell.—Chas. Reign Scoville.

Canton, Mo., March 13, 1909.—Canton Church doubled its Foreign Missions apportionment last Lord's Day, giving $105.00, the largest offering in its history. Credit is due the minister, G. W. Buckner.—B. H. Cleaver.

Fresno, Calif., March 1, 1909.—In midst of great meeting. Breeden, evangelist; Saxton, singer. Became Living-link yesterday in both home and foreign societies. Hundred sixty to date.—J. R. Perkins, Pastor.

Mishawaka, Ind., March 8.—Great closing week. Forty-four additions. Encountered four blizzards. Minister Hull and wife also singer sick during meeting. Seven pastors here in eight years. Enough said. Among additions splendid pipe organist and Evangelist Buss, widely known as soloist and cornetist. Bergholz, Ohio, next.—Clarence D. Mitchell.

Des Moines, Iowa, March 15.—Forty converts in two invitations yesterday. Six hundred in nineteen days with University Church and Brother Medbury. Phenomenal crowds, with exceedingly large per cent Christians; 1,464 accessions since coming to Des Moines. We will dedicate the new Auditorium next Sunday, March 21, the greatest auditorium built by Disciples of Christ in a century. It is the opportunity of a life time to work with such a pastor and church and the men of Drake University. Pray for our work and workers.—Chas. Reign Scoville.

Wheeling, W. Va., March 14.—We just closed the greatest meeting ever held at Flushing, Ohio. Nearly every evening audience was over half men. Ninety-one were added in sixteen days' invitation, and more than half of them were men. Seventy-nine were over twelve years of age and fifteen were heads of families. Charles R. Newton is the consecrated pastor and is doing a noble work. We had to close prematurely on account of our own meeting approaching at the Island Church by Coombs and Lewis. Miss Vida Kimble of Wheeling did excellent work as soloist and director. She ought to be kept busy constantly.—Rufus A. Finnell, Evangelist.

Kansas City, Mo., March 15.—Twenty-seven additions not reported since I took the work here in the absence of Brother Combs. Minister enjoying his foreign trip. All is well with him and family. Enthusiastically beloved here by his great church. Brother Geo. Taubman busy man in the Sunday-school campaign here. C. M. Chilton and Fife and Sons in two great meetings at First and Ivanhoe churches. Men's Brotherhood organized three weeks ago; 105 members. Feeling the pull of this strong body of men in Independence Boulevard church. The Brotherhood Covenant is great. The first section provides evangelistic material; second section provides men to do the personal work. The Brotherhood movement most tremendous thing before our people today. Push it everywhere.—James Small.

Des Moines Ministers' Meeting March 1, 1909. Central (Idleman) five confessions; Capitol Hill (Van Horn) three additions; Ninth and Shaw (Finch), five additions; South Side and Chesterfield (Finkle) two additions; Grant Park (Horne) three confessions, two by statement.

C. R. Wolford, pastor at Blandsinville, writes in optimistic tones of his work there. He is specially gratified at the development of the men's work in his church which, while yet in the experimental stage, he hopes will shortly be realizing the motto "A man's work in a man's way." "Hon. John Huston, one of our own zealous workers, gave a masterly address at the last meeting of the Men's league," the pastor writes. "Mrs. Dr. Butchart of China gave us a long-to-be-remembered message on the work at Lu Cheo Fu on February 28. Last, but not least, we believe the CHRISTIAN CENTURY is growing richer each week.

PIMPLY PRETTY FACES

May Be Made Clean and Clear By Using Stuart's Calcium Wafers.

Trial Package Sent Free.

Pretty faces are daily seen about us marred and marked with pimples, blotches and eruptions.

There is absolutely no necessity for this condition being so exceedingly prevalent. Pimples and skin troubles show that the blood is impure, and is forcing its impurities into the cells and glands of the skin, there festering and breaking out into many eruptive disorders.



Don't Mar Your Beauty by Neglect. Stuart's Calcium Wafers Sent Free for Trial.

Calcium Sulphide is one of the greatest blood purifiers known to science, and is so powerful that in a few days dreadful conditions of skin disease are overcome, and pimples and ordinary skin troubles have been removed in a few days.

Stuart's Calcium Wafers contain this great purifier and preserve its fullest strength in the peculiar process called Stuart's. Combined with the Calcium Sulphide are three other great blood invigorators, each doing a special work intended for rapid and complete mastery over blood impurities and skin diseases.

By using Stuart's Calcium Wafers in a few days one notices the good effects, and in a short time the blood responds quickly and purges itself of its irritating and impure parts.

These wafers are not experimental, they do their great work so fast and are so uniformly successful that they are known in every hamlet and by every druggist. Physicians will tell you of Calcium Sulphide, and how hard it is to prepare it to hold its full strength. Stuart has solved the question with Stuart's Calcium Wafers. They sell at all druggists for 50c., or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

Centennial Bulletin

The Quality of Mercy

Mercy and the Brotherhood.

A Brotherhood rally was held in Pittsburg, Monday evening, March 8. More than 250 men were present. It remains undecided which was greater, Pittsburg's enthusiastic appreciation of the new Brotherhood secretary, P. C. MacFarlane, and his splendid presentation of the great work inaugurated, or MacFarlane's enthusiastic appreciation of the record breaking reception given him and the Men's Movement by the men of the Centennial City. But one thing is settled, the climax of the evening was reached in the Big Brother's appeal for a chivalric attitude toward woman, and a tender regard for children. Christ's men are about to restore the quality of mercy to Christ's church.

Mercy and the Pittsburg Survey.

The Centennial city has just come out from under the microscope of the Sage Foundation experts. The trend of the better twentieth century is indicated by the Survey's commendation of provisions of mercy as steps of public policy: Playgrounds for the children, juvenile courts for the bad (?) boys, hospitals for the sick and crippled, homes for the orphans and worse-than-orphans, libraries, parks and filtered water for everybody. How finely Pittsburg is cleaning up for the Centennial is indicated by the fact that the enjoyment of filtered water for just a part of 1908, and other sanitary reforms for a similar brief period, reduced the death rate to the extent of saving two thousand lives.

Mercy and the Woman's Hemisphere of Christianity.

Some of us are so much pleased with the return to the old custom of seating the men and women separately on opposite sides of the church in the C. W. B. M. camp fires, that we are almost ready to advocate the restoration of this way of our grandparents. The feminine as well as the masculine hemisphere of Christianity has suffered by the confusion of the sexes in church and school and industry. Simultaneously with the Men's Movement in various forms, we have many varieties of segregated feminine effort. The most extreme of these is Christian Science. Absurd as it may appear Mrs. Eddy's demand that we recognize "the motherhood of God," the splendid success of both the C. W. B. M. and the National Benevolent Association of the Christian Church attests the vital place that motherhood and home must hold in Restored Christianity.

Mercy and Easter.

It is a doubly happy arrangement that always allows the children's societies and the Bible-schools of our churches, with whatever assistance they can secure from their elders, to consecrate Easter with its memories of our Saviour's Resurrection to the promotion of organized Christian mercy, both at home and abroad. Siv orphanages of the one organization in other lands, and six orphanages of the other under the Stars and Stripes, are dependent upon the Easter fund.

Mercy and the Centennial.

"The greatest of these is love," but it is also the last. The original leaders of this of tender heart and warm Christian sympathy. But they were compelled to devote their Restoration Movement were individually men days and their strentgh to battling for the faith. They had to make conquests of peace with the sword of the Spirit. Through their valor and devotion we have reached the larger places of full apostolic realization. The Centennial finds the Disciples of this century a million and a half strong, and lacking nothing of worldly goods, a very Solomon ready to build the divinely patterned temple with the material gathered by warrior hands. May the lesson of the old dispensation not be lost upon us. May the unselfish love be supreme in the House of God, and so the sons of the twentieth century prove worthy successors of the sires who inaugurated the ninteenth century.

W. R. Warren,
Centennial Secretary.

Pittsburg and Around About

A most enthusiastic meeting of the Ministerial Association of the churches in and around Pittsburg was held Monday morning, March 8, with thirty-three present. A part of the order of the day was the receiving of reports from the various churches as to the work done. In these reports it was discovered that the churches were working along two lines especially. First, in evangelistic campaigns carried on by the preachers themselves, or by the assistance of men procured from other states. Thus, George W. Knepper reports eighty-six additions since the first of the year, with Brother and Sister Kendall assisting in a three weeks' meeting.

Thomas Hughes of Turtle Creek, reports 207 additions, with F. A. Wight preaching.

C. L. Thurgood reports nine additions at Central, Pittsburg, with J. A. Jayne preaching.

E. A. Hibler reports 161 additions at First, Johnstown.

E. A. Cole, 200 additions at First, Washington.

F. A. Bright reports eighty-four additions at Waynesburg, twenty-two at Holbrook and three at Windridge, all within ninety days.

J. D. Dabney reports nineteen additions at Herron Hill.

Percy Davis reports thirty-two at Duquesne.

F. M. Gordon 117 at Knoxville.

Systematic campaigns are being carried on in Bible-school work also. Howard Cramblet reports one Baraca class and three Philathea classes at McKeesport, with 600 enrolled in the school. Fred M. Gordon reports an adult class of 140 at Knoxville. Brother Canfield of Perryopolis reports a great awakening there, especially in the Bible-school.

On the evening of March 8, P. C. Macfarlane, national secretary of the Men's Movement, delivered a glowing address before a large gathering of men in the Evangelical Lutheran Church of this city.

A systematic campaign in the interest of the Bible-school is being carried on in the old historic mother church, Northside, where Dr. Wallace Tharp ministers, under the able leadership of Leroy Boggs.

We are sorry to note the resignations of John G. Slayter of the East End, which takes place the first of April, at which time he goes to Brooklyn to carry on an evangelistic campaign in the interest of the churches there, and J. C. Crosby of Braddock, who gives up the work there and begins his new work at Wellsville, N. Y., next Lord's Day.

We were glad to welcome into our fellowship, Holly M. Hale, of Wellsville, Mo., who has taken up the work at Crafton, Pa.

O. H. Philips.

Benevolent Centennial Aims

In addition to its regular work our Benevolent Association has undertaken to increase our Centennial joy by the accomplishment of certain definite objects. It is calling the attention of the friends of the widow and the orphan to several most worthy ends which it desires to reach.

First: It is in need of $1,000 for the purpose of repairing the Orphans' Home at Baldwin, Ga. These improvements are greatly needed, and if made would place that most deserving institution in position to do a great work for years at small expense.

Second: The Colorado Christian Orphans' Home, the only one we have in the West, is $4,000 short of enough to secure for itself a good building. We have hundreds of brethren who could supply this need and feel nothing but joy in doing it.

Third: We are without a single open door of refuge and comfort for the aged, indigent Disciple of Christ in all the South. The people of Texas have $3,000 of the $15,000 needed for this Home. It should be a small matter to raise the other $12,000.

Fourth: The Babies' Home and Christian Hospital, one of the most fruitful ministries of the brotherhood, is living in a hired house. It cares for young babies and has aided over 2,000. We could give the $20,000 needed to provide a nest for these little ones and never miss it from any other line of work.

Fifth: In addition to these needs there is an indebtedness on the institutions of the Association. This should be lifted that the hands of Love may be untied. The total amount needed is only $28,700. The total amount needed to make the needed improvements and clear all the Homes is $65,700. The realization of these aims would place the benevolent work of our great brotherhood upon a broad, permanent foundation. Once that is done a great work can be easily maintained. Such an achievement for such a ministry would mean the completion of our Centennial joy. Shall it be done? God is interested in our answer. What shall be our reply?

In this our Centennial year we are on trial before Christ and the world. If in the midst of our splendid achievements for missions and evangelism it is manifest that we have played well the part of the Good Samaritan, the world will take knowledge that we have been with Jesus, and He will approve.

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THE CHRISTIAN CENTURY



Rev. William A. Sunday

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Hobnobbing With Hoosiers

By Richard W. Gentry.

We have been *to* Indiana. Always before we have been *through*. And we confess that on this occasion we crossed the state line with considerable trepidation. For our knowledge of Indiana confined itself almost wholly to Bud and his dog in "Hoosier Schoolmaster," at which Bud looked proudly down and said, "When Bull once takes a holt, heaven and yarth can't make him let go!"

The occasion was the Central Indiana Ministerial Institute, held in the Downey Avenue Church, Indianapolis, March 8 and 9. As we arrived in the city and took the car for Irvington, the request of the announcements that one should *meander* from car to church was made clear, and being late we fairly curved and teeter-tottered our way to the door. If the good pastor, Bro. C. H. Winders, has not the foreign element of the city to contend with, he has enough crescent-shaped geography to offset it. The church is situated in delightful surroundings. In every direction stretch the homes of its members and friends, with large yards just beginning to take on their spring coat of green. Only a short distance to the south and east rise the buildings of Butler College and the Missionary Training Building of the C. W. B. M.

The Institute was opened with able addresses on "Do the Disciples Need a New Apologetic?" by William Oeschger, and "The Preacher and His Library," by Prof. Jabez Hall. The address of J. M. Rudy on "Modern Evangelistic Methods" was missed in an effort to see Butler College, but from reading his writings in our current literature we are familiar with the vigorous thought it must have contained. The closing part of the program was also lost in taking an afternoon train. But those addresses which were heard gave knowledge of the breadth of the program, and the varied activities of the Indiana ministry. On the one hand we heard J. B. Burkhardt on the "Preacher and Practical Problems." His address dealt chiefly with the liquor question and his stories of persistent labor with inebriates set before us a self-sacrificing ideal. On the other hand was J. C. Todd's able and scholarly paper on "The Growth of the New Testament Canon." In the evening, President E. B. Bryan gave an address on "The Relation of Education to the Religious Life," full of sound thought, in which he showed that the aim of the two was the same, the method only differing.

The social feature of the Institute was not the least important. The Missouri outside latch-string and hearty handshake seem characteristic also of Indiana. At the church we ate of the good meals the ladies served. At night time we were likewise in good hands, for a missionary named Moses took us under his roof. During a portion of the institute, and especially on Monday night, much water, congruously, fell. Tuesday an interesting visit was made to Butler College chapel, where our eyes met the inspiring sight of a large room comfortably filled with young men and women. Butler College occupies a beautiful natural site, enhanced by the several large buildings. In the center stands the main building, while across the green in different directions are the Athletic Field, Laboratory Hall, the Gymnasium, the Women's Residence, and the splendid Thomson Memorial Library. The inadequate interest which the Disciples have always shown in their educational institutions is rendered more pathetic by the richness of the natural sites and resources which they possess. Let us hope that such gatherings as this under the shadow of our colleges will find for our hands a work to do.

Andrew P. Johnson closed his work with the Bethany, Mo., Church, March 1. Two additions to the church on his last Sunday. He was given a farewell reception by the congregation.

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The Christian Century

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The Cross and the Modern Mind

It is the practice of some types of conservative preachers and evangelists to speak slightingly of the work done by those who hold different views from their own in regard to the interpretations of Christian truth. It is highly characteristic of men of a certain grade of culture to believe that theirs is the only attitude which can be held toward biblical doctrines. At least they are confident that any other interpretation than theirs is inconsistent with the teachings of the Word of God. This narrowness manifests itself in many ways, but in none more striking than the effort to discredit the achievements of the Christian teachers, preachers, missionaries, and authors who have found value in the modern studies of science, criticism, and social uplift. It is often the effort of conservative writers and speakers to disparage all activities save those which represent their own school of thought; and particularly is this tendency apparent in connection with evangelistic effort.

When, however, one goes more deeply into the facts, he is likely to discover that the men of the modern school who are familiar with the facts of science, who have studied their Bibles under the light of the historical method, and who are trying to interpret Christianity as a vital and effective force for personal regeneration and social betterment, are accomplishing results which give promise of quite as widespread values and quite as much permanency as those of any other school of thought. More than this we do not care to say. It is not by boasting that the values of any view of Holy Scripture are to be maintained. It is rather by observation of the character of Christian life and effectiveness of church work which grows out of the modern view of God and of the world.

Point is given to these reflections by the spirited correspondence which has recently appeared in English religious journals over the statement made by a reviewer in the notice of a recently published book. The following is the word of the reviewer, including his quotation from the volume, whose title is "The Wondrous Cross," by Thomas Clow:

"On the very first page we are arrested by a story of a man of wide reading attending an evangelistic meeting, and revolting at the claim made by the Cross. Yet, as Mr Clow says, 'the evangelist was right, wholly right,' for 'every religious movement . . . which leaves out the redeeming Cross, ends like a desert river in a marsh, or slips into a chill and pallid Unitarianism.' And then come these significant words:

"'A few years ago Henry Drummond, a forever endeared name, himself a fully consenting believer, was preaching a Gospel which did not focus on the Cross. His brilliant gifts and his mesmeric personality gave his message a potent charm. Crowds of young men flocked to his meetings. The movement has passed, and is little more than a tender memory.' (P. 3.)

"This is courageously put, and perhaps it required saying just as lovingly and faithfully as Mr. Clow has been able to say it."

It must have surprised men who had the slightest acquaintance with the life and influence of Henry Drummond to read an utterance so little in harmony with the facts as author and reviewer have permitted themselves to state in the above quotation. It is not surprising, therefore, that a storm of protests appeared, including not only the words of those who share Henry Drummond's scientific and critical views, but as well men of quite different attitudes toward the Bible and the problems which are now engaging the minds of Christian scholars. These protests point out the fact that never has Henry Drummond's influence been so widespread and salutary as it is today in those communities where he wrought through the years of his university instruction. Not only was he profoundly committed to the essentials of Christian truth, bearing unceasing testimony to the basic elements of our holy faith, the atonement, the forgiveness of sins, the saving work of Christ, but his own life was a living expression of these truths which he so deeply held. University students throughout the world probably owe to Henry Drummond more than to any other one man in the way of spiritual uplift. He gave direction and character to the students' movement, which has grown under the stimulus of his example and his teachings. As Dr. Alexander Whyte, perhaps the most noted preacher in Edinburgh, declares of Drummond's work among the students of the university: "Into that world of plastic young humanity he stepped, a man absolutely pure, a gentleman, and a Christian. . . . From that day to this certain ways which used to be accepted as merely part of the day's life to those who chose to live that way have been bad form. . . . Certain aspirations and ideals after the noblest things have been held in honor. . . . Few religious teachers in our time have commanded so vast an audience at home and throughout the world."

Similar words regarding the depth and strength of Drummond's religious convictions and utterances are given by such men as John Kelman, George Adam Smith, A. R. Simpson, and a great company beside. When any cause finds itself compelled to resort to slighting references to a great servant of God like Henry Drummond, it has come to an unhappy and unholy pass. Such flings at the beliefs and services of the type of men which Drummond represents, a type which is now dominant and increasing in the leadership of all the churches, both in America and abroad, only react to deepen the conviction that such criticisms can only proceed from ignorance of the facts or ineradicable prejudice.

The Cross of Christ has never in the history of the church been given so vital and effective a place in the preaching of Christianity as today and by the men of modern training. They do not make the death of Christ a mere episode of the past, but the necessary and fitting climax and interpretation of his life. Nor is it merely the ground of sacramental grace in a scheme of divine jurisprudence, but the disclosure of the life of God as essentially sacrificial and loving, and the secret of the Christian's character as the child of God, partaking necessarily of these elements. The secret of the cross is not a theory of the atonement, but the possession of the holy life and the redemptive passion of Jesus.

The Trend of Events

By Alva W. Taylor

PARCELS POST AND BOOKS

The League of Library Commissions urges the parcels post because it will "enable librarians to send individual volumes to patrons on rural routes at less than half the present cost, thus encouraging home study." They point out the fact that the distribution of library books in rural homes is almost impossible because of the prohibitive cost of transportation. If the library is one of the great agents of enlightenment why confine its work to the towns? Anything that makes the distribution of intelligence easy is a forward step for citizenship and all else for which civilization strives.

A NOTABLE CONVERT

News comes from China of the declaration at Tien-Tsin by Chang Po Ling, one of the most influential of the new Chinese educators, that he is a convert to Christianity. The president of the Imperial University declares his conversion equals, in significance to Christianity in China, all other conversions there in the last forty years.

The Shanghai Conference asked for one hundred of the ablest young men the college and universities could send out to take places in the schools of higher learning being established by the government. The International Commission of the Y. M. C. A. has recently furnished five men to the public schools at Tien-Tsin. The Shanghai Association has 500 young men in its educational classes. American educators can do more than can American diplomats or commerce for the rejuvenation of China, by moulding her thought for the next generation and training her future rulers.

THE SHANGHAI OPIUM CONFERENCE

Seven nations participated in the Shanghai conference, which was called by this country to consider the opium question. China's earnest endeavor to throttle the monster that has its coils about her moral and economic life, led reformers to petition President Roosevelt to call this conference.

China is not yet out of the swaddling clothes in which she was placed in the days of the Taipings. She cannot act in all things as she would like because the powers do not yet consider that her proneness to hate the "foreign devil" can be trusted to give justice and insure peace on all occasions. Then too, once a commercial power gets an advantage she is reluctant to lose it. Japan waited long for recognition on the basis of a civilized and competent nation, and only within the past few years has she had power to try cases in her own courts where the property or person of a foreigner was involved. But America seeks to play the part of big brother to China and to give her moral and diplomatic protection against vested interests.

The Viceroy, Tuan-fang, opened the conference by an address in which he claimed that the consumption of the drug had been reduced one-half. It will be remembered that the reform edict gives ten years for the complete subsidence of the growing of the poppy and the officials say it is being enforced by an annual decrease of production. The government asked that all foreign nations enforce a like reduction of importation, a thing which China ought to be allowed to do without fear or favor of any power. England reluctantly agrees on a reduction of one-tenth of the annual Indian importation for three years. But India derives large revenues from that trade and the Royal Commission appointed some years ago to report on the matter said, "the common use of opium is a moderate use leading to no ill effects." But suppose that were so, has one nation the right to force another to receive goods which that nation condemns as threatening her national life. Out of 50,000,000 men in China more than 13,000,000 smoke the deadly drug. In time British conscience will overcome trading interests in India and both the Chinese and Hindus will be protected against the Godless greed of illicit traffic.

The conference recommends further that all foreign nations forbid the use of the drug on their concessions. This is being done now, but has been a serious hindrance heretofore. If Portland tried to honestly rid herself of drink and China had a hundred acres right by her docks that she governed as Chinese territory, and its streets became a row of saloons, we would have a fit illustration of what the Chinese ask of other governments in this matter. Morphine is being extensively used as opium goes out, and its manufacture will have to be stopped.

Japan has demonstrated in Formosa what can be done with the opium evil in Chinese territory and we are engaged in the same demonstration in the Philippines. If any one doubts the ravages of the habit in China let him read Samuel Merriam's recent book entitled "Drugging A Nation." The conference is generally considered a failure on account of British protests against effective prohibition.

THE BATTLE WITH THE BOTTLE

The merry battle with the bottle progresses from week to week with undiminished vigor. Not all asked for is given by the legislatures, but little that could reasonably be expected is denied. South Carolina and West Virginia lost state prohibition, but the measures put on the statute books will all but make both states "dry" by the local option principle. South Carolina abolishes the State Dispensary and leaves counties to settle for themselves whether they will have a county dispensary or no liquor. The Arkansas House passed the state-wide prohibition measure by overwhelming vote. The prediction in these columns that the election of Tom Marshall and a Democratic legislature in Indiana did not mean a repeal of Hanly's county option law is justified by the killing of the repeal measure in the Senate.

Kansas establishes a new principle. So far anti-saloon legislation has been directed against the open saloon. After years of state prohibition the Sunflower state finds such desperate outlawry innate in the business, that she must meet the issue with the most severe measure that ever went on a statute book in regard to the liquor trade. She allows no drug stores to handle it and no physician to prescribe it and collect his fee for so doing. This law will have to stand the constitutional test as the state constitution of Kansas makes an exception of medicine, science and mechanical arts. On the other hand the U. S. courts have declared that the absolute prohibition of the manufacture and sale of intoxicants is a good and honest right of the people. The new principle established by Kansas is that of denying the right to use liquor. The effort to abolish the saloon may lead to such measures in order to make law enforceable.

In Illinois the enforcement of the new law is proving less difficult than expected. The judiciary are earnest in their attitude and give the law an honest chance. The penalties are generally adequate and full of warning. A Search and Seizure law, such as the Anti-Saloon League is asking, will make the law serious to the "Blind Tiger" and convince the people that more is better.

The general effect of the battle is demonstrated by the fact that the Whisky Trust last year distilled but 128,000,000 gallons as against 168,000,000 the year before. This is a clear loss of 25% in one year.

In New Zealand the electorate shows a clear majority against the saloon. The entire colony would go "dry" could the matter be settled by a majority vote. The present law requires a two-fifths vote to create "dry" territory and permits elections in districts only.

MAKING INTELLIGENCE QUICK AND INEXPENSIVE

Saskatchewan has bought out the Bell Telephones and made them governmental property. Manitoba's success encouraged the step. In one year the latter province made a profit of $250,000 on its investment of $4,000,000, and greatly reduced rates besides. Further reductions of from 25% to 40% are promised. In Winnipeg a business phone costs but $39 and one in a residence but $25. This is from one-half to one-third our average city rates.

Sir Joseph Ward, Prime Minister of New Zealand, reports rates there but one-half what they were under private ownership. Sweden

is generally considered the most up-to-date telephone country in the world, but New Zealand does a larger volume of business with a population but one-fifth as dense and no large cities like Stockholm.

In France the government-owned telegraph now transmits night messages of fifty or more words at the rate of one centime, or one-fifth of one cent, per word. Another favorable report on public ownership of natural monopolies is that of the Ottawa, Can., city council on the third year's operation of their Municipal Lighting Plant. An increase in patronage of 250%, and of revenues of 200% recommends the undertaking.

EDITORIAL

Pastor Wagner of Paris, who is well known as the author of "The Simple Life" and who has written widely for American and English religious journals since his visit to this country three years ago, has just published a new book entitled "The Home of the Soul."

The third number of "Christian Men," the journal of the Brotherhood of Disciples of Christ, is full of good things. The editor, P. C. Macfarlane, who is also the General Secretary of the Brotherhood, is producing a spirited and helpful magazine. It has come in the nick of time. The brotherhood spirit is in the air. All the churches should be eager to avail themselves of the value of such an instrument of service. The present number of "Christian Men" contains a model constitution for local brotherhoods. It is sufficiently flexible to meet the needs of any group of Christian men.

The responses that have come to the office of the American Christian Missionary Society from churches and pastors in reference to the great offering for home missions the first Sunday in May are exceedingly encouraging. There is every reason to believe that a record-breaking gift will be made by the Disciples of Christ in this, the centennial year. This will not only mean an advance along the whole line of our home mission work, but it will be a proof to all who watch our work with interest that it is marked by consecration and an earnest effort to push on into new fields and forms of service.

Dean W. J. Lhamon, of the Bible College of Missouri, who expects in the near future to take up his residence at Des Moines, Iowa, has arranged to spend some time in evangelistic work in coöperation with Byron L. Burditt, Singer. Dean Lhamon's ability as a preacher, his long experience in teaching and preaching and his consecration to the ideals of the Kingdom of God in teaching and in ministerial work make him a desirable leader in campaigns of evangelism which the churches are sure to desire. No congregation will fail of spiritual uplift and inspiration under the direction of these men. We understand that they will be ready for service in the early autumn. In connection with the evangelistic meetings Mr. Lhamon delivers courses of lectures on such themes as Additional Studies in the Character of Christ, Comparative Religion and New Testament Book Studies.

The Summer Quarter of the University of Chicago will be especially attractive this year for ministers and Christian workers by reason of the fact that Professor George Adam Smith, of Scotland, will be one of the instructors in the Biblical faculty during the first term. Professor Smith is perhaps the greatest living exponent of Biblical literature. He combines the elements of the highest scholarship with great personal magnetism and his work in the class room and in the pulpit has drawn to him a host of students and others, both in Europe and in this country. Three years ago it was the expectation that Professor Smith would spend a term at the university during the Summer Quarter, but his serious illness prevented him from fulfilling this promise. Now he comes to fill this engagement and his arrival is awaited with the greatest interest not only by the members of the university, but by a wide circle of teachers and ministers who will avail themselves of the opportunity to spend a period of study at the university.

Last year the Christian world was surprised and pained to learn that, after many years of service, Principal A. M. Fairbairn of Mansfield College, Oxford, had resigned his position in order to spend the remainder of his life in the greater leisure of his study and in the discharge of wider duties to Congregationalism and the free churches in general. Dr. Fairbairn's name has been so intimately connected with Mansfield College, the one non-conformist, evangelical school at Oxford, that it hardly seems possible to think of the institution without his presence. Yet his friends recognize the justice of his plea for release. After several months of careful consideration, the Council of Mansfield College has selected a new principal in the person of Rev. W. B. Selbie, M. A., of Cambridge, pastor of Emmanuel Church. Dr. Selbie has been a notable figure among the preachers of Cambridge for years. He is a great favorite with the undergraduates and with the students of Homerton College, a large number of whom attend Emmanuel Church. He will be a worthy successor to Dr. Fairbairn, though he would be the last to claim either the great learning or the brilliant expository power of his predecessor. In accepting the position he will be returning to the college where he received his own theological training and where he was for a time lecturer on Hebrew and the Old Testament.

Professor Harnack of Berlin has recently published an additional preface to his work "What is Christianity?" in connection with the new edition which is now being issued from the press. A work so important as this could not fail to awaken widespread interest and cause much discussion. In that discussion Dr. Harnack himself took no part, preferring to let the book speak for itself and to allow the exchange of views suggested by the statement of the book to go on. It was not until the fiftieth thousand appeared that he consented to review the discussion up to date. In the new edition, which is the sixtieth thousand, he has appended a few pages of annotations, several of which enlarge or modify statements made in the original work, but none of which in any essential matter changes the thesis of "Das Wesen des Christentums."

Dr Harnack is a prolific producer, his recent works on the New Testament being among the most important contributed to biblical studies in recent years. In order to secure greater leisure for his literary work, he has largely withdrawn from the duties of his university position and has accepted the place of Head Librarian of the great Berlin Library. This does not entirely interfere with his university instruction, which still continues, under limitations prescribed by his desire for greater leisure for literary work. It is not too much to say that Dr. Harnack is the most conspicuous writer on biblical literature, history and criticism in Germany.

The latest number of "The Congo Christian," published at Bolenge, Africa, and dated at the Christian season, brings the news of the urgent need of a doctor at once for the mission station at Monieka. At the same time comes an urgent letter from Dr. Royal J. Dye, whose name is intimately linked with our mission interests on the Congo. His appeal is intended to be transmitted to any consecrated Christian physician who is young enough and enthusiastic enough to give his life to this wonderful opportunity. To such a man Dr. Dye says in the letter just received, "Would you practice your chosen profession? Why not do so, then, where but for you they will have no relief from their many ailments; where by the very skill of your splendid equipment as a physician you may be able to open a great region now in darkness and sin to the glorious gospel of our Lord Jesus Christ; where you may confound the witch doctor, the best they have in the medical art, and overthrow his rule and sway over their lives? Surely, here is an opening for you. Last year the medical missionary at Bolenge, Dr. W. Charles Widdowson, treated over 10,000 patients. Could you get such a practice at home. There, in the treating of their ailments, you get the inestimable opportunity of representing the Great Physician and offering the balm of his healing for their sin-sick souls. You can be the pioneer of the great new station that Northern California is building in this memorable Centennial year." To such an appeal as this there should be immediate response. It is no light task, but it is a glorious opportunity for a life to be put at the service of Christ in a way which will lay the foundations for Christianity and the higher civilization for centuries to come.

As we approach the Adult Bible Class Day, March 28, the report of W. C. Pearce, International Superintendent of Adult Bible class work, is especially interesting. He shows that the Disciples report an enrollment of 15,304 adult classes, standing second in the list

with the M. E. church first with 20,117 classes and the Baptist third with 10,591 classes. For the past quarter the Disciples have organized nearly twice as many classes as any other religious body, reporting 245 against their nearest rival, the Methodist Episcopal church, which reports 137. Mr. Marion Stevenson our National Superintendent of Bible School work believes that the Disciples may rank first shortly in this important work.

The Biblical Recorder, a Baptist newspaper published in North Carolina, recently contained an editorial with a drastic expose of plagiarism in Herbert Moninger's Teacher Training volume. "It appears," the editor says, "that the little book is a piece of bold plagiarism, copying without credit the Normal Lessons of Hurlbut, using outlines, diagrams, quotations, slightly changed sentences and paragraphs, etc. Whereat we infer that if Mr. Moninger has not made himself liable to prosecution by the publishers of the earlier work, at least his reputation for originality and honesty has been seriously and justly impaired."

It will be a source of much satisfaction to Mr. Moninger's host of friends among the Disciples to read an editorial explanation in the same paper a month later than the above appeared. The following is the revised statement:

"We have learned, however, that Mr. Moninger while preparing his book, for which in the preface he does not claim originality, was teaching a class in Hurlbut's 'Outline'—a booklet which he has used with many classes and knows by heart. Similarity between the two books we would therefore say in justice to Mr. Moninger, can be accounted for by a somewhat similar use of the material usually covered in such courses and by a similarity of expression which naturally comes to one who is a close student of another."

Our reason for giving the Biblical Recorder's explanation is that it may serve to settle the gossip that has been going the rounds of many circles in our own brotherhood.

In the efforts of the city of Toronto to raise $500,000 per year for missions, the Baptist churches a year ago assumed $50,000 of the total. They had given $23,225 the year before. Not only have they raised and paid into the treasury the $50,000 they undertook, but over $5,000 in addition, thus making an increase in a single year of 137 per cent and bringing up their average giving to missions to about $8.00 per member. The Laymen's Missionary Movement is largely responsible for this great increase.

The Summer School of Theology will be held at Oxford in the month of September. This enterprise has attracted large notice during recent years. It is supported by the Hibbert trustees, and among the lectures already announced for the coming season are Dr. J. E. Carpenter, Professor Driver, Dr. P. H. Wicksteed, Professor Lake, Dr. G. B. Gray, and others. The program is under the general direction of Dr. J. E. Carpenter, Principal of Manchester College, Oxford.

An Evening in the Billy Sunday Revival

AN ACCOUNT OF A SINGLE EVENING SERVICE IN THE GREAT SUNDAY REVIVAL IN SPRINGFIELD. BILLY SUNDAY NOT JUST AN INDIVIDUAL BUT AN ORGANIZATION

By Charles Clayton Morrison

I have been loking forward to my third attendance upon the Sunday Revival in Springfield with especial interest, because at this time the organization would be in action in the real business of getting converts. Mr. Sunday was in Springfield over two weeks before he extended an invitation. He began this feature at the great children's meeting on a Saturday, with an attendance of over four thousand. He had close to four hundred converts among the children at this service. From that point on he has been bearing down hard on the wills of stubborn church members who refuse to go into the congregation to "work." His style of speech has undergone a change. His speech is more chaste, though not wholly free from slang, and there is a vein of tenderness in his appeal, though it is yet, in the main, heroic.

An Easy Human Informality.

The meeting starts off like a picnic. There is not the slightest formality. People had been coming for an hour and a half before I arrived. The huge barn-like tabernacle was full at 7:30 o'clock save for the seats that were reserved for privileged persons. The Elks lodge and the Woodmen had large reservations that night. Regularly a large section is kept for working women and clerks, who are unable to come early and camp. Likewise the doctors have a section and the deaf. Seats in the latter section are fitted with acousticon attachments. I got in with the deaf people, but was spied by one of the ministers who made me sit in the ministers' row on the platform.

I say it was like going into a picnic crowd. There was a gladness and freedom about everybody. It didn't seem a bit like church. Everybody was talking and laughing and waiting for "Billy" to come.

The boys on the front seats (the front seats are reserved for boys) kept close watch on the door where Mr. Sunday usually enters, and when they espied the shiny peak of his little cap and the fur collar of his great coat their applause was the signal for the eight thousand people to clap their hands and wave their handkerchiefs. This is the way the Evangelist is welcomed every night.

Applause at the Pull of the Trigger.

The crowd is ready to applaud at the slightest pretext. They do not say "amen" so much as we would expect. They clap their hands. I am not sure that I know why this is unless it is because of the unconventional character of Mr. Sunday's speech. He does not use the cant expressions much. He talks about religion in a wonderfully concrete and vital way and frames the truth in such secular style that "amens" seem hardly to fit.

Mr. Fischer announced a song simultaneously with Mr. Sunday's appearance. At the end of the first verse Mr. Gill (one of the Sunday functionaries) shouted out, "Engineer Burns is wanted at the round-house!" By the time the song was finished he announced that Dr. ——— was wanted at 1039 Spring Street. Every thing is done to make the meetings homey and informal. There is no noise save that the voices make. Compressed shavings are spread over the hard dirt floor. The improvised benches are really very comfortable with a much wider board used for the back than is usually selected for such temporary purposes.

Dignitaries are Especially Welcomed.

Just a little commotion was added to the minister's group on the platform, when the omnipresent Mr. Gill informed us that Mayor Reece was in the house. This would be his first appearance at the meetings, and while dignitaries higher up than he had been there (Governor Deneen attended the men's meeting on Sunday afternoon, I think), yet this man Reece would be sure to hear something pertinent to his duties as Mayor if he were in the house, and it would be well to have him on the platform where he could be seen of men. He didn't come up, however.

Novel Variations in the Singing.

Mr. Fischer had trouble getting the people to sing that night. He tried the choir and the congregation on one song for an unconscionably long time, finally giving it up and choosing

"Shall We Gather at the River?"

The six hundred in the choir sang it and the seventy-five hundred in the congregation sang it. Then the crowd of two hundred boys on the front seats were told to stand up in their chairs and face the people and sing it. They brought the house down in applause. Then all the mothers over forty years of age sang it. How tremulous and pensive their voices sounded!

"Shall we gather at the river?
Where bright angel feet have trod;
Where the crystal stream forever,
Flows down from the throne of God?"

I thought the climax had been reached. But Mr. Fischer asked the Elks to sing the chorus. And they made the rafters vibrate.

"Yes we'll gather at the river,
The beautiful, the beautiful river,
Gather with the Saints at the river
That flows by the throne of God."

You should have heard the applause the Elks received.

Out of Town People as Guests.

Mr. Fischer asked everybody to stand while President Hieronymus,

of Eureka college led in prayer. Mr. Hieronymus was in town, one of a considerable number of visiting preachers and educators, studying Mr. Sunday's methods. Men come from great distances and pay room-rent and board to discover, if they can, the secret of this man's power over the people. I had a chat with Matthew Small, one of our well known evangelists, who is spending ten days studying Billy's devices. I was much interested in his characterization of Mr. Sunday as a cross between Scoville and Sam Jones! He thinks there are certain points our Disciple evangelists will do well to adopt from Mr. Sunday and hopes soon to see our men holding union meetings.

After the college president's prayer the evangelist took the reins himself. Up to this point Mr. Fischer, the song director, had been in charge and the preacher had been screwing around on his little kitchen chair on the platform.

Evangelist Not Wholly Recovered From Sprain.

Mr. Sunday was a little lame yet from his sprained ankle. He had laid aside the crutches he used on my former visits. He seemed worn out. He rubbed his face violently and seemed a bit hesitant in his talk. He buried his face in his hands once and declared to the preachers that he "didn't see how he could stand it." His voice was hoarse at first and feather-edged, but when he got into his sermon later on it was ringing and clear. He hadn't begun his sermon yet.

He announced that over two thousand people had met in houses and churches that morning for prayer. Then he said a word of welcome to the lodges. The lodge is a good thing. Its fellowship is good. When you're sick it takes care of you, when you die it gets the best casket the undertaker can provide and it goes with you to the grave. But that is where the lodge stops. It cannot go farther. From that point on you must go alone. "Now I will go with you just as far as you can go, brothers," he said, "but I want some one who will stay with me when you quit; and there's no one but Christ who will do that. He goes with me beyond the grave, where no lodge can go."



BILLY SUNDAY IN ACTION.

A Popular Song Beautifully Sung.

After this came the sermon. I was glad when I heard the text, "Behold I stand at the door and knock." He had been castigating congregation, evidently, as it was sung on my former visits,too. The voices are beautiful each in its own right, and their blending and phrasing and shading in this trio made a tender and stirring appeal. I never heard the song before and can recall only the first two lines,

"When we cross the valley
There need be no shadows."

Sunday's Sermon a Challenge to Your Honor.

After this came the sermon. I was glad when I heard the tevt, "Behold I stand at the door and knock." He had been costigating the church members, I had been told, during several preceding nights for their inertia when he bade them do personal work in the congregation. I feared that he might be continuing that tonight and I had come down from Chicago to hear him preach to the unconverted. Well, he preached to the unconverted with a vengeance. It was one of the most drastic appeals (is that a paradox?) I ever heard.

It was a challenge.

I like that quality in Billy Sunday; he appeals to your sense of honor. So far as his sermon goes there is no wheedling, no coaxing, no tricking of the emotions. He shows you the big work to be done as he sees it; he shows you what has been done for you and he puts it "up to you." Here are some paragraphs from his sermon. The picture on this page may help to make the atmosphere in which to read his words. He doesn't take off his coat in the services for men and women; I think that gesture is made only at his men's meetings. But his bodily reënforcement of his words is no less emphatic. He preaches with his fists and his legs. The perspiration rolls down his face in streams. His collar looks like a dish cloth within ten minutes after he begins to preach. But here are some of his words:

Jesus Christ is Center.

"You can preach Buddhism without old Buddha; you can preach Mohammedism without old Mohammed; you can preach Confucianism without old Confucius; you can preach Zoroastrianism without old Zoroaster. No matter what kind of a man Confucius, or Mohammed, or Buddah might have been, you will find a line of teaching for every devotee to follow, no matter what the individual might have been; but not so with Jesus.

Jesus Christ is the center, the circumference and the nucleus of the Bible. You can't preach Christianity without Jesus Christ. You can preach Buddhism without Buddha and you can preach Mohammedism without Mohammed, but you can't preach Christianity without Jesus Christ. So a Unitarian isn't a Christian. A Unitarian isn't even in the Kingdom of God. He can't get in. Somebody says: "Why, Mr. Sunday, Ralph Waldo Emerson was a Unitarian." That doesn't make any difference. God will damn him just as quickly as he will a hobo. What does God care about Ralph Waldo Emerson?"

God's Love So Deep.

When I quit playing ball, the sudden change from outdoor, active athletic life to an indoor, office life nearly killed me, and I was compelled to quit the Y. M. C. A. I went to Lake Geneva to the Y. M. C. A. camp there, to build up and recuperate. One day, when I became convalescent, I strolled out in the beautiful August sun, walked out on the pier, stood there with a company of my friends. We looked down into the clear blue waters of Lake Geneva and away down I saw a pebble held in the embrace of a ray of sunlight, and I said to my friends: "Let's go in bathing." They said: "Let's do it." We hurried back, changed our clothing, and with bathing suits on we walked again on the pier, I stood and looked and still away down I could see the pebble, or whatever it was, held in the embrace of a ray of sunlight, and I said to my friend, John Hansel: "I'll dive and get it." He said: "No, it's too deep." I said: "I used to be a good diver when I was a boy in Iowa. I can get it." He said: "It's too deep. When the sun is at the right angle you can see something brilliant away down in the water. Lots of people have tried to get it."

I said: "I'll try and get it anyway." So I got ready, I shot down, down, down, down I went. The water roared above my head. I plunged on and with eyes open and hands far outstretched deeper down I plunged, and I felt the pressure of the water increasing with the ratio of the depth. I plunged again and the water chilled me until I could feel my teeth chattering with the cold and I said: "But I will get it now." I felt my breath getting

shorter and I said: "Once more, if I fail, I fail," and I plunged down and reached out with eyes open and hands outstretched and I whirled and shot out of the water. Just as my head came above John said: "Billy, did you get it?" "Nope, too deep."

And I've heard people tell about God's love, and they could not fathom it. Twenty years ago in Chicago, one dark, stormy night, I stood on the bank and said: "I will fathom it," and by faith I plunged in and went down, down, down. But, gentlemen, it's too deep. I have never touched the depths of God's love.

God in the Spare Room.

Some have let Him in and have shut Him up in the spare room. Did you ever see a spare room? Have you one in your home? Did you ever sleep in one? Were you ever entertained in a spare room? It's usually the northwest corner room and they keep it for the preachers and evangelists. It's enough to give a man pneumonia to look into a spare room. I'd as lief crawl in between two cakes of ice as to crawl between the sheets of a bed in a spare room. We had one in the house on the farm where I lived out in Iowa. It was a little room, so small that you had to back out of it to turn around. It was the only room in the house that had carpet on the floor. It had a little patch of green carpet and it was also the only room in the house that had paper on the wall. It had paper on it that had a little border about that wide, and the figures in the wall paper and the figures in the carpet matched. There were polliwogs, lizards, alligators and snakes. It was the only room in the house that could boast of a piece of upholstered furniture, and that was an old horse-hair lounge that was as slick as a toboggan slide. It had done time for generations and the springs were broken and the intestines were falling out of it. My grandfather made the bed, and he made the laths. The bed was made of black walnut and on the top were great round balls and each post looked like Atlas holding up the world. It had no springs or slats. It had pegs in the rails and we used to string ropes across. It always had a spookish appearance to me. Whenever a stranger came to our house he always had the honor of sleeping in the spare room. He had my sympathy. They never opened the doors or the windows of the spare room except when they wanted to air it or keep it from mildewing. I wouldn't have slept in that spare room if they would have given me the farm.

So, some have let Jesus in but they have locked Him up in the spare room. They have kept Him there so long he is chilled. What little life He had is nearly gone. Go and rap on the door of the spare room and say: "Jesus, are you in there?" And you will hear his voice faintly say: "Yes, but you have nearly chilled me to death." You have given your parlor to hell and have kept Jesus locked up while you turn your children over to the devil. Go open the door and call Him out. He will come.

I thank God some people are opening the door and letting Jesus out of the spare room. Go home and let Him out. Bring Him down and let him sit with you in the family circle. Say to Him: "Jesus, we are going to talk about you and of your wanderings. Will you kneel with us and pray? Sit right down here, Jesus. My husband is a business man, a banker, a merchant, his scales are a little shy, but he is going to change them today." Just lock arms with Him and he will go with you and see that you give 36 inches in every yard and 16 ounces in every pound. Get Him out of the spare room and let him get at your heart. He says: "Behold, I stand at the door and knock."

After the sermon came the invitation. I was irreverent enough to look about me while Mr. Sunday was saying the prayer after his sermon. The organization was perfect. Mr. Ackley was on the piano stool a moment after Mr. Sunday said "let us pray!" Mr. Butler and Mr. Gill were stationed each at one end of the front benches to remove the boys. Mr. Fischer found his way quietly to the platform while the prayer was going on. When the prayer was done everybody was ready. The song began softly and Mr. Sunday commanded all the choir people to go out into the crowd and do personal work. A fifth of them, perhaps, left their seats. The evangelist looked angrily and spoke to them appropriately to his mood. A few more went. The pastors all went out into the throng. The whole mass was in motion except the almost solid bank of over four hundred singers on the platform. Young women came up leading little children. A little girl brought her father to grasp the hand of the preacher. All the converts were seated on the front benches, according to the custom that we Disciples are familiar with. About fifty persons came to the front, probably thirty of them were children, making a total of 817 conversions to date with the invitations only just begun and the meeting to continue three weeks longer.

Mr. Sunday took the confession of all in unison. He spoke these words and they were repeated by the converts in concert:

> "I accept Jesus Christ as my personal Saviour;
> I turn from every known sin;
> God be merciful to me a sinner!"

The secretaries then gave cards to all those who had come forward, urging each one to sign stating his determination to live a Christian life, and giving his denominational preference. Not all who come forward sign the cards, I am told. The invitation to which they respond is somewhat ambiguous. At the men's meeting, the Sunday before, the evangelist asked all who "believed it was a manly thing to be a Christian to come forward." One hundred and eighty did so. But not all of them signed cards. I could wish that Mr. Sunday made more of the church in giving his invitation. He is "sound" on the church in his preaching, but does not make church membership explicit enough as an element in his invitation. But here I am arguing again, and I have promised to "save up" my own opinions until the meeting is over.

I wish I could have taken down the prayer Mr. Sunday offered at the close of the invitation. He prayed God to bless everybody; and he named everybody. Beginning with the state officials in the capitol, the county officials in the court house, the bankers, lawyers, doctors, plasterers, brickmasons, carpenters, ditch diggers, train despatchers, conductors, engineers, section workers, laundry-workers, watch makers, clerks, stenographers—well, I'm run out, but Sunday wasn't—he asked the Lord to bless them and convert them all. His prayer was almost a text book on sociology.

And then the meeting was over. I went to the Chicago sleeper standing on the tracks and tried to write about it. But my power of analysis was gone. I felt that I had been caught up into a great enterprise of the spirit. My will was melted into the organized will of the godly people of Springfield who are striving to cleanse their city of its corruption. I didn't want to write. I wanted to stay and help.

Side Lights On Serious Problems

AS SEEN FROM A PASTOR'S STUDY.

Practical Atheism

During these recent days something black and hideous has been hovering over and about the study until all but a ray of light has been shut out. That something was the sable-robed messenger which we call "the angel of Death." He was without but he seemed determined to come within. It was his purpose to carry away with him our darling baby boy. For twelve long days and longer nights this black thing which ever was close at hand grinned at us as if to mock our efforts to drive him away. We were fighting him with trained nurses, skilled physicians and specialists; still he lingered and seemed to be coming ever nearer. At last when he seemed to be taking hold of the feeble life with his bony hands, with all of the boldness of desperate souls we threw ourselves in the abandonment of faith through prayer upon the mercy of God, and—strange as it may appear—the ugly thing vanished and the child is with us still.

Life Deepened Through Suffering.

Such an experience does not leave one the same. Life has been deepened, love has been strengthened and faith has been emboldened. And in this particular instance, with the lifting of the sombre wings, some side lights on a serious problem have come into the study. This problem expresses itself in the form of a paradox—indeed it is just this very paradox that makes the problem so serious—which we might summarize in this phrase "the problem of an atheistic faith." Or to put it more nearly in the form in which it is found in the every day lives of Christians we would say it is the paradox of a theoretical belief and a practical atheism.

We feel that this is a serious problem because it lies at the very base of our philosophy of God; it is underneath our theological thinking; and it is ever present in our practical living. This religious question of faith and atheism—whether men are to trust in the visible forces of the world or in the invisible God—is a fundamental question. And it is so serious because most Christians, with a sort of paradoxical dualism, try to have faith in both visible force and invisible God, and end in trusting neither completely. But let us be a little more explicit as to what we mean by this problem.

Most every one who calls himself a Christian professes to believe the words of the New Testament. We therefore claim to believe that Jesus' words, "all things are possible to him that believeth," "whatsoever ye ask believing, ye shall receive," "if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you," are true. We give a passing intellectual assent to these words, but in the face of some practical question, or in the midst of such hours as those through which the pastor has so recently passed, do we not either forget them or put them aside? There are natural laws all about us—laws of light, heat, electricity, drugs, health and disease; certain world forces—and in the presence of these powers, do we not either cringe before them, or trust in them, at the crisis hour, rather than in the Being who is back of them and whose love and justice is far above them? Are not most of us theoretical believers but practical

are we try to dodge the question by relegating those words to the apostolic age and saying that they applied only to the Disciples of that time.

The Neglected Part of the Great Commission.

The pastor has just been reading the last chapter of the supposedly oldest of the gospels—the gospel of Mark. And as he read he recalled hearing many sermons preached from the sixteenth verse of that chapter, "Go ye . . . He that believeth and is baptized shall be saved, but he that believeth not shall be damned," but he did not remember ever hearing a sermon preached on the seventeenth verse. Now without going into the question of the authenticity of these latter verses of Mark, may we not ask why it is that we have shunned the words "and these signs shall accompany them that believe; . . . they shall lay their hands on the sick and they shall recover," when at the same time we have been so insistent upon those words concerning baptism? We have actually heard some contend that the seventeenth verse refers only to the apostles, but the grammatical construction is clear as to that, and nothing but the strongest presupposition can take those words out of their connection and twist them thus. Why do we shun them, or try to explain them away—is it not because of our atheism, which finds no practical place for God in those experiences of our day? Clearly the great commission according to Mark—whether it be the correct ending to the gospel or not—has reference to those that shall believe, and why should we not claim the promise.

The Heresy of Ignoring God.

We hear much in our day about destructive criticism, infidelity, heretics, etc., and perhaps it is well to be cautious in regard to those things; but we hear so little of the atheism of the average orthodox Christian. There is great fear in the ranks if some one comes along and declares some passage of scripture to be an interpolation, but no panic arises when by **a priori** reasoning and false pre-suppositions passages of scripture are twisted out of their context and limited in their scope to a particular time or class when to do so means the greatest violence to them. We hear much of the infidelity of the heretic, but what shall we say of the atheism of the orthodox?

Do we not all need to return to the New Testament standard of faith, prayer and reliance upon the power of God? Is there any reason why there should not be the practice of the laying on of hands, the anointing with oil and praying with the sick by the elders of the church? Is there not a place in this twentieth century for a first century church not alone as to ordinances but also as to faith and prayer and practice? To the pastor these needs are very apparent; and the materialism in which the average believer is encased is very serious to faith. May God help us to deliver ourselves from our practical atheism!

The Convention's Answer to the Bitter Cry of the Slums of Pittsburg

By Harris R. Cooley

The face of our Brotherhood is set toward the Centennial Convention city, where we are to consider the struggles, victories and changes which a hundred years have brought. This city itself is typical of much that is highest and lowest in our social life and a study of it is of deepest interest. A human survey of Pittsburg has recently been made, occupying months of painstaking, searching toil given by expert experienced investigators. In the current numbers of Charities and the Commons are being published the result of this careful survey, presenting social and industrial elevations and depressions. Pittsburg is like the cities of its kind, with its frenzied industries and fabulous wealth; with its squalor, wretchedness, poverty and misery.

Children Damned into the World.

In the slums of this, as of other great cities, the lives of children are sacrificed with as much abandonment and cruelty as in the worship of Molech or by the bloody Herod. One of the settlement workers writes, "Not one child in ten comes to us from the river-bottom section without a blood or skin disease, usually of long standing. Not one out of ten comes to us physically up to the normal for his or her age. Worse than that, few of them are up to the mental standard, and an increasing percentage are imbecile." Here is where the children, as Josiah Strong says, "are damned into the world rather than born into it." Another worker describes conditions which she found: "Rookeries perched on the hillsides were swarming with men, women and children, entire families living in one room and accommodating 'boarders' in a corner thereof. Cellar rooms were the abiding places of other families. Courts and alleys fouled by bad drainage and piles of rubbish were playgrounds for rickety, pale-faced grimy children."

The slums are the breeding places of vice, drunkenness, crime and disease. Diphtheria, scarlet fever, typhoid, tuberculosis, are needlessly devouring the lives of these unfortunate chilren of men. On the other hand, fabulous wealth and luxury are sapping the foundations of right living. Pittsburg has furnished examples of plutocratic degeneracy. More than thirty million dollars worth of real estate in the congested region is held by those who live abroad on their inherited fortunes. The fabulous, unearned incomes must work the greatest injustice to the weakest of the toilers. If some men live in great luxury without working, some other men, women and children must work in great misery without living. This is a law as fundamental as the law of gravitation.

Sufferings of the Unprivileged.

The conditions of the great numbers of disinherited, unprivileged workers is practically the same in all the centers of trade and industry. One-tenth of our American families hold more of the national wealth than the remaining nine-tenths. There are approximately a million American children under fourteen years of age who are day laborers. In the civilized world, tuberculosis, which is a curable, social disease, claims each year a million deaths. Eleven New York blocks have a density of twelve hundred per acre. "This means that if the whole of little Delaware were similarly crowded, it would contain the entire population of the world, white, black, yellow and red." This greatest city of our land has three hundred and fifty thousand inside bedrooms, without sunlight or fresh air.

Jesus Christ has identified Himself with each individual of the multitudes of these victims of poverty and wretchedness; with every slum child, every girl ruined, every wasting consumptive, every victim of social vice, every outcast criminal. He says, "I was hungry and ye gave me no meat, naked and ye clothed me not; I was sick and in prison and ye visited me not. Inasmuch as ye did it not to one of the these least, ye did it not to me." In His own account of the judgment of men, He makes this the final test of religion. This social service is not something which can be added to a true religious life, it is the center and heart of the religion of Jesus.

Where Christ is Found.

In his "Parable," Lowell represents Christ as coming to earth to see how men believe in Him. He found needless wretchedness and poverty along with the temples built in His name. At His reproof, his followers said:

"O Lord and Master, not ours the guilt,
We build but as our fathers built."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These set he in the midst of them,
And as they drew back their garment-hem,
For fear of defilement, "Lo, here," said he,
"The images ye have made of me."

It cannot be possible that our great convention is going to Pittsburg only to recount the wonderful achievements of the century and "passing by on the other side" from suffering human need, to return home. Suppose Alexander Campbell, with his great heart and mind, should come again to Pittsburg after a hundred years. Would he be blind to the thin, bloodless hands of the children, or deaf to the helpless cry of the outcast? Would he not feel the vital social and industrial problems of today? Would he not strive to meet them as he met the problems of his day? His voice seems to say to the gathering multitudes, "Be ye followers of me as I also am of the Christ. Follow what I followed. As I applied religion to the questions of my day, so you, in the spirit of Christ, apply His teachings to the present day conditions."

Shall the Church Lead in Social Service?

Jesus had compassion upon the multitude because they had nothing to eat. In the early dawn on the sea of Galilee, the risen Lord spoke to the tired toilers of the night, and his question was not concerning their souls, but he said, "Children, have ye aught to eat?" In the final judgment He declared that His followers would be tested by their personal ministry to the poor, the hungry, the outcast, the prisoner.

Can it be that His church is not to lead in the growth of the social feeling and conscience? Can it be that His church is to pass by on the other side, saying that the question of the opportunity for every man and woman to earn an honest, decent livelihood is not a religious one? Can it be that His church is to deal with this great complex problem superficially, narrowly, making bitter war on one or two of the effects of the slums and not going deeply into the fundamental questions of justice and right, which involve the future of our Christianity and of our civilization?

There come to us the faith and hope that the followers of Jesus Christ will make the coming century more glorious than the past in the blessing and ministry to the common life. In this humble service, how high, how united, how like the Master His church will grow. It will hold fast to the full development of the individual into His likeness. It will add to this mission the social service to the humblest, weakest outcast; thus making its own life full and complete.

atheists? But rather than admit that we

OUR READERS' OPINIONS

An Appreciation

That the last number of the Christian Century is "up-to-date" along evangelistic lines is plainly evidenced by the two live editorial articles on "Billy Sunday" and "Charles Reign Scoville." There are few themes more calculated to interest the average reader of a religious journal than just this with which these graphic articles deal. The record of leaders like these, in the field of evangelism should be followed with keenest zest by every Christian.

W. P. Keeler.

Chicago, March 13.

Chicago Secretary Criticized

Editor Christian Century:—I have been much interested in reading in your issues of this week and last week the accounts by Mr. O. F. Jordan of the visit of some ministers of your denomination to a Christian Science testimony meeting at Third Church of Christ, Scientist, in this city recently.

Mr. Jordan in commenting on the appearance of the congregation, said: "The queer faces and peculiar contour of head disclosed abnormality on every hand, though often coupled with more than ordinary intelligence. They were recruited from the class of hysterical Americans who have been worn out in city excitement or have fallen behind by reason of hereditary peculiarities." Further on he says: "Probably very few in the audience were never members of any other church. . . It (Christian Science) only takes ordinary Christians who have been trained by the older theology," etc., etc. Following out this line of argument, it must naturally be concluded that if these people are as "queer" and "abnormal" in appearance as Mr. Jordan seems to think, and if practically all of them came out of the older churches as he asserts, then their "queer" and "abnormal" appearance must be chargeable to their orthodox Christian parentage and to their early theological training rather than to their comparatively recent association with Christian Science. However that may be, it is generally admitted that the average Christian Science congregation will compare very favorably in appearance with congregations of other churches.

Regarding Mr. Jordan's comments on the testimonies which he heard and of which he makes the complaint that they were not "miraculous," it may be said that other people visiting these meetings for the first time often complain that the testimonies of healing are so wonderful as to be almost beyond their power of comprehension and they prefer to hear the simpler statements of the application of Christian Science to every-day affairs. It seems difficult to satisfy all. However, it is a fact that the character of the testimonies given at these meetings varies from week to week, and if Mr. Jordan continues in his attendance he is quite sure to hear "miraculous" testimonies. Allowing for the unimportant, irrelevant, or unenlightened testimonies which are sometimes given in these meetings, there still remains a great abundance of interesting and convincing testimony of reliable witnesses to the power of God to heal disease and sin. Therefore Mr. Jordan's conclusion that Christian Science is good only for the temporary encouragement of "incurables" and for the treatment of "simple illnesses" for which the doctor would not give remedies is not justified by the facts.

I have no doubt that Mr. Jordan's observations were based upon what appeared to him to be the facts in the case and that his desire was to present the subject fairly to your readers. I would like, therefore, to thank him for the great tribute he paid to Christian Science in his frank admission of what it is accomplishing in the way of overcoming fear and hate.

coming fear and hate. Very truly yours,

George Shaw Cook.

Chicago, March 12.

Light Dispels Fog

A straight line of light running through a few passages of scripture will dispel the "fog" and harmonize Gates, Spencer and Moore. Read Acts 2:23-38, 22:16; Col. 1:13; I Pet. 3:21.

The person dead in trespasses and sins is quickened into a new life by faith (1 Jno. 5:1). Then "the Christian nature, created by faith and repentance, makes a formal confession of it" in baptism calling upon the name of Jesus Christ for the remission of sins. Thus baptism doth now save those whom the Father "hath delivered from the power of darkness and hath translated in the kingdom of God's dear Son, in which kingdom there is realized the assurance of forgiveness and the gift of the Holy Spirit which sheds abroad the love of God in our hearts. Thus baptism is "the symbolic act by which personal relationship to God passes into social relationship to the Christian brotherhood and humanity—by which faith completes itself in fellowship."

The giving of the true meaning to the phrase "in the name" in Acts 2:38 as seen in its evident allusion to verse 21, will remove the greatest hindrance to an agreement between Baptists and Disciples upon this famous passage. It is accepted by them when thus presented, as I have found in many instances and gives baptism its place and value as we have rightly taught. We must not arouse prejudice and perpetuate disunity by cramped interpretations.

W. L. Hayden.

The Best From the Poorest

That is surely a marvelous process, by means of which the poorest quality of material is transformed into the best quality of product. This is an achievement made possible by the orphanage work in heathen lands.

The children in our mission orphanages are those who would have had, in the nature of things, the poorest possible chance for life—if, indeed, they had been spared to live at all. Many of them were famine children—poor mites rescued just before starvation had completed its horrible work. "Better that they should have died," the cold-blooded economist might have argued. But the event has not so proven. Nursed back to health of body and of mind, they have grown into the promise of strong Christian manhood and womanhood. It was well that they lived.

Those who were not waifs of the famine period came from the homes of the very poor, and were given up to the missionaries because their relatives were unable to care for them. One shudders to think what the lives of these little ones would have been, had they not been rescued by Christian benevolence.

But the children thus rescued have not been kept from lives of evil merely. They are coming to be the finest product of Christianity in heathen lands. A cultured woman who visited our orphanages in India gave this as her testimony: "Before I saw what is being done there I believed that character is ninety-five per cent heredity and five per cent training. Now I believe it is five per cent heredity and ninety-five per cent training." Surely this is a wonderful tribute.

To establish a Christian native home on heathen soil is one of the great triumphs of Christianity. The presence of one such home is more convincing to the heathen mind than scores of books on apologetics. The young men and the young women who have been trained in our orphanages are going out as they complete their education, to build Christian homes, and at the same time to be teachers and preachers of righteousness. What a pity that we cannot number these trained native Christians by the thousands instead of by the hundreds.

On Easter Sunday our Sunday-schools, Junior Endeavor Societies and mission bands will make their annual offering for orphanage work the world over. Churches may well afford to encourage this work, which is furnishing Christian homes and native Christian leadership to the dark lands of the earth.

Jessie Brown Pounds.

Looks Like Thirty Cents

The proposition to give $100,000, if the friends of Bethany College will raise $400,000 looks just like thirty cents; that is, if the $400,000 should be divided so that every Disciple of Christ may take part in this great contribution to the endowment of the college, it would be about thirty cents, or perhaps a little less, per member. Already I am beginning to hear from the friends of the college. The first man to respond to this great proposition was the Honorable Champ Clark, leader of the Democrats in the House of Representatives at Washington. His letter was short but to the point. He says: "Put me down $100 for the Bethany Endowment Fund." That letter had the true ring. I do not care for long letters. Send the cash or a negotiable note bearing interest from date. That will do just as well to secure the $100,000 from my friend, if the note is negotiable at the bank. You need not pay until it is convenient, if you prefer to take that course. How many will duplicate the Honorable Champ Clark's sum? How many will give a thousand dollars? How many five hundred? How many twenty-five dollars? Make your propositions in blocks and say that you will be one of this block. The smaller sums are coming in rapidly, but we must have some larger sums in order to meet the deficiency which is sure to exist through neglect or want of interest of those who are always waiting for others to do what they ought to do themselves. The proposition is awaking great enthusiasm, but the time is short, and every friend of the college must get busy, in order to make it a success. In order that every one may have a specific plan before him in reference to this great matter, I submit the following blocks, and believe that it is a perfectly reasonable division of the amount that should be raised.

No. of persons	Am't from each	Total
5	$10,000.00	$50,000.00
10	5,000.00	50,000.00
20	2,500.00	50,000.00
50	1,000.00	50,000.00
100	500.00	50,000.00
200	250.00	50,000.00
500	100.00	50,000.00
1000	50.00	50,000.00
2000	25.00	50,000.00
5000	10.00	50,000.00
50000	1.00	50,000.00
		$550,000.00

It will be seen that the sum of this estimate exceeds the amount necessary to be raised by $155,000.00, but this overplus is necessary to meet certain failures that might probably acrue in filling up any of the blocks indicated. Undoubtedly this scheme ought to raise $400,000.00, and this will give us $100,000.00 from my friend, who is really very anxious to meet his promise if the $400,000.00 are raised. Let every one select one of these blocks and let me know at once what he will do.

On behalf of the Alumni Committee,

W. T. Moore, Chairman.

Columbia, Mo., March 16, 1909.

THE BOOK WORLD

The Gospel according to Saint Mark, by Rev. S. W. Green, M. A., New York: Fleming H. Revell Company. Pp. 242. $.75 net.

This is the second volume in the Westminster New Testament, edited by Professor Garvie of New College, London. There is an introduction discussing the general characteristics of Mark and the problems connected with its relation to Matthew and Luke. The author gives a fair statement of the critical questions involved. Then follows a compact and helpful commentary upon the text of the gospel. The form of the book is convenient even for pocket use, and the standpoint and accuracy of the work make it a valuable help for New Testament study.

Life in the Word, by Philip Mauro. New York: Fleming H. Revell Company, 1909. Pp. 110. $.50 net.

The author of this work attempts to defend, mainly on the lines of the most conservative theology, the inspiration and authority of the Bible. The book is an illustration of that type of apologetic which was once thought to be necessary in defense of the Scriptures but which has been largely displaced by more reasonable and defensible views. No writer who attempts to make the Bible a final authority on scientific and historical questions, as this one does, can gain much of a hearing from a generation that has studied these questions with care. The fault of such a book as this is that in its effort to prove the Bible a divine book by impossible and arbitrary means, it misses the most evident and convincing proofs of its nature as the record of God's revelation to men and as sufficient for instruction in righteousness.

Jerusalem in Bible Times, by Lewis B. Paton, Ph. D. Chicago: University of Chicago Press, 1908. Pp. 149; $1.00 net.

Dr. Paton, who is Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary, was the Director of the American School of Oriental Study and Research in Palestine during the winter of 1903-04. He is the author of the "Early History of Syria and Palestine" in Scribner's Semitic Series. During his residence in Jerusalem he was naturally deeply interested in the topography and history of the city and has gathered much of this material into the convenient little volume now issued. Of course this work is not to be compared in extent and wealth of information with George Adam Smith's two volume work on Jerusalem, issued last year. But it is a capital handbook for students who wish to make a summary study of the holy city. It is embellished with numerous photographic illustrations and contains bibliography and indexes.

The Epistle to the Hebrews, by Edgar J. Goodspeed. New York: The Macmillan Company, 1908. Pp. 124; $.50 net.

This is another of the volumes in the "Bible for Home and School," edited by Professor Shailer Mathews. It is the purpose of this series to present concise and competent comments upon the text and interpretation of biblical books. Reference was made recently to Professor Gilbert's volume on Acts. The present work, while dealing with a briefer document of the New Testament, is perhaps even more serviceable in the value of its introduction to the book and its wealth of helpful material regarding the text of the Book of Hebrews.

What the Bible Teaches, by H. C. Garvin, Eldon, Mo. Published by the Author. $1.50.

One who looks over the table of contents of this book will form but partial idea of its real character and purpose, for the list of titles contains some forty different items, including "God the Creator," "Order of Creation," "Angels," "Origin of Sin," "Anointing," "Was Jesus Free from Sin?" "Making Intercession," "Church," "Sacraments," etc. This is a group of themes such as might well belong to a treatise on systematic theology. Yet a reading of the book shows that it has a very definite purpose, quite removed from a mere general survey of the field of Christian doctrine. It is an essay on the nature and evils of sacramentalism in the Christian Church. Its central aim is to insist that religion of any sort to be valuable must seek to bring the souls of men into right relations with God, and that the Christian religion lifts this motive to the highest level of importance. Religion therefore can never consist in the performance of rites of any sort, least of all can Christianity be so degraded. It has been the bane of the church, just as it was of the synagogue that it has dignified acts of ritual to the place of essentials, and thereby has obscured the simplicity of Christianity as an effort to reproduce in human life the spirit and purpose of Jesus.

Professor Garvin reviews hastily the principles of the Hebrew religion and the constant tendency to sacramentalism in the practice of the priestly guardians of the cultus in that period. Then he gives a fairly adequate statement of the teachings of Jesus on the essentials of religion, and shows how far it was from the mind of the Master to bind on his followers a new ceremonialism with insistence upon rites. From this the thesis is developed that Jesus never commanded either baptism or the Supper. It would have been inconsistent with the vital principle of his life, and the passages on which the two institutions rest as ordinances are believed by the author to be the work of later hands. In this he has, as New Testament students know, excellent though not conclusive authority. But perhaps the most startling of Professor Garvin's contentions is to the effect that the act of baptism as practiced by John, by the disciples during the ministry of Jesus and by the apostles throughout the first age of the church was merely that of washing the body, performed by the candidate himself, as in the purification ceremonies of the Hebrew cultus, and not administered by another. When the apostles baptized their converts they did so in the same sense that Moses cleansed the people of Israel, by directing them to wash their bodies as the initial step in the new life. Here we are unable to follow the author's argument. It seems to us that the voice of the Greek verbs used in the New Testament declares insistently that baptism was an act in which the candidate was passive, though there are instances in which the middle or reflexive form may be understood.

With the basic contention of the book we are in entire agreement. Jesus came to lift religion from the plain of rites to that of character. He would therefore be the last to bind his people to a new sacramentalism by the imposition of mere forms. He did not intend to make outward acts like fasting, feet washing, baptism or the Supper tests of citizenship in the kingdom. And wherever any of these acts is given sacramental value, the essence of Christianity is missed.

Yet this is far from saying that the free use of highly symbolic observances, like baptism and the Lord's Supper, known to have been used by the Master himself, may not have a value with which the church will not lightly dispense. The Lord's Day rests upon no command either of Jesus or the apostles, yet all Christians hold it in deep reverence. The holy supper is not to be regarded as a legal demand of the Master, but as a loving request, growing out of his perception of its suggestive nature. All the more do the people of God hold it in regard, and wish to observe it, though they have almost ceased to invest it with sacramental power. So also of baptism. Even if criticism makes conclusive the fact that Jesus never commanded it as an act of obedience to himself, and that the baptismal formula is distinctly a post-apostolic gloss, the significance of baptism as an act of public declaration of discipleship hallowed by the example of the Lord, by apostolic usage and by the voice of Christian history, will continue to make it precious while it will also remove it from the legal to the spiritual plain.

Our criticism of the book is two-fold. It overstates its thesis, attempting to prove more than is either possible or necessary in its contention against sacraments. And secondly, it fails of effectiveness in its inclusion of too many topics unrelated to its purpose. But it is a stimulating book, whose reading will repay one who wishes to have his ideas stirred up by statements which compel him to think through the meaning of Christianity in a fresh manner.

A Hindu Estimate of Missionaries

The following is an extract from a recent number of the Vedic Magazine, an Indian periodical, published in Benares, the center of Mrs. Annie Besant's propaganda for the revival of Hinduism.

"One of the foremost causes of success of the missionary is his burning zeal for his religion. He believes in his message. He has left parents, his friends and his native land to spread his gospel. He has crossed the seas to attack us. He belongs to a cold country, but he chooses to live under the scorching Indian sun in order to save us from going to a hotter place after death. Young men, belonging to the richest families, have sacrificed their all in order to fight our civilization. I know persons of the most brilliant parts at Oxford—first-class scholars who have won any number of prizes and degrees—who throw up their worldly career and come out as missionaries. Our young men can have no idea of the sacrifices they undergo. They accept exile for the sake of their religion; they work day and night like coolies in a country thousands of miles from their homes. Many of them are quite young; they have not tasted any of the sweet things of life. They live solely for Christianity. They are determined, earnest men who are devoid of avarice, who know no rest in the pursuit of their aim, who never lost heart amid difficulties, and who realize that life is given to man to be spent for some great and good cause.

"Such tremendous enthusiasm can overcome many obstacles. Endowed with such enormous moral capital, a movement can go a long way, even against heavy odds. Give me

such workers and I will Hinduise the world in a decade. Even falsehood can prosper for a while, if it can secure good servants. If the truth of Hindu nationality and ethics can find such doughty champions, I can show the world the spectacle of Rambella being celebrated in the streets of Buenos Ayres and erect statues to Sita in the squares of Vancouver. Give me such zeal, such steadfastness of purpose, and I shall have the Rishis honored by the banks of the Mississippi as they are revered in the basin of the Ganges. Oh! nothing is impossible of achievement for the Hindus, if they are once fired with the ideal of a Hinduised world with its center at Benares."

Could testimony more striking than this be given to the motive power which Christ exercises in inspiring His servants to speed far over sea and land?

Is it not strange that this Hindu editor should not seek more deeply for the source and inspiration of all this "sacrifice" and "tremendous enthusiasm" of which he writes, in order that he may stir up his fellow-religionists to similar endeavor for Hinduism and a Hinduised world?

These servants of the Christ come to India not primarily or chiefly to save the Indians from "a hotter place"; not "to attack our civilization" for there are many things in the Indian type of civilization that are well worthy of preservation and development under the power of Christianity; and not merely to have the Indians change one religion for another. They come rather because of the power, which is symbolized in the cross of Christ and experienced in their own lives. They would have others know His peace and His power. The love of Christ constrains them; because they judge this: "that one died for all, therefore all died; and He died for all that they who live might no longer live to themselves but to Him that for them died and rose."

How strange that any man should think of getting such power displayed amid either the philosophy of the Higher Hinduism or the idolatry and bestiality of every-day Hinduism! Philosophy cannot answer the hunger of the human heart or nourish it in a life of high endeavor as the love of God, displayed in the life of Christ, can. Even so strong and clean an indigenous religious movement as the Brahmo-Samaj is in a pitiable condition for lack of men and money to carry forward its missionary and educational work. There are various reasons given for this condition, but undoubtedly the chiefest is: the movement lacks motive power. This fact is acknowledged by some of the foremost present day leaders of the movement in Calcutta. The philosophy of the Brahmo-Samaj may in a measure satisfy the mind, but it cannot nurture the heart and charge the life with motive power which leads to a life of sacrifice and service. If this motive power is lacking in so lofty a movement as the Brahmo-Samaj what shall we say of the ordinary Hinduism as known to the millions of India?

Is it not passing strange that this Hindu writer does not recognize that in owning the possession of this Spirit by Christian missionaries he has really proclaimed the absolute supremacy of the Christ—that Incomparable One who alone is worthy to receive the devotion of India's countless millions.

Calcutta, India. W. C. MacDougall.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

How long was Christ in the grave? Was he crucified on Thursday or Friday? If on Friday, I don't understand how he was three days and three nights in the heart of the earth. C. C. M.

North Royalton, Ohio.

Efforts have been made to show that the crucifixion of Jesus occurred on Thursday, but this has never been a satisfactory view of the matter. The expression "three days and three nights" must be construed in the usual Jewish sense, in which any part of the day reckoned for the whole. It seems reasonably certain that the crucifixion occurred on Friday.

Please explain Luke 2:25-27, where it is said that Simeon received the Holy Spirit and in the Spirit entered the temple. Reader.

Champaign, Ill.

Simeon's piety and devotion to the will of God are emphasized by the statement that the Holy Spirit was upon him. This means that he was a spiritual man. His chief interests were those of the kingdom of God. Jewish hopes at this period were high in confident expectation of the coming Messiah. Simeon shared this hope, and his single-minded devotion to the divine will and open-hearted acceptance of the leadings of the Spirit led him to believe implicitly that within his life the hopes of Israel would be realized. This was his constant frame of mind. In such a spirit he was accustomed to visit the temple, and on one of these occasions met the parents of Jesus as they were bringing the child for presentation, according to the legal customs. Seeing the child, Simeon was impressed with the truth that this was none other than the promised Messiah and Deliverer of his people, and so uttered the words of his hymn of praise.

Will you please explain John 5:4: "An angel went down at a certain season and troubled the water"? Inquirer.

The pool at which the lame man lay was apparently an intermittent pool whose waters came at certain intervals and at other times were quiet. Such is the character of the Virgin's Fountain on the east of Jerusalem at the present time. The popular tradition accounting of this phenomenon was that the waters were stirred by an angel, but this is no part of the biblical record. The reader will notice that the latter part of Verse 3 and the whole of Verse 4 are omitted from the revised text.

Why did Jesus always tell those he healed not to tell it, and then not rebuke them for doing so? H. J. M.

It was not always the case that Jesus forbade the beneficiaries of his healing power to proclaim the fact. At first indeed he seems to have encouraged them to publish the news that there was One who could heal the afflicted. Later, however, when his way began to be thronged by the curious and the hostile, he laid urgent requests upon those to whom he ministered that they should not make the matter known. It only added to the crowds already thronging him and it actually hindered the accomplishment of his work. Yet it was natural for Jesus to pardon that enthusiasm which could not resist the impulse to make known his kindness. Perhaps he hardly expected the man and woman whom he had helped to refrain from proclaiming the good news. It only shows that he felt the need of repressing, as far as possible, the popular and morbid curiosity which his works of power awakened. He wished to appeal by more definite and direct methods to the heart and conscience of the nation.

Why do Matthew and Luke give the genealogy of Joseph, if Joseph was not in fact the father of Jesus? Des Moines, Ia. Reader.

Joseph's relation to Jesus was not a point of any moment in the thought of those who set down the genealogy. It was the place of the father, foster father, or protector which counted in a family and not the mother's position. Jesus was counted, therefore, to the tribe of Judah, which was Joseph's tribe, without reference to his personal relations, rather than to his mother's tribe, which seems to have been that of Levi, as her relation to Elizabeth of that tribe would indicate. It will be seen, therefore, that the reference to Joseph has no bearing whatever upon the birth of Jesus, but only upon the question of his legal status in the nation.

In Matthew 11:19 occur the words "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children." Please explain this last sentence. B. W. F.

Chicago.

In the conversation of which this is a part, Jesus was speaking of the wayward and volatile character of the people. They were satisfied with nothing; they complained because John the Baptist was austere and joined in none of the common social joys of the time; they complained of Jesus because, on the contrary, he seemed to take deep interest in all the occupations and enjoyments of the people. The one they accused of being a fanatic, the other of being too little regardful of the conventions and proprieties of life. How could such people as these be suited by any one? And, yet, says Jesus, wisdom is justified by her works. The wisdom here specified is no doubt the divine wisdom. God had commissioned both John and Jesus, and the divine wisdom was justified by the work which each accomplished in spite of the frivolous comment of the people.

Can you name to me a book which furnishes in the best form a defense of the resurrection of Christ? W. M. S.

Bloomington Texas.

Probably the best work on this theme is the recently published volume on the resurrection by James Orr (Charles Scribner's Sons, 1909. $1.50 net.) The material of this volume originally appeared in the "Expositor." It covers the entire ground of the discussion in reference to the resurrection of Jesus, considering the various views which have been presented and summing up the positive conclusions in a constructive and admirable manner.

In a recent issue of the Century, in speaking of Darwin, it is said that some people, in accepting his theory of evolution, had thought it necessary to eliminate the first cause, and that Darwin himself had not been led to this conclusion. I am moved to ask if either the first cause or the want of it is think-

able? If unthinkable, can the first cause query hold any value for the religious thought of this age? J. A. E.

Indianapolis.

The statement of the article referred to relates simply to Darwin's attitude toward all theological questions. He was not concerned with the philosophical or theoretical results of his inquiries. He was only interested to ascertain the facts as nature disclosed them to him. These facts were taken by others, some of them his contemporaries and some his followers, and interpreted in various ways. Some of these interpreters, such as Huxley and Tindall, passed over from the realm of science into that of philosophy and theology and attempted to show that the facts discredited the view that creation was the work of a divine Creator, and maintaining that it was a sufficient explanation that all things had been evolved from inorganic to organic, from animal to man, without the presence of God. The unwarranted nature of these assumptions was referred to as a proof of the fact that a given set of facts may be variously interpreted, but that Darwin himself had confined his researches to the domain of pure science and had never dogmatized about the causes of things. I am not just sure what the questioner means by the "thinkable" or "unthinkable" character of the doctrine of a first cause. To most men, whether of scientific mind or not, the question regarding the origin of things is not only thinkable but imperative. The Christian view of God as the Creator, whether by instantaneous activity, as was once believed, or by gradual processes, as the doctrine of evolution teaches, is essential to any adequate explanation of the phenomena of nature. With the metaphysical inquiries regarding the first cause this department is but little concerned.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

In the Light of Death

A Boy's Quarrel.

Once I knew two boys, splendid fellows they were. Side by side they grew, played and studied till they had reached the high school. Most sympathetic were they in all their common life. All who knew them were heartened by their mingled laughter. We were proud of them. Gladly did we mark the shaping of their manly ideals. They were the joy of their homes. The mothers felt less careworn and the fathers became rested in their presence. Each was the son of both homes. Their plans, ambitions, lessons, friends, were alike to both. Their boy-souls seemed to be but one. Alas, one day they quarreled.

I know not the particular cause of their disagreement; but certainly selfishness must have gained a place in their hearts. Days grew into weeks, but still the breach was not healed. They said mean things to their companions about each other. Their enmity grew more pronounced. Each came to think he hated the other. Neither sought reconciliation. Suddenly the fairer and the stronger of the two lay dead, felled by a fever.

His erstwhile companion was prodigal with his tears and flowers and kindly words. Even in the day of his hatred death surprising, had pointed out to him the way of health and life; it lies in the highway of forgiveness.

Estrangement of Men.

Once I knew two farmers, splendid men they were. On adjoining farms for many years thriftily had they tilled their fields and garnered their harvest. Often while resting their horses did these worthy toilers lean upon their plows and hold kindly converse over the fence with each other. The peace of the quiet fields was theirs. During threshing or other extra work they would "exchange hands." Thus did they labor to their mutual advantage. When they had liberty from toil, often did they come together with their families in happy holiday enjoyment. The repeated gibe, the rollicking merriment, and the frank and hearty joking constantly indulged in testified as to their mutual appreciation.

Alas! One day they quarreled. The trouble was over the new line fence. The dispute involved but a few dollars; but in the end it cost the friendship of these two men for the rest of their days.

They did not whistle at their work as formerly. They avoided each other. When they met on the road they turned their faces away. Neighbors noticed that neither was his old care-free self. The church people noticed that the old time joy in the religious meetings had gone from them. But still each nursed in his own heart the scorpion of hatred.

One day the poorer of the two lay dead; struck suddenly to the earth by an accident.

His erstwhile friend acted the man. He gathered some of the honeysuckles and red roses from his garden and carried them to the bier of his dead enemy. Hesitatingly he said to the bereaved widow, "If in your deep sorrow I can help you in the least, I will be glad."

That day and all the rest of the days of his life this farmer heard with convicting power many preachers bearing to his conscience the message of repentance.

The dead face, the line fence, the family of his dead friend, yes, the very flocks of his neighbor's field and the blades of the grass in his meadow exhorted him again and again to use other measurements than the material, whereby to get the true values.

So even in the day of his hatred death, surprising, had pointed out to him the way of health and life; it lies in the highway of forgiveness.

Two Ministers' Alienated.

Once a decade of years ago I knew two preachers, they were splendid earnest men. They met frequently at conventions and were friends. Their ideals of the ministry were much alike. Both were warm-hearted and democratic. They loved to preach to ful houses. With a great congregation before them they were supremely happy. Necessary to their ministerial life was the sympathy and commendation of the audience. They had preserved their child souls; so that they demanded a large place in the hearts of their people. They loved, and to live, must be loved in return.

So attracted to each other were they that they kept up intimate correspondence, and at times visited each other, though they lived far apart.

In the course of time it happened that they came to be pastors in the same city, and so near to each other that their pastorates over-lapped. This was a new experience to both; for each up to this time had held pastorates in places in which there was only one church of his denomination. He was thus entitled to the first place in the affections of his people, which they ungrudgingly granted. They were not prepared to compete for the good wishes of the people. Neither had yet learned that the hearts of the common people are large enough to admit to their affections more than one preacher, even at the same time.

They did not quarrel. Their profession would not allow that. But they became envious and jealous. Secretly they harbored evil wishes for each other. When either heard the other praised he was disturbed in his happiness for a whole day.

But time is no respecter of preachers. One of the twain lay dead amid the tears of his flock.

His fellow pastor proved himself a permanent saint, though a temporary sinner.

From that day onward he read his Bible anew. When he prayed "Forgive us our debts as we forgive our debtors," and as he read "Father forgive them for they know not what they do," he wondered how he could have so forgotten the essential spirit of the faith he was preaching from week to week as to have given jealousy so large a place in his heart.

Even in the days of his evil enemy death had pointed out to him the way of health and life; it lies in the highway of love.

Friends in Religion; Enemies in Theology.

Once I knew two church members; they both loved and hoped. Workers together were they in the various activities of the church. Long had they been in her counsels together. They were considered as two of the strongest pillars in their local zion.

An evil day came. They became arrayed on different sides of a heated controversy. Some one had spread a suspicion of unsoundness. All stopped their religious work for theological combat. The two brothers had been friends in religion, but were made enemies in theology. They could pray together and work together; but, human-like, they could not dispute together. Both came to breathe the atmosphere of discord. For the love of God they hated each other. They had not learned that religion is the business of the church, not criticism, not science, not philosophy.

Beautifully did they work together as long as they sought to save and bless; but when they began to give attention to their opinions they ruthlessly broke their friendship.

Trifling With One's Soul.

One left the church; one stayed in it. The one removed from the community to escape the sorrow of the disruption. The other never worked again with the old-time heart. He had trifled with his soul. He had enthused over that which was not worth enthusing over. Ever afterwards there was, consequently, with him, some suspicion concerning all zeal. Selfish heat puts out the fires of God.

Long after the one remaining at home had died, the one from a distance returned to visit and to pray. He stood over the grave of his religious friend, and his theological enemy. With pleasure he remembered the friendship, with deepest regret he recalled the enmity. The one gained glory with the accumulating years; the other seemed less and less worthy of God's men.

Amid the growing shadows of his declining day death had pointed out to him the way of health and life; it lies in the highway of love.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER VIII.

Winston Comes to Silverdale.

There was warmth and brightness in the cedar-boarded general room of Silverdale Grange, and most of the company gathered there basked in it contentedly after their drive through the bitter night. Those who came from the homesteads lying farthest out had risked frost-nipped hands and feet, for when Colonel Barrington held a levee at the Grange nobody felt equal to refusing his invitation. Neither scorching heat nor utter cold might excuse compliance with the wishes of the founder of Silverdale, and it was not until Dane, the big middle-aged bachelor, had spoken very plainly, that he consented to receive his guests in time of biting frost dressed otherwise than as they would have appeared in England.

Dane was the one man in the settlement who dare remonstrate with its ruler, but it was a painful astonishment to the latter when he said in answer to one invitation, "I have never been frost-bitten, sir, and I stand the cold well, but one or two of the lads are weak in the chest, and this climate was never intended for bare-shouldered women. Hence, if I come, I shall dress myself to suit it."

Colonel Barrington stared at him for almost a minute, and then shook his head. "Have it your own way," he said. "Understand that in itself I care very little for dress, but it is only by holding fast to every traditional nicety we can prevent ourselves sinking into Western barbarism, and I am horribly afraid of the thin end of the wedge."

Dane having gained his point said nothing further, for he was one of the wise and silent men who know when to stop, and that evening he sat in a corner watching his leader thoughtfully, for there was anxiety in the Colonel's face. Barrington sat silent near the ample hearth whose heat would scarcely have kept water from freezing but for the big stove, and disdaining the dispensation made his guests, he was clad conventionally, though the smooth black fabric clung about him more tightly than it had once been intended to do. His sister stood, with the stamp of a not wholly vanished beauty still clinging to her gentle face, talking to one or two matrons from outlying farms, and his niece by a little table turning over Eastern photographs with a few young girls. She, too, wore black in deference to the Colonel's taste, which was somber, and the garment she had laughed at as a compromise left uncovered a narrow strip of ivory shoulder and enhanced the polished whiteness of her neck. A slender string of pearls gleamed softly on the satiny skin, but Maud Barrington wore no other adornment, and did not need it. She had inherited the Courthorne comeliness, and the Barringtons she sprang from on her father's side had always borne the stamp of distinction.

A young girl sat at the piano singing in a thin reedy voice, while an English lad waited with the ill-concealed jealousy of a too officious companion to turn over the music by her side. Other men, mostly young, with weather-bronzed faces, picturesque in embroidered deer-skin or velvet lounge jackets, were scattered about the room, and all were waiting for the eight o'clock dinner. They were growers of wheat who combined a good deal of amusement with a little, not very profitable, farming, and most of them possessed a large share of insular English pride and a somewhat depleted exchequer.

Presently Dane crossed over, and sat down by Colonel Barrington. "You are silent, sir, and not looking very well tonight," he said.

Barrington nodded gravely, for he had a respect for the one man who occasionally spoke plain truth to him. "The fact is, I am growing old," he said, and then added, with what was only an apparent lack of connection. "Wheat is down three cents ,and money tighter than ever."

Dane looked thoughtful, and noticed the older man's glance in his niece's direction, as he said, "I am afraid there are difficult times before us."

"I have no doubt we shall weather them as I can't help admitting that just now I feel —a little tired—and am commencing to think we should have been better prepared for the struggle had we worked a trifle harder during the recent era of prosperity. I could wish there were older heads on the shoulders of those who will come after me."

Just then Maud Barrington glanced at them, and Dane, who could not remember having heard his leader talk in that fashion before, and could guess his anxieties, was a little touched as he noticed his attempt at sprightliness. As it happened, one of the lads at the piano commenced a song of dogs and horses that had little to recommend it but the brave young voice.

"They have the right spirit, sir," he said.

"Of course!" said Barrington. "They are English lads, but I think a little more is required. Thank God we have not rated the dollar too high, but it is possible we have undervalued its utility, and I fear I have only taught them to be gentlemen."

"That is a good deal, sir," Dane said quietly.

"It is. Still, a gentleman, in the restricted sense, is somewhat of an anachronism on the prairie, and it is too late to begin again. In the usual course of nature I must lay down my charge presently, and that is why I feel the want of a more capable successor, whom they would follow because of his connection with mine and me."

Dane looked thoughtful. "If I am not taking a liberty—you still consider the one apparently born to fill the place quite unsuitable?"

"Yes," said Barrington quietly, "I fear there is not a redeeming feature in Courthorne's character."

Neither said anything further, until there was a tapping at the door, and, though this was a most unusual spectacle on the prairie, a trim English maid in white-banded dress stood in the opening.

"Mr. Courthorne, Miss Barrington," she said.

Now Silverdale had adopted one Western custom in that no chance guest was ever kept waiting, and the music ceased suddenly, while the stillness was very suggestive, when a man appeared in the doorway. He wore one of the Scandinavian leather jackets which are not uncommon in that country, and when his eyes had become accustomed to the light, moved forward with a quiet deliberation that was characterized neither by graceful ease nor the restraint of embarrassment. His face was almost the color of a Blackfeet's, his eyes steady and gray, but those of the men who watched him were turned the next moment upon the Colonel's sister, who rose to receive him, slight, silver-haired, and faded, but still stamped with a simple dignity that her ancient silks and laces curiously enhanced. Then there was a silence that could be felt, for all realized that a good deal depended on the stranger's first words and the fashion of his reception by Miss Barrington and the Colonel.

Winston, as it happened, felt this too, and something more. It was eight years since he had stood before an English lady, and he surmised that there could not be many to compare with this one, while after his grim lonely life an intangible something that seemed to emanate from her gracious serenity compelled his homage. Then as she smiled at him and held out her hand, he was for a moment sensible of an almost overwhelming confusion. It passed as suddenly, for this was a man of quick perceptions, and remembering that Courthorne had now and then displayed some of the grace of by-gone days he yielded to a curious impulse, and, stooping, kissed the withered fingers.

"I have," he said, "to thank you for a welcome that does not match my poor deserts, madam."

Then Dane, standing beside his leader, saw the grimness grow a trifle less marked in his eyes. "It is in the blood," he said half-aloud, but Dane heard and afterwards remembered it.

In the meanwhile Miss Barrington had turned from the stranger to her niece. "It is a very long time since you have seen Lance, Maud, and, though I knew his mother well, I am less fortunate, because this is our first meeting," she said. "I wonder if you still remember my niece?"

Now, Winston had been gratified by his first success, and was about to venture on the answer that it was impossible to forget; but when he turned towards the very stately young woman in the long black dress whose eyes had a sardonic gleam, and wondered whether he had ever seen anybody so comely or less inclined to be companionable, it was borne in upon him that any speech of the kind would be distinctly out of place. Accordingly, and because there was no hand held out in this case, he contented himself with a little bend of his head. Then he was presented to the Colonel, who was distantly cordial, and Winston was thankful when the maid appeared in the doorway again, to announce that dinner was ready. Miss Barrington laid her hand upon his arm.

"You will put up with an old woman's company tonight?" she said.

Winston glanced down deprecatingly at his attire. "I must explain that I had no intention of trespassing on your hospitality," he said. "I purposed going on to my own homestead, and only called to acquaint Colonel Barrington with my arrival."

Miss Barrington laughed pleasantly. "That," she said, "was neither dutiful nor friendly. I should have fancied you would also have desired to pay your respects to my niece and me."

Winston was not quite sure what he answered, but he drew in a deep breath, for he had made the plunge and felt that the worst was over. His companion evidently noticed the gasp of relief.

"It was something of an ordeal?" she said.

Winston looked down upon her gravely, and Miss Barrington noticed a steadiness in his eyes she had not expected to see. "It

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was, and I feel guilty because I was horribly afraid," he said. "Now I only wonder if you will always be equally kind to me."

Miss Barrington smiled a little, but the man fancied there was a just perceptible tightening of the hand upon his arm. "I would like to be, for your mother's sake," she said.

Winston understood that while Courthorne's iniquities were not to be brought up against him, the little gentle-voiced lady had but taken him on trial; but, perhaps because it was so long since any woman had spoken kindly words to him, his heart went out towards her, and he felt a curious desire to compel her good opinion. Then he found himself seated near the head of the long table, with Maud Barrington on his other hand, and had an uncomfortable feeling that most of the faces were turned somewhat frequently in his direction. It is also possible that he would have betrayed himself, had he been burdened with self-consciousness, but the long, bitter struggle he had fought alone, had purged him of petty weaknesses and left him the closer grasp of essential things, with the strength of character which is one and same in all men who possess it, whatever may be their upbringing.

During a lull in the voices, Maud Barrington, who may have felt it incumbent on her to show him some scant civility, turned towards him as she said, "I am afraid our conversation will not appeal to you. Partly because there is so little else to interest us, we talk wheat throughout the year at Silverdale."

"Well," said Winston with a c ious little smile, "wheat as a topic is not quite new to me. In fact, I know almost more about cereals than some folks would care to."

"In the shape of elevator warrants or Winnipeg market margins, presumably?"

Winston's eyes twinkled though he understood the implication. "No," he said. "The wheat I handled was in 250-pound bags, and I occasionally grew somewhat tired of pitching them into a wagon, while my speculations usually consisted in committing it to the prairie soil, in the hope of reaping forty bushels to the acre and then endeavoring to be content with ten. It is conceivable that operations on the Winnipeg market are less laborious as well as more profitable, but I have had no opportunity of trying them."

Miss Barrington looked at him steadily, and Winston felt the blood surge to his forehead as he remembered having heard of a certain venture made by Courthorne which brought discredit on one or two men connected with the affairs of a grain elevator. It was evident that Miss Barrington had also heard of it, and no man cares to stand convicted of falsification in the eyes of a very pretty girl. Still, he roused himself with an effort.

"It is neither wise nor charitable to believe all one hears," he said.

The girl smiled a little, but the man still winced inwardly under her clear brown eyes, that would, he fancied, have been very scornful had they been less indifferent.

"I do not remember mentioning having heard anything," she said. "Were you not a trifle premature, in face of the proverb?"

Winston's face was a trifle grim, though he laughed. "I'm afraid I was; but I am warned," he said. "Excuses are, after all, not worth much, and when I make my defense it will be before a more merciful judge."

Maud Barrington's curiosity was piqued. Lance Courthorne, outcast and gambler, was at least a different stamp of man from the type she had been used to, and, being a woman, the romance that was interwoven with his career was not without its attractions for her.

"I did not know that you included farming among your talents, and should have fancied you would have found it—monotonous," she said.

"I did," and the provoking smile still flickered in Winston's eyes. "Are not all strictly virtuous occupations usually so?"

"It is probably a question of temperament. I have, of course, heard sardonic speeches of the kind before, and felt inclined to wonder whether those who made them were qualified to form an opinion."

Winston nodded, but there was a little ring in his voice. "Perhaps I laid myself open to the thrust; but have you any right to assume that I have never followed a commendable profession?"

No answer was immediately forthcoming, but Winston did wisely when, in place of waiting, he turned to Miss Barrington. He had left her niece irritated, but the trace of anger she felt was likely to enhance her interest. The meal, however, was a trial to him, for he had during eight long years lived for the most apart from all his kind, a lonely toiler, and now was constrained to personate a man known to be almost dangerously skillful with his tongue. At first sight the task appeared almost insuperably difficult, but Winston was a clever man, and felt all the thrill of one playing a risky game just then. Perhaps it was due to excitement that a readiness he had never fancied himself capable of came to him in his need, and, when at last the ladies rose, he felt that he had not slipped perilously. Then he became sensible that Colonel Barrington, who had apparently been delivering a lengthy monologue, was addressing him.

"The outlook is sufficient to cause us some anxiety," he said. "We are holding large stocks, and I can see no prospect of anything but a steady fall in wheat. It is, however, presumably a little to soon to ask your opinion."

"Well," said Winston, "while I am prepared to act upon it, I would recommend it to others with some difficulty. No money can be made at present by farming, but I see no reason why we should not endeavor to cut our losses by selling forward down. If caught by a sudden rally, we could fall back on the grain we hold."

There was a sudden silence, until Dane said softly, "That is exactly what one of the cleverest brokers in Winnipeg recommended."

"I think," said Colonel Barrington, "you heard my answer. I am inclined to fancy that such a measure would not be advisable or fitting, Mr. Courthorne. You, however, presumably know very little about the practical aspect of the wheat question."

Winston smiled. "On the contrary, I know a great deal."

"You do?" said Barrington sharply, and while a blunderer would have endeavored to qualify his statement, Winston stood by it.

"You are evidently not aware, sir, that I have tried my hand at farming, though not very successfully."

"That at least," said Barrington dryly, as he rose, "is quite creditable."

When they went into the smaller room, Winston crossed over to where Maud Barrington sat alone, and looked down upon her gravely. "One discovers that frankness is usually best," he said. "Now, I would not like to feel that you had determined to be unfriendly with me."

Maud Barrington fixed a pair of clear brown eyes upon his face, and the faintest trace of astonishment crept into them. She was a woman with high principles, but neither a fool nor a prude, and she saw no sign of dissolute living there. The man's gaze was curiously steady, his skin clear and brown, and his sinewy form suggested a capacity for, and she almost fancied an acquaintance with, physical toil. Yet he had already denied the truth to her. Winston, on his part, saw a very fair face with wholesome pride in it, and felt that the eyes which were coldly contemptuous now could, if there was a warrant for it, grow very gentle.

"Would it be of any moment if I were?" she said.

"Yes," said Winston quietly. "There are two people here it is desirable for me to stand well with, and the first of them, your your aunt has, I fancy, already decided to give me a fair trial. She told me it was for my mother's sake. Now, I can deal with your, uncle, I think."

The girl smiled a little. "Are you quite sure? Everybody does not find it easy to get on with Colonel Barrington. His code is somewhat Draconic, and he is rather determined in his ways."

Winston nodded. "He is a man, and I hope to convince him I have at least a right to toleration. That leaves only you. The rest don't count. They will come round by and by, you see."

The little forceful gesture, with which he concluded, pleased Maud Barrington. It was free from vanity, but conveyed an assurance that he knew his own value.

"No friendship that is lightly given is worth very much," she said. "I could decide better in another six months."

The farmer, as soon as he conveniently could, bade Miss Barrington good-night.

"But we expected you would stay here a day or two. Your place is not ready," she said.

Winston smiled at her. "I think I am wise. I must feel my way."

Miss Barrington was won, and making no further protest, signed to Dane. "You will take Mr. Courthorne home with you," she said. "I would have kept him here, but he is evidently anxious to talk over affairs with some one more of his age than my brother is."

Dane appeared quite willing, and, an hour later, Winston sat in a room of his outlying farm. It was furnished simply, but there were signs of taste, and the farmer who occupied it had already formed a good opinion of the man whose knowledge of his own profession astonished him.

"So you are actually going to sell wheat in the face of the Colonel's views?" he said.

"Of course!" said Winston simply. "I don't like unpleasantness, but I can allow no man to dictate my affairs to me."

Dane grinned. "Well," he said, "the Colonel can be nasty, and he has no great reason for being fond of you already."

"No?" said Winston. "Now, of course, my accession will make a difference at Silverdale, but I would consider it a friendly act if you will let me know the views of the colony."

Dane looked thoughtful. "The trouble is that your taking up the land leaves less for Maud Barrington than there would have been. Barrington, who is fond of the girl, was trustee for the property, and after your—estrangement from your father—everybody expected she would get it all."

"So I have deprived Miss Barrington of part of her income?"

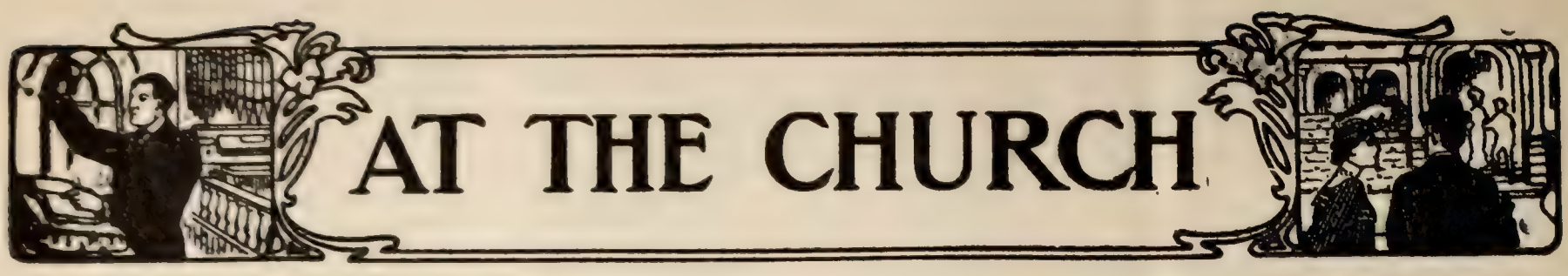
"Of course," said Dane. "Didn't you know?"

Winston found it difficult to answer. "I never quite realized it before. Are there more accounts against me?"

"That," said Dane slowly, "is rather a facer. We are all more or less friends of the dominant family, you see."

Winston stood up. "Now," he said, "I generally talk straight, and you have held out a hand to me. Can you believe in the apparent improbability of such a man as I am in the opinion of the folks at Silverdale getting tired of a wasted life and trying to walk straight again? I want your answer, yes or no, before I head across the prairie for my own place."

(Continued on page 18.)



Sunday School Lesson

By Herbert L. Willett

The First Gentile Converts*

The time had come when the gospel needed to be preached beyond the limits of Judaism. The first disciples seem to have interpreted the commission in terms of Jewish evangelism, but the impulse to preach in wider circles came in a two-fold way; first, by the experience of Peter in Caesarea, and secondly, through the preaching of Christian refugees from Jerusalem who, in the enthusiasm of gospel evangelism, ceased to restrict themselves to Jewish hearers alone but passed over into Gentile circles with the message (Acts 11:19-20.) Whether this second event was earlier or later than Peter's interview with Cornelius is uncertain. If it happened before that event it shows that the divine Spirit was leading the church into regions beyond without formal announcement of any change of policy. Logically, however, the preaching of Peter in Caesarea stands first because it helps us to understand the steps by which the conservative Jew was led to open the door of faith and obedience to the heathen world.

Peter in Joppa.

It will be remembered that after Peter's experience at Lydda and Joppa he remained in the latter city, the guest of a certain Simon whose occupation was that of tanner. Already is this acceptance of the hospitality of one whose work in life must have rendered him often ceremonially unclean, a trade which was regarded as objectionable from the standpoint of Jewish ritualism, Peter manifests something of the broader spirit which was already breaking away from Jewish observances into the liberty of Christian life. He was soon to be shown that this first step of his was but short in comparison with the distance he was to travel at the divine summons.

The city of Caesarea was located some twenty miles north of Joppa on the coast. It was a Roman city, built and named by representatives of Caesar's government, and contained only a very small Jewish population. Here the Roman procurator resided and here was the headquarters of the Roman garrison which represented Rome's authority in the provinces of Palestine.

Cornelius the Roman.

One of the captains of this garrison was named Cornelius. He was apparently a resident of Italy but was stationed with his company in Caesarea at this time. He was a religious man who had perhaps been attracted by the religious customs of the Jews whom he had met in Palestine, and had been led to inquire for further light than his heathen experience had given him. He had prayed for knowledge of his duty. Perhaps his prayers at first were addressed to his own Roman gods, but it is one of the truths which religion teaches us that the devout mind comes evermore to companionship with the Father of spirits, by whatever name he may be known. Probably Jewish ideas had led Cornelius to the acceptance of monotheism. He had progressed beyond the worship of the many gods of Rome to the one God of whom the law and the prophets had spoken.

The Centurion's Need.

In this man's heart there arose a desire for further knowledge of his duty. He could not rest satisfied with the meagre truth he possessed. No doubt he had heard something of the recent events at Jerusalem and the spread of that faith which proclaimed Jesus as the son of God and the Saviour of men. The preaching of Peter in towns on the plain of Sharon might well have come to his ears. He received the intimation, by means set down as distinctly divine and providential, that he might secure further knowledge of the truth by summoning the preacher from the neighboring town of Joppa. The importance of meeting this man's need with the human message of Jesus' work was sufficiently great to justify even so strange and unusual a method of divine communication as the angelic visitation to the household in Caesarea.

Peter's Vision.

In the meantime Peter had been passing through an experience which was to prepare him for his part in this enterprise. With his Jewish training it would have been the last of all possibilities for him to partake of food forbidden by the law. Even his wider experiences in his missionary journeys had not absolved him from his Jewish conservatism and prejudices. Resting at noon-time on the roof of the house at Joppa, he saw a vision which brought him disquietude and concern. Before him there appeared a vision of many kinds of living creatures, as if they had been placed in the awning stretched above his head and let down for his inspection. He was commanded in the hunger of the moment to slay and use them for food. But his whole nature rose up in revolt against even a divine demand to forget the habits of years, and he refused abruptly the summons to partake of such food. This episode was renewed again and again with the same results. When Peter had come fully to himself, he could only be astonished at what had transpired and wonder what its meaning might be as bearing on his mission.

The Call to Caesarea.

He was not to remain long in doubt. Almost at that moment he was summoned from the roof with the news that three men waited to see him at the gate. These men were the messengers of Cornelius, the centurion of Caesarea. They told their story and besought Peter to go with them and bring their master whatever truth he had to impart. Already the meaning of the vision began to dawn upon the apostle's mind as he talked with these men. He saw that his duty was clear. In spite of his Jewish prejudices against foreigners, he accepted their invitation. But he took the precaution of taking along with him some of the Jewish Christians of Joppa. The journey of twenty miles along the level sea coast was quickly accomplished, and they arrived the next day at the Roman city where Cornelius lived.

Preaching to Gentiles.

Here occurred the supreme scene in the apostle's life up to this time. Cornelius received him hospitably. It must have taken a good deal of courage on the part of Peter and his Jewish companions to accept the hospitality of a Gentile, which was contrary to all Jewish custom and prejudice. Still Peter felt that his path was clear since he was following the Spirit's own intimation in all this affair. When Cornelius had told what led him to send for the preacher, the last doubts as to the meaning of his vision on the house-top passed from Peter's mind and he spoke those great words which have been the foundation of all brotherhood and the doom of all race prejudices and animosities from that day to this. "Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him." From that point he preaches Jesus just as he might have done to a Jewish audience. As yet the question had not arisen what he should do in case these Gentiles should accept his message and request entrance into the brotherhood of believers. Perhaps he felt that that was not a matter requiring his decision unless it should actually occur. At any rate, he had the support of the five or six Jewish brethren whom he had brought from Joppa as a kind of jury whose witness would vindicate him against the prejudiced criticism of the conservative brethren at Jerusalem and elsewhere, who might charge him with wantonly transgressing the customs of his people in associating with Gentiles.

Coming of the Spirit.

But while Peter was proceeding with his discourse suddenly the same strange phenomena occurred as on the day of Pentecost. The enthusiasm of the assembly broke forth in unwonted and ecstatic speech. The Spirit came upon them with overwhelming power. There could be no doubt in the mind of the apostle that this set the seal of divine approval upon his conduct and the entire transaction. Turning at once to the brethren from Joppa, who had accompanied him, he said, "Who can forbid water that these should not be baptized who have received the Holy Spirit as well as we?" There could be but one response to this challegne. It was clearly the mind of the Lord that the door of faith should be opened to the Gentiles. The scene closes appropriately with the obedience in baptism of the household of Cornelius who had heard the word and believed, and with the acceptance of their hospitality by the apostle and his friends.

Consequences to Peter.

Thus the way was opened for world-wide preaching among the non-Jewish people. Stephen had insisted that this was right but he had paid for his temerity with his life.

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*International Sunday-school lesson for April 4, 1909: Peter and Cornelius, Acts 10:1-48. Golden Text: "In every nation he that feareth him, and worketh righteousness, is accepted with him," Acts 10:35. Memory Verses, 13-15.

Now providential events had clearly demonstrated the same. There could be no further question by those who wished to face the facts. It was true that in the Jerusalem church these events were heard with astonishment and indignation. When Peter returned he was sternly taken to task by some of the Jerusalem circle of Christians for his audacity in acepting Gentile hospitality and receiving Gentiles into the church. To his clear statement of the facts there could be no answer. It was evident that he had done only what the divine will had approved, and yet it is significant that from that day forth Peter practically lost his position of leadership in the Jerusalem church. It was no longer himself but James, the brother of the Lord, who was recognized as the head of the Christian community. Of this there are abundant proofs in the book of Acts and in the Epistles of Paul. We ought never to forget that among the sacrifices which Simon Peter made for the liberty which we have in Christ was this of the loss of that which he must have considered as more precious to him than any other earthly possession—the good will and love of that circle of his brethren who could not share in the joy of the broadening vision of the kingdom, and would not allow him the fellowship and approval which he would so much have prized. Such sacrifices are the common experience of those who follow the leadings of the divine Spirit as interpreters of the larger truth.

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

LIFE LESSONS FOR ME FROM THE BOOK OF PROVERBS.

Topic April 4. Prov. 8:1-17.

Chapter 8 of the Book of Proverbs belongs to what is called the Wisdom Literature of the Hebrews. The Hebrew people were not philosophers. The wisdom literature is their nearest approach to philosophy, but it even is practical rather than theoretical. It consists of pithy sayings, cast in the form of a half-poetical, half-philosophical, observation of nature. In much of this wisdom literature the word "Wisdom" is personified, and such is the case in our proverb for study.

The Call of Wisdom.

As we picture our own Uncle Sam and Columbia, so we can almost see a tall figure, clad in sweeping robes, standing on some high place and calling to the "sons of man." "She standeth in the top of high places, by the way in the places of paths. She crieth at the gates, at the entry of the city, at the coming in at the doors."

The ancient Hebrew had a very different idea of wisdom from that of the priests of Mediaeval times. They hid the Bible from the people and kept knowledge from their understanding. But the Hebrew idea is that God has placed wisdom in the main gateway of life, and that it may be any man's for the asking.

The Character of Wisdom.

Even the simple could possess to some extent the wisdom of our proverb: For it was a wisdom of the heart as well as of the head. It meant to be things as well as to know things. Hence the simple, even if he could not work problems and remember dates, could understand truth and righteousness. After all, this is the only true wisdom is it not, in which a man does not only *know* things, but *is* things? Let us make Wisdom, as she stood in the gateway and spoke, our double ideal. For she claimed at the same time these two great things, "For my mouth shall speak truth; and wickedness is an abomination to my lips," and "Council is mine, and sound wisdom: I am understanding."

The Power of Wisdom.

This combination of character and knowledge, this highest wisdom, is what makes for greatness. And we all want to be great, do we not? To be thus wise is to be powerful and strong, to hold loving dominion over our fellow men. "By me kings reign and princes decree justice." O, young men and women, such wisdom as this is ours for the seeking. On a hill top she standeth and crieth to you and to me " . . . those that seek me early shall find me."

PRAYER MEETING

Silas Jones

THE WAY HOME TO THE FATHER.

Topic, March 31. Psa. 16:11; 23:6; 73:24; John 14:2,3.

"This is the true nature of home—it is the place of peace; the shelter, not only from all injury, but from all terror, doubt, and division. In so far as it is not this, it is not home; so far as the anxieties of the outer life penetrate into it, and the inconsistently-minded, unknown, unloved, or hostile society of the outer world is allowed to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over, and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by Household Gods, before whose faces none may come but those whom they can receive with love—so far as it is this, and roof and fire are types only of a nobler shade and light—shade as of a rock in a weary land, and light as of the Pharos in the stormy sea; so far it vindicates the name, and fulfils the praise of home."

The Cry of the Soul.

"Oh that I knew where I might find him!" Whether we seek vindication against cruel enemies and false friends or relief from the terror, doubt and division within, the cry of the soul is for God. We may not understand ourselves. We may make the mistake of some who think masons, carpenters, painters, and grocers can make a home. The heart is not deceived by material environment. It avenges itself upon those who give it the stone of outward possessions without the bread of affection. What may we expect if we banish God and his grace from the universe? Will love remain on earth if it be not in heaven? Is the universe a home for man or is it a whirlpool that tosses him about like foam on the water? "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas."

A Present Refuge.

Did you ever hear a group of healthy young people singing "I am only waiting here to hear the summons, Child, come home?" What did you think of their performance? You must have thought they were saying what they did not feel or that they had strange notions of life and duty. There is so much work in this old world for young people to do that they ought to be ashamed to sing songs like this. They should be ambitious to walk with God in paths of service. God is their refuge now if they will only believe it. The home of God is wherever his children live. He "dwelleth not in temples made with hands." Let us not go back to the old heathenism that confined God to holy places and made him inaccessible to the weak and needy. Is there wickedness in your life? The way home to God is to fight that wickedness. If you sit down like a coward and acknowledge that you have been beaten by a bad habit and that you are now its abject slave, you are not finding God very fast. You are going in the wrong direction. But if you make a brave fight, you will find God is near. You will also find that the way home to God leads through the battle-field of right against wrong in society. It is not a deserted field on which stand here and there monuments to the famous fighters of other days. The battle is raging now. You have been drafted. You cannot be a spectator. You must fight or desert. The deserter never reaches the hearth of God.

The Guide.

Loving persons and they alone can teach love. If we ever come to God and live with him, we shall have to be taught by persons in whom the love of God dwells. The pathfinders in religion are those who go before the rest of men in exploring the divine love. They are also prophets of righteousness. They see first the inconsistencies of human conduct and point out the way of reconciliation. For the Christian there is one guide to whom there is no rival. This guide brushes aside the rubbish put in the way by time-serving priests and legalists and points out the plain road of friendship between man and man and God and man. He opens the door for the outcast. He is "the way, and the truth, and the life." He is the way because he is the truth and the life. To know him is to know God. His friends comprise the household of God. In their company we journey along the road to that "house not made with hands, eternal in the heavens." He is Immanuel, God with us.

As Many as I Love

By Jasper Seaton Hughes.

Wish not the worldling's pleasure hire,
Gold have I that's tried in fire.
Love's chast'ning rod thy best keeper.
Look deeper—look—look deeper.

Grudge not the rich or proud or great:
Lost to self and owned by state,
Speaks thy praise the highest speaker.
Look deeper—look—look deeper.

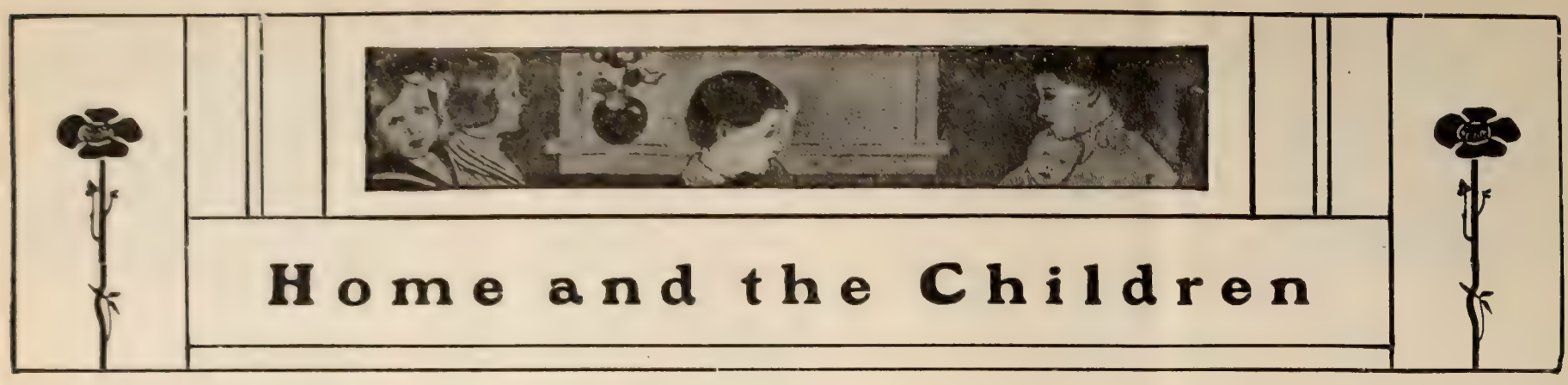
I counsel thee to buy of me
Ointment that thine eyes may see
Thy nude self clothe completer.
Look deeper—look—look deeper.

Thy door once open unto me,
I'll come in and sup with thee,
Thus speaks the white angel reaper.
Look deeper—look—look deeper.

WONDERFUL POWER.

Howard—"Did you ever know any one who was cured by suggestion?"

Coward—"Yes. I cured the duke's infatuation for my daughter by suggesting that he lend me five dollars."—Judge.



Home and the Children

A Polar Expedition

When I'm a man I shall just start forth
And always keep a-going north,
And, of course, by keeping on this way
I'll have to come to the Pole some day.

It seems so strange, and I can't think why
The men don't get there when they try!
For surely, if you just keep on
A-going north, the thing is done!

—St. Nicholas.

The Puppy-Dog's Tail

BY RICHARD W. GENTRY.

(To be Interpreted.)

Once there was a little yellow dog who had backed up into a lawn-mower and had no tail. It made him feel awfully bad. And one day, when he couldn't remember where he had buried his bone and was blue anyway, he just sat down on the stump and cried. The puppy-dog tears ran down his face and splashed on his toes.

Then all the other animals came along and asked him what the trouble was. And, still sobbing, he barked out bitterly, "I am tailless!" But they, instead of comforting him, went on to tell how they would miss *their* tails. Says the horse:

"My tail I throw across the line,
Thus making much trouble for farmer Bryan."

Says the peacock:

"I spread the blue of mine to the breeze,
And that I'm a fine bird each agrees."

Says the snake:

"Around the hunter mine I run,
Till his bones they pop as loud as his gun."

Says the lion:

"With a great bang mine strikes on the floor
As I shake the tent with my terrible roar."

Says the elephant:

"With a teasing look in my eye
To make my tail like my trunk I try,
And the passer-by is filled with the fear
He'll mistake the front end for the rear."

Now when the little yellow dog heard these things he knew that tailless though he was, he was a better animal than they. He forgot all about the ugly stump, he forgot the thorn in his left hind foot, and rising up in his dignity on all four legs, he said:

"Of these tails of yours you each should be
So ashamed that you would drag it.
For I am sure, O, very sure!
That if I had a tail I would—*wag* it."

The New School

By Frank H. Sweet.

Such a breaking-off it was, such a rending of ties, when Nannie who had lived for three years in the old seaport town on the Sound, went back to the great city which had once been her home but was no more familiar. Little girls came, by twos and threes, to say good-by the day she left, keepsakes were given, and promises of letters were exacted. Nannie held herself serenely through it all, as one who should say: "I go to a bigger world than the one you live in, but I will not forget you, my dears!" And at first it did seem like a big, beautiful world, where there were old friends to be hunted up, parks and museums to be visited, and gay, crowded stores where a little girl could find wonderful bargains for a very few cents. But time was precious, and as soon as the household was settled, Nannie must go to school.

This was the beginning of woe. In the dear old town she had gone to a school close by, with all the boys and girls of the neighborhood. There she had worked her way tremulously but faithfully with fractions, had stood high in spelling matches, and had drawn a map of Maine. Her little friends had called for her in the morning, and attended her home again, usually rounding off the afternoon with an hour in the apple-tree, sitting about on the boughs. But a new school, a city school, with its many grades, its crowded ranks, its different books, its strange teachers! Nannie's heart sank as the hour drew near; she begged to be allowed to study at home, to recite to her papa, her aunts, to do anything but go to that terrible new school. "They will ask me questions I don't understand," she urged, "out of books I never saw, and when I can't answer they will put me away down in the lowest class! O mamma, I can't bear it, I can't bear it! I wish I was back in Miss Bingham's school again." Mamma felt sorry, and it was a sober pair that made their way to school No. 25, a huge brick building with a tower.

There they were passed from teacher to teacher, and then Nannie was led away to a distant room, after which her mother had nothing better to do than to go home and await results.

Twelve o'clock came and a quarter-past twelve, but no Nannie.

At half-past twelve she dashed into the house, and with tears in her eyes exclaimed: "I lost my way coming home, and it is just a dreadful school! I can't bear it! The children don't look nice, they sit all crowded up together, and it's close there! I had to sit in a draught, and I sneezed half a dozen times or more!"

"How about the lessons?" asked mamma.

"Oh, I can't bear it!" Nannie broke forth again. "They used a different arithmetic, and the weights and measures come before fractions! They are going to be examined tomorrow, and I never studied grammar at dear Miss Bingham's. Can't I go back to Miss Bingham's?"

"But you studied language lessons," said mamma, "so maybe you can answer the questions. I'll give you a little review after lunch."

So by-and-by, mamma, with an anxious face, and Nannie, with an utterly despondent one, sat down to the review lesson.

After a few simple questions, mamma began on the parts of speech, and presently asked, "What is an article?"

"Three little words we often see
Are articles, a, an or the."

repeated Nannie with fresh tears, for this was something she had learned at Miss Bingham's school and it made her homesick. "What is an interjection?" asked mamma, hurrying on. But Nannie's grief increased.

"An interjection shows surpise,
As ah! how pretty! Oh! how wise!"

"Form a sentence with an adjective in it," said mamma. "Miss Bingham is beautiful!" exclaimed Nannie. And so the interview went on, Nannie catching at every chance to state that she wanted to be with those dear girls again, and that she would be happy now with even those she didn't like there. Even up to bed-time, with some intervals, the strain was continued for Nannie did not omit a single phase of feeling. Now it was: "There isn't a girl in this school that begins to be so pretty as May Lynch!"

And next it was, "I wouldn't change my Edith Hall for all the girls in this school put together." Then the final touch, which wound up the evening was: "Oh! I want to be running down the hill again with Edith Hall, and feeling the wind in my face!" The next morning she started for school, with shrinking and protestation, and her mother thought of her anxiety all the forenoon. But at twelve, home came Nannie, and this time without tears.

She laid down her books in a capable manner, and said, "They had examination in grammar, and the questions were easy. I guess I answered most all of them. Then the teacher read to us about some place down South, where Sir Walter Raleigh once went and she told us to write a composition about it. So I put in all I knew about Sir Walter Raleigh, what I remembered from 'Kenilworth,' mamma! I told how he flung his cloak down over a mud-puddle, so Queen Elizabeth could cross it without wetting her feet. And I said Queen Elizabeth was very fond of receiving attentions from young gentlemen, but she sometimes spoke very roughly to them, and once when Sir Walter Raleigh displeased her, she said to him, 'Go to the devil!'" "Did you put that in?" exclaimed mamma. "Yes," said Nannie, "and the teacher looked pleased. I like the new school better than I did yesterday, and two girls walked all the way home with me. They are not as nice as Edie Hall or May Lynch, but still they are pretty nice. I think I will keep on going there."

And so there was peace.—The Advance.

"Winston of the Prairie"

(Continued from page 15.)

"Sit down," said Dane with a little smile. "Do you think I would have brought you here if I hadn't believed it? And, if I have my way, the first man who flings a stone will be sorry for it. Still, I don't think any of them will—or could afford it. If we all had been saints, some of us would never have come out from the old country."

After that they talked wheat-growing and horses, and when his guest retired Dane still sat thoughtfully beside the stove. "We want a man with nerve and brains," he said. "I fancy the one who has been sent us will make a difference at Silverdale."

(To be continued.)

A Telling Testimony to a Tender Ministry

The eloquent appeal of the strong men of the church for Christian love and care for the helpless orphan in all lands is a most beautiful and convincing testimony to Her divine origin. Do not fail to have a part in this holy ministry. If you have not ordered Easter supplies send at once to Miss Mattie Pounds, 152 E. Market St., Indianapolis, Ind., or James H. Mohorter, 903 Aubert Ave., St. Louis, Mo.

A matter on which the Scriptures speak so plainly and frequently is not a matter concerning which we may be silent. "As you have done it unto one of the least of these my brethren, you have done it unto me." Does that include neglect as well as care? B. J. Radford.

The logical place to begin to teach any nation any truth is with its children. The most Scriptural, and at the same time the most reasonable, of all our mission work is the maintenance of orphanages and schools in heathen lands. Every man, woman and child should have some part at Easter in this the greatest of all our enterprises.

Stanley R. Grubbs.

No appeal to Christian benevolence accords more fully with the spirit of the apostolic church than that of the "Helping Hand." With no discount of other causes such giving touches the very heart of the Christian life. It is twice blest. It enriches both given and receiver. W. P. Aylsworth.

The call for orphanage work in foreign lands will inspire every child to great endeavor. The Easter time, with its sublime lesson of the new life, can in no way be better observed than to inspire young life with a vision of service for heathen lands. Let the children of the Bible School and Junior Society have a chance and the gifts will be large. Then help with your own gifts. O. L. Smith.

"Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion frim him, how doth the love of God abide in him?"

This quotation by itself shows ample scriptural authority for the work of The National Benevolent Association. May heaven's blessing rest upon the work of this association and may our great brotherhood show a proper interest in it, in this our Centennial year. I am with you, heart, hand, and pocketbook. Hall Laurie Calhoun.

I consider the taking of children from the debasing surroundings of heathen life and all its dark iniquities and placing them in Christian Orphanages and Schools to be the most blessed thing that can possibly be done on this earth. It is par excellence missionary work. Happy should be the man, woman or child, Sunday-school, mission band or church that can by so easy and simple a method as giving money have part of this Christ-like work. Give largely at Easter for this enterprise. Allen B. Philputt.
Indianapolis.

Some Christians do not contribute to the Home and Foreign Missionary societies because they do not find a "Thus saith the Lord" in the New Testament, but they can find no such excuse for not giving to the Benevolent Association. That the offerings may be larger this Centennial year than ever before, is the ardent wish of Carl Johann.

A heathen child in India said, "I learned to be good in a Christian school." It is blessed to help some of these little ones just to be good, when we thing that even childhood in India is not allowed to be innocent. Our Woman's Board by its orphanage work is helping the childhood of India to be both innocent and good. M. D. Adams.

I believe in Missions, Home and Foreign. I believe in Church Extension. I believe in College Endowment. But I believe just as firmly in the work being done by our National Benevolent Association. I believe that every church among us ought to contribute liberally to this Christ-like labor of love, whether it supports the other great enterprise of the Brotherhood or not. E. Jay Teagarden.

All lines of missionary endeavor are important. Among the most effective methods schools and orphanages for heathen children rank high. The hope of the Kingdom in heathen lands is in caring for and training heathen children. The C. W. B. M., with the instinct of a mother, has grasped the principle and is making the most of it with its limited resources. These resources should be greatly increased by the Easter offering. J. N. Jessup.

Easter time is drawing near, and our National Benevolent Association is planning to make the offering the greatest in our history. Through preacher and pulpit they are carrying on a great educational campaign, hoping that our Centennial year will fulfill the aims not only of our other great enterprises, but of this also. Why should they have to plead for a work like this? I do not believe that any Christianity without great, well organized benevolent work, covering all the fields of modern benevolences, is truly Christian. Certainly it is not the Christianity of the New Testament times.

Alfred M. Haggard.

One of the solutions of the problem of evangelizing heathen nations lies in the taking of boys and girls of heathen parents, bringing them up under Christian influences and sending them back to their own people to teach the Christ. It is imperative that we should plant schools and orphanages in heathen lands. Aside from being humanitarian and Christlike this is the surest economy in world-wide evangelization. Help the C. W. B. M. to do this by a large offering at Easter.

There is no one agent in our midst that will do more toward the answering of the Savior's prayer for the oneness of his people than The National Benevolent Association.

For its success let us Pray and Push.

H. M. Gillmore.

Our plea is for return to the Christianity of Christ—its creed, its ordinances, its life. We are more than satisfied with the creed, we scrupulously observe the ordinances, and it is a matter of transcendent importance that we produce the Christ-life in all our churches and mission stations. The orphanage work of the Young People's Department is helping to do this. Let us help it. B. B. Tyler.

Too much emphasis cannot be placed upon the work of our National Benevolent Association. It is scriptural; it is needed; it is in harmony with the spirit of the times. In the past the church has had too little regard for the orphans, the widows and the aged. P. J. Rice.

Beyond all doubt the Christian Orphanage, combining the influence of the Christian home and Christian school, constitutes a most valuable method of Christianizing a heathen people. The C. W. B. M. has set a magnificent example in the importance it has given orphanage work in foreign lands. It is our privilege to help this work at Easter.

Claude E. Jones.

The National Benevolent Association in its ministry of helpfulness represents much of the spirit and purpose of Jesus. He blessed the children and the poor, healed the sick and instilled the principles of sympathy and help for those who need it. Let us do something worthy at this Easter season and prove ourselves something more than well wishers. Change our well-wishing into well-doing, our benevolence into beneficence, our thoughts of the helpless into gifts to help them. Bernard P. Smith.

The key to the situation in any land is the child. The training that the children receive in the orphanages supported by the C. W. B. M. in heathen lands means much for the future. These children so trained will become light bearers among their benighted people. The children in the home land should every one help this work. Easter will afford a special opportunity for helping. Let every church do its duty on that day. William Oeschger.

Suppose you and I should be laid aside by some lingering disease, or suppose death should suddenly remove us from the joy and privilege of earning bread for our loved ones, what would become of our children? In many instances, they would be taken care of by The National Benevolent Association. Therefore, as you and I look into the faces of those whom we love dearer than life, let us read in their eyes an irresistable appeal for support of this worthy cause. Though your child and mine may never need its aid, hundreds of other children will. Let this Easter be the Resurrection Morn of great possibility to many a helpless child.

Cecil J. Armstrong.

There are no heathen babies. Every infant born in India is as near the heart of God as any child that is cradled by American Christianity. But among the first impressions made upon its plastic mind are the marks of degrading and demoralizing influences that are not only ungodly but diabolic. The extent of the deliverance wrought by a mission orphanage in making a Christian man or woman out of a child of heathen parents staggers the imagination of people who are secure in Christian environment. And the new life is a most important force in evangelizing its native land. No wonder the missionaries who are assigned to orphanage work carry forward their labor with such enthusiastic devotion! Wise and blessed is the American Christian who will enter into fellowship with them at Easter. W. R. Warren.

Home Missionary Rallies

Secretary H. A. Denton of Cincinnati and Missionary Nelson H. Trimble of Baltimore, Md., will make the following dates mentioned in connection with the spring home missionary rallies.

In the afternoon a missionary rally will be held and at night a stereopticon lecture on The Christian Conquest of America wili be delivered. The views were shown in several of our Covington and Cincinnati churches simultaneously on the night of March 14, and were pronounced the best set of views ever used on missions in the city. Over 150 views will be shown.

March 16.	Danville, Ill.
March 17.	Champaign, Ill.
March 18.	Decatur, Ill.
March 19.	Warrensburg, Mo.
March 20.	Kansas City, Mo. (22nd and Prospect.)
March 23.	Hannibal, Mo.
March 24.	Canton, Mo.
March 26.	Davenport, Ia.
March 28.	West Liberty, Ia. (H. A. Denton.) Iowa City, Ia. (N. H. Trimble.)
April 1.	Cedar Rapids, Ia.
April 2.	Des Moines, Ia.
April 4.	Bloomington, Ill.
April 11.	Centralia, Mo. (N. H. Trimble.) Moberly, Mo. (Both.)
April 13.	Kirksville, Mo.
April 15.	Stanberry, Mo.
April 16.	Maryville, Mo.
April 18.	Clarinda, Ia. (A. M.) (H. A. Denton.) Shenandoah, Ia. (P. M.) (H. A. Denton.) Creston, Ia. (A. M.) (N. H. Trimble.) Villisca, Ia. (P. M.) (N. H. Trimble.)
April 20.	Omaha, Nebr.
April 21.	Lincoln, Nebr. (Cotner University.)
April 22.	Beatrice, Nebr.
April 23.	Hastings, Nebr.
April 25.	Kearney, Nebr. (A. M.) (H. A. Denton.) Grand Island, Nebr. (P. M.) (Both.)
April 28.	Oskaloosa, Ia.
April 29.	Albia, Ia.
April 30.	Ottumwa, Ia. (P. M.)
May 2.	Shelbyville, Mo. (Both.)

Shall We Be Less Than Apostolic?

Too much emphasis cannot be placed upon the work of our National Benevolent Association. It is scriptural; it is needed; it is in harmony with the spirit of the times. In the past the church has had too little regard for the orphans, the widows and the aged. Aside from the preaching of the gospel the first distinguished service of the primitive church was in the care of its dependent classes. No church can be Apostolic which neglects it. And in view of the emphasis that is now being placed upon the church's social duty it cannot be modern and disregard this feature of service. We rejoice in the rapid progress that has been made among our people in this regard, and surely we now see what a great and effectual door is opened before us. Give the children a chance in the Easter festival and they will not only respond but will stimulate interest and sacrifice in others. P. J. Rice.

An Elder in the Poor House

Experience is the most efficient teacher. It is a most successful pleader. The name of a certain church has appeared on the books of the Benevolent Association for years. It was kept there not because it was doing anything to support the precious ministry of the Association, for it was not doing a thing, but because one member was deeply interested and kept striving to convince his brethren that it is the will of the Lord that the strong should bear the infirmities of the weak. Year after year this faithful disciple wrote for literature with which to interest and awaken the church. The years passed without results. This year he wrote, saying: "At last our church will take an offering for the comfort of the Lord's poor. One of our elders has been taken to the poor house. The church feels ashamed. It now sees the value and beauty of the work of Christ in our Benevolent Association. It would be a good thing for the cause of Christ if a few more elders should be taken to the poor-house. Out of this shame the church might be led to rise to her glory in Christian brotherhood.

H. O. Breeden in Fresno, Calif.

Some noted evangelists have held meetings at Fresno, and among them the celebrated Dr. Torrey, who held a month's mission just a year ago supported by seventeen denominations. The results were not satisfactory to the churches, but the writer is sure that Fresno was greatly profited by Dr. Torrey's visit.

Just one year from the beginning of Dr. Torrey's meeting, Dr. Breeden began a meeting in the First Christian Church, H. H. Wilson and the North Side Church co-operating with the First Church and its pastor. Some predicted failure; Fresno generally, was dubious for Fresno has seen many failures. But some of the city's best people came—came perhaps curiously and remained to—think. For he who follows Dr. Breeden through a series of sermons must think—will think. And the thoughtfulness of the man, coupled with a charming and almost irresistable personality, combined to draw large and attentive audiences from the first. Prof. Saxton, who was ill the first week, nevertheless, came unto his own the second week, and led and sang with power. His wife a violinist of merit, assisted at times to the delight of all.

Any attempt at analysis of Dr. Breeden's style, type of thought, or methods would result unsatisfactorily. Sufficient to say—his type is not stereotyped. There is an utter absence of dogmatism; a commendable lack of stilted phrases; an absolute freedom from mere shibboleths. To the people of Fresno he preached a sane, normal message. The homely old integrities of the soul were emphasized over and over again. He was original and at times original to the startling point. But there was no freak thinking; no freak anything in connection with the entire campaign. There is none of the swagger about Dr. Breeden. No taint of professional evangelism. His entrance into the field of evangelism is epochal. No, he does not belong to the so-called new school; he is a school unto himself. He impressed the Fresno church that he had taken his cue from no particular set of brethren whether contemporary or past.

Dr. Breeden is never legalistic. He was a pastor too long for that. His great experience; his breadth of learning; and his humility and force of character saves him from mere professional evangelistic bluster. Withal, he reached certain heights without descending to certain depths.

The meeting lasted five weeks and 226 were added. The present resident membership of the First Church at Fresno is 936—making it the largest church of the Disciples on the Pacific Coast. A thousand dollars was raised for missions. The church is now a living link in home, foreign, and state missions. The problem of a new building confronts us.

March 8. J. R. Perkins Pastor.

Dedication Day at Hutchinson, Kansas

March 7 will long be remembered by the Church of Christ at Hutchinson. It was a happy, glorious day, and best of all a prophecy of greater days to come.

This congregation was organized August, 1876 with seventeen charter members. The little band was subject to all the discouragements and vicissitudes of pioneer work. They were driven about and compelled to worship in various uninviting places. Finally they succeeded in erecting their first building and for twenty-four years occupied this, until it was sold and removed to make room for the present imposing structure.

The cornerstone of this new building was laid September 6, 1908. Never did work move forward with greater precision and dispatch. No church was ever blessed with a better building committee, every member of which deserves special praise. The day of dedication dawned beautiful and bright. It seemed that a good providence gave it to us by special order.

Brother F. M. Rains was master of ceremonies. He was at his best and this could mean nothing less than a magnificent victory. There was a debt of $20,000 to be provided for. When all the pledges of the day were in, the amount was more than raised. In one of the most beautiful and impressive services ever used, Brother Rains dedicated the temple of our hands to God. Many of us who have heard and worked with Brother Rains in other dedications felt that on this particular occasion he far surpassed all records. He lifted the vast audiences to the mountain peaks of vision and all hearts thrilled with a world consciousness. We are proud of Rains. The new building cost thirty-eight thousand dollars. It is of pressed brick trimmed artistically with buff Bedford store. It is modern in every way. Basement under entire structure, containing dining room, kitchen, social room, kindergarten apartment, reception rooms, lavatories, and furnace plant. There are many separate class rooms, two balconies, two large auditoriums and reception rooms, these are all arranged so they can be thrown together forming a large compact room, from every point of which the speakers platform is visible. The windows are of beautiful art glass containing many beautiful biblical pictures, including "The Good Samaritan," "Christ Knocking at the Door," "The Good Shepherd," and "Christ in Gethsemane." Altogether it is declared by Rains, Huckley, Corey and others of our prominent men to be one of the most complete, best arranged and beautiful buildings in the entire brotherhood. The massive Corinthian columns in front give classic adornment to the entrance which is very imposing. The interior decorations are purely ecclesiastical and strictly in harmony with the architecture of the building. The baptistery is one most conveniently located and is in plain view of the entire audience. We have already had occasion to use it and many have remarked concerning the impressiveness of the service, especially to its splendid arrangement. The music for the day under the direction of Charles M. Bliss was grand and inspiring and in keeping with the thought of the occasion. Brother Bliss has the high ideals and a keen sense of the place and power of music in the church. He led a large chorus and orchestra in the rendition of the most beautiful anthems of praise ever heard in this city. He remains with the pastor and home forces in a revival. We have no purer, sweeter, more efficient song leader in all the brotherhood than Charles M. Bliss of Oklahoma City. We are expecting a great harvest of souls during these special meetings. The church is a unit. Love and complete harmony prevail. Thus may it ever be.

O. L. Cook, Minister.

The Bible College of Missouri and Ministerial Supply

The Bible College of Missouri is anxious to render service to the fullest extent of its opportunity and power. It wants to serve the churches of Missouri; and it wants to serve the young men who seek to prepare themselves for the largest usefulness in the Christian ministry. Columbia is exceptionally well located with reference to the churches of central Missouri, many of which are accustomed to employ non-resident ministers. We would be glad to correspond with such churches with a view to assisting them to secure acceptable preaching. The Bible College is seeking to solve the problem of the rural and village church and we believe that our students have here unusual facilities for such studies as will contribute to that end.

On the other hand we want to correspond with young men who are ambitious to secure a better educational equipment and who are prepared to do some preaching. At present we are not able to supply the demand we have had for ministers, and the compensation is quite good for this kind of work. Our students have been uniformly successful in their ministrations and there is a growing demand for their services.

Charles M. Sharpe.
The Bible College of Missouri,
Columbus, Mo.

Fifty Years the Standard
DR. PRICE'S CREAM BAKING POWDER
A Cream of Tartar Powder
Made from Grapes
NO ALUM

Book Review

The Development of the Sunday School. The Official Report of the Eleventh International Sunday School Convention. Boston: The Executive Committee of the International Sunday School Association. pp. 645. $.50.

This book contains the report of the Toronto Convention held in 1905. But incidentally it presents the story of the Sunday-school in its development through the past one hundred years and a survey of the prominent figures now identified with the work. It has been prepared for wide distribution and for this reason the price has been made very low. It is a source of information regarding the Sunday-school movement.

Obituary

MULLINS—Benjamin Gatewood Mullins, born in Kentucky, May 24, 1844, died in Los Angeles, Cal., February 2, 1909. Was married in early life to Betty Kennedy in Garrard county, Ky. Their children are Professor William A. Mullins, Mrs. O. V. Curtis, Mrs. Mary L. Beasley and Mrs. J. W. Earnhardt, at whose home he died, and with whom his wife will continue to make her home. The funeral services were conducted by Harvey Hazel, Los Angeles.

ELKIN—Mrs. Susie Darst Elkin, wife of Arthur Elkin, died at their home in Eureka, Ill., February 6, 1909. She was the only daughter of John and Ruhama Darst and was in her fifty-third year. She was born and lived all her life in Eureka, where her father was long the best and most generous supporter Eureka College had. Her aged mother, in her eighty-sixth year, and eight brothers, besides her husband, survive her. She went to greet her three little ones who are in the better land. She was a woman of rare beauty of character, serene in her faith, never complained during her long illness, and was never known to speak illy of any one. The church and college received her best affection and unceasing devotion. She is mourned by a great company of friends.

Alva W. Taylor.

South California and Arizona

GRANT K. LEWIS, SECRETARY,
Long Branch.

The Boyle Heights Church on last Wednesday evening celebrated its anniversary by burning a $1,200 mortgage. It was quite an event in the history of this church. $1,000 remains yet of their indebtedness. I. H. Hazel is the successful minister recently elected. There were nineteen additions during his first month at regular services.

Mrs. Oscar Sweeny, the wife of our minister at Oceanside, during the absence of the Methodist preacher, and upon his invitation, supplied his pulpit. This is another straw which indicates the direction of the wind in these times of closer Christian fellowship.

There is great interest among our Christian churches in the March offering for foreign missions. The tours, among our churches by such return missionaries as Dr. Dye, W. G. Manzies and F. E. Hagin have sowed much good seed, and the active interest of our splendid ministers in the state is sure to reap a splendid harvest during March.

The recent district conventions of the Christian Woman's Board of Missions, held in various sections of the state, have given evidence of unusual interest in the women's work. Mrs. Reba B. Smith has been in attendance at every convention, and the splendid interest everywhere manifest, has greatly elated the spirit of this good woman. About $7,500 has been raised in pledges for the Japanese Home in Los Angeles.

G. T. Purves is leading the little church at Tucson, Ariz., in a good work. There is much interest in their Sunday-school.

E. D. Chapin has resigned his work at Burbank, and begun what is expected to be a successful pastorate with the church at South Figueroo boulevard, Los Angeles. Here a great opportunity presents itself in the way of a Sunday-school, where the children come from many homes not members of the church.

F. H. Bentley of Kansas, the brother of C. C. Bentley, our minister at Orange, is with the South Main Street Church, Los Angeles, as pastor for a few months.

F. E. Hagin, one of our missionaries in Japan, has been compelled to locate his family in southern California on account of his daughter's health. Their home is established at Glendora. He has been supplying pulpits in and around Los Angeles, and it is probable that he will locate with one of our churches as pastor for a time.

A. P. Frost and wife have endeared themselves to a wide fellowship in southern California by their sojourn here this winter. Their earnest message to the churches has developed much interest in our general work. They are now in Long Beach for a few weeks.

W. G. Menzies and wife, of India, who fought a strenuous campaign in behalf of missions among the churches, are taking a brief rest at Long Beach.

The interest in the work of our Sunday-school specialist, E. W. Thornton, grows apace as the nature of his work becomes known. He is now in his third series of meetings with the church at Whittier.

Pastor W. H. Martin is most enthusiastic over this Sunday-school campaign. We hear it suggested that Mr. Thornton is to deliver a course of lectures on Sunday-school work in our Berkeley Bible Seminary, to young ministers. The up coast conventions for the coming summer are also taking steps to secure him at their sessions.

The Naomi Avenue Christian Church is doing a great work among its young people. Recently the adult Bible class of this Sunday-school took up the movement to introduce more or less institutional work. They have raised $750, which insures the building of "Berean Hall" on the unoccupied margin of their church property. This building is to be fitted up for use of the young people and will be open every day and night in the year. Equipment for a gymnasium and library are among the features of the enterprise. Many churches would be proud if they had one young man or woman volunteer to the ministry or the foreign field. This year twelve young people from this one church have already volunteered for such service.

Fred M. Lee of the Naomi Avenue Church, has dedicated his life to the ministry and the church at San Jacinto, Cal., has extended him a call. Mr. Lee preached the first sermon of his ministry at this church yesterday.

Zwinglius Moore of Fort Morgan, Colo., has been invited to visit the church at Homet for a few months with the hope that the climate and field will appeal to him in such a way as to lead him to cast his lot with this work for the future.

W. H. Hanna of the Philippine Islands, will spend the month of March and possibly April in southern California, and can be had either to supply pulpits or to lead the singing of an evangelistic campaign. Brother Hanna has conducted the singing for some of our best evangelists and his presence is an opportunity some good pastor should avail himself of.

L. C. Haulman has been called to take the pastorate of our young church at Porterville. He began his services February 21.

John C. Hay, who has been actively engaged in the ministry in Colorado for the past year is about to return to California. Brother Hay has a great place in the hearts of our California Brotherhood, and his return to this fellowship will bring joy to their hearts.

We are glad to report that A. K. Crawford, one of the pillars of the church in southern California, and who has been quite ill at his home in Glendale is convalescing. His many friends entertain the hope that he will soon be seen and heard among us.

Mrs. Princess C. Long is leading the singing for George Ringo in a short meeting at the West Side Church, Los Angeles.

Albert Buxton, minister at Salt Lake City, and dean-elect of the Bible College of Christian University, Canton, Mo., will be passing through our state next month. He plans to spend March 28 in Los Angeles. His presence will present a good opportunity for some local preacher to rest while the visitor keeps his heart hinges and voice reeds from rusting.

Evangelist Stivers began a meeting last Sunday with the church at Monrovia and splendid hearing, taxing the capacity of the house is reported, and they will hold their service next Sunday in Odd Fellows Hall. Great interest is manifested.

Following the work of E. W. Thornton, the Sunday-school specialist, with the church at Magnolia avenue, a great rally was held. Although the rains interfered with the working plans, an effort was made for an attendance of "one thousand and one." They reached nine hundred and twenty-nine in spite of the difficulty. It was a great victory. S. J. Chapman, the superintendent, and Pastor McKnight both have a right to feel proud over the splendid response made to their leadership. This school has grown so that measures have lately been taken for enlargement.

"Fifty days, fifty sermons, fifty additions, with no two successive opportunities for good audiences," is the laconic report of Evangelist Spiegel for the Broadway Church meeting, in which he was assisted by Mrs. Princess Long. Brother Spiegel leaves on a short tour to Old Mexico soon, after which he has engagements with churches in the southern states, which will occupy his time until the Centennial Convention. He has many friends in southern California who confidently expect his return to some prominent work here.

Kentucky and the Centennial

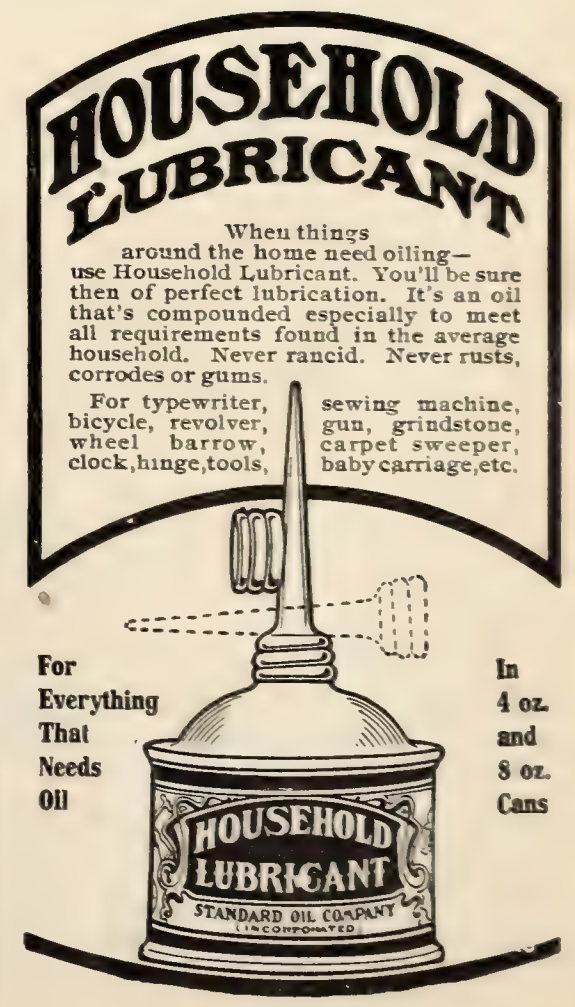
In addition to preparing for the greatest state convention of a century, Kentucky is planning through its general centennial committee to rejoice in this glad year in some special ways. The regular state meeting will convene in Lexington, September 20-23. Friday the 24th, will be known as Centennial Day and the exercises will open with a memorial service to be held in the Lexington cemetery at the graves of John T. Johnson and Raccoon John Smith that are side by side in this beautiful city of the dead. There are also buried here the bodies of Robert Milligan, Dr. L. L. Pinkerton, Robert Graham, John I. Rogers, and Richard C. Ricketts—all heroes of the faith. President J. W. McGarvey has consented to make the address on this occasion. Later in the day, the hosts will gather in the large auditorium at Woodland Park. George H. Coombs, one of Kentucky's most gifted sons, has consented to make the chief address at this service, which will be followed by the introduction of as many veterans and descendants of the pioneers as can be brought to the convention. Beneath bluegrass soil there rest the bodies of a large majority of those whom we are seeking to honor this year. Between the time of the State Convention in September and the National Convention in October, it has been thought wise to hold memorial services at the graves of as many of these as possible. These shall include Barton Stone at Caneridge, Walter Scott at Mayslick, Samuel Rogers at Cynthiana, John Rogers at Carlisle, John Allen Gano at Georgetown, John Augustus Williams at Harrodsburg, F. G. Allen at Mt. Byrd, William Logan Williams at Hustonville, Aylette Rains at Eminence, Jacom Creath, Sr., at Nicholasville and several others the location of whose graves we are at present not prepared to state with confidence. It will be of service to the committee if those who know of other graves will send the desired information to the writer.

Of course Kentucky is joining heartily in all the great centennial tasks of the brotherhood, and in addition thereto is committed to the successful achievement of a special enterprise of her own, the endowment of a Bible-school Chair in the College of the Bible. About $10,000 of the necessary $25,000 for this endowment has been paid in cash and the remainder is assuredly expected by the close of the campaign. The first Sunday in April will be Pioneer Day in all the Bible-schools of the state, looking toward the advancement of this enterprise.

Kentucky invites her scattered sons and daughters and her brethren everywhere to join with her in this glad season of rejoicing to honor the pioneers.

Robert M. Hopkins.

Louisville, Ky.



WITH THE WORKERS

The church at Newton, Kan., is in need of a minister.

A parsonage is being erected by the church at Fayette, Idaho.

A. A. Doak has resigned as pastor of the church at Colfax, Wash.

C. M. Arthur has closed his work with the Chicago Avenue Church, Columbus, Ohio.

J. V. Combs, evangelist, and Samuel Lewis, singer, are in a meeting at Oaktown, Ind.

"Parents Day" was observed by the Sunday-school at Cedar Rapids, Iowa, March 7.

The church at State Line, Neb., W. R. Burbridge, pastor, is being assisted in a meeting by Harry Mitchell.

W. T. Hilton is assisting C. M. Schoonover, of Bonham, Texas, in a meeting. The prospects are for a good meeting.

The Young Women's class of the Sunday-school at Lincoln, Neb., is planning to give a comedy entitled, "Sunbonnets."

I. J. Spencer was the evangelist in a twenty days' meeting at Bellaire, Ohio, in which there were 105 additions to the church.

The First Church, Kansas City, Mo., is being assisted in a meeting by C. M. Chilton, pastor of the First Church, St. Joseph, Mo.

W. T. Matlock, C. C. Curtis and wife, and Mrs. Ethel Curtis have formed an evangelistic company and will begin meetings in June.

The pulpit of the church at Walla Walla, Wash., was supplied February 21 by L. P. Schooling, pastor of the church at Pullman, Wash.

The First Church, Youngstown, Ohio, has entered the Living Link class. J. R. Ewers, the pastor, has done excellent work with this church.

The twenty-seventh annual session of the Central Illinois Ministerial Institute will be held at the Central Church, Decatur, Ill., April 8 and 9.

Living Link evangelist, F. A. Sword, J. F. Smith and the church at Loraine, Ill., in a meeting, in which there were sixty-six additions to the church.

The church at Guthrie, Okla., under the leadership of T. L. Noblitt, has just raised $899 to pay some floating debts. This places them entirely out of debt.

The Hemmet Place Church, St. Louis, Mo., is forced to face the proposition of enlarging their building. The audience crowd the present chapel. C. C. Garrigues is pastor.

"Church and School" is the name of an interesting, and neatly printed paper being published by the Eugene Bible University, Eugene, Ore. Harry Benton is the editor.

Du Quoin, Ill., March 15: Meeting of four weeks with W. E. Harlow and F. F. Dowdy and wife, evangelists, closed. There were forty-six additions.—Geo. W. Wise, pastor.

J. P. Lucas, pastor of the church at Trigley, Iowa, is preaching a series of Sunday evening sermons on character building. The series began March 7, and continues ten weeks.

Brazil, Ind., March 15: There were forty-seven accessions in meeting here. J. P. Myers of Shelbyville, assisted in exchange meeting. Bible-school booming. 365 yesterday. $17.35 collection. —E. L. Day.

Berkeley, Cal.: The offering at the First Church here yesterday totals $247.50, and exceeds our apportionment. This congregation is only three years from missionary support and is growing in missionary zeal.—I. N. McCash.

The Central Mexican Congregation is in the midst of a revival. The pastor, E. T. Westrup, is doing the preaching. The special services began Sunday, the 28th. There have been fifty-two confessions to date.—J. H. Fuller.

Arkansas City, Kan., March 11: Three additions Sunday. Large audiences and $42 for Foreign Missions. Sunday-school still booming. 257 present with $8.10 collections and sixty-five in boys' class (my class).—Thos. H. Papplewell.

Fulton, Mo., March 16: Fulton remains for the third year among the Living Link churches. Total amount of offering thus far $627.91. Of this amount $280 was contributed by William Woods College. Miss Rose Johnson of Akita, Japan, is our missionary. —W. H. Fite.

Fairmount, Ind., March 15: Meeting opening nicely. One week old and fourteen additions. Large chorus. House crowded at men's meeting Sunday afternoon. The church here has been organized less than a year. W. A. M. Kowan is the efficient pastor.—Austin Hunter.

Kansas City, March 12: J. A. Brown who has been evangelizing in California for several years, and has just concluded a meeting at Apache, Okla., with sixty additions and is now in a meeting at Waukomis, is at liberty to hold one or two meetings in Illinois and Missouri. He does good, sound work and has succeeded in some very difficult fields.

McMinnville, Ore., March 11: The greatest meeting ever held in the town. Seventy-five took their stand for Christ and his church. Brother Kendall, the pastor was a most willing and efficient worker from before the meeting started until the close. New families in the church, homes united in the faith, give the work a fresh impetus. Current expense account raised from $650 to over $1300. The new members came up grandly. We go to Lewiston, Idaho, next, followed by Amity and Dallas, Ore.—Whiston and Longman, evangelists.

Robert Lord Cave, pastor of the West Side Church, San Francisco, delivered an address upon "Abraham Lincoln," at a centenary celebration in the church under the auspices of the "Americans." The address is published in "The Americans," a local paper.

H. L. Lobdell, pastor of the church at Chico, Cal., who had received and accepted a call from the church at Trinidad, Colo., was so earnestly entreated by his congregation at Chico to remain with them that he feels compelled to ask the Trinidad church to release him.

Dean W. J. Lhamon, of the Bible College, Columbia, Mo., has engaged Byron L. Burditt as leader of song to assist him in evangelistic meetings. In addition to his evangelistic work Prof. Lhamon will accept invitations to deliver lectures singly or in series. He announces a course of ten lectures on "Evidential Studies in the Character of Christ." A series of ten lectures on "Comparative Religion," and a series on "New Testament Book Studies." Prof. Lhamon's experience as preacher and teacher of preachers has eminently fitted him for this important service.

W. S. Lockhart, Fayetteville, Ark., announces a Centennial series of sermons:

"First Century Christianity and Attempts at its Restoration."

"The Church in America at the Close of the 18th Century and Thomas Campbell."

"The Union of all Christians or Alexander Campbell."

"Seeking the Truth or Walter Scott."

"Casting off the Old or Barton W. Stone."

"The Spirit of this Movement."

"Its Doctrinal Program."

"Recent Theological Thought Concerning Christian Union."

"The Social Significance of a United Church."

L. R. Hotaling reports one addition to the church at Hoopeston, Ill., February 7.

The Memorial Church, Rock Island, Ill., closed a three weeks' meeting, the pastor, W. B. Clemmer, preaching, C. H. Altheide, singing evangelist, assisting, with twenty-five additions, fifteen by confession. The official board voted to continue in the livink-link line in both Home and Foreign Missions this year.

St. Louis, March 10: Following the Gipsy meetings in this city, the Hammett Place Christian Church held evangelistic services nightly for over three weeks, the pastor, C. C. Garrignes, doing the preaching. The immediate results were a quickening of the spiritual life of the whole church, and the accession of fifty-two to the membership. Among the accessions were two estimable Catholic ladies, who when they learned "the way of the Lord more perfectly," gladly embraced it. A strong influence for good in the meetings was the loyal support and faithful attendance of a portion of the society of Christian Endeavor, under the leadership of their president, Mrs. W. T. W. Byrum.—W. W. Dowling.

The Gloversville, N. Y., church closed a successful series of special meetings on Sunday, February 21. Joseph A. Serena, pastor of the Central Church of Syracuse was the evangelist. His clear-cut, forceful messages were an inspiration to the church membership and during his stay sixteen were added to the church, ten by confession and baptism and six by letter or statement. Through his preaching and pleasing personality, Mr. Serena won many friends. Pastor Cushing and his people feel very grateful to him for leaving his busy charge at Syracuse and coming to them for these meetings. One of the features of these special meetings was a Sunday afternoon and evening service in the leading theater of the city. When the present pastor, H. H. Cushing, came to Gloversville two years ago the actual membership was eighty-four. The present membership is 146. The building debt has been reduced from $1,400 to $900, and all interest paid to January 1. An active campaign is about to be inaugurated to wipe out during this our centennial year, the outstanding building debt.

LESS MEAT
Advice of Family Physician.

Formerly people thought meat necessary for strength and muscular vigor.

The man who worked hard was supposed to require meat two or three times a day. Science has found out differently.

It is now a common thing for the family physician to order less meat, as in the following letter from a N. Y. man:

"I had suffered for years with dyspepsia and nervousness. My physician advised me to eat less meat and greasy foods generally. I tried several things to take the place of my usual breakfast of chops, fried potatoes, etc., but got no relief until I tried Grape-Nuts food.

"After using Grape-Nuts for the cereal part of my meals for two years, I am now a well man. Grape-Nuts benefited my health far more than the $500.00 worth of medicine I had taken before.

"My wife and children are healthier than they had been for years, and we are a very happy family, largely due to Grape-Nuts.

"We have been so much benefited by Grape-Nuts that it would be ungrateful not to acknowledge it."

Name given by Postum Co., Battle Creek., Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKRS

The Gains Continue

The gain in the offering for Foreign Missions continues in an encouraging way. The receipts from the churches as churches for the week ending March 17, amounted to $8,084, a gain of $1,088. The total receipts for the same time were $9,935, a gain over the corresponding time one year ago of $2,410.

The total gain from the churches as churches since the March offering is $2,263. The gain in the total receipts from all sources for the same time amounted to $4,399.

The number of new Living-link churches already reported is seventeen, with a number more to hear from.

One of the most gratifying features of this Centennial campaign is the joy and enthusiasm with which the churches are making their gifts. They are giving out of the experience of a larger and holier life.

We must keep up a united and an aggressive movement until every missionary church is enrolled.

Please send your offerings promptly to the Foreign Christian Missionary Society, Cincinnati, O.

Adult Bible Class Work in Missouri

Missouri falls into line for the nation-wide campaign for organized adult classes which has been set by our National Superintendent, Marion Stevenson. The special day set aside for this work is March 28, and we are hopeful that at that time every preacher in Missouri will present to his people the advantages of Bible study in the Bible school, and organize every adult Bible class which is not organized at that time. There are many classes which are already organized up to the International Standard, but have not yet secured their Certificate of Recognition. These should send at once to this office for application blanks and suggestions as to how to build up the class. There are other clases which are partially organized, these should be brought up to the International Standard at the earliest date posible. Let Missourians march in the front rank!

J. H. Hardin, State Supt.
J. H. Bryan, Supt. Adult Dept.

The Pacific Christian, published in San Francisco, has changed its editorship. W. B. Berry gives place to D. N. Russell. The paper will be published every week instead of biweekly as heretofore.

W. B. Harter has resigned the church at Rocky Ford, Colo., after a two years' pastorate. He will supply for three months at Sterling, Colo.

Indiana Harbor, Ind., March 13: A successful revival meeting of nineteen days was closed here last night, resulting in twenty confessions. C. A. Doolittle and G. A. Reinhardt were the efficient evangelists. C. J. Sharp greatly assisted us one evening with his church orchestra from Hammond. The town had been thoroughly canvassed beforehand. Indiana Harbor has a population of nearly 10,000, the men almost entirely employed in the steel mills. There are over 100 saloons and only three small American Protestant churches. It is a hard but needy field. Our church now owns two fine lots in a nice residence section of the town. A building fund has been started, and our motto is to build by August 1, 1909.—Mark S. Peckham, Minister.

Telegrams

Houston, Texas, March 22.—Closed Fresno, Calif., meeting March 7 with 226 additions. —H. O. Breeden.

Houston, Texas, March 22.—Central meeting forty-one yesterday, fifty-two in seven days. Breeden, Evangelist; Allheide, singer; Sanderson, minister.

Wichita, Kas., Marcn 21.—Central Church continues support of Dr. Jaggard. Also Brethren Butts and Schollenberger support another living link, and Mr. Hyde, a Presbyterian and our Brother Gill give one thousand dollars each—total three thousand two hundred dollars. Dr. Dye with us. Glorious day.—E. W. Allen.

Blackwell, Okla., March 22.—Greatest meeting in our history. Two hundred and fifty added, nearly all adults. Richard Martin and family, skilled, lofty, scriptural, strong on plea. City stirred. Whole families of business men and students baptized. Membership doubled and more. Bible school 324; Bro. Weimer's class 101, Dr. Wallace's 28, Mrs. Carson's 28.—G. M. Weimer, pastor.

Kansas City, Mo., March 22.—Nine added yesterday's regular services. Revivals in city aggregate report: First Church, Bro. Chilton, seventy-three; Ivanhoe, Fife and Sons, ninety-five; West side, thirty-one; Forrest Ave., twenty-five; Sheffield, eighteen; other additions, twenty-five. Three thousand five hundred in Sunday-schools. Denton and Trimble here in interest Home Missions. Optimistic note throughout.—James Small.

Des Moines, Ia., March 22.—Victorious day at the University Church yesterday. Crowning day of Brother Medbury's pastorate, and Brother Scoville's great campaign. Dr. Scoville conducted the dedicatory services for our new $75,000 auditorium, which seats 3,000 people and is the largest building built by the Disciples of Christ in a century. We asked for $30,000 and raised $35,000. As pastor and people, we are happy beyond expression. Brother Scoville proved himself a past master in dedications and in the Scoville meetings in our church. Has reached 680 converts with 1,544 in his Des Moines campaign to date. We are reaching many of the best citizens. One of the new converts of this week pledged $1,000 for the new church and another one $500 and many $100 or more. We are devoutly thankful for our consecrated pastor and the great victories granted us these days under the leadership of such men as Bro. Medbury and Bro. Scoville.—Hill M. Bell.

Valparaiso, Ind.: Closed short three weeks' campaign with 186 confessions. Forty-two today. Mostly adults. Large number men and young men. Regret exceedingly that we cannot continue, but haste due a month at Connersville already. Ellsworth Rogers doing fine work as singer. Few men could have made good in this university musical center. My plan of short quick meetings of three weeks instead of the long protracted efforts is succeeding beyond my fondest expectations. They have averaged over 200 confessions a meeting. I have had 2,534 confessions during the past year, much of the time without a singer, and over a thousand men. I am not emphasizing numbers to the sacrifice of real conversion but because our anti-evangelistic friends always ask us how many, same as others. When we preach we always expect conversions. Start Connersville, Ind., next.—Herbert Yeuell.

Church Debt Paid

A week ago Sunday night I was at the Augusta Church on the occasion of their burning the note against the church, amounting to $2,200. It was a time of rejoicing as the last vestige of church indebtedness went up in smoke. The debt had hung on for several years, and by special effort the Faithful made a canvass and succeeded in throwing off the incubus. The church treasurer reported that for the last twelve months the church, through its varied channels, had given more than $4,000. That certainly is a fine record. Brother W. A. Dawson, the pastor, has done splendid work, and begins his second year with the hearty sympathy and co-operation of the whole church. He has some most choice spirits to aid him in every good word and work.

Wichita, Kan., March 8. E. W. Allen.

Is This Fair?

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One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only aseptic pepsin he had found that was absolutely pure.—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well known stomach tonic.

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Centennial Bulletin

By W. R. Warren, Centennial Secretary

Centennial Tithers.

Eugene, Ore., goes to the head of the list at the close of S. M. Martin's great meeting there with 120 tithers enrolled. Let Bethany, Neb. and East Dallas, Texas, look to their laurels! Let every church in the brotherhood that experiences financial troubles investigate the "Christian Use of the Tithing System." Send postage, fifteen cents per hundred, for this sixteen-page tract, the work of our pioneer missionary, G. L. Wharton.

Centennial Evangelism.

Glorious news of the soul-saving success comes from every quarter of the globe. We need to be reminded that it is time not only for evangelistic campaigns, but for the swarming of many of the old hives.

The glorious old church at Warren, Ohio, adopted at the beginning of the Centennial campaign the establishment of a second church in that city as one of its aims. The new church is now two years old, has doubled the two hundred members with which the mother church started it, and the old church is stronger than ever. The handsome house of the new congregation will be clear of debt before the end of the year. The Central Bible School runs above 500 in attendance, and the Second over 300. Let every preacher throughout the land follow the example of J. E. Lynn and C. O. Reynard. Ask for Scoville's "Every Christian an Evangelist." Centennial Leaflet No. 2, and send eight cents per hundred postage.

New Centennial Edition of the Declaration and Address.

The twenty-fifth thousand of the immortal document which fixed the date of our Centennial is coming off the press, and will be supplied at the established rate of ten cents per copy, $1 per dozen, $6 per hundred, prepaid. It is a handsome pamphlet of sixty-four pages and cover with portrait of the author. The price scarcely covers the cost of production and distribution. It is a pamphlet not only to read and to induce your neighbor to read, but to preserve as an heirloom in your home.

The Lord is Risen Indeed!

Say it! Sing it! Let the church bells ring it! If you believe it, wing it with the deeds of your risen life! Among these a high place belongs to the Centennial Easter Joint-offering for at home and abroad under the C. W. B. M. and the National Benevolent Association. Whether the Easter Offering is taken under the auspices of your church, Bible-school or Junior Endeavor Society, or all three, see that it is magnified. The salvation of individual lives depends upon it. The demonstration of Christ's divinity is in

Rolling out the Roll Books.

Every mail bring in orders for the Centennial Roll Books from all parts of America. Every one who has looked into the matter is enthusiastic in his appreciation of the vast possibilities of this simple device as: First, an evangelistic lever. Second, a memorial monument. Third, a financial stimulas. Fourth, a spiritual anchor.

Roll Books for Australia.

Last week a Centennial Roll Book was sent to every church in Australia, New Zealand and Tasmania. The brethren on the other side of the world will celebrate the centennial in April. All their roll books are to be gathered in Sydney for exhibition during the Centennial. Thus every member of every widely scattered church can be present in name as well as in spirit, and so testifying for the faith once for all delivered unto the saints. After the Sydney celebration the books will be shipped to Pittsburg to form a part of the great roll of a million and a half.

Centennial Roll Books for England, Scandinavia, and All the Foreign Mission Fields.

This week a Centennial Roll Book is being sent to every church in Great Britain and Scandinavia, and to every mission station under foreign skies. When all these are returned properly filled out, it will be the most wonderful collection of personal names ever exhibited in America. Moreover, the quality of Christianity in foreign lands as exhibited by the crosses that follow the names on the roll, will give a new standard of excellence to many an American church. For instance, over there the Centennial aim, "All the church and as many more in the Bible-school" and "Not less than my income's tithe to God" are not ahead of the churches but behind them!

Roll Books on Approval.

To encourage the introduction of the Centennial Roll Books immediately in every church, they will be sent out on approval as requested. Let us know how large you hope to have the membership of your church before the Centennial, and we will send you immediately a roll book with capacity for 160, 320, 640, 960, or whatever the situation demands, with a price list that will let you know whether you are to remit 10, 15, 20, 25 cents or more in case you decide to keep the book, as of course you will.

Pittsburg and Round About

Soldiers' Memorial Hall will be completed in July. This makes it certain that the Centennial will have use of this magnificent building. Later good cuts will be available, and the brotherhood at large will be able to see how splendidly the Centennial can be housed in the Oakland district. The Soldiers' Memorial Hall, Carnegie Music Hall and the splendid stadium being erected for outdoor games will make a trinity of buildings of unsurpassed worth for this great convention.

Ministers of Pittsburg and vicinity met Monday, March 15, 1909, at 10:30 in the Book Room, 203 Bissell Block. There were twenty-seven present. Reports excellent. Thirty-five confessions and thirteen otherwise for the week. E. B. Quick of Dravosburg closed a short meeting at Bryn Mawr, a suburb of McKeesport with twenty-one added. G. W. Knepper not satisfied with eighty-six additions in his own church is helping Lawson Campbell at Squirrel Hill. In the upper Monongahela Valley a new Ministerial Association has been formed with H. E. Beckler, the vigorous minister at Monongahela, as president, and Norman W. Philips as secretary. C. L. Thurgood hears a brotherhood marching, tramp, tramp, tramp, right up to the Central's door. D. R. Moss is luring his men into a pleasant Sunday afternoon service of one hour. Good! M. J. Grable, W. H. Pinkerton and F. A. Wight took up the morning hour in inspirational talks. Brother Grable was present Lord's Day morning, March 14, at Salem, Ohio, and helped them to pay off $1,555.00 debt. The occasion was the celebration of their semi-centennial. W. R. Warren, centennial secretary, the busiest man in the city made a hasty trip to Warren, Ohio, Lord's Day, March 14, and visited both of the growing churches there. W. C. Crerie of Observatory Hill, Northside, will read the paper March 22, 1909. The subject will be "A Critical Study of Isaiah."

A very delightful reception was accorded Holly M. Hale, the new minister at Cragton, Sunday afternoon at 3 o'clock. Rev. Mr. Bruce of the Presbyterian Church made the welcome address in behalf of the ministers of this beautiful suburb of Pittsburg. Rev. Wallace Tharp of the First Church, Pittsburg, Northside, made the welcome address in behalf of the Christian Churches of Western Pennsylvania. The congregation there seems to be very happy in their new minister, and there promises to be some great things done in that splendid young church.

O. H. Philips.

Pittsburg, Pa., March 15, 1909.

The Easter Offering

What a wonderful thing, this first Easter Day, the fulfillment of the glorious promise of Jesus to His disciples that he would come to them again and would not leave them orphans. This was the comfort He gave to their sorrowing hearts, and upon this first Easter Day of so long ago, he arose and returned to His disciples and they received Him with joy as He was as a dear father returned from the blessed other land.

For the love of our master shall we not ask all who attend our Bible Schools to hear the cry of the orphan? This is the meaning of the great call sent out by our two great organizations, the C. W. B. M. and the National Christian Benevolent Association. The C. W. B. M. has taken care of the helpless orphans under its shelter, and the special work that it has planned for the Centennial is the erection of the girls' orphanage building in Porto Rico; and besides this in the six orphanages it is caring for 500 of God's little ones, and is mothering one Babies' Home in India. These homes are in India and Porto Rico. The great, generous hearts of these glorious women are appealing to the friends and children on Easter Day for their assistance in carrying on this great work, in which the Benevolent Association is sharing. The great work of this association is the care of the orphan and the aged and sick. In the six orphan homes and the three homes for the aged and the two hospitals are gathered nearly 500 little ones besides those who are nearing the end of their life's journey and those who are sick.

It is a reproach to our Brotherhood that we have not done more for the help of these organizations and awakened to the great importance of such help. Shall we not on this beautiful Easter Day show our love for the dependent by bringing joy and help to them. Every Bible School in the Brotherhood and every organization of children and young people should respond freely and heartily to this call. Such a call belongs to the teaching and training of the great Bible School work. Will all interested in the great Bible School interests in the various states lay this matter on the hearts of all and urge universal observance of this day so that there may flow bountifully into the treasury of the C. W. B. M. and the Benevolent Association a great liberality?

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A friend to whom we told this experience said it was coffee. He had been the same way and stopped drinking coffee and got well by change to well-made Postum.

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VOL. XXVI. APRIL 1, 1909 NO. 14

THE CHRISTIAN CENTURY

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The King Weeping in His Triumph—A Palm Sunday Sermon.

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"The Essence of Sectarianism." By Errett Gates.

"The Real Man." By John R. Ewers.

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An Easter Sermon on "The Presumptive Proof of Christ's Resurrection." By Charles Clayton Morrison.

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ROBT. O. NOAH AND WIFE, SINGERS, have some open dates after March 21. Address them at Mystic, Iowa.

PREACHER WANTED.—Salary, $900 a year. Address all letters to Samuel Alsbruck, Charleston, Mo. We want a broad minded fellow.

Chilton in Kansas City

Editor Christian Century:—C. M. Chilton, pastor of the First Christian Church, of St. Joseph, has just closed a series of meetings, of three weeks' duration, with the First Christian Church of this city. His strong, logical, scriptural sermons made a profound impression upon all who heard him. The church is edified in the faith of the gospel, and seventy-three were added to its membership, about half of them by confession and baptism. The spirit and zeal of Bro. Chilton communicated themselves to his auditors, and impressions were made upon multitudes of souls that only eternity can reveal. Our congregation is greatly strengthened by his coming, and heartened for its great task in the heart of this great and growing city.

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Macfarlane at Decatur April 9

Illinois brotherhood banquet to have National Secretary as Chief Speaker.

April ninth the laymen composing the Brotherhoods of Disciples of Christ of Central Illinois, will gather at Decatur for their annual banquet. The affair will occur in the great Christian Temple of Decatur, which can accomodate somewhere between six and seven hundred banqueters in the main portion of the building, and several hundred additional on the auditorium platform. The banquet will be preceded by two days session of the Central Illinois Ministerial Institute, which is to have some National lights as the platform orators. Especially is this true of the closing day, which is also the date of the banquet. T. W. Grafton speaks in the afternoon on Practical Methods of Boy Culture, and again in the evening on "Finding the Boy." Other speakers of the Institute are W. F. Richardson, Kansas City, Prof. A. C. Gray and Alva W. Taylor of Eureka, T. T. Holton and J. H. Gilliland of Bloomington, N. S. Haynes, Decatur, Russell F. Thrapp, Jacksonville, W. W. Sniff, Paris and Harold E. Monser, Champaign. The banquet will be the crowning feature of the meeting, and will occur promptly at six o'clock. General Secretary Peter C. Macfarlane, of the National Brotherhood, will address the banquet on the brotherhood theme. After adjournment which is set for 7:45 o'clock, the Institute will take up its closing session in the Central Christian Church, which is to be addressed by T. W. Grafton of Anderson, Indiana. Decatur is the hot bed of the Illinois Brotherhoods, being adjacent to Springfield, Jacksonville, Peoria, Bloomington, Champaign, and Danville, from all of which the banqueters will come. Special cars on the Illinois Traction System will be engaged and many of the brotherhoods will come in a body, returning the same night. Plans are already well laid for a state organization, and a committee composed of R. F. Thrapp, F. W. Burnham, and Edgar De Witt Jones will report on permanent organization. Officers of the Institute are Louis O. Lehman, of Gibson City, President, and Wm. G. McColley of Normal, Secretary. It is decreed that the State Brotherhood shall banquet each year at the time and place of the State convention. Affiliation with the National Organization is assumed and the magazine "Christian Men" endorsed.

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Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date which we had set for its expiration. During April the offer will hold good. Ministers may have the paper (new subscription) and the book for $1.20.



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The Christian Century

Vol. XXVI. CHICAGO, ILL., APRIL 1, 1909. No. 14.

The Temptation and the Vision of Sin

At this season of the year when the memory of our Savior's temptation in the wilderness comes to us again and again in the quiet hours of meditation over his work "for us men and our salvation," it is natural that we should recall the manner in which the great teachers and prophets of our faith have tried to set forth the essential truths of religion for human instruction. Augustine's "City of God" is such a book. Jeremy Taylor's "Holy Living and Dying" is another signal aid to the devout life. Bunyan's great allegories, "The Pilgrim's Progress" and "The Holy War" have been the means of quickening thousands to a new sense of divine things. The noble poems of Milton, the "Paradise Lost" and "Paradise Regained" shaped the thought and molded the speech of more than one generation of the godly.

But probably no single work of the religious imagination ever produced such profound effects upon the minds and consciences of men as Dante's immortal Vision. The women of Verona, who shrunk from him as he passed along their streets, saying that he went to and fro between earth and hell at his will, caused the great singer to smile a little to himself as he went his way. But they had spoken more truly than they knew, for to him the secrets of the heart of man were open, and in the heart of man lie heaven, purgatory and hell.

In reading over again the "Inferno" one is struck with the resemblance to the three temptations of Jesus. The sins which are punished in that terrible cavern, which was hollowed in the earth when Satan came plunging to his ruin from the heights of heaven, are those of which the temptations of Jesus forever speak. In the higher ranges of hell, with lighter torments, are punished those whom the flesh has led astray. Here are the victims of passion, of gluttony, of avarice and of anger. These sins Dante and the men of his time conceived to be the results of unrestrained desire. If their punishments are not so harsh as those of other sins it is because they have already met their retribution in part in the loathing and scorn of mankind. On such offenders Jesus looked always with a measure of compassion. They had already suffered. They were under constant condemnation. They bore the fruits of their sins in their faces and their bodies. He needed not to condemn them; something could be taken for granted in the laws of justice.

The second range corresponds in character with the second temptation of our Lord. Here no longer do we find the carnal sinners, but those whom pride has betrayed into violence. Outrages against self or neighbor or God, the fruits of presumption and arrogance, are revealed in their true character by the penalties to which they lead. Here is the terrible wood of the suicides, whose trees are the souls of the self-destroyers on whose branches the harpies come to nest. Here are the tortured spirits of the violent against society, against nature and against God, who wander evermore on the burning sand, smitten by the fearful rain of fire.

But lower still, and separated from the violent, as those were from the carnal sinners, are the malicious and false, who were no mere victims of impulse, nor even hurried into violence by pride and self-will. They are those who by deliberate fraud have wrought ruin in the world. Their sin is far blacker because it was premeditated and wilful. Here, chastised with frightful tortures in the trenches of Malebolge, are the seducers, the flatterers, the Simonists, the fortune-tellers, the barterers of offices, the hypocrites, the thieves, the evil counsellors, the sowers of scandal and the falsifiers. Only one deeper hell could be conceived, and that was the black hole of treachery, where the basest of mankind keep company with Judas Iscariot and Satan in the pit of the Inferno. All these crimes are the results of that selfishness and ambition which made its deadly attack upon our Lord in his wide-sweeping glance at "all the kingdoms of the world and the glory of them," by whose allurement the tempter sought to win him to compliance.

These three temptations so profoundly seductive to human nature, the lust of the flesh, the lust of vanity and the lust of ambition, are the very ones portrayed both in the wilderness vigil of Jesus and in the vivid pages of the "Divine Comedy" on the slopes of the Inferno. Nor are we to lose sight of the profounder teachings of Dante's great Vision concerning sin. He would have us know that it pulls the soul down by powerful and ceaseless gravitation. It was easy for the poet and Virgil, his guide, to descend from level to level of the underworld. But it was only by the most toilsome of climbing that they again regained the sweet air with its vision of the stars.

Moreover, while Dante's pictures of the torments of the damned were no doubt true to the theological beliefs of his day, yet it was less with the future than the present that he was concerned. If any one had asked him whether he really believed that gluttons would wallow in the mire forever, Simonists would be tortured by the play of flickering fire upon their naked soles, and traitors would be congealed in ice, he would no doubt have affirmed this creed, true to the teachings of St. Thomas Aquinas and the church. But far more would he have insisted that these torments are the best picture of the soul here and now, living in and loving sin. The men he met in Florence, Verona, Padua and Paris were many of them already in hell, and their lives could not be more truly pictured than in such scenes of horror. This grim truth of the spiritual life Dante had learned from One who spoke the tenderest, yet most warning and blasting words that ever fell upon human ears.

But Dante knew of no hope for these sinners in hell. There was no upward passage which the evil spirits would seek. No guards were needed on duty at the gates of the Inferno to drive back those who sought escape, for none sought it. In this he was both right and wrong. The name of Jesus is never once pronounced in the lonely regions of Dante's hell. But he had to recognize the redemptive feature in all the ways of God, and true to the Catholic doctrine of which he was a loyal son, he wrought out his vision of purgatory to satisfy the sense of justice in the Scriptures and the soul of man. The poets of later days have omitted this feature of the dread Vision, and have seen everywhere that long-suffering mercy of God which yearns and follows and waits in hope that the lost may return. It is that glowing hope which our faith makes clear. As long as character still develops, the hope is not gone. The prospect may seem dreary, the soul may seem quite hardened in sin, but the "love of God is broader than the measure of man's mind."

Nowhere is this quenchless sense of awakening good in even the vilest souls more vividly set forth than in Tennyson's "Vision of Sin," whose closing words of promise write themselves across even the gloomiest tragedies of human failure:

> "At last I heard a voice upon the slope,
> Peal to the summit. 'Is there any hope?'
> To which an answer came from that high land,
> But in a tongue no man could understand;
> And on the glimmering limit far withdrawn
> God made Himself an awful rose of Dawn."

The Trend of Events

By Alva W. Taylor

WIRELESS ON MOVING TRAINS

Whatever will reduce the possibility of collision on the railroad tracks is a national mercy. Soon law will compel the use of the block signal universally and interlocking devices are well nigh perfected already. The Lake Shore has been experimenting recently with wireless telegraphy on moving trains and the experiments have met with success. The Hertzian wave is used and the messages received at any one of various stations. If it proves practicable it will enable the dispatcher to correct mistaken orders, the engineer to be warned of impending dangers, the trainmen to give immediate news of accidents on the way. The latter was demonstrated in these experiments. A truck broke on a train some miles out of Chicago and a wireless called a repair train from Elkhart immediately, thus saving hours of time and the busy tracks from impeding traffic.

WIRELESS AND THE TERRIBLE BOMB

Another achievement of wireless that threatens to create a most terrible engine of destruction in warfare has recently been successfully demonstrated. A small dirigible balloon was sent up, such as could be loaded with deadly bombs. The operator sent it whither he wished by manipulating a transmitting device on the ground, and released pseudo-bombs at will. The Germans have attached cameras to carrier pigeons and obtained very good landscape photographs. The "snap" is taken by a time attachment, set so as to take the photograph at the time it would be calculated the bird would be flying over the enemies camp or fortification. Compared with the wireless balloon, for even this purpose, the pigeon is a bird of mere chance. It would put the best fortified city at the mercy of an approaching enemy, enable a warship to greatly increase its battle effectiveness against coast fortifications, threaten sadly a fleet of ships, and do terrible havoc to an army camp.

NON-POLITICAL JUDGES

The party system may be necessary to democratic government, but no system is all inclusive. Its virtues may lie in its exceptions. Certainly it has been demonstrated that the party system is ruinous to good city government. The cities that are cleaning up are doing so by grace of the independent voters and in spite of the party ballot. When the balance of power is held by the clean and intelligent citizenship of a city or state the parties will nominate tickets that meet their approval and our cities will cease to be the shame and the menace of our democracy.

Montana leads us into a new realm of nonpartisan action and one that ought instantly to commend itself to the thoughtful consideration of the country and to be followed with interest as an experiment that promises to perform a most needed service. A law has been passed in this new commonwealth that forbids party nomination of judges and attempts to take their election out of party consideration. There will be but one printed ballot and the names of the nominees are determined by petition without reference to party affiliation. Doubtless, for a time, men will be put forward as party men though not so denominated on the ticket, but it will release the voter from the party ticket and thus the temptation to "vote 'er straight." It may confine the election also more to those who can cast an intelligent vote. It will enable able and independent men to be nominated. It will educate the people to the fact that the judiciary ought to be nonpartisan.

The one pitfall to be avoided is that of giving precedence to any one candidate by giving him a monopoly of first place on the ballots. This is a weakness in many primary systems. Unless the voter has a personal choice he tends to vote for the first name. Had Senator Hopkins been last instead of first on the primary ballot in Illinois there is little doubt that he would have been defeated. A candidate for one of the larger court offices in the same state appeared first at the office of the Secretary of State and supposed of course that he would thereby win first place on the ballot. To his surprise the present incumbant, an old party warhorse, a long time office holder and a badly soaked victim of whisky was given the precedence. This being an office that comes little into public view, yet withal one of some importance, the majority of the voters took little interest and it was a foregone conclusion that the first name on the ticket would win by the universal default of intelligence regarding either the candidates or the office.

It is to be hoped that Montana will provide that the order of the names on the ballots will be changed on every batch of ballots printed and that each man will have as many first places as lasts. This will not change informed voting and it will give even chances among the uninformed.

THE EXPRESS GOLCONDA

Charges have been filed with the Interstate Commerce Commission against the great express companies. It is charged that they are a monopoly, arbitrarily make rates, discriminate according to pleasure, and control legislation. There is no express competition. The rate is always the same no difference which company makes it. The directors sit on various of the directorates. It is charged that they make each year 100% on actual investment. They pay less wages and require longer hours of their employees than does the postoffice department. They charge excessive rates and are not nearly so expeditious as is the postoffice department. Senator Platt has long been known as their official representative in the United States Senate. They have been able thus far to defeat all efforts to get a government parcels post. They are strong enough to make their own rate with the public and, it is believed, with the railroads as well.

GOVERNMENT PARTNERSHIP WITH PRIVATE BUSINESS

Those who protest very vigorously and cry "socialism" when government ownership of a natural monopoly is advocated, quite as ardently will advocate the subsidizing of private business if it can be shown to be of general public benefit. They have great confidence in the integrity of men who receive the people's money in conducting a public business for private profit, but none in the same men should they become the agents of this same government in the conduct of the people's business.

A perennial proposal is that to subsidize merchant vessels. It comes up in one way or another at every session of congress and has been habitually defeated because congressmen know that the American people are opposed to the old world policy of government partnership with private business, the private business taking the profits, the nation furnishing the margin of chance and receiving certain very elusive general benefits.

The last bill was one to subsidize merchant ships for the carrying of mail between our own and certain South American and Australasian ports. A careful scrutiny of the bills reveals the fact that the ships would be comparatively slow and of practically no use in the merchant marine. Yet it would enable vessels flying the American flag to make these ports and give us a mail service to them. It would also expedite the opening of a direct line of trade with South America. But by the arguments of the same school, private business and free competition would best do all such work and we will have a direct trading line with any place as soon as the natural laws of trade demand it.

This bill was defeated in the House by but two votes. Its passage would have been the signal for a general policy of subsidization to building up a ship flying the American flag. That is, we will make it impossible to build ships on our native soil by putting a high tariff on steel and lumber and forbidding the flag to fly on any vessel not made at home. Then we will pay a rich subsidy in order to get the ships built at home under these forbidding laws. A tariff may be a good thing if properly laid and it is certainly very desirable that we have an American merchant marine, but would it not be more sensible to both let Americans build their own vessels in open competition with the world and put the American flag on any ship that will fly it under our laws? This is the kind of a bill that calls the corruptionists to congress. A powerful lobby worked for the measure.

THE BIG GIFTS

The reports for the big gifts during 1908 are out; $120,000,000 is accounted for. More than one half, or $61,000,000, went to education. Galleries and museums received $22,000,000. One of the most sensible gifts of the year was that of Mrs. Sage's $10,000,000 for the investigation of causes and remedies for social distress. Rockefeller gave more than one-third of the total. Much of his money goes to help the smaller schools and $2,000,000 goes for medical research. Carnegie is fifth in the list with but about $9,000,000 to his credit.

The immense sums are usually given to art galleries, museums, libraries and to the great universities. The tendency of the last year has been quite markedly toward a wider distribution among the masses and for their more vital needs. It is questionable

whether it is wisest to bestow millions on a few great schools instead of helping the many smaller ones that reach the multitudes. The masses are helped most in the public schools and libraries. The great giver who can find a way to diffuse his benefactions to the greatest number and where is the greatest need will be the greatest benefactor. There is yet to arise the man who will bestow millions upon the greatest and most far reaching philanthropy of the age—that of foreign missions.

EDITORIAL

Dr. Theodore L. Cuyler, one of the oldest and best known of American preachers and pastors, died a week ago, leaving a record of more than half a century of effective pulpit and pastoral service. He has been an honored member of the New York ministerial body for probably a longer time than any other man, and his writings have made him a familiar counsellor and guide to hosts of younger ministers throughout America and the world.

Rev. Charles Stelzle, who is the Secretary of the Church and Labor Department of the Presbyterian Board, is now in Europe and has recently addressed several large audiences in England on his special theme of "The Church and the Working People." He has met an enthusiastic reception for his message wherever he has gone. We need a Stelzle among the Disciples of Christ as an interpreter of the great social movement of our time. We have some such men. Arthur Holmes, of Philadelphia, has opened to us something of the richness of this field of Christian service. Perhaps Secretary Macfarlane of the Christian Brotherhood will emphasize this feature in a manner justified by its importance.

The attention of the churches is now being called to the offering for Home Missions. Lord's Day, May 2, is the time set for this simultaneous participation in American Evangelization. The Centennial Celebration will be a notable success in proportion as the number of churches contributing to the missionary enterprises exceeds the number of contributing churches last year. We are informed by the Secretaries of the Home Board that the signs are good for a great offering this year. Churches that have never ordered supplies have sent in their orders early in the year. A number have volunteered to increase their apportionment. A number of individuals have begun to inquire into the Living Link plan. Several have addressed inquiries concerning the Annuity Plan of work. Unless all signs fail, the Home Board will go up to Pittsburg with its coveted $200,000.

One of the greatly needed improvements in the transportation facilities of this city is a subway, plans for which are now being prepared by leading engineers. The congestion of traffic, especially at the rush hours of the day, has long made necessary some scheme of relief. It now seems probable that within two or three years a subway connecting the three sides of the city will be in operation. Another feature of great importance to the social and particularly the artistic life of Chicago will be the construction of a boulevard connecting the north and south sides of the city in the extension of Michigan avenue across the river to connect with the North Shore Drive. Chicago has a water frontage not surpassed for beauty of effect by any city in the world. With the finishing of Grant Park by the filling now going forward east of the Illinois Central tracks, the erection of the Field Columbian Museum, and other buildings, of which the Art Institute is the beginning, there will be created near the heart of the city a complex of beautiful and artistic features which will not only emphasize the æsthetic but will increase the business value of Chicago.

It is a matter of congratulation that some of the most reputable daily newspapers, such as the Boston Herald, have decided to discontinue the pictorial supplement for chidren, which, under the guise of a comic addition to the Sunday paper, is in reality the vehicle of the most inartistic, senseless, and even vicious ideas and impressions. A child's mind is easily influenced by the stories and still more by the pictures which come under his eye. Certainly few favorable characteristics could be found in the average colored supplement of the Sunday papers. They are chiefly devoted to the antics and exploits of smart and unspeakable youths whose language and deportment are intended to be humorous, but are, as a matter of fact, degrading to the taste and moral ideals of a child. Even where the elements of artistic taste are not brutally ignored or violated, the effect of most of the comic illustrations is either inane or questionable. When children are taught to find satisfaction in pictures which have artistic merit and at least the additional value of being measurably humorous, we may expect a generation whose interest in true art will be higher than that which is possible under the reign of the noxious and vulgar Sunday comic supplement.

Mr. Roosevelt's retirement from public life does not promise for him that seclusion into which most of our ex-presidents withdraw. As one of the editors of the Outlook he will have constant opportunity to declare in his vigorous and forthright fashion his views upon public questions. An illustration of this opportunity is given in his introductory editorial in the Outlook of March 6 where, in commenting upon that type of journalism from which the Outlook is removed by wide diameters, he says of his colleagues on the editorial staff: "They are as far removed as the poles from the apostles of that hideous yellow journalism which deifies the cult of the mendacious, the sensational, and the inane, and which, throughout its wide but vapid field, does as much to vulgarize and degrade the popular taste, to weaken the popular character, and to dull the edge of the popular conscience, as any influence under which the country can suffer. These men sneer at the very idea of paying heed to the dictates of a sound morality; as one of their number has cynically put it, they are concerned merely with selling the public whatever the public will buy—a theory of conduct which would justify the existence of every keeper of an opium den, of every foul creature who ministers to the vices of mankind."

Bible students who have any acquaintance with the work of archaeological research in Palestine during recent years will be pained to learn of the death of Dr. Selah Merrill on January 22, at the home of his sister in Fruitdale, California. Dr. Merrill was for sixteen years United States consul at Jerusalem and did a large amount of work through a period covering more than thirty-five years for the American Palestine Exploration Society, especially on the site of ancient Jerusalem. His writings on Palestine geography and archaeology have made him exceedingly well known. His recently published work on "Ancient Jerusalem" was issued very near the date of the appearance of George Adam Smith's monumental two volume work on that city. Dr. Merrill was an enthusiast in labors of this kind. A man of very positive convictions regarding the correctness of his views, he was at the same time a genial companion and friend to those who availed themselves of his suggestions. He would leave the duties of his consular office in Jerusalem to go about with visitors exploring the interesting sites of the ancient city. During the last years of his life he was afflicted with a disease of the throat which deprived him entirely of the power of speech and made it necessary for him to resort wholly to writing in conversation. This was especially trying to one of his vigorous and active temperament. Dr. Merrill's views on some points of Palestine topography, such as the defense of the traditional site of Mount Zion, have not seemed convincing to students of the question, but the services he rendered to his country and to scholars through long labors have been abundant and appreciated.

A Letter From Jerusalem.

Mr. Edward A. Henry, who has been a graduate student at the University of Chicago for the past three years, is spending the winter in Palestine as one of the members of the American School of Archaeological Study and Research, whose director for this year is Professor Robert Francis Harper of the University of Chicago. Mr. Henry, who is an earnest Disciple, writes enthusiastically of his experiences in Palestine. In a former letter he described his journey to Petra, the great rock city of the region south of the Dead Sea. The following is a portion of a letter recently received from him. His friends and others who are interested in Palestine will read it with interest.

"Jerusalem, February 13, 1909.—My dear Dr. Willett: We are having great times here since our return from Petra. We have attended the Greek and Latin Christmas exercises and the Greeek Epiphany exercises at the Jordan. I have spent over a week in

Bethlehem. Dr. Harper and our other men here and myself have made two trips since the opening of the new year, one by carriage to Ramleh, Ekron, Ashdod, Jamnia and back. We expected to go further but rain and heavy mud prevented. The second trip was on horseback with full camp outfit. We visited Hebron, Carmel of Judah, Beersheba, Gaza, Askalon, Tell-el-Hesy and other interesting sites where excavations have been made in that vicinity, and then came back to Jerusalem by way of Philip's Well and Ain Karim. We were eleven days in the saddle and had a most delightful time. We found the so-called Horite dwellings in the regions about Beit Jibrin most interesting. Great rock caves they are. One appreciates them when he has roamed through them, climbed up and down the stairways from one bell-chamber to another for hours at a time. I have more than a dozen flash light pictures of these interiors.

"As winter is really here now, I do not think that I shall be out of the city much for the next few weeks, but there is much to see in the city and its environs. Fraternally yours,

Edward A. Henry."

George Adam Smith on the Brotherhood Movement.

It is perhaps not sufficiently appreciated that many of the men who are foremost in the world of scholarship are also enthusiastic workers in the practical ministries of the church and social service. In the charitable and redemptive work of the city of Glasgow no man is better known that Professor G. A. Smith, president of the local association for social service, and an untiring worker not only in church activities, but in the broader work of interdenominational effort in behalf of the poor and dependent. He spends much of his time also in labors promotive of such Christian work as the Pleasant Sunday Afternoon movement, and the work of the Christian brotherhoods throughout Great Britain. Recently he wrote to the secretary of one of these organizations a letter which states admirably his attitude toward efforts of this kind. The letter in part is as follows:

"I hope you will have a large gathering, and that by prayer and the counsel of wise men both inspiration and guidance may be obtained for one of the most potential movements of our time. The more I have to do with men's Sunday meetings in the great centers of our population, the more I am impressed with the possibilities of their separate organizations and of their federation. They mean a very great deal already, and if wisely conducted in dependence on God they are undoubtedly to mean much more. I would emphasize three points, (1) Loyalty to Christ and His Gospel. (2) Loyalty to the organized Christianity of our time. (3) Loyalty to the social service, which in the example of Christ and under the power of His redeeming love we owe to our generation. With regard to these three, I am struck with the fact that no addresses are more welcome at men's Sunday meetings than the directly religious; there is no real hostility to religion among the men of our land even when they are outside the churches. Certainly the most successful meetings here are those in which we have insisted on the vital connection between the two—each necessary and helpful to the other. A man's religion cannot be complete till it is shared, as it can alone be, on the floor of the church with his wife and children. I feel strongly that every Sunday meeting for men should devote five or six or more meetings in the year to the study of the Bible. It could easily be done, and I feel certain it would be welcomed universally."

The King Weeping in His Triumph

A PALM SUNDAY SERMON

By Charles Clayton Morrison

There is something surprising and at first puzzling in the event of the first Palm Sunday long ago. What Jesus does and allows others to do in the beginning of that last week of his life seems hardly consistent with the attitude that he had taken hitherto in his ministry. Time and again Jesus had suppressed popular enthusiasm for Him, and if it could not be suppressed He escaped from the multitude which offered Him worldly tribute and honor.

Once, certainly, and probably many times, He had refused to be called the people's king, but on this first day of His last week the people come in throngs with singing and shouting and exultation, and call Him "the king who cometh in the name of the Lord," and wave their garments as he advances, shouting, "Hosanna, Hosanna, in the highest!" Instead of quieting the multitudes, Jesus rebukes the critical pharisees who suggest to Him to abate the tumult, with the indignant reply, "If these should hold their peace the very stones of the ground would cry out." He seems not only to have allowed His disciples and the people to exult in His entrance into the city, but to have planned the entrance Himself even with some detail.

The City Given over to Holiday.

Jerusalem was packed and overflowing with visitors. The scattered fragments of Israel had gathered in numbers of more than a million from all parts of the world, as their custom was, to keep the Feast of the Passover. They filled all the houses and taverns of the city and the streets thereof. They dwelt in little camps outside the walls along the roadsides leading to the city. They filled and overflowed the surrounding villages and hamlets. They were a great crowd—eager, expectant, suggestible. Throughout this vast concourse stories had been passed from lip to lip concerning Jesus, the prophet of Galilee, His wonderous works of healing and His teaching and His gracious ministry. Just now imagination had been inflamed with the news of the raising of Lazarus from the dead; and with the announcement that Jesus was in Bethany the ardor of the people reached fever heat. Everyone was asking whether the Prophet would come up to the feast. Interest in Him was about to eclipse interest in the feast itself.

For many days past Jesus' movements had been conducted with a high degree of secrecy. The cloud of hatred had been lowering over Him for the past half year, so that although he had carried on his ministry in the vicinity of Jerusalem, he had kept well away from the authorities who were only waiting for some fair pretext by which they might apprehend him. It seemed clear to Jesus' own soul that the hour of his death was drawing nigh. He saw that it could hardly be postponed beyond the Passover Feast, and it was evidently His desire to remain with His disciples at least until that time. But it was his purpose to keep the Feast. Coming with His little company of followers, He found entertainment in that beloved home of Lazarus and his sisters in Bethany, where, no doubt, He found quiet and rest for His weary body and mind. Rising early in the morning before the residents had left their houses or the visitors their tents, Jesus had gone apart to pray, and, returning to the home of Mary and Martha, undoubtedly heard the comments and felt the thrill of enthusiasm which His passing evoked.

The Gathering of the Procession.

After the morning meal he set out with His disciples toward the city and to His surprise was met by a throng of people coming from the city to meet Him. They had heard of His presence in Bethany, and had gathered together in a company to escort Him from the quiet hamlet into the midst of the city's thronging excitement. Seeing the procession and knowing the purpose of it, conscious also of the universal excitement in and around Jerusalem on account of his presence there, he perceived that it would be impossible for him to escape some tribute at their hands. He therefore proceeded to offer himself to them, but in such a manner that his action might be at once a rebuke to their worldly conception of his kingdom, and an object-lesson setting forth the true character of his reign. So, turning to his disciples, he bade two of them go back into the village which they had just left and fetch the young ass which they had seen tied, likely at the door of one of Jesus' own friends. By the time the procession from the city had come up, the two disciples had returned with the colt and upon it Jesus sat. The multitude together moved toward the city, those from Jerusalem leading the procession and those from Bethany and the countryside following Jesus.

If the people had had their way, they would have placed Jesus upon a fiery horse, the symbol of war and military victory. But Jesus precluded such an embarrassment to his cause by quickly conceiving the plan of riding upon the ass which was the symbol of peace and service. "The enthusiasm suggested the riding, not the

riding the enthusiasm." In contrast to his treatment of the enthusiasm of the people when he fed the 5,000 from five loaves and two fishes, escaping from their presence at the offer of the crown, Jesus now seems to feel that his hour is come, that events are of equal significance or insignificance in the presence of august death. So, the important thing for him is to teach the lesson of true kingship while he is submitting to the tribute of mere worldly kingship. He has been a prophet. All his ministry up to date has been the ministry of a prophet. A teacher and leader of the people he has been. He fore-sees that in his dying he will be the priest offering himself as the sacrifice upon the cross, and in this moment when the multitude calls him king, he means not to disown the title, but, accepting it, to give it the interpretation it carries in his own thought. The riding to Jerusalem, therefore, amid the Hosannas and the songs of the people, riding over their garments and the palms and flowers they spread in his way, was a parable in action, a dramatization of the whole purpose and mission of Jesus.

The Perfect Poise of Christ.

It is significant how perfectly poised Jesus carried himself all the way to his death. He moved toward his cross with great dignity. Never for a moment do you have the impression that he went scourged like a slave to his dungeon. Facing the inevitable and the horrible, he maintains his perfect self-command. Even now, in the midst of this wild demonstration of the people, we do not find any signs of fanaticism or hysteria or weakness. He is not taken off his feet by the adulation of the populace. He submits with utter passivity to their demonstration while in the depths of his soul pathos, not ecstasy, reigns. He penetrates the depths of the enthusiasm, he knows how shallow it is and how crass the motives which actuate it, and so, not for a moment deceived by its apparent scope and power, he weeps as he approaches the great city of his love.

As King, Jesus' thought of himself, illustrated in the drama of his riding to the city, is in striking contrast to the thought of the shouting clamant people. First of all, his kingdom is within; it is a silent rule of God in the hearts of men. He has no thought of storming the world. The terms in which he states his purpose and method are not military terms. He has no dream that Jerusalem is really represented in the excitement of this hour. The work of the spirit is not done amid tumult and tempest and excitement and clamor, be it ever so favorable, but in the quiet of the soul where choices are made with clear perception of their full significance. So Jesus thinks of the quiet imperceptible process of leavening the lump of the world by placing his truth like yeast at the center of it. No man knew better than Jesus that there may be much sound and fury signifying nothing.

"My Kingdom Not of This World."

And secondly, Jesus' scepter by which he rules the world is not the scepter which this shouting throng would place in his hand. They saw Rome melt away; they saw the glory of David and Solomon reinstated; they saw the armies of Israel led by Jesus set in battle array against the Roman legions; they saw a throne set up and the son of David ruling all the world from out the holy city. But quite another vision filled the soul of Jesus. From that hour in the wilderness when he had refused the offer of the kingdoms of this world and the power of them, even to the present, there had been no moment of weakness in Jesus' mind as to the kind of a rule he was to exercise over mankind. He was to reign from within out, not from without in. His was to be a reign of the heart, not of the mailed hand. The rulers of this world exercised lordship over men, but this king riding in lowly state conceives his rule in terms of service. Thus in the very hour of his supreme self-consciousness as the Son of God, possessed of all authority in heaven and in earth, he takes the world's feet in his hands and washes them. O, there has never been seen anything like it—ruling the world with tears, winning Jerusalem and the whole world by weeping over it! His love was his scepter. His power was in his heart.

Christ's Right to Command Men.

And the third point of disparity between Jesus' mind at this moment and that of the crowd was in respect to the ground of his authority over them. They hailed him as the Son of David. Possessing David's office they assumed that he would exercise David's authority, that he would assert his will and by virtue of his superior office see that it was executed. But Christ knew himself to be no such king as this. His will he does not intrude upon the consciences of men. What he comes to do is to evoke and realize the possibilities of each human life over which he reigns. Each man will find in his own soul the best testimony to Christ's authority. "Judge not ye yourselves what is right?" he asked of those who sought for a sign and certificate of his right to teach. The best in man responds to Jesus with its, "Even so, what thou sayest is true." The right of Jesus to command men depends upon no certificate from the sky, upon no marvelous wonder, upon no metaphysical demonstration of his official status. His best credentials are in the soul of every honest hearer of his voice.

The source of Jesus' power was believed by the throng to be might, and his right to exercise it they expected to be guaranteed by some sign from heaven which should startle and nonplus and overwhelm all his objectors and all doubts. His miracle of healing the sick of the palsy afforded no adequate guarantee to the critics that he could also forgive his sins. But to the man himself the right to forgive was proved by the fact that he had forgiven. His proof that he has the right to lay down the golden rule is the fact that it meets the highest judgment of our moral nature. Christ and his truth are his greatest miracle. Christ is greater than reason and carries reason up to heights it never could attain without his self-revelation. When a man has looked once fairly into the face of Jesus Christ, he says, "There is my best self; there is what I ought to be and by God's grace I will be."

Challenge Our Own Attitude Toward Christ.

Now, as we stand this morning in the presence of the kingly Christ, singing his praises today, shouting our enthusiasm for him, hailing the power of Jesus' name, and calling even angels to bow prostrate before him, are we ourselves acclaiming him with the mere admiration of the shallows of our life, or do we own allegience to him in the depths whence our motives spring? It is one thing to admire Jesus, and a very different thing to give him loving obedience; and it is important for everyone who names his name to search his heart and see if his devotion to Jesus is the frothy, superficial admiration of Jerusalem on the Palm Sunday, or the resolute, quiet, deep conviction of loyalty to him which stirs in the roots of our conscience? Are we simply following in Christ's triumphal procession? Are we moving with the crowd? Are our Hosannas simply the expression of wrought up emotions? Or do they reflect the satisfaction and gladness that we feel in the center of our life at the approach of the Christ who will deliver us from our sin and our selfishness and our materialism, and make us priests and kings in the world of spirit and light? How much does Jesus mean to us, not for some abstract sin from which we make ourselves think he has delivered us, but for these actual sins that we find ourselves committing every day and that we take pleasure in, even while we hate them, and these temptations of ours that we face in the morning and at noon and at evening? These sins of temper and of cynicism and of covetousness and all forms of self-seeking—does he mean something to us with reference to these sins so real, so persistent, so blighting in our lives?

There are three attitudes that we may take toward Jesus.

There is the attitude of admiration, and

The attitude of explanation, and

The attitude of obedience.

There is ever danger that we shall satisfy our hearts with reference to Jesus Christ's claim upon us if we yield him admiration or subscribe to some creedal explanation of his person. The whole world is today casting palm branches before the feet of Jesus. He is the most admired of all mankind. He is entering into literature as never before. His praises are sounded in song and in sermon with exultation such as our world has never known. But to admire Jesus is not to be his disciple. To compliment Jesus is to bring him to tears.

Christ Standing in the Gate.

Christ stands in the gate today. He is approaching our Jerusalem, our city, the city of our home, of our privileges and our obligation. In all those ideals for a purer government Christ is standing in the gate. It is he who brings the ideals of better things to our great municipalities. It is he who is suggesting to our consciences that we cannot save the community by merely rescuing those who have fallen into vice, but only by setting up such conditions in the community as will *prevent* the downfall of men and women. To this new ideal the best in people responds with enthusiasm. Again and again veritable Palm Sundays of acclaim are experienced in one city and in another. For a time it looks as if Christ is going to reign in city government and the devil be cast out. But back of the people who are shouting, back of the people who are praying, are the office holders, the self-seekers, the men who make a business of looting the public treasury and debauching the public conscience.

Back of the clamant church, and enthusiastic, religious people, are the Judases, and the Pilates and the Annases entrenched in their ill-gotten possessions. These men were not out shouting for Jesus on that Palm Sunday; they were back in the quiet places manipulating the forces which kept them in control of the situation and at last sent the Master with his ideal of a better world and a better city to the cross. How often in the history of our modern cities have the people been won away from their ideals of pure government by the machinations and promises of politicians. How impossible is it to win out against calculating, sagacious, persistent, interested graft by mere explosion of the emotions. Here is our weakness today. We admire Christ's ideals, we admire Christ Himself, but we do not want Christ to reign over us in such way that we will be constrained to make costly sacrifices on behalf of his ideal social order. We do not like to have the smooth comfort of the church service disturbed by a sermon on these themes.

Christ's Ideals Command Us.

But these ideals, my brethren, are not given us to praise, to make perorations out of, to put into poetry and song and picture, and to express in the waving palms and the shouting of Hosannas. These ideals are to command us, to be lived up to. Jesus is not to be praised merely, nor admired, but to be followed—even unto death. Christ comes to us today in our visions of better things for our city, for ourselves. We sing and pray to him, we form vast processions in his honor. Think of the thousands of people in this city who are doing him honor at this very hour, and yet in how much of all this acclaim does the Master, our King, ride weeping? "They know not what they do," he is saying. "They are praising me, but they will not have me to rule over them." "While they shout my praises they are countenancing and participating in conditions which send womanhood and childhood and manhood to hell. While they tread the temple steps the politicians capture the caucus; while they sing of the kingdom of heaven that is to be they consent to the unheavenly state of the kingdom that is here and now. And Christ is weeping because we seem to let him into our cities and yet do not let him in.

Christ Weeping Today.

I can see him today marching through his world, this vast Jerusalem, and weeping while he hears men's shouts of praise, weeping because the millionaire who gives his millions as the tribute of his admiration for Christ, never dreams of bringing his methods of making money to the test of Christ's character. Weeping because the business man takes one-seventh of his week for singing his praises, and the other six-sevenths of his week for rendering his rule impossible in the world. Weeping because the motherhood of the nation wears his cross as an ornament and shames him with its follies and vulgarities. Weeping because the church itself, organized in his name, can work itself into such frenzies of religious passion called revivals, and change not one whit the moral attitude of the community in which the wondrous work has been wrought. Oh, our Master is not misled by our shouts and singing. Our noise and ecstasy are not the sacrifices he wants.

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
A broken and a contrite heart."

He wants our will, our daily life, our common service. He wants to reign in our hearts that he may cleanse our desires and motives and so rule in all we do. May we today have grace to yield to him!

The Call to the Christian Ministry

By John P. Sala

Minister at Elyria, Ohio.

In writing on this theme one is naturally driven back into the experiences of his own life, when he began to prepare to preach the Gospel of Christ. Indeed, one cannot help going farther back, that he may discover the early influences that moulded his life and brought it into harmony with the thought of the Christian ministry. That was a humble home into which I had the good fortune to be born. The supply of food and clothing was not always more than was absolutely necessary for the support of life and health. Father was a worker in wood. Mother was a worker at home. They each had a common school education, and each had a desire for their children that they might have a better preparation. Father had a trustful, easy-going temperament. He was a mechanic of ability. Three times in partnership with other men and three times the other fellows beat him out of all he had. Mother was of a nervous, perceptive temperament. Her push and enthusiasm was the life of the home. Father loved literature and read much. Mother was busy with the practical things of life. This is the parentage that started four boys in life. Two are successful Christian business men. Two are ministers of the Gospel.

Home Life Organized for the Church.

Our home was a Christian home. Rain or shine, if the church bell rang, we were soon making our way to the church house. I never knew any differently than to go in when the church door was open. Did company come on the Lord's day, they were invited to accompany us to church. If they declined, they were given the privileges of the home until we returned. Mother was always more fearful of offending the Lord than her Sunday callers. Father taught an adult Bible class in the school; mother a young ladies' class. They both do to this day. We boys were early drafted into service. Around the dining table and at the fireside, the family entered into enthusiastic discussions on religion. What arguments we had as to whether the creation took place in seven natural days or in periods of time! And this: did Jesus come to His consciousness of His deity at His baptism gradually, or did He have that consciousness from His birth? These questions and many more like them afforded fruitful discussion and prepared us to dissect the theories and reasonings of men. More than that, it kept constantly before us boys that which builds character, which is neglected in many homes. The Scripture study, the prayers of mother at our bedside every night, no difference how wearied she was from work, are sacred memories.

Just "Grew Up" Into the Ministry.

I guess it is no surprise that I am a minister of the gospel. The surprise would be that I should be anything else, when reared under such home influences. I was never urged to enter the ministry. I never entered it, just "grew up" into it. I once decided to enter a business career, but by a chain of most unusual circumstances I was disappointed. After graduation from the high school, a year was spent in a furniture factory, and although there was something pleasant and fascinating about the work, I began to weary of it and feel that factory work was too narrow in its sphere to satisfy me. I began to talk college. My parents evidently heard it with joy, and arrangements were completed for my entering Bethany College in the fall of 1893. I had not yet decided to preach, nor did I ever feel a distinctive "call" to preach. At college I found the atmosphere charged heavily with the spirit of "working for Christ." Young men were there preparing for every profession, but whether it was law, medicine, teaching or preaching, the ideal of service to men and God seemed richly held before the view of the student. This was a congenial atmosphere. I had been reared in such. My roommate was preparing for the ministry, and I began to prepare sermons too. Being hard pressed for money, I thought it might be well for me to preach in my senior year in college. Accordingly I began to substitute Biblical work in the classical course. I supplied the pulpit for our pastor in Steubenville two Sundays just at the beginning of my senior year. A young business man who heard me said to his pastor later, "If I thought I could ever preach like that young fellow I would go and prepare at once." This encouraged me. He went, and is pastor of a large church in the East. The pastor then sent me to a country church that had been in a quarrel for three years to preach each alternate Sunday during my senior year. The Lord richly blessed my labors. Souls were saved. Harmony came about in the church. As I came near graduation, it looked to me as I faced life that God had put His stamp of approval upon me for His ministry, and I laid aside all aspirations other than to become a useful and powerful minister for God. During my senior year four times I was called upon to fill the college pulpit on Sundays. My professors urged that by all means I should enter the ministry. This had no small influence on my ultimate decision, as I felt they should know.

The Question of a "Call" to Preach.

This, then, is all the "call" I ever had to the Ministry of the Word. I have also had experience in sending others, three, to prepare for the ministry. Two of them are succeeding splendidly, the third rather indifferently, though he is not a failure. As well I have been connected with the Ohio Christian Missionary Society as one of its managing board for ten years. We employ many preachers each year. Out of these experiences I am glad to give my observations

on the qualifications for entering the ministry.

He must be consecrated. No man can do a great uplifting work for God or humanity who is not thoroughly consecrated to his work. To use Paul's expression, a "slave" of Christ. A great desire for bringing men to Christ must dominate his soul. Spirituality and consecration must go hand in hand. The right relationship to God will determine largely a preacher's work for humanity. But some are spiritual and consecrated, and yet lack the practical. A combative nature must manifest itself along with the spiritual in this sacred warfare against sin. From one of our churches a young man, bright in books, consecrated, spiritual, was sent to prepare for the ministry. He prepared, tried, but was a failure. He lacked entirely the combative nature.

A reasonably good voice is essential. I am conscious that some men become great preachers with voices that would do credit to a donkey or a screech-owl, but it is their weakness and not their strength. To hear a mellow, well-rounded voice from the man on the platform immediately secures our attention to his thought.

The Minister As Student.

A studious temperament is essential to the growing minister. Books, newspapers and people must be studied. In a conference of ministers I heard an old gray-haired minister yet active in service say, "A man crosses the dead line in the ministry when he quits studying." He must keep up with the times. He must become a student of human nature. We make some dreadful failures in trying to lead men to Christ, because we do not know men—the men we deal with every day. An evangelist was told by the pastor not to talk with a certain young lady about coming to Christ. The evangelist asked why. "You will drive her farther away." The evangelist discovered the nature of the girl that very night and next day found her clerking in a store. He said to her: "I came to see if you were not going to confess Christ at the church tonight." It apparently took the girl's breath. No one ever had approached her that way before. Before she could recover from the shock, he was saying, "You know Pearl without Christ you are lost, and how much better it will be for you to be a Christian girl letting your life count for Jesus and the church in the store here among these other girls." He had read her aright and while she did not promise to make the public confession that night she gave him to understand that she would soon. When the invitation was given that night she never moved. After the service she hastened to the front, saying to the Evangelist, "You are disappointed?" "Well, several of the girls in the store with whom I talked after you left, told me they thought they would come with me to accept Christ if I would wait until tomorrow night. The next night she came and fourteen young ladies followed her to the front seat to make the good confession of Jesus Christ. He could read human nature and knew where best to approach men to win their natures with the greatest favor.

The Preacher for Modern Times.

The present times are making other demands on the preacher. The preacher needs either a business sense or a pretty good business training. The preacher today, if he is a success, either in the country districts or in the city, is at the head of a great business enterprise. He finds his men occupied on the farm or in the stores or other places of business and the preacher becomes the man who must not only preach and call, but be the superintendent of a great life-giving institution that reaches out into every department of life and activity in the community.

The preacher must have a love for mingling with men. I find many preachers apparently afraid of business men and lawyers, and only approach them when soliciting money for the church. This is neither tactful nor business like. I met a business man one day. We were talking about another minister. Said the merchant, "Do you know, I felt as though I had known that man always when I shook hands with him." No wonder that preacher is a success. The preacher must draw people to himself that he may lead them to Christ.

A Centennial Call for Consecration of Life

By Royal J. Dye

Not only is this the year for great giving, it is also the year for great consecration of life to the Master's service.

Our Centennial would not be perfect if we did not have an unprecedented number of our brightest and best young men and women giving themselves to His service in this and foreign lands. What better report could a pastor make than that this Centennial year saw the sending out of some of his own best young people into the great world vineyard, and the supporting of them by their own home church? Why should the church at Bolenge, so recently carved from that fearful heathenism, do more than those of Christian America with their generations of Christian ancestry and noble ideals?

The opening up of the new Centennial stations in equatorial Africa as the noble pledges of the Californians demands that new men and women be sent at once to those fields. They should be on the field as soon as possible learning the language so that when the grants of land have been given they may be able to go at once and open these great needy fields.

The call is made in the Congo Christian for a doctor to open up the new station at Monyeka. This is imperative. We have practically promised the government that we will place a doctor on every station they grant us. We are the only mission now receiving grants of land in the Congo state.

Here lies a nation waiting for their news of the Master, three to five million of people lying in the awful darkness of their pagan cannibalism. The need is tragic. They have no adequate medical relief. The treatment of the witch-doctors is worse than neglect, for it is brutally cruel. They maltreat and deceive their misguided believers and mulct them for all they can get. The poor are deserted and cast out to starve as are the aged and slaves. Kindness hardly enters their minds. It is "graft" pure and simple. The horrible agony of their victims is fearful, too fearful to relate. For witchcraft stops at nothing to slay its victims. Their simple remedies are aborted in their beneficial effects by the dancing the "patient" must undergo, or the superstitions he is compelled to follow out, or the wild and continuous beating of drums "to drive away the evil spirits."

Are you just graduating from your chosen school of life's preparation and do you wish to make your life count for all it possibly can for "God and humanity"? Then look to the mission field for your field of life's service of your generation. Nowhere else can your talents have so great a scope. Nowhere else can you be sure you are not crowding another man out of a job. Nowhere else can you have the satisfaction of reaching those who, were it not for you, could not have the comforts and relief you can bring them in the name of the Master. Here your whole life will count for Him.

Preferably, a married man under thirty years of age, thoroughly qualified in every respect, physically, mentally and spiritually. Where is the man? Who will be the man to leave in this great Centennial year for "darkest Africa" to take by his going the light of the world to the great sin-sick needy souls? To follow the example of and bring the message of "The Great Physician" to those who sit in darkness that they may see a great light?

We who voice this appeal are those who have seen and felt the need of this service, who have offered ourselves as a partial answer to this great need and call for workers. Will you not join us that Ethiopia may not stretch out her hands unto God in vain? Were it not the happiest service in the world we would not call you to it. This is not a call to a "snap." There are things that try the mettle in a man. There are hard things that the manly fellow likes to face. There are days of pioneering before you. The building up of a great station from the raw heathenism and rough material at your hand into a Christian civilization. There is the lonely work of the frontier, the firing line. There is hardship and deprivation. But there are hundreds of thousands waiting for you to break to them the bread of life and give them healing for the multitudinous ills in the name of the great physician. There is a "well done" also at the end of the road. Where is the man who is ready to go now?

Influence of Orphanage Work on Native Population

As the natives of India in all their heathen sin see but the faces of our orphanage boys and girls, we fancy they can but wonder what has given them the pure, happy look they wear. And do you not believe there is a secret longing there to know the God who makes them so? Again we look back at the orphanages twenty years ago and we see the little faces, then learning of Jesus, to-day in Christian homes, as Bible readers and evangelists. We have learned of the conditions of the heathen homes. Think what it would mean to have in the little hut beside the heathen one, a man and woman married from our orphanages, who had from childhood known Christ. In this home there would be cleanliness and order. There would be no altars for idol worship. There would be loving care for baby girl and boy alike. There would be Christian prayers, hymns, and the Bible read in this house. It is not hard to see how this would influence the homes near. The Christian homes made by these orphanage young people as they leave are indeed lights that cannot be hid.

As children and then as men and women they learn to tell their own people, going back perhaps to their own village with the Christ story. And how much more readily do the people listen to one of their own, to one who has believed their heathen beliefs, one whose every word they can understand. We cannot hope to win these people for Christ until we can send out from our orphanages and schools enough of their own people to reach them as Bible readers, evangelists and neighbors living among them.

Adelaide Gail Frost.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Is the Church Becoming Obsolete?

The Correspondent: "Some Christian people are greatly discouraged because the church is having a hard time to maintain its prestige and influence. They seem to think that the coming of the kingdom is dependent upon the prosperity of the church. The truth is quite otherwise. The church decays; but Christianity increases. The kingdom today is coming with might outside the churches and independent of them. Faith and love are not confined to the institutional side of Christianity. They overleap all bounds. Is not the day approaching of which the seer of Patmos dreamed, the day of no temple, because no man had need to teach his brother. The history of the church is bad. The great social movements are largely outside of the churches. Is not the church antiquated? It does not readily adjust itself to new conditions. It is easier to accomplish your object independent of the church than to seek to to reform the church that you can be effective in your efforts within it. The church meetings are wrongly called services. Service is a great deal more than going to church. Other organizations are doing more philanthropy than the church. It is time we had a just revelation of the church. In that revelation its importance will be greatly minimized. If the church should entirely cease to be, the loss would not be irreparable.

"We must come to know that a true courageous soul outside the church is just as good as one in. Indeed, he may be truer and more courageous. It is Christianity, not churchianity that we need."

* * *

I take strong and square issue with The Correspondent. While doing so, I will accord all that is due to every true man outside of the church, and will not subtract one iota of honor from any institution that is in the least serving mankind. If I understand what narrowness means, I am not narrow. If I understand what old fogyism means, I am not an old fogy. If I understand what radicalism means, I am not a radical. But if I understand what Christianity means, I am a Christian, at least in desire. And to be a Christian is to honor the history of the church and to believe in its continual efficiency.

The Kingdom and the Church.

For a good while we have been contrasting the kingdom and the church. I believe in the contrast. We have been saying that Jesus placed emphasis upon the kingdom. I so believe. We have been wondering if he used the term church at all. We have been loud in our praise of many splendid movements that are independent of the church. We have been extending the sacred till it embraced all the secular. Some have been making God all and all God. It takes no particular courage to stand for these things. Courage is needed when a man is blazing his own path. There are no wild animals in the well-beaten highway. It is half truths that endanger us today. To exalt the kingdom at the expense of the church is one of these dangerous half truths. Be as sympathetic as we may with all present-day movements which seem the out-breathing of God's spirit upon us. The fact remains that the church will continue to be the most needed and the most effectual agency to redeem and save this world. To depreciate it is to hinder the progress of the world.

Every church man, every discerning man should exalt the mission of the church. It should not be condemned by any misleading phrase such as, "It is Christianity, not Churchianity, that we need." Churchianity is Christianity as we have been able to live it. As soon as abstract Christianity takes on flesh and blood it is Churchianity. To despise the church is to despise the men who constitute it.

"The history of the church is bad" is one of the cheap charges that we hear constantly reiterated. It is easy to make light of the men who toiled and wrought to bring us to this day. It is easy to laugh at their contentions and their superstitions. It is easy to hurl anathemas at their formulations of faith, and the niceties of their creedal distinctions. To me the history of the church is appealing, grand and triumphantly sublime. Their were giants of intellect and spirit in every century of its history. We are lean today because through our prejudice the throb of the glorious past does not reach us as mightily as it should. The history of the church is the march of the inimitable Christ going forth conquering and to conquer. The conversions of the church are the big things of the universe. The martyrs give us the measure of man who has fellowshipped with the glorified Christ. The creeds are monuments recording man's power to tabulate, and God's dexterity, in his immensity, to elude tabulation. How one can exalt the Word and despise the church is not easy for me to grasp. The Word came through the church. God giving the Word must have certainly determined to watch over the church in the protection of that word. The church is the living word. To doubt that God is in his church is to take a big step in scepticism. The church in its long history throbs with the spirit of the Divine. At every turn of the corner it was saved from wreckage. In every controversy the truth came to clearer light. In every iniquitous imprisonment an angel song was liberated.

The Church a Perennial Necessity.

We are not approaching a time when the church shall not be needed. The child born today is as ignorant as a child born seven milleniums ago. There is something in heredity; but the Christian parent cannot place a deposit of its experience and faith in the mind of his child. Each generation must start with a zero of information. The opportunity is increasingly greater, perhaps so also is the danger. At any rate the children must be taught. Who will teach them? The church must teach them. It must do more. It must reclaim the adult child who has lost his way. The lost is legion still. It is hard for men to look up and hope. The church is needed to put a believing heart in men. The believing heart is the courageous heart that is fitted for difficult tasks.

It is urged that institutions other than the church are promulgating Christianity. Just here it may be well to ask, What is Christianity? In answer I would say Christianity is prayer, faith, love and obedience. Prayer is communion with God, often agonizing communion. It is the assertion of man's capacity for the mind of The Eternal. It is the practice of the presence of God. Without it there have been no victories in the church. What other institution is standing for prayer relationship between man and God? The best of lodges have not begun to rise to this height of spirituality. The church understands the Christ in his nights of prayer, the lodge does not.

Christianity is faith. It is the loud assertion of God's goodness. It is the enlightened heart that sees beyond all perplexity. What institution stands for faith? None shout it from the housetops but the church. Christianity is love; but love is the daughter of faith. It is far from clear that separated from its mother it can long endure. Many institutions today are claiming to do much philanthropic work. Their claims are true. I honor them. Every man and every institution that dries a tear will be applauded by me. I am allied with several extra-church organizations. They are good; but they are not the best. Their inspiration comes from the church; but they cannot even love as the church loves; for before there can be the strongest love there must be the clearest spiritual appreciation. No other society has the spiritual appreciation of the church. The soul must be known before man can be well loved. To give man a crust of bread is not sufficient. When we understand him well enough to love him as he ought to be loved we shall know that he will not be satisfied with less than God. The church stands for the philanthropy that ministers not merely to the body, but to the man, the soul. It stands, too, for cleanness of life—exalted obedience to the pure will of God.

Jesus and the Church.

The book fresh from the press may revel in the fact that Jesus did not make much of the church. He made everything of it. It was he who said that He would bless even two or three gathered together in his name. That was the incipient church. It was he who gathered disciples around him. That was the church learning to be a church. It was he who told his disciples to tarry for a longer vision. Then with the vision and enduement the church burst into fulness. It was He who called Paul to the church. It was He who talked so much of love. What is love? It is that which joins hands. It is that which melts hearts into one. It is that which stills discordant sounds and gives all a common gospel voice. It is that which binds man to man in the church of the living God. The very nature of Christ's message builds the church. True, he did not say, go to now, we will organize a church. He was to give life, the spirit. It is the task of his followers to give His spirit a body. Paul was not mistaken when he said Christ loved the church and is laboring to present Himself with a glorious church.

It is wide of the mark to say that if the church were to pass away the kingdom is assured. True, the kingdom is assured; but the church cannot pass away. If it were to cease to be today, it would be born anew tomorrow. It rests upon the eternalness of brotherhood and the quenchless thirst for God. It supplies the spiritual need of man. Do not too harshly criticize this body of Christ. Exalt the church glorious! Mark in it the ways of God! Gather the wayward to its altar! Teach the babes the sublime lines of its saints! Bring the unconverted to the healing fountains of its life! Do not allow familiarity with its terms or offices to breed contempt! Never feel that you are an owner of the church; rather regard yourself as a child saved by the mystery of its grace! Get people to join the church! Exhort them with all long suffering! Build your conduit as far as Calvary! Connect with it the fountains that are upspringing from the graves of the saints. Be nourished by the Word. Know that fighting with the church you are fighting with God and the gates of hell opposing shall not prevail.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

The Essence of Sectarianism

The church has learned through her divisions, first of all, that the most fruitful cause of division is pride.

We have come to associate pride with the inordinate esteem of one's moral or spiritual attainments; but it belongs just as truly to the conceit one has of his doctrinal correctness. There is a pride of orthodoxy just as there is a pride of righteousness. The orthodox defender of the faith prays to God in the spirit, if not the language of the Pharisee: I thank thee, that I am not as the rest of my brethren, heretical, unscriptural, disloyal, even as this editor and this professor. Why should not pride of doctrinal inerrancy be just as offensive as pride of moral inerrancy? Why should not judgment of one disciple of Christ by another for supposed doctrinal short-coming be regarded as just as meanly censorious as judgment of one by another for moral short-coming?

Motes and Beams.

Why should Jesus have warned his disciples against indulgence of the spirit of censure, and fault-finding, if it was not for this very reason that it aroused hatred and destroyed the unity and peace of brotherly fellowship. Does the indulgence of the spirit of doctrinal fault-finding produce anything but bad feeling among brethren, and destroy the love that they should have one for another?

Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you. And why beholdest thou the error that is in thy brother's doctrine, but considerest not the error that is in thine own doctrine? Or how wilt thou say to thy brother, Let me cast out the error out of thy doctrine; and lo, an error is in thine own doctrine? Thou hypocrite, cast out the error of thine own doctrine; and then shalt thou see clearly to cast out the error out of thy brother's doctrine.

The implication of this saying of Jesus which has been paraphrased above is that no judgment of one brother by another will take place, if each one will qualify himself for the office of judge by the complete purification of himself. The same principle is enunciated by Jesus in that telling rebuke of the Scribes and Pharisees who brought the sinful woman to be stoned. "He that is without sin among you, let him first cast a stone at her," said Jesus. There can be but one result when this principle is followed. There is a touch of humor as well as a triumph of moral sanity and self-judgment in the description of what happened with that company of Scribes and Pharisees. "And they, when they heard it, went out one by one, beginning from the eldest, even unto the last; and Jesus was left alone and the woman, where she was, in the midst." That is a marvelous picture of the gradual dissolution—"one by one"—of self-righteousness under the influence of moral self-inspection.

Stoning the Heretic.

Why isn't this a good principle for the present distress in the brotherhood of the Disciples. Here is a heretic brought before the brotherhood to be stoned. Let the editor or professor who is without intellectual error cast the first stone. I wonder how many stones will be cast? Is a man any more likely to be doctrinally faultless, than morally faultless? It is no longer respectable among good men for one to set himself up as an infallible moral example to all others, and require, on pain of condemnation, the homage of imitation. The time is coming when doctrinal infallibility and judgment will be just as disreputable among good men.

Religious Prize-Fighting.

It is a hateful and monstrous thing for one follower of Jesus Christ to decide that another follower is disloyal to him, and to call upon all other followers to join in a sentence of debarment, from the fellowship of his people, just for intellectual fault. Men of discerning and sensitive spirits do not do it. They shrink from such vaunting self-assertion—such vast, personal, presumption. How grotesque for one human being to assume such lordship, over another human being! It is painful enough to fine spirits to see an elder command a younger in display of oracular wisdom. How much greater violence must it do to the spirit of humility to see one who is no more than an equal proclaim the unworthiness of another, and fix his standing in the fellowship of heaven. Such violence of one person against the faith of another is a survival of the grosser forms of personal violence which hatred and envy assumed in an age of savagery. I can not now, in an age of civilization, way-lay a fellow being whom I dislike, and from a safe ambush hurl a spear into his body; but I can from the safe cover of a newspaper push a destroying shaft into his faith. This is just a more modern and allowable form of violence between persons, and both brutal and brutalizing to the degree that bad feeling is satisfied and reverence for personality is destroyed. Just as delicate-souled men take no part and no pleasure in a prize fight, so they take no part and no pleasure in the assaults of men upon each other's faith.

The Essence of Sectarianism.

Sectarianism is a spirit, and not a condition of things. Divisions among Christians are an effect; the cause is a spirit of pride and proscription. It begins by one Christian saying to another: I know more than you about the mind and will of Christ. I have his mind and am doing his will; and if you do not think and do as I do, you can have no faith with him, and no fellowship with me.

Thus have all divisions in the body of Christ been started, and thus perpetuated. Not the holding of one's faith as true; but the holding of every other Christian's faith as false, and the denial of liberty to him.

A faith that one could not hold as true would not be worth the holding. For this conviction that we are right is the foundation of all courageous and loyal action. A man must have certainty as far as he is personally concerned; but it must be a certainty tempered with humility and teachableness of spirit. It is one thing to feel that you are right and that you would be willing to lay down your life for it; and an entirely different thing to believe that your brother is wrong, and that you would be willing to take his life because of it. You may be right and another may be wrong; but you have nullified your right by a wrong spirit toward one who is wrong.

The highest Christian right is a right spirit, a right attitude toward other spirits, whether they are right or wrong. Another's wrong does not justify my wrong spirit toward that wrong.

Holding Truth in Love or in Hate.

We can hold the truth in love, or we can hold it in hate. If we hold it in hate, we destroy it, for the truest truth, the spirit of all truth, is love. Truth is life-giving as well as mind-satisfying. To hold the truth is to give life; for what is the truth for if it is not for life, and life more abundantly. No man can be right and hurt another human being; as no one can love truth and hate a human soul.

The essence of all sectarianism is hatred; which is to say that it is the holding of truth apart from life.

When Calvin affirmed the doctrine of the Trinity he was probably affirming a truth. When he had Seraetus put to death, he acted a wrong. He was holding the truth in hatred, and apart from life. The wrong he acted was greater than the truth he affirmed. The truth a man holds is for him no better than the life he lives or the spirit he shows.

Editor's Note

At our urgent request Dr. Gates will conduct his department under the title "CENTENNIAL STUDIES," until after the Pittsburg convention. He will present various phases of the earlier history of the Disciples, striving to find the essential curve of the movement and to interpret its outstanding events and principles to the present time. We congratulate our readers on the good reading Dr. Gates will provide them so opportunely. He is the author of the best history of the Disciples extant and his volume on "The Early Relation and Separation of Baptists and Disciples" is accepted by the informed of both denominations as a fair and comprehensive account of that phase of American church history.

Our Pioneers

By E. S. Allhands.

Men were they, our pioneers:
Men of faith, midst doubts, and fears.
Men whose brave hearts boldly beat:
Men whose zeal knew no retreat.

Men of strength, and men of might;
Men who gloried in the right.
Men who loved the truth of God:
Men who trusted in His word.

Men whose minds and hearts were true;
Men of power to dare and do.
Men of culture, men of thought;
Men who by the Lord were taught.

Men who preached for love of truth;
Men who gave their age, their youth.
Men who sacrificed all gain;
Men who braved the toil, and pain.

Men of love, and men of prayer;
Men who brought to God their care.
Men whose lives were pure, and clean:
Men who sowed that we might glean.

Men who struggled out from night:
Men who lived in freedom's light.
Men who called to coward, peace:
Men who fought that strife might cease.

Men, yes, giant men were they:
Men whose labor blazed the way.
Men the "Priceless Pearl" have found:
Men, true, noble, Heaven-crowned.

Amity, Ark.

OUR CHURCH MEN

By John R. Ewers

The Real Man

"Here is the real man," exclaimed Mr. Roosevelt, the citizen, as he rushed eagerly forward with open arms to greet Gov. Hughes, in New York, last week. "The real man," well, I call that the highest compliment possible. It is no doubt deserved. Hughes has made good. I saw him, heard him and studied him, here in Youngstown, at the campaign opening last autumn. All the way from his hotel to the park, where he spoke, he was loudly cheered. Senator Beveridge made the first speech. What an orator he is! Thousands of men and women stood still for forty-five minutes thrilled by his masterful voice and diction. Then came Hughes. Everybody crushed up closer. Hughes is a hero and we Americans are hero worshippers, as Carlyle said. Neither in voice nor presence is he comparable to the gentleman from Indiana, but, when he began to talk, everyone leaned forward to catch every word. His speech was an intellectual masterpiece. Like a surgeon, with keenest steel, he carved the body of opposing principles. Such knowledge, such logic, such keen wit, such a grasp of the situation. The thoughtless left the crowd, the thinkers pressed closer to the cold, self-possessed speaker, who seemed to care no more for popularity than would a machine. When he had, at length, finished, the convinced men, as they walked away, said, "An unexcelled piece of work."

The day of the inauguration, as he rode down Pennsylvania avenue, he was cheered from White House to Capitol. Other governors received occasional applause, Hughes, a continual ovation.

Hughes' Sudden Fame.

Here is a man who leaped into fame only yesterday, as prosecutor in the famous insurance cases. Few ever heard of him before. Everybody knows him since. But Hughes was Hughes before he sent those terrible cross-questions striking terror into the hearts of crooked financiers. As Americans we worship success and we are none too particular what kind of success it is. Until recently we were as apt to fall before the shrine of a successful brewer as before that of a successful banker. Now we are learning to discriminate and when we hear the sound of the dulcimer and sackbut we stop to inquire what kind of an image we put our foreheads to the earth before. And this is well. Now we ask, "How did this particular man achieve his greatness?" The question of "how" is always fascinating. Let us now address ourselves to the task of accounting for this "real man" Hughes. There are at least three factors that enter into his success: Intelligence, Independence and Integrity. And as he is extraordinary he possesses these three in unusual degree.

Hughes is intelligent. He is master of his work. With R. A. Long he would say, "Knowledge is an asset." He knows his business. Men have gone back over the track of his life and they have found every step characterized by thoroughness. As a boy, when in college, as a young attorney, always he has conquered his job. When he studied law or practiced it, he did it right. Therefore when the ordeal of his life came, when he had a chance to show his skill and power, he was able to win a most remarkable victory over desperate foes. He deserved all the honor he got, for he had earned it. The painstaking toil of a life came to fruition there. If Hughes had died immediately after that victory he would have done one man's work in the world.

Efficiency is the demand of our time. "Let a man do a thing unusually well and the world will make a path to his door tho' he dwell in a forest," said Emerson. "The man who knows," will stand before kings. If we have, any of us, any right whatever to be called real men it is because we know our business and can do the particular thing to which we have consecrated ourselves unusually well. The doctor, the attorney, the teacher, the preacher, the merchant, the statesman, the mechanic, the farmer, each must know thoroughly well his work and be able to do it with a rare skill. If he is ignorant, stupid, lazy, inefficient, blundering, awkward, careless or lacks in thoroughness he is debarred from the class of men worthy the name. We must master our work until we can do it with ease and wonderful joy.

Man of Tremendous Convictions.

Hughes is independent. He is courageous. He has tremendous convictions and dares to champion them. He is remarkable for silent earnestness. He has clear grit. There is not a cowardly fiber in his body. He possesses a sublime sense of righteousness. His determination knows no limit. He cannot be swerved from the path of rectitude by friend or foe. He is one of the kind who would go up to Jerusalem, knowing that bonds and afflictions awaited him. Now, the real man must have this trait. Your man who plays for popularity, who waits, with ear to the ground, to perceive popular demands, who trims his sails to suit the winds, who compromises with evil, who sacrifices righteousness for personal gain (and God knows there are a lot of such) who bows the knee to the devil when tempted, he is not, and never can be the real man. He may be an Erasmus, but he cannot be a Luther. Erasmus said, "I will champion the truth as far as the spirit of the age will allow." Luther said, "Here I take my stand, I cannot do otherwise, God help me." Erasmus was scholarly, refined, brilliant, partonized by the rich and powerful. Luther was less the scholar, less refined, less brilliant, guarded by a prince but perfectly independent, every inch the real man.

His Life an Open Book.

Hughes is full of integrity. He is honest. He is of sterling worth. He is incorruptible. No man offers him a bribe. No machine has him for a cog. His life is an open book. There is nothing to hide. He dwells in the light. There are no deals, no underhanded agreements. He stands forth before the American people untarnished. There is an honest man. With him honesty is not the best policy, but right is right while God is God, and right the day has won. No wonder people cheer him. No wonder we worship the hero. Fearless he goes to Saratoga and wins the nomination by sheer worth. All the hounds of hell cannot howl him down. Here is the real man and there are thousands of others who have not bowed the knee to Baal.

Aspects of a Spiritual Religion

BY J. M. LOWE

I. Universality.

Science is fact. Religion is aspiration. Science covers the field of positive knowledge. Religion in man relates him to that which lies beyond, and begets in him a feeling of reverence and awe. The attitude toward science is mental, that toward religion is spiritual. There is no such thing as an intellectual religion. One has a mental appreciation of religious values, but the thing itself is spiritual which though not separate from mind is yet a larger realm than mind, as music is more than a study of music. There are many accessories to religion—temples, sacrifices, creeds, churches, sacred writings, songs, prayers, sermons. These cannot be included in the term religion, save as they are essential to it. In the world there are various religious practices and beliefs, but only one religion. There cannot be one God and one race and many religions. These differing religions, so called, are adumbrations of the true. Religion is reverence for the sacred, the mysterious. It is the prayer of the universal human heart, the thirst of the spirit, the cry of the soul. It is, as said above, the attempt to pierce the unknown, to see the invisible; scripturally, the desire to "be filled with all the fullness of God." It is the universal aspect that argues grandly for its divine implanting. The Christian, of course, rejoices in the conviction that Jesus is God's answer to this universal prayer and that his message shall win the world. In fact this is rapidly being done. Jesus is the self-declared son of man and God. He is the universal character and his character must become universal uniting the human race. "Neither in this mountain nor yet in Jerusalem shall men worship the Father. God is a spirit." "He is the true light that lighteth every man coming into the world." Here is clearly sounded the note of universality. "By one spirit were we all baptized into one body." "There are diversities of gifts but the same spirit."

It would please me so to state that all might see that religion, the religion of Jesus, I mean His own personal religion, is an unfettered life and does not depend upon temple, form or ceremony. It is a spiritual touch with God. He is in God and God is in Him. And in Him we may all become "partakers of the divine nature." I am not ignoring that which some by mistake call forms, but these are concrete expressions of spiritual vitality.

Personally I do not believe that there is a form, merely, in the New Testament. Baptism and the Lord's Supper, in the mind of Jesus, are not forms, any more than a mother's kiss is a form, or the grasp of a friendly hand. There is a way of doing it, of course, there is also a way of eating breakfast, but eating breakfast is not a mere form. I speak from personal experience.

My purpose in this last is to show that spirit is the life of religion, and that it lifts all of its accessories up to a spiritual interpretation. Let us disentangle it from its many complications, and see it in its purity—a flame of divine energy burning in the heart of man. It may be and is hindered by erroneous ideas, bungling theologies, frozen dogmas, petrified doctrines and hilarious ignorance, but in spite of all, the religion of Jesus is growing for it is a living thing. As all oceans compose one sea, some men will learn that differences are incidental, that agreements are fundamental, and that the real thing is the same thing everywhere. If any man have not the spirit of Christ he is none of His. As many as are led by the spirit of God they are the sons of God. Go ye into all the world and preach the gospel to every creature. Whosoever will may come. Identity, catholicity, and comprehensiveness. The religion of Jesus is a universal religion therefore the true religion. Let us give it to the world.

"No broadest creeds can hold her and no code;
She chooses men for her august abode,
Building them fair and fronting to the dawn."

The Half Mile Stone in the Last Centennial Year

It is the evening of March 31, the close of the second quarter of our missionary year. We pause a moment. The company of women are a great host, more than we can number yet, as some auxiliaries have delayed their reports to the state secretaries. We hope it is 68,000, the mark set for this point in the enlisting campaign.

One of the aims set for the past quarter was an average of two new societies per day. One hundred seventy have been announced. Delayed reports, we feel confident, will swell the number to 180 for the ninety days, the greatest increase ever known in the growth of the work. For the third quarter the same aim is to continue.

We appeal to our pastors where there is no Woman's Missionary Society, "help those women." Send to your State Corresponding Secretary of the Christian Woman's Board of Missions or to the National Headquarters, 152 East Market street, Indianapolis, Ind., for literature and supplies. These, with your assistance and direction, will make it possible to enlist and equip a new Auxiliary or a Young Ladies' Mission Circle.

If we could come up to the Centennial with a Woman's Missionary Society and a Brotherhood Society in every church, the crossing of the threshold of the next century would be prophetic of the placing of the standard of the Cross, with its pathetic apeal for the union of God's people, in every province of the world in the present generation.

"Not method only but results is the measure of conduct." In hope of success,

Mrs. M. E. Harlan.

Training the Poor Outcast

There is no work in the Brotherhood that appeals more to me personally than that which looks to the winning of the little people for the master, and there is no more Christlike ministry than that of training the poor outcast, or the heathens' children in our orphanages and schools and then sending them out among their own people to teach and preach the gospel of the Christ. In this good Year of Our Lord Nineteen Hundred and Nine, our great Centennial year, may the largest and richest fruition of the hopes of the young people's department of the C. W. B. M. be realized.

Blomington, Ills. Edgar DeWitt Jones.

Bending the Twig

"As the twig is bent the tree's inclined." It is difficult to straighten the gnarled and crooked tree, but the twig can be trained straight and symmetrical. So train the children. The mission helpers on the foreign field come in large numbers from the orphanage. We of America believe in the royalty of God-created manhood and womanhood. We believe that it is of much less moment who one's grandfather was than what one is. Therefore give the child a chance and above in the name of him who welcomed the little ones and said forbid them not, give the orphan a chance. Where is there a more terrible cruelty of fate than that visited upon the helpless motherless? We must take these little strangers in. On the day we celebrate the Resurrection and the Life let us and our children bring life and the hope of the resurrection to those whom unkind fate has committed to our care.

Eureka, Ill. Alva W. Taylor.

A Prominent Preacher Humiliated

A preacher in one of our prominent churches was called to the house of an aged sister, who was ill, to comfort and aid. Added to her illness was the distress of deep poverty. It was evident to him that something must be done for this suffering member of the household of faith. He found it difficult to provide for her needs and harder still to secure for her the needed care. At last as the only thing that could be done this aged sister was carried to the county farm, there to end her days. The preacher was humiliated beyond expression by seeing one bound to her brethren by the holiest of ties, a member of the family of Christ, hastened to her end, crushed at the thought of dying as a pauper. If she had been a lodge member she would have been saved this indignity. Is not the church better than all the lodges? Let her prove her faith by her works.



Resting in the Twilight.

We present a picture of a group of the old people in the Haven's Home for the Aged, at East Aurora, N. Y. This is one of the homes for the care of aged, indigent members of the church sustained by the National Benevolent Association. In these homes it is now caring for seventy aged brethren. Many of these would be compelled to accept public charity, to their humility and the church's discredit, but for the work of the Association. Easter is the day upon which the offering is made for this holy ministry.



Wards of the Church.

This is a picture of a group of the homeless children who are awaiting a welcome to some of the childless homes of the brotherhood. Since, for various reasons, family home and love are denied them, the Church of Christ, through the National Benevolent Association, has taken them under her loving care. The Easter offering is for their support.

The Ministers' Opportunity

I see in the children the future missionary hope—the future church—doing something worthy of our call of God.

In my judgment the minister who lacks interest in this work is deficient in vital concern in the things that pertain to the kingdom of God, and the church that neglects it is dead while it has the name of being alive. The minister is a busy man and his burdens are heavy, but that is what he is here for. A great preacher is admired, but a great pastor is loved, and no man can claim this latter distinction who fails to take vital and active interest in the children of his parish—"Feed my lambs."

While this work is with the children, it is no child's play. A trained brain and a brave heart are essential to it.

If I should make any plea today, it would be to our ministers to see to it that the future men of the kingdom of God who are now in our mission bands and Junior Endeavor have their consecrated attention. What a great opportunity Easter affords for the cultivation of all benign and lofty purposes and sentiments of the human heart.

Kenton, Ohio. T. W. Pinkerton.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER IX.

Courthorne Disappears.

Supper was cooking when Lance Courthorne sat beside the glowing stove in the comfortless general room of a little wooden hotel in a desolate settlement of Montana. He had a good many acquaintances in the straggling town, though it was some months since he had last been there, and he had ridden a long way to reach it that day. He was feeling comfortably tired after the exposure to the bitter frost, and blinked drowsily at the young rancher who sat opposite him across the stove. The latter, who had come out some years earlier from the old country, was then reading a somewhat ancient English newspaper.

"What has been going on here lately?" asked Courthorne.

The other man laughed. "Does anything ever happen in this place? One would be almost thankful if a cyclone or waterspout came along, if it were only to give the boys something to talk about. Still, one of the girls here is going to get married. I'm not sure old man Clouston finds it helps his trade quite as much as he fancied it would when he fired his Chinamen and brought good-looking waitresses in. This is the third of them who has married one of the boys and left him."

"What could he expect!" and Courthorne yawned. "Who's the man, and have I seen the girl?"

"I don't think you have. So far as I remember, she came since you were here last, and that must be quite a while ago. Nobody seems to know where Clouston got her from, and she's by no means communicative about her antecedents; but she's pretty enough for any man, and Potter is greatly stuck on her. He sold out a week or two ago—got quite a pile for the ranch, and I understand he's going back to the old country. Any way, the girl has a catch. Potter's a straight man, and most of us like him."

He turned over his paper with a little laugh. "It doesn't interest you? Well, if you lived out at Willow for six years as I have you'd be glad of anything to talk about, if it was only the affairs of one of Clouston's waitresses."

Courthorne yawned again openly and took from his pocket a letter that he had received the day before at another little town to which, in accordance with directions given, it had been forwarded him. It was from one of his comrades and had somewhat puzzled him.

"There's about one hundred dollars due you, and we're willing to pay up," it ran. "Still, now we hear you're going back east to the Silverdale settlement it's quite likely you won't want them as much as the rest of us do. It's supposed to be quite a big farm you have come into."

Courthorne was a little troubled, as well as perplexed. He had certainly not gone to Silverdale and had no notion of doing so, though he had distant relatives there, while, so far as he knew, nobody had left him a farm of any kind. He had promised the whisky runners a guide on the night of Trooper Shannon's death, and it was dark when, muffled in Winston's furs, he met the men—who were, as it happened, for the most part new adherents it seemed probable that they had not recognized him or had any reason to believe it was not Winston himself who was responsible for the trooper's death. It was not a very unusual thing for one of the smaller farmers to take a part in a smuggling venture now and then. Still, the letter left him with an unpleasant uncertainty.

By and by his companion looked up from his paper again.

"You came from my part of the old country, I think?" he said. "I see a man of your name has died there lately, and he seems to have left a good deal of property. Here's a list of the bequests."

He stopped a moment, and with another glance at it handed Courthorne the paper. "I notice your own name among them, and it's not a common one."

Courthorne stretched out his hand for the paper, and his face became intent as he read: "It is with regret many of our readers will hear of the death of Mr. Geoffrey Courthorne, well known in this vicinity as a politician with Imperialistic views and a benefactor of charitable schemes. Among the bequests are . . . and one of the farms in the Silverdale colony he established in Western Canada to Lance Courthorne."

He laid down the paper and sat rigidly still for a minute or two, while his companion glanced at him curiously.

"Then," said the latter, "it's you!"

"It is," said Courthorne dryly. "I'm much obliged to you for showing me the thing, but I'd be still more obliged if you wouldn't worry me with any questions just now."

His companion made a little gesture of comprehension as he moved away, and Courthorne leaned back in his chair with his eyes half-closed. He could now understand his smuggling comrade's letter, for it was evident that Winston was going to Silverdale. Indeed, Courthorne could not see what other course was open to the rancher, if he wished to preserve his safety. Still, Courthorne was aware that farming, as carried on at Silverdale, was singularly unprofitable, and he had a somewhat curious confidence in the honesty of the man he had deceived. Winston, he decided, no doubt believed that he was drowned the night Trooper Shannon died, and had been traced as Courthorne by some Winnipeg lawyer acting for the executors.

Then Clouston came in to announce that supper was ready, and Courthorne took his place among the rest. The men were storekeepers of the settlement, though there were among them frost-bronzed ranchers and cattle-boys who had come in for provisions or their mail, and some of them commenced rallying one of their comrades who sat near the head of the table on his approaching wedding. The latter bore it good-humoredly, and made a sign of recognition when Courthorne glanced at him. He was a big man, with pleasant blue eyes and a genial, weather-darkened face, though he was known as a daring rider and successful breaker of vicious horses.

Courthorne sat at the bottom of the table, at some distance from him, while by and by the man at his side laughed when a girl with a tray stopped behind them. She was a very pretty girl with big black eyes, in which, however, there lurked a somewhat curious gravity.

"Fresh pork or steak? Fried potatoes," she said.

Courthorne, who could not see her as he was sitting, started involuntarily. The voice was, at least, very like one he had often listened to, and the resemblance brought him a little uneasiness. There was a certain fastidiousness in him, and it did not seem fitting that a girl with a voice like the one he remembered would have to ask whether one would take pork or steak in a little fourth-rate hotel.

"Take them right along, Ailly," said the man next to him. "Why don't you begin at the top where Potter's waiting?"

Then Courthorne looked around and for a moment set his lips tight, while the girl would have dropped the tray had he not stretched out a hand and seized it. A dark flush swept into her face and then as suddenly faded out of it, leaving her very pale. She stood gazing at him, and the fingers of one hand quivered on the tray, which he still held. He was, as it happened, the first to recover himself, and there was a little sardonic gleam in his eyes as he lifted down one of the plates.

"Well," he said, "I guess Potter will have to wait. I'll take steak."

The others had their backs to the girl, and by the time one or two of them turned round she was quietly helping Courthorne's companion; but it was a moment or two before Courthorne commenced to eat, for the waitress was certainly Ailly Blake. It was as certain that she had recognized him, which was, however, by no means astonishing, and this promised another complication, for he was commencing to realize that since Winston had gone to Silverdale it would be convenient that Courthorne as such should cease to exist. He fancied that should any of the men he was acquainted with happen to come across Winston at Silverdale—which was, however, most unlikely—they might be deceived by the resemblance between himself and the farmer; but it was hardly to be expected that Ailly Blake would fail to be sure of him in any circumstances and anywhere. He accordingly decided that he must have an interview with her as soon as possible, and, since he had been in many tight places before, in the meanwhile went on tranquilly with his supper.

The meal was over, and the men clustered around the stove when he gathered up one or two of the plates and laid then ready as the girl moved along the table. She glanced at him for a moment, with startled eyes. A spot of crimson showed in her cheek.

"I want a word with you," he said.

Ailly Blake flashed a swift glance round the room, and Courthorne noticed with a little smile that it was one man in particular her gaze rested on; but neither Potter nor any of the others seemed to be observing them at that moment.

"Then open the second door down the corridor in about twenty minutes," she said.

She moved away and left him to join the others about the stove, until the time she mentioned had elapsed, when he sauntered out of the room and opened the door she had indicated. It led into a little room apparently used as a household store. Here Ailly Blake was standing, while a litter of forks, spoons, and nickeled knives showed what her occupation had been. Courthorne sat down on a chair and looked at her with a little smile, though she stood intent, and quivering a little.

"Well," she said, almost harshly, "what is it you want?"

"You are going back to England with Potter after the wedding?"

His companion said she was, and Courthorne sat silent a moment or two, for the

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news was at once a relief to him and a cause of thoughtfulness. Ailly Blake, who would never be deceived by the resemblance between him and Winston, was a standing menace while she remained anywhere near the frontier of Canada. He had discovered that it is usually the last thing one expects or desires that happens, and it was clearly advisable for Lance Courthorne to efface himself very shortly, while the easiest way to do it was to merge his identity with that of the man who had gone in his name to Silverdale. Winston had, so far as everybody else knew, been drowned, and he must in the meanwhile, at least, not be compelled to appear again. It would simplify everything if Ailly Blake, who evidently did not know of Trooper Shannon's death, went away.

"Well," he said, "I'm glad to hear it, and I'm leaving this country, too. I'm going east tomorrow to Silverdale."

He held his hand out, but Ailly Blake shrank away from him and pointed to the door.

"Go," she said. "Go."

Courthorne made a little gesture that might have meant anything, and then he swung round abruptly without another look at her. When the door closed behind him he went down the corridor with a little wry smile in his eyes.

Then he sat down beside the stove in the bare general room very thoughtfully. Ailly was going to England, Winston, to save his neck, had gone as Courthorne to Silverdale, and in another day or two the latter would have disappeared. He could not claim his new possessions without forcing facts better left unmentioned upon everybody's attention, since Winston would doubtless object to jeopardize himself to please him, and the land at Silverdale could not in any case be sold without the consent of Colonel Barrington. Winston was also an excellent farmer and a man he had confidence in, one who could be depended on to subsidize the real owner, which would suit the gambler a good deal better than farming. When he had come to this decision he strolled towards the loungers. "Boys," he said, "somebody has left me land and property in the very select colony of Silverdale on the Canadian prairie, and I'm going back there to take possession first thing tomorrow."

Courthorne strolled away, retired early and started for the railroad before daylight next morning. He laughed softly as he glanced back a moment at the lights of the settlement.

"There are a good many places on this side of the frontier that will suit me better than Silverdale," he said. "In fact, it's probable that most of his friends have seen the last of Lance Courthorne."

(To be continued.)

CHICAGO

The Pacific Garden Mission

Whenever we suspect ourselves of preaching from books and not from life, when we fear that we are not addressing ourselves to great human needs, we like to go where we are sure the work is really being done. For this reason it is rather frequently that we go to the Pacific Garden mission and watch the way in which the most terrible outbreaking sin is treated by the evangelists who speak there from time to time. On a recent visit, we grew curious about the history and some of the inner workings of the plant and interviewed a leading worker to get more facts.

Missions Characteristic of Great Cities.

Rescue missions are to be found in all the great cities, perhaps the most famous one in America being the "Jerry McCauley" mission in New York city. Here for many years the criminals and rounders were gathered together by an ex-convict and taught the ways of righteousness. These rescue workers know each other and while not organizing a church, meet often for conventions where methods of work are discussed. There are many worthy efforts in Chicago in the line of rescue missions, notably the missions conducted by Johnston Myers as adjuncts of his church. We feel, however, that there is no down-town mission where the work of rejuvenating broken-down men is carried on more successfully than here.

Going into the meeting recently, we decided to study the homiletics of the sermon. Harry Monroe did not preach, but a visiting worker from another city. He preached for a half hour with short trip-hammer sentences and with words that were seldom more than two syllables long. The crisp Anglo-Saxon was never more beautifully handled. He occasionally used a slang phrase but only where there was no other Anglo-Saxon equivalent. We noted that his sermon was constructive in that it spent little time telling of the iniquity of outbreaking sin. It had to do with the fact that the worst sinners were sometimes saved and used of God in many a blessed ministry. It gave the very thing that practically that entire audience lacked—hope.

Invitation and Personal Work.

After the sermon, the invitation was given. This was a much quieter process than in most of our churches. Harry Monroe went up and down the aisles and with unerring vision spied the men that scarcely dared to hope but were longing for the new life. A kindly word, a warm hand-clasp and the man found under the spell of this man's influence the courage to make the decisive step. Before the song was finished and the exhortations concluded, perhaps a dozen fallen men and some fallen women had gathered and knelt at the rude altar.

The most pathetic sight imaginable was that of a hardened old sinner trying to learn to pray. Perhaps he had never prayed in all his life, having been reared in an ash-barrel. Perhaps he had come up in a minister's home and was the black sheep of the family that was at last overtaken by Divine Love. In either case, that first prayer was a most difficult effort. A simple prayer was repeated by the preacher of one sentence and the candidates asked if they could sincerely pray such a prayer. One after another of these men prayed the prayer given them. Then followed words of exhortation and the presentation of a copy of the New Testament to each of the men.

No Need to be Told of Hell.

Following the conversions, there are often words from the recent converts as to their experiences. One vigorous and independent man who had but recently been reclaimed from a life of sin gave a word of exhortation to Christian workers who came down to help in the mission. He addressed it especially to the students of Moody Bible Institute, but it is good doctrine for all. "When I knelt at that altar the other night a Moody man came to talk to me. Now I thank God for the Moody men, but they have something to learn. They always come around here preaching hell instead of the gospel. Now I know more about hell than they do because I lived in it a good many years. I would not have been saved that night if a mission worker had not come and told of Christ's love and how other men worse than me had found help. When you men preach, in the name of God, tell us something we don't know. Nearly every man of us here knows what hell is, but we want to know what salvation is."

Other testimonies were given, telling of success in the new life and some giving the story of their disappointments in trying to realize their ideals. Most of the atsmosphere here is of the hopeful, buoyant kind that helps a man the minute he steps into the room. We were glad to note that the frequent proof of genuine conversion given was that a man had gotten a job and gone to work. On such testimony the sonorous exclamation of "Praise God" coming from Harry Monroe was full of deep feeling. He felt that when a drunken bum actually went to work, there was the best of all proofs that he was soundly converted. There can be no doubt of the permanence of many of these conversions. In the temperance parade last fall there was a considerable number of these men in the line of march, and every face had painted on it the story of the Fall, and with that partly erased, there was being added above a sketch of the great Atonement.

Imposture not Infrequent.

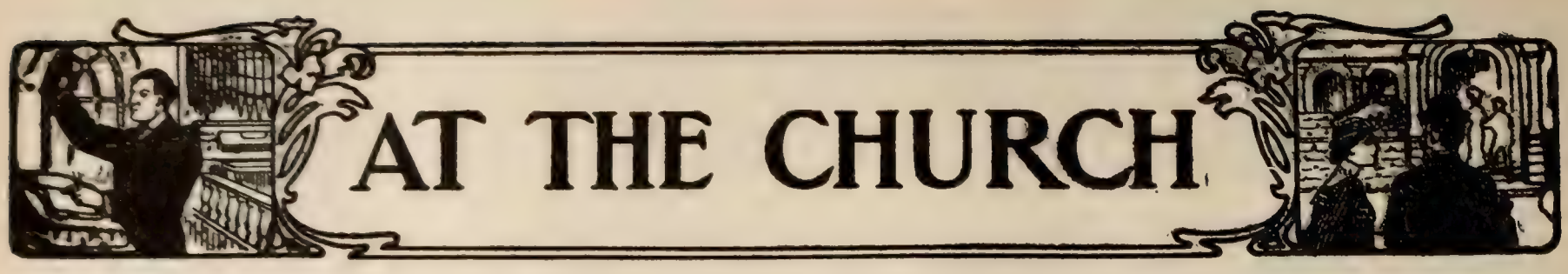
There is, of course, the poor wretch lower than all the rest, who will come forward and profess conversion that he may the more urgently press his appeal for a night's lodging afterwards. Harry Monroe has a wonderful instinct to deal with such as these. It may be that he is imposed upon at times. But for every quarter wasted on the unworthy, there are the more solid results apparent with the men who leave the hall to sleep in an alley rather than to ask any man for a cent.

The Pacific Garden mission was established shortly after the Civil War by Col. Clark. He served in the mission for many years and left the superintendency of the mission in charge of his wife, Mrs. Clark. She is at the present time the real head of the incorporated body that manages the mission. She is in every meeting and has become a mother to a countless number who have no mothers. She is not anxious for publicity, however, and is filling out the rest of her useful life content to do good and have the record kept on the other side. Harry Monroe is the managing preacher of the mission. He is an Irishman with all the resourcefulness and wit and cheeriness of his native land. He is greatly beloved by all the men.

Home for Homeless Girls.

We are much interested in a new project on the part of Mrs. Clark. She has established a home for homeless girls and fights the human demons of white slave traders with all her strength and cunning. She is engaged now in financing her project and making it a permanent part of the work of the mission.

The Pacific Garden mission is not a church. It is content simply to do good, without building up an institution that will do more than allow the gospel to go forward. It is an admirable example of the fact that the kingdom is far larger than the church. Perhaps any individual congregation must specialize and meet some rather definite social problem and that is the reason that a church that is successful in reaching the middle classes cannot work in the tenderloin. If that be so, let the greater honor go to those devoted men and women who bury themselves in a heathenism worse than that of China and pour out their lives in following their Master. "The poor have the gospel preached unto them." O. F. J.



Sunday School Lesson

By Herbert L. Willett

Loosened Chains*

The closing section of that portion of the Book of Acts which deals with the life and ministry of the apostle Peter is the theme of our present study. The remainder of the book, beginning with Chapter 13, is devoted to the ministry of Paul, the great apostle to the Gentiles. Already, indeed, in the ninth chapter Paul's conversion has been recorded, and in the close of the eleventh chapter his embassy to Jerusalem in company with Barnabas, bringing the offering of the church at Antioch to the improverished Christians in the holy city is described. But nearly all of the earlier section of the book is concerned with the planting of the church in Jerusalem and the neighboring regions and with the activities of Peter and the other apostles and evangelists of the Jerusalem group. A suitable climax is furnished to this set of narratives by Peter's deliverance from prison and his interview with the disciples at the home of Mary, the mother of John Mark. Only once in the Book of Acts does Peter appear, and that after some seven or eight years when he was present at the conference held between Paul and the members of the church in Jerusalem regarding the terms on which the admission of the Gentiles was to be permitted (Acts 15.)

King Herod.

Herod Agrippa I. was the grandson of Herod the Great. He exercised dominion over practically the same territories as those which had constituted the domain of his grandfather. He had the characteristics of all the Herods, vanity, cruelty, and a disregard of justice, provided his own interests were served. He was not king in any independent sense, but exercised the function of royalty under the sufferance of the Roman Empire in whose service his ancestors had achieved note and won royal favor. The Herods were Idumeans or Edomites from the region south of the Dead Sea. They were, therefore, possessed of no Jewish sympathies and were only concerned to secure the largest rewards for the most superficial services of government.

Death of James.

The circumstances leading to the death of James, the brother of John are unknown. In a single verse the tragedy of his taking off is recorded by Luke. It was not a death like that of Stephen who had perished by mob violence at the hands of the Jewish people after a semblance of a judicial procedure. This was a Roman execution of the same character as that which had hurried John the Baptist out of life. It was the first death in the circle of those apostles who had sat together in the glory of the pentecostal day. The sword that cut short the life of one of the Sons of Thunder must have entered deeply into the heart of the other, that John who was to survive to be the latest of all his apostolic brethren in the service of the Lord.

Peter's Arrest.

Herod lived in his palace on the western hill of Jerusalem. One section of the Herodian palace still remains in the so-called Tower of David close to the Jaffa Gate. It is possible that under this palace were the dungeons in which prisoners were confined, but it is more likely that when Peter was arrested by the tyrant for the purpose of still further gratifying the Jewish citizens over whom he ruled, he was put into one of the cells of the tower of Antonia, that massive pile of masonry which rose at the northwest corner of the temple aria, and included that judgment hall from which Jesus had passed to his death. Herod probably had no convictions as to Peter's case or that of the other disciples. He merely knew that the people of Jerusalem were prejudiced against them, and, since the followers of Jesus were too obscure to excite any widespread public sympathy, it was easy to please his Jewish subjects by an act of tyranny, such as the persecution of Nazarenes. His act would attract all the more attention because it took place at the season of one of the national feasts when Jerusalem would be full of pilgrims from other portions of Palestine and the outlying countries in which the Jews resided.

Prison and Prayer.

Peter, having been shut up in the prison, was placed in charge of sixteen Roman soldiers who relieved each other by fours at intervals of six hours throughout the day. It was no suitable time to try the apostle. The festivities of the Passover season were to engage popular attention at the time. It was better to secure whatever favor the trial and condemnation of Peter might arouse in the hearts of the Jews by putting his trial and execution at a time when they were not so greatly engaged in their national feasts. His arrest in the tumultuous days preceding the Passover was enough to secure popular favor. Meantime the entire Christian community was stirred to its depths. No such bold act of persecution had ever yet been tried as the imprisonment by royal command of one of the Christian preachers, much less an apostle. When in the early days Peter and John had been put into confinement over night and had escaped, it was only a matter of municipal importance. A Jewish council had no authority to execute a man save with the permission of the Roman rulers. But now the king himself had taken up the serious task of destroying the leaders of the new faith. No situation could have been more serious than this. The church, therefore, lost no time in its earnest intercession in his behalf. Day and night prayer was offered that he might be spared that death which had fallen already upon James.

Commanding Position of Peter.

The tragedy was averted in a way little expected by either party. Peter's escape from the prison was so astonishing, so unexpected that when he appeared among the disciples at the house of Mary, the assembled company could not believe he was actually alive and free. Their faith had not reached so far as to anticipate any such blessing as this. His leadership had been so marked in the past and personally he was so much beloved that in spite of the criticisms upon his intercourse with the Gentiles at the house of Cornelius, he was held in high regard. Even those who were most disposed to question his right to further headship of the community of believers on the ground of his sympathies with the Gentiles could hardly withhold from him their personal esteem in view of his notable services as the champion of the faith. To this was now added the pathetic interest in his safety and in this moment of peril all were of one mind in their earnest prayer for his release.

Peter's Escape.

When Peter told of his experience later on, it was in terms which must have furnished the basis for the narrative Luke records. Peter declared that he hardly knew what the events of the night were. He seemed to be as one in a dream. His deliverance appeared to him to be the result of divine activity, as if an angel had come bringing an overpowering light into the dungeon where he was confined and releasing him by loosening as with magic touch the chains from his limbs. Out through the silent prison, where the guards were either asleep or negligent of their duty, he was taken and even the outer door of the prison offered no barrier to his departure. It was not until he found himself upon the street actually free to go whither he would that he realized the meaning of this strange experience.

Fate of the Guards.

What story was told by the guards the next day is not recorded, but a tragic touch is added to the narrative in the statement that they were condemned to death for allowing Peter to escape. Had they been able to assert with positiveness that his departure was owing to no negligence of theirs but was the result of a divine power to which they could offer no resistance, it is questionable whether Roman justice would have condemned them to so drastic a fate. Either they had to confess that they were asleep during all of these events or that to their own negligence of some other sort the escape of the apostle was due. They perished as any Roman guard might have done who had allowed an important prisoner to elude them and deliver himself from their hands.

Peter at the Gate.

The scene at the home of Mary is of the greatest interest. Of course a very few of the total community of believers in Jerusalem could have been present. There a prayer meeting of intense earnestness was going forward. When the apostle reached the door of the court which gave access to the house, he received no answer to his knocking until a maiden, whose very name Rhoda, was remembered by the narrators through whom the story had come to Luke, came and released the bolts. This personal and intimate

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*International Sunday-school lesson for April 11, 1909. Peter Delivered from Prison, Acts 12:1-11. Golden Text: The angel of the Lord encampeth round about them that fear Him and delivereth them. Psa. 34:7.

salem and especially of James, the brother of the Lord, who was now more and more looked to as the chief representative of the new faith, Peter insisted that they should bear word to him. Then, lest his presence in the city might be discovered and fresh danger thrust upon him, he left Jerusalem under cover of the darkness and made his way to some unnamed place until the excitement of his departure should pass away. It is clear that the disciples never counted on any such unusual happenings in their experience as proclaimers of the faith. They used the ordinary means open to all men for the accomplishment of the gracious purposes of the new evangel. They did not claim miraculous protection and when there was reason to believe that such had been granted them, they never boasted of it nor did they reckon upon its recurrence. Their proofs of Christianity were not of this order but rather the appeal of the gospel to conscience and will; and thus the highest proof of the Christian faith in apostolic times was not miracles but the transformation of character from selfishness to the service of Christ.

touch in the narrative suggests the possibility that Paul and Barnabas, who had come from Antioch to bear alms to the church, may have been present at this prayer meeting. This would account for the vivid details recorded by Luke. It is clear that the maid was a disciple, for in her boundless joy at the reappearance of the apostle whom they all counted as well-nigh lost to them forever, she did not even stop to admit him but, having looked through the aperture in the gate, she rushed away to tell her strange good news. No one believed her as well they might doubt such an astonishing report. They thought rather he must have been secretly assassinated in the prison and that it was his phantom, his ghost, his angel that now appeared to reveal to them the tragedy of his end. Such a view was quite consistent with Jewish belief at that time.

Peter's Welcome and Departure.

But when Peter, by insistent knocking, gained admission to their circle no words could describe their amazement, and perhaps even he found it difficult to tell how he had come forth from the prison and was now restored to their love. But mindful of the anxiety of the others of their group in Jeru-

PRAYER MEETING

By Professor Silas Jones

THE FOUNDATION, CONTENT, AND ETHICS OF THE CHRISTIAN'S HOPE.

Topic, April 7. I Peter 1:3-25.

"Blessed are ye of Jehovah, Who made heaven and earth." To the psalmist's word of praise the Christian adds: "Blessed be the God and Father of our Lord Jesus Christ, who acording to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." If the Christian has a better hope than any other, it is because he believes that life triumphed over death when his Master came forth from the tomb and showed himself to chosen witnesses. God is the God of the living and of this the resurrection of Jesus gives assurance. The wisdom of the world mocked the Christian apostle when he set forth the grounds of his hope, but the philosophers were discredited by what was to them foolishness. The poor man and the slave began to lift up their heads and to feel that they were the objects of God's care.

A New Life.

A. McLean quotes the following from Harlan P. Beach: "In the Fiji Islands the difficulty was not so much that men were any more brutal by nature than we; it was their gods that were brutal, their ideals were cruel. A chief there roused himself with the same effort of will to slaughter human beings and crush out every particle of mercy as that with which we nerve ourselves to some high moral effort. When, as was the case with one chief, he knocked his wife on the head and killed and cooked her, it was not that it was easy; it was hard. It was the ideal of the cruel chief that he was seeking to realize. The ideal organized the community." Now put over against this ideal of the savage that which the Christian has before him in the risen Christ. His aim is not eating and drinking and the glorincation of physical force, but righteousness and peace and joy. There is the exaltation of mercy and truth. Disease, obscurity, the malignity of enemies, and the capriciousness of fortune can not deprive him of the good he seeks. The new life is one of fellowship. The Christian man loves other men. He tries to be in their company. It is not enough for him to know that he has done well. He wants to belong to a society of the beneficent whose existence is not bounded by time and sense. Earth is not large enough for his hope; he looks out upon eternity.

Heaven and the Life That Now Is.

Does the hope of another life keep men from doing their duty in this world? Some have thought that it does. I do not think so. The trouble with us when we begin to talk about the effect of any belief is that we are in too much of a hurry to reach our conclusion, favorable or otherwise to the creed in question, so we do not stop to learn just what is the effect of the belief on the lives of those holding it. We tell what the men do and then we charge up the deed to the belief. It may be that an entirely different cause is operative. I have heard of landlords who said that animals should be well cared for, because the present life is all they can have, but that it did not matter about the human tenants of their estates, as they had a prospect of happiness in the next world. Christianity has nothing to do with expressions of this kind. Brute selfishness controls any man who gives such an excuse for cruelty to the helpless. He feeds the animal for the profit it brings. He neglects the man that he may gain money thereby. There are some, too, who look upon heaven as a place of special privilege. They expect to get into it in the same way that the little grafters get into the inner circle of the chief grafter. They buy their way in this world and it is incomprehensible to them that advancement is to be had anywhere by any other method. Further, some of us think the Lord will honor our private grudges and keep out of heaven people that we do not like. We strongly insist that he shall not allow men of certain theological notions to enter the New Jerusalem. But what does all this prove? It proves that the evil of our nature will show itself in spite of our efforts to conceal it. If we have hope in Christ and are guilty of wrong to a brother, we are to be blamed for two things, for the wrong and for dishonor to him whom we call Master. For the heaven he promises is one in which righteousness dwells. The exhortation of the Christian hope is to purity of life, to genuineness of affection, to freedom from malice, deceitfulness, insincerity, jealousy, and the disposition to work another injury. Without the gates of the holy city are the evildoers, the murderers, the robbers, the fornicators, and the liars. The hope of being in the society of the just and loving after death can hardly make a man unjust and unloving now.

The Temperance Movement Throughout the Country

During the year 1908 enough saloons were closed, allowing twenty-five feet to the front, to make a solid line fifty-two miles long, and means that in round numbers 11,000 saloons have been closed by the popular vote of the people under some form of prohibition or local option law. This ought to make a good text for a temperance sermon or a lesson for a Sunday-school class. The preacher or teacher might have his hearers try to estimate what this means to the drunkard's wife and to the drunkard's children, its bearing upon the social and financial problems of the home, the community, crime, poverty, insanity, etc.

The old year closed with the following eight states in the prohibition column: Maine, North Dakota, Kansas, Oklahoma, Mississippi, Alabama, Georgia and North Carolina. And really the greatest victories in the way of saloon extermination were in other states under various forms of local option laws. Illinois closed 1,600 during the year, Indiana, 600; Ohio over 2,000, and other states too numerous to mention have run into the hundreds. For the first time a halt has been called in the increased manufacture and consumption of alcoholic liquors with a marked falling off of the same. Even in cities and villages that retain the saloons, the saloon keepers complain that the young men by the score and hundreds are curtailing their drinking habits and many of them quitting altogether. This is due to the great educational force of the reform movement.

The record of last year is all the more significant when one considers that it was the great year for both national and state politics.

The year 1909 opens auspiciously. The temperance wave or tide, as the saloon keepers are wont to call it, and thereby gain some comfort, is still rising.

The shot that some months ago killed the noble Carmack of Tennessee has already gone crushing through the liquor traffic of the entire state, for the legislature of the state has passed a state-wide bill twice, the second time being over the governor's veto, and then have added to it a Manufacturer's Bill, prohibiting the manufacture of liquor within the state after January 1, 1910.

The legislature of the state of Texas is at the present time in the throes of intense debate on the submission of a provision for a constitutional amendment against the liquor traffic.

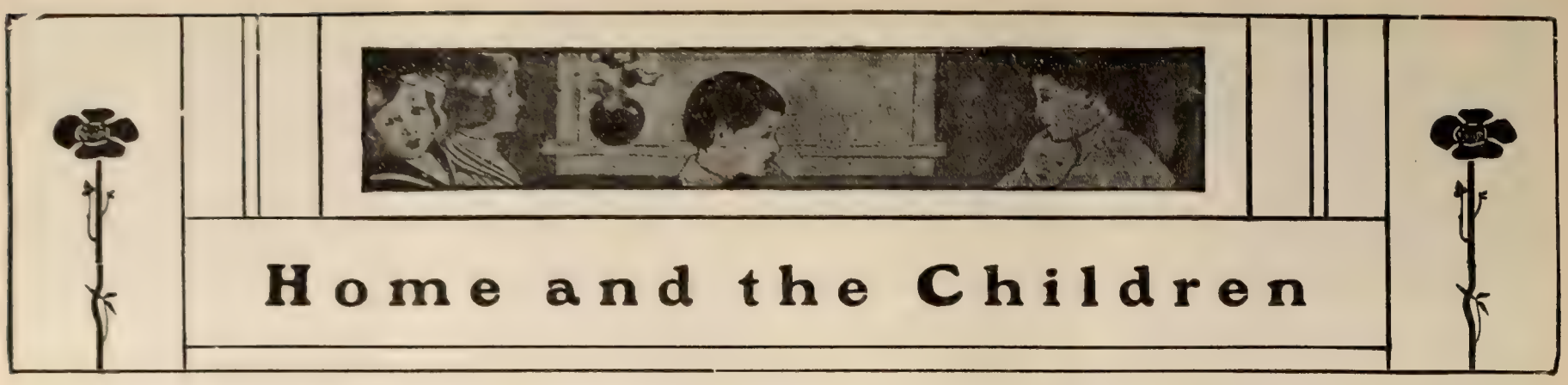
On January 26 the lower house of the Idaho legislature passed a county local option law by a vote of 44 to 9. It is expected that the bill will pass the senate.

Indiana has opened up the year with a vote on January 26 in four counties under its new local option law. The returns show that all went dry by the following majorities: Decatur, 1,500; Tipton, 1,527; Putnam, 1,784, and Hamilton, 2,000. Only four or five precincts out of the entire four counties voted wet. Ten more will vote next week.

On January 25 the Committee on Temperance in the Kansas legislature reported favorably a bill prohibiting the drinking of intoxicating liquor on the trains.

Throughout the country great attention is being paid by the people to the enforcement of their laws. This is all essential if the present ground gained from the enemy is to be the permanent possession of temperance.

James K. Shields,
State Superintendent Anti-Saloon League.



Magic

Edward N. Teall in the March St. Nicholas.

There is a little cozy den, up on our highest floor,
It's right beneath the roof and far above the city's roar;
The way to it is up a steep and dark and winding stair—
It's rather difficult to reach, but jolly when you're there!

A table and some shelves of books, some pictures on the wall;
A couch—and that's (I'll tell you why) the very best of all:
When things are going all awry—they sometimes do, you know—
I come up here alone and choose where I'd most like to go.

Perhaps it is a Saturday, all spoiled by clouds and rain—
Well, then, would it be just the thing to fly away to Spain!
All right, I'll go! Here's Irving's "Conquest" ready on the shelf;
I lie and read—and soon in bright Granada find myself!

Sometimes I visit Arthur's court, and join the Table Round;
Again, with Mr. C. Columbus I am westward bound;
Sometimes it is that wonder book, the famed "Arabian Nights,"
And then upon my magic couch I take the strangest flights!

And that's the secret—don't you see? I'm sure you never guessed
That there were any such things now—enchantment and the rest!
Come up some time and try a trip—just now I've got to go
And meet my old friend Robinson—Man Friday, too, you know!

Who Should Care for the Orphan Child?

"Not I," says the elder of the church, "I have troubles of my own. My family demands my attention. When I have provided for them I can do nothing more."

"Not I," says the deacon. "We have all we can do to keep our church going. When we have to worry with funds to keep current expenses paid, we have neither the time nor the inclination to provide for children that we never heard of."

"Not I," says the preacher. "I am poorly paid and do not get my salary promptly. Besides there are so many calls I can not get them all before the congregation. If I attempted it there would soon be complaint and I would lose my place."

"Not I," says the business man. "Business is business and the man who attends to business in these bustling times has little time for sentiment. The cry of the orphan, to be sure, is piteous and some one should answer it, but I can not stop to consider it. Let those who have given their lives to benevolence attend to such cases."

"Not I," says the superintendent of the Sunday-school. "Some one ought to help these little ones, but I do not know how to do it. It is true that a child always responds to a child when suffering and in need, and the children in our school would no doubt be glad to help, but when I have attended to the regular work of the school I can do nothing more. It is impossible for me to get these outside things before the children."

"Not I," says the busy housewife. "I have orphans of my own and must provide for them. I am not rich and when my own are fed and clothed there is nothing left for real orphans that have no one to care for them. Let rich women who have no children and money that they do not know how to spend, care for them."

"Not I," says the society woman. "My life is full. My social duties demand all of my thought and time. One in my position cannot afford to neglect the functions of society. I must keep my position with the best people of the town. I must entertain and be entertained. This calls for thought and time and money. I can not have my peace of mind disturbed by the cry of the orphan. I must close my ears to them. Let those not so high up in society, who can take real pleasure in such things, attend to these orphans."

Well if all of these can not help the orphan, upon whom does the responsibility rest? The fact is there is no one else to place it upon. When we say, "Let someone else do this work," whom do we mean? You mean me and I mean you. The preacher thinks the man of large income should give and the man of income says the preacher should do it, for he has given his life to just such business. In this way every one throws the responsibility on other shoulders and the orphan is cast out to grow up just as he can.

True, all do not shift responsibility in this way, else we could not provide for the hundreds of helpless ones that are now receiving shelter and care in our homes. But every day our orphanages are turning away children because there is lack of room and lack of funds to care for them. If every one of us felt the responsibility as the few do, then would we be able to let the doors swing inward in response to the cry of every homeless one.

In that great day when we stand before the throne somebody will have to answer for these little ones against whom our doors are closed. Reader, if you have heard this orphan's cry and gone on your way thinking some one else would answer, I want to say to you very emphatically, but very kindly, that if there is any truth in God's Word, you will again hear that cry when you stand before the throne of God and it will bring to your heart the terror of remorse. The excuses we make here will not stand there.

Who that has the love of Christ in his heart can turn away coldly and indifferently from these little ones that cry so piteously to us? Their responsibility is a personal one. I can not throw it off on you nor can you throw it on me. Whether rich or poor, busy or idle, each one of us must do our full part and not until we have done so can we stand blameless before our own consciences and before the throne of God. W. T. Hilton.

Greenville, Tex., March 11, 1909.

Feeding the lambs, training the children, we are making provision for the great coming conflict. We are preparing our givers, our workers, our heroes, our missionaries, our Judsons and Livingstones and Moffatts for the great conflict under the great Captain of our salvation, when the kingdoms of this world shall become the kingdom of our Lord and of Christ. F. D. Power.

The Junior Pulpit

RICHARD W. GENTRY, PREACHER

THE "ME" AND THE "I."

A long time ago, when wise men were so thick that anybody who couldn't think of anything else to do, thought, there was a wise man who had a little boy. And this little boy had always said, "Me"; "Me wants so and so;" "Me wants to go to the circus;" or "Me wants more jam." This wasn't good English, was it, because "me" never comes at the front.

But one day the little boy stopped saying "me" and spoke these words, "I want some trousers." Then the wise man invited all the other wise men in, and they came and sat down at his table, and ate Grape Nuts. "For," said the wise man, "my little boy has been changed by the fairy, 'Growth,' into another being. He has quit being a 'me,' and has become an 'I'."

It is much better to be an "I" than a "me," isn't it? For a "me" always comes at the end, while an "I" comes at the front. And an "I" does things for itself, while a "me" only gets things done *to* it. When we are very little we say, "Mother dresses me," but when we are more like men folks we say, "I dress myself."

We can never do things unless we are an "I." Why, to be a "me" is to be no better than an "it"! And who wants to be an it? A post is an it. How would you like to be a post? There you would have to stand all your days in one spot and maybe they would hitch a horse to you or carve their initials in your face.

Let us begin to do things for ourselves, and then we can say, "I." The morning sun will find these words upon our lips, "I will be strong. I will be happy. I will do good."

Easter and the Orphan in Every Land

The year 1909 is one of great import to the religious movement of which we are a part and which we love so dearly. It marks the close of a century of unparalleled success in the Lord's work. We must come to our Centennial with a thank-offering that will speak eloquently to the world of our loyalty to the cause which we serve, and that will adequately and fittingly express our gratitude to God for his favor in these one hundred years. What better evidence could we give of our fidelity to apostolic Christianity, and what more acceptable expression of our gratitude to God could our hearts give than through a generous offering for the loving care of orphans in all lands? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Young People's Department of the Christian Woman's Board of Missions and the National Benevolent Association unite in inviting the Bible schools and the young peoples' societies to a joint observance of Easter in behalf of this holy ministry.

The Young People's Department of the Christian Woman's Board of Missions

What the Young People Have Done.

The first Junior Society of Christian Endeavor in the world was organized March 27, 1884. The same year our C. W. B. M. organized its Young People's Department, and during the past quarter century has perhaps done as much as any religious people in training children for the service of the Master and teaching them concerning missions. The offerings of our mission bands and children's Endeavor societies have been far in excess of the offerings received from a similar source by any other religious people. Not only have the direct offerings by the children been generous but their training in giving has helped all our missionary enterprises. The year preceding the organization of the C. W. B. M., when we had but one national board, the offerings made to it from some 600,000 Disciples amounted to $5,183.43; the combined offerings of our national societies now are in excess of $1,000,000 per year. The fact that many children have been trained to give generously from their little store who have now large incomes and still give generously, has had much to do with the increase in the offerings to all our missionary treasuries. This training given the children has also done much in augmenting our missionary and church forces. It has given to the church Sunday-school superintendents and teachers, Christian Endeavor leaders, church officers, ministers of the Word and missionaries to foreign lands. Surely the work of the Young People's Department is deserving of special recognition and help by all our people at Easter this year when it is celebrating its quarter centennial of efficient service as well as the centennial of our religious movement.

The department has accomplished much with its offerings. It has built churches, school houses, homes for missionaries, hospitals, dispensaries and orphanage buildings to the number of more than fifty in foreign fields. Perhaps its most important work has been the bringing up of children in the six orphanages and one babies' home in India and Porto Rico which its funds support.

The Need of Such Work.

In India it has three orphanages for girls, one for boys and a babies' home. The care of children in India is considered by all who know conditions there as a very important part of missionary work. The people are not well able to care for their children because of poverty. A missionary says: "These people are very poor as well as degraded. When I say 'poor,' I am afraid you will not understand my meaning. Imagine a man whose entire outfit of clothing did not cost 35 cents, and who scarcely ever receives more than the equivalent of 5 cents a day for wages; and is deprived of even this miserable pittance, in famine times or when work fails, and with nothing whatever to fall back upon! Is this poverty? There are thousands around us today in this wretched condition. Even under the best circumstances thousands upon thousands of people in India are always hungry." Not only are the people very poor, they are also frequently very cruel to their children. Because of British law many are restrained from killing their girl babies; but they frequently let them starve to death, or desert them, or sell them for a pittance. Our missionaries gather these children into orphanages, care for their bodies and educate their minds and hearts. As there are no Christian homes in that land in which to place orphan children, they must be kept in the orphanages until they are grown. This is well, for in this way they can most effectively be trained for service. A missionary writes: "Yashoda and Kumaniya are two of Mahoba's orphan girls who are now married and living here—girls for whom some in the homeland have labored most faithfully and prayed most earnestly. Do we ask if it has been in vain? To but know what these young women are doing answers the question. Kumaniya, besides her duties as a teacher in regular school work, has a large kindergarten school. Yashoda, besides helping in school work, visits the homes of the people, giving the Gospel message and teaching the women to read. When I tell you that these young women spoke to 114 women in different homes in Mahoba this morning, you will know that it pays."

Other Activities of the Young People.

There are also two C. W. B. M. orphanages in Porto Rico, supported by the funds of the Young People's Department. Our Girls' Christian Orphanage was the first Protestant orphanage in the island. A large and very substantial building has been erected for our Boys' Orphanage there. The chief enterprise of the department this year is securing the necessary funds for a commodious orphanage for girls as the one in which the work is now conducted has become unfit for use and is very small. This orphanage building is the one C. W. B. M. centennial object for our young people. It is also their memorial to Mrs. Moses, and is to be named the "Helen E. Moses Girls' Orphanage."

The Need of a Generous Support.

Much building work must also be done in Jamaica. Ten churches built with children's offerings were injured or destroyed by earthquake some months ago. Seven of these are still to be rebuilt. This will require many thousands of dollars. The Young People's Department surely needs the $25,000 it is asking for at Easter during this, its twenty-fifth anniversary year.

The National Benevolent Association

The work in which the National Benevolent Association is engaged is one of first importance to the church which it seeks to serve.

It Is the Will of the Lord.

It clearly is the will of the Lord that his church should throw the mantle of protecting love over the shivering forms of his suffering little ones. To her has he committed the care of the orphan child, and the aged, dependent member in his family on earth. The Apostle recognized the care of the widow and the orphan in their affliction as an essential part of true religion. The unanimous conclusion of the first council at Jerusalem was that they "should remember the poor." This is the work in which the National Benevolent Association is engaged. Evidently a generous loyalty toward its support will bring to his church his approval and blessing.

It Has Been a Fruitful Ministry.

The Lord has placed his seal of approval upon the association's work, as witnessed by its unparalleled fruitfulness. Beginning with nothing twenty-two years ago, it has grown until its helpful influence is felt by the church in every part of the land. It has homes for the aged, three in number, located in New York, Illinois and Oregon. It has two hospitals, one in St. Louis and the other in Valparaiso, Ind. It has six fine homes for orphans and other unfortunate children, located in Ohio, Georgia, Texas, Colorado and Missouri.

It has aided through the practical touch of divine love, expressed in the life of the church, 10,424 sorely needy lives. Of this number 114 were fathers and mothers in our Zion, who, having wrought faithfully, were in danger of perishing of want in their old age. Among those aided in the name of the divinely benevolent Christ were 780 widows in their affliction, 946 fathers, temporarily, in the care of their motherless little flocks, 5,434 children bereft of parental love or cursed by the influence of a wicked parentage, and 3,150 childless homes brightened, blessed and made unselfish by the gift of a baby's love and dependence. It is to the church's credit that this army of children, deprived of parental love, has not been turned over to the Roman Catholics or to the loveless state institution.

Does This Work Pay?

Does it pay to take orphan girls or girls whose parents are leading them into the way of death and make trained nurses, stenographers, home mission workers, and cultured Christian wives and mothers of them? This the association has done with hundreds. Some of them have shown their love for the home that blessed them by contributing generously to its support. Some, becoming widows, have placed their little ones under the care of the association while they work for their support.

Does it pay to take young orphan boys from the streets and haunts of sin and train them to preach the gospel of the Son of God, to serve as civil engineers, to direct great business interests, to handle thousands of dollars daily as bank tellers, to serve society by serving a United States senator as private secretary? If this kind of work pays, then the work of the National Benevolent Association pays. It has served the church and the country by rescuing hundreds of orphan boys and girls from influences that threatened them with evil and preparing them for valuable service to society. It pays

to save the American orphan. He becomes a factor in every good work.

The Needs are Urgent and Can be Met.

This is our Centennial year. What better evidence can we give of our fidelity to the plea for the restoration of apostolic Christianity, what more fitting expression of gratitude to God for one hundred years of blessing than by making generous offerings for the comfort and care of the aged, homeless disciple, and the orphan child? The association asks all the churches and Bible schools to help it clear all of its Homes of debt as a Centennial thank-offering.

Then there must be enlargement. Many pathetic appeals from aged Disciples in distress are being denied because of a lack of room. Recently two widows of preachers once prominent in the church, in deep distress, had to be turned away. A new home for the aged must be established at once. We have none in the South. Five thousand dollars has been raised for this purpose in Texas. Fifteen thousand dollars more is needed. The Lord will not bless a church that allows even the "least" of his "brethren" to perish.

The present work must be sustained. We are sure that not a single member of the church would be willing to turn the seventy old people out of our Homes to suffer. Nobody would consent to closing the doors of our orphanages, thus leaving our 450 little dependent charges without loving protection. The Easter call is theirs and God's. It remains for the brethren everywhere to answer. We are confident that a great generous people will give at least $25,000 for the purpose of feeding the hungry and clothing the naked in the homeland in the name of Christ. The answer is prayerfully awaited.

The C. W. B. M. and the N. B. A. will each give, as a receipt, an attractive little booklet to each person contributing one dollar or more to their respective treasuries through the Easter offering.

This is to be a joint offering—each church is to make its own division, sending each society its portion directly.

Remittance should be made to Mrs. M. E. Harlan, 153 E. Market St., Indianapolis, Ind., and to the National Benevolent Association, 903 Aubert Ave., St. Louis Mo.

Dr. Dye at Wichita.

I count the visit of Dr. Dye to the Central Church, Sunday, March 21, one of the great occasions seldom granted any people. Nothing like his story can be heard since the days of John G. Paton in the New Hebrides. He caught this splendid church up into a mountain vision of privilege and fellowship. Great crowds hung on his story. At night 1,200 people filled our church. Our offering amounted to $700. After the Y. M. C. A. meeting, Mr. A. A. Hyde, a Presbyterian, called Brother Gill into the office and forthwith offered to give $1,000 to the Bolenge mission, if Brother Gill would do likewise. The offer was promptly accepted on Brother Gill's part, and the check was given. At the night service Brother J. H. Butts offered to give half the support of a missionary if another could be found who would duplicate. With tears of rejoicing the Schollenger Brothers promptly accepted the offer. That made $3.300 for the day. And what a day. Then late at night we gave the gospel invitation and three persons crowded down the aisles to offer their lives to Christ. The Central Church is awakening to realize the wonders of the spiritual power of money and service.

Since the close of the Scoville meetings last October, we have missed but two Sundays without additions. Brother Scoville writes that our record is phenomenal.

We look forward confidently to the future for greater fellowship in the service of Christ.

On Tuesday night we had a great banquet in honor of one of our men, a leader in the present legislature; two hundred men sat down to the tables. E. W. Allen.

DR. PRICE'S
Cream Baking Powder

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Save Children in Heathen Lands!

There is no more commendable work being done by our brotherhood than the orphanage work in heathen lands by the Young Peoples' Department of the C. W. B. M.

No work is more telling than that among children. No children are so much in need of help as those in heathen lands. No children are more responsive to the sympathy and help given them.

If we are going to work among the heathen at all, common sense will tell us that we may hope for better results from work among the chiluren than adults. Experience proves it.

Let us not do less work at home; let us not do less for adult heathendom, but let us, by all means, redouble our efforts to save the children in heathen lands and train them for His service among their own people. Chas. M. Fillmore.
Indianapolis.



Boy in C. W. B. M. Boys' Orphanage in Porto Rico.

Greater New York

A new work was inaugurated on Monday evening, March 8, by the City Mission Committee of the Disciples Missionary Union of Greater New York. A class for the study of English was attended by fifty-four Russian young men. The meeting was held at the Young Men's Institute of the Y. M. C. A. at 222 Bowery. The teacher is Robert H. Hahn, a young lawyer, member of the Lenox Avenue Union Church. The course is entitled "English for Coming Americans." This is a system designed to teach foreigners the words they need to use every day by linking language to life. The student immediately begins to think as well as to talk English. His imagination is quickened as the familiar incidents of his daily life are called to his mind in a natural succession and as the teacher shows him how to label each idea with the right words. Only two or three members of the class could speak English even brokenly and the greater part of the members were young men who had recently come to America. A photograph taken during the evening shows the delight and enthusiasm manifested by these coming Americans in an opportunity for becoming better citizens by acquiring a knowledge of the English language. The class will meet twice weekly.

The following is a directory of our churches in New York and vicinity:

FIRST CHURCH OF DISCIPLES OF CHRIST—323 West 56th St., New York City, Phone 6283 Columbus. Pastor, Wm. L. Fisher.

LENOX AVENUE UNION CHURCH—41 West 119th St., New York. Pastor, W. A. Harp, 2033 Seventh Ave.

CHURCH OF CHRIST (DISCIPLES)—595 East 169th St., near Franklin Ave. Pastor, S. T. Willis, LL. D., 1281 Union Ave.

FIRST CHURCH OF CHRIST—Sterling Pl., Brooklyn, between 7th and 8th Aves. Pastor, Prof. H. Martin, 794 E. 169th St., New York. Asst. Pastor, J. R. Jolly, 68 7th Ave.

CHURCH OF CHRIST, Humboldt St., near Nassau Ave., Brooklyn, N. Y. Minister, Joseph Keevil, 704 Humboldt St.

THIRD CHURCH OF CHRIST (DISCIPLES), Marlborough and Dorchester Rd., Brooklyn, N. Y. Pastor, Walter S. Rounds, 2206 Beverley Rd.

PARK AVENUE CHURCH—East Orange, N. J. Pastor, L. N. D. Wells, 148 North 15th St.

CHURCH OF CHRIST—Plainfield, N. J. Minister, Wm. P. Squires.

DISCIPLES MISSIONARY UNION, composed of Disciples from all of the churches of Greater New York. J. L. Darsie, Superintendent of Missions,

Our friends are invited to send in the names and addresses of any Disciples who come to the city to live who are not now connected with any of our churches. Any information or help we can give in placing people in comfortable church homes, or in enlisting them in Christian work and service, we will be glad to contribute. J. L. Darsie.
2206 Beverley Rd., Brooklyn, N. Y.

WITH THE WORKERS

W. F. Rothenberger of the Franklin Circle Church, Cleveland, Ohio, recently addressed the men of the church at Ashtabula upon the subject, "A Call to Men."

H. A. Turney, of Oden, Ind., has accepted a call to the pastorate of the Central Christion Church in Evansville. Mr. Turney did a good work while at Oden.

The church at Wheatland, Ind., has called W. H. Ashley, of Lebanon, Ind., to take the pastorate for this year. The Wheatland church is in a flourishing condition.

W. A. Dalton, of Oklahoma, has taken the pastorate of the church at Bruceville, Ind., and also that of the Mariah Creek Church, near Bruceville. These are two good churches.

Robert W. Lilly, minister at Keokuk, Ia., assisted by Charles E. McVay, singer and personal worker, just closed a successful meeting. Mr. McVay is now in a meeting at Auburn, Ill.

C. W. Harvey, of Irvington, has been called to the pastorate of the Flatrock Christian Church. The former pastor, Roscoe Smith, has taken the pastorate of the Fairland Christian Church. The Flatrock Church is near Rushville, Ind.

William Oeschger, pastor at Vincennes, Ind., is one of the leaders in the local option fight in his city. The churches have seventy-two saloons, one brewery and two distilleries to beat. Mr. Oeschger says it is real fighting—no practice game.

The work is moving alone nicely at Mystic, Ia. Seven were added the 14th by letter; apportionment for foreign missions more than doubled. The church begins a union revival the 28th with C. Fenwick Reed of Indiana. It has erected a tabernacle for the occasion.

The Sunday-school of the church at Memphis, Mo., has grown so greatly that the parsonage will have to be vacated to make room for the classes. The church has already decided upon this action. M. J. Nicoson, the pastor, is glad to have to move under such circumstances.

Following the Gipsy Smith meeting in Kansis City a number of our churches have been holding evangelistic services. Sheffield, C. W. Comstock; First Church, C. M. Chilton of St. Joseph, preaching; Independence Boulevard, James Small and Geo. P. Taubman; Ivanhoe Park, J. T. Ferguson, pastor, has the Fife family of evangelists. In each of these meetings good results are being obtained.

Many fine reports of the work of L. P. Schooling at Pullman, Washington, have come to us indirectly. Among these is the organization of a class which he is leading in the scientific study of the Bible, and which under his leadership has grown to have a membership of 125. Mr. Schooling has been in Pullman only one year and a half, and has already brought the church, by his aggressive and faithful work, to a position of leadership in the community.

The reports of the church at Carthage, Mo., for the past year (March 15, 1908, to March 15, 1909), show splendid results, under the leadership of D. W. Moore. From it we glean the following: Sermons, 103; additions, 81; funerals, 16; weedings, 18. Receipts—cash on hand (all departments) March 15, 1908: including certificates in Building and Loan for Aid and Bethany, $1,280.25; total receipts for the year, $5,774.78; total, $7.055.03. Expenditures—Foreign missions, $343.14; home missions, $111.24; state missions, $86.25; church extension, $68.35; orphanage at Damoh, $25; National Benevolent Association, $13.18; state bible school work, $3; Y. M. C. A., $25; centennial fund, $62.50; state special work (C. W. B. M.), $42.05; new church building, $900; general expense, $3,585.49; total expenditures, $5,285.83; Building and Loan, $90; balance, $1,679.20; total, $7,-055.03. The above report does not include funds available for the new church edifice. This is a separate fund and will approximate $40,000. The total membership of the church is 475, about seventy-five more than at the beginning of the year just closed.

Austin Hunter is in a fine meeting at Fairmount, Ind. He is assisted by Mr. Schwan as singing evangelist. The church is a newly organized one.

W. B. Morris has accepted the pastorate of the Oden (Ind.) Church. He has already moved there and is hard at work in his new field of labor.

The church at Sumner, Ill., has called J. L. Fowler, of Washington, Ind., to take charge of the work for a year. He will devote full time to the church at Sumner.

L. E. Murray is to preach for the church at Monroe City on Sunday, March 28. Mr. Murray is a student in the Vincennes University and preaches for churches on Sundays.

Melvin Putnam has resigned at Bedford. The Bedford church is one of the best that we have in the state of Indiana. He has received a call to the church at Muskogee, Okla.

J. V. Coombs held a fine meeting at Oaktown, Ind. The meeting only lasted about two weeks and there were more than sixty additions to the church. D. F. Hanna, the pastor of the Oaktown Church, is doing a very fine work.

N. Douglas Webber reports seven persons baptized March 21 in the church at Providence, Rhode Island. One of these was a Chinaman. Rev. Olin D. Connor, former Baptist minister, took membership with the church there recently.

P. Y. Pendleton, minister of the Vine St. Christian Church, Nashville, Tenn., telegraphs under date of March 21 as follows: "Balance of Living-link apportionment raised today."

The Foreign Society has just received two additional annuity gifts; one from a friend in Ohio of $1,000, and another from a friend in Illinois of $500. The Annuity Fund enjoys a steady growth.

George C. Ritchey, Newberg, Ore., speaking of the new boat for the Congo, says: "I feel almost confident that I will be able to report $10,000 at the Turner Convention June 24, and hope to be able to report $15,000 at the Pittsburg Convention." The Oregon brethren may be counted upon to do their very best, and it is now almost certain that the new "Oregon" will be floating on the Congo within a reasonable length of time.

The new $55,000 church property at Independence, Mo., was dedicated March 21, Secretary F. M. Rains assisting. Over $30,000 was raised. It will be remembered that Alexander Proctor preached here more than thirty years. This church supports R. D. McCoy, Tokio, Japan, as a Living-link in the Foreign Society. Their building enterprise will in no way hinder their regular offering for missions. Good example. L. J. Marshall is the minister.

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NATIONAL BISCUIT COMPANY

WITH THE WORKERS

The church at Kingsfisher, Okla., has called Clay T. Runyon as pastor.

The church at Eureka, Calif., is being assisted in a meeting by E. W. Darst of Berkeley.

George L. Snively, evangelist, has engaged to hold a meeting at Aurora, Mo., during the spring.

The church at Donovan, Ill., will be served during the coming year by A. L. Ragsdale of Eureka.

The Oklahoma Christian Ministers' Association will hold its annual meeting at El Reno in May.

Lew C. Harris, Logan, Iowa, has accepted a call to the church at Onawa, Iowa, and is already at work in the field.

J. K. Ballou, who has served the church at Sioux City, Iowa, for five years, closes his work there the first of April.

J. E. Lynn, Warren, Ohio, says: "We remain in the Living-link column as a matter of course, and will go as far beyond it as possible."

The Metropolitan Church, Chicago, has just closed a two weeks' meeting in which Roy L. Brown did the preaching. There were thirty-seven additions.

A. W. Taylor, Eureka, Ill., who begins work with the Irving Park Church, Chicago, about the fifteenth of April, preached for this church the third Sunday in March.

A men's league has been organized in the church at Blandinsville, Ill., where C. R. Wolford ministers. The church has a men's Bible class of thirty members.

Since the first of March the First Church, Moline, Ill., has been meeting in the basement of their new building. R. E. Henry is the minister of this growing church.

E. J. Arnot, who is studying in the University of Chicago, and preaching for the church at Batavia, Ill., is planning a series of lectures and entertainments for the spring.

C. L. Organ, evangelist, Des Moines, Iowa, has been over in Indiana holding a series of meetings at his old home church near Vincennes. There were 107 additions to the church, of which fifty-two were men.

The church at Pomona, Calif., is building a new $50,000 house of worship, but this does not interfere with the Living-links which will amount to $1,400 this year. Last year Pomona gave $850 for foreign missions. M. D. Clubb is the minister.

The annual convention of the New Mexico Christian Missionary convention will be held at El Paso, Texas, May 29 to June 2. The El Paso church offers free entertainment to all delegates. Names should be sent to W. H. Bryan, or H. B. Robison. Tickets for the convention are on sale from May 26 to 31.

The church at Evanston, Ill., under the leadership of O. F. Jordan, is in a meeting held by home forces. A fine audience greeted the pastor the first evening of the meeting. Evanston is forging to the front, and will begin adding to their building in the spring.

During the week ending March 24, 404 churches made offerings for foreign missions, a gain of thirty-three contributing churches. However, there was a loss in the receipts of $1,552 for the same time. This is our first loss for some time. We are hoping for better things next week.

Guy Hoover closes his work with the West Pullman, Ill., church, the last Sunday in March, and enters upon his work at Tipton, Ind. Mr. Hoover has done an excellent work at West Pullman while completing his work for the Ph. D. degree in the University of Chicago. We bespeak for him a happy and successful work in his new field.

Following the jubilee and home-coming service of the church at Ionia, Mich., they have held a series of meetings led by M. J. Grable, and Miss Una Bell Berry. The pastor, G. W. Moore writes appreciatively of the work of these evangelists, and says that the church has been greatly strengthened by their presence.

W. A. Moore reports fifty-three additions in a nine-days meeting at Saxton, Washington.

Matthew Small, evangelist, is spending ten days in Springfield, Ill., studying the Sunday revival methods.

The apportionment of the church at Balchow, Mo., was $25 more than was raised by their offering. J. A. Dillinger is pastor.

H. H. Peters reports that the C. E. Society at Vermont, Ill., gave $10 to Eureka College and commends their example to societies elsewhere.

There were seven additions to the church at El Paso, Texas, March 14, six of these by confession and baptism. H. B. Robison is the successful pastor.

The work of W. W. Weedon, with the church at Blue Mound, Ill., is moving very successfully, as is witnessed by hearty expressions of appreciation by members of his board.

March 14 was observed as "Decision Day" by the Englewood Sunday-school. In response to the invitation eight of the pupils, from nineteen to thirteen years of age, made the confession.

G. L. Lobdell, yielding to the vigorous protest of the church at Chico, Calif., was compelled to seek release from his contract with the Trinidad, Colo., Church. He reports five accessions on Sunday, March 7.

H. T. Morrison who recently returned from a three years' ministry in Australia and New Zealand and a trip to Palestine and Egypt, has accepted a call to a church at Eastpoint, Prince Edward Island, Canada. The congregation for which he will preach is an informal union of a Baptist and a Disciples' church. Mr. Morrison is well acquainted on the Island having spent a number of years of his early manhood there.

Dr. Royal J. Dye spent Sunday, March 21, with the Central Church, Wichita, Kans., E. W. Allen, minister. The offerings of the day amounted to $3,200—of this amount a member of the Presbyterian church gave $1,000 cash. I. W. Gill, the president of our National Sunday-school Association, gave another $1,000. These two gifts go toward the new "S. S. Oregon" on the upper Congo.

Two new churches are to be built in South Bend, Ind., this year. The First Church, of which G. W. Hemry is pastor, will begin this spring the erection of a $40,000 building. The Indiana Ave. Church, C. C. Buckner, pastor, will build a $10,000 house of worship.

H. O. Breeden and C. H. Altheide are in a meeting with the Central Church, Houston, Texas, where the pastor, Frank Sanderson, is doing a very successful work. Mr. Athleide is available for meetings after the first of May and should be addressed at Bloomfield, Ia.

The churches of Elkhart, Ind., will hold a union meeting during the month of May, led by Samuel Gray of Amherst, Mass. Following this the Christian church will hold a short meeting in which they will have the assistance of C. H. Winders, Irvington.

The First Church at Carthage, Mo., is beginning the erection of a $49,000 building, under the leadership of D. W. Moore, who has been with the church but one year. In another column will be found a summary of his annual report, which tells a story of good work done.

P. J. Rice of Minneapolis recently preached a series of sermons in the Portland Ave. Church there on the twelfth chapter of Romans from the ninth to the twenty-first verses. Rich texts, certainly, for wholesome instruction.

The West End Church, Chicago, C. M. Kreidler, pastor, announces a special monthly song service, March 28. The church has a choir of twenty-five voices, which is doing excellent work under the leadership of Mr. J. E. Davison, director. They are being assisted in this service by the Trier sisters, so well known among the Disciples of the Central West.

S. G. Buckner, who has distinctly "made good" in the work at Elkhart, Ind., is now it seems about to accomplish the union of the Disciples and Baptists of that city. At a recent meeting the Christian church voted unanimously to invite the Baptists to enter into the union, and appointed a committee to meet a similar committee from the Baptist church. Should this union be accomplished the two churches will at once build a new house of worship, in the most favorable location in the city. If it is not accomplished the Christian church will erect a building.

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WITH THE WORKERS

L. V. Barber reports two accessions to the church at Carlisle, Ind., March 21.

The church at Oakland, Calif., is beginning the erection of a $40,000 building.

J. J. Evans, of Albany, Ore., becomes pastor of the church at Sacramento, Calif.

F. E. Boren has received and accepted a call to the church at Vacaville, Calif.

R. V. Hope, of Columbus, Miss., has accepted a call to the church at Washington, N. C.

Lewis R. Hotaling reports five accessions to the church at Hoopeston in the last two weeks at regular services.

As soon as the right man can be found the Indiana state board will place a Bible school superintendent in the field.

J. L. Fowler, of Washington, Ind., has been called to the church at Sumner, Ill., for full time, beginning March 21.

Prof. Walter Stairs, of Berkley Bible Seminary, preaches at Irvington, Calif., on Sundays, and is pushing the church work with enthusiasm.

A good meeting has been held with the church at Michawaka, Ind., where J. D. Hull is pastor. The church was assisted by Mitchell and Bilby.

Thirty-six churches have raised double their apportionment or more in the March offering for foreign missions. Some have five and six times as much.

The Martin family are in a meeting at Blackwell, Okla., with more than 249 additions to the church, more than doubling the membership of the church.

The First District of the Indiana Christian Missionary Society will hold its convention at Kendallville, April 5 and 6. An excellent program has been prepared. S. G. Buckner, pastor of the church at Elkhart, is to make an address upon "The Brotherhood of the Disciples of Christ." G. W. Henry, South Bend, upon "Our Centennial."

V. W. Blair, who some time ago resigned his pastorate at Greenfield, Ind., and at the earnest request of the church, consented to withdraw his resignation, has finally resigned and is taking a season for recuperation after his long siege of typhoid fever. Mr. Blair went from Yale University to Greenfield about three years ago and has done a very aggressive and successful work with that church. We regret his resignation, but hope that he may be fully restored to health, and that some of the good churches of this vicinity may secure his services.

The Missouri Christian Lectureship

Springfield, Mo., April 12-14.

The program includes:

Address, "The Men's Brotherhood Movement"—P. C. McFarlane, Kansas City.

General discussion led by Frank W. Allen, Paris, Mo.

"The Evidential Value of the Gospel of John," First paper, President J. B. Jones, Fulton, Mo., second paper, Earle Wilfley, St. Louis.

"The Ethics of Jesus," First paper, Prof. Charles M. Sharpe, Columbia, Mo., second paper, W. M. White, Mexico, Mo.

Address—Madison A. Hart, Columbia, Mo.

"The Resurrection of Jesus"—James Orr. (Book Review)—J. W. Monser, Kansas City.

"Some Results of New Testament Criticism"—W. W. Burks, Nevada, Mo.

Address—J. H. George, president of Drury College, Springfield, Mo.

The meetings of the Lectureship are to be held in the First Christian Church, corner College and Campbell streets, four blocks from the two passenger stations. Those attending will be the guests of the three congregations of Springfield. Entertainment, the best they can provide, will be furnished free. The ministers and congregations unite in extending a most cordial invitation to all who can attend. Executive Committee.

J. A. Hopkins, of Bellaire, Ohio, has been called to the work at Snow Hill, Md.

The church at Ontario, Calif., is remodeling its building.

The Berkeley Bible Seminary adds H. J. Loken to their faculty. Prof. Loken is an alumnus of the Seminary and also of the University, and spent last year at Harvard. He will also serve as pastor of the church at Alameda.

Telegrams

Georgetown, Ky., March 29.—Seventeen yesterday, ninety-two in two weeks. Kendrick popular pastor, Sturgis fine song leader and soloist.—R. H. Crossfield.

El Reno, Okla., March 28.—Seventy added thus far. Shifting population makes ingathering difficult. Church will build $30,000 house at once. Pastor O. L. Smith wields great influence here. We go to Frankfort, Ky.—Sellers and St. John, Evangelists.

Herington, Kans., Mar. 28.—Nineteen days with ninety-four additions. Seven men tonight. Nineteen today. One Jew made the confession. One engineer and his fireman came forward together. Tonight's opera house service crowded. Continue.—O. E. Hamilton and Haley.

Denver, Colo., March 26.—Meeting with Bro. Pickett and the Highlands Church growing in interest. Bro. Pickett after eight years is much loved by the church. Heard Gipsy Smith's lecture "From Tent to Pulpit." So did 10,000 others. The auditorium cost $1,000 a week. Converts estimated by the thousands. Thousands were at the station to see him off, this gypsy boy from the tent. Four weeks schooling, continents listen to him. His audience travelled from laughter to tears and back again to laughter.—J. M. Lowe.

Connersville, Ind., Mar. 29.—Short meeting with this great Connersville church, Burkhardt's monument as pastor. Big men's meeting yesterday. Hundreds turned away last night. People rallying every way. Brother Scoville's converts enthusiastic and among our best workers. There cannot be another phenomenal ingathering, but there are conversions every service. Sixty-three first week of invitations. Rodgers doing fine work as singer and soloist. Continue over next Sunday when start at Washington, Indiana, with Pastor Davidson.—Herbert Yeuell.

Bloomington, Ill., March 25.—Our offering for foreign missions at the First Church is the greatest in the history of our congregation. Over $700 to date in cash and pledges. We recently had our Living Link Dr. E. A. Layton, of Chicago, with us. He gave us three thrilling addresses and his presence here was a benediction. Missionary interest and zeal on the part of our congregation is increasing. Our Endeavor Society recently provided for all of the annual expenses by thithing the income of the members for three weeks. About 100 additions since the first of the year.—Edgar DeWitt Jones, Pastor.

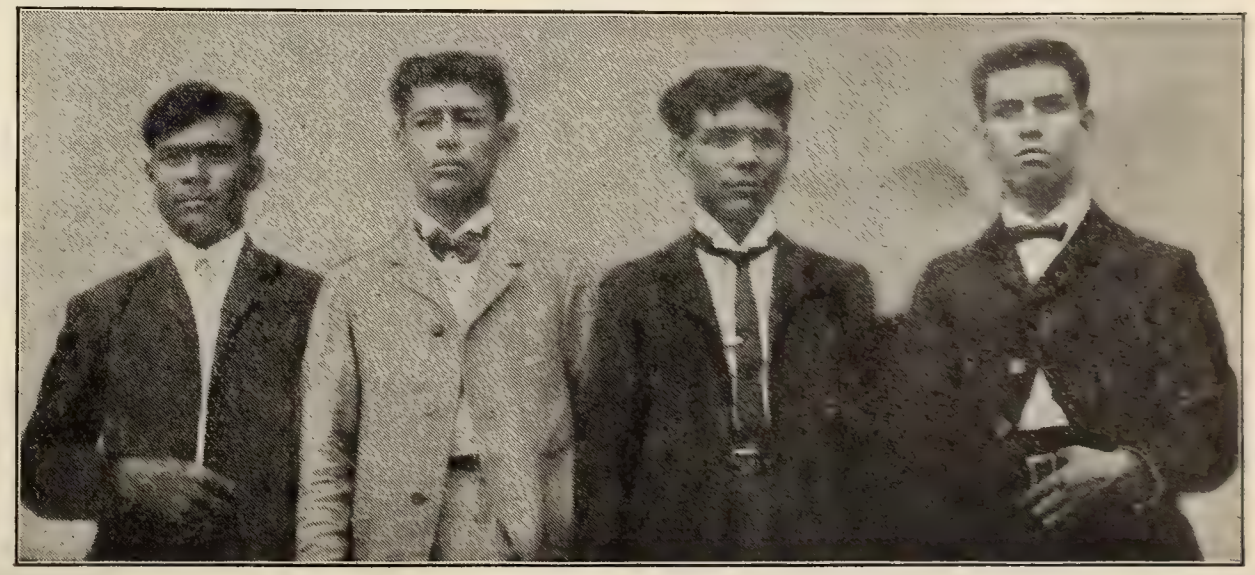
Des Moines, Ia., March 29.—Forty-one added at University Church yesterday, 777 since meetings began. Thirty-three at two missions. One thousand six hundred forty-one in all since coming to Des Moines. The fellowship of those churches and Brothers Medbury and Idleman is as near ideal as an evangelist could ever expect. At our reception for new converts at Central Church $3,581 was subscribed for next year's current expenses of Central Church. The old subscribers have increased their pledges $1,300 and church increased pastor's salary $500. We have many consecrated souls in these churches. Vancamp and Rockwell singing.—Chas. Reign Scoville.

The Springfield Awakening

The W. A. Sunday union revival in Springfield, Ill., continues with intensifying interest. About 100 persons come forward and sign cards each night, while at the children's meetings on Saturdays the number is between 200 and 300. Nine thousand men heard what the newspapers called a "warm" sermon on Sunday afternoon. About 200 responded to the invitation. The total number of conversions to date is about 2,500. On Friday night of last week Mr. Sunday preached his famous sermon on amusements, denouncing cards, theaters and the dance in a most vehement and lurid manner. The crowd on the outside of the Tabernacle at 6 o'clock that evening was big enough to fill the mammoth structure. Fifteen hundred seats were reserved for railroad men on Saturday night. Governor and Mrs. Deneen attend occasionally and a prayer meeting was held one morning in the home of Mayor Reece. It is reported that the boys of one of the grade schools have banded together with the pledge not to touch tobacco or liquor for at least one year. Mr. Sunday has had great difficulty in getting the church people to "work" in the congregation during the invitation. He has finally accomplished this, however, and the mass of people is alive with activity and excitement while the evangelist is exhorting. This week men's noonday meetings will be held in the court house. The town is in the grip of the churches just now. Newspapers devote three and four full pages each day to a report of the meetings. One editor told me that his subscription list had been increased by over 3,000 names on account of the revival news. If the other papers get a like increase it indicates how widespread throughout the state the interest is. The meeting will last over Easter—making six weeks of it. The last two weeks are the harvest time. It is our purpose to visit the revival again and afterward to give our readers a report of the results, with, perhaps, a bit of discussion as to the significance of it all. C. C. M.

Reception for Mrs. Agnew

The Woman's Missionary Auxiliaries of the Chicago Union will give a reception in farewell to Mrs. Mary Agnew in the Hyde Park Church next Friday evening at 8 o'clock. Mrs. Agnew has been president of the union for several years and is greatly loved by the women of all the churches. It is hoped that many representatives from all parts of the city will be present at the reception.



Mexican Evangelists Educated in School at Monterey Conducted by C. W. B. M.

Round and About Pittsburg

It was C. B. Knowles, who used this significant sentence in "St. Cuthbert": "The weekly garner is the best grist for the Sunday mill." A number of our Western Pennsylvania preachers have made a discovery, and in consequence the work in their churches is going by leaps and bounds. Thos. Hughes, the faithful pastor at Turtle Creek, has given a demonstration of this, not only in the large ingathering at a recent meeting, but in a splendid Bible school. The church is not yet seven years old, situated in what has been denominated a hard field, yet they have a membership of about 475. This includes the 213 added during the recent evangelistic campaign. A similar result may be noted concerning the work at Knoxville, where Fred M. Gordon ministers. The church is young, but full of splendid enthusiasm, and additions there come every Lord's Day. In other words, they have an evangelistic campaign on fifty-two Sundays in the year. Both of these men are firm believers in pastoral visitation, and the crowded houses evening after evening throughout the year is a demonstration of the real value of this sort of work. In fact it may be noted that the great success of the work in Western Pennsylvania in the last twenty years is to be attributed very largely to the faithful work of the men in constant and persistent pastoral visitation.

The evangelistic report for the week is as follows:

Bellevue, Wm. Ross Lloyd, minister, 16; Bryn Mawr, E. B. Quick, evangelist, 20; Homestead, D. R. Moss, 12; McKeesport, C. A. McDonald, minister, 2; Hazelwood, W. G. Winn, minister, 2; Knoxville, F. M. Gordon, minister, 3; Squirrel Hill, Lawson Campbell, minister, 10; Turtle Creek, Thomas Hughes, minister, 3; Wilkinsburg, Geo. W. Knepper, minister 1; Big Run, G. A. Maldoon, minister, 51 (two weeks); Duquesne, Percy A. Davis, minister, 23; making a total of 143 additions.

We are pained to announce the death of James Blackstone, a faithful and consistent member of the East End Christian Church, and Mrs. J. E. Weddell, a fine worker in the McKeesport Christian Church.

There is a contest on between the Bethany Adult Bible Class at Knoxville, with Fred M. Gordon as teacher, and class No. 17 of Washington, Pa., with E. A. Cole as teacher.

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Arkansas

J. J. Taylor, Secretary,
Little Rock.

The Arkansas Traveler has not sent any "notes" for some time. This is not due to having been idle, but to the fact that he has been so exceedingly busy he has had no time to write of his work.

Much has been accomplished since our last report. Churches have been organized, others have been reorganized, meetings, great ones, have been held in many churches in this state and the work has gone forward wonderfully.

The great new church at Paragould is being filled at almost every service and the Sunday-school is growing. Morgan E. Genge has the work well in hand and the brethren are greatly pleased with his work.

Jonesboro, Thos. A. Minyard minister, is going forward splendidly. They are rapidly moving up toward the front rank in all work of the Master and the debt on the new church is growing beautifully less. Brother Minyard has a splendid help in his talented wife and she is a leader in the woman's work in that church.

A. R. Adams, Fremont, Mich., has recently taken the work at Clarendon and has already proved that the faithful preaching of the gospel will win there, as it does other places, for the house is filled at nearly every service and the Sunday-school has doubled in the short time he has been there—a little over one month. We are expecting Clarendon to come rapidly to the front now and soon become one of our leading churches in this state.

F. B. Elmore has taken the work at Stuttgart and a new parsonage is one of the recent enterprises undertaken there. Stuttgart is a fine town, in a fine country, and our church there is composed of some choice spirits. We bespeak for Brother Elmore a great work in that promising field.

We spent one day with Brother C. C. Cline and the church at Pine Bluff and it was a happy time for us. Brother Cline is an old friend of ours and it was a delight to speak for him in that busy church and to hear him sing again. The church there had already pledged $50.00 for state Missions, but when we told of our great work in the state and of its possibilities they increased the pledge to $77.00. That is what all our strong churches should do this Centennial Year. Then we might hope to do something worthy of us in this state.

A few days were enjoyed with the Brother Martin T. Pope, minister at Fordyce, and the brethren there. Our church is not strong in numbers at Fordyce but rich in Faith, and therein lies their strength. There is rarely a service at which all are not present, and Brother Pope says that all are so familiar with the Scriptures that he has to study very hard to keep up. Brother Pope says he has the greatest church in the state—only about twenty-two members—but they are present at every service, and they gave last year for State Missions $94.86!

Brother C. K. Marshall is keeping things very much alive at Hope. They, also, increased their pledge to State work $48.00. Brother Marshall is a good preacher and is thoroughly awake to every good work.

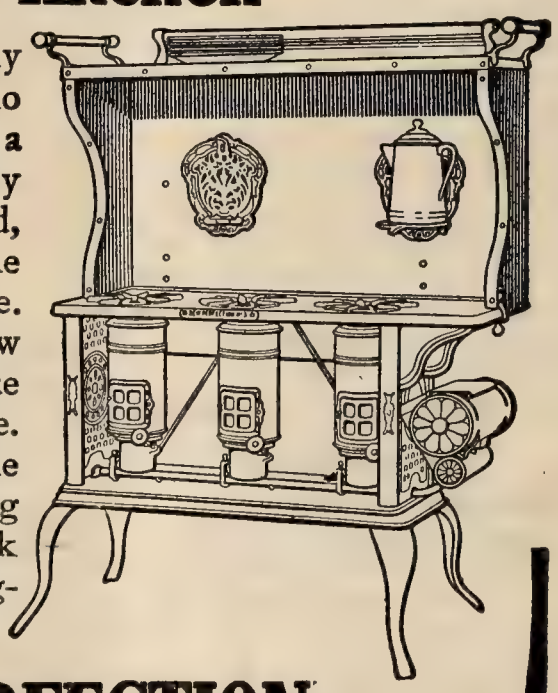
A. B. Cunningham has recently taken up the work in the splendid church at Texarkana. We will expect some fine reports from that source soon. He has assured us that Texarkana would do her duty for State Missions.

Joe A. Dethridge, who took up the work at Okolona two months ago, has resigned and gone to Nashville, Ark., to succeed Brother Meyers, and Brother Newton, who recently united with the Christian church from the Methodists, in a meeting we held at Waldron, is at Okolona with a view to taking the work. So, you see, we do not lose much time when a pulpit is vacant, if only the brethren will co-operate with us and make their wants known. There are some good churches in the state without preachers and have been for sveral months, but we can get no direct word from them. Brethren, it is a great mistake to allow our work to drag in this way. Our Master demands of us that we "work while it is day."

E. Howard Peters, who took the work at Altus in November, has accomplished wonders. He is the busiest preacher we ever saw. Besides looking after the work in Altus he has found time to hold several meetings away from home and has organized a church in Ozark, a county seat, raised money for a new building in Altus and had many accessions. We have many opportunities similar to that of Altus if we can find the men like Brother Peters who will work as he works. If there are in our ranks any who want the joy of building up a great work and will take hold with a vim, write the undersigned.

Brethren, let us not forget that this is our Centennial Year. We are to make special efforts for our King this year. Have you doubled your offering for State Missions? Have you sent it in? Please do so now.

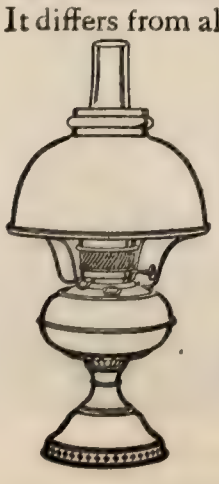
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VOL. XXVI. APRIL 8, 1909 NO. 15

THE CHRISTIAN CENTURY



EASTER NUMBER

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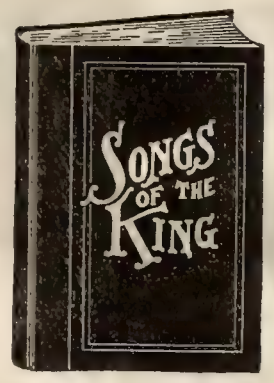
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The Minister and the Confessional

From the days of the great reformation it has been clearly understood that it is no part of a minister's duty or privilege to institute a confessional. One of the first dangers recognized by Protestantism in the machinery of the Roman Catholic Church was the right of the priests to probe into the private lives and consciences of their people with the effective instrument of auricular confession. This danger has not diminished, but rather grown with the years. The secret and unholy thoughts of the heart are little cleansed by being poured into the ear of another, especially when that other is a fellow sinner, and quite as likely to be moved by curiosity or baser motives as by the paternal sentiment of guardianship and discipline which could alone give sanction to so perilous a rite.

Nevertheless, every minister is called upon at times to become a father confessor to some distressed soul. There are doubts which cry out for the comfort of assurance; there are sins which clamor for confession. There come times in the lives of men and women struggling toward truth and a holier life when nothing but the pouring forth of their inmost souls to some sympathetic listener can lighten the burden. To whom should they be able to intrust such sorrows, perplexities and sins, if not to the man of God who is their father in the faith, the shepherd and bishop of their souls? Thus, without any formal establishment of the confessional, but as the only means of bringing relief to men and women whose troubles are greater than they can bear, the minister finds himself now and then intrusted with the deep mysteries of other lives, the joys or sorrows which lie at the very foundation of their being.

It need hardly be said that the true minister of the Gospel will neither invite nor repel these confidences. To invite them would too often result in unnecessary and even perilous interviews with people, especially women, who by reason of morbid states of mind would delight to relate real or imaginary troubles for the sake of securing sympathy, and even for purposes less praiseworthy. A minister cannot too sacredly guard his inner life as well as his good name which is so easily tainted by any rumor of confidences which are either unnecessary or questionable.

On the other hand, he cannot repel them if he is persuaded that the motive is good and that help can be rendered. To turn away at such a moment might be to give over a sorely distracted soul to the haunting peril of doubt or the black abyss of despair. The right decision at such a moment is one of the problems upon which he may well seek the counsel of the truest and most loving human companionship, and beyond all else "the wisdom that cometh from above." It is a notable and humiliating fact that ministers are more frequently the victims of misplaced confidence than any other class of men. This is due both to the cloistered and protected lives they live, and to the confidential relations in which many people, particularly women, once more, seem to hold them.

To what kind of a minister may all important confidence be intrusted? Certainly not to the frivolous sort, who could render no help. Nor the gossipy sort, who could not be trusted to keep to himself the secrets disclosed. Nor the pompous sort, who would only accept the confidence as a tribute to his own importance and merit. Nor the evil-minded sort, who would gratify his curiosity without affording help. One in trouble might almost as helpfully tell the first stranger met upon the street as a man of either of these varieties, or others that might be named.

The only man who can be safely and wisely made the confidant and confessor of the sinful and the troubled is the man whose nature is a compound of humility, piety, wisdom, discretion, sympathy and invincible secrecy. Where any of these quaities are lacking, there can be no assurance of good as the result of such confessions.

No minister worthy of the name can ever listen to the broken words of confession without a deep and humbling sense of his own unworthiness, and a consciousness that only by the grace of God is he delivered from the necessity of making the same confession. Those who know most of the abysses of the human heart, and how hard a thing it is to shut the gates upon sin, learn to be very gentle with the erring, considering themselves, lest they also be tempted.

Above all things should the absolute secrecy of such disclosures as are made under these conditions be guarded as a man would guard his honor or his life. The minister who would reveal to another the confidences made known to him as a spiritual adviser and shepherd, betrays the most sacred trust committed to his keeping. Such a man is unworthy of the position he disgraces as a minister of the Gospel.

These reflections are suggested by a recent episode in this city. The pastor of one of the Protestant churches was approached by one of the women of his congregation with a request for help and a confession of sin. The nature of the sin is of no moment. It may have been a transgression of the moral law, or only a consciousness of failure to live the fullest Christian life. Instead of fulfilling his office as a counsellor and helper, the minister disclosed the facts to the officers of his church. The matter, of course, became public, the worst possible construction was placed upon the woman's confession, another minister was involved in the growing scandal, the public press seized upon the story as admirably calculated to awaken and gratify a prurient curiosity, the congregation was rent into factions, the entire denomination to which the church belonged was disgraced, and the cause of Christ suffered in the house of its friends. At the present time it seems likely that the unhappy affair will be taken to the civil courts. "Behold how great a matter a little fire kindleth."

All this scandal and reproach was the result of one preacher's inability to hold his tongue. The evil that this indiscretion has wrought will not be overcome in a generation. It is hard, no doubt, to keep a secret. To be aware that one knows facts that would cause a sensation is to be seriously tempted to misuse those facts. Particularly is this the case when the motive of the public good can even in the remotest way be invoked. But the minister must understand that the confidences committed to his keeping are the result of his sacred office, and are not his to disclose. Great as have been the abuses of the confessional in the Roman Catholic Church, it is the rarest of events that a confession thus made is ever betrayed. The conscience of the priest is bound as with bands of steel not to reveal what is thus communicated. Protestantism has no occasion to create for itself a confessional. But when its ministers are called upon to hear the sins and troubles of their people, it is the first and most elemental of their duties to regard these disclosures as sacred beyond all hint of betrayal.

The Trend of Events

By Alva W. Taylor

GETTING RID OF BAD OFFICIALS

The ordinary corrupt politician counts, that once he is in office, he can continue therein until the end of his term at least and by proper manipulation of office and contracts and police remissness, keep himself there while dealing corruptly with the people's money. At least he will have a full term before anything can be done. The "Recall" has been advocated for some time as a just and expeditious way of preventing the corruption of public trust by an official. It virtually makes his tenure contingent upon honesty and the confidence of the public. A minority may petition for his recall. Usually there is an honest and an interested minority. They must specify legitimate reasons for the recall or else opposing factions could cause untold trouble. Once the recall petitions are filed a new election must be held and in it the protested official may contest again for the office and appeal to his record. If he is worthy and can show good reason for inviting public confidence the public will quickly rally to him; for the American public, once it is aroused to a question of right and wrong, generally loves justice. Los Angeles has recently demonstrated the method, and the utter desertion of the protested mayor attested to the legitimacy both of the method and of this particular use of it. Chicago proposes to adopt it in her new charter. Los Angeles' experiment will encourage all our graft ridden cities to try the expedient. It ought to be adopted for legislative as well as executive office. It would be very wholesome as a means of keeping a legislator interested in his constituents' welfare more than that of some powerfully lobbied special interest.

A DIRIGIBLE WARSHIP

A few days ago Count Zepellin, Germany's venerable inventor of the solid dirigible airship, "flew" 150 miles with twenty-six men on board. This is his new vessel which cost $100,000. He remained in the air several hours and it is claimed his ship can make as high as 50 miles per hour and remain aloft for many hours. The Kaiser is reported as determined on a complete fleet of these new and formidable warships. Zepellin says he has demonstrated the feasibility of his air-craft as a means of transporting troops and carrying munitions of war as well as that of a bomb carrier and terrific torpedo craft. Germany will spend millions in this new war business; France is putting much money into the Wright's new aeroplanes; England is both watching and building; our economical Uncle Sam cannot raise the money. It costs him too much for other luxuries or perhaps he will let others pay for the experiments and he will buy the sure thing.

SCHOOL ALL THE YEAR ROUND

For some years clubs and philanthropic associations have been managing "Vacation Schools" in the large cities. Philanthropic innovations have generally to be introduced by philanthropists and demonstrated, then the government will take them up. Chicago's school board will take charge of all the Vacation Schools hereafter. They have demonstrated their worth. They are really play schools. Healthful recreation is made to carry with it a lesson each day. These efforts will also help to get the play idea introduced into the school all the year round. The play idea is simply the idea of leading into instruction by means of natural childish interest. The child will do well anything he likes to do. He likes to play above all else. Is not there then the golden road by which he may be led into all usefulness? Let instruction be combined with his play instinct and directed to creative effort.

CITY HOMES FOR VICTIMS OF THE "WHITE PLAGUE"

Mrs. W. K. Vanderbilt is leading in a new philanthropy. It is no new thing to build model tenements and there are many homes for consumptives furnished by charity. The combination of the two is Mrs. Vanderbilt's original means of mercy. She proposes to build, in the heart of New York City, model tenements for families in which there is some poor victim of the great white plague. This will prevent the necessity of separating the family and allow the afflicted one to continue as a contributor to the family income, while at the same time surrounding him with every sanitary precaution and giving him expert medical oversight. The best expert medical oversight will be provided and every precaution taken to both cure the afflicted and prevent others from contracting the disease. Mrs. Vanderbilt will spend $1,000,000 in these homes and they will be an inestimable boon to families of moderate income who are so unfortunate as to have a loved one stricken with the scourge of tuberculosis.

TEMPERANCE AT THE WHITE HOUSE

By the special request of President Taft, no wines were served at the inaugural ball. Let us hope he will extend the mandate to the White House tables and put not there "the bottle to his neighbor's lips." Here the new president can render untold benefit to the greatest moral reform of the times. His action will give immense moral support to a question which depends utterly upon moral influence. It is here that religious sentiment ought to cluster, rather than around questions of the president's orthodoxy. Let him be a Unitarian if he honestly holds that way. That is an intellectual question. This other is a moral question and being such is vitally religious. Instead of excusing one in a high office on the theory that he must, perforce, follow "society custom," would it not be better to demand that he initiate and enforce moral example?

THE PARIS STRIKE—THE WORKER'S "BILL OF RIGHTS"

Paris has experienced a complete tie up of means of verbal intercommunication. Mail, telephones and telegraphs are included in France under a department of the interior and their control, as governmental activities, is in the hands of a Department chief. This chief has been one Simyan and he has tried to manage his department like a military chieftain. He was one side to all common matters between employer and employees and there was no other side—for there is in reality no other side unless the entire working body are as one in meeting the employing side which is always as one. Whatever detailed grievances were presented by the workers and whatever else is asked for while the strike is on, it is well understood that the whole protest is against the arbitrary principles embodied in Monsieur Simyan. In other words it is a strike for a "bill of rights" for employees wherein they demand the right to be heard in their own behalf and to have a say in their own business and to stand on equal terms in all matters that pertain to the mutual task with their employer. Clemencieu grants their real contention, they grant the minor demands, the government is saved and the cause is won.

"THREE ACRES AND LIBERTY"

Some time ago Bolton Hall issued a little book with the above title. It ought to bring joy to many a weary city worker and man with a family and no job. It ought to be welcome news to the man who wants a change and has little capital, or who would like a chance to be his own employer after his prospects of ever getting a larger salary or a business of his own in the city is gone. It ought to become a campaign for the self-relief of workless city homes and the poor, for the wornout and semi-invalids. Now Mr. Hall has organized "The Little Land League" and a new self-supporting social service is inaugurated.

A MISSIONARY WEDGE

Now that Turkey is opening to all things new and the leaven of modern civilization is working so rapidly, missionary figures take on a rare interest there. The Mohammedan is proverbially the most difficult of missionary prospects. He is a fatalist and a fanatic generally, and if he could be won it has heretofore been worth his life to let it be known. Turkey is not all Mohammedan, nor even to an overwhelming extent so, but missionary work has been difficult because of Turkish oppression both of the missionary and the native who was subject to Islamic power. With the general public understanding of the Turk and his ways it will be surprising to know that there are 483 foreign missionaries in the empire, and that they have the help of 1,600 native workers. Preaching, teaching and healing are carried on at nearly 500 different places and there are 182 organized churches with over 20,000 communicants to say nothing of the adherents. There are 48 hospitals and dispensaries and 226,000 cases were treated last year. Perhaps the greatest activity is that of education by school and press. There are 7 seminaries, 11 colleges, 68 boarding and high schools, and 578 common or day schools, and they instruct a grand total of 35,000 pupils. Roberts College, near Constantinople, in point of influence and extent of work done, is one of the most notable educational institutions of Christendom. At Beirut, in Syria, is one of the greatest

missionary plants in the world. There are industrial and medical schools as well as churches and common schools. Perhaps the most notable of this mission's institutions is its great printing press. In one year it printed over 22,000,000 pages and put the material into hands where it would do the most good. The adherents to the various churches of the 15 societies working there number about 80,000, so there is really a Protestant population of about 100,000. This is but the entering wedge.

EDITORIAL

Readers of THE CHRISTIAN CENTURY will deal gently with the editors, we are sure, if an occasional sermon gets itself printed in our pages. When it is remembered that both editors are pastors of churches we feel that we can presume on the "forgiving spirit" of the reader if we do lapse occasionally into the pulpit order of literature, especially if we promise not to do so very often!

* * *

The Ministerial Association of Eureka College provides annually a series of addresses by some pastor or teacher who spends a week of the closest contact with the young men. This year W. F. Richardson, of Kansas City, has been asked to perform this service. He will be in Eureka the week beginning May 10, speaking twice each day. His afternoon Round Table Talks are on these subjects: The Preacher, The Pastor, The Message, The Man. "Mark Hopkins on one end of the log, the student on the other" is the ideal that will be realized in these conferences.

* * *

After the Chapman-Alexander meetings in Springfield, Mass., the churches of the city published a request that all organizations, whether secular or religious, in arranging for public meetings of any kind, have respect for the standing date of Thursday evening on which all the churches hold their mid-week services of prayer. No community need wait for a revival to awaken extraordinary interest as a warrant for this kind of action. It would be a wholesome thing to do anywhere; and would dignify the prayer-meeting in the eyes both of the community and the church people.

* * *

The article by Dr. B. B. Tyler on Gipsy Smith gave a shock to our editorial nerves when we read it first. Our exchanges have been unanimous in their praise of the Gipsy's work in various cities and in the chorus of approval we have discerned many Disciple voices. No more keen observer than Dr. Tyler has spoken, however. He knows what to look for in an examination of evangelistic results. Added to his keen perceptions and balanced judgment all our brotherhood knows of his deeply sympathetic attitude toward Christian evangelism. Therefore, while his article reveals Dr. Tyler's characteristic courage in criticising what nearly everybody else seems to be praising, we feel that his suggestions have to be reckoned with, and we hope every reader will at least give him a fair hearing.

* * *

Dr. Arthur T. Pierson, the editor of the Missionary Review of the World and one of the personal associates of Mr. Moody during his life, has recently written in The Record of Christian Work, an article severely arraigning the evangelism of the present generation. He contrasts the old evangelism as represented by Wesley, Whitfield, Nettleton, Finney and Moody with that now in vogue, which, he says is "attended with extensive organization, elaborate preparation, expensive outlay, studied notoriety, display of statistics, newspaper advertising, and systematic puffing, spectacular sensationalism, dramatic novelties, and sometimes doubtful complications with secular and political issues." He emphasizes the fact that modern evangelism is increasingly costly and that it makes so much of numbers that most numerical estimates are exceedingly misleading as to the real value of the work done. Mr. W. R. Moody, son of the great evangelist, in commenting editorially on Dr. Pierson's criticisms of current evangelism, endorses his statements and points especially to the spirit of sensationalism and commercialism that seems to dominate much evangelistic work in our day.

* * *

That wily angler, the editor of The Christian-Evangelist, has succeeded in gettin a "bite" from a good sized Presbyterian fish, The Interior. A paragraph on the baptism question was the bait. The Christian-Evangelist called The Herald and Presbyter's attempt to get the eunuch baptized by sprinkling "such a fantastic trick as would make the average higher critic turn pale." The latter paper, it seemed, had arranged a nice little "fountain" by the roadside so that when Philip and the eunuch drove up the affusion-baptism could conveniently take place, but by no possibility could the Ethiopian be immersed. Now, The Interior concedes the validity of the stricture made by the Christian-Evangelist in this instance, admitting that "the story certainly indicates that the eunuch experienced immersion at Philip's hands, though there is more than a chance that he wasn't submersed as Baptists and Disciples would today require." But The Interior "comes back" at the Christian-Evangelist, innocently declaring that "in the baptism of the Philippian jailer 'Luke's simple story' just as clearly indicates that the mode of the rite was sprinkling or affusion." We have seen many fish caught with this bait, but we never saw it taken so unsuspectingly as the always alert Interior is taking it just now. We doubt if we have the heart to watch Dr. Garrison make the landing!

* * *

It is hard for our good brethren of other denominations to realize that the great meetings held nowadays by the Disciples are "on the square." The actual number of additions to the membership of a single local church is so often as large as the total number of "conversions" in a union meeting involving from ten to twenty-five churches that our neighbors cannot believe their eyes. Suspecting something wrong they have recourse to the most obvious explanation: these Disciples are proselyting from other folds! A Des Moines correspondent of the Standard (Baptist) reporting the dedication of the University church's new auditorium and the Scoville meetings with over 1,500 accessions, says, "Pastors of other flocks find it expedient to keep watch and ward over their respective folds, as a 'proselyte of the gate' counts the same as a convert from the 'outer court' with these brethren—in Iowa at least." All we have to say is that we believe the basis of this insinuation lies in the imagination of the correspondent, and that if he attempted to furnish specific cases in point he would be made to appear ridiculous. Our curiosity is piqued, however, by a parenthesis in his report. He says, "The Church of Christ-ians is enjoined by order of court from using the name 'Christians' in this city." That would be interesting news to us and our readers. We would like to hear when and for what cause such an injunction was issued.

* * *

It is apparent that there is a growing interest in the union of Baptists and Disciples in many places. The recent Congress of Baptists, Free Baptists, and Disciples, held in this city, emphasized the possibilities of this movement. Advices from a number of preachers who are quietly promoting such union with the Baptists in our own localities give reason to believe that a practicable step is being taken toward joining these two closely related bodies of Christians. To be sure there are differences between Baptists and Disciples which have historic significance. But there are differences between Baptists and Baptists and between different groups of Disciples as well. It is not too much to say that when two churches, Baptist and Disciples, possess the spirit of consecration to the purpose of the kingdom of God, they are closer together in ideals and activities than either one of them might be with other churches of their respective communities. It is at least significant that so many Disciples are thinking most earnestly of local solutions to the problem of a divided church and are attempting to promote such coöperation and union with the Baptists as shall bring in the happier day. The success of the union at the Memorial Church of Christ in this city, which is the result of joining the First Christian Church and the Memorial Baptist Church about a year ago, has led many people, both Baptists and Disciples, to believe that the time has come to study the whole question from the standpoint not of the union of denominations, but the union of individual churches where the local needs and opportunities suggest such action. The plan adopted at Memorial Church is serving as a basis for such study in a number of localities.

* * *

A number of churches have voluntarily asked to be admitted to the Living Link column in the support of missionaries in the Home field. Some of these churches but a few years ago were being supported by the American Christian Missionary Society. Having passed through the trials and tribulations of the mission field, they have boundless sympathy for those placed in like position, and their first thought is for those that suffer in like manner.

The Living Link plan is a sensible plan of work, and we are not

surprised that the churches are coming more and more to adopt it. It brings the whole church into a sense of personal relationship with a definite portion of some great Home field. The congregation is thus enabled to get acquainted with the missionaries actually occupied in building up the cause in remote places. A church which has its assistant pastor in some new field in the West as well as in India or Africa is a church that is bound to be of potent influence in the local community.

* * *

We have not seen a clearer cut or more adequate statement from any candidate for municipal office than that made by former Lieut. Governor Sherman, in his campaign for Mayor of Springfield, Ill. Mr. Sherman has only recently taken his residence in the capital city. He won the Republican nomination by a lead of only twenty votes. He now pledges himself to Sunday closing of saloons, separation of the liquor business from gambling and the social evil, and the suppression of wine rooms and all law breaking. He declares that the Illinois license system is on trial. Unless it is demonstrated that the saloon can be conducted under legal restraint there will be no saloon, he says.

"I want to be elected," Mr. Sherman declares, "but I would rather be thrown into the political discard than secure my election on any platform other than the enforcement of the law. If you don't want the statutes and ordinances obeyed don't elect me."

"I can afford to be beaten on this platform," he said with emphasis, "but you can't afford to beat me."

Speaking on the question of the Sunday saloon, Mr. Sherman announced that so long as there was a statute or an ordinance against it he was unalterably opposed to it. Then he added that there wasn't much prospect of changing the statutes.

He continued:

"You saloonkeepers are more industrious than God Almighty. He rested after six days. You never rest. He worked six days. You want to work seven. He made man unto the image of himself and after that he rested. I ask you whether you have not in six days time enough to sell all the booze to the human beings that have a thirst without wanting to run overtime on the holy Sabbath?

"You should be satisfied without wanting to run overtime on the holy Sabbath. The Sunday closing law is not only the law of holy writ, it is not only the law of morals, it is the law of human health. It is not civil law. It is police regulation. It is the law laid down for the health, the peace, and the good government of men.

"You ought to observe it. Every man ought to observe it, and you are about the only occupation I know of who refuse to obey it."

Mr. Sherman's sincerity is unquestioned. It would be interesting to know just how much the great Sunday revival in Springfield has done to give the candidate the courage of his convictions. No candidate for mayor in that city has ever given such pledges with any hope of being elected upon that sort of platform. The campaign, running as it does contemporary with the Tabernacle meetings, and terminating when they terminate, may be regarded as registering the civic impulse derived from the work of Mr. Sunday.

Presumptive Proof of Christ's Resurrection

AN EASTER SERMON

By Charles Clayton Morrison

TEXT: *"Whom God raised up, having loosed the pangs of death: because it was not possible he should be holden of it."—Acts* 2:24.

Jesus Christ was a man. Whatever else he was let us never let that fact be obscured, or twisted, or in any way rendered unreal, or dubious. We believe that he was divine, that he was the Son of God, but the beginning of our thought about him considers him as a man. Our first acquaintance with him is as Jesus the carpenter of Nazareth in Galilee, a good man and gracious. Our final judgment upon him is that he is none other than the Son of God. But we must make sure that our thought about him does not begin with a doctrine of his divinity, but with the fact of his humanity. For if we bring to him minds that are pledged to a fixed doctrine, we may, and likely will, misread the facts. But if we start frankly with the fact of his humanity, the obvious, unquestioned fact, our doctrine of his divinity and our attitude toward him as divine is much more likely to be correct than if we approach the fact through the doctrine.

Christ Entered Fully into Human Life.

It was Christ's conscious purpose even as it was God's purpose for him to enter fully into human life. It behooved him in all things to be like unto his brethren. To be the Messiah for mankind, it was necessary for him to experience our human life upon all its levels, and it is precisely this that Jesus did. He passed through all the normal stages of human development. He came into the world by natural birth. He came into possession of his knowledge by the ordinary processes of education. He was a child, subject to the authority and nurture of his parents. He related himself normally to the social institutions of his time, the church, the state, the customs. His normal human life is disclosed in his being a toiler, a worker at the occupation most typical of all work. He entered into the gladness of life; he was not a recluse, a hermit, a mere voice out of the wilderness as was John his fore-runner, but he moved among his fellows with a free mastery of the formalities and conventions of social intercourse. Serious he was, but never morbid. Sympathetic and sensitive, but never melancholy. He was an acceptable and responsive guest at feasts, and with all the earnestness of his temper we cannot think that he was a kill-joy. Little chidren came to him as we cannot think of their running to Socrates or Moses or John the Baptist. He was genial, accessible, hearty, radiant with kindliness, and yet he carried in his heart the burden of his neighbor's grief and sin, with a pain the exquisiteness of which has never been matched. Here we have a man indeed; one living in the broad, common-places of human life. Jesus was not different from men, he was like men. He was not unique, but universal. His uniqueness is his universality. He is the ordinary man of history, the world's supreme commoner.

Death the Great Human Commonplace.

But Christ's identification of himself with humanity is disclosed not only in his life, but in his death as well. Death is the great human commonplace. It is the lowest and broadest level of human experience. It is in death that our differences fade out, and men stand revealed as brothers absolute. It is the one catholic event in human life. The death of Jesus therefore put him into relation with man at the deepest level. This is what St. Paul has in mind when he pictures, in the Philippian letter, the condescension of Jesus. He was the Son of God, equal to the Father, but without any reputation as such he came into our world and took the form of a man; yea, of a servant of men. He humbled himself, submitting to death, even the death of the cross.

So when he came forth on the third day from the sleep of death, he was as if born anew. He is not born a man as at Bethlehem, but the Son of Man. His Easter birth was not of a woman, but from the womb of humanity. The angelic announcement at Bethlehem was that one had been born *into* the human family. The Easter angel announces that one had been born *out of* humanity into the glory of God. For faith, therefore, Easter is the real Christmas. Christmas is the beginning of Easter. Easter is the perfecting of Christmas. The manger receives the Son of God; Joseph's new tomb gives up the Son of Man. All the experiences of human life were his, and he becomes the world's Savior by his resurrection.

Dare Faith Come to the Test?

Our hearts wish to be assured of this so wonderful event. Not only does historic Christianity get its first impetus from the faith of the early disciples that Jesus arose from the dead, but our own faith would lose its most supporting prop were belief in his resurrection shaken. How shall we satisfy our hearts? Hugging our belief to our breast with the stubbornness of faith alarmed, shall we refuse to examine the evidence lest its inadequacy and weakness be exposed and our belief destroyed? Or shall we honestly face the evidence? Certainly every one of us wishes to be honest with the facts. Certainly not one of us wishes to carry in our soul a superstition which when the time of need comes will fail us.

And yet if we undertake to examine the resurrection narratives

we are almost dismayed unless we chance to be scholars ourselves and possess great confidence in our own judgment. For we do not find the wise ones in agreement on these narratives. There is great difficulty apparently in piecing them together. Our scholars have a hard time of it in giving legal prestige to the direct evidence. How, then, shall we who can examine the direct evidence in a merely casual way have any firm ground for our belief? And assuming that we are interested deeply enough to thoroughly sift the direct testimony at the end of the Gospels must our faith be held in abeyance until this intellectual procedure is finished?

Must Faith Hang on Logic?

Obviously the faith upon which our soul's eternal interests depend cannot hang on so brittle a thread as a logical process. Logic is so precarious, the intellect is so often mistaken, that not one of us feels like entrusting to its care the precious goods of our soul. Even in a court of law the evidence is of two sorts—direct and presumptive. Direct evidence is microscopic, detailed, specific, limited to those things having immediate connection with the event under investigation. In presumptive evidence the court endeavors to conceive the situation as a whole in order to determine whether the alleged event would likely have occurred. Is the event utterly impossible in the light of the whole situation? Or is it probable? Was the current of things moving in the direction of that event? In short, is the presumption in favor of, or against, the likelihood of the event in question?

Now, it is of prime importance to regard the presumptive evidence in connection with the resurrection of Jesus from the dead. If we simply sit down and read the gospel narratives of the resurrection, we have difficulties and discrepancies in the various accounts and, besides we of today have the scientific prejudice against any such literature whatsoever. We read of other resurrections in other literature, and we do not think of taking them seriously; we do not even give time to weigh the evidence; we simply will not listen to such preposterous testimony as that. The first thought of a modern man if he simply listens to the account that a man died on the cross, and was laid away in the tomb, and the stone was rolled against the door, and was sealed, and a guard put over it, and after thirty-six hours the friends of the dead man came back to the tomb, and found the guard gone, and the seal broken, and the stone rolled away, and the crypt in which the body had been laid, empty, while the burial clothes remained as they were originally placed, his first thought is that somebody has lied, or, if not that, somebody has been deceived.

Resurrection to be Taken in Connection With Christ's Entire Life.

But if one takes into account not just the direct evidence borne by the witnesses, but the life and character and consciousness and work of the man who died and is alleged to have risen, one finds the direct evidence taking on a new color. When we ask, Was there anything remarkable about this man who was buried in this new tomb? and, Was there anything remarkable about the men who now speak this testimony of his resurrection? we are following a clue in our search for the truth, which will lead us into an attitude of mind in which we are, at least, willing to entertain the direct evidence long enough to let it make good if it can. And this is the important point of view to which to lead the modern mind. The time was, when the miracles of Jesus were the proof of Jesus' divinity, and the resurrection of Jesus was the great proof of his Sonship to God. But in our time, to the average mind, the miracle is a dead weight to Christianity all around. Many a man says, "If you simply had Jesus Christ without the miracles, I could be a Christian, but," he says, "I can not believe the miracles," and if you read to him the evidence of the resurrection, you find him impatiently, and somewhat perversely, shrugging his shoulders, as if to say, "Well, I can't answer you, but I don't believe you."

The scientific habit has fixed itself so firmly in the typical mind of today that men firmly deny the reality of miracles, or give them only poetic prestige in their thought. The evidence, therefore, that the modern man must have in order to take miracles at all, is the presumptive evidence. He must think of the miracles in their relation to Jesus, and especially must he think of the Easter miracle in its relation to the central figure of that alleged event. But when you think of the miracles of Christ as *his* miracles, what is more natural than that, being the man he was, he should be able to perform them. And when you think of the resurrection as not the resurrection of a *man* only, but the resurrection of *the man Jesus Christ*, it becomes a probable event, it takes on a credibility which it can not have to our minds when regarded simply as a brute fact for which we have certain direct testimony. Christ is the guarantee of his resurrection. A greater miracle, we feel, would be worked, if he had not risen, than was wrought in his resurrection. His rising from the dead was to prevent a miracle.

Such as He Could Not be Holden of Death.

Living such a life as he lived, possessing his unique consciousness of oneness with God, passing through temptations and pains without one moral lapse; the one flawless flower in the garden of humanity, the one man who lived his life through and felt never an incipient impulse to pray, "God forgive me"; possessing a spiritual consciousness of the highest order, and yet lacking that sense of sin which the holiest saints of the world have felt more keenly than the most brutish sinner, he suffered the bitterest fate that is possible to man, not on account of any harm that he had done, or any fault that could be found in him, but because of his very goodness, because of his unimpeachable holiness. Who can look on such a one as he hangs upon the cross, and cries, "It is finished," and believe that it is indeed finished? Is this all of such a life as that? Are we living in a universe which produces such a being, and then so wantonly destroys it? Our souls revolt at the conception. It is *not* finished. We will not let our universe suffer the indictment of such a tragedy without giving it a chance to justify itself. The God of the universe is bound to justify himself against such a crime, and the resurrection is the justification. As the apostle said, "it was not possible for him to be holden of death." Faith in the resurrection, therefore, is a demand of our moral nature based upon the moral character of Jesus. What kind of a universe is it that we live in, if such a man as Jesus does not rise from the dead? We do not believe in it just because we have been convinced by an evidence that a jury might consider, but we assert that the moral presumption is that Jesus Christ should rise, and while the scholars are tinkering with the evidence to fit it piece by piece into a whole consistent story, our faith does not tremble, for we feel that, however the details are to be connected one with another, the resurrection itself is a fact inevitable.

"Thrice Blessed Those Who, Not Seeing, Yet Believe."

And this is why Jesus said to Thomas when he appeared before the skeptical disciple, and showed him his hands and his side, and gave to him, and overwhelmed him with, the most conclusive sensuous evidence, until Thomas fell upon his face and cried, "My Lord and my God"—this is why, I say, that Jesus, in blessing Thomas for believing upon the strength of sensuous testimony, thrice blest all those who, having not seen, yet believed. The reason for this abounding blessing upon those whose proof in the resurrection comes through faith, and not sight, is clear in the light of what we have just said. For in the proof that comes through faith is involved the assertion of one's deepest moral nature. It means the justification in the soul of each man of the moral universe in which he lives. The presumptive evidence can weigh only with the man whose moral appreciation sets the right estimate upon Jesus' character and worth. To the man who does not care for the things that Jesus Christ embodied in his character, and illustrated in his walk and work, the presumptive argument is without force. But to the man who sets supreme store by the things of the spirit which Jesus so wondrously embodied and illustrated, paying the price of the cross that he might be true all the way to the highest, the presumptive argument is well-nigh final and sufficient. When Mary comes, excited, with her story, when Peter and John come with their's, such a man does not say, as Thomas said, "I will not believe," but, "I thought it must be so, even so." He is not staggered. He would stagger if the resurrection were *not* true.

Faith in the Resurrection a Moral Achievement.

Faith in the resurrection of Jesus, therefore, is a moral achievement upon the part of the man who possesses it. It is not simply that he is overwhelmed by evidence, but he simply will not have it otherwise, evidence or no evidence, it *must be* that such a man as Jesus, even though they nailed him to the cross, yet lives. It is not possible that death could hold him. It is a blessing, therefore, to any soul, thoughtfully to accept the resurrection by faith; because to believe that he rose from the dead implies a moral appreciation of the character and worth of Jesus, that lifts one as nothing else does into spiritual fellowship with him.

You can easily imagine how, after the evidence came to Thomas' senses, and he could not but accept the resurrection fact, he himself was overwhelmed with a sense of shame. "O," he must have said to himself, "how I wish I had been man enough, disciple enough, to have believed when they told me that he had risen." Now, that he sees the Master, and touches him, and hears his voice, the moral value of the victory of faith over his doubt is not his, but instead

a certain self-pity that he had not been large enough, and true enough, and had not understood his master well enough to have believed without sensuous testimony. He is convinced, yea, beyond peradventure: but how much better it might have been had he been convinced through faith, and not through sight. How much more keen the glory of that moment when his Master came into his presence, had he been able to say, "O! my Master, I knew that thou wouldst rise, I knew that it was not possible for death to hold *thee*."

The Historic Fact Rendered Significant by the Moral Fact.

However it may have been with Thomas, it is true for us that the resurrection must be a moral demand before it can be to us a historic fact. The presumption that it could be true, the faith that it must be true, is the highest religious and moral ground on which we may assert that it is true. So to each man of us the resurrection transpires in our own experience before we believe it as an event which took place nineteen hundred years ago. The resurrection belief is a tremendous moral assertion of our souls, as well as the emergence of a historic fact in the past. There is nothing to be gained by weighing testimony in a legal manner, but by weighing moral values in a spiritual manner everything is to be gained. And is not this characteristic of all faith that is at all religious? We so often mistake faith as the belief of testimony of one sort or another, but that is not faith at all. The devils have that kind of faith, and tremble in the possession of it. But faith that is Christian is not simply a belief that the universe is thus and so, but a *demand* that the universe *shall be* thus and so. The supreme evidence for God is not the argument of the intellect, but the demand of the soul that needs God, that hungers and thirsts after God, that "panteth like the hart after the water-brooks" for Him. The belief in the immortality of the soul is not a result of testimony borne in overwhelmingly upon the intellect. For the student of the history of thinking the arguments for immortality one after another have failed; and who knows but our arguments in which we trust today, may be discredited tomorrow. But we believe that death does not end all, because we will not have it so. We will not admit that our universe is one that reckons so flippantly, so wantonly, with its precious human cargo. Faith does not concern the *intellect* primarily, but the *will*, primarily. "He that willeth to do his will, shall know about the teaching, whether it is of God." It is not possible for death to hold Christ, it is not possible that our's is a Godless universe, it is not possible that the soul dies as a candle is blown out. We simply will not have it so, and that is faith.

Easter Sunday the Holiday of Faith.

Easter Sunday, therefore, is the holiday of faith. It is the day when faith revels in the objects of its confidence. For with Christ's resurrection are bound up all those dear and precious interests of our lives. Therefore, faith in Christ's resurrection is faith in our own immortality, and the immortality of those who are dear to us, and of all mankind. The sense of the incompleteness of our life, and of the life of those who have gone from us, is most poignant indeed. If we could feel that the life that passes out of our world is rounded off, that it had completed itself, that its possibilities were exhausted, we would then not demand from our universe the fact of immortality. But because we see little children taken away, because all those wondrous possibilities of childhood are nipped in the budding, because we see some noble youth suddenly vanish from the very threshold of a career that promises great usefulness and great inspiration to himself and the world, we feel that though our prayers are yet unanswered, and though these souls pass out into the dark, they are in the keeping of a kindly God who graciously nurtures their broken lives into completion.

The Tragedy of Uncompleted Life.

But it is not simply of the young that we have the sense of incompleteness, but of the aged as well. Every Bismarck and Tennyson and Emerson and Gladstone and Leo Thirteenth feels in his own consciousness the immortality of his unused powers. Man is the creature of two worlds. He is adapted to infinity. He is hard to please. This life does not satisfy. Its edges are not gathered up; its meanings are not made clear. There must be something more. We try to conceive the something more; we make pictures of it; we build our city of precious stones, of gold, and light, and rivers, and trees, and flowers, and no night, and no tears, and no death, and no more pain, and we bring our picture to the scientist, and he says, "It can not be," and we bring it to the philosopher, and he says, "There is no proof for it." But we know that it can be, we know that it must be, *we know that it is not possible for it to be otherwise.*

Perhaps Faith is Creative as Well as Perceptual!

And, O brother mine, suppose that it turns out that the reality of the immortal life for you and for me depends upon our believing in it, depends upon our faith that it is possible, depends upon the demand that we make of our world, that it shall be that kind of a world that does take account of these infinite worths and interests of our spiritual life. Suppose it comes to pass that the man who believes that God is, finds God, and the man who believes that heaven is, finds heaven. Suppose that it turns out that heaven's very existence is a *creation of faith*, that to see reality depends upon someone's believing in it, then it shall be revealed that faith is no caprice, no matter to be turned flippantly away from, but is the very method itself by which the moral universe is being created and will be created.

Gaining Our Standards of Value in Experience With Christ.

What then is the condition of our having faith in our resurrection? Evidently to set a high enough value on our moral worth, on our character, on our manhood here and now. And how shall we set a high enough value on our moral worth? By setting a true value upon the worth of Jesus Christ's character. And how may we know that we are setting a true value upon Jesus Christ's character? Ah! There is only one way, and that is by having fellowship in his life's experience. If we walk with him in the valley we shall find the victory in the values which spelled victory to him. We can reign with him neither in the constant sense of triumph which he carried in his breast, nor in the glorious revelation of his triumph at the tomb's door, unless we suffer with him. The power of his resurrection is given only to those who have fellowship in his sufferings.

What is it to "Accept Christ"?

Faith ever comes back to practice, for its justification. You cannot stand outside the life of Christ and understand it. You cannot know that he is the Son of God until you accept his human life as your life, his way of thinking about God and brother man as your way of thinking. To accept Christ is not to accept a doctrine that he is the Son of God, but to commit yourself to his way of living. And the knowledge that he is indeed God's Son is the crown and prize of such an acceptance of him. But to accept his way of living as your way of living is to go with him on the path of service, self-denial, temptation. It is to go into the night with him to pray. It is to meet the misunderstanding and the hate of men. It is to keep clear in your soul the difference between the flattery of men and the approval of God. It is to count no cause just that rests upon unjust means for its realization. It is to hold it true that your life is planned by God for you, and that no insolence is so despicable as the moral insolence of setting your plan up against God's plan, your will against His will.

To be in fellowship with him is to listen while he speaks, to learn from him, to take his yoke—not one he gives you, but the one he himself wears, to bend the back to suffering with his word upon your lips—"Thy will be done," to say to your soul: It does matter whether I am happy or successful, but it does matter that I be noble, that I be worth somewhat to God, that I advance his work.

This is to have fellowship in his sufferings, this is to have a cross of one's own, nay, Christ's own cross. This is to gain the power of Christ's resurrection.

Greatness Enough to Appreciate the Greatness of Christ.

Do you believe that a man who walks thus sublimely through time can doubt eternity? Do you believe that, possessing enought greatness in himself to appreciate the sublimity of Jesus, he can believe that Jesus Christ could fail to rise? Such a man would say, No! Impossible! Death cannot hold him! He would not be disconcerted at the worst the scientists might do, or the critics. There would be that in him which, if the Bible closed its record at Calvary, would write out for itself the story of that Easter morning. He would be sure that here, at least, whatever happens to other men, is one man whom death cannot hold.

> Strong Son of God, Immortal Love,
> Whom we, that have not seen thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove.

Yea, Christ is risen!

Because Christ must rise.

It is not possible for *Him* to be holden of death!

OUR CHURCH MEN

By John R. Ewers

"Manly Convictions"

Last week we considered one real man, this week let us look at another, and as it happens, another governor. Last Sunday afternoon ex-Governor Hanly of Indiana, hero of many temperance fights, spoke to 2,000 men in this city. The stale phrase of the conventional evangelist would be literally true in this case for "hundreds were turned away." Hanly is a great man. He is also real. He is as brave as Arnold Von Winkleried. He is a politician crucified for righteousness' sake. He is a Christian gentleman, who reads his Bible out loud in his own home every night he is there. He says he believes in prayer, consecration and sacrifice, for these are the pillars of the church. He paid a glowing tribute to the church. He believes in her majesty and in her ultimate victory. He does not hesitate to speak, however, concerning certain blemishes in the modern church. He said that conviction was lacking. The church does not have as solid convictions as formerly.

Too Many Tin Soldiers

What the modern church needs is to be committed to some great worthy cause for which she is willing to pray, consecrate her sons and daughters and for which she is ready to sacrifice. He said that we had too many tin soldiers in our ranks, too many men appear only on dress parade. He seemed to think that men who had convictions which they valued more than office, money or selfish ease were exceedingly few. But he said that one man with great enough conviction, who was made strong by prayer, and consecrated wholly to his task and who counted sacrifice as nothing, could change a civilization and mold a nation. Such a man could hold back with his own hands a deluge. Oh, I tell you, he believes in the power of convictions.

It was a tonic to hear him. It does one good to meet a hero. It is mighty stimulating to feel the strength of one who has looked calmly into the hideous face, dark with passion, of the most damnable and desperate foe America knows, and who has looked without fear and who has defied without hesitation. I am hopelessly a hero worshipper, and when I see a man like Hanly my soul goes out to him. Oh, how your quibbling theologian, your literary dilletante faces before such a man of deeds and valor. Men worth while have convictions and men with convictions are doing things in the field of social righteousness. We need our students who have brains, for they are our architects, but we need even more skilled master workmen who can build the temple of justice and mercy. The universities with honest, capable and consecrated students must furnish the plans and hold up the ideals, while the rugged, honest and valorous fighters and builders out in the world must see these visions and fight and build.

Enthusiasm Created by a Great Task.

I believe Hanly is right when he says that the church needs today the conviction of a great task. I agree with him that that task just now is the bringing in of a temperance reign. One sweep of the great right arm of the church and the deed would be done, the dragon would be slain. But for want of the conviction the church does not act. We all know that the only way to keep a congregation alive is to have some tremendous work just ahead. Thus the building up of a great Sunday-school, the paying of a debt in a limited time, the raising of money for a Living-Link in the missionary field, the battle for civic righteousness in the community —these and other similar ambitions inspire the local church to heroic activity. "Where there is no vision, the people perish."

Now the church at large needs some stupendous task set before it. It must be some real movement which will challenge people's enthusiasm, and which after all is worth the doing. The cause of temperance is the thing. The saloon is a nuisance and it is disappearing. State after state is swinging into line with either straight prohibition or local option. Behold Mississippi, North Carolina, and Tennessee in 1908! Consider what has been done in Illinois, Indiana and Ohio in the last two years. Prohibition measures are pending in Arkansas, Iowa, Missouri, Nebraska, South Carolina and Utah. Local option is before the legislatures of Michigan, Minnesota, Nebraska, Nevada, New Jersey, New Mexico, Pennsylvania, Washington, Wisconsin and Wyoming. Fifteen new states hope for prohibition in the very near future. The war is on. We will lose many battles but we will not lose the war. Science is on our side, showing that insanity and crime are caused by intoxicants. We will win. But it will be no child's play. It will require strong men and some will have to die for the cause and more will have to sacrifice place and money in the war. Yes, we will win, but it will not come because it just happens, we will have to bring it to pass. Now what shall be the attitude of the church? I believe the church will rise to the occasion. There will be no dodging nor running away. The church will save herself in saving the nation. The fight will put iron into our blood and will be the big thing that will save us.

Faith in a Live God.

We need, as men, other convictions, which are perhaps, primary. We need to believe mightily in a live God. Be still and know that God is God. We need to believe in the Saviourhood of Jesus. Let the theologians define divinity for us. Enough for us that he does save us and guide us. The most precious name in this universe is SAVIOUR. We need to have a conviction of the power and conquering capacity of the Christian church. God is for us, who can be against us? No human male can call himself a man unless he has certain convictions that he will live for and if the occasion arises will gladly die for. Remember the words of Canon Doyle, "Have the heart of a lion, and a soul of fire."

Gipsy Smith in Denver

By B. B. Tyler



The man who is known, throughout Christendom, as Gipsy Smith was born almost forty-nine years ago, in a tent, near Cambridge, England. His father's name is Camelius. His own name is Rodney. He "found" Christ, at a "penitent form," in a Wesleyan church, when he was a big boy. After he was seventeen years old he learned to read. Six weeks is the time "The Gipsy" has spent in school. He is not a graduate of old Cambridge! His family is now Christian. A number of members of the household became preachers. Rodney, however, is the most distinguished. When Rodney was a boy his gipsy father made clothes-pins for convenient cash. Rodney peddled them. He possessed a sweet voice and sang for the people whom he visited in the prosecution of his business. After he "found" Jesus he recited the story of his conversion to as many as would listen to his narrative.

Learned to Sing Religion.

He learned to sing two or three religious hymns. He sang religion as well as talked it, while he peddled clothes-pins. Rodney joined the Salvation Army. In this position he became popular with the people. His admirers and friends presented him a gold watch as a token of their appreciation. For accepting this present he was peremptorily dismissed from the "Army." The people with whom, and for whom, he had wrought were indignant; they raised a snug sum of money, employed "the Gipsy," and hired a hall. "The Gipsy" remained in the place a year or two. Thus the untutored boy, step by step, little by little, became, what is called, "an evangelist." From the beginning Rodney was popular.

Great Throngs in Denver.

A week ago today, Tuesday, March 30, Mr. Smith left Denver, after a sojourn of two weeks, during which time he preached to large audiences. The audiences in the afternoon numbered from three to six thousand. In the evening he addressed, probably, ten thousand. The management of the campaign was superb; the preparations for the coming of "The Gipsy" were perfect. Everything was done, in advance, that can be done to awaken an interest and secure a hearing. An audience of ten thousand persons, curious and sympathetic, greeted him on his first appearance in the auditorium. While "The Gipsy" was in Denver, special trains carried multitudes from the neighboring towns to Denver. The word "Gipsy," now used as the front part of Rodney Smith's name, is an important asset. It is a word to conjure with. Hundreds, yes, thousands, went to the auditorium to see and hear "The Gipsy," who would not have gone to see and hear Rodney Smith. The average person had never seen a "gipsy." This was the one opportunity, probably, in a life-time. Tens of thousands went to the meetings out of idle curiosity; the preacher was referred to and spoken of as if he were a freak.

The Multitude Divided in Judgment.

There is nothing specially attractive about this man, personally. To some, his appearance, and conduct, were repulsive. To uncounted thousands he was at once the saintliest saint, the most heroic hero, and the greatest preacher, that ever was. The multitudes in Denver were divided in their estimate of Gipsy Smith. While he was with us he was the most talked about man in town.

His sermons, from an intellectual point of view, were weak talks. From a biblical point of view they were ditto. Gipsy Smith may understand the Bible; but, if so, he successfully concealed his knowledge while in Denver. A gentleman who was faithful in his attendance, and in service, one of "the workers" in the "Inquiry Room," said, in my presence, the other day: "The Gipsy did not preach a sermon in Denver. His addresses would have been commonplace talks even in a mid-week meeting." "The "Gipsy" did not preach, because he cannot. He is incapable of serious thought. For this he is not to blame. He is to be commended. He renders the best service of which he is capable. Of how many can this be said.

The Religious Results Not Great.

The religious results of "The Gipsy's" visit to Denver, so far as I have been able to discover, are almost nil. I had a talk yesterday with a pastor who was in fine spirits because he had received four persons as a result of the auditorium meetings.

As I meet my brothers in the pastorate I say, "What did you get out of the Gipsy Smith meetings?" The answer usually is, "Nothing."

It was my purpose, before the coming of "The Gipsy," to follow the auditorium campaign with an evangelistic effort, the South Broadway Church assuming that the special interest in things spiritual would warrant such an effort. Passion Week will be appropriately observed—nothing more.

Dollar Mark Made Prominent.

The dollar mark was all over "The Gipsy," and his effort, in Denver. Special appeals for money were made in every meeting. One of the pastors was put forward to present the financial feature of the campaign. Again and again "The Gipsy," not satisfied with the presentation, pleaded personally and pathetically for more dollars. Half the money collected was sent to what in this country we call a syndicate, in London. I am reliably informed that the snug sum of $6,000 was sent to the Committee of the Free Church Council in London; this committee pays "The Gipsy." The remaining $6,000 was used in Denver to pay for the auditorium and advertising expenses. The last evening "The Gipsy" was with us six thousand persons assembled to hear him lecture. Each person paid twenty-five cents to hear him. Admission was by ticket. "The Gipsy" made an appeal and took a collection! I am informed by a gentleman who was in a position to know whereof he affirms that this offering amounted to $500. This was not divided!

"The Truth About the 'National Free Church Council.'"

The Christian Commonwealth, London, of March 10, 1909, contains, on the first page, an article under the caption, "The Truth About the National Free Church Council," in which there is a strong intimation that "The Gipsy" is in America for "shekels" rather than for souls! The following is from the Commonwealth article: "There is a very large income from the results of evangelistic missions. It is far from satisfactory that such a large proportion of its income" (the income of the Free Church Council) "should be derived from evangelistic services. Complaints are made that some of the smaller places cannot secure the services of the most popular missioners" (as Gipsy Smith) "who are engaged in the big centers or sent abroad on extended evangelistic tours. It is very questionable policy to send such men across the Atlantic. If we feel that evangelistic zeal were the dominating motive it might be different, but there is the disquieting fact that these missions pay. The intimate connection between revivalism and finance is one that is bound to be faced sooner or later, for comment upon the subject is continually being made in private. Some connection there must be, but it would be well if all such profits were definitely ear-marked for purely religious work among the struggling churches."

"The Servant in the House"

By Edgar DeWitte Jones

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness and knows not whither he goeth, because the darkness has blinded his eyes. . . . . If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" I. John 2:9-11 4:20.

This is the passage of Scripture upon which Mr. Charles Rann Kennedy rests his drama of "The Servant in the House." In every program of the play this scripture appears and it is also on the fly leaf of the book of the same title.

The Spell of Jesus.

Verily the spell of Jesus is everywhere to be found. The best poetry; the noblest orations, the most worth-while fiction are permeated with the Christ spirit. The masterpieces of painting and sculpture bear witness to the power and charm of the great Galilean. And now the stage has come under the same spell and lo, one of the popular successes of the hour breathes from first to last the gentle spirit and radiates that all pervading brotherliness of Jesus of Nazareth. In brief, the story of the play is as follows:

The scene is the house of a vicar of the Church of England. His family consists of his wife and their niece, Mary. There are trouble and distress in this house.

In the first place the vicar has an outcast brother whom he has treated shabbily. This brother, Robert by name, is Mary's father, the little girl whom the vicar and his wife love as their very own. Mary has not been told of her father. She does not know what manner of man he is, nor does she know of a certainty that he is alive. Word has been received that Robert is coming back and the information brings consternation to the vicar and his wife. Nor is this all. There is something wrong with the drain under the church. The sanitary condition is frightful and something must be done at once. The vicar's wife's uncle is the Bishop of Lancashire. He is thoroughly unscrupulous and a rascal, but he is rich and as a last resort they have appealed to him for help though the vicar loathes him and turns to him now much against his own better nature. There is also a mysterious Bishop of Benares of whose great work in India they had heard much. He, too, may help them and his arrival is hourly expected. This is the state of affairs when Manson, the new butler from India, arrives and assumes his duties. Manson is really the Bishop of Benares and he is also the long lost brother of the vicar, Joshua by name, from whom had come no tidings for years.

The Christman as the Servant.

Manson is the Christman. He is full of the spirit of Jesus. Indeed the fashion of his garments and his general appearance is strikingly like the conventional portraits of our Saviour. Manson sees at once the situation, and in a quiet, yet masterful manner he begins to set that troubled house in order.

It is Manson who receives Robert the prodigal, and by his kindly fraternal spirit awakens a new and better impulse within him; it is Manson who helps to discomfit and unmask and dismiss the hypocritical Bishop; it is Manson who aids the vicar to be a truer priest of God; it is Manson who melts the stubborn will of the vicar's wife; it is Manson who comforts and encourages Mary, and at last, it is Manson who rights the entire family and brings peace and joy.

As the curtain descends. Manson has just disclosed his identity as Joshua their long lost brother, now Bishop of Benares. Mary has thrown herself into her father's arms. The vicar gives his hand to Robert; his proud wife, now humbled, extends her hand to the prodigal also; the vicar clasps Manson's hand.

The Home Harmonized by the Christ Spirit.

Thus they all form a kind of cross, while the vicar sinks to his knees sobbing as one broken yet healed. The servant who had permitted the spirit of Christ to lead him, has turned discord into harmony and made that house a fit habitation for disciples of his Lord.

There are a few features of this beautiful drama that I wish to note more particularly.

First, The masterfulness of Manson. From the first, one feels the power and equipoise of Manson's personality. He is calm, resourceful, and always gentle. He is never anxious, hurried, or in danger of stampede. There is a great lesson just here. Violent outbreaks of temper, volcanic wrath, envy, malice,—how ill do such things become the Christian life. If we are to be masters of others and of circumstances, we must first master ourselves. Self-mastery is the beginning of a life of overcoming and conquest. Manson is able to conquer this household because he first conquered himself.

The Lesson of Brotherhood.

Second, The lesson of brotherhood. Manson is a most gracious exponent of that fundamental teaching of Christ, "not to be ministered unto, but to minister." He makes poor, outcast Robert feel that warm brotherly love that makes the whole world kin. Soon they are addressing each other as "comrade." Manson does not rebuke Robert in so many words, but he makes him ashamed of his wickedness and puts into him a holy impulse to live differently. Men are hungering for brotherhood, hungering for the great brotherly teaching of Christ to find expression in the lives of His followers. Anything in the church that approaches the caste spirit or a cold forbidding formality is as different from the teaching and practice of Jesus Christ as are the bleak, bitter, cold days of January with snow and ice, different from the rare days of early June and ripe red cherries.

Possibilities in Christ's Leadership.

Third, The Servant in the House shows the possibility that lies within the reach of everybody who will follow the leadership of Christ. One man who is full of the spirit of Christ can influence a whole office, or a store, or a shop, for good. One really Christlike person can revolutionize a home. The idea of principle emphasized by Manson is a cardinal principle of Christianity. Christ emphasized it over and over again. It is Christian living; "by their fruits ye shall know them." It is an exemplification of such texts as "ye are the salt of the earth" "ye are the light of the world."

The Church and the Theater.

In these days of so many demoralizing plays, of so many "problem" dramas that are full of subtle and vicious suggestion, it is refreshing to find such an exception as "The Servant in the House." The problem of amusements is a very vital one and the church cannot solve it by putting the ban on the theater as a whole and thus leave it to pander to a constituency that love the low, the suggestive and the vicious. Because some works of fiction are bad, we do not denounce all fiction. We discriminate. The commendation of the good wherever we see it becomes our duty as well as the condemnation of the bad.

The very next night after this wholesome drama was presented in our city, there came to the same house an "attraction" with one feature that was too brazen even for Kansas City and St. Louis to stand. Yet Bloomington stood for it. Managers furnish the people what they want; what they will pay to see. Undoubtedly, there would be far less of the objectionable on the stage if people were taught to discriminate and avoid some plays as they would a pestilence. The amusement question is here to stay. The many questionable plays that are being produced these days, together with the multiplicity of the five and ten cent theater where thousands

*Gist of a sermon preached Sunday evening, March 21, in the First Christian church, Bloomington, Ill.

flock to see moving pictures, all furnishes food for sober reflection.

Alternative Attitudes for the Church.

The church can take one of two attitudes toward this question.

First, The church can denounce the theater as a whole, profess to see nothing of the good in the institution and advise its members to keep away. This has been and is the position of many sincere Christian workers.

Second, The church can point out the perils of the playhouse, and cry boldly out against certain tendencies; at the same time, frankly conceding the possibilities of the theater for good. Without entering into the matter of whether or not a Christian should frequent the theater (which is a responsibility resting upon each one personally) the church can teach discrimination. This is the position of an increasing number of Christian workers, also sincere and filled with an earnest desire to help humanity.

Theater May be Employed for Religious Ends.

For my own part I do not believe we should permit an institution that was originally employed to enforce religious lessons to be monopolized by the forces that make for frivolity and folly.

I am glad for the opportunity to pay a tribute to "The Servant in the House," as a beautiful and helpful production. One that has positive and definite religious values. And I hope and pray that the day will some time dawn when every art shall be Christianized entirely and made to minister both to the intellectual and spiritual growth of humanity; when the low, the immoral, and the vicious shall give place to the noble, the moral and the good, when generations yet to be shall be able to acclaim:

"Blow trumpet, for the world is white with May
Blow trumpet, for the long night has rolled away,
Blow through the living world; let the king reign."

CENTENNIAL STUDIES

By Dr. Errett Gates

[Pursuant to our note of last week Dr. Gates has this week changed the heading of his page from the DEPARTMENT OF CHRISTIAN UNION to CENTENNIAL STUDIES. His purpose is to write a series on the general topic: "The Success of Our Movement." Following his article this week on "Numbers," he will write on "Achievements" and "Influence," all as Evidences of Success. Then he will examine into Causes and Conditions of our Success, treating of the "Timeliness of Our Plea" and its "Rationalism." These to be followed by studies of "Evangelism" and our "Leadership." The splendid historical equipment Dr. Gates brings to this task warrants us in predicting that his great popularity with our readers will be appreciably enhanced by this centennial contribution.—EDITORS.]

Success of Our Movement

The Disciples have come to the close of the first hundred years of their history with an unmistakable feeling of success in their hearts. Whatever feelings of disappointment concerning their achievements may lurk in their hearts, they are for the time being swallowed up in the tide of universal gratitude for what they have accomplished. The record of a hundred years is one, on the whole, to be proud of. But it is also a record to be grateful for; for it is the Lord's doing, and it is marvelous in our eyes.

God has used this people both in open and mysterious ways. We can understand why he gave us great and good men to be our leaders; why he inclined men's hearts to hear our message of peace and good-will among the children of God; and why he has given us an almost innumerable company of witnesses. But we can not understand why he withheld peace and unity from our own ranks at times, and why many Christ-like enterprises among us have gone begging for worthy support.

Our Thorn in the Flesh.

Perhaps this was our "thorn in the flesh," to keep us humble, that we should not be exalted overmuch. The Disciples are human beings just like other children of God, and were made subject to vanity. It is good for neither human beings nor religious bodies to think more highly of themselves than they ought to think; and our failures and shortcomings were given us to temper our Centennial celebration with sobriety.

While we think of the victories of the plea in Kentucky, Indiana, Illinois, and Missouri, we should also think of its failure in Maine and New Hampshire, in Michigan and Wisconsin. While we think of Campbell and Stone, of Pendelton and Errett, we should also think of Franklin and Rowe, Sommers and Lipscomb. While we think of the Christian Baptist and Millennial Harbinger, the Christian Standard and Christian Evangelist, let us also think of the American Christian Review and the Octographic Review, of the Gospel Advocate and the Firm Foundation. While we think of Butler College and Drake University, we should also think of Abingdon College and Garfield University. There is enough in all this reflection to keep us humble. We must still lean upon God: not by might nor by power but by my Spirit, saith the Lord.

Success, but not Complete Attainment.

While the Disciples have succeeded, they have not already attained, neither are they made perfect. The goal stretches far away. They have surpassed others in some things, but they have been surpassed by others in other things. They have taught the religious world some truths, but there are many truths they have learned from the religious world. The law of progressive development and improvement holds good of the Disciples as of the Kingdom of God. First the blade, then the ear, and then full corn in the ear. This is just as true of the truth they teach as of the lives they live, for truth comes through life and experience. The Spirit of God can lead no further into truth than we are prepared to go, and no faster than we are able to follow. Only as we do his will shall we know the truth, either as individuals or as religious bodies. The whole truth of the Great Commission was not known by the Disciples until they began to do missionary work in foreign parts; and now to go into all the world is as binding as to be baptized. It was not always so: truth waited upon life—the full sense of duty upon more perfect deeds.

But the Disciples have not failed; they have succeeded, as success is estimated among religious movements. In this series of studies I desire to inquire into the conditions and the causes of the success that has attended the movement undertaken by the Campbells.

Numbers.

The first, most manifest, evidence of success in a religious movement, is usually sought in the number of followers it can count. If it does not gain adherents it is not regarded as successful. Judged by this test the world has pronounced the Disciples a successful religious movement.

The argument of success from numbers is always an argument from comparison—it is always relative, never absolute. It is in comparison with other religious bodies that the growth of the Disciples argues success. During the 108 years, from 1800 to 1908, the Episcopalians grew from 11,000 to 893,972; the Presbyterians from 40,000 to 1,831,854; the Methodists from 64,000 to 6,838,779; the Congregationalists from 75,000 to 708,913; the Baptists from 100,000 to 5,413,945; while the Disciples grew in 100 years (1809 to 1909), from nothing to 1,295,423. It will thus be seen that the Disciples outgrew the Episcopalians and Congregationalists, but were outgrown by Baptists and Methodists.

Failure in Success.

While the increase of the Disciples has been notable, there must be something disappointing in it to those who build success purely on numbers, and have estimated the progress of the kingdom of God by the number of persons who have taken membership in the ranks of Disciples. Covering the whole period of the hundred years of existence there are other bodies that have made larger gains than the Disciples. There was a period between 1890 and 1900 when the percentage of increase was greater for the Disciples than any other body; but they have lost that lead in growth during the last ten years. There is now little encouragement to a few zealous prophets who predicted an approaching conquest of the Christian world by the Disciples a decade ago.

In the light of this growth of a hundred years, in comparison with the growth of other bodies, there seems little encouragement for the visionary dream that the Disciples as a separate body of Christians will outstrip and overshadow all others in sheer size, pale their progress, and finally absorb their remaining fragments. It never was the ideal of the leaders, nor their wish, to carry on their work in separation from other Christians, but in union with them.

Success by Absorption Not in Leaders' Plan.

The vision of organic size and the wish for corporate monopoly of the world is a betrayal of the fundamental position of the Disciples—a perversion of the spirit and principles of the Declaration and Address, of the Christian Baptist and the Millennial Harbinger. The ideal of the movement as held by its great men was never that of success by absorption of the Christian world, but progress by permeation. Separation from other Christians was enforced upon them, not chosen by them, and organization apart from other followers of Christ was not an ultimate end but a temporary means.

Yes, the Disciples have succeeded, they have carried their principles to victory apart from other Christians; but in that they also failed. Christian union, which was their aim and justification for being, failed when they went apart. If the Campbells had been free to choose, they would have chosen increase of numbers in union with the Baptists. They went apart that they might have testimony against separation among Christians; they went out of fellowship that they might prepare the way for return to fellowship, not only with Baptists, but with every body of believers in Christ. In separation they have grown strong. Has this growth been an unmixed good?

Responsibility of Numbers.

The success of the Disciples has laid upon them a peculiar responsibility. It has also set a new problem. They cannot treat their bigness of size as other bodies might do. They can not say to themselves, This one thing we will do: we will organize congregations, build churches, found and endow col-

leges, and train preachers, that we may organize more congregations, build more churches, found and endow more colleges, and train more preachers, that we may organize still more congregations,—and so on in a never-ending circle of beneficent activity. At some point in this circle the Disciples are bound to stop and say, if they are true to their original purpose and mission, and to their highest light, What is the relationship of these churches to other churches in the community professing to be Christian, and what shall be the policy and attitude of our ministers toward them? We can go on organizing, building and increasing in utter oblivion of the presence of Methodist, Presbyterian or Congregational churches, or we can work with conscious reference to them. Which attitude is binding upon us in view of our testimony to the sinfulness of a divided church, and the obligation of Christian unity?

Problem of Numbers.

And the problem set by our increasing numbers is the problem whether Christian union has been made harder or easier thereby. Are the Disciples more or less fraternal with other Christians, more or less inclined to seek closer fellowship, more or less desirous of ending a separate existence? Is it as easy to persuade a million people to adopt a basis of fellowship with other Christians as a hundred people? Will it be as easy several decades hence when the Disciples have doubled the number of members and colleges and newspapers and missionaries and mission stations, to terminate their separation from other Christians as now?

It will all depend on whether we have grown as much in grace as we have in size. Growth in size is good, if there goes with it growth in Christian love and humility. This is even more true of the Disciples than of any other people. To be as large as our principles, we must not be larger than any other people; to be as fraternal, as unselfish, as self-forgetful, we must be more so than others. What do ye more than others to heal the wounds in the body of Christ? is the reproachful question which the religious world should never have cause for putting at the Disciples.

It is not enough, therefore, for the Disciples to estimate success by numbers. Growth in numbers may mean growth in contentment with and passion for numbers, and for what numbers bring—respectability, self-sufficiency and independence of other servants of Christ. In numbers there is power, but there is also peril.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Can we know the truth or do we take the product of the best intellectual development and call it the truth?

Does God speak to us or do we take that which we think to be the best as God speaking to us?

Lincoln, Kansas. R. L.

Truth is not a fixed quantity. The truth of one generation is modified and amplified by that of the next. Similarly, the truth held by each individual differs from that of all others, just as personality differs. Each individual accepts as his standard of truth that which to him makes the strongest appeal to his intellect and conscience. While this can never be a fixed standard in all of its details, it is sufficiently authoritative to control life and character.

The Christian faith affirms the fact that God has spoken to us in the lives and utterances of prophets and wise men of the past, in the teachings and characters of the apostles of our Lord, and most fully in the life and words of Jesus himself. It is the acceptance of these teachings, properly interpreted by comparison one with another and by final reference to the words, character and purposes of Jesus, which constitutes the authoritative norm for belief and conduct for Christian men and women. The words of the prophets were their interpretation of God's will made known to them in their study of his character and their experience of his presence. These prophetic utterances were not always consistent with each other nor satisfactory in the light of later and fuller disclosures. But they pointed in the direction of the full manifestation of God's life and purpose in the character and teachings of our Lord. He becomes the standard by which the utterances of prophets and apostles are to be measured. Higher than his authority as a revealer of God it is impossible for us to go.

What significance do you attach to Jesus' words and actions when he went up to Jerusalem in his twelfth year? Do they have bearing on the growth of his consciousness that he was the Son of God? Inquirer.

Jesus' response to his mother, "Did you not know that I ought to be about my father's business" or, more accurately, "that I ought to be in the things of my father?" does not necessarily imply that Jesus had at this period anything like the full development of Messianic consciousness. It only indicates his wonder that she should have been surprised to find him in the temple, interested in that which should have been the first concern of every normal and right-minded young Jew. Jesus had used the first opportunity of his life to visit the great school where Jewish youths were trained for the work of teaching and preaching. This seemed to him a most natural desire. His mother, however, expected to find him in some of the places where the crowd gathered for the festal celebration of the Passover. At the least the words of Jesus implied his unusual interest in the teachings of the Old Testament and in sacred things. At the most they might include the beginnings of his perception of Messianic responsibility which culminated at the time of his baptism and temptation.

Please explain Matthew 5:48: "Be-ye therefore perfect even as your Father which is in Heaven is perfect." If it is impossible to attain to perfection in this life, as many Christians assert, then why did Jesus give such a command? F. B. P.

Perfection in the absolute sense Jesus could not have associated with the present human life. But his purpose was to lift before his disciples the ideal which could be attained by growth into likeness to himself as the Son of God. This growth has ample time for the realization of the ideal. Time is ours and eternity also. Jesus meant to insist upon the possibility and duty of every follower of his to attain the fullest measures of the divine life. This cannot come at once. The law of spiritual evolution was defined by him in his words "First the blade, then the ear, then the full corn in the ear."

Do you regard the office of the seven appointed in Acts (Chapter 6) as identical with the office of deacon as mentioned later in the New Testament church? Are the duties they there performed identical with the service existing in the church today?

Des Moines, Ia. Reader.

The word "deacon" in the New Testament means "helper" or "assistant." It is not certain that, as it was first used in the New Testament time, it described an office at all. It seems rather to have been used as implying that some men were set apart for duties connected with the temporal welfare of the church, such as caring for the poor. It is easy to see how these helpers became in later times a recognized body with the name "deacon" designating the office to which they were regularly chosen. It will be remembered that some of the seven were among the most notable preachers of the early church. They were set apart at a time when the Christian community needed a somewhat different order of activity from that to which the apostles could devote their time. Later on the office was recognized as one of value to the welfare of the church. Such duties as they performed at that time might well fall to the deacons of a modern church, who are also helpers or assistants, having more particularly charge of the temporal and business life of the congregation.

What did Jesus mean when he said to the disciples "Into any city of the Samaritans enter ye not"? (Matthew 10:5.) M. B.

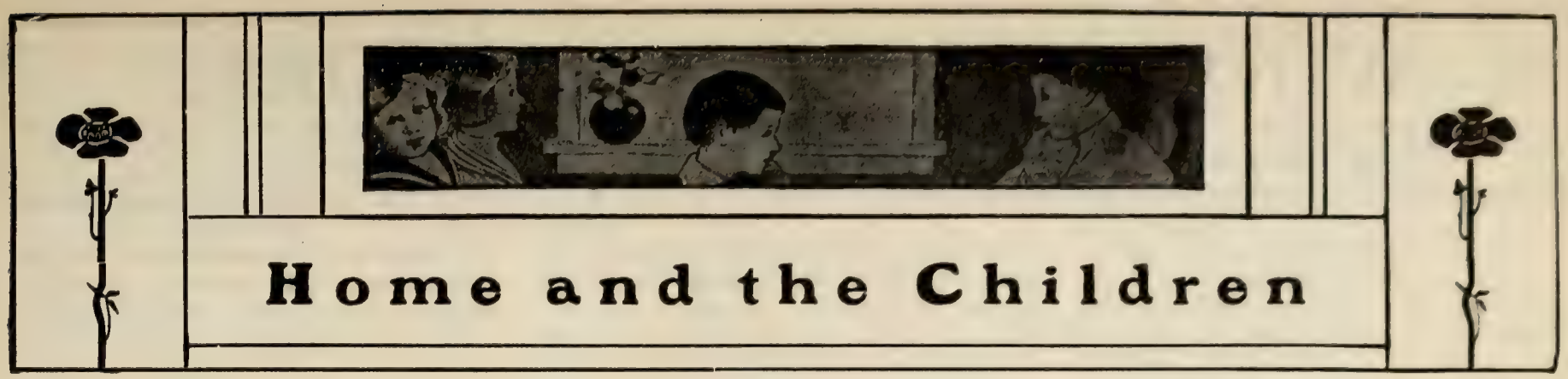
Cleveland.

The Jews and Samaritans in Jesus' day were hostile to each other through circumstances traceable as far back as the downfall of the kingdom of the ten tribes. Jesus did not share this feeling of enmity, as is shown by his kindly treatment of the Samaritans on more than one occasion, but he knew that if the disciples went into that region, there would be danger of quarrels breaking out between them and those to whom they came. He did not as yet dare to trust the disciples in this hostile atmosphere. He felt that their journeys would be more fruitful and their own training more rapid in a less unfriendly region. Christianity was, however, preached to the Samaritans very soon after Pentecost, as we know from the events of Acts, (Chapter 8.)

Please name some of the best helps to a study of the Book of Hebrews.

Homesville, O. W. E. H.

The recently published volume by Edgar J. Goodspeed, in the series known as "The Bible for Home and School," is perhaps the best short commentary on Hebrews (Macmillan, 50 cents net). Professor Bruce's "The Epistle to the Hebrews" (Clark, $1.50 net) is perhaps the best longer treatment. The sections on Hebrews in Bacon's "Introduction to the New Testament" (Macmillan, 75 cents net), McGiffert's "The Apostolic Age" (Scribner's, $2.25 net), Farrar's "Early Days of Christianity," and the articles on Hebrews in Hastings' Bible Dictionary, and the Encyclopedia Biblica will be found of great value.



Home and the Children

The Rich Little Kitty

I'm a rich little kitty
I live at my ease,
I eat when Im hungry,
I sleep when I please,
Sometimes on the sofa,
Sometimes on the bed,
Right on the soft pillows
If nothing is said.
My mistress she loves me,
She says I'm so sweet,
Such a dear little dumpling,
I'm most fit to eat.
She hugs and kisses
Me right on my nose,
She says that my mouth
Is as pink as a rose.
She says that I'm pretty
With bright shining eyes
That sparkle at night
Like the stars in the skies.
She says that my paws
Are as soft as fine silk
And my breast is as white
As the purest of milk.
She says that I sing
Just as sweet as a bird,
That my songs are the sweetest
That ever were heard.
I love my dear mistress
So loving and kind
And I know I could never
A better home find.
For I'm a rich little kitty
I live at my ease
I go where I want to,
And I do as I please.

—Cat Journal.

Aunt Ruth's Stories About Crabs

FAY STUART.

"Oh come, Lois, and see this funny thing on Aunt Ruth's table! I wonder what it can be," and with careful fingers Paul picked up what looked like a big shell.

"I'm sure I don't know, but Auntie would tell us all about it. Go and find her, Paul," said Lois, eagerly.

They were soon gathered around the cosy wood-fire which sent little dancing shadows over the dusky room as it snapped and crackled merrily away. Lois sat upon a hassock beside Aunt Ruth's chair, while Paul perched in true boy-fashion upon the head of the couch still holding the curious object in his hand.

"What does it look like, children?" asked Aunt Ruth, smiling into their interested faces.

"A big shell, I should say," cried Paul.

"It would look something like a horseshoe if it wasn't for that long, sharp tail," said Lois.

"That is it, exactly," replied Aunt Ruth. It is a horseshoe crab that I found upon the beach at Brant Rock last summer. You wanted me to tell you about it?"

"Yes, yes!" they cried in a chorus.

"Well, once upon a time, this odd-looking brown shell was a house in which lived a crab. He had plenty of room, for he was small and only filled about one-third of his shell. He was a quiet creature, easily frightened and never ventured far out to sea, but stayed safely at home burrowing in the sands to find his insect food. He is also called the King Crab."

"Ha! ha!" laughed Paul, "what a comical house and he had to carry it around on his back just like a turtle."

"Yes," said Aunt Ruth, "but I can tell you something stranger still. There is another little crab who has no house of his own. He would make a dainty breakfast for the fishes if he remained so defenseless, so he starts in search of a home. There are always empty periwinkle shells lying upon the beach. Mr. Crab selects one, crawls into it and walks off. Soon, however, he finds his house has become too small. Then he goes house-hunting again.

"Sometimes two crabs decide upon the same shell and then there is a bitter fight. It continues until one gets his claw broken and cannot defend himself. Even that is often not the end, but the victor will actually eat the poor fellow up. Then the house is his."

"The horrid creature!" cried Lois.

"Isn't he?" agreed Aunt Ruth. "I don't like quarrels, whether they are between crabs or little folk. This hermit crab has many enemies and is not safe even in his carefully selected shell, for if he sticks his head out to see the sights he is apt to be gobbled up by some watchful frog fish."

"What kind of a fish is that?" asked Paul, "I never heard of a frog fish."

"We are talking about crabs tonight, my boy. Some other time I will tell you what I know about fish."

"Tomorrow night, Aunt Ruth?"

"Perhaps, if a certain little boy gets his spelling paper correct," and with a merry laugh Aunt Ruth continued:

"There is another variety called the Robber Crab. He is not like the Horseshoe, but is very bold, I think he is the largest sort of crab, sometimes nearly three feet long. He digs a hole in the sand near some rock or tree and usually stays there until dark, when he creeps out like any other robber."

"What does he steal?" asked Lois, leaning forward in the firelight, her eyes big with wonder. "Cocoanuts, Lois, of which, like yourself, he is very fond." "Now Aunt Ruth, you are surely joking," protested Paul, "for what good would they do him? or does he keep a number in his cave?" "No, but trust him to get at the sweetmeat. It is said, upon good authority, that he drags the nut in his claw until he finds a large rock against which he can dash it until it breaks open. You must remember his size and the strength of that huge claw."

"I am glad he don't live around here," said Lois.

"Aren't there more kinds of crabs?" asked Paul, eager for more stories.

"Oh, yes; many more. Over in Japan they have the spider and porcupine crabs, named for the animals they resemble. In the West Indies there is the black crab, which lives several miles from the ocean. The people consider it an elegant dish, but it is rare, for they can be caught only at certain seasons. They burrow up in the summer just as woodchucks do in winter."

"Eat crabs!" exclaimed Lois in a disgusted tone, "they must be heathen!"

"Why, my dear child," laughed Aunt Ruth, "we have edible crabs in America. Some people right here in Boston think they are better than oysters. They are found in quantities along our coast."

"Well some people have queer taste," said Paul decidedly, "I'd rather have oyster stew, baked beans or roast beef."

"Supper is ready, children," called mother. "Why are you sitting in the dark?"

"Aunt Ruth has been telling us a firelight story," explained Lois. "I didn't know before that crabs are so wonderful."

"This is a wonderful world, little girl, and God has filled it with wonderful, mysterious things," said Aunt Ruth, reverently. "We ought to learn more about his strange, beautiful creations.—The Advance.

What Women Are Doing

—A wreath placed on the grave of Nancy Hanks Lincoln at Lincoln City, Ind., last month was paid for by one cent contributions from 2,500 school children of Indianapolis.

—Miss Helen Gould recently entertained three hundred bluejackets from the battleships of the North Atlantic squadron now at the Brooklyn Navy Yard, after their round-the-world cruise, at a reception and tea held at the naval branch of the Y. M. C. A.

—Queen Helena of Italy is a generous shopper, and quick to decide always on gaily colored things. Her mother-in-law, Queen Margherita, is also expansive in dress ideas, and is apt to change her mind very often as to the style and cut of her clothes.

—Mme. Guadalupe De Haro, a Mexican, and a descendant of the Montezumas, is in New York studying domestic science as practiced in the United States. She will carry it back with her to Mexico, and at the bidding of her government introduce it in that country.

—Miss H. I. McGann of New York was honored by Congress with a medal for distinguished heroism on March 13. At the time of the General Slocum steamboat disaster Miss McGann, who was convalescing from an illness, left her bed, and wading into the river, saved the lives of nine children at imminent risk.

—A curious effect of the exodus of nuns and convents from France owing to the new law regarding religious associations is that false hair has gone up tremendously in price. One of the foremost wig makers in Paris says that an incredible quantity of hair used to be supplied regularly to the trade by religious establishments, and their departure has created a dearth and consequently enhanced prices in the home market.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER X.

An Armistice.

The dismal afternoon was drawing in when Winston, driving home from the railroad, came in sight of a lonely farm. It lifted itself out of the prairie, a blur of huddled buildings on the crest of a long rise, but at first sight Winston scarcely noticed it. He was gazing abstractedly down the sinuous smear of trail which unrolled itself like an endless ribbon across the great white desolation, and his brain was busy. Four months had passed since he came to Silverdale, and they had left their mark on him.

At first there had been the constant fear of detection, and when that had lessened and he was accepted as Lance Courthorne, the latter's unfortunate record had met him at every turn. It accounted for the suspicions of Colonel Barrington, the reserve of his niece, and the aloofness of some of his neighbors, while there had been times when Winston found Silverdale almost unendurable. He was, however, an obstinate man, and there was on the opposite side the gracious kindliness of the little gray-haired lady, who had from the beginning been his champion, and the friendship of Dane, and one or two of the older men. Winston had also proved his right to be listened to, and treated, outwardly at least, with due civility, while something in his resolute quietness rendered an impertinence impossible. He knew by this time that he could hold his own in Silverdale, and based his conduct on the fact, but that was only one aspect of the question, and he speculated as to the consummation.

It was, however, evident that in the meanwhile he must continue to pose as Courthorne, and he felt, rightly or wrongly, that the possession of his estate was, after all, a small reparation for the injury the outlaw had done him, but the affair was complicated by the fact that, in taking Courthorne's inheritance, he had deprived Miss Barrington of part of hers. The girl's coldness stung him, but her unquestionable beauty and strength of character had not been without their effect, and the man winced as he remembered that she had no pity for anything false or mean. He had decided only upon two things, first that he would vindicate himself in her eyes, and, since nobody else could apparently do it, pull the property that should have been hers out of the ruin it had been drifting into under her uncle's guardianship. When this had been done, and the killing of Trooper Shannon forgotten, it would be time for him to slip back into the obscurity he came from.

Then the fact that the homestead was growing nearer forced itself upon his perceptions, and he glanced doubtfully across the prairie as he approached the forking of the trail. A gray dimness was creeping across the wilderness and the smoky sky seemed to hang lower above the dully gleaming snow, while the moaning wind flung little clouds of icy dust about him. It was evident that the snow was not far away, and it was still two leagues to Silverdale, but Winston, who had been to Winnipeg, had business with the farmer, and had faced a prairie storm before. Accordingly he swung the team into the forking trail and shook the reins. There was, he knew, little time to lose, and in another five minutes he stood, still wearing his white-sprinkled furs, in the room of the birch-log building.

(Copyright, 1907, by F. A. Stokes Co.)

"Here are your accounts, Macdonald, and while we've pulled up our losses, I can't help thinking we have just got out in time," he said. "The market is but little stiffer yet, but there is less selling, and before a few months are over we're going to see a sharp recovery."

The farmer glanced at the documents, and smiled with contentment as he took the check. "I'm glad I listened to you," he said. "It's unfortunate for him and his niece that Barrington wouldn't—at least, not until he had lost the opportunity."

"I don't understand," said Winston.

"No," said the farmer, "you've been away. Well, you know it takes a long while to get an idea into the Colonel's head, but once it's in, it's even harder to get it out again. Now Barrington looked down on wheat jobbing, but money's tight at Silverdale, and when he saw what you were making, he commenced to think. Accordingly, he's going to sell, and, as he seems convinced that wheat will not go up again, let half the acreage lie fallow this season. The worst of it is, the others will follow him, and he controls Maud Barrington's property as well as his own."

Winston's face was grave. "I heard in Winnipeg that most of the smaller men, who had lost courage, were doing the same thing. That means a very small crop of western hard, and millers paying our own prices. Somebody must stop the Colonel."

"Well," said Macdonald dryly, "I wouldn't like to be the man, and after all, it's only your opinion. As you have seen, the small men here and in Minnesota are afraid to plow."

Winston laughed softly. "The man who makes the dollars is the one who sees farther than the crowd. Any way, I found the views of one or two men who make big deals were much the same as mine, and I'll speak to Miss Barrington."

"Then, if you wait just a little, you will have an opportunity. She is here, you see."

Winston looked concerned. "She should not have been. Why didn't you send her home? There'll be snow before she reaches Silverdale."

Macdonald laughed. "I hadn't noticed the weather, and, though my wife wished her to stay, there is no use in attempting to persuade Miss Barrington to do anything when she does not want to. In some respects she is very like the Colonel."

The farmer led the way into another room, and Winston flushed a little when the girl returned his greeting in a fashion which he fancied the presence of Mrs. Macdonald alone rendered distantly cordial. Still, a glance through the windows showed him that delay was inadvisable.

"I think you had better stay here all night, Miss Barrington," he said. "There is snow coming."

"I am sorry our views do not coincide," said the girl. "I have several things to attend to at the Grange."

"Then Macdonald will keep your team, and I will drive you home," said Winston. "Mine are the best horses at Silverdale, and I fancy we will need all their strength."

Miss Barrington looked up sharply. There had been a little ring in Winston's voice, but there was also a solicitude in his face which almost astonished her, and when Macdonald urged her to comply she rose leisurely.

"I will be ready in ten minutes," she said.

Winston waited at least twenty, very impatiently, but when at last the girl appeared, handed her with quiet deference into the sleigh, and then took his place, as far as the dimensions of the vehicle permitted, apart from her. Once he fancied she noticed it with faint amusement, but the horses knew what was coming, and it was only when he pulled them up to a trot again on the slope of a rise that he found speech convenient.

"I am glad we are alone, though I feel a little diffidence in asking a favor of you because unfortunately when I venture to recommend anything you usually set yourself against it," he said. "This is, in the language of this country, tolerably straight."

Miss Barrington laughed. "I can find no fault with it on the score of ambiguity."

"Well," said Winston, "I believe your uncle is going to sell wheat for you, and let a good deal of your land go out of cultivation. Now, as you perhaps do not know, the laws which govern the markets are very simple and almost immutable, but the trouble is that a good many people do not understand their application."

"You apparently consider yourself an exception," said the girl.

Winston nodded. "I do just now. Still, I do not wish to talk about myself. You see, the people back there in Europe must be fed, and the latest news from wheat-growing countries does not promise more than an average crop, while half the faint-hearted farmers here are not going to sow much this year. Therefore when the demand comes for Western wheat there will be little to sell."

"But how is it that you alone see this? Isn't it a trifle egotistical?"

Winston laughed. "Can't we leave my virtues, or the reverse, out of the question? I feel that I am right, and want you to dissuade your uncle. It would be even better if, when I return to Winnipeg, you would empower me to buy wheat for you."

Maud Barrington looked at him curiously. "I am a little perplexed as to why you should wish me to."

"No doubt," said Winston. "Still, is there any reason why I should be debarred the usual privilege of taking an interest in my neighbor's affairs?"

"No," said the girl slowly. "But can you not see that it is out of the question that I should intrust you with this commission?"

Winston's hands closed on the reins, and his face grew a trifle grim as he said, "From the point of view you evidently take, I presume it is."

A flush of crimson suffused the girl's cheeks. "I never meant that, and I can scarcely forgive you for fancying I did. Of course I could trust you with—you have made me use the word—the dollars, but you must realize that I could not do anything in public opposition to my uncle's opinion."

Winston was sensible of a great relief, but it did not appear advisable to show it. "There are so many things you apparently find it difficult to forgive me—and we will let this one pass," he said. "Still, I cannot help thinking that Colonel Barrington will have a good deal to answer for."

Maud Barrington made no answer, but she was sensible of a respect which appeared quite unwarranted for the dryly-spoken man, who, though she guessed her words stung

him now and then, bore them without wincing. While she sat silent, shivering under her furs, darkness crept down. The smoky cloud dropped lower, the horizon closed in as the gray obscurity rolled up to meet them across a rapidly-growing strip of snow. Then she could scarcely see the horses, and the muffled drumming of their hoofs was lost in a doleful wail of the wind. It also seemed to her that the cold, which was already almost insupportable, suddenly increased, as it not infrequently does in that country before the snow. Then a white powder was whirled in her face, filling her eyes and searing the skin, while the horses were plunging at a gallop through a filmy haze, and Winston, whitened all over, leaned forward with lowered head hurling hoarse encouragement at them. His voice reached her fitfully through the roar of the wind, until sight and hearing were lost alike as the white haze closed about them, and it was not until the wild gust had passed she heard him again. He was apparently shouting, "Come nearer."

Maud Barrington was not sure whether she obeyed him or he seized and drew her towards him. She, however, felt the furs piled high about her neck and that there was an arm round her shoulder, and for a moment was sensible of an almost overwhelming revulsion from the contact. She was proud and very dainty, and fancied she knew what this man had been, while now she was drawn in to his side, and felt her chilled blood respond to the warmth of his body. Indeed she grew suddenly hot to the neck, and felt that henceforward she never could forgive him or herself, but the mood passed almost as swiftly, for again the awful blast shrieked about them and she only remembered her companion's humanity, as the differences of sex and character vanished under that destroying cold. They were no longer man and woman, but only beings of flesh and blood, clinging desperately to the life that was in them, for the first rush of the Western snowstorm has more than a physical effect, and man exposed to its fury loses all but his animal instincts in the primitive struggle with the elements.

Then, while the snow folded them closely in its white embrace during a lull, the girl recovered herself, and her strained voice was faintly audible.

"This is my fault. Why don't you tell me so?" she said.

A hoarse laugh seemed to issue from the whitened object beside her, and she was drawn closer to it again. "We needn't go into that just now. You have one thing to do, and that is to keep warm."

One of the horses stumbled, the grasp that was about her became relaxed and she heard the swish of the whip followed by hoarse expletives, and did not resent it. The man, it seemed, was fighting for her life as well as his own, and even brutal virility was necessary. After that, there was a space of oblivion while the storm raged about them, until, when the wind fell a trifle, it became evident that the horses had left the trail.

"You are off the track, and will never make the Grange unless you find it," she said.

Winston seemed to nod. "We are not going there," he said, and if he added anything, it was lost in the scream of a returning gust.

Again Maud Barrington's reason reasserted itself, and remembering the man's history she became sensible of a curious dismay, but it also passed and left her with the vague realization that he and she were actuated alike only by the desire to escape extinction. Presently she became sensible that the sleigh had stopped beside a formless mound of white and the man was shaking her.

"Hold those furs about you while I lift you down," he said.

She did his bidding, and did not shrink when she felt his arms about her, while next moment she was standing knee-deep in the snow and the man shouting something she did not catch. Team and sleigh seemed to vanish, and she saw her companion dimly for a moment before he was lost in the sliding whiteness, too. Then a horrible fear came upon her.

It seemed a very long while before he reappeared, and thrust her in through what seemed to be a door. Then there was another waiting before the light of a lamp blinked out, and she saw that she was standing in a little log-walled room with bare floor and a few trusses of straw in a corner. There was also a rusty stove, and a very small pile of billets beside it. Winston, who had closed the door, stood looking at them with a curious expression.

"Where is the team?" she gasped.

"Heading for a birch bluff or Silverdale, though I scarcely think they will get there," said the man. "I have never stopped here, and it wasn't astonishing they fancied the place a pile of snow. While I was getting the furs out, they slipped from me."

Miss Barrington now knew where they were. The shanty was used by the remoter settlers as a half-way house where they slept occasionally on their long journey to the railroad, and as there was a birch bluff not far away, it was the rule that whoever occupied it should replace the fuel he had consumed. The last man had, however, not been liberal.

"But what are we to do?" she asked, with a little gasp of dismay.

"Stay here until the morning," said Winston quietly. "Unfortunately, I can't even spare you my company. The stable has fallen in, and it would be death to stand outside, you see. In the meanwhile, pull out some of the straw and put it in the stove."

"Can you not do that?" asked Miss Barrington, feeling that she must commence at once, if she was to keep this man at a befitting distance.

Winston laughed. "Oh, yes, but you will freeze if you stand still, and these billets require splitting. Still, if you have special objections to doing what I ask you, you can walk up and down rapidly."

The girl glanced at him a moment and then lowered her eyes. "Of course I was wrong. Do you wish to hear that I am sorry?"

Winston, answering nothing, swung an ax round his head, and the girl kneeling beside the stove noticed the sinewy suppleness of his frame and the precision with which the heavy blade cleft the billets. The ax, she knew, is by no means an easy tool to handle. At last the red flame crackled, and, though she had not intended the question to be malicious, there was a faint trace of irony in her voice as she asked, "Is there any other thing you wish me to do?"

Winston flung two bundles of straw down beside the stove, and stood looking at her gravely. "Yes," he said. "I want you to sit down and let me wrap this sleigh robe about you."

The girl submitted, and did not shrink visibly from his touch when he drew the fur robe about her shoulders and packed the end of it round her feet. Still, there was a faint warmth in her face, and she was grateful for his unconcernedness.

"Fate or fortune has placed me in charge of you until tomorrow, and if the position is distasteful to you, it is not my fault," he said. "Still, I feel the responsibility, and it would be a little less difficult if you would accept the fact tacitly."

Maud Barrington would not have shivered if she could have avoided it, but the cold was too great for her, and she did not know whether she was vexed or pleased at the gleam of compassion in the man's gray eyes. It was more eloquent than any anything of the kind she had ever seen, but it had gone, and he was only quietly deferent, when she glanced at him again.

"I will endeavor to be good," she said, and then flushed with annoyance at the adjective. Half-dazed by the cold as she was, she could not think of a more suitable one. Winston, however, retained his gravity.

"Now, Macdonald gave you no supper, and he has dinner at noon," he said. "I brought some eatables along, and you must make the best meal you can."

He opened a packet and laid it with a little silver flask upon her knee.

"I cannot eat all this—and it is raw spirit," said Maud Barrington.

Winston laughed. "Are you not forgetting your promise? Still, we will melt a little snow into the cup."

An icy gust swept in when he opened the door, and it was only by a strenuous effort he closed it again, while when he came back panting, with the top of the flask, a little color crept into Maud Barrington's face. "I am sorry," she said. "That at least is your due."

"I really don't want my due," said Winston, with a deprecatory gesture, as he laid the silver cup upon the stove. "Can't we forget we are not exactly friends, just for tonight? If so, you will drink this and commence at once on the provisions—to please me."

Maud Barrington was glad of the reviving draught, for she was very cold, but presently she held out the packet.

"One really cannot eat many crackers at once, will you help me?"

Winston laughed as he took one of the biscuits. "If I had expected any one would share my meal, I would have provided a better one. Still, I have been glad to feast upon more unappetizing things occasionally."

"When were you so unfortunate?" said the girl.

Winston smiled somewhat dryly. "I was unfortunate for six years on end."

He was aware of the blunder when he had spoken, but Maud Barrington appeared to be looking at the flask thoughtfully.

"The design is very pretty," she said. "You got it in England?"

The man knew that it was the name F. Winston his companion's eyes rested on, but his face was expressionless. "Yes," he said. "It is one of the things they make for presentation in the old country."

Maud Barrington noticed the absence of any attempt at explanation, and having considerable pride of her own, was sensible of a faint approval. "You are making slow progress," she said, with a slight but perceptible difference in her tone. "Now, you can have eaten nothing since breakfast."

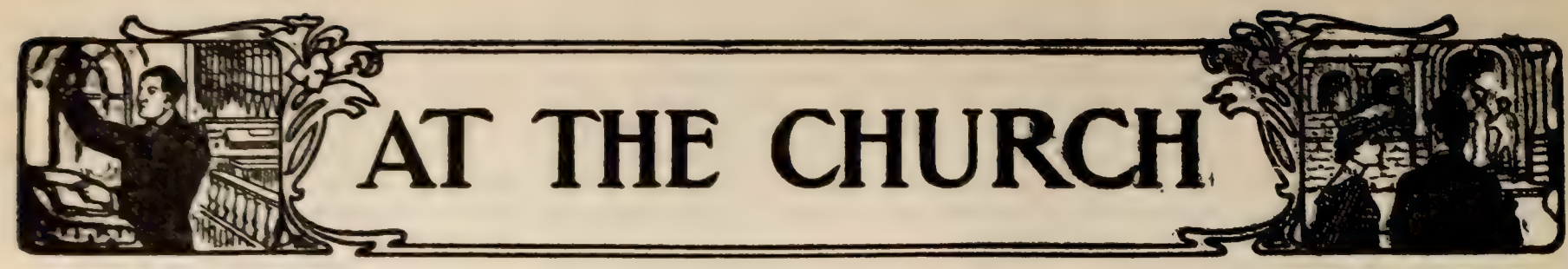
Winston pointed to the few billetts left and shook his head. "I'm afraid I must get more wood."

The roar of the wind almost drowned his voice, and the birch logs seemed to tremble under the impact of the blast, while Maud Barrington shivered as she asked, "Is it safe?"

"It is necessary," said Winston, with the little laugh she had already found reassuring.

He had gone out in another minute, and the girl felt curiously lonely as she remembered stories of men who had left their homesteads during a blizzard to see to the safety of the horses in a neighboring stable, and were found afterwards as still as the snow that covered them. Maud Barrington was not unduly timorous, but the roar of that awful icy gale would have stricken dismay into the hearts of most men, and she found herself glancing with feverish impa-

(Continued on page 18)



Sunday School Lesson

By Herbert L. Willett

The Man of Tarsus*

It is now time in the progress of our studies in Acts to return to the beginning of Saul's career in connection with the Christian community and trace the history of his conversion and missionary work as it develops through the second part of the volume. The first mention of this remarkable man is in connection with the preaching and martyrdom of Stephen. Immediately thereafter a great persecution broke out against the Christians in Jerusalem. Of this assault upon the church Saul was the leader. He laid waste the Christian community, and entered the homes of the believers dragging them forth and committing them to prison. No doubt his leadership was due less to official appointment for such a task than to his prominence in the suppression of Stephen. It may even excite amazement that one whose nature is revealed as so sympathetic and humane in the later story of his apostolic work should have been so vigorous in his persecution of men and women whose only fault, even from his point of view, was the heresy of Christian belief. But Paul had one of those intense natures which hesitate at no sacrifice in behalf of his religion; and perhaps he counted the very hardships of this role of persecution a part of the price he was willing to pay for the favor of God and the vindication of the ancient Jewish faith.

Saul's Persecution.

Back upon this career of persecution Paul looked in later days with absolute horror. No words were ever adequate to express his sense of grief and dismay at the contemplation of his vindictive treatment of the friends of Jesus. He searches the vocabulary for phrases that will measurably describe the havoc he wrought in that period, and counts himself less than the least of all saints because he had wasted the church in the days of his great anti-Christian crusade. So thoroughgoing were the measures he adopted that the church in Jerusalem was decimated, few of its members being left except the apostles. They perhaps because of their prominence in the community, were spared the extremes of official inquisition. The rest were driven elsewhere and compelled to go forth as refugees seeking new homes. But they went proclaiming everywhere the faith that had brought joy to their hearts.

Departure from Jerusalem.

Saul now felt that the crusade should be completed by the pursuit of these refugees to the Syrian cities in which they had taken refuge. We read of the flight of these disciples northward along the coast toward Tyre, Sidon, and Antioch. Some of them went as for as Cyprus; others must have gone to Damascus. No doubt the gospel had already been planted there in earlier days, for it is hardly probable that the company of disciples who learned with terror of Saul's approach to that city could have been the result of such recent preaching as that of the men who escaped from Saul's persecution in Jerusalem. But, having heard of this church in the ancient city of Syria, Saul requested authorization from the Sanhedrin to journey thither and carry forward the work of uprooting the Christian heresy. This permission was readily granted and the zealous young Pharisee started forth from the Damascus gate of Jerusalem with the enthusiasm of a high religious purpose. There could be no question of his hatred of the Christians. They represented to him a serious assault upon the honor and permanency of Judaism. He was literally "breathing out threatenings and slaughter" against them as he took up his journey.

Conflicts of Saul.

But that journey was long. No doubt it was taken on foot, for hints seem to indicate such a mode of travel. It requires six days to cover the one hundred and sixty miles which the caravan route from Jerusalem to Damascus measures. Saul was accompanied by a squad of temple guards who went as the executors of his commission. But otherwise he was unattended, and in the quiet of these days of journeying and nights of rest the whole problem of his relation to the tasks in which he was employed must have come up again and again for reflection. The influences of Stephen's life and death were unforgetable. The character of the Christian community in Jerusalem had not failed to impress him in favorable contrast with his own people. Suppose these Christians were right and he wrong! Yet such a supposition was not to be admitted, since he was a trained and trusted graduate of the University of Jerusalem, with the teachings of Gamaliel fresh in his mind and the entire confidence of the priestly leaders of his nation. And still the arguments from Stephen's character and dauntless heroism, from the passionate and suffering lives of the Christian believers, their disposition and purity, and from the very words of the Scriptures themselves which seemed so pointed in their references to the Messiah, all conspired to increase the conflict in the soul of the young Tarsan.

The Great Disclosure.

That Saul was prepared for the climax of his journey by these conflicts of spirit is evident both from the narrative itself and from the necessities of the case. No such experience as that which happened to him as he neared Damascus could have occurred to one who was still in the frenzied state of hostility to the men of the new faith. It was when his doubts, perplexities and questions had come to their climax and in sheer despair of quieting his conscience except by the immediate resumption of activity, he was hastening forward at the noonday, when no one ever travels in the fiery heat of an eastern sun, that suddenly the great disclosure came. In the blinding light which left him sightless, he heard as if some divine voice were speaking the words to his innermost soul, "Saul, Saul, why persecutest thou me?" There was no wrath in the words of the heavenly Speaker, but only a great compassion that energy and zeal should be wasted in frantic effort to kick against the purposes of God that sweep onward evermore through the universe, resistless as suns. All his efforts to extirpate Christianity were the futile attempts of a misguided spirit to set back the clock of history. They were like the angry kicks of a bullock against the goad of his driver. For Saul there was a nobler task than this. He was to be sent as the messenger of that Christ whom he had maligned and persecuted, to speak his name and his will among the nations.

An Apostle Untimely Born.

Stricken and prostrate, overwhelmed with the sense of past mistake, conscious that his career as a Jewish leader had brought him only this unutterable humiliation and forlorn sense of misdirected and wasted effort, Saul cried out, "Lord, what wilt thou have me do?" His pride was gone; his past reliance upon authority, the highest in his nation, was shattered forever; his mind was a chaos; only one burning fact remained of all the lore he knew, and that was that "this same Jesus, whom he had persecuted, God had made both Lord and Messiah."

His companions led him into the city wondering at the strangeness of his sudden weakness. No direct counsel had as yet been given him. It remained for human lips to declare to him the message of the cross. But Paul came to recognize the necessity of this interview on the way to Damascus in later days. He never looked upon it as essential to his conversion. He maintains quite frankly that he was born prematurely into the circle of the Christian faith. "One born out of due season," he calls himself, as if he had been hurried into the new life for a special reason. He could not long have resisted, so he seems to say, those impulses and truths which were already working in his soul since the moment of Stephen's death. But, while the events of his journey were not necessary to make him a Christian, they were essential to his apostolic witness of the resurrection. And to this episode of his career he constantly reverts, not only in his recitals of his conversion, but in his writings to the church.

Saul in Damascus and Arabia.

His experience in Damascus was the natural sequel to these events. Ananias, a trusted member of the group of believers in that oldest city in the world, as the Arabs still believe it to be, learned of his presence and of his strange experience by the way. Scarcely knowing whether this was a genuine repentance or a mere device to lure the Christians into fatal confidence, he went to visit Saul in that old "street called Straight," along which the biblical student journeys even yet with the sense of its significance in apostolic history. It required only a brief conference to give Saul the needed instructions. His faith in Christ was now beyond question. In penitence and sorrow, he had mourned over his past life, a failure thus far as he counted it; and now there remained to him but a single act of public acknowledgment of the faith which he had sought to destroy. He arose and was baptized and in the joy not only of restored sight but of pardon and peace he tarried a few days with the brethren at Damascus. Not for long, however, for the necessity

*International Sunday-school lesson for April 18, 1909. The Conversion of Saul. Acts 9:1-30. Golden Text: "He fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Acts 9:4. Memory verses, 15, 16.

of quiet, of meditation, of prayer, of free outpouring of the grief and passionate regret wnich filled his soul, lured him into the regions beyond, and in Arabia, somewhere on that dim frontier of eastern Palestine, he found in the weeks or months of meditation and of prayer the strength for the new life that had so suddenly dawned upon him. When he came back again to Damascus and began to preach in that city, it was with at least the beginnings of that great gospel which he later called decisively his own, and of which he was to make such masterful demonstration in the years that followed.

PRAYER MEETING

By Silas Jones

THE GOD OF COMFORT.

Topic, April 14. Isa. 40:1-11; John 14:15-20; I Cor. 1:3, 4; 7:5, 6.

Yes, God comforts all sorts of people, but not to confirm them in their prejudices and peevishness. He comforts men by bringing them out into his great world of moral and spiritual activity and biding them play a worthy part in it. He is therefore ever bringing us to face situations which reveal our weakness and arouse within us the desire for more knowledge and a steadier will. In a word, God honors us by treating us as persons whose chief joy is found in being coworkers with him.

A Nation's Comfort.

Exiled Israel was comforted by being purified in heart and by receiving a vision of her mission. The anguish of defeat and exile gave to the nation a sense of sin and taught it to pray for pardon. It is a poor sort of comfort which the self-righteous enjoys. It is only as men realize the greatness and wideness and depths of God's mercy that they have abiding peace. Israel was also called to be a light to the nations. That she understood her mission imperfectly was the cause of many sorrows to her. The purpose of God concerned the whole world. The nation that thinks God is concerned for it alone is doomed to disappointment and sorrow. It will have ambitions that God will break on the wheel of history. It will be envious of other nations. It will not be able to rejoice in the prosperity of many whom God blesses. May we not say the same of a church? Is it not true that much of the anxiety which causes sleepless nights to Christian people is an expression of sectarianism? We are too little to appreciate all the work of God. And by our sectarianism organizations we cultivate narrowness of feeling. Jonah did not want Nineveh to repent and receive pardon. He feared the grace of God. It is possible that Christians have the same fear? God is doing so many things for so many peoples that a complete man will always have reason for gladness.

The Friendship of God.

It is not enough that we recognize God as the "power that makes for righteousness." Abraham is named the friend of God, a distinction which every man desires. To be a friend of God is to have God as a friend.

Let the sweet hope that thou art mine
My life and death attend;
They presence through my journey shine,
And crown my journey's end.

The songs of faith testify to the earnest longing of the spirit of man to have fellowship with the living God. Deism with its God afar off is too cold for the average mortal. The ethical ideal of the stoic may be admirable for contemplation, but nobody is satisfied with it in practice. We cry out for a God on whom we can rest our human hearts. "In that day ye shall know that I am in my Father, and ye in me, and I in you." The Master understood our needs. As we grow in human feeling, we grow in admiration for the words with which he spoke to the hearts of men. He reveals God to us as our friend. His utterances must be interpreted in the light of this revelation. We cannot begin with a heathen notion of God as the enemy of men and ever get any sense from the words of Jesus. "Conscientious cruelty and lying in the name of our holy faith are probably to be explained on the ground that men twist the sayings of Jesus to fit false ideas of God.

Comfort in Affliction.

The man who has confidence that he is doing the will of God is not discouraged by a few hardships. He expects to encounter opposition. He really doubts the genuineness of his faith if he has an easy time, for he knows that all the truly good have had to suffer affliction. Furthermore, what do friends mean to one who has no problems to solve and no scheme of wickedness to overmatch? It is not easy to give up the friendship of one with whom we have done hard, honest service.

The coming of Titus meant something to the burdened and anxious apostle. To the pleasure seekers acquaintances are tiresome. What comfort can come without human friendship that is merited and lasting? God comforts by inviting us to be worthy of the confidence of good people. He sends us friends to be our helpers. If we think he is separating us from any one whom we really need, we ought to inquire whether there be not selfishness in what we call friendship. We may in our pride reject the comfort sent from God because he sends in his own way and by persons of his own choosing and not as we would have him send it.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY.

Lesson XV. How the Mind Works.

I. ASSOCIATION. The mind does its work in a way peculiar to itself. Its first method is ASSOCIATION OF IDEAS. All knowledge is the grouping of ideas. "Birds of a feather flock together," is as true mentally as physically. If we see two things together frequently, whenever again we see one of them the image of the other is always sure to spring up beside it. This is the association of CONTIGUITY, or nearness in space. If again two things are similar in shape, color or use, the thought of the one always tends to call up that of the other. This is the association of LIKENESS. It is not only ideas that are associated together; but ideas may be associated with EMOTIONS, as when the sight of some object recalls some strong feeling once experienced in connection with it. Or an act of VOLITION call up an idea, as when the doing of some act makes us think of the consequences involved. When we endeavor to recall anything in MEMORY, it is this law of association that we call to our aid. Memory is voluntary association just as day-dreaming may be called involuntary association. If we may personify mental states, we might say that each idea, emotion or volition has its little circle of boon companions, without which it is never wholly satisfied to appear in consciousness. Let one of the band make its appearance and all the rest will come trooping after it.

II. KNOWLEDGE AS ASSOCIATION. Every object of knowledge is a group of ideas held together by association. Some of these groups we are so familiar with that the association acts instantaneously and we are hardly conscious of it. In the case of others less familiar we can feel the associating process at work. We are then said to be "thinking a thing out." Knowledge is built up out of sensations—the raw material that comes to us through the senses. The infant playing with the orange is getting certain sensations of redness through the eye, shape and color through the touch, bitterness through the taste, etc., and is told, "This is an orange." Later on when it sees an object of a certain red color and shape on the table, all the sensations of touch, taste and sight that were originally experienced rush together again and it recognizes "an orange." Sometimes we go wrong, as when we mistake an orange gourd for a genuine orange. We have then made a false association. When we "leap to conclusions" we are making hasty and ill-considered associations.

III. APPERCEPTION. We are now prepared to know how the mind learns. Learning always involves two elements—the old and the new; and the process whereby the old assimilates the new and makes it a part of itself is called APPERCEPTION. Apperception is the finished product of ASSOCIATION. When anything new is offered to the mind it does not become known until some of the existing contents of the mind condescend "to associate with it," and the more associates it thus secures, the better it is known. When we see something vaguely and ask, "What is that?" we are in the condition between ignorance and knowledge. We have called apperception to our aid. If there happen to be no ideas in our mind that will associate with the stranger, we say we, "Do not know what it is." But if welcoming hands are stretched out to it by a group of ideas already in our mind, we say we, "know it." And if several such groups of ideas fight between themselves for the right to entertain the stranger we say the thing it is either this or that or the other, and wait for the issue of the battle. These groups of ideas are called in technical language APPERCEPTIVE MASSES.

IV. EXAMPLES. (1) Every one is familiar with the picture puzzles in which sertain lines of figures appear now to be one thing and now another. We look at them one way and they appear to be lines on a flat surface; we look at them another and it is a picture of a stack of building-blocks or a flight of stairs. Yet the lines have not changed. We have only "apperceived," or looked at them differently. (2) The astronomer and the common person both see the same shadows on the moon's disk; but to the one these are extinct volcanoes and to the other the outline of a human face. They are differntly apperceived—that is all. (3) The savage and the man of science both see the same lightning; but the former sees in it the weapon of an angry God, and the other one of the many displays of the electric forces of nature. This is to say, the "apperceptive mass" of the one is theological, while that of the other is scientific.

V. SOME DEDUCTIONS. The following

facts concerning knowledge and the way we acquire it spring directly from the principle of association. (1) KNOWLEDGE IS A GROWTH FROM WITHIN and not an addition from without. Its true analogy is the expanding seed, not brick built upon the brick. The new is simply the old in a new relationship. "The apperceptive mass" assimilates the new data of sense or thought just as the seed assimilates the lime, phosphates, carbon, etc., and produces the green shoot. (2) KNOWLEDGE IS INTERPRETATION. It is the way the mind works over the data of consciousness for itself. It cannot, therefore, be poured into the mind like water into an empty vessel, but the mind must be stimulated to get it for itself. (3) It follows that the "form of sound words" will be INTERPRETED VERY DIFFERENTLY by persons with different "apperceptive masses." The writer when a boy thought for a long time that St. Matthew was a liquor dealer, because the word publican in Scotland meant "saloon keeper." The correct apperception was lacking. This illustrates the folly of trying to teach theological doctrine to children in the lower grades. It is not as some think merely a question of putting these truths in simple enough language. The fact is the very conceptions themselves cannot be correctly apperceived except at a later stage. (4) UNIFORMITY OF BELIEF IS NOT NATURE'S IDEAL. Knowledge is individual. Each mind makes its own world. Where belief seems most uniform it will always be found to be most verbal and technical. It is safe to say that of any number of persons of different temperaments and upbringings who repeat the same religious creed, no two "apperceptive," that is, understand or really believe them, in identically the same way. This should encourage charity towards the beliefs of others. (5) Large parts of the Bible being records of religious experience, can only be understood by those who have had SIMILAR EXPERIENCES. The inner history is necessary to apperceive the outer. We should not, therefore, teach the 8th of Romans or the 14th of John to boys and girls of the junior grades whose religious experience is still of the boy and girl, and not the adult type.

LITERATURE: Adams' "A Primer of Teaching;" Dubois' "The Point of Contact in Teaching." Any of the standard works on Psychology.

QUESTIONS: (1) What is the "association of ideas?" (2) Name several kinds of "associations." (3) Explain how our knowledge is built up by "associations." Illustrate your answer. (4) What is "apperception," and explain how it works? (5) What is the mind doing when we say (a) "We do not know what this is," (b) "This is either an orange or a gourd?" (6) What is an "apperceptive mass?" (7) Give some illustrations of "apperception." (a) from the lesson, and (b) from your own experience. (8) Give five truths that may be drawn from the fact of apperception. (9) Is knowledge more like a growing plant or a building? Explain your answer. (10) What do we mean by saying "knowledge is interpretation?" (11) Give some examples of wrong interpretation that illustrate apperception. (12) Is uniformity of belief attainable? (13) What bearing has this lesson on Bible study?

A Little Work

"I would like," said the gentlemanly agent, "to call your attention to a little work which I have here."

"Well, let me call your attention to a whole lot of work which I have here," replied the man at the desk."—Chicago Record-Herald.

Seasonable Fun

HER EASTER HAT.

He smiles to see her don it,
And he is happy still;
For though he's seen the bonnet,
He hasn't seen the bill.

MARY'S ANIMAL SHOW.

Mary had a little lamb—
'Twas Persian—on her coat;
She also had a mink or two
About her dainty throat;
A bird-of-paradise, a tern,
And ermine made the hat
That perched at jaunty angle
On her coiffure, largely "rat."
Her tiny boots were sable topped,
Her gloves were muskrat, too,
Her muff had heads and tails of half
The "critters" in the Zoo,
And when she walked abroad, I ween,
She feared no wintry wind;
At keeping warm, 'twas plain to see,
She had all Nature "skinned."

—April Lippincott's.

OUR SERIAL.

Winston of the Prairie

(Continued from page 15)

tience at a diminutive gold watch and wondering whether the cold had retarded its progress. Ten minutes passed very slowly, lengthened to twenty more slowly still, and then it flashed upon her that there was at least something she could do, and scraping up a little of the snow that sifted in, she melted it in the can. Then she set the flask top upon the stove, and once more listened for the man's footsteps very eagerly.

She did not hear them, but at last the door swung open, and carrying a load of birch branches, Winston staggered in. He dropped them, strove to close the door and failed, then leaned against it, gasping, with a livid face, for there are few men who can withstand the cold of a snow-laden gale at forty degrees below.

How Maud Barrington closed the door she did not know, but it was with a little imperious gesture she turned to the man.

"Shake those furs at once," she said, and drawing him towards the stove held up the steaming cup. "Now sit there, and drink it."

Winston stooped and reached out for the can, but the girl swept it off the stove. "Oh, I know the silver was for me," she said. "Still, is this a time for trifles such as that?"

Worn out by a very grim struggle, Winston did as he was bidden, and looked up with a twinkle in his eyes, when with the faintest trace of color in her cheeks the girl sat down close to him and drew part of the fur robe about him.

"I rally believe you were a little pleased to see me come back just now," he said.

"Was that quite necessary?" asked Maud Barrington. "Still, I was."

Winston made a little deprecatory gesture. "Of course," he said. "Now, we can resume our former footing tomorrow, but in the meanwhile I would like to know why you are so hard upon me, Miss Barrington, because I really have not done much harm to any one at Silverdale. Your aunt,"—and he made a little respectful inclination of his head which pleased the girl—"is at least giving me a fair trial."

"It is difficult to tell you—but it was your own doing," said Maud Barrington. "At the beginning you prejudiced us when you told us you could only play cards indifferently. It was so unnecessary, and we knew a good deal about you!"

"Well," said Winston quietly, "I have only my word to offer, and I wonder if you will believe me now, but I don't think I ever played cards in my life."

Maud Barrington watched him closely, but his tone carried conviction.

"Yes," said Winston. "It puts a strain upon your faith, but some day I may be able to make a good deal that puzzles you quite clear."

Maud Barrington glanced at the flask and said nothing.

Winston understood that the topic was dismissed, and sat thoughtfully still while the girl nestled against the birch logs close beside him under the same furs, for the wind went through the building and the cold was unbearable a few feet from the stove. The birch rafters shook above their heads, and every now and then it seemed that a roaring gust would lift the roof from them. Still the stove glowed and snapped, and close in about it there was a drowsy heat, while presently the girl's eyes grew heavy. Finally, for there are few who can resist the desire for sleep in the cold of the Northwest, her head sank back, and Winston, rising very slowly, piled the furs about her. Maud Barrington lay very still, the long dark lashes resting on her cold tinted cheek, and the patrician serenity of her face was even more marked in her sleep. Moving softly he paced up and down the room.

Winston afterwards wondered how many miles he walked that night, for though the loghouse was not longer than thirty feet, the cold bit deep; but at last he heard a sigh as he glanced towards the stove, and immediately swung round again. When he next turned, Miss Barrington stood upright, a little flushed in face but otherwise very calm, and the man stood still, shivering in spite of his efforts and blue with cold. The wind had fallen, but the sting of the frost that followed it made itself felt beside the stove.

"You had only your deerskin jacket—and you let me sleep under all the furs," she said.

Winston shook his head, and hoped he did not look as guilty as he felt, when he remembered that it must have been evident to his companion that the furs did not get into the position they had occupied themselves.

"I only fancied you were a trifle drowsy and not inclined to talk," he said, with an absence of concern, for which Miss Barrington, who did not believe him, felt grateful. "You see,"—and the inspiration was a trifle too evident—"I was too sleepy to notice anything myself. Still, I am glad you are awake now, because I must make my way to the Grange."

"But the snow will be ever so deep, and I could not come," said Maud Barrington.

Winston shook his head. "I'm afraid you must stay here, but I will be back with Colonel Barrington in a few hours at latest."

The girl deemed it advisable to hide her consternation. "But you might not find the trail," she said. "The ravine would lead you to Graham's homestead."

"Still," said Winston slowly, "I am going to the Grange."

Then Maud Barrington remembered, and glanced aside from him. It was evident this man thought of everything, and she made no answer when Winston, who thrust more billets into the stove, turned to her with a little smile.

"I think we need remember nothing when we meet again, beyond the fact that you will give me a chance of showing you that the Lance Courthorne whose fame you know has ceased to exist."

Then he went out, and the girl stood with flushed cheeks looking down at the furs he had left behind him.

(To be Continued.)

Blackwell, Okla., Revival

Evangelist Richard Martin, a man of fine personality and a heart aglow with love for souls, logical and persuasive, ably assisted by his splendid Christian children, known as the "Martin Family," who are gifted musicians and personal workers, giving such faithful and efficient help with voice, violin, piano and graceful presence, closed a six weeks' meeting here, Sunday night, March 21, which resulted in doubling the original membership and nearly one hundred more. There were two hundred and fifty added to the Christian Church—mostly adults, heads of families, splendid business men, and several entire families.

To the few of us who have been in the work here from the day of small beginnings, it is wonderfully glorious, and we are constrained anew, to praise Him who has given us these glad days of refreshing. To have had some little part in the task of helping on the work in times of discouragement seems now a good thing to us.

The church here was organized soon after the opening of the "Cherokee Strip" by H. W. Robertson. We met in a one-room school building for breaking of bread and prayer and preaching once a month by Elder Robertson or W. S. Rehorn. There were not always men enough to serve as deacons, the women serving instead.

A tabernacle was then built by the city for general use, and our Sunday-school and now semi-monthly services were held there. When we went to open the Bible-school it was not unusual for Sister M. E. Ralston and myself to find the chairs piled high on either side and the floor waxed for the dance of the night previous; or, perchance, a theater troupe still lingered in the curtained corners of the building, and the coal stoves had been left full of ashes and cinders. We would set to work with a will, the first who came helping; then Brother J. J. Carson came to the rescue with his carriage full of cobs and kindling, and soon things were going cheerily. And O, how we did enjoy the service! —the more because of the difficulties—and how heartily the songs of praise rang out from grateful hearts.

At length we had a little frame church building and a regular pastor, and now for nearly a year a beautiful, commodious brick church seating 600. The present well-beloved pastor, George N. Weimer, a man of large spirituality and capabilities, has ably assisted the "Martin Family" throughout this entire meeting. It is the first thorough arousing our little city has ever had, and from full hearts we are singing "Praise God from whom all blessings flow."

CELESTA BALL MAY.

A Great Day in Carthage, Mo.

Sunday, March 21, was truly a great day for the Carthage Church. For almost one year the minister, D. W. Moore, has been conducting a Teacher Training Class in the First Standard Course, and recently the class finished the course, and the above date was the day of their graduation. I had the pleasure of spending the day with that splendid church where I briefly addressed the Bible-school in the forenoon, preached at the 11 o'clock service, held a very effective conference with the leading workers at 3 o'clock in the afternoon, and gave the address to the graduating class and delivered them their diplomas at the evening service. It was an ideal Sunday, and the Carthage people were out in large numbers and with an intelligent appreciation of the occasion, which was inspiring, indeed. Sixteen persons received the International Diploma. This class will at once take up the Second Standard Course and go right along with their work.

In connection with their graduation, formal steps were taken for the formation of another class in the First Standard Course, which it is hoped will enlist one hundred of the people of the church and community to recite week by week, at the same hour with the regular sessions of the Sunday-school. It is possible that still another class to recite at a different hour will be organized to take up the First Standard Course.

The Carthage Bible-School is preparing itself for the increased facilities it will enjoy on completion of the splendid new church building, the walls of which are now going up. With suitable enterprise it will not be difficult for that church to gather together in the Bible-school from 500 to 1,000 after they come into their new building.

D. W. Moore, minister, was full of rejoicing in the graduation of his splendid class. There is but one voice in the Carthage church and that is the voice of praise for this splendid minister, as he leads this great congregation to larger things.

At the afternoon conference arrangements were perfected for all the adult classes of the school to be organized, and receive their recognition certificates by Adult Bible Class Day, March 28.

J. H. Hardin, State Superintendent.
311 Century Bldg., Kansas City, Mo.

A Typical Case

About twenty-five years ago, in a city in far-away India, a baby girl was born. Her parents were Hindus, and when the little girl came, the poor mother sighed, thinking what a hard life her little daughter would have, as you all know little girls are not loved in India. The father was very angry and did not mind saying he did not care one poce (one and two-tenths of a cent) for his child. He had one boy, a few years older, and it was upon him that he showered his love. When Tabitha was about two years old her mother died. The father would talk to her, telling her how he wished she would die too, and how she should never have any of his property—for he was considered quite a rich man—and how his son should have it all. He drank dam (a native liquor) and smoked opium, and abused the poor little baby till the news of the neglected child reached some missionaries. Some of the ladies went to see Tabitha and her father, and they asked him if he would give them the little girl. This he was only too glad to do, as he did not care to be bothered with her. Soon after this, as he sat smoking opium by the sagri (a large bowl made of mud and filled with coals, used in the cold season in India), he fell asleep, fell into the fire and was burned to death. This was the beginning of a new life for the Hindu girl. She soon learned to love the ladies who were so kind to her, and having plenty of food and good care she soon became a sweet, loving child. At four years of age she was taken to a C. W. B. M. girl's orphanage. She was given a good education and taught to sew and do all kinds of work such as the native women do in India.

A letter from Miss Burgess said that Tabitha went out with her several days in the week teaching the women in the village, and as she added, "she is worth more than all of my regular Bible women put together." God alone knows what this one true, noble woman has done and will do for her people. Think what would have been her life had she not been cared for by the missionaries, when a child. You who are interested in helping the children in the orphanage in heathen India, do not think your money is not spent for the best good. It means life to many of these little ones, not only in this world, but in the regions beyond. The poor wandering children of India, my heart aches for them, and yours would too, could you but once see them. May God bless you for all the silent sacrifices, for all the prayers you make for the work in that far-away heathen land.

A MISSIONARY TO INDIA.



C. W. B. M. Orphanage in India.

The Story Teller

FORESIGHT.

Foresight is where we are able to blunder into success without looking surprised. —Puck.

NEWS FROM A SEAT OF LEARNING.

Sister Ann—"Did yer get any marks at school ter-day, Bill?"

Bill—"Yus; but they're where they don't show."—The Sketch.

AFFECTION'S ESTIMATE.

"What is the height of your ambition?"

"Don't know exactly. About five feet three, I should say at a guess."—Philadelphia Public Ledger.

A REGULAR COMMUNICANT.

After the sermon on Sunday morning the rector welcomed and shook hands with a young German.

"And are you a regular communicant?" said the rector.

"Yes," said the German, "I take the 7:45 every morning."

THE QUICK AND THE DEAD.

"What little boy can tell me the difference between the 'quick' and the 'dead'?" asked the Sunday-school teacher.

Willie waved his hand frantically.

"Well, Willie?"

"Please, ma'am, the 'quick' are the ones that get out of the way of automobiles; the ones that don't are the 'dead.'"—Labor Clarion.

IN MOURNING.

Edith—"Mama, mayn't I play the piano a little today?"

Mother—But, my dear, your grandma has only been dead a week and—"

Edith—"But I'll play very softly, mama."

Mother—"Oh! very well; but be careful also to use only the black keys."—Philadelphia Press.

The Missouri Lectureship

The Lectureship will meet in Springfield on Monday evening, April 12. The three pastors and the three churches of the Disciples of Christ in this town cordially invite all our ministers in the state to attend. The three churches will provide free intertainment for all who come. The reception committee will meet all trains, as far as possible, and escort all visitors to the First Church, corner of College and Campbell streets, where homes will be assigned. Let every one, who wishes a home while in town, write at once to any one of the undersigned pastors.

F. L. MOFFETT.
GEO. L. PETERS.
N. M. RAGLAND.

How the A. B. C. Does Things

G. H. Bassett of Salisbury says: "Our school has more than doubled since the beginning of the year, and the church is not nearly large enough for it."

Showing the effect of class organization upon the foreign missionary offerings, W. A. Fite, of Fulton, writes: "One class of boys gave $15 to foreign missions on March 7. Another class gave $20, and another one $35." He also says that one of the classes is responsible each Wednesday night for the prayer meeting attendance, and that there were at Sunday-school on March 14, 215 beside the college girls. This is the largest attendance at the school for a number of years.

The effect of class organization upon the dedication was demonstrated at Independence on the 21st, when a new men's class, only one month old, pledged $1,000; the women's class, five months old, pledged $500; the girls' class pledged $500, and the boys' class $250, a total of $2,250 from the four organized classes of the school. The young women's class is planning to pay off their $500 pledge within a month or so, and expect to pay it in cash, instead of giving entertainments or using expedients for securing the money.

J. H. BRYAN, Supt. Adult Dept.
311 Century Bldg., Kansas City, Mo.

Semi-Centennial Anniversary

MARCH 8-14, 1909.

The First Christian Church, Salem, Ohio, has just rounded out fifty years of history. This has been a half century of splendid achievements and glorious triumphs. For many years this church has ranked high in the state.

This congregation proudly traces its origin back to 1828, at which time Walter Scott visited the city and preached to crowded houses in the Baptist church. For thirty years the little band was visited by many of the eminent preachers of the Restoration movement. They were organized into a church March 15, 1859.

The erection of the present structure began in 1869. The basement was dedicated by William Baxter January 1, 1871; the auditorium September 17, 1871, by Isaac Errett. The lot and building with a later addition cost about $20,000.

Many of the noted educators and preachers of the church have served the congregation. Representatives of this number are: T. E. Cramblett, president Bethany College; M. J. Grable, evangelist; Walter Mansell, pastor, Crawfordsville, Ind.; John G. Slaytor, pastor, East End Church, Pittsburg.

The church had at the time of its organization eighty members. It now numbers about 700 nominal members. The rapid and substantial growth of the congregation in recent years has caused it to become widely and favorably known. The average yearly addition of members has been about 100. The year that is now closing has been one of the most prosperous in its history. The missionary offerings have been doubled, amounting to $750. A $3,000 pipe organ has been recently installed. The balance on the organ was paid during the week of celebration, clearing the church of all debt. The future prospects are bright.

The following speakers appeared on the anniversary program: T. E. Cramblett, M. J. Grable, C. B. Reynolds, John G. Slaytor and J. W. Reynolds. These services brought great spiritual good to the congregation. The pastor has resigned. He is highly commended by the elders. He is open to correspond with good churches. Address him, Salem, Ohio.

J. W. REYNOLDS, Pastor.

For making quickly and perfectly, delicious hot biscuits, hot breads, cake and pastry, there is no substitute for

DR. PRICE'S CREAM BAKING POWDER

No Alum—No Lime Phosphate

The poisonous nature of alum is so well known that the sale of condiments containing it is prohibited by law.

WITH THE WORKERS

R. E. McKnight, San Francisco, Calif., has accepted a call to the church at Lodi, Calif. He will be succeeded at Gilroy by W. B. Berry who has been engaged in editorial work.

H. J. Crockett began a series of meetings at Pawhuska, Okla., March 28. Three confessions at the first invitation. The church needs a pastor and can pay a salary of about $1200.

Sumner T. Martin, of Santa Barbara, Calif., has published a thoughtful sermon of his on "Divine Healing" in pamphlet form. He will send it to any address on receipt of postage.

Here is the record of the Jefferson St. Sunday-school of Buffalo, N. Y., for Sunday, March 21: School was large and full of life Sunday. There were 512 present—seventy-eight being in the primary, 176 in the intermediate and 131 in the adult classes. There were ten visitors and 4 new scholars. The offering was $11.15.

The work of the church at Clarendon, Ark., is moving forward with great rapidity since A. R. Adams began work there the first of last February. The Sunday-school has doubled in attendance and efficiency, a Christian Endeavor Society has been organized, the choir has been strengthened, and the church has undertaken some enterprising methods of advertising.

A new church is being established at Toyah, Tex., under the leadership of J. L. Haddock. The church has purchased a lot and will proceed to erect a building. It has been but a few weeks since the preacher entered this field to gather the scattered Disciples for the organization.

Judging from the tone of voice the Mississippi people use in discussing the matter, we feel warranted in saying that they are going to establish a college in their state to be known as the Southern Christian College. The site hasn't yet been selected nor the money raised, but a resolution has been passed that has the ring of victory in it. Certainly such an achievement would have marked effect upon all our work in the Gulf States. Jackson and West Point are rivals for the location.

The missionaries in the Philippine Islands report 800 baptisms during the past year. This is more than we have had in many whole states in this country with many times the number of workers and church buildings and all the facilities of aggressive work.

Wednesday, March 31, was a record breaker in the office of the foreign society. The receipts from the churches as churches were larger than in any other one day in the history of the society. They amounted to $7,098. This is more than one-half of the total receipts of the year 1881, and the largest check was only $500. The total number of churches sending offerings that day was 250.

The leaflet of the Davenport, Iowa, church, S. M. Perkins, pastor, indicates that at least a car load of good Disciples will attend the Pittsburgh convention from the three cities on the river. We shall expect them to join the Christian Century Special at Chicago, about which we haven't said much yet, but which will be a mighty good company. Here's an invitation in advance of the announcement anyhow!

Sometimes our telegraphic correspondents do not send their wire until Monday afternoon or else the company fails to deliver promptly. The following interesting report from James Small was received after we had gone to press last week: "Kansas City, Mo., March 29:—Aggregate report: Forest Ave, 51; Ivanhoe, 113; Sheffield, 22; total Sunday-school, 3,776; offering, $107; aggregate additions churches, 28.—James Small."

The Bible school of the First Christian Church, Lincoln, Neb., had a great day Sunday, March 28. L. C. Oberlies occupied the pulpit in the morning in the absence of the pastor, H. H. Harmon. He spoke on the modern adule Bible class movement and many of the older members signed up for this class. Then followed the most enthusiastic and most largely attended school in the history of this rapidly growing church—459 pupils were in attendance and $45 collection. This school is in a contest with the schools of Omaha, Beatrice and Bethany and ranks ahead on the number of points gained. The contest closes on Children's Day and the interest in all the schools is deepening.

WITH THE WORKERS

Chas. E. McVey is assisting in a meeting at Auburn, Ill.

W. H. Zenor of Iowa, has been called to the East Lincoln Church, Neb.

The church at Lawrenceville, Ill., which supports Mrs. F. E. Hagin, remains steadfastly in the Living-link column. H. C. Holmes is the minister.

Sumner T. Martin, Santa Barbara, Calif., has prepared and had printed an address on divine healing, which he offered to mail to anyone for the cost of the printing.

The church at Water Valley, Miss., where Frank M. Bare is minister, observed C. W. B. M., March 21. The pastor gave an address and the children rendered the missionary cantata, "The World for Christ." The offering was $20.

Rosebury, Ore., B. W. Bass., minister, gave $76.85 last year. The apportionment this year is $100. The church has already sent $357.80 as a church and the Sunday-school $20.97 besides. This is real centennial progress. Oregon is making a great record this year.

Jesse P. McKnight, minister, the Magnolia Ave. Church, Los Angeles, Cal., says: "Magnolia Ave. continues in the list of the Living-link churches. The money was raised more easily than the year before, and this notwithstanding the church just a few weeks before gave over $500 for the special work in Africa."

The Sunday-school at Chagrin Falls, Ohio, is in a flourishing condition. There were 317 present, March 21; 138 in one class and forty-seven in the young people's class, which is taught by the pastor, G. B. Evans. It is the plan of the church to build a Sunday-school annex with gymnasium and club room equipment.

The Men's Brotherhood of the church at Chagrin, Ohio, has invited W. F. Rothenburger, of Cleveland, to address them. The pastor, G. B. Evans, has announced the following interesting series of sermons for Sunday evenings: "A Man's Work in a Man's Way;" "The Man of the Hour;" "The Man of Galilee;" "Christ, the Brother of Every Man."

David H. Shields, who has done a very successful work at Salina, Kans., has resigned to accept a call to the church at Eureka, Ill., where he will begin his labors early in April, succeeding A. W. Taylor, who has become pastor of the Irving Park Church, Chicago. J. C. McArthur, an elder of the church at Salina, writes of the deep regret with which the church at Salina gives up its pastor, who has so greatly endeared himself to the hearts of the people of the church and the city.

W. Remfry Hunt writes from Shanghai:—"The work moves on steadily and effectively. The churches at Hong-Kew and Yang tsz-poo are working enthusiastically. Have sent some of our best helpers to the Bible College. Baptized six young women and married a couple this week. *Shanghai is the great field for evangelism.* Have set the native Christians to work, and they do well. The large field keeps me working at high pressure."

James S. Meyers, who is pastor of the North Side Church, Kansas City, Kans., has closed his second year's work. From his annual report we select the following: Three hundred additions, with no revival except home forces; financial obligations of the church met with absolute promptness; indebtedness of $3,500 on the basement paid in full. The Sunday-school has increased in regular attendance from 100 to 450; Sunday-school offering from $1 to $14 per Sunday. We have three large Endeavor Societies—the junior, intermediate and senior. The C. W. B. M. and Aid Society are in a flourishing condition. The church will make Armourdale, which suffered from the flood last year, the special object of its missionary help this year, giving $100 in money besides other assistance. An architect and building committee have been selected to begin the erection of a church building to be known as "The Temple" on our present basement.

B. L. Allen has been forced by ill health to give up his work at Kingfisher, Okla.

The West Side Church, Council Bluffs, Ia., has called G. R. Hull to the pastorate.

The church at Larned, Kans., has called D. Martin of Iowa to become their pastor.

The church at Hutchinson, Kans., has been conducting a meeting with home forces. O. L. Cook is pastor.

The Ivanhoe Park Church, Kansas City, Mo., is being assisted in a meeting by R. H. Fife and family.

The C. W. B. M. will send M. B. Wood and wife, of Hiram, Ohio, to Porto Rico as their missionaries.

A. R. Liverett, who has been serving the State Board of Iowa, has accepted a call to the church at Cameron, Mo.

The East Broadway Church, Sedalia, Mo., is to have the assistance of V. E. Ridenour, singing evangelist, in a meeting to be held soon.

The telegrams say that Breeden and Altheide are having a great meeting in Houston, Tex. There were forty-two additions the first week.

J. E. Dinger, who has been pastor of the church at Chickasha, Okla., has been called to succeed J. J. Morgan as pastor of the church at Fort Worth, Tex.

The students of Drake University have pledged themselves to raise $5,000 toward the new gymnasium; $3,500 of this was raised at a single assembly meeting.

J. M. Horne, of the Grant Park Church, Des Moines, has been ill. His pulpit was supplied on the 21st by Rev. Ashley in the morning and Rev. Eppard in the evening.

There have been 678 additions to the church at University Place, Des Moines, during the Scoville meetings there, and the meeting continues, is the report in the Christian Union.

J. E. Lynn, Warren, Ohio, is preaching sermons which are studies of the early church as a guide to the modern church. These sermons he announces as "dedicated to the Bible school."

The Pacific Christian, which has changed ownership, and also the form of its dress, will now become a weekly, and will be edited by D. A. Russell. We bid the new editor welcome to the circle.

Here is the record of the Sunday-school at Warren, Ohio, for March 14: Bible school attendance Sunday, 498; offering, $13.68; Mrs. Lynn's class atttendance, 41; Mrs. Griffith's 39; Men's class 37; Mrs. Snider 29; eight new scholars.

The church at Ames, Ia., has just closed a one week meeting, in which the pastor, J. T. Houser, did the preaching and the music was cared for by home forces. There were thirty-six additions to the church.

Some Des Moines Sunday-schools—Central, 1,000; Capital Hill, 500; Grant Park, 200; University Place, 1,488. With such Sunday-schools who can prescribe the limits of our work in that city in the future?

Under the leadership of J. Boyd Jones, the church at Marion, Ind., has not only cleared up all indebtedness, but has a surplus of funds on hand and is beginning the erection of a new house of worship. The preacher and his wife hold a place of high esteem in the hearts of the people for their works' sake.

Under the leadership of H. F. Burns, who is preaching for the church at Douglas Park, Chicago, and taking special studies in the University of Chicago, the church at Douglas Park will conduct Sunday evening meetings during the month of April in the Lawndale Hall, a well equipped room which will seat between 300 and 400 people. The subjects announced for the month are: "What is Your Life?" "Easter Service," "What Can Christianity do for Me?" and "Christ's Message to Men of Power." This is an attempt on the part of the church to reach a larger number of people than can be reached with the present equipment of the church.

In the meeting held at Brazil, Ind., by J. P. Meyers, of Shelbyville, there were forty accessions to the church. E. L. Day is the pastor of the Brazil church.

Pittsburgh, 1909, will mean much more to those churches who make liberal offerings for home missions than to those whose hearts are unmoved by the stirring appeals of our home secretaries.

Austin Hunter has been in a meeting at Fairmont, Ind. There were three additions the first few days. The meetings continue. This church is only a year old and does not yet have a building.

J. E. Wolfe and the church at Weston, Mo., are working most happily and enthusiastically together. Evangelist Violett is to be with them in a meeting in August, and the church and large Bible school are already working hard in preparation for his coming.

The Christian church at Famalco, Ill., has closed a meeting which was most successful. There were seventy-nine additions to the church, while there are only about 100 people in the town. The meetings were led by Rev. William Ward, whose work is highly commended.

America is the key to the grand strategy of world conquest. "As goes America, so goes the world." The home board has shown us the opportunities. We have the men and the means. Let us consecrate them to the conquest of America. Nn church can be true to itself and ignore the appeal of our home board this year of all years.

L. A. Chapman, of Elmwood, Neb., has received the unanimous call of his congregation to remain there another year from May 1. He reports the church making progress along all lines. Two of his members will educate and then support a native evangelist in India. The church went beyond its apportionment for foreign missions. His normal class will turn out twelve teacher training graduates this spring.

The Imperial University of Tokyo has just received an interesting offer from Oberlin University of Ohio, U. S. A. It is to the effect that Dr. King, next month, will give a series of lectures to our students for half a year on condition that the Imperial University will send one of its professors to lecture to the American students. We learn that the offer has been favorably received by our University, and if the question of expenses be settled to mutual satisfaction, the scheme will be carried out.—*Japan Advertiser.*



WITH THE WORKERS

Southern California Items

Grant K. Lewis.

There is a Men's Club at Naomi of fifty members. The organization offers the same fellowship as fraternal insurance in the lodges. They pay $3 per week for sick benefits, and also funeral benefits. Their dues are twenty-five cents per month. They meet once a month and have program with refreshments. They will affiliate with the National organization of the Brotherhood of Disciples. This church has recently started a Sunday-school at 1450 E. 40th street. The attendance is about forty.

The church at Rialto is propering under the ministry of Dan Trundle. They are growing in numbers and in "this grace also." They recently gave $700 to the Berkeley Bible Seminary, and besides reaching their apportionment in the March offering they gave Dr. Dye $100 for his work in Africa.

Mrs. Princess C. Long is assisting W. E. Crabtree in a meeting at San Diego Central Church. Reports in the midst of its second week tell of splendid audiences and twenty-one additions. Meetings will continue through March.

Colonel F. M. Chapman, one of the well known Chapman brothers, died at his home in Covina on Thursday, March 18. Mr. Chapman was well known in political, business, social and Christian circles in Southern California, and was an active interested member of the church at Covina.

The church at Glendale, under J. W. Utter, is in the midst of a building enterprise. They have a lot well located near the high school building, on which they are erecting a modern bungalow church. This property is costing them about $5,000, and will be dedicated sometime in April.

Our Mission Church at Burbank has about forty members. E. H. Learned has for years been superintendent of the Sunday-school and the pillar on which the church rests. He has a class of nine, just finishing the teachers' training course. Graduating exercises will take place next Sunday evening. This will be a great event in the valley. Hugh C. Gibson, general secretary of Sunday-school work, and R. P. Shepherd will both be present to make addresses. So far as we know this is the banner church in the Brotherhood, having so large a class from so small a membership.

The work at Santa Monica Bay, including the joint pastorate of the churches at Santa Monica and Ocean Park, is prospering under the ministry of J. Leslie Lobinger; D. W. Mizner, of Los Angeles, supplies each Lord's Day the pulpit at each place, so that both churches have preaching regularly morning and evening.

E. E. Lowe, our minister at San Bernardino, is the best known preacher in that great county. This is largely due to the vigorous campaign last fall when he was a candidate for the state legislature. He preaches frequently at various suburban points about the city in which he lives. Last year, in spite of the financial stringency, this church raised $1,500 to apply on its indebtedness. The secretary recently gave his home mission lecture, entitled "Uncle Johnnie Appleseeds" to a house full of people, and secured pledges to the amount of $76 to the May offering. That church will go above their apportionment for home missions this year.

Great interest is manifested in the regular monthly preachers' meeting at the First Church of Los Angeles. Next meeting comes on Monday, April 5. The lecture of the morning will be delivered by F. M. Dowling, of Pasadena; subject, "Isaac Errett, and his Contribution to the Restoration Movement." In the afternoon there will be special addresses to preachers by Frank G. Tyrrell and C. C. Chapman; also at this afternoon session R. P. Shepherd will read a paper on Christian Science and Divine Healing, which will be in the nature of a reply to the splendid, forceful paper presented last month by S. T. Martin.

E. W. Thornton is conducting a Sunday-school institute at South Pasadena Church G. Warren, A. P. Frost, W. G. Menzies, Mary Arrangements are being made for a tent meeting next month, with R. P. Shepherd as evangelist and Mrs. Princess C. Long to lead the singing.

Recently A. C. Smithers preached a most interesting series of Sunday evening sermons in which he treated the "faith healing cults." Large audiences greeted him at every service and much interest was manifested.

The "Hiram Fellowship" is the most recent fraternal organization in our churches. Graduates, students and friends of Hiram College, Ohio, gathered in number about fifty in the social rooms of the First Church of Los Angeles, and held a banquet. R. P. Shepherd presided as "toast master" and brief and witty speeches were made by Mrs. Pettit, J. G. Warren, A. P. Frost, W. G. Menzies, Mary Sacket, J. W. McConnell, and W. H. Hanna. A promising organization was formed with James G. Warren president, and Dr. Murray secretary and treasurer, and greetings were sent to President M. L. Bates.

The following churches are now receiving help under our evangelizing board: South Main St., Los Angeles, $10 per month; West Side, Los Angeles, $40; Budlong, Los Angeles, $40; Figueroa Blvd., Los Angeles, $40; Highland Park, Los Angeles, $20; South Pasadena, $30; Huntington Beach, $15; Ocean Side, $10; University Heights, San Diego, $25; Santa Monica Bay, $20; Temple, Ariz., $15; Douglas, Ariz., $16.66 2-3; Tucson, Ariz., $30; Arizona Evangelist, $50.

From the Hub of the Empire State

The season for moving has not only struck our members in the cities, but preachers as well. In consequence a large number of the churches will have new ministers. Changes in pastorates will occur in Auburn, Elmira, Gloversville, Second Church Rochester, while Watertown, Throopsville and several other charges are yet without ministers.

Bro. Arthur Braden has resigned a pastorate in the Auburn Church, which has been one of marked success. He has added over 200 to the membership, established a mission in a thriving locality, and strengthened the work in many ways. He goes to Keuka College as head of the department of sacred literature, assuming his duties at the beginning of the next collegiate year.

Bro. C. C. Crawford leaves Elmira to take up the work at the Second Church of Rochester. His has been a ministry of sacrifice in Elmira, but he has been instrumental in seeing the congregation housed in a beautiful modern building, well equipped and located. The growth here has ben slow yet substantial. Elmira is a child of state missions.

Bro. H. H. Cushing leaves Gloversville after nearly three years of a very trying ministry. One month before he assumed the reins a quarrel among the members had resulted in the decision of the officers to turn the property over to the state board and disband the organization. Prompt work on the part of the state officials saved the church. The state secretary called a meeting of the members, heard the stories from all sides, advised action and promised to secure a new minister and give substantial aid to the reorganized body. This was the task before Brother Cushing, and to his credit be it said that he has patiently led this flock back to fellowship and united service, not only winning many of the old members back, but adding nearly sixty otherwise.

Bro. J. Frank Green leaves the state, returning to Ohio. We regret to lose him from the ranks of our ministerial brethren. His work in Rochester has been of a substantial character.

The reports from many of the city churches indicate that the financial stringency of the past months has made itself felt in the work of the winter months. Yet withal ther has been marked progress throughout the state, many being added to the membership of the various churches.

The interest manifested by the Disciples in the co-operative plans in Keuka College during this first year of the plan shows how much the churches of this state appreciate the importance of this enterprise. Bro. Lowell C. McPherson, financial secretary, has not yet been able to visit all the churches, but from those he has visited the responses have been as follows:

Auburn, First Church	$169.01
Buffalo, Jefferson St. Church	$116.55
Elmira, First	13.70
Gloversville, Bleeker St	21.20
North Tonowanda, Paynes Ave	86.55
Niagara Falls, First	72.10
Rochester, First	167.25
Rochester, Columbia Ave	51.35
Syracuse, Central	148.20
Syracuse, Rowland	57.00
Tonowanda, First	6.00
Throopsville	45.60
Williamsville	107.40
South Butler	6.60
Pompey	9.00

Encouraged by these subscriptions, Ball Bros. of Muncie, Ind., one of whom is a trustee, have offered $1,000 provided a like amount is raised by the Disciples by May 1. Brother McPherson just writes that he has secured the amount from two out-of-state brethren. This makes over $1,500 secured from individuals aside from the churches.

Jos. A. Serena.

Syracuse, April 1, 1909.

John G. McGavran, missionary of the foreign society, Bilaspur, India, reports twenty-two baptisms in that field.

Allen Wilson is holding an excellent meeting in Mobile, Ala. "A conservative town," he says, "but we are winning our way."

There were fifteen additions in El Paso, Tex., during March, elven by baptism, three by letter and one reclaimed. One of them, a young man, wants to preach. He is studying as opportunity permits. H. B. Robison is the pastor.

FEED YOU MONEY
Feed Your Brain and it Will Feed You Money and Fame.

"Ever since boyhood I have been especially fond of meats, and I am convinced I ate too rapidly, and failed to masticate my food properly.

"The result was that I found myself, a few years ago, afflicted with ailments of the stomach and kidneys, which interfered seriously with my business.

"At last I took the advice of friends and began to eat Grape-Nuts instead of the heavy meats, etc., that had constituted my former diet.

"I found that I was at once benefited by the change, that I was soon relieved from the heart-burn and the indigestion that used to follow my meals, that the pains in my back had ceased entirely.

"My nerves, which used to be unsteady, and my brain, which was slow and lethargic from a heavy diet of meats and greasy foods, had gradually, but none the less surely, been restored to normal efficiency.

"Now every nerve is steady and my brain and thinking faculties are quicker and more acute than for years past.

"After my old style breakfasts I used to suffer during the forenoon from a feeling of weakness which hindered me seriously in my work, but since I have begun to use Grape-Nuts food I can work till dinner time with all ease and comfort. "There's a Reason."

Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

The great church of Johnson City, Tenn., announces that it will be in the front rank of Living-link churches this year, supporting its own missionaries in foreign, home and state departments. This great church is an example and inspiration to the churches of Tennessee and the brotherhood.

The announcement is already out for the Iowa state convention to be held in Davenport, June 21-24. A neat folder presents some views of that city with the church parsonage as the most attractive object in it. That is a costly thing to do, Pastor Perkins, all your guests will want to be entertained at that parsonage!

The home board announces that no more appropriations are possible till late in the summer. This means that many little groups of Disciples that have been praying for help from the brotherhood must suffer bitter disappointment, and possibly utter defeat. In not a few places unless the present moment is seized without delay all is lost, or if not lost must be maintained at frightful cost. If we could give our home board $200,000 at once the situation might be relieved. The offering day approaches. Home missions should be in our prayers and our meditations in a special sense just now.

The Springfield Union Revival

The Billy Sunday meeting in Springfield, Ill., is approaching its close with a whirlwind of excitement. Mr. Sunday's sermons on "Hell' and "Heaven" and his address to men Sunday afternoon on "Booze" drew immense throngs and were received with great emotion. Three hundred came forward to take the evangelist by the hand Sunday. The total conversions to date is close to three thousand. Often in Sunday's meetings there are as many the last week as in all the rest of the time besides. From fifty to one hundred persons have been coming forward each evening. I intend to be present several evenings during this the last week and will write the fourth article in the series for our next issue. C. C. Morrison.

Church Extension Receipts

Receipts for the first quarter of the new year, compared with same time during 1908.

Churches.

For this year	$2,941.45
For last year	1,394.80
Gain	$1,546.65

Individuals.

For this year	$ 9.262.80
For last year	12.308.22
Loss	$ 3.045.42
Total Loss	$1,498.77

Since October 1, 1908, our gain over the previous year is $1,025.15.

Our comparative statement shows that for the first quarter of 1909 we had a falling off in our receipts of $1,498.77. There is a gain of $1,546.65 in contributions from the churches, which is very encouraging. The falling off in individual recipts was due to a less amount in receipts from annuitants. We have received $3,350 less annuity money this year than last.

The following annuities have been received during the first quarter of this year: $500 from a friend in Oklahoma; $250 from a friend in California; $100 from friends in Kansas; $1,000 from a friend in Missouri; $2,000 from a friend in Ohio; two $500 gifts from friends in Iowa, and $200 from Kentucky. Remit to G. W. Muckley, Cor, Sec., 500 Water Work Bldg., Kansas City, Mo.

Glorious Gains

The total receipts of the foreign society for the month of March amounted to $53,878.19, a gain over March, 1908, of $7,614.46. The receipts from the churches as churches amounted to $41,705.48, a gain of $1,924.55.

These gains are all the more significant for the month when it is remembered that the first Sunday in March, 1908, was the first day of the month; this year the first Sunday in March was the 7th. This is just one week's difference in receipts.

During the twenty-five days following the offering this year, the churches as churches gave $41,507,72, a gain of $5,171.09, over the twenty-five days following the offering 1908. The gain in the number of contributing churches for the twenty-five days is 182. In a word, more churches are giving than ever before, and the average offerings are larger.

The record for March this year is greater than the foreign society has ever made before in that month.

The total receipts of the missionary year from October 1 to April 1 amounted to $81,306.48, a gain of $20,703.76, or more than 34 per cent. The gain from the churches as churches since October 1, 1908, is $6,010.80.

The prospects are bright for a glorious year. Let us see to it that the work so well begun is more than maintained throughout the whole year. The month of April promises great things.

F. M. Rains,
S. J. Corey,
Cincinnati, O. Secretaries.

Telegrams

Tacoma, Wash.—Beginning the fourth week with 123 additions. Crim and Saxton, Evangelists.—W. A. Moore.

Houston, Texas, April 5—Great services yesterday; thirty-four added; 123 in nineteen days. Breeden and Altheide, Evangelists; Sanderson, Minister.

Albion, Ill., April 1, 1909—We have just closed a meeting of three weeks with twenty-five accessions, of which twenty-four were by primary obedience. The preaching was done by the pastor.—T. J. Clark.

Independence, Kas., April 4—Our splendid thirty thousand dollar church dedicated by Evangelist George L. Snively, Greenville, Illinois, today. Ten thousand needed, thirteen thousand five hundred dollars given. Three men united today. Snively and Leigh continue in meeting. This is my ninth year and church most prosperous, happy and hopeful.—J. A. Longston, Minister.

Connersville, Ind., April 5—Two weeks with 108. Thirty today, mainly adults; many men. Pity to close but engagements pressing. Last night every corner of the large building and every room and vestibule crowded with great eager throngs and hundreds turned away. One of the best Women's meetings at three o'clock I ever had. Fellowship of this meeting glorious every way. Large delegation from Rushville and other points. Many visiting preachers.—Herbert Yeuell.

Bergholz, O., April 5—A large percentage of membership of 157 brought into harmonious reunion with the work here; also additions. Fourteen hundred dollars church debt raised. Mitchell caused greatest stir ever in Bergholz. Strong, forceful preaching has brought results. His lecture night drew larger audience than any in lecture course. He has turned down several lecture bureaus to remain in evangelistic work. Professor Buss who came to our people in Brother Mitchell's meeting at Mishawaka, Indiana, a former evangelist and noted cornetist and soloist has made good the flattering endorsements of the English and American press. A strong team like Mitchell and Buss should never be idle.—H. H. Martin, Elder.

Des Moines, Ia., April 5—Twenty-six added at closing invitations of our great meeting with the University Church and Brother Medbury. Total 806. Drake University with her President, Faculty and Christian students loyally co-operating. Such a fellowship is the opportunity of a lifetime. We received two preachers into our fellowship during this meeting, one Presbyterian who resigned a seventeen hundred dollar pulpit and one pastor of People's Church from Minnesota. Both came to listen and stayed to step out on the divine foundation. New converts subscribed $2,500 for current expenses and then paid $3,300 on dedication day. Full written report by Brother Medbury next week. About 1,652 in Des Moines campaign. Three days more at Highland Park Mission, then North Yakima, Washington.—Chas. Reign Scoville.

Impure Blood Thoroughly Cleansed

Relieved of All Impurities Through the Use of Stuart's Calcium Wafers.

The blood is a thick, opaque fluid of a rich, red hue in the arteries, and a purplish blue in the veins. It derives its color from numerous small bodies floating in it which are called red corpuscles. If the blood be examined under a microscope the red corpuscles will appear as thin, circular disks, floating in a transparent, nearly colorless fluid.

These red corpuscles number 5,000,000 to the cubic centimeter; but it often happens that they become very much diminished in number, a condition known as anemia or leukoaemia. There are also other circular bodies in the blood known as white corpuscles, but which are much less numerous than the red.

The red corpuscles are the stimulating and animating elements of the blood. They absorb oxygen in their passage through the lungs, and convey it to the tissues of the body, where combining it with food elements absorbed from the stomach, it evolves animal heat.

Whenever the kidneys fail to properly filter the blood of its impurities, or whenever constipation occurs, the impure foreign matter collects in the blood-current, is carried to all part of the system in the circulation, and is usually deposited in the form of pimples and other eruptions upon the skin.

Most of these eruptions appear upon the face, for the reason that the skin there is thinner than anywhere else. Many people commit the error of trying to cure the pimples or eruptions by the application of salves and lotions, which is a great mistake, as the cause of the trouble is deeper seated, and the skin disease is simply the outward manifestation of the impure condition of the blood within.

Calcium Sulphide is the greatest blood purifier in existence. Instead of driving the blood impurities out through the pores, it sends them out through the proper channels —the kidneys and intestines.

STUART'S CALCIUM WAFERS contain calcium sulphide, combined with other powerful alteratives or purifiers, which act rapidly and powerfully upon the morbid products of the blood, expelling them completely, preventing their return, and incidentally removing pimples, boils, blackheads, carbuncles, tetter, ringworm, scurvy and all other skin blemishes.

Call on your pharmacist and secure a package of this wonderful blood-cleaning remedy; price 50 cents. Also write us for trial package free. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Michigan.

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SUMMER QUARTER

First Term, June 21 to July 28
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SPECIAL LECTURES:

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Cornelius Woelfkin - Evangelism
E. Y. Mullins - - - Theology
A. F. Christie - - - Church History.

Thirty-Five Courses in the Divinity School
Other Courses in Other Departments of the University

Independence, Mo., Dedicates $55,000 Building

On Sunday, March 21, 1909, at 10:45 the main auditorium, the galleries, the Sunday-school auditorium and the Sunday-school rooms were packed to their utmost capacity. In all this great crowd there was but one aim, one purpose, one desire, "We must lift the debt to-day," a debt of $30,000. It seemed an enormous sum to raise in an hour's time—$30,000; and then, too, the members had just finished paying $25,000 on this new church home. F. M. Rains delivered the dedicatory sermon.

After complimenting the congregation on their handsome structure of brick and wood and stone; and after paying a high tribute to the memory of Alexander Proctor, he delivered a sermon from this text: "The kingdom of God is not meat and drink." It was just the sermon for the occasion; strong, forceful, bright and hopeful. Brother Rains was just the man for the occasion; he understood the people, he fully appreciated the situation, and within an hour by tact and skill, and by joke and device, he had brought to pass that which all hearts so much desired —the debt lifted. Not the $30,000 but $31,000 had been subscribed. The largest individual gift was that of $5,000, the next $2,000, then the Ladies' Aid came forward with a pledge for $1,200, the Sunday-school $1,000, the Twentieth Century Bible class, composed of business men of Independence, $1,000, the Young Men's class $500, the Priscilla class $500 and a class of younger girls $500, which together with the smaller pledges and the cash collection made up a grand total of $31,000.

At 3 o'clock a fellowship meeting was held. This was a most interesting one, and it served as an index to the fraternal relations and kindly feeling of all the churches of Independence, and of the sister churches of Kansas City. Rev. C. C. McGinley, pastor of the First Presbyterian Church, represented the Ministerial Alliance of the home churches and in a few choice words gave greetings. The Rev. W. F. Richardson, pastor of the First Christian Church at 11th and Locust, brought the message from the Christian churches of Kansas City. He spoke of the close relations that have always existed between the First Christian Church and the church at Independence, and said that it was due in part to the warm personal friendship of the two men who had served these churches so long in the past, the Rev. Alexander Procter and the Rev. T. P. Haley.

The Rev. H. A. Denton, secretary of the American Missionary Society, spoke briefly, impressing upon the people the fact of their larger possibilities and great responsibilities. Then the pastor, the Rev. L. J. Marshall, spoke in behalf of the congregation, returning personal thanks for the kindly messages.

As you go into the building by the west entrance, on your right is the main auditorium with two galleries overlooking it, and on the left of the spacious hallway is the parlor, which is furnished with handsome rockers, rugs and pictures; back of the main auditorium is the Sunday-school auditorium with twelve individual class room and a baptistery opening into it, six of these class rooms help to make up the gallery. By raising a heavy curtain the Sunday-school auditorium and the main auditorium can be thrown into one large room, with a seating capacity of 1,200.

On the second floor, in addition to the individual Sunday-school rooms, there is a room fitted up for the Ladies' Aid. It is furnished with sewing machines, sewing tables, a sewing cabinet, chairs and a beautiful rug. There are two other large rooms on this floor, now being used as class rooms.

Under the entire building is a basement. It is here that we find a large assembly room, which will seat 350 people. It is fitted up with lights, chairs, a raised platform, and two dressing rooms. The basement also contains the kitchen, serving rooms and various store rooms.

All other departments of the church are alive and at work. The congregation is united, happy and hopeful.

MRS. MARY T. BERRY GALLOWAY.

Pittsburg News

W. R. Warren, our centennial secretary, never knows when he is tired. As the time approaches for the great celebration he is literally taking it to bed with him. The work of getting up the program, of corresponding with the state and national papers, the interest of colleges and missionary boards, the halls in which the Centennial is to be housed, the judicious dissemination of information both to the state and far-and-wide to all the states, suggest some of the lines demanding his time and attention. He is not exactly Atlas carrying the world on his shoulders, but we over here in Pittsburgh feel mighty sure that the burden of the great Centennial will rest upon his shoulders until after October. Furthermore we feel sure that in this matter of preparation no one could have a more loving interest, nor larger visions than he has. He is the man of the hour, and amidst all the obstacles that have confronted him, he has remained undaunted, and in the end all things are going to work out to a most glorious conclusion.

Twenty-five were present at the Book Room, Monday, and the meeting was one of very considerable interest. Among some things to be noted are these:

Beaver, with S. E. Brewster as minister, had 209 present in the Bible school on the 28th. This is the largest attendance in the history of the school. The Men's Bible Class has grown from three in September last to fifty-two. W. G. Winn of Hazelwood announced an Adult Bible Class, starting with twenty-two men. Bellevue meeting resulted in thirty-six additions. Brother Lloyd speaks in the highest terms of the work of Brother and Sister Kendall. The people were charmed by the splendid Bible drills by Sister Kendall. D. R. Moss reports has pleasant Sunday afternoon service for men as constantly increasing in interest. Evangelist W. H. Pinkerton reports twenty-seven confessions at Greensburg up to date. Evangelist F. A. Wight is in an evangelistic campaign at the Fourth Church, Pittsburgh. Squirrel Hill has had some showers of refreshing in the evangelistic efforts of Geo. W. Knepper. F. M. Gordon of Knoxville announced an attendance of 531 at their Bible school. They simply don't know when to stop up there. One of these times they will be aiming for a thousand. The Home Missionary Rally will be held Monday next at the East End Christian Church under the direction of W. J. Wright of Cincinnati.

203 Bissell Block. O. H. PHILLIPS.

Pittsburg's Dependent Children

On the northern side of the Centennial Quadrangle and facing it is a large ivy-mantled building set in spacious grounds. The inquirer will learn that it is the Western Pennsylvania Institution for the blind. Last year seventy-three boys and forty-nine girls were being educated here. Their industrial work received the first award in the Jamestown Exposition. The property is worth a half million dollars, and the state gives $30,000 a year for its support.

We have just come through a whirlwind campaign fostered by the Chamber of Commerce, and energetically supported by all the newspapers. It realized $300,000 for the erection of a new building for the Newsboys' Home.

On the north side, in Termon avenue, is a handsome building known as the Home for Colored Children.

Going back and forth between the Centennial Quadrangle and the downtown district on the Forbes street cars, you will notice the Children's Hospital and a free dispensary. In Edgewood, one of our eastern suburbs, is is a splendid institution for the education of the deaf and dumb.

On Anderson street, north side, there is a Protestant home for boys.

There is an Episcopal church home for orphans, another Protestant orphan asylum on the north side, a United Presbyterian orphans' home in Wilkinsburg, a home for widows and orphans of Odl Fellows, Bon Avon, a Lutheran orphanage on the north side, a German Protestant orphan asylum in Mt. Lebanon, one of our southern suburbs.

There are several other private orphanages, summer homes and fresh air homes. Of course there are a number of Roman Catholic orphanages, one of which ranks among the largest in the world.

There are a number of day nurseries and temporary homes.

At No. 3 Fulton street is the Kingsley House, one of the best conducted social settlements in the country. It is in the midst of a densely populated tenement section, and ministers annually to hundreds of boys and girls.

Provoking One Another to Love and Good Works.

The above partial list of institutions for dependent children in the world's industrial center, where accidents are creating orphans daily, will prove suggestive in more than one way to the thoughtful Christian.

When we go up from all parts of the world to celebrate the Centennial of the Restoration of Apostolic Christianity, shall we not be impressed by the fact that others have gone before us in restoring certain phases of New Testament life and service? Would it not be well for us to make haste and vindicate the plea by establishing some institution of mercy in the centennial city?

Our Easter Opportunity.

Among the March offerings for foreign missions this year was one from a mining village that had suffered sorely during the financial depression. By a mistake the envelopes with their coins were sent to the Centennial office instead of Cincinnati. There were eight or ten of them, and the aggregate contents amounted to 63 cents. Possibly this was the largest offering received by the Foreign Christian Missionary Society this year; outstripping even the double and triple Living Link churches. Let us encourage all the children whose parents are still with them, and whose homes are yet secure to have some fellowship with the little ones that lack where we abound. It is Easter morning, and it is the hundredth time it has come around since we promised our Savior that we would restore all things in the church to harmony with his mind. Let us set a child in the midst as he did and win his full approval at last.

W. R. WARREN, Centennial Secretary.

SISTER'S TRICK
But it all Came out Right.

How a sister played a trick that brought rosy health to a coffee fiend is an interesting tale:

"I was a coffee fiend—a trembling, nervous, physical wreck, yet clinging to the poison that stole away my strength. I mocked at Postum and would have none of it.

"One day my sister substituted a cup of piping hot Postum for my morning cup of coffee but did not tell me what it was. I noticed the richness of it and remarked that the coffee tasted fine but my sister did not tell me I was drinking Postum for fear I might not take any more.

"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my sallow cheeks and a clearness to my eyes, then she told me of the health-giving, nerve-strengthening life-saver she had given me in place of my morning coffee. From that time I became a disciple of Postum and no words can do justice in telling the good this cereal drink did me. I will not try to tell it, for only after having used it can one be convinced of its merits."

Ten days' trial shows Postum's power to rebuild what coffee has destroyed. "There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

VOL. XXVI. APRIL 15, 1909 NO. 16

THE CHRISTIAN CENTURY

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SHE DIDN'T KNOW.

It was night.

They—he and she—were sitting on the porch, looking at the stars.

"You know, I suppose," he whispered, "what a young man's privilege is when he sees a shooting star?"

"No," she answered. "I haven't the slightest idea. There goes one!"—Chicago Tribune.

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

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All druggists keep it.

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"Tabernacle Hymns"—Rousing, inspiring, uplifting, spiritual, singable. For praise, supplication and awakening. One dime brings a sample. The Evangelical Pub. Co., Chicago.

HOME MISSIONS, MAY 2nd.

Every church in our great brotherhood should make an offering for Home Missions this year. The future success of the Disciples of Christ depends upon our attitude toward the opportunities of the hour. Sixteen western states are being repopulated. Two hundred and fifty millions of acres of arid land are being prepared for settlement under the irrigation projects of the Government.

There never was a time of greater opportunity for the Church of Christ. To enter now means prestige, cheap building lots, economy of men, money and labor. To neglect means irreparable loss. To delay means increased cost when we essay to enter later. To enter now means the multiplication of resources. 162 Mission Churches in America sent $8,000 to our Missionary Boards last year. Multiply the churches and you multiply the receipts for all purposes.

We can only enter the East by way of the West. Missionary work in the East is expensive, very expensive. It takes longer to get a footing; it takes more money to buy property. While building up one substantial mission in the crowded East we can build three or a half-dozen in the West. Multiply the churches in the West, where men are growing rich in a day, where the enterprises of the church are intimately related to the community life, and the money will flow back to the Home Board for the evangelization of the East.

But East and West, North and South, the heroic bands of pioneer brethren cry importunately for the brotherhood's help. Two hundred and fifty claims upon our fellowship and sympathy—they were on file in the office of the Home Board February 1st. Every week the number increases. Carrying on work already begun in almost every state of the Union and in nearly every province of Canada, The American Christian Missionary Society feels that these clamorous appeals from the new fields should be laid upon the consciences of the whole church. We are unable to give any hope of succor to these struggling brethren. Unless the May Offering shall far exceed the receipts from the churches last year, many, if not all applicants from new fields must be denied this year.

Can we afford to inspire the cause so much? Dare we take a step in retreat? Shall we not be held responsible for what we are able to do and do not undertake? Our Centennial year should be marked by some signal undertaking that emphasizes our plea and our potency, bringing up every church and enlisting every Disciple. To establish a thousand new churches in the West would mean more to our cause in the next five years than any single undertaking.

The "Home Board" appeals for $250,000 for the stupendous million-dollar enterprise committed to its hands. Will the preachers and the people answer the appeal the first Lord's Day in May? Letters upon the subject and all remittances should be sent to

The American Christian Missionary Society

Y. M. C. A. Building, Cincinnati, Ohio



THE CHURCH OF CHRIST

By a Layman. **TENTH EDITION SINCE JUNE, 1905**

A history of Pardon, the evidence of Pardon and the Church as an Organization. Scriptural Discussion of Church Fellowship and Communion. **THE BEST EVANGELISTIC BOOK. "No Other Book Covers the Same Ground." Funk & Wagnalls Company, Publishers, New York and London, Cloth Binding, Price $1.00 Postpaid. Write J. A. Joyce, Selling Agent, 209 Bissell Block, Pittsburg, for special rates to Preachers and Churches.**

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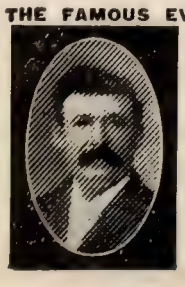
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The Christian Century

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The Story of a Statesman's Downfall

By Dr. Austen K. de Blois

Nobody ever knows what will happen tomorrow in China. There the wisdom of sage and prophet goes for naught. The Empress Dowager is dead. So also is the docile Emperor Kuang-hsu. Prince Chun is Regent. Pu-yi, his son, a child of three years, ascended the throne on the second of December, and will hold the reins of government when he is old enough to drive.



A Wayside Shrine.

Thus far these great changes have wrought no great change. Two new actors have appeared, and occupy the center of the stage, but the rest of the drama goes forward as before. Men and nations, east and west, have been watching eagerly the interplay of the forces of reaction and reform during the last decade in China. They have noted the somewhat unsteady advance of the party of progress. They are now beginning to believe that there will be no powerful retrograde movement. This may be true, yet no one can tell what surprise tomorrow has in store, in China.

The Lightning Bolt.

I had written the above sentences as the commencement of an article on the late Empress Dowager. Then I laid down my pen to follow some other work which called me. Before I had the opportunity of returning to my task, the afternoon Chicago papers had announced the advent of the "surprise." It was startling enough to satisfy the greediest imagination. The ablest statesman in the empire has been dismissed and disgraced. He is shorn clean of all honors and dignities, and has barely escaped with his life from Peking.

Sometime before her death the Dowager Empress made a most important appointment. She called Yuan Shih-Kai, the most liberal and progressive servant of the Empire, to become a member of the Board of Foreign Affairs and a grand councilor. Many years of honorable public service lay back of this appointment. At the age of twenty-five Yuan was the representative of China in Korea. Later he was resident-general at Seoul, then taotai and director-general of the army, then governor of Shantung, then viceroy of the Imperial Province of Chihli, and finally a controlling force in the central government, and virtual prime minister of the Empire. This eminent man attracted the world's attention by his enlightened administration. He was the valiant leader in all progressive policies. His promotion by the Dowager Empress a year ago was hailed with unqualified approval by friends of the Empire everywhere. This is the man whom the new order has caught, stripped, whipped and banished. What has caused this extraordinary action? The answer is given briefly in the edict as "rheumatism." The erstwhile premier statesman of the Middle Kingdom may be afflicted with that uncomfortable complaint, but something worse than rheumatism is the matter this time.

Some Phases of the Situation.

The newspapers express quite generally the opinion that the Prince Regent and his advisers are determined upon a reactionary movement, of which this is the first step. This may be true. It is undoubtedly true, on the other hand, that Prince Chun has never been regarded as a violent reactionary. He is described as mild and amiable. Perhaps his counselors have overborne his own better judgment. It is certainly true also that Liang Tun Yen, the successor of Yuan, as acting minister of foreign affairs, is a moderate, not a reactionary. It is true, again, that formal assurance has been given by the foreign office that "the new administration will promote with vigor the reforms inaugurated by the late emperor." It is doubtless true, also, that so many of the leaders in China are now imbued with the ideals of reform that a complete reaction is simply impossible. To this it may be replied that all things are possible in Chinese politics.

Apart from the foregoing considerations it is well to remember that Yuan is a Chinese, not a Manchu, that he has been the object of jealousy on the part of some powerful rivals, and that he has been both radical and arbitrary in some of his reform measures. Let us consider each of these facts.

Yuan Shih-Kai is a Chinese. The Manchu Dynasty still governs China. Two hundred and sixty years ago the Manchus were invited into China to help a Chinese general avenge the murder of his sovereign, the Emperor. The men of the far north accepted the invitation with alacrity but declined to return home when the trouble was over. So the Trojan horse was brought within Chinese walls. The Manchus soon subdued the whole empire. They have remained as masters ever since.



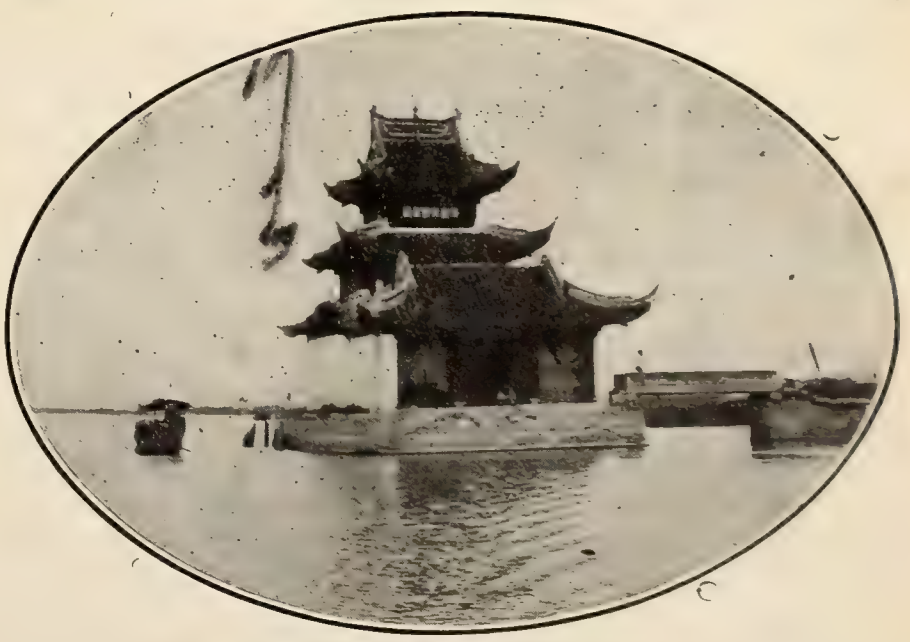
Yuan Shih-Kai.

The Chinese do not love their conquerors. Many rebellions, big and small, have troubled the current of Manchu rule, that of the Tai Pings fifty years ago, ranking as the most serious. The people of central and southern China are especially rabid in their opposition to the "Dynasty" of the "Foreigners." The Manchus are not great in numbers. Within the past two hundred and fifty years they have furnished nine emperors to the Dragon Throne, five of whom have been statesmen and warriors of truly regal type. As a race or caste, however, they have degenerated, both in physical and intellectual force. Most of them are thorough reactionaries. As the new education extends its sway the anti-Manchu propaganda will become more and more threatening. At the seat of government the relations between Chinese and Manchu officials have frequently been strained almost to the breaking point of late years.

There are really four chief parties or "influences." The reactionaries oppose every forward movement. The moderates have their eyes toward the dawn but they counsel extreme caution in the introduction of new things. The reformers are strenuous advocates of western ways. The revolutionists are radicals of a different stripe. They would like to drive the Manchus from the seats of power, exclude the "foreign devils" and establish a pure Chinese regime, perhaps a republic.

Rivalries at Court.

In a government such as that of China, intense rivalries amongst men in high place are inevitable. The court has maintained its ascendancy and prevented serious intrigues by playing off these rivalries against each other, and from time to time deposing those



A Confucian Temple in the Grand Canal.

statesmen who have become too powerful. Witness the checkered career of Li Hung Chang. Witness now the downfall of the successor of Li the Magnificent, Yuan the Strenuous.

For some time such a rivalry as I have indicated has existed between the great Yuan and Tieh Liang, formerly his protege and later minister of war. The former is a Chinese, the latter a Manchu. The details of the rivalry of which I speak are described by

Mr. Putnam Weale in "The Coming Struggle in Eastern Asia." The story runs as follows: Yuan, as viceroy of Chihli, was instrumental in securing and training the 85,000 men who constitute the new "Army of the North." This army was drilled by foreign military experts; but native officers, trained by these experts, are now acting as drill masters in the central and southern provinces.

Tieh Liang is powerful in Manchu court circles. Until two years ago he was, nominally at least, an ally of the viceroy. He was watching his opportunity, however. He became chief of the Peking army council. In 1907 the Imperial Department of War was reorganized. Tieh Liang was elevated to its presidency. One of his first acts was to make himself the direct and sole master of the entire army. The control of the Lu-chun, or new conscript army, was vested in himself. So the seven well-disciplined divisions of the army of the north, the creation and pride of Yuan-Shih-Kai, passed into the hands of the wily Manchu. Now that the Dowager Empress has gone the way of all the earth, and Prince Chun, amiable of temper and a moderate in politics, is regent, the chance of crushing completely his powerful rival has come to Tieh Liang. He has not been slow to act.

The Fighting Factions.

The path of the resolute reformer is always a hard road to travel. The regent is a semi-progressive. So is Tieh Liang. So are other Manchu and some Chinese leaders. Yuan is a reformer of pronounced type. Two or three years ago a commission, sent forth by imperial command, visited Europe and America and made a careful study of the various forms of government, with the view of recommending to the authorities at Peking those features which appealed to them as judicious and practical. When the commissioners, who



Viceroy Yuan Shih-Kai and His Staff.

were led by a Manchu prince, returned from their journeyings, a noteworthy conference of viceroys and other distinguished officials assembled to listen to their report and discuss it. What in our American tongue would be termed "a hot time" ensued. The battle was not between reactionaries and reformers, let it be noted. The unanimous sentiment seems to have favored some change in the ancient order. The debate raged between the so-called semi-progressives and the progressives. Talk was fast and furious. The progressives advocated the immediate introduction of a constitutional form of government; the others advised deliberateness of action. Though favoring the final adoption of a constitution they urged the careful education of the people, the reform of the official system and the thorough revision of the laws, as a necessary propædeutic.

The semi-progressives won the day, and important decrees, embodying their point of view, were issued. Amongst the resultant reforms immediately accomplished, the reorganization of the governmental boards or departments was the most important. It is interesting to note that then, as now, the prediction was freely made that the redoubtable Yuan would not be allowed to escape from Peking alive.

Summary of the Situation.

Yuan Shih-Kai is one of the very few high officials of Chinese birth who have reached a place of large influence in the inner circle of Manchu authority. His successor in the office of grand councilor, Na Tung, is a Manchu and was one of the zealous confreres of Prince Tuan, the notorious Boxer leader. Had the broad-minded Pu-lun become regent the campaign of reform would probably have gone forward rapidly, and Yuan would still be, as he has been, the foremost man in China. As it is the party of progress will be regarded with suspicion by the government. A policy of moderate reform will probably be conducted.

The president of the Chinese Reform Association in New York has described the court at Peking as worse than that of Catherine de Medici. The influence of corrupt and conscienceless men has been alarmingly great. But fortunately the path of retreat is beset with more dangers than that of cautious advance. The degradation of the illustrious Yuan is simply one of the unfortunate checks to the inevitable evolution of New China.

In the course of an illuminating discussion of recent events an American gentleman, long resident in Peking, and whom I met in that city, said to me: "China can never return into her broken shell. The thing is inconceivable. There will be setbacks, reactions, retrograde movements; but the Manchu government dare not bring to pass a complete reaction. They could not even if they dared. The forces now fully at work are too tremendous for any group of leaders to assail and overcome, even though they were thoroughly united amongst themselves in plan and policy. They are not thus united. The reformers must finally win!"

Even though the great Yuan should never come again to a position of authority he will be remembered far beyond the boundaries of the empire for his mighty deeds. His enemies have accused him of treachery. He has even been charged with poisoning the late emperor and causing his death. Such tales can hardly be credited in face of all the wise policies and noble achievements which had their birth in his brain. He knew which way lay strength. He was a friend of the foreigners in the days of the Boxer outbreak. He founded China's new army. He led in the reconstruction of China's educational system. He set his face like a flint against the opium traffic. He antagonized the long-prevalent official corruption. The Bismarck of China, shrewd and masterful, a virile leader and an intense patriot, it will go hard with him if he must sit henceforth with folded hands outside that arena of national turmoil and struggle in which he has proved himself a strong-limbed gladiator. But his day may come again. Nobody knows what will happen tomorrow, in China.

EDITORIAL

Dr. F. B. Meyer, till recently the pastor of Christ Church, London, but now president of the World's Sunday-School Union, has made many journeys in recent years into the far regions of the world in the interest of the Christian faith. He has just started on a still more extensive tour, which is to include Turkey, India, China, Japan and Australia.

* * *

The temperance victories continue to come in with most encouraging regularity. Last week a large majority of the counties of Michigan voted dry. Thus a new state is practically added to the prohibition territory. A large portion of the north shore beyond Chicago has also voted out the saloons, thus admirably fortifying the prohibition district of Evanston, which has hitherto contended singly against the drink traffic on the northern flank of Chicago.

* * *

The drama, "The Servant in the House," of which Edgar D. Jones wrote in last week's Christian Century, was recently presented on a Sunday afternoon before the students and faculty of Michigan University, at the request of President Angell and other officers of the institution. Several pastors attended the performance and spoke in much the same terms as those in which Mr. Jones expressed himself in our pages. By request, all applause was repressed and it is said the actors did their part with unusual earnestness and dignity.

The Second National Peace Congress is to be held in this city, May 3-5. It is an interesting omen that Hon. J. M. Dickinson, Secretary of War, is to be the president. The sessions are to be given up to the discussion of topics suggested by the present arming of the world's fighting forces on land and sea, the economic waste of war and of preparations for war, the success of arbitration thus far, and many kindred themes. A very distinguished list of speakers has been provided, and the event promises to be a Hague Convention on a somewhat smaller scale.

* * *

Some interesting reading on missionary doings in Africa is in store for us upon ex-President Roosevelt's return from his hunt. He has procured from Bishop Hartzell, who has charge of Methodist mission in Africa, a list of their stations in the part of the continent he will visit and will make an investigation so that he may have first-hand data of which to write. Our foreign mission work is being enhanced in the eyes of the world of late by these responsible students who, traveling abroad, take time to learn the facts. Mr. Bryan and Mr. Ellis have recently borne telling testimony to the mission work in China, and when such an independent scientist as Frederick Starr says the good things he did concerning Dr. Dye's mission work in Bolenge, our last doubt should disappear.

The Congregationalist (Boston) of April 3 publishes an interesting article on Professor Paul's great Mission Study class in Hiram College. The article is written by Rev. S. T. Willis of the Second Church of Disciples, New York City. Professor Paul's class is the largest in the world. "He has reduced the study of missions to a science," Dr. Willis says, "and has made the subject a most attractive theme to the masses of the student body of the college. His work is all the more marvelous when it is remembered that the study class is entirely voluntary, no credits being allowed in the college for it. The first year's work saw an enrollment of 175 students. This year there are more than two hundred in the class."

* * *

From The Interior we learn of a step in the Federation movement one degree yet nearer Christian union. It was taken by the three churches—Episcopal, Methodist and Presbyterian—in Ouray, Colorado. The town has about 2,000 people, mostly families of miners. Not one of the Protestant churches seems able to support a pastor. An influential layman, editor of the village newspaper, took advantage of the simultaneous vacancy of the three pulpits to combine the three congregations in one. He worked out a common sense plan for a coöperative church. The local churches continue their organizations intact. Members of the churches elsewhere are understood to preserve their connection unaltered by the circumstance of their affiliation with the Ouray Church. On the other hand, if persons are admitted who have not had any previous affiliation, they will have the privilege of choosing any denominational connection they may wish, and the ministerial committee will forward the names of such applicants to the nearest congregation of their choice for enrollment. The attendance at the services of this coöperative church is said to be larger than the total attendance at the separate services of its three components. Ten denominations are represented in its present membership.

* * *

One of the effective instruments for the fashioning of temperance sentiment in the rising generation is the law requiring temperance instruction in the public schools. In many places the teachers have done admirably in carrying out the purpose of this law. Its main emphasis is laid upon the physiological effects of intemperance. It was a wise thing to secure the proper instruction on this theme in connection with the study of physiology. The chief difficulty has been that the amount of space required by the law in an elementary text-book on physiology was somewhat out of proportion, and the exclusive emphasis upon the physiological side left the moral and economic aspects of the matter without treatment. For these and other reasons the law has of late failed to secure the hearty coöperation of teachers and principals in several sections of Illinois. Last year an effort was made by the friends of temperance instruction in the teachers' associations of the state to secure a more adequate and timely law, which shall not only require instruction upon the physical effects of alcohol upon the human system, but also upon the moral and economic effects of the traffic upon the individual and the community. This law has now been proposed, not as a substitute for but an amendment to the present law. This proposed law is being vigorously denounced by one section of the Woman's Christian Temperance Union as a measure aimed at the integrity of all temperance instruction. This seems an unfortunate attitude for the earnest women of this organization to take, as it arrays them at once against the large body of principals and teachers who are most anxious for the success of temperance instruction in the schools, and know that this is impossible under the present law.

* * *

No little surprise was occasioned last week by the report that the students of Princeton Theological Seminary had risen in a body to demand the resignation of President Francis L. Patton, the head of the institution. The grounds on which the demand was made were that the seminary under the leadership of Dr. Patton is not in harmony with modern methods of study nor modern point of view. The class-room work of some of the instructors, including the president himself, is declared to be out of date in substance and uninspiring in presentation. Princeton is one of the oldest and probably the most conservative of Presbyterian seminaries. While the University has been making excellent progress, the seminary has gradually declined in effectiveness in recent years. Many of its students left to attend Union Theological Seminary or other institutions which better met their ideas of a competent instructional program. Dr. Patton has been an interesting figure in the Presbyterian church for many years. He was formerly pastor in this city, one of the editors of The Interior, and instructor in the McCormick Theological Seminary. He was widely known in connection with the prosecution of Professor David Swing for heresy. Professor Swing was at that time the pastor of the Fourth Presbyterian Church. The trial was an event of no little moment. Professor Swing was acquitted of the charges against him, but Dr. Patton gave notice that he would carry the case to the synod of Northern Illinois, and before the second trial Professor Swing resigned from the Presbyterian Church, and organized the Central Church of this city, which has continued to be one of the most effective forces for righteousness in the central section of the city, and is now ministered to by Rev. F. W. Gunsaulus.

The Bible and Modern Scholarship

Professor George Adam Smith received recently the Byke-Acland medal for conspicuous services to biblical study at a meeting of the Society for Biblical Study at University College, Edinburgh. The occasion was notable for the number of leading Bible scholars present and for the character of the utterances. From the addresses of the notable men present the following excerpts are made. The Biship of Winchester said there had never been a time when there was so much reason to take courage with regard to the study of the Bible:

"Our generation has been singularly blessed in witnessing a wonderful move forward from the position of forty years ago. At that time young people were confronted with a drab material of homily and commonplace which served instead of actual interpretation of Scripture. There was too much application of allegory and typology, which, to irreverent youth, was an object of derision and to others of amazement. We have now passed into an entirely different atmosphere. We have made progress, and we desire to make more."

Dr. Ryle spoke of the many branches of Bible study, and the enormous interest associated with each one. "Our fathers," he said, "saw Layard bring from Assyria the results of his persevering researches. It was hardly realized that he had opened up a new chapter in Scriptural study. Even now we have only begun to realize what a field is opening in Assyriology. Egypt, also, is now disclosing new treasures. Men like Deissmann in Germany, and my fellow-student at Cambridge, Professor Moulton, are bringing fresh sheaves from unexpected harvest fields."

"The literature of the Bible," added Dr. Ryle, 'has been treated with courage, and we hope it always will be. We need not be afraid of audacity. It gets quickly corrected of it goes too far. We have more need to be afraid of timidity. On the whole, commonsense prevents people going too fast or too far. The general mass of scientific inquiry may be trusted to move steadily forward under the guidance of the Holy Spirit. You cannot have a sound interpretation of Scripture which does not rest upon the scientific treatment of texts."

Dr. Forsyth was the next speaker, "The Bible needs interpretation," said he. "It is fortunate that the Bible should be so difficult. This puts us on our mettle as simple books never can. The whole attitude of the Christian public to the Bible is being changed. The assured results of critical scholarship must be brought home to the people if their interest in the Bible is to be revived. The most alarming thing about the churches I know best is the private disuse of the Bible. Somehow you must regain the private, affectionate, intelligent use of the Bible. It is a book for the rank and file. It is the Christian soldier's pocket-book, not primarily a work for the officers, yet how it is neglected!"

One of the speakers most gladly heard was Professor Peake, of Manchester. His subject was the relation of the Society to Biblical scholars abroad. He mentioned that while German writers are employed on English theological undertakings, there is not the same reciprocity in Germany. Dr. Peake remarked that British scholars have been able to combine evangelical fervour with the higher critical learning. "At the same time, we have much to learn from the unflinching German loyalty to scientific ideals. What Germany thinks now is what we shall be thinking in a few years."

Dr. Smith, in accepting the medal, gave a most interesting address. Among other things he said: "People are frightened, and in some ways justly frightened, at the lengths to which the criticism of Scripture has gone. In our country we do not need to fear any extravagance. Time is the great prover and the great healer in these things. Even the extremists have done some good. Let us never forget that we are under the guidance of the Spirit of Almighty God—the Providence which overrules all things to the good of the Church. Many of us who are scholars would never have taken up Old Testament work but for the spiritual dynamic behind it."

Enthusiastic Finish of Springfield's Revival

A City Talking Religion—Triumph of Union Effort
Billy Sunday's Power Over Men

By Charles Clayton Morrison

Close to five thousand conversions, with a popular offering of ten thousand dollars to the evangelist—this is the one theme discussed at the breakfast tables in Springfield this, Monday, morning. For six weeks and two days Billy Sunday has held forth. He preached every night except Monday, three times every Sunday, nearly every week day afternoon and, during the last week, three times every day, having added to his afternoon and evening meetings in the tabernacle a noon men's meeting in the court house.

And when I heard him Saturday night he seemed fresher than when his meetings began.

A Whirlwind of Enthusiasm.

The big revival came to its finish in a whirlwind of enthusiasm. Having made everybody talk about Billy Sunday for four weeks, the evangelist finally got everybody talking about religion. In business hours, on street corners, in clubs and homes this has been for weeks the one theme of discussion.

Billy Sunday has made religion a live topic of common conversation throughout Springfield.

On the train going into the city some traveling men were discussing Sunday and his message. Groups of young men gather on street corners and talk it. Six young fellows in a drug store were engaged earnestly in a discussion of the question whether it is better to start the Christian life and fall back than never to start at all. One of their number taking the negative side seemed to out-argue the rest when Mr. Burnham the Christian preacher came in. They appealed to him. That night I saw the whole group, with nearly three hundred others, come forward and start the Christian life.

Invitation Extended in an Original Manner.

It was a thrilling scene. Nine thousand people were present. The invitation was given in a form I had never seen before. It approached very near to our good old fashioned Disciple way of doing it. There was no "personal work." The evangelist preached his sermon and prayed one of his extraordinary prayers. Then while the people's heads were bowed he asked who would be first to come forward and take him by the hand. All over the house men and women rose up. There was no singing yet. In the hush these people crowded forward, scores of them, and took their places on the front seats. Softly the choir began to sing while others came. Twenty rows in front were cleared of their occupants to make room for those coming forward. They were nearly all adults. The majority it seemed to me were young business men whose faces were familiar to me during my residence in Springfield.

Not Much Shouting in the Meetings.

One mother came bringing her husband, her two sons and their wives. She waved her handkerchief exultingly—perhaps this night was the answer to years of prayer. But there was no shouting. There were no "Amens" or "Hallelujahs!" There were few tears. The signs of hysteria were not present. Nearly everybody came with a smile on his face and grasped the evangelist's hand heartily. On one of my previous visits I counted twenty out of the eighty who were chewing gum when they came forward. I saw only one gum-chewer on Saturday night.

Mr. Sunday did no "exhorting" during the invitation. He was kept busy taking the hands of converts. The congregation manifested its approval in most unchurchly ways. I stated in a former article that hand-clapping is a feature of the meetings. The people applaud with their hands instead of saying "Amen" or "Glory to God." So when some person of prominence goes forward the crowd near him begins clapping and the whole audience takes it up.

Two doctors left the section reserved for physicians and started to the front. Instantly their fellow physicians sitting with them started applause which spread rapidly through the house.

Good Natured Congregations.

The normal sense of humor is not suppressed just because it is a religious meeting. Before the sermon began Mr. Sunday announced that Mr. Butler, the soloist, would sing. Now this Mr. Butler had married a Springfield young lady only ten days ago and they were just returned Saturday from their wedding trip. So when he climbed the platform steps he was greeted with a hearty round



MEN'S MEETING SUNDAY AFTERNOON SUNDAY REVIVAL.

of cheering. But he was not prepared for what followed. He began to sing:

"Why should I be discouraged!
Why should the shadows come!"

And the crowd broke out in loud applause. When this had subsided he found voice to continue,

"I sing because I'm happy—"

At this their applause was so wild and irrepressible that the young man sat down.

The good natured normality of the crowd has impressed me every time I entered it.

"Get on the Water Wagon."

I found the people pointing back to the great Men's meeting of the Sunday before as the highest pitch of intense enthusiasm. Mr. Sunday preached to ten thousand men that day on "Booze—or Get on the Water Wagon."

The municipal election was to take place the following Tuesday. For the first time in Springfield's history a candidate of one of the big parties stood on a platform for the enforcement of the Sunday closing and midnight closing law. Ex-Lieutenant Governor Sherman, a Republican, was the candidate who ran on this platform. His opponent was non-committal which clearly meant to the community that in the event of his election things would continue as they had been.

The saloon forces were active. Never had there been such a scare in their camp. At one of his courthouse meetings Sunday prayed this prayer:

> "O Lord, fill me with ginger, and with pepper! And, Lord, fill me with tabasco sauce! And help me to give that Booze crowd the hottest time next Sunday afternoon they ever had. Lord help me to skin 'em alive. And Lord you know I can do it, too, if you'll only help!"

Stripped for the Fray.

Well, Billy made it hot for them and incidentally he got warmed up himself. He prepared himself for the fray in the presence of the applauding thousands. Just before his sermon began he pulled up his coat sleeves and, removing his cuffs, tossed them back on the piano. Then he pulled off his coat, then his vest, and threw them to Mr. Ackley, his assistant. Next he removed his tie and collar and unbuttoned his shirt band, rolling back the neck "decollette." Stooping down he turned up his trousers at the bottom and rolled up his shirt sleeves above the elbows. There he stood ready for the fight.

I shall not try to repeat the story of that sermon with its sensational climaxes, its fierce denunciations, its frank revealments of men's sins, its terrible onslaught upon the saloon. I could hardly do that without using the bizarre vocabulary of the daily newspaper reporter. The evangelist went wild and the men with him. Now he was lying prone on his stomach on the pulpit desk, kicking out his feet and waving his hands. Now he was trampling the red flag of anarchy under his heel. Now he climbed upon a chair and from the chair to the top of his desk waving "old glory" while the crowd yelled itself almost as hoarse as the preacher. Then as the sermon was closing he asked how many men would stand for purity and against drinking and the ten thousand rose up almost to a man. When the invitation was given two hundred came to the front.

Sunday's Appeal Primarily to Men.

Such a meeting was held again Easter Sunday. A special telegram from Springfield tells us that three hundred men confessed Christ at that meeting amid tremendous enthusiasm.

Sunday is a man's preacher. He has conducted only one meeting for women only against twelve or fourteen for men only. When he talks to women he talks to them about men and their responsibility for men. He captivates the imagination of young men especially. He uses their vocabulary; he meets them on the level of their habits; his athletic and forth right manner prepossesses their minds for his message.

But the cause was lost, you say, at the election. Yes, on the face of it that is true. Mr. Sherman was defeated. But Mr. Sherman was defeated by the narrow margin of 140 votes. In former years he would not only have been defeated on such a platform, he would have been buried. Indeed, in my judgment, the presence of the revival gave nerve to the Republican candidate to take his stand for enforcement of specific laws against the saloons. I doubt if he otherwise would have done it.

Springfield, as one of its citizens told me, is "politically sodden." Though Mr. Sherman was not elected, his defeat by so narrow a margin registers a tremendous change of popular feeling and reflects significantly the civic influence of the Sunday revival.

Raising the Mammoth Offering for Sunday.

The large offering of money Mr. Sunday usually receives at the close of his meetings is both a mystery and a problem to many. At Spokane he was given $11,000, at Decatur, something like $10,000, I believe. By many this is believed to betray sordidness on the evangelist's part. I inquired into the plans for raising the offering for him in Springfield. I found that each evening during the past week a pastor had made a short statement of the fact that the gifts for Mr. Sunday would be collected on Easter Sunday. The amount talked was $12,000. Personal work was being done by influential men in all the churches preparing the minds of Christian people to make good gifts.

In the factories where Mr. Sunday's assistants have held noon meetings special funds are being made up, I am told, by employers and employes. Grateful converts gladly give large sums oft times, if they are wealthy. There is no extraordinary pressure brought upon any, I am told.

For my part I can find elements in the situation that give me cause for graver inquiry than the fact that so large an offering is given the evangelist. Of his sincerity I have no doubt. Springfield does not talk today about his being a "grafter." That he has worked almost superhumanly hard no one can deny. That he could earn as much money in lecture work as he receives in evangelistic labor and with less effort, is stated for a fact. That he actually earns or does not earn $10,000 in the six weeks he has been in Springfield involves questions of political economy and ethics which no man can settle. So I say if people out of grateful hearts wish to give Mr. Sunday that much money, let the alabaster box be broken.

Next week it is my purpose to write of the manner in which the churches are following up the Union meeting. It is a big problem they have on their hands. The attempt to solve it reveals the wickedness of denominational divisions. It may reveal some other things, too.

Breaking It Gently

A Southern planter, on his return from a European trip, was met at the railroad station by his old darky servant.

"Well, John," said the planter, during the drive to his home, "what's happened since I've been away?"

"Jes' can't think o' nuthin', Boss," replied the darky, after slowly scratching his head, "'ceptin' dat de dog's daid."

"That's not very startling; though I'm sorry, of course. But he was getting quite old. By the way, John, what did he die of?"

"I doan know, Boss, for pos'tive, but I'se an idea dat he done eat too much roas' hoss flesh."

"Indeed! And where did he get the roast horse flesh?"

"Well, you see, Boss, de ole gray mare done got roasted to death."

"You don't say so, John! How did it happen?"

"Well, Boss, she war in de barn when de barn burned down."

"You don't mean to tell me that my barn has burned down? How did it catch fire?"

"Doan know, Boss, 'zac'ly, but we sort o' specks it ketched fire from de house when de house burned down."

"Oh, that's awful news! How in the world did the house catch fire?"

"Why, Boss, dat's a myst'ry; 'deed 't is. But I do heah 'em say as how some candles upset from roun' de corpse an' set fire to de house."

"Corpse, did you say, John? Whose corpse? Has anybody died?"

"'Deed dey has, sah; yo' mudder-in-law has done died."

"Oh, this is terrible! What did she die of?"

"Well, Boss, we couldn't see dat dere was anything de matter, but I did heah 'em say dat she died o' shock."

"Died of shock? For heaven's sake, man, what could have shocked her?"

"Why, Boss, I speck 't was 'o 'count yo' wife runnin away wid de coachman."—Lippincott's.

The Best Self

Much of the consciousness of defeat experienced by true souls is caused by the fact that they do not express the best self. The best self, unless constantly insulted, lingers beside the lower nature, never weary of whispering of the more excellent way; always pointing to a higher path above the dusty, worn one where men sell their birthright for gold, for popularity, or for power. It walks in white amid the foul places where sin goes hand-in-hand with suffering, without soiling even the hem of its garment. Sometimes the heat and clamor of the highway drives the lower nature into a cool, quiet spot where it sees in vision the old ideals of truth and beauty and realizes the possibility of grasping the meaning of the best. There if the longing soul would tarry would it not receive power to enter in and possess the best self?—Mary R. Baldwin.

CENTENNIAL STUDIES

By Dr. Errett Gates

Contributions of the Disciples to Religious History

The movement of the Campbells was preeminently a movement in the realm of ecclesiastical organization. It had direct reference to forms and conditions of Christian fellowship—how Christians were to stand related to each other and to conduct the worship and organization of the church. It was not primarily a movement in religious thought as Unitarianism, or in religious life as the Salvation Army, yet it was not lacking in distinctive doctrinal principles or in vital interests. But its distinctive doctrines all looked toward the practical issue of their bearing upon the "union and communion of Christians."

The doctrinal emphasis of the Disciples falls, therefore, in the field of ecclesiology, rather than in that of theology or of ethics. The first act in the movement was the organization of a society called the Christian Association of Washington; while the second act was the drawing up of a constitution for the new society and a declaration of principles, the first of which was a definition of the nature and constitution of the church. This is Proposition I of the Declaration and Address: "That the Church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else; as none else can be truly and properly called Christians."

Distinctive Contributions.

What, then, have been the distinctive contributions of the Disciples? Let it be observed first of all, that the question is not, What have been the original contributions of the Disciples? Such a question would take us far afield and involve the historic study of all past religious systems; whereas we can shut ourselves up with the movement itself and ascertain its distinctive elements.

Two principles have stood in the forefront of all the thinking, preaching, and activity of the Disciples: (1) The authority of primitive Christianity, and (2) The obligation of Christian unity. These are the key principles of the entire movement. One or the other will account for every decisive turn of events, and for every peculiarity of faith or practice. The Disciples have been from the first severely and uncompromisingly scriptural, according to their interpretation of Scripture. Every new doctrine or undertaking has had to run the gauntlet of a test of Scripture; and a test that has been during the greater part of their history a literal rather than a spiritual test. The appeal to the letter of Scripture became an instinct with them. This quality in their temperament explains the most of their internal controversies. Every question that has come to issue among them has been first of all a question of agreement or disagreement with Scripture. This was not an original principle with the Disciples, but one which they felt had been partially forgotten by the Protestant Church. They thus became protestants of the Protestants in their insistence upon the authority of Scripture. In this they felt lay the hope of a united Christendom; here was general agreement among Protestants to begin with, and here was the ultimate bond of fellowship and unity among Christians.

The Bible and its final authority was the one thing all Christians already accepted and had in common. Nothing else was in common —neither their names, nor confessions of faith, nor methods of organization. It looked perfectly reasonable to Thomas Campbell to expect the Protestant world that professed sole allegiance to the Bible, to go to it for a common name, a common faith, common conditions of fellowship, and a common plan of church organization. For as he said in the Declaration and Address, "is it not as evident as the shining light that the Scriptures exhibit but one and the self-same subject-matter of profession and practice, at all times and in all places, and that, therefore, to say as it declares, and to do as it prescribes in all its holy precepts, its approved and imitable examples, would unite the Christian Church in a holy sameness of profession and practice throughout the whole world?"

This is how these two principles—the authority of primitive Christianity and the obligation of Christian unity—were expected to work together, mutually conditioning and promoting each other. They were two, but they were as inseparable as the two wings of a bird, or the two rails of a railroad. Both ran parallel, and in the same direction, and conducted to the same goal. If all the churches will return to the Scriptures, all will return to unity.

A New Discovery.

I have already said concerning the principle of Scripture authority that it was not original with the Campbells; the same thing must be said concerning the principle of Christian unity. In one form or another both of these principles have always been held in the church. Christians have always desired peace and unity and believed that they knew the way; and they have always looked back to the original records of early Christianity as possessing more or less authority. The thing that was new in the message of the Campbells was (1) the new emphasis upon the authority of New Testament faith and practice; (2) and the new use to be made of it, namely, the promotion of Christian unity. With what fervor the leaders proclaimed this new discovery, and with what confidence in their program as a solvent for the ills of Christendom! To them it was like the Copernician discovery. The religious universe seemed to them reorganized with a new center, richer harmony, nobler simplicity. They looked for the appearance of a new heaven and a new earth in the sectarian world. They expected their plan to make all things new. Law and order seemed breaking out of religious chaos, unity and strength out of sectarian weakness.

A Principle of Liberty.

We shall begin to appreciate the esteem in which they held their proposals if we regard them as they did, as a proclamation of emancipation. The authority of Scripture as they proclaimed it, operated under the religious conditions of the time as, (1) a principle of freedom; (2) and as a principle of inclusion.

They felt themselves and the entire sectarian world delivered from the tyranny of ecclesiastical courts and machinery, and from the bondage of theological opinions and authority. A new attachment to Christ and the New Testament had made them free. They called upon Christians in all the churches to assert the liberty which they had in Christ. They proclaimed it as their right to be bound only where Christ and the apostles bound them, and to be free where they left them free. "Nothing," they said, "ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament"; "nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God." But many doctrines or customs were required by the churches of the time as terms of communion that were not expressly enjoined in the New Testament; and these were the very things causing strife and alienation among Christians and perpetuating division.

Dangerous Heretics.

At a single stroke they freed themselves from the needless and galling tyranny of creeds and church councils, and affirmed the sufficiency of their personal faith in Christ and obedience to him in all things. Just how emancipating such a position was can scarcely be realized today. A hundred years have wrought a complete transformation of the terms of fellowship in the various churches. A proposal to say and do "none other things than those which our Divine Lord and his holy apostles have taught and enjoined to be spoken and done by his ministering servants," was looked upon in that day as dangerous heresy. And for proposing so licentious a program for the churches the Campbells were ostracised by the religious society of the time as dangerous adventurers, latitudinarians, and destroyers of the peace and prosperity of Christendom. It struck at the authority of the venerated confessions of faith, and made short work of the legislative power of assemblies and councils. The Campbells had suffered at their hands and knew from bitter experience how despotic they could be over the faith and life of a Christian minister. Their new position gave them all the abounding life and joy that came to those delivered from bondage, and they worked with untiring devotion to bring others into their glorious liberty. Their message came as a veritable gospel to spirits in prison.

Chapter in Religious Liberty.

The movement of the Campbells is thus to find its true place and appreciation in the history of religious liberty. It is an important but as yet unwritten and unread chapter in the struggle of the Christian soul for the freedom which is its birthright under Christ. It has made an actual and unquestioned contribution to Christian liberty. Luther used the authority of Scripture in the interest of liberty before the Campbells; he found in Scripture justification by faith in Christ apart from the absolution of priests and the Pope. The Campbells found in Scripture the fellowship of all believers by faith in Christ apart from subscription to the creeds and the authority of church tribunals.

Liberty Helps Unity.

This is where unity grows out of liberty. The appeal to Scripture was ultimately in the interest of a simpler, larger, and wider Christian fellowship; but before the larger fellowship, must come freedom from the narrower fellowship of human creeds. The appeal to Scripture proclaimed this freedom, and the same appeal yielded the basis of a larger fellowship. A return to the New Testament reduced the terms of Christian fellowship to simpler terms, and at once broadened the basis of union.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

An Easter Aftermath

Easter is the day of triumphant hope; and therefore the gladdest of all days. We need to use its message to the full, for surely we have enough to chill and make afraid. Death has had a long and mighty life. His conquests are undisputed. The prisons into which for ages He has cast his victims remain closed. There is no escape from his ruthless warfare. By our scientific study of his ways we fight him back for a time, but every victory is finally with him. His ways seem the ways of a heartless anarchist. He seems to delight in upsetting the plans of all. This whole world is his realm and in it there is no certainty of life. He stops the singer when her song is but half sung. He halts the artist with his half-finished production. He causes the writer to cease his book in the middle of a syllable. He allows the farmer to sow, but prevents him from reaping. He permits the builder to lay his foundation and then strikes him down. This Death seems not only an anarchist but a heartless anarchist. He makes millions of hearts bleed every day. After a mother has worked and sacrificed and prayed and agonized for her boy, and thus brought him to a splendidly promising manhood, death fells him to the grave. The mother lives on with her joy and life gone out.

Death the Breaker of Home.

The lover and his love build a cottage and sanctify it with their common life. It seems complete, almost divine. It is a newly made and newly consecrated home. It is well garnished, but best a spirit of cheer and laughter and fellowship and of God fills it. The two souls are happy in the security of each other. There seems no cloud in the sky.

But vain in there security death with his mighty stride enters, sweeps Cupid aside and bears away to his gloomy prison house one of the lovers. There is weeping and wailing, but death heeds not, nor leaves even one little expression of regret.

This anarchist, death, heartless in his ravages, respects not the economy of the poor. He robs an' invalid wife of the support of her hard-working husband; he takes from the widow her only boy and thus leaves her destitute. He seems to have no ethical appreciation of earth's needs. The poet he causes to die young. The voice of the prophet he stills when it is just beginning to be strong. He often passes by the shiftless and corrupting lives and takes the worthy and transforming ones. He heartlessly uses the cold forces of nature to do his bidding. He flashes his death-darts in the lightning; he homes himself in the earthquake; he secretes himself in the disease germ.

Useless to Cry Out Against Him.

So long has he been victor over our kind that we have strictly trained ourselves to his grim ways. We know the uselessness of crying aloud against him; and yet he strikes terror to our heart. He has about him the noiselessness of night. He apologizes not. Nor does he boast. He monopolizes all the ways that lead from this life. No matter by what trouble, catastrophe or disease we make our exit, it is death that controls, and the grave that finally embraces. Death holds the universal monopoly. He cannot be bought. He never forgets. He ruthlessly pursues every man. He is both frank and secretive. He gives everyone to know that the grave is the end of all; but he does not reveal the time when he shall call each to the grave. So amid laughter and tears, play and work, all humanity perseveres, knowing that the grave awaits them, but knowing not the time of their going.

Death is secretive, too, in that he withdraws not the veil from what lies within or beyond the grave. Many in all ages have tried to force him to give up the secrets of the land beyond the grave, but thus far he has guarded well the spirit land.

A Heartless Anarchistic Monster.

So death seems to me at times a heartless, anarchistic monster. In such moods I like Paul's phrase, "The last enemy that shall be destroyed is death." I like his term "enemy." I like Paul when he taunts Death, "O, Death, where is thy sting, O grave, where is thy victory." Paul likes to laugh at the overthrow of death.

Overthrow of Death! Yes! Easter conquered death. Christ broke its bars. The Divine man's life proved stronger than the universal death. The grave opened. Every grave, too, shall open. "It is not death to die." The grave is not the end. The song unfinished on earth is to be sung anew to heavenly harps. The artist is to "work for an age at a sitting and never be tired at all." The mother is to have her boy again. The lovers are to have builded beyond the reach of death a heavenly mansion. And all is to be well. Beyond death there is no death. Beyond the grave there is no grave. Beyond the tears here there is no tear. Beyond the pain of now no pain. Beyond the darkness of tonight, no night.

This is the message of Easter. It is that of joyful, soul-stirring emancipation. No wonder angels were about on the first Easter morning. That day was earth's great day. There can be no over-picturing of it. No words can exaggerate it. With that day at its inception Christianity is the world-conquering religion; without that day it is a religion, a system of morals, a guess though a sweet guess.

The Night Christ Was Buried.

Gordon did not overdraw the awfulness of the conflict when he wrote: "You know how vividly Bunyan personifies the events and incidents of our history under sin. He talks graphically about 'the terrible Captain Sepulcher and his standard bearer, Corruption.' I think I hear those two talking over the situation on the night that Jesus Christ was buried. Corruption says to Sepulcher, 'Hold fast to that man in Joseph's tomb yonder! There is a rumor that he proposes to break forth from the grave. Do not let him go till I can fasten upon him.' But Corruption fails to touch Him during all those hours in the tomb, because it had been written, 'Thou will not suffer thine holy one to see corruption.' Then Hell from beneath cries out, 'Hold fast to this man. If he comes out he will make a breach in the walls of death through which all the prisoners of Hades will escape.' And: 'he that hath the power of death, even the devil' exclaims in fright, 'If thou let this man go, thou art not Satan's friend.' But vain the seal, and vain the watch and vain the grip of death, and vain the doors of the tomb.

"As it began to dawn toward the first day of the week there began to be a mighty stir in Joseph's tomb; terrible Captain Sepulcher tightens his grip, but in vain. 'It was not possible that He should be holden of death.' He rises. He lives, even as saith the Scripture: 'For to this end Christ hath died, and rose, and revived that He might be Lord both of the dead and living.'"

Christ is the Christ for every man who faces death. He is not for a limited circle, but for all. His resurrection has made him dear to all frail humanity.

Christ's Resurrection as the Son of Man.

"And shall not I, too, rejoice, O Lord! Shall I not be glad that the resurrection life has broken the limits of Thy birth-life! No longer need I think of Thee as a child of a royal earthly line; the breath with which Easter morn inspired Thee accepts no human lineage. No longer need I view Thee as a son of Israel, the breath with which Easter morn inspired Thee is above principalities and powers. No longer need I look up to Thee as the glorifier of a chosen people; the breath with which Easter Morn inspired Thee glorified the common dust. Thy birth at Bethlehem narrowed Thee; it swathed Thee in bonds, it made Thee the Messiah of a special race, the reformer of a special time. But Thy birth on Easter Morn released Thee. It loosed the bonds; it set Thee free. No trammels of race enchained Thy resurrection life. The line of David faded; the tribe of Judah faded; the stock of Abraham faded. Palestine vanished from our view; temple services were swept from out of sight; priest and Levite met our gaze no more. Before Thee stood man—man universal, man of all ages, man of all climes. The bells of Bethlehem called the shepherds of Judah; but the bells of Easter call the sons of men. Thou art now neither Jew nor Gentile; Thou are human. We hail Thee no more as Son of David, but as Son of Man. We crown Thee no more as Israel's Messiah, but as Humanity's Saviour. We worship Thee no more as the ruler of the seed of Jacob, but as the Judge and Arbiter of the Kingdom of God."

Amusements

BY REV. F. B. MEYER

As to the question of Amusements generally, we are all agreed. There must be in every life times of recreation and relaxation. Golf and cricket, motoring and tobogganing, the tour of the world and the day in the country—all have their place. We must all be thankful to those who have the gift of humor, and are the laughter-makers of the world. I have no mission to dictate to my fellows on these questions, except to remonstrate when amusements are pernicious to public morals, or cruel to man or beast. If only the theatre and music-hall were kept clean, and golfers would not employ caddies on Sunday, and the shooting of battues of pheasants or the hunting of tame deer, and pigeon shooting, and rabbit coursing (as practiced on Sunday mornings in some big towns) were tabooed, we should have no right to interfere.

Similarly as to the Amusements in Institutional Churches. They serve a good purpose, when it is clearly understood that they are intended for those wno are in some way connected with the operations of the church and school. If the institutions and amusements are intended to draw people into our churches, they seem to me a mistake; but if they are intended to provide recreation for those who have been drawn from the world, and perhaps have no home of their own, there is no reasonable ground of complaint, provided always that they are under proper control. The Church is not called upon to amuse the world, but to recreate its own adherents, so far as there is need; it always being understood that the home-life must not be interfered with. But obviously again, care must be taken as to the sort of amusements which are associated with our church premises. I seriously protest against the setting-up a mimic theatre, with the footlights (as you may see them in some schools), because it inoculates teachers and children with a taste for the genuine thing. I would

admit billiards, because it is a game of skill, and prohibit cards, because they are based on the chance of the deal, and are associated more intimately with money. I would urge for the Sloyd-process, gymnastics, boys' brigades, swimming, lawn tennis, chess, draughts, and even ping-pong, which combine recreation with healthy amusement.

But there is another practice which is rife, I lament to say, in many places, on premises belonging to the Church, of raising money for church purposes by public whist drives, followed too frequently by a dance. I confess that such practices fill me with shame and grief. For reasons which are obvious, I cannot rend my garments or pluck off the hair of my head and beard as the good Ezra did, but I have a lively understanding of the state of mind which led him to sit down astonished. It looks as though God has gone bankrupt, and could no longer run His Church, which must therefore send round a hat to the devil. My grandfather and uncles used to play whist; they said it was a game involving the highest intellectual qualities; but they never played for money. Surely there is a world of difference between a rubber of whist played under such circumstances, and a whist drive organized by church ministers on church premises for the support of Christian work.

Of course these remonstrances and protests are but a poor way of purging the churches. One breath of the South Wind of Revival would settle the matter. The spade freeing the pavement from the frost is a poor substitute for the touch of the sun. Still, until the day of Pentecost breaks, the scourge of small cords may have a place and serve a useful work.

OUR CHURCH MEN

By John R. Ewers

[Our church men will be interested in this graphic report of the great Laymen's Congress in Canada. Excerpts from a later communication of Mr. Macfarlane will appear next week.]

Canadian National Missionary Congress

By Secretary P. C. MacFarlane.

The congress is being held in the city of Toronto in the furtherance of the Laymen's Missionary Movement and is assembled, as the Honorable J. M. Libson, Lieutenent Governor of Ontario, said in his address of welcome "for the first time in the history of any nation to outline a missionary policy on the part of that nation." This statement was made and received in all seriousness. There are four thousand men in attendance, the majority of them laymen, and they represent every Evangelical communion in Canada, the Episcopalians being present in force and taking an earnest part in the Convention. The opening devotional exercises being conducted by the Bishop of Toronto.

Flags of the Nations United.

The Convention sessions are held afternoon and evening in Massey Hall, which seats four thousand people, or over, and very comfortably too. British flags predominate in the decorations, but the stars and stripes have an honored place on the platform above the speakers. The following are some of the interesting scriptures and legends on banners hung around the walls. In a central place this:

"He shall have dominion also from sea to sea and from the river unto the ends of the earth."

"The whole gospel to the whole world by the whole church."

"Not as little as we dare, but as much as we can."

"This is the only generation we can reach."

"Will Canada evangelize her share of the world?"

"The world for Christ in this generation."

On an open map of the two hemispheres showing the political divisions of the world, is printed in large letters, "Thy Kingdom Come."

The presiding officer of the convention is N. W. Rowell, an attorney of the City of Toronto, and a Methodist. He shows a striking familiarity with religious and missionary problems, and presides with a modesty and aptness that gives him an absolute grasp upon the convention that he is refreshing indeed when exhibited by a layman. After the address of welcome by the Lieutenant-Governor as mentioned above, the chairman introduced Sir Andrew Fraser, as the representative of the Layman's Missionary Movement of Scotland. Sir Andrew has just returned to his native land after thirty-seven years' service of the Crown in India, his last position there being that of Governor of Bengal. During all that time he has been a devoted churchman and is at the present time Moderator of the General Assembly of the Presbyterian Church in India. He declared that the great need of India today is Christ, and that the Christian missionaries had done more for India than the British Government, much as that had done.

A Nation's Responsibility.

The Chairman, N. W. Rowell, spoke next on Canada's opportunity at home and abroad. He referred to Lyman Abbott as having said recently that "nature worship has given us Africa; agnosticism has given us China and pantheism has given us India; while Christianity has given us Europe and America. He declared that in Canada we had the greatest opportunity to build a Christian nation; that Canada contained but seven millions of people, while she had an area greater than that of the United States, including Alaska and had within her boundaries one-third the entire British Empire; that Dawson City was fourteen hundred miles north of Toronto and yet was farther south of Canada's northern boundary than Los Angeles was south of the northern boundary of the United States; that whatever might be said of the climate of the Dominion it was certainly not enervating; that the duty of Canadians was now, when the foundations are being laid; that they lay them upon that which is the only foundation of true civilization, Jesus Christ our Lord. This was the duty of Canada at home, abroad her interests were great, her Eastern ports were nearer Europe than those of the United States, and her Western ports were nearer Asia, and Canada must do her part to spread abroad the gospel of peace and love. He came to figures, and assuming Canada's share of the un-Christian world as forty million people, and stating that one missionary to twenty-five thousand heathen was necessary in order to evangelize the world in this generation, he argued that it would be necessary to increase Canada's missionaries on the foreign field from four hundred to sixteen hundred, which he said could be done, and to increase her foreign missionary offering from seven hundred thousand to three million two hundred thousand, basing this on a money cost per missionary, including helpers and equipment of two thousand five hundred dollars per year. In the end he computed Canada's pro rata of a world evangelization fund at four million and a half of dollars, which he said, from her nine hundred thousand communicants would be but five dollars per annum, or less than ten cents per week. Concluding he referred to the enthusiasm of the crusaders who went out from Europe in untold numbers to rescue an empty tomb, and declared that the present call was for crusaders to present to "dying men their risen and ascended Lord, not to kill but to make alive; to carry hope and new life to countless millions who sit in darkness."

In closing he said "the proposition which, as President of this Congress, it is my privilege to present to you is this 'Will Canada evangelize her share of the world and will she undertake this work now?'"

Canadian Audiences Responsive.

The reception accorded this address was hearty in the extreme. Somewhere I have read that British audiences were stolid. Nothing to it certainly, if this was a sample. These strong visaged men caught every shade of meaning. They chuckled at every bit of dry Scotch humor, they laughed at every joke, and they applauded every ringing period, the applause for President Rowell's address lasting fully five minutes and breaking into another ovation as he rose to introduce Robert E. Speer, who was to speak on the world's debt to the missionary. I take it that it will be unnecessary to review Speer's address. You know what he would say in the main. Enough that he was at his very best, and sufficient to call attention to two things that he emphasized as growing out of the missionary propaganda. The first of these was Church Union. He declared that the most vital force moving for church union today in the world was on the foreign field and declared that the day would speedily come when the party names of denominational Christendom would be absolutely unknown in foreign fields. This sentiment provoked hearty and long continued applause. He further affirmed that the missionary was a force for world unity; that he, among all God's workmen was moving mightily to teach the world Paul's great affirmation that God had made of one blood every nation under heaven.

Canadian Leadership in Church Union.

In concluding the report of the opening session a few reflections occurred to me. One is the position of leadership which these Canadians frankly assume in their pleas for Christian union, only "Church Union" is the phrase used. They proudly point to the coalition already working out here between Methodists, Congregationalists and Presbyterians, and President Rowell stirred his audience to a vast pitch of enthusiasm when he declared that "God has used the Romans to teach the world law, Greece to teach it art, the Hebrews to teach it religion, and perhaps in his good providence was to use Canada to teach the world church union." These Canadians evince a very kindly feeling towards the United States, but are intensely patriotic and proud of Canada, her accomplishments and her prospects; believing that she has a high mission to the whole Christian world. They are loudly loyal to all things British but most of all do they make patent in these sessions a deep reverence for Christ.

One thing more let me tell you. Last night I heard four thousand men join in the Lord's Prayer. Brethren, when ye pray, say "Our Father who art in Heaven."

ISN'T IT TRUE?

Mrs. Baker: "George is going off to get strong. I think he ought to stay a fortnight, but he says no, only half that time."

Friend: "You're right, of course. Seven days only makes one weak."—Lippincott's.

The Mournful Procession

By E. B. Barnes

Nothing tends to disturb the work of the congregation so much as the mournful procession of pastors, coming and going. Often the pulpit is vacant for months; the people are distracted; trial sermons make confusion worse confounded, and the congregation in despair, at last, takes a leap into the dark and engages a man whom they have never heard, in a hope of uniting those who were broken on the wheel of trial sermons. It is really wonderful, when we have in mind the frequent changes of pastors, that the congregations ever get down to business; they have been on the verge of ruin from inactivity, if from no other cause, and when they get back to the sure and certain ground of prosperous days, it is little short of marvelous that they can gather up the fragments that remain, and give the work the appearance of seriousness and sincerity. When the new pastor comes feuds are buried; the people seem anxious to make up for lost time, and to pay a tardy penance, perhaps, for their coldness during the closing months of the former pastor's administration. All looks promising for a good work, when lo! a cloud appears on the horizon; some one is offended; the number grows to two and three through sympathy; the edge of the dissolving day makes its appearance, and in a short time, the pulpit is declared vacant. The song is sung over and over again with variations; the church loses the esteem of the community, having come to be looked upon as a hard crowd to please; even the leaders of the congregation grow discouraged, and feel that theirs is one of the hardest fields in the state, and soon the fires burn low. If we had our way, we should supply some churches with preachers in car-load lots; otherwise, the pulpit will be vacant most of the time. It is ten thousand pities that the path to so many of our pulpits is worn bare by the passing of many feet.

Changes Not Due to Form of Polity.

What can be done? Very little, except to offer a suggestion or two; for as long as we are human, these conditions are likely to prevail. There are two sides to the question, and the problem is always complicated. There are pulpit changes which should be regarded as equivalent to an ingathering; there are others which are little short of a calamity to all concerned. Forms of church government avail little; even the Bishops are sighing for the days when unstable ministries and all their problems shall pass into other hands. Our congregational anarchy is to blame to some extent, but the strong hand of a centralized power is as inadequate in solving the problem as are pastors or boards. Matters could be helped if all the parties were more tolerant toward each other; if all would work for the upbuilding of the Master's cause; if the lust for ruling would give way to the passion for serving; if eccentricities would not be allowed to interfere with the carrying out of a worthy program; if the preacher did his best through the week, and prepared sermons that would inspire and bless; if the people came together as those who really hungered for the Living Bread and were determined not to go away without being satisfied, I am sure that churches that are now fruitful in pulpit changes would be fruitful in every good work, and the saving of souls. Let us as preachers bear in mind that no inspiration of the moment can atone for the lack of preparation through the week. The sermon is the great power of God in the Protestant pulpit. "It pleased God by the foolishness of preaching to save them that believe." And with the work of the pulpit supplemented by wise and consecrated effort, there would come a great dearth in the demand for the peripatetic preacher.

People Must Be Trained to Support Pastor.

The people must learn that the efforts of the pastor must be seconded by them in every way; they are the lights in their congregation to lighten their particular community; they must find it a joy to give body to the pastor's words, to cheer and encourage him while living, and they will have no trouble to keep his memory green when his voice is heard no more. That spirit would quiet the restless in every congregation; for there are those who pine for the sound of a new voice, and the sight of a strange preacher in the pulpit sends them into spasms of delight. They soon weary of the tried and the known, and are ready to plunge after the unknown. These are the sermon tasters with infinite faculties for sampling. Beware of them! Covet the friendship of the taster that blesses one with a fine discrimination; but the class who have dipped into sermons, until the dipping has become a disease, are the foes of the pulpit that would build for itself a loving monument of faithful service. As preachers, we must take the compliments and the criticisms with care, remembering the character of the critic and the spirit of the approval, distributing to our heart and mind a just proportion of both in due season. "Who said that you preached a beautiful sermon today," said the Bishop to his curate. "My sweetheart," was the reply. "Believe nothing that your sweetheart says about a sermon until she becomes your wife; then believe everything," was the Bishop's rejoinder.

Family Ideal Should Obtain in Church.

It would be well for pastor and people if we could bring ourselves to an ideal of fellowship such as the family relation. There the best construction is put on one's failings; there the mantle of love is always in evidence, and the skeleton closets are securely locked. There no capital is made of doctrinal or moral slips; we are ready to forgive and to forget. In the family, we have learned that its welfare depends upon loving and loyal partnership; the good of one being the good of all. We vie with each other in our efforts to make each other happy; we throw the windows of our souls open to let in the beautiful sunlight that dawns in the home with each new day to flood our souls, and wish that we had room for more. We all sorrow when a cloud appears. There in honor we prefer one another. There we cultivate the melody of speech; we know nothing of barbed-wire language. We have reserved that to tell of the loving kindness of God, and to explain his ways with the children of men. Ah me! from what heights we have fallen. How many pastors could relate experiences which suggested that maybe the church was presided over by the devil. Nay, brethren, that cannot be. But we can all cultivate the spirit of Him who came not to be ministered unto, but to minister, and to give his life a ransom for many. That weary procession of pastors, those vacant and restless pulpits are protests against the infirmities of the flesh, and some day we shall find the whole church on its knees in special sessions of prayer, that God may bless the pastor and his work, and the pastor will be so refreshed by such an occasion that he will be compelled to say, "Surely, God was here and I knew it not; this is none other than the house of God and the gate of heaven."

Grand Rapids, Mich.

BIBLICAL PROBLEMS

By Professor Willett

Are you acquainted with the book called "The Aquarian Gospel of Jesus, the Christ"? If so, what do you think of it? Is its story of the early life of Jesus authentic? E. M. P.

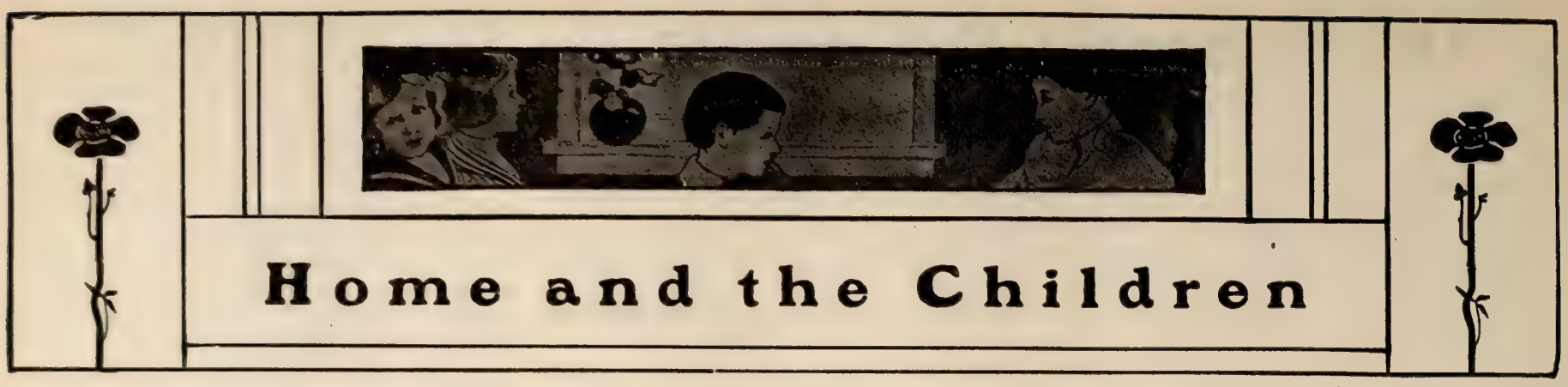
Chicago.

The book purports to be "the philosophic and practical basis of the religion of the aquarian age of the world" (whatever that may be) "and of the church universal, transcribed from the book of God's remembrances known as the Akashic records, by Levi." The author of this volume carefully conceals himself, but is evidently a theosophist who wishes to harmonize all the different religions, especially those of the East, around the person of Jesus. In harmony with this fanciful idea, the book contains the alleged life of our Lord from his birth to the beginning of the Christian church. The interval of the thirty years previous to his baptism is filled with imaginary journeys to India, Tibet, Persia, Assyria, Greece, and Egypt. In these narratives the wholly apocryphal stories, such as the "Gospel of Issa," are incorporated with extensive quotations from the authentic Gospels regarding the teachings of Jesus. The book follows the general lines of the Gospels with frequent excursions into theosophic doctrines wholly foreign to the spirit and purpose of our Lord. The author frequently betrays his lack of historical knowledge and in other ways shows himself to be a man of miscellaneous reading but untrained in ability to discriminate the teachings of Christianity from those of the ethnic faiths of the East. The claim made by the unnamed author of the book that it was transcribed from certain occult records is merely a device to secure some interest in a document which otherwise would be passed by as a religious romance.

My dear Dr. Willett: Permit me to present a few thoughts on Luke 6:30. Jesus does not say, Give to every one that for which he asks. He says, Give, but does not say what. Jesus said, "Every one that asketh receiveth," but he does not say that every one receiveth what he asks for. If a man asks for a stone thinking it is a loaf, or if he asks for a serpent thinking it is a fish, God will not give him the stone or the serpent, but he will give him a good gift. Giving will always follow the asking but not always, indeed not often in the terms of the asking. The teaching that some prayers are answered is most pernicious. Every prayer, every longing of the soul is heeded and answered by our Father. Nowhere does Jesus promise that God will give what men ask for. The passages that are thought to teach that are misunderstood. So then every one that asks us should receive, not always what he asks for, but a good gift. As we learn more how our Father gives, we shall know better how to give good gifts. True, the individual cannot always give the right gift to the asker; but if society were Christian it could and would give good gifts, yes, spiritual gifts to every one asking. These thoughts suggested by your comment in the last Century are submitted for your consideration. Fraternally,

H. C. Garvin.

Eldon, Mo., March 12.



The Greeting

I.

The sky is warm, and bright, and clear!
  Oh what a balmy day!
The birdie swings on high and sings!
  Oh what does birdie say?
"Come out, dear children, one and all!
  For see! The woods are gay!
Come out, dear children, great and small!
  Come out, come out, and play!"

II.

The snows have melted in the night,
  The cold, rough days are done;
The bursting buds are full of life,
  And promise; every one!
The winds held conference in the night,
  Appointing early dew
To softly call each flower by name,
  Assigning each its hue.
Till dainty spring, dear lovely spring
  Lauged gayly: "That will do!
For every color decks the woods,
  From crimson, pink, to blue."

III.

So drop your spelling book and slate!
  For lessons, now, can wait.
And run and greet dear early spring,
  Before it is too late!
She hastened to thee, in the night,
  At melting of the snow.
So run and greet her, one and all!
  For she will quickly go!

IV.

For ere you know, hot summer comes,
  And hides away dear spring;
And tucks her in a June-bud's heart,
  And under robin's wing.
Till on the first hot summer's day,
  When all is soft and clear,
She flits away on summer's breath,
  To leave us for a year.
So drop your studies, one and all,
  This happy, happy day!
And run and greet dear early spring,
  Before she slips away!

Ophelia M. Tracy.

A Friendly Hand

EDGAR WHITE, MACON, MO.

When necessity drives who can choose? It was hard lines that drove Dan Harricote, evangelist, writer and church organizer, to seek a position as under accountant at $10 per week. But he needed the money for his little family and would have taken the job had it been to lift boxes and roll barrels in a warehouse.

A few years back he had been ambitious, this man who was young, but with a face that carried the trouble marks of age. In his home town he was regarded as successful. The people had read his work in the magazines, and had denominated him famous. When a man once broke into the publishers' good graces, as they saw it, there need be no further worry about such dross things as money. So Harricote himself thought—once. The truth came later. The winter had been hard, and he had worked hard, but luck was, it seemed, dead set against him. Under the bitter press of the exigency his work was not measuring up to the standard, and the keen editors saw it. But their duty was inexorable. Then a number who owed him money defaulted payment. The camel's back broke under the load. He had missed his calling. A fair trial had shown that. He would be a hewer of wood and a drawer of water; begin at the bottom of something else and work up. It was with something of a sob that he reached this determination. It was like walking on the ambition of a life-time. He had hoped—Ah! with a strength of faith he dared not consider—that it was his mission to deliver a message. By the candle's glow, night after night, he had wrought under that belief. And she, his young wife, with the tender light in her soft blue eyes, had lent the powerful aid of her faith in him—the one woman of the world he wanted to be proud of him. What would she say when he came home that night and told her he had sought a job of figuring—and was glad to get it? Would she turn her head and cry? That she would be loyal, whatever he did, he knew. But he dreaded lest he shatter her ambition for him. He didn't want her to feel pity for the wreck of his hopes. It would mean the knell of confidence in his capacity to provide.

As he thought it over he saw this was the most terrible thing about the situation. But what could he do? She had to have bread and clothes. Likewise the little ones. It was no time, with the winter winds moaning across the bleak earth, to be too fastidious about what he did.

As he hurried through the storm-swept streets afoot to save carfare he dimly realized that the Irishman digging a trench to repair a bursted pipe was looking at him with interest. He nodded, and was passing on, but the Irishman had something to say and he stopped.

"Thot was a foine piece, Misther Harricote, in th' Stharloight magazine—a mighty foine piece."

"Thank you, Jim," said Harricote, recalling in an instant the "piece" to which he referred, "I'm glad you like it."

"Oi didna know yez wuz such a foine writher," said "Jim;" "me daughter Mary, th' lame one, run across it last night, an' she be afther readin' it to me. She said only a good mon could write thotaway, an' Mary—she knows."

Harricote expressed his thanks again to his Irish friend, and went on. Somehow the wind didn't cut so fiercely after that, and there was a sudden feeling of content. This testimony from the hut of the lowly was too significant to be regarded lightly. Cultured friends might praise the literary excellence of his work, and compliment his style. And yet he might be a failure. But that lame Irish girl, an invalid for years—she knew! There must be something there to evoke such appreciation. He wondered why no editor had ever thought it worth while to discuss the healing qualities of his work. Had they done so he might have been encouraged to strive for higher results. He couldn't recall

The Junior Pulpit

RICHARD W. GENTRY, PREACHER

The Dusty Feet

"The Dusty Feet! The Dusty Feet!" This is what the boys and girls used to cry when the traveling merchants came to town. For in those days people didn't have stores with windows full of pretty things to see. But in the autumn time when "the frost was on the pumpkin and the fodder in the shock" it was fair time, and here came the merchants with boots and buckles and trinkets and toys, bringing them to the fair. Now they didn't have railroads and automobiles in those days either, and so the merchants came on horseback and on foot, tired and dusty from the road. Hence it was that the people called them "Dusty Feet."

And people will give names to you and me to suit our looks too. That is why some folks are called, "good fellows," "Merry Sunshine," and "Sunny Jim," while others are called, "Cross Patch," "Sleepy Head," and "Know Nothing." We must watch out for dusty faces and dusty feet, or people will begin to call us, "Touseled Haired Tommy," or "Dirty Face Dickey," or "Rag Tag Ruthie." That is one reason why tramps all have nick-names. They do not use soap. And when people meet us and say, "Good morning, have you used Pear's Soap?" they may be just saying in a polite way, "Your face doesn't look quite clean to me."

If we do not want the wrong kind of names we must have a clean face and body. And if we do want the right kind of names we must have a clean heart. But to have clean hearts we must say our prayers. "Cleanliness is next to Godliness." Let us, you and I, say that we will have them both. Then no one will have to ask us if we have used soap. Our faces and hands will show it in their fresh clean look. And no one will have to ask us if we have said our prayers. For it will shine out of our eyes, and our faces will have the look that Stephen's wore when "all those that sat in the council fastening their eyes upon him saw his face as if it had been the face of an angel."

one who had written him a kindly letter about the probable effect of his offerings. They had either taken and paid for them without remark, or returned them to him. How was he to know whether he was succeeding or failing? The observation of the invalid Mary was the first that had reached him from an absolutely unbiased source. It looked like an admonition to keep on. She couldn't be mistaken. Her judgment was unassailable on the point really worth considering. He had helped her and he knew the world had many such unfortunates as she. But it was safer to take the "figuring job"—that was sure. Writing was only a game after all, and you could never tell. Provisions cost real money, and the house-owner had no confidence in a "literary gent" with great expectations. Ah!—here was the big factory where he was to call at nine. By the clock on a tower he saw that he was fifteen minutes ahead of that hour.

"Only a good mon could write thotaway."

That's what Mary said, and she wouldn't have said it unless she knew.

"Here's yer mornin' Telegram!"

A muffled-up lad with laden arm made the announcement as he shuffled along the snowy street.

"The Morning Telegram!" His eyes traveled to the corner of the block where stood the great steel structure which was the home of the paper.

"Only a good mon could write thotaway."

The insistent voice repeated the words over and over. He wasn't quite due at the factory. It wouldn't take but a few minutes, and he would be no worse if he lost.

"Just at present every department is full," said the managing editor of the Telegram, not unkindly, "and we have a world of applications ahead." Then he added, with a friendly smile: "Never saw so many people anxious to break into literature."

"Perhaps you wouldn't mind listing me as an applicant, and I can wait my turn with the balance," suggested the caller.

"Of course, glad to do it," said the editor, pulling some paper toward him.

"Daniel Harricote."

"What?"

Harricote repeated his name.

"Did you write that sketch about 'The Children of the Poor' in the 'Starlight' of December?"

"Yes, sir."

"Here, sit down a minute, Mr. Harricote."

The editor went quickly through the private door, and was gone something like fifteen minutes. When he returned he was accompanied by a tall, fine-looking old gentleman whom he introduced as the proprietor of the paper.

"Mr. Harricote," said the editor, "I'm very glad you called. We've been considering a literary department on the Telegram for some time, and we're inclined to think you're the man to take charge of it. The duty will be to pass upon literary contributions, to get up two or three of your own each week and to pass upon the better quality of books submitted for review. You see, the position will be important and keep you very busy. The salary on the start will be $30 a week, with the assurance that it will be speedily raised if you prove to be the man I think you are. As to instructions about your work, I will simply say that we approve your philosophy as expressed in 'The Children of the Poor.'"

In a thatched cottage down the river bluff a brawny Irishman, his stout wife and lame daughter were gazing with delighted eyes upon the revealment of divers packages and boxes just left by the expressman. There were beautiful hothouse flowers, some dainty handkerchiefs and scarfs for Mary, warm gloves, shirts and socks for Jim and bright, serviceable dress goods, aprons and waists for "Mrs. Jim."

Mary's bright eyes danced with excited pleasure as she hobbled about the table examining the treasures.

"Ain't they good," she said, holding up the card that came with the presents, "but I wonder how they happened to think of us?"

"Whin Oi told 'im wat yez said about his sthory," explained Jim, "he smiled loike a mon does whin yez holds out a frien'ly hand.—The Advance.

Woman Suffrage Victory in Chicago

Woman suffragists of Chicago are rejoicing because of the great victory which they won in the charter convention Saturday, March 13. The convention, after a short debate, by a vote of 20 to 12, adopted the plank which provides for municipal woman suffrage. The question now goes to the State Legislature, and the suffragists will maintain a lobby at Springfield and go to the capital from Chicago and other parts of the state in full force when a hearing is granted on the measure. This municipal suffrage campaign has been admirably conducted, and has been of immense educational value. It has been supported by women representing the best thought of the city, prominent among whom are Jane Addams, Mrs. Charles Henrotin, Mrs. Catharine Waugh McCulloch and Mrs. Ella S. Stewart. Mrs. Stewart is the president of the Illinois Equal Suffrage Association, an officer in the National American Woman Suffrage Association and the treasurer of the Woman's Municipal Campaign Committee. It is she who has raised the funds to carry on this work. Mrs. Stewart was also the most influential factor in the organization of the Men's League for Woman suffrage recently launched in Chicago and officered by some of the best known political reformers in the city. She is the wife of Oliver W. Stewart and with her husband, a member of the Hyde Park church of Disciples.

The Best Way to Do Work That Is Drudgery

Stewart Edward White has an interesting trick of weaving into his stories little moral lessons that "grown-ups" as well as boys would do well to profit by. No better instance of this is the following incident which is included in his story of "The Marshes" published in the American Magazine for April:

"Mr. Kincaid laid aside his gun and picked up the punt-pole.

"'Mustn't shoot much after sundown,' he told Bobby; 'if we do, there won't be any here in the morning. Nothing drives the duck off the marshes quicker than evening shooting.'

"He pushed the duck-boat out into the open. Instantly the weight of the wind became evident. Although on the lee side of the pond, the light boat drifted forward rapidly, and Bobby had to snatch suddenly for his cap. Mr. Kincaid snubbed her at the edge of the flock of decoys.

"'Pick 'em up,' said he. 'You'll have to do it, while I hold the boat.'

"Bobby lifted the nearest decoy out of the water, and, under direction, wound the anchor-line around its neck, and stowed it away. This was easy. Also the next and the next.

"But by the time he had lifted the tenth he had discovered a number of things: that a wooden decoy is heavy to lift at arm's length over the gunwale; that it brings with it considerable water; that the anchor-lines carry with them a surprisingly greater quantity of water; that the water is very cold; that said cold water causes the flesh to puff up, the hands to turn numb, and the fingers to ache. This was disagreeable; and Bobby had not been in the habit of continuing to do things after they had become disagreeable.

"'My! but this is awful cold work,' said he.

"Mr. Kincaid looked at him.

"'You aren't going to quit, are you?' he asked.

Bobby had not thought of it with this definiteness.

"When the issue was thus squarely presented to him, his replay, of course, was in the negative. But the night got darker and darker; the decoys heavier and heavier; the water colder and colder. Little by little the glory of the day was draining away. Mr. Kincaid, leaning strongly against the punt-pole, watched him for some time in silence.

"'Pretty hard work?' he inquired at last.

"'Yes, sir,' said Bobby miserably.

"'Why is it hard?'

"Bobby looked up in surprise.

"'Because the water is so cold, and the decoys are hard to lift over the edge,' he answered presently.

"'No, it's not that,' said Mr. Kincaid. 'It's because you're thinking about how many more there are to do.'

"Bobby stopped work in the interest of this idea.

"'If you're going to be a hunter—or anything else,' went on Mr. Kincaid after a moment, 'you're going to have lots of cold work, and hard work, and disagreeable work to do—things that you can't finish in a minute, either, but that may last all day—or all the week. And you'll have to do it. If you get to thinking of how long it's going to take, you'll find that you will have a tough time, and that probably it won't be done very well, either. Don't think of how much there is still to do; think of how much you have done. Then it'll surprise you how soon it will be finished.'"

In Memoriam

A radiant seraph is the angel Death,
And yet to mortal vision he denies
The glory of his presence. Oft-times sighs
The weary heart to feel his soothing breath,
But this he must withhold.

Yet his immortal grace we sometimes feel
When wistful gazing o'er the sunlit snows;
Or charmed no more by summer's dewy rose,
A calm celestial o'er the pulses steal,
And passions cease to thrill.

In moments when the spirits searching gaze,
Shall turn to read its own beatitudes;
Forsakes the paths of anxious multitudes,
And in the silence, penetrates the maze,
That vails the love of God.

Then on the soul is poured the vision bright
Of Christ asleep in Joseph's sculptured tomb,
And yon bright seraph in the transcient gloom
Unbinds his cearments in the waxing light
Of love's victorious morn.

Ah! then the angel comes with touch of balm,
And to our eyes doth give immortal sight;
Yet vails his presence in the effulgant light,
That beams from realms of celestial calm,
Those mansions of the blest.

And ofttimes to the couch of mortal pain,
He will reveal the secret of his peace;
"I am content for days on earth to cease,"
And so the weary soul turns home again,
Rejoicing in his grace.

Dear angel, strong in mystery and power,
No fear of thee the spirit doth oppress,
For love hath taught us evermore to bless
Thy matchless beauty, and the mystic hour
When thou shalt call us home.

—Katherine M. Peirce.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XI.

Maud Barrington's Promise.

Daylight had barely broken across the prairie when, floundering through a foot of dusty snow, Winston reached the Grange. He was aching from fatigue and cold, and the deerskin jacket stood out from his numbed body stiff with frost, when, leaning heavily on a table, he awaited Colonel Barrington. The latter, on entering, stared at him, and then flung open a cupboard and placed food before him.

"Eat before you talk. You look half-dead," he said.

Winston shook his head. "Perhaps you had better hear me first."

Then he fixed his eyes upon his host as he told his story. Barrington stood very straight watching his visitor, but his face was drawn, for the resolution which supported him through the day was less noticeable in the early morning, and it was evident now at least that he was an old man carrying a heavy load of anxiety. Still, as the story proceeded, a little blood crept into his cheeks, while Winston guessed that he found it difficult to retain his grim immobility.

"I am to understand that an attempt to reach the Grange through the snow would have been perilous?" he said.

"Yes," said Winston quietly.

The older man stood very still regarding him intently, until he said, "I don't mind admitting that it was distinctly regrettable!"

Winston stopped him with a gesture. "It was at least unavoidable sir. The team would not face the snow, and no one could have reached the Grange alive."

"No doubt you did your best—and, as a connection of the family, I am glad it was you. Still—and there are cases in which it is desirable to speak plainly—the affair, which you will, of course, dismiss from your recollection, is to be considered closed now."

Winston smiled, and a trace of irony he could not repress was just discernible in his voice. "I scarcely think that was necessary, sir. It is, of course, sufficient for me to have rendered a small service to the distinguished family which has given me an opportunity of proving my right to recognition, and neither you, nor Miss Barrington, need have any apprehension that I will presume upon it!"

Barrington wheeled round. "You have the Courthorne temper, at least, and perhaps I deserved this display of it. You acted with commendable discretion in coming straight to me—and the astonishment I got drove the other aspect of the question out of my head. If it hadn't been for you, my niece would have frozen."

"I'm afraid I spoke unguardedly, sir, but I am very tired. Still, if you will wait a few minutes, I will get the horses out without troubling the hired man."

Barrington made a little gesture of comprehension, and then shook his head. "You are fit for nothing further, and need rest and sleep."

"You will want somebody, sir," said Winston. "The snow is very loose and deep."

He went out, and Barrington, who looked after him with a curious expression in his face, nodded twice as if in approval. Twenty minutes later, he took his place in the sleigh that slid away from the Grange, which lay a league behind it when the sunrise flamed across the prairie. The wind had gone, and there was only a pitiless brightness and a devastating cold, while the snow lay blown in wisps, dried dusty and fine as flower by the frost. It had no cohesion, the runners sank in it, and Winston was almost waist-deep when he dragged the floundering team through the drifts. A day had passed since he had eaten anything worth mention, but he held on with an endurance which his companion, who was incapable of rendering him assistance, wondered at. There were bits of deep snow the almost buried sleigh must be dragged through, and tracts from which the wind had swept the dust covering, leaving bare the grasses the runners would not slide over, where the team came to a standstill, and could scarcely be urged to continue the struggle.

At last, however, the loghouse rose, a lonely mound of whiteness, out of the prairie, and Winston drew in a deep breath of contentment when a dusky figure appeared for a moment in the doorway. His weariness seemed to fall from him, and once more his companion wondered at the tirelessness of the man, as floundering on foot beside them he urged the team through the powdery drifts beneath the big birch bluff. Winston did not go in, however, when they reached the house, and when, five minutes later, Maud Barrington came out, she saw him leaning with a drawn face very wearily against the sleigh. He straightened himself suddenly at the sight of her, but she had sufficient, and her heart softened towards him. Whatever the man's history had been he had borne a good deal for her.

The return journey was even more arduous, and now and then Maud Barrington felt a curious throb of pity for the worn-out man, who during most of it walked beside the team; but it was accomplished at last, and she contrived means of thanking him alone when they reached the Grange.

Winston shook his head, and then smiled a little. "It isn't nice to make a bargain," he said. "Still, it is less pleasant now and then to feel under an obligation, though there is no reason why you should."

Maud Barrington was not altogether pleased, but she could not bind herself to facts, and it was plain that there was an obligation. "I am afraid I cannot quite believe that, but I do not see what you are leading to."

Winston's eyes twinkled. "Well," he said reflectively, "I don't want you to fancy that last night commits you to any line of conduct in regard to me. I only asked for a truce, you see."

Maud Barrington was a trifle nettled. "Yes?" she said.

"Then, I want to show you how you can discharge any trifling obligation you may fancy you may owe me, which of course would be more pleasant to you. Do not allow your uncle to sell any wheat forward for you, and persuade him to sow every acre that belongs to you this spring."

"But however would this benefit you?" asked the girl.

Winston laughed. "I have a fancy that I can straighten up things at Silverdale, if I can get my way. It would please me, and I believe they want it. Of course a desire to improve anything appears curious in me!"

Maud Barrington was relieved of the necessity of answering, for the Colonel came up just then, but, moved by some sudden impulse, she nodded as if in agreement.

It was afternoon when she awakened from a refreshing sleep, and descending to the room set apart for herself and her aunt, sat thoughtfully still a while in a chair beside the stove. Then, stretching out her hand, she took up a little case of photographs and slipped out one of them. It was a portrait of a boy and a pony, but there was a significance in the fact that she knew just where to find it. The picture was a good one, and once more Maud Barrington noticed the arrogance, which did not, however, seem out of place there in the lad's face. It was also a comely face, but there was a hint of sensuality in it that marred its beauty. Then with a growing perplexity she compared it with that of the weary man who had plodded beside the team. Winston was not arrogant, but resolute, and there was no stamp of indulgence in his face. Indeed, the girl had from the beginning recognized the virility in it that was tinged with asceticism and sprang from a simple strenuous life of toil in the wind and sun.

Just then there was a rustle of fabric, and she laid down the photograph a moment too late, as her aunt came in. As it happened, the elder lady's eyes rested on the picture, and a faint flush of annoyance crept into the face of the girl. It was scarcely perceptible, but Miss Barrington saw it, and though she felt tempted, did not smile.

"I did not know you were down," she said. "Lance is still asleep. He seemed very tired."

"Yes," said the girl. "That is very probable. He left the railroad before daylight, and had driven round to several farms before he came to Macdonald's, and he was very considerate. He made me take all the furs, and, I fancy, walked up and down all night long, with nothing on but his indoor clothing, though the wind went through the building, and one could scarcely keep alive a few feet from the stove."

Again the faint flicker of color crept into the girl's cheek, and the eyes that were keen as well as gentle noticed it.

"I think you owe him a good deal," said Miss Barrington.

"Yes," said her niece, with a little laugh which appeared to imply a trace of resentment. "I believe I do, but he seemed unusually anxious to relieve me of that impression. He was also good enough to hint that nothing he might have done need prevent me being—the right word is a trifle too difficult to find—but I fancy he meant unpleasant to him if I wished it."

There was a little twinkle in Miss Barrington's eyes. "Are you not a trifle hard to please, my dear? Now, if he had attempted to insist on a claim to your gratitude you would have resented it."

"Of course," said the girl reflectively. "Still, it is annoying to be debarred from offering it. There are times, aunt, when I can't help wishing that Lance Courthorne had never come to Silverdale. There are men who leave nothing just as they found it, and whom one can't ignore."

Miss Barrington shook her head. "I fancy you are wrong. He has offended, after all?"

She was pleased to see her niece's face relax into a smile that expressed unconcern. "We are all exacting now and then," said the girl. "Still, he made me promise to give him a fair

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trial, which was not flattering, because it suggested that I had been unnecessarily harsh, and then hinted this morning that he had no intention of holding me to it. It really was not gratifying to find he held the concession he asked for of so small account. You are, however, as easily swayed by trifles as I am, because Lance can do no wrong since he kissed your hand."

"I really think I liked him the better for it," said the little silver-haired lady. "The respect was not assumed, but wholly genuine, you see, and whether I was entitled to it or not, it was a good deal in Lance's favor that he should offer it to me. There must be some good in the man who can be moved to reverence anything, even if he is mistaken."

"No man with any sense could help adoring you," said Maud Barrington. "Still, I wonder why you believe I was wrong in wishing he had not come to Silverdale?"

Miss Barrington looked thoughtful. "I will tell you, my dear. There are few better men than my brother, but his thoughts and the traditions he is bound by, are those of fifty years ago, while the restless life of the prairie is a thing of to-day. We have fallen too far behind it at Silverdale, and a crisis is coming that none of us are prepared for. Even Dane is scarcely fitted to help my brother to face it, and the rest are either over-fond of their pleasure or untrained boys. Brave lads they are, but none of them have been taught that it is only by mental strain, or the ceaseless toil of the body, the man without an inheritance can win himself a competence now. This is why they want a leader who has known hardship and hunger, instead of ease, and won what he holds with his own hand in place of having it given him."

"You fancy we could find one in such a man as Lance has been?"

Miss Barrington looked grave. "I believe the prodigal was afterwards a better as well as a wiser man than the one who stayed at home, and I am not quite sure that Lance's history is so nearly like that of the son in the parable as we have believed it to be. A have looked for it."

The eyes of the two women met, and, although nothing more was said, each realized that the other was perplexed by the same question, while the girl was astonished to find her vague suspicions shared. While they sat silent, Colonel Barrington came in.

"I am glad to see you looking so much better, Maud," he said, with a trace of embarrassment. "Courthorne is still resting. Now, I can't help feeling that we have been a trifle more distant than was needful with him. The man has really behaved very discreetly. I mean in everything."

This was a great admission, and Miss Barrington smiled. "Did it hurt you very much to tell us that?" she asked.

The Colonel laughed. "I know what you mean, and if you put me on my mettle, I'll retract. After all, it was no great credit to him, because blood will tell, and he is, of course, a Courthorne."

Almost without her intention, Maud Barrington's eyes wandered towards the photograph, and then looking up she met those of her aunt, and once more saw the thought that troubled her in them.

"The Courthorne blood is responsible for a good deal more than discretion," said Mrs. Barrington, who went out quietly.

Her brother appeared a trifle perplexed. "Now, I fancied your aunt had taken him under her wing, and when I was about to suggest that, considering the connection between the families, we might ask him over to dinner occasionally, she goes away," he said.

The girl looked down a moment, for realizing that her uncle recognized the obligation he was under to the man he did not like, she remembered that she herself owed him considerably more, and he had asked for something in return. It was not altogether easy to grant, but she had tacitly pledged herself, and turning suddenly she laid a hand on Barrington's arm.

"Of course, but I want to talk of something else just now," she said. "You know I have very seldom asked you questions about my affairs, but I wish to take a little practical interest in them this year."

"Yes?" said Barrington, with a smile. "Well, I am at your service, my dear, and quite ready to account for my stewardship. You are no longer my ward, except by your own wishes."

"I am still your niece," said the girl, patting his arm. "Now, there is, of course, nobody who could manage the farming better than you do, but I would like to raise a large crop of wheat this season."

"It wouldn't pay," and the Colonel grew suddenly grave. Very few men in the district are going to sow all their holding. Wheat is steadily going down."

"Then if nobody sows there will be very little, and shouldn't that put up the prices?"

Barrington's eyes twinkled. "Who has been teaching you commercial economy? You are too pretty to understand such things, and the argument is fallacious, because the wheat is consumed in Europe; and even if we have not much to offer, they can get plenty from California, Chile, India, and Australia.

"Oh, yes—and Russia," said the girl. "Still, you see, the big mills in Winnipeg and Minneapolis depend upon the prairie. They couldn't very well bring wheat in from Australia."

Barrington was still smiling with his eyes, but his lips were set. "A little knowledge is dangerous, my dear, and if you could understand me better, I could show you where you were wrong. As it is I can only tell you that I have decided to sell wheat forward and plow very little."

"But that was a policy you condemned with your usual vigor. You really know you did."

"My dear," said the Colonel, with a little impatient gesture, "one can never argue with a lady. You see—circumstances alter cases considerably."

He nodded with an air of wisdom as though that decided it, but the girl persisted. "Uncle," she said, drawing closer to him with lithe gracefulness, "I want you to let me have my own way just for once, and if I am wrong, I will never do anything you do not approve of again. After all, it is a very little thing, and you would like to please me."

"It is a trifle that is likely to cost you a good deal of money," said the Colonel dryly.

"I think I could afford it, and you could not refuse me."

"As I am only your uncle, and no longer a trustee, I could not," said Barrington. "Still, you would not act against my wishes?"

His eyes were gentle, unusually so, for he was not as a rule very patient when any one questioned his will, but there was a reproach in them that hurt the girl. Still, because she had promised, she persisted.

"No," she said. "That is why it would be ever so much nicer if you would just think as I did."

Barrington looked at her steadily. "If you insist, I can at least hope for the best," he said, with a gravity that brought a faint color to the listener's cheek.

It was next day when Winston took his leave, and Maud Barrington stood beside him, as he put on his driving furs.

"You told me there was something you wished me to do, and, though it was difficult, it is done," she said. "My holding will be sown with wheat this spring."

Winston turned his head aside a moment, and apparently found it needful to fumble at the fastenings of the furs, while there was a

"Then," he said, with a little smile, "we are quits. That cancels any little obligation which may have existed."

He had gone in another minute, and Maud Barrington turned back into the stove-warmed room very quietly. Her lips were, however, somewhat closely set.

(To be continued.)

Summary of Anti-Saloon Work in Congress

The general growth of temperance sentiment and the increasing strength of the State Anti-Saloon League organizations made the recent short session of Congress most fruitful. In addition to certain measures originally promoted by the Anti-Saloon League, such as prohibition of the canteen in Soldiers' Homes and the appropriation (increased this year) for the enforcement of liquor laws among the Indians, which went through this time without special effort, the Legislative Department of the National Anti-Saloon League reparts the following specific things, showing the enactment of one important measure, the defeat of one highly dangerous bill and much valuable general preparation for the future:

1. The selection of Hon. James M. Miller of Kansas as the new congressional leader of the Anti-Saloon forces.

2. The reorganization of Anti-Saloon League affairs in the District of Columbia so that the National League directly represents the churches of the District, thereby practically assuring legislation for the District next time.

3. The defeat of the bill for a commission to investigate the liquor traffic, which, while ostensibly a temperance measure was to be used by the liquor interests as an excuse for delaying further temperance legislation in Congress and the various states until the commission reported.

4. The incorporation into the Penal Code of the United States of an inter-state liquor shipment amendment which prohibits C. O. D. shipments and delivery to fictitious consignees, and requires packages of liquor to be so branded as to show the contents, which is a marked step in advance and recognizes the principle that the federal government should use its power to help the states in the enforcement of their own laws.

5. Finally, the preparation and introduction of the League's own inter-state shipment bill which prohibits shipments from outside the state where such shipments cannot legally be made from a point within the state thereby obviating constitutional objections.

William H. Anderson,
Acting Legislative Superintendent,
Anti-Saloon League of America.
Washington, D. C., March 5, 1909.

Lincoln

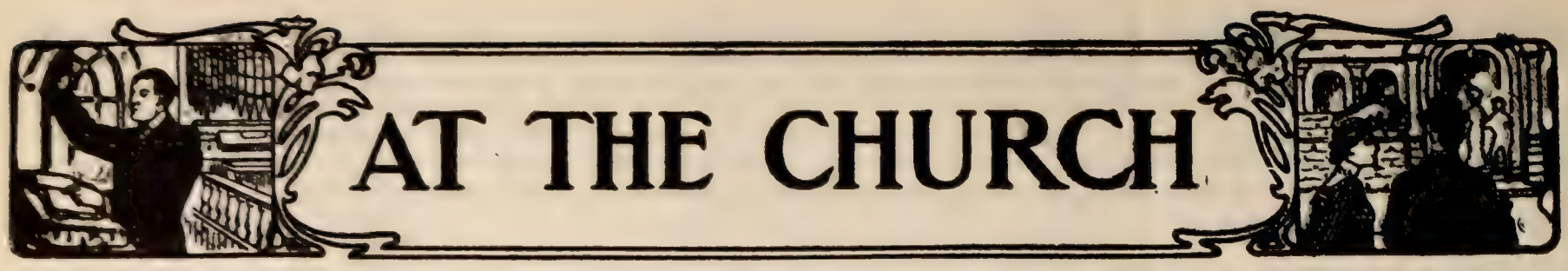
John Vance Cheney in the Atlantic.

Earth held to him. The rough-hewn form,
Looming through that unnatural storm,
Hinted the rude, mixed mould
Ere chaos loosed her hold;

A lone, wind-beaten hilltop tree,
His that pathetic majesty;
Forlorn even in his mirth,
His roots deep in the earth.

Earth's is he yet. When from the hill
The warm gold flows, and hollows fill,
The sunlight shines his fame,
The winds blaze Lincoln's name.

Ay, Earth's he is; not hers alone.
Blood of our blood, bone of our bone,
Love folded him to rest
Upon a people's breast.



Sunday School Lesson

By Herbert L. Willett

The New Capital and the New Name*

Christianity had three capitals during the first century of its history. The first was Jerusalem, where the Jewish phase of the gospel was proclaimed; the second was Antioch, where the problem of the admission of Gentiles to the church was faced in its first application to church life; and the third was Ephesus, where the broader problems of world evangelism occupied the attention of the apostles Paul and John in the closing period of the first century. Three apostles are directly identified with these two capitals of early Christianity: Peter with Jerusalem, Paul with Antioch, and John with Ephesus. In a very true sense, therefore, Antioch was the second strategic point in the progress of the Christian faith, and its relation to the work of the Apostle Paul as a base of supplies and a point of departure renders it deeply interesting to the student of Christian origins.

Antioch.

Antioch was situated on the river Orontes, about one hundred and twenty stadia from the Mediterranean. It was founded by Seleucus Nikator, one of Alexander's generals, at the breaking up of the Macedonian Empire about 330 B. C. It was an important political and military center in the apostolic age and was the recipient of important favors both from its own kings of Syria and from those of Jerusalem. Herod the Great made important contributions to its beauty to secure the favor of its citizens. Josephus described its wealth and importance with enthusiasm, and readers of "Ben Hur" will remember the description of the city and the neighboring Grove of Daphne.

The Refugees.

The persecution of disciples in Jerusalem during the period previous to Saul's conversion had scattered the friends of Jesus in all directions. Many of them had gone northward, and their residence in the Phœnician cities, Tyre and Sidon, and in Cyprus, and even as far as Antioch, had resulted in the establishing of churches in these cities. As has been noticed hitherto, these unofficial evangelists felt a natural hesitance in preaching to any but their Jewish brethren. But presently this sense of reserve was forgotten in the passion of the missionary spirit and they openly preached the gospel to the Greeks, as well as to Hellenists or Jews of the dispersion and to their own countrymen. Whether this change of policy took place before or after Peter's admission of the Gentiles at Cæsarea, we do not know. It was probably in harmony with the broadening spirit of the community of believers in the face of such wonderful opportunities.

Delegate From Jerusalem.

When news came to the leaders of the church in Jerusalem that a group of disciples had been formed in Antioch, they felt it wise to send a delegation to report upon the character of the work and its prospects. This had been done already in the care of the Samaritan evangel of Philip (Acts 8.) On that occasion Peter and John were the delegates; now Barnabas was sent, a man who was highly esteemed as a member of the Jerusalem church. He was a native of the Island of Cyprus, who had distinguished himself not only by his piety and activity, but also by his gifts to the cause (Acts 5.) This good man came to Antioch and looked over the field. He found that the situation was most promising and conditions were in every way satisfactory thus far. Jews and Gentiles lived on terms of perfect equality in this church, the first instance of such a condition. His own influence upon the new church was salutary, and though there were men of gifts in the congregation, Barnabas was recognized as leader in its work.

Need of a New Leader.

However, he was not wholly satisfied with the work that was being done. It seemed to him that wider possibilities lay before the young church. What was needed was the kind of leadership which could organize an aggressive campaign not only for Antioch itself, but for that great Gentile world of which it was in some sense a representative. No such leader was at hand. It might have seemed natural for Barnabas to think of Peter, who had already been so active and prominent in the first years of the faith. Peter's consecration and courage could not be questioned. Was he not the appropriate man for this new phase of the work? Perhaps the very fact that his leaning toward the Gentiles in the case of Cornelius had brought him somewhat under suspicion at Jerusalem would have been the very reason why he could fulfil the duties of this new task with greater success. Probably if human judgment and experience alone had influenced Barnabas, this would have been his decision.

Barnabas and Saul.

But such was not the case. There was another man who impressed him as the very one needed for the new occasion. Some seven or eight years before he had met the young Tarsan named Saul, whose recent change from radical and persecuting Judaism to fellowship with the disciples was one of the astonishing incidents in the history of the Jerusalem church. Barnabas had greatly admired this young man and had in a way stood sponsor for him when he was under suspicion in the thought of the Christian leaders in the holy city. Indeed he had saved his life on that occasion by sending him forth to Tarsus when a plot was made against him. Surely such a man would be the very one for the new occasion. Barnabas lost no time in making the journey around the northeastern point of the Mediterranean Sea to the province of Cilicia where Saul lived.

Silent Years.

Those years since Saul left Jerusalem are silent years in the history of his life. How much we should give to know what tasks had engaged his attention! To us it seems that they must have been only years of preparation and waiting for the great ministry to which he was to devote himself. Yet to him they may have seemed the fulfilment of this ministry, and perhaps he had no anticipation of further work than that which had already fallen to his hands. That he had used these years in evangelistic service seems to be clear from the fact that Barnabas did not find him at once. At least the phrase "When he had found him," is suggestive of a search through the regions about Tarsus. Moreover, when Paul and Silas set out from Antioch on the second missionary journey, we are told (Acts 15:41) that they went through Syria and Cilicia "confirming the churches." Who planted those churches in Cilicia? Probably no other than Saul himself in these unrecorded years since he and Barnabas parted.

The New Name.

When Barnabas had found Saul he easily persuaded him to return with him to Antioch. From the city of Tarsus, which plays so interesting a part in the history of antiquity and which is now the scene of a most interesting missionary enterprise in which missionaries are being trained for the entire region, he came to Antioch on the Orontes, where a year and more was spent in delightful and successful Christian work. The new leader was adapted in every way to his task. Barnabas was free to remain as his companion, and the results of their combined labors were inspiring. So notable had become the new community that it was the occasion of public remark on the streets of Antioch, and here were first heard that name "Christian" destined to become the most precious in the annals of religion. It seems not to have been adopted by the disciples themselves, but to have been hurled at them, perhaps in ridicule of their constant use of the name of their Master, the Messiah of Jewish hopes, the anointed of God, the Christ of history. The term "Christian" is used but three times in the New Testament. It seems not to have been the common name employed by the believers themselves, who spoke of each other familiarly as brethren, disciples, saints. But it is the great name which has survived as thoroughly descriptive of all who follow the Christ. The other New Testament references to it are Acts 26:28, where Agrippa laughingly says to Paul: "You would like to persuade me to be a Christian off-hand," and I. Peter 4:16, where the ill-repute of the name and the persecution to which it almost invariably led are ragarded as proofs of loyal character in the believer who bears it.

Relief Brought to Jerusalem.

Soon afterward it became evident that the church in Jerusalem was in trouble. Its members had been frequently persecuted. Many of those who survived had been impoverished by losses, the result both of the disfavor into which they had fallen and perhaps of their experiments with a common fund. Famine had fallen upon the region. It seems likely that this is the significance of the statement of Agabus, rather than a world-wide famine, to which there is no reference in the records of the time and which would have left Antioch as great a sufferer as Judea. But the disciples in the Syrian city determined to send relief to their breth-

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* International Sunday-school lesson for April 25, 1909. The Gospel at Antioch, Acts 11:19-30. Golden Text: "The disciples were called Christians first in Antioch." Acts 11:26. Memory Verses 22, 23.

ren in Palestine and this they did, committing their offerings to the hands of their two most trusted leaders, Barnabas and Saul. These men made their way to Jerusalem and gave to the leaders of the church there the funds that had been gathered. They must have remained there for some time. This visit is not reported by Paul himself in his account of his journeys to Jerusalem (Galatians 1 and 2.) But perhaps he considered it as merely incidental, and it may be that it fell at the very time when he had no chance for conference with Peter who was imprisoned by Herod. The episode is concluded in the last verse of Chapter 12, where we are informed that after Barnabas and Saul had finished their embassy, they returned to Antioch taking with them John Mark, the son of Mary of Jerusalem. If, as was hinted in our study of Peter's escape from prison, the prayer meeting recorded in Acts 12 was attended by Saul and Barnabas on the eve of their departure for Antioch, we have a further reason for the vividness of that narrative and the possibility that from the very home where that prayer meeting occurred, their young companion, Mark, who was yet to be the evangelist of the second Gospel, went with them on their homeward way.

PRAYER MEETING

By Silas Jones

Evangelism Among the Disciples of Christ

Topic April 21. I Cor. 3:5-17.

The Disciples of Christ have made it their aim to commend themselves to the conscience of the world by the manifestation of the truth. The truth which they have felt called to manifest is contained in the holy scriptures. Wherein they have been inconsistent with the teachings of the scriptures they have been untrue to their profession of faith. But they have insisted that intelligence shall be used in the interpretation of scriptures. Their best evangelism is therefore a teaching process. The professional exhorter has never been recognized among them. Exhortation means nothing unless men have first been instructed concerning their duty. Men are bidden to rejoice in that they know God and have a disposition to do his will. It is not true that the Disciples have no use for the emotions in evangelism but they believe that emotion should exhaust itself in very definite actions which have meaning for individual and social righteousness.

Paul and Apollos.

Paul and Apollos had each his own way of testifying to the grace of God. Perhaps Apollos emphasized some things that Paul had not made prominent and said little about other things made emphatic in Paul's preaching. The Corinthians, having no adequate conception of the many-sidedness of the gospel, begin to form themselves into factions. One faction avowed that Paul had taught all the truth and another that Apollos had told everything there was to be known. Paul rebuked them for their folly and urged them to accept all the truth that came to them, whether through him, or Peter, or Apollos, or through nature and experience. His purpose was to bring men to Christ, not to gather about himself a party bearing his name and professing to represent him. Nowadays a church is said to be a one-man church. If it is not misrepresented, it accepts the gospel from one man and refuses to see any truth not preached by him. Many of its members will not come to church except when this man is to preach, and if he happens to be an evangelist they appear for worship once in two or three years. It would be hard to imagine sectarianism of a more hurtful kind than that displayed by these worshippers of the evangelist. If the evangelist delights in their homage, he is no true representative of the evangelism of the Disciples.

The Test of Fire

The evangelist and the church are in the end tested by the character of those who are persuaded by them to confess their faith. Hay and stubble may count at the close of the meeting, but they are not in evidence after a year or two. The fire of experience will reveal what sort of material has been gathered and built into the church. What are the converts doing for themselves and the church? Have they left off criticising spitefully everybody and everything? Are they honestly striving to pay the grocer and the butcher? Have they money for education, missions, and benevolences as well as for automobiles and social functions? How do they vote? Are they more concerned for the success of their party than for the defeat of wickedness? Is the home life improved so that the motto "There is no place like home" does not provoke a smile? The great evangelists among the Disciples are not indifferent to these matters of character. They suffer loss when men are converted only in name. But may not the best of evangelists forget himself at times and give too much importance to the numbers reported at the close of his meetings? Since he is human, we should not be surprised to find in him a love of success that disturbs his judgment.

The Temple of God.

Evangelism is for the purpose of building the temple of God. To the Disciple the temple of God is the body of Christian people. With him the organization is secondary. He has a wholesome fear of ecclesiasticism. His church is a democracy. If it shows signs of becoming aristocratic he protests vigorously. His faults comes from his democracy. If he follows a local ecclesiastical tyrant, it is because he thinks he is exercising his freedom. If he refuses to co-oporate with his brethern, he thinks he is resisting tyranny. So it comes to pass that he often dishonors the temple of God. He does not always come into the church with a spirit of teachableness and co-operation. A true evangelism creates reverence for the church of God and makes it difficult for people to live in ignorance of its mission.

A Morning Prayer

"O Lord, I pray;
That for this day
I may not swerve
By foot or hand
From thy command,
Not to be served but to serve.

"This, too I pray;
That from this day
No love of ease
Nor pride prevent
My good intent,
Not to be pleased, but to please.

"And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved, but to love."

—Maltbie Babcock, D. D.

The Bible College at Bolenge, Africa

A. F. Hensey.

Some things regarding the mighty church at Bolenge hardly need to be told again. They have become the property of the Christian Church. Whenever one hears of the coming of the Kingdom, he thinks at once of this marvelous church on the banks of the Congo. And when we would remind ourselves of our one great task in the world, we ponder of the burning zeal of that church for the evangelization of the "region beyond."

And to hear the name "Bolenge" is to think of that band of men, who with a burning passion have carried far and near the Gospel out of which this church was born—the Bolenge evangelists. These, too, are no longer to be classed among the unknown. In many homes their names have become household words. In these latter days men speak of Iso Timothy and Lokangi as they speak of Pastor Shi or Joseph Hardy Neesima, and it is almost a confession of ignorance to acknowledge not having heard of crippled Joseph or the silver-tongued Ikoko.

Therefore, when you read the heading of this article, you do not think that such a school is needed because the Bolenge church has no preachers. Bible Colleges may be needed at some places because of the scarcity of preachers, but not so among the palms and orange trees of Bolenge. From the beginning every Christian has been a preacher. Every school child as soon as he confesses the name of Jesus before men, commences to lift Him up before young and old, and more than one old man has learned the way of Life from the lips of his grandchild.

In October of last year we had a remarkable protracted meeting at Bolenge. For four weeks we had two great evangelistic services every day, and no preacher preached twice, nor did we hear one really poor sermon! Can any church in the homeland equal that? And we could have carried on that meeting twice as long with no repetition of preachers, and with only a little poorer grade of preaching.

A Bible College is needed at Bolenge, not so much to produce more preachers, but better preachers. We need more, most assuredly, for the reapers are far too few for that whitening field. And more we will have for that church does not try to live on one missionary sermon a year. It reminds itself about once a week that it has no right to keep for its selfish enjoyment the Life indeed. It prays ever and often that the Holy Spirit may abound in its membership in proportion as it sets apart its best preachers to carry far abroad the gospel. But a training school is an imperative need, because the time has come when we must have a cultured, trained ministry. The present evangelists are pioneers, and they are of the pioneer type. Right royally have they "blazed the way." With a splendid enthusiasm and an almost unparalleled audacity of faith, this uncultured ministry has proclaimed the gospel of the Son of God in hamlet, town and village. Everywhere little bands of Christians have been formed. These must be carefully shepherded and taught. Each one must become a "little Bolenge."

It is in this, the higher are of the ministry, that these pioneer evangelists, unsurpassed in zeal and heroism, must be taught and trained. They are unprepared for their unfinished task. They must be made pastors as well as heralds, shepherds as well as pioneers.

These men have proven themselves worthy of higher things. It is for you, therefore, to give them the opportunity to fit themselves for their God-appointed service.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY.

Lesson XVI. Attention and Interest.

I. ATTENTION DEFINED. Before we can see an object clearly through a telescope we must get it in the field of vision, and work the mechanism until it is focused there. Attention is to the mind what working the telescope is to the eye. It is the power whereby the mind makes and keeps an object or an idea, or a train of thought "FOCAL IN CONSCIOUSNESS" We listen and look attentively; we feel carefully; we think hard. All these are forms of attention. When we try to decipher difficult hand-writing, or to locate a sound, or to name a subtle odor, or to think through a difficult proposition—we are attending to these several things.

II. KINDS OF ATTENTION. Attention is of two sorts—spontaneous and voluntary. (1) SPONTANEOUS ATTENTION is that which the mind accords to an object naturally without any effort of will. It is that which the infant gives to the rattle, the reader to the fascinating book, the sailor to the weather signs, the broker to the market fluctuations. In a less sustained form it is that kind of attention we all give to a sudden sound or a strange experience that challenges our curiosity or irritates our nerves. (2) IN INVOLUNTARY ATTENTION the mind holds the object or idea focal by a conscious act of will. It attends to it not as in spontaneous attention instinctively and for its own sake, but deliberately and for ulterior ends. When the student pores over a difficult problem, or the bookkeeper looks for an error, or the child "has to" pay attention to the teacher in school, or when one compels one's thoughts to "follow" a dull sermon—voluntary attention is being exercised.

III. INTEREST. Interest is the mother of attention. It is the welcome accorded by the mind to certain objects or ideas rather than to others. I am interested in a thing when it attracts me—when I like to look at it, hear about it, think about it. When I am not interested in a thing it is because its presence in consciousness is either in different to me or gives me positive pain. The child is interested in the new toy; the boy is interested in base-ball; the scientist in X-rays.

IV. KINDS OF INTEREST. Like attention, interest is of two sorts. (1) IMMEDIATE OR NATURAL INTERESTS are those that nature provides as part of the mental "make-up" of every individual. They are the spring of all other interests and activities. They appear in a regular order and have their periods of ripeness and decay. Thus the infant is interested in its "pacifier;" the kindergarten child in simple toys and games; the primary child in dolls, fairy stories and mechanical toys; the boy in boon companions, co-operative games, and stamp collection; the adolescent in ideals of love and heroism, and in sport as such; the adult in the practical things of life, in business, in "hobbies," etc. (2) MEDIATE OR ACQUIRED INTEREST is that which does not belong to the thing or idea in itself, but is borrowed by it from some natural interest. The pupil gets interested in a difficult lesson because he wants to win the prize or beat a rival—the interest of means to end; the boy is interested in the "man with the row-boat" —the interest of association; the scholar is interested in a hard lesson because it brings out an old fact in a new light—the interest of recognition. In these cases, the prize, the row-boat, the old fact are the primary interests out of which the acquired interests grows.

V. USE OF INTEREST IN TEACHING. There can be nothing taught without attention, but attention depends upon interest natural or acquired. Some would identify the two but their real relation is that of cause and effect. Given interest, attention follows. The first duty of the teacher, therefore, is to make the lesson interesting. Where the leson touches directly some natural interest of the class, the lesson is said to "teach itself." More frequent, however, it has to be MADE INTERESTING. It is then the business of the teacher to develop the lesson out of some natural interest of the class. The natural interest out of which the acquired interest springs is called the POINT OF CONTACT.

VI. ILLUSTRATIONS. Thus in teaching the lesson of Goliath to the primary class, their curiosity will be excited and their attention held by linking the Bible story on to the tales of giants and ogres with which they are already familiar. A lesson for a class of boys on obedience and discipline might very well be begun by speaking of the Saturday afternoon's base-ball or foot-ball game. In the adult class a lesson on Paul's instruction in Ephesians to master and servant could be made interesting at the very outset by relating it to the problem of capital and labor in modern society. Where no other point of contact can be secured, one can always be secured by friefly recapitulating the last day's lesson and making the new one appear as a sequel and development of the old.

VII. ORDER OF INTEREST. The instinctive interests appear as already said, in a regular order. They are nature's periodic "distress signals," indicating what powers of the growing pupil are needing attention at a given time, and what functions of the mind are ripe for use. Prof. James says: "In all pedagogy the great thing is to strike the iron while hot and to serve the waves of the pupil's interest in each succeeding object before its end has come, so that knowledge may be got and a habit of skill acquired—a head-way of interest in short secured on which afterwards the individual may float." The great problem of teaching is, therefore, to discover what interests ripen at what times, and to regulate the mental diet of the pupil accordingly. Every interest should be utilized when it appears, or it will either become abortive or later on break out in it become abortive or later on break out in its an interest before its time is the sure way to make a "prig" and a nuisance out of an otherwise bright child. This is the bane of all doctrinal catechisms and pietistic lectures and "Elsie books" in the Sunday-school.

LITERATURE: DuBois', "Point of Contact"; James', "Talks to Teachers"; Gordy's, "The New Psychology"; Fitch's, "Art of Securing Attention"; Gregory's, "Seven Laws of Teaching"; Adams', "A Primer of Teaching."

QUESTIONS: (1) What is "attention"? Illustrate your answer; (2) Distinguish between the two kinds of "attention," giving illustrations of each; (3) What is "interest"? Give illustration; (4) Distinguish between "natural" and "acquired" interest; (5) What is the educational significance of "interest"? (6) How can a lesson be made "interesting"? (7) What is the "point of contact"? (8) Give some illustrations. (9) What is meant by saying that "the instinctive interests appear in a regular order"? (10) What significance has this for (a) the arrangement of a Sunday-school curriculum, and (b) methods of teaching? (11) What danger is there in feeding an "interest" before it is ripe?

Our Best for the Kingdom in America

By W. F. Rothenburger.

The path traveled by our American Christian Missionary Society is as interesting as its plea today is commanding. Along the way are marks which tell of heroic efforts against tremendous odds. The lack of precedent in liberal giving due, for the most part, to a lack of such means as render liberality possible; the newness of the scheme; the difficulties incident to pioneering; these things and many more made the task undertaken a most difficult one. It was an enterprise among us that moved toward its goal, not like a Twentieth Century Limited over a perfectly prepared road bed, but rather, it was like the slow moving of our pioneer fathers over the prairies and through the forests, where obstacles were encountered at every advance.

Happily for us today, the situation is quite changed, and our condition as a people demands greater things for the Home Work. The splendid accomplishments of the past under the most adverse circumstances force upon us a vision of our possibilities under conditions comparatively auspicious. The marked increase of wealthy among us has emboldened our leaders to plan widely, and to think in terms commensurate with the age, while a phenomenal growth numerically has caused us to aspire to some thing worthy of our numerical strength. Thus we are face to face with the last opportunity and the last appeal for this great department of our Missionary Propaganda in the first hundred years of our history, and the religious world watches with eagerness to see the faith we shall display in our Primitive program, while God himself waits to see a million and a quarter of his children put forth their greatest efforts in the extension of his kingdom in America.

The Needs of the Field a Challenge.

The needs of the field are such as challenge us to do our best, and if every Disciple were as conscious of the situation in many of our worthy fields as are our secretaries, nothing less thcan a great offering would be assured on the first Sunday in May. From the State Secretary of Louisiana come the words, "Not only have Alexandra and Ruston been compelled to give up their preachers for lack of funds, but we have been compelled to call in our state evangelist, to the great detriment of the work, for the same reason. We beg you for $800 that we may put a man in the field to at least strengthen the weak places." Listening again, we hear a representative from Washington saying to the Home Board, "I regret to come to you with these appeals for I know your heart is heavy and your treasury empty. But to whom shall I go if not to the American Christian Missionary Society? Oh, that these cries that ring in my ears while I try to sleep might he passed to to a sleeping brotherhood who could supply their needs." And so, from staid old New England to new and formative Oklahoma and on to the far western coast, these appeals pour into the office of our secretaries. Is it any wonder that these servants of the brotherhood have set the mark high, and in turn make their appeals to the rank and file, when they realize that the amount of funds at their disposal demands that they refuse and disappoint nine out of every ten of the struggling congregations who thus seek aid? The wonder is, that they have been so gentle with us in their appeals, and that they have waited so patiently while we slowly awaken to our opportunity. The Lord help us to crown this great year with our best efforts.

The Decreasing Supply of Ministers.

We have been lamenting the seeming scarcity of young men for the ministry, and perpetual appeals have been made for re-

cruits to close up the ranks. This is a most commendable plea on the part of those who make it, but unless the brotherhood rallies to the support of those who are still able bodied and anxious to bury themselves in the greatest work in the world, the appeal is both illogical and criminal. The last number of the American Home Missionary points out not a few churches whose ministers have been dismissed from duty for lack of funds, while a number of ministers have been forced into a business career to supply their families with the necessaries of life. The solution of the problem does not lie with the churches thus circumstanced, but rather with us who have not yet taxed our abilities, and with others who have heartlessly ignored the call. Our secretaries assure us that if we rise to the occasion in May, "it will mean fifty men re-entering the ranks of preachers." We dare do no other than our best.

Again, the new fields from which many of the appeals come are commercially in the formative stage. The choicest sites in some of these new and rapidly growing cities which can be had now for a small sum, will, in a single decade, be out our of financial reach, or will be purchased at the risk of a heavy debt. A recent report from the brethren at Bartlesville, Oklahoma, accounted the purchase of a lot for $5,000, which "six or seven years ago could have been purchased for as many hundred." Another property in the same state costing a nominal sum a few years ago is worth today "from $15,000 to $20,000." The business instinct of even the pseudo business man among us forbids our doing anything but our best, under multiplying circumstances like these.

The Responsibility of a Rich Brotherhood.

What a work could be accomplished if even a million Disciples did their best; what a stride the kingdom would take in America! It has been roughly estimated that after living comfortably, and allowing $10,000,000 for luxuries, the Disciples have an annual surplus of over $40,000,000. If the church at Bolenge, whose members less than two decades ago were partially clad cannibals; if these Disciples so recently hewn out of the solid rock of superstition and ignorance; if this little band of five hundred whose male members receive a daily income of less than ten pieces of copper (ten cents), gave last year 6,000 pieces of copper ($600), for the extension of the kingdom outside of Bolenge, what should we American Disciples, separated from such a state by centuries, with incomes that forbid comparison, and with our boasted Christian civilization, what could we do, if we did our best? God help us to do it.

Cleveland, Ohio.

CHICAGO

Evangelistic Methods Among Chicago Disciples—Various Methods Adopted—No Open Sesame Yet Found

By O. F. Jordan

During the past winter we have spent much time visiting the evangelistic meetings conducted by the Disciples in and around Chicago. We have been anxious to learn from every source how the task of city evangelization might best be carried on. There has been an impression abroad that Chicago churches are not evangelistic. That impression is created, no doubt, by the absence of telegrams to the leading papers from Chicago announcing large ingatherings. It is certainly not true that the Chicago churches of the Disciples are indifferent to the problem. With stubborn tenacity, they have clung to the program of evangelizing Chicago with mid-week services even when the facts seemed to be all against them.

This past winter, almost every type of evangelism has been tried in the Chicago churches. Pastors have held their own meetings more frequently than formerly This has been the case at Maywood, Harvey and Evanston. Visiting pastors have held meetings as at West End Church, and this coming week at Sheffield Avenue Church. Professional evangelists have held meetings as at Metropolitan Church, where Evangelist Brown has just closed a meeting. The winter's experience so far has shown that no type of evangelism has been devoid of result, but on the other hand no type has produced any telegrams for the journals. If any advantage in results is to be shown, perhaps this year shows larger audiences hearing our Chicago pastors than those listening to visitors.

Chicago Churches Determined to Grow.

Since we have evangelism in Chicago and a stubborn determination upon the part of every church to grow, why the small number of additions? Why do not men turn to the Lord by hundreds here as in smaller cities? Since we have ourselves been engaging recently in evangelism, we wish to offer a few suggestions in answer to these questions.

First of all, the social conditions of the city make the problem different. People in rural districts go to church because there is no other place to go. Here the gossip is exchanged and visiting indulged in, along with genuine religious interest. In Chicago, we see men every day. We have no need of fellowship of a certain sort but at times even hunger for solitude. Men work harder here and therefore are the more hungry for play. The theater is on every hand to retail moral and social theories or their opposites in sugar coated doses. As we went to a revival on the West side recently we had to go through a line of two hundred people who were waiting for a chance at the box office. At the service we attended there were fifty people present to hear the gospel preached. The people in that long line were tired; they wanted amusement more than they wanted religion.

Keen Interests of men in the City.

Then the city man has keener life interests than his country brother. Competition in all lines is fiercer. Whether in the labor market or in the sale of commodities, the weaker vessel is continually broken and thrown aside. Men have to give more thought to their daily work to succeed in a place where no workman has a monopoly in his line. This concentration of attention on the material side of life has an unquestioned effect on religion.

Furthermore, it cannot be denied that wickedness is more thoroughly entrenched in the city than it is in smaller places. There are more saloons, brothels, gambling hells and other evil resorts. Human wreckage is to be met at every turn. If the world, the flesh and the devil is to be fought everywhere, far more here.

It will not do, however, to say that it is simply social conditions that have made the building of great churches most difficult. There are a few great churches in every great city. The Disciples have none in the three largest cities of the country, but that is only to say that they have not yet learned how. Other factors must be accounted as elements in the situation. Among these, we would mention the ministry.

Preachers of Varying Types Come to Chicago.

We have every kind of preacher come to Chicago. Almost without exception every man is a good fellow who comes to Chicago. He has courage, at least, or he would not come. But these men come with many illusions concerning the nature of the task. One man came to evangelize Chicago by preaching against the Higher Criticism. "Jehoiakim's Pen-knife" was one of his star sermons. He fulminated till even his ears grew red with fervor. It was wasted, for that audience had not even so much as heard whether there be a higher criticism, much less did they have their faith in jeopardy over it. Another preacher comes to Chicago to appeal to the city man's emotion. He weeps at every service and reminds his audience that this is Christ-like for Jesus is reported to have wept often. The city man was cold enough to insinuate that they did it better in the neighborhood theater. Another man comes and determines to be very simple in his preaching to be sure of reaching his audience. He will trust in nothing but the simon-pure gospel. He preaches faith, repentance and baptism at every service with but little exposition, for he assures us he was not commissioned to invent a gospel but only to preach one. His audience turns aside from him as "narrow." He cannot understand why a message that has always brought results presented in this simple way should so utterly fail.

There is the type of preacher also who believes he must be very scholarly if he is to reach the city man. He reads up thoroughly on the Philosophy of Religion and proceeds to define the Christian religion in the terminology of the latest philosophy. He is amazed to find that a genuinely intelligent audience is yet not familiar with his terms and is unkind enough to think he is showing off. There is the man who is very much afraid he will be regarded as narrow or conservative and proceeds to prove his liberality by telling what he does not believe, as though liberality was to be measured by the number of dogmas rejected. From this sort of man, the city-dweller turns wearily, for he has doubts enough already and is wanting help in them rather than a surfeit of new problems.

City Evangelism Yet in Experimental Stage.

Not only is the evangelism of the city experimental, and so far for the most part not effective for the task. but we find some reasons in the churches themselves for the failure to win converts. The city man scrutinizes the church very closely before joining it. He wants to know if it furnishes friendship. He wants to know if it ministers to social needs. He feels that it ought to at least have as much interest in social problems as the saloon. He asks, however, above all, if it has real religion. He hungers for this more than for all else and seeks out fellowship where the contagion of real religion will help him in the solution of his problems. Many times he is disappointed. He finds the church full of ugly quarrels between rival factions instead of exemplifying the religion of Jesus Christ. He finds men in the lead of things not so spiritual as he could wish. He finds the church more anxious to raise its budget than to do unselfish service to the community. In that ease no evangelism can win him. The church must get right first before it can make its appeal to a soul-hungry man who is looking for the real thing in religion.

Let it not be supposed, however, that all of

our churches and ministers fall short of the standard. Churches are being built in Chicago in spite of everything. Our growth in Chicago the past ten years will compare favorably with the growth of the brotherhood at large for the corresponding period. We believe it can be shown that Chicago churches have a larger percentage of growth than the churches of Illinois outside of the city. Our growth is like that of the leaven in the meal but none the less sure for all that.

Chicago Growth Compares Favorably With State.

How are we growing? Certainly in few cases is the chief element the personality of a great evangelist, though many good ones have aided us. Our greatest evangelistic agency is our Sunday-schools and auxiliary educational processes. Some of our most useful Disciples are of native growth. It will be increasingly so. Some of our churches are winning men with social agencies that command sympathy and induce them to come into the church in the regular work.

We shall continue to have the old line evangelism, then, with the mid-week meetings, because of force of habit and because some are reached in this way who would not be in another. We are being driven steadily, however, to the view that the ultimate evangelization of the city will have an educational background, as with the Catholics, or a social background, as with the Salvation Army. Our evangelism will not be complete until every means is taken to win the perishing city population from the thralldom of sin.

Chicago Church Notes

C. E. Rainwater has resigned at the Garfield Boulevard Church. He has been at a most difficult task.

The Jackson Boulevard Church has not yet secured a pastor. We hope a man may soon be found to take up the work laid down by the lamented Parker Stockdale.

A wave of evangelism is passing through our churches. Many of our churches hold meetings during Lent because the places of amusement are less active at this period.

The Douglas Park Church has rented a neighboring hall and will try hall meetings for the coming month. The first Sunday evening of the experiment has shown most favorable results.

The Harvey Church is in a meeting with home forces. The pastor, W. D. Endres, is enough in the hearts of his community that he is securing good audiences to hear him preach evangelistic sermons. This type of evangelism brings very permanent results.

The Sheffield Avenue Church is to have a former pastor, Bruce Brown, of Valparaiso, hold a short series of meetings. We shall watch this effort with interest. Why should not former pastors come back after they have had time to reflect on their experiences and give the church the benefit of their experience?

Alva W. Taylor is safely installed at Irving Park, and on Friday evening, April 16, a reception will be given him. His predecessor, W. F. Rothenberger of Cleveland, will spend a week with him on the field to properly introduce him to the possibilities of the situation developing under the former pastorate. This fraternal act is most commendable.

The Evanston Church is in the midst of a three-week meeting, with the pastor preaching and Mrs. L. H. Tobey a member of the church, leading the music. The last three Sunday nights the audiences have averaged three hundred and fifty by actual count, in a church with a membership of one-third that number. The mid-week audiences have been much smaller, however. There have been two confessions to date and much good will created that will bring later fruitage.

DR. PRICE'S
Cream Baking Powder

No alum, no lime phosphates

As every housekeeper can understand, burnt alum and sulphuric acid—the ingredients of all alum and alum-phosphate powders—must carry to the food acids injurious to health.

Read the label. Avoid the alum powders

Kentucky State Work in March

G. B. Swann preached every Sunday. No additions.

The work of William Gross in Laurel county was without visible results.

There were five added by reclamation in the Big Sandy Valley by J. L. Hall.

W. P. Collins did some very good work in Johnson county. Eighteen additions.

G. H. Thomas baptized eleven and added five otherwise in second London district.

J. W. Masters was in Laurel and Whitley counties, baptized four and added ten otherwise.

R. B. Aker preached fifteen sermons at three points in southeast Kentucky. Five added.

Springfield is doing well and W. A. Wolte is getting matters in better condition all the time.

Three added at South Louisville and J. B. Lockhart says the work is progressing very satisfactorily.

Three baptized by D. G. Combs and eight other additions. He was hindered much by bad weather and roads.

W. P. Walden and the Lebanon work are making good progress. The meeting by W. J. Cocke did much good.

W. L. Lacy preached twenty-four sermons and five added. A big campaign planned for the remainder of the year.

Z. Ball had an excellent month. Twelve baptized. Eight other additions. Good work done and plans for yet greater.

H. C. Runyon and Latonia continue to do good work together. He held a short meeting away from home with seven added.

J. B. Flinchum had a good month in Breathitt county. Six baptisms; three other additions. House at Morg to be completed in a little while and paid for.

L. A. Kohler was at Bromley two Sundays and preparations are made for W. J. Hudspeth's meeting to follow the splendid meeting at Ludlow, of which we have no report as yet, except that great good is being done.

A Sanders reports a state of affairs at Louisa, county seat of Lawrence county, that is gratifying. A house and lot bought and a tabernacle to be put on lot, the house on it being a residence. Good Sunday-school and matters doing well. Paintsville also doing very well. Seven added in a meeting held.

H. W. Elliott was at work all the month at home and abroad. He spent eight days preaching for the little church at Worthville. No additions. Some better organization effected and we hope that permanent good was done. Receipts away below our needs; only $326.54. Not half enough to pay the month's expenses. We urge every church and friend that can do so to come to our help now. We are not sending out letters as usual, on account of foreign and home offerings. Letters are written to such places as we have reason to think have made provision for the work, or expect to take combined offering. Without increased receipts we will soon lose all the gain we have made and be woefully in debt.

W. J. Cocke has scored another victory in a county seat. Albany, Clinton county, was the scene of his labors. F. H. Cappa and wife were with him as singers of the gospel. The work had about ceased. The church is reorganized with seventy-nine members, including those baptized and added in other ways. W. L. Smith, a grandson of Raccoon John Smith, is installed as preacher and money raised for his support.

H. W. Elliott, Sec.

The May Offering Is for Just Such Work As This

Here in this teeming valley from Niles to Pittsburg, this center of the iron industry of America, this place of bustling cities swarming with foreigners it seems that the chief business of the Home Missionary Society is to do something for the foreigners. Something must be done. Only yesterday the ministers of New Castle, Youngstown and Sharon met and faced this problem. Through the generosity of Thomas W. Phillips of New Castle, who volunteers to pay one-half the salary of a foreign worker, such a man will be employed. Fortunately again we have the man. He is a Croatian. He speaks seven languages (did you ever see a foreigner who did not speak seven?), and he will most probably be set to work at once by the combined contributions of the churches of this valley. We propose to do this through the Home Society and to collect the amount over and above the regular contributions to this society.

As a brotherhood we are not touching the fringe of this problem. Other communions are doing great work and are getting wonderful results. Two-thirds of the 75,000 people in Youngstown are foreigners. One social settlement, one Italian mission and several kindergartens comprise the whole work for these thousands. Can these people be won? Yes, by the hundreds. Do they make good Christians? Indeed they do. They can teach us some things. All the money gathered by the Home Society could easily be spent in this way alone and then hardly a beginning be made. We are living in great days and if we are worthy we must be awake to our duties. With all my heart I speak this word in behalf of our foreigners.

John Ray Ewers.

WITH THE WORKERS

Revival at Fairmount, Ind.

The writer has just closed a meeting at Fairmount, Ind., of four weeks duration, with seventy-eight additions, fifty-five of which were heads of families. In many respects it was a remarkable meeting and shows the possibilities of mission work in Indiana. About a year ago W. A. McKowan of Marion, Ind., came on the field and began work. He had no financial backing, but had plenty of faith and earnestness. About sixty were gathered together and with those who came in during the year there were seventy members when these meetings began. We have no church building, but met in a small U. B. church. We had no place to baptize here and this handicapped us greatly. This is a town of 2,500, has a Friends church of 1,100. The Grant county churches backed the meeting, but the offerings almost covered the expense. A chorus of forty voices was organized and drilled by H. W. Schwan of Gas City, who came over several nights and led the music. A good lot for a new building on the main street has been purchased and a building will be put up in the near future. Much of the success is due to the faithful colors of Brother McKowan. I go to Rockford, Ill., to assist W. D. Ward in a meeting during April and to Baltimore, Md., during May, where J. Ross Miller will join me as singer. Austin Hunter.

April 5. 1909.

New Mexico Letter

George Fowler Roswell.

In this far southwest land we are trying to do a little towards the success of the Centennial gathering at Pittsburg. We are so many miles distant from the center of disturbance that we have felt only a ripple or so. We are enjoying more and more the weekly visits of "The Christian Century." We have decided that it is about the best paper in our brotherhood.

Nearly one year ago, we arrived from a five year pastorate in Southport, England, the congregation where the splendid sons of the late Timothy Coop, one of the first men in our ranks who taught us the art of giving, worship.

We came to this land of almost perpetual sunshine for the better health of our only son, who, I am glad to say has regained his health and is now attendingg the Socorro School of Mines.

We left one of the very best people and found a splendid congregation waiting to be led into larger things.

Every part of our work is prospering. Just closed a meeting of a little less than three weeks with fifty-eight added. We did the work with home forces. The meeting is said to be one of the best in view of the fact that Hamlin and Daugherty under the pastorate of C. C. Hill held a meeting with seventy-five added eighteen months ago.

We have received into membership thirty-one prior to our revival, making eighty-nine since assuming the pastorate eleven months ago.

We have attained one of our Centennial aims in raising thirty-five hundred dollars and wiping out our building debt. We have now one of the best auditoriums in the territory, but lack Sunday-school accommodation. That is our next undertaking.

Brother Arthur Stout closed a meeting with the church in Artesia, where he is pastor, with nearly fifty added. They have paid their building debt and are heading for enlargement. Brother Stout is with the church at Hagerman in a meeting. They have just finished a neat building, which will be dedicated during the revival. Brother F. F. Grin, our hustling secretary, held a good meeting at Carlsbad, locating a good man, Brother Passmore from Texas with them. We welcome our brother to our territory. Brother Dutt is stirring up things at Les Vegas and is getting ready for a campaign with Violett in June. We are preparing for a good convention at El Paso, where Brother Robinson ministers. Our territory has been refused statehood so many times that we have annexed a portion of Texas making El Paso the center of our activities.

We are now lining up for home missions. If our people could see the urgent need for money in this great and rapidly growing southwest, our secretaries would be gladdened with a great offering. The Baptists are putting in hundreds where we are putting in dollars. These people in this new land know how to give. It would do some of our old wealthy congregations good to see the generosity in the Master's cause in this far southwest land.

This beautiful clime is destined to become the great health resort of the Republic. No other part of the broad America is so perfect the year round.

OVER HIS HEAD.

"So," remarked the boyhood friend, "you are in the swim."

"Mother and the girls think I am," answered Cumrox, "but my personal feelings are those of a man who has fallen overboard and ought to be hollering for help." —Washington Star.

HE KNEW.

Tommy (aged ten)—"Dad, what is the bone of contention?"

Mr. Henpeck — "The Jawbone." — Good Housekeeping.

Home Mission Notes

The churches being supported by the American Christian Missionary Society gave to Home Missions last year $3,700, and to Foreign Missions $3,500. Yet there are those who ask "does it pay?" Mission churches are always missionary churches and generally can put to shame the older and richer churches of the East by its measure of their sacrifice and service.

The cowboy is being driven from the face of the earth. The farmer is taking his place. People by the thousands rush to the western states. The church of Christ ought to be in every county, every township, every city, every village, every cross-roads, possessing the land for our Lord. Our Home Missionary Board is waiting the results of the May offering before it can give any more assistance. If we want to celebrate the Centennial the best way, let us equip the American Christian Missionary Society for entering every open door in the great West.

It is a sad fact that many of our evangelists on the frontier dare not organize churches where there can be no assurance of immediate self-support. They cannot promise financial aid from the Home Board. The work is already in advance of the brotherhood's liberality. The only thing to do is to wait till the churches catch up with the vision. These facts suggest the necessity for an offering May 2 that shall surpass the record.

The Price of Goodness

The goodness of Uneeda Biscuit is not a matter of cost to you. It is assured by the careful selection of the best materials for Uneeda Biscuit; by the skill of experts who bake nothing but Uneeda Biscuit; by the perfect cleanliness and appliances of great bakeries built expressly to bake Uneeda Biscuit; and, finally, by the perfect protection of a package that excludes all dust and moisture.

All this has resulted in quality out of all proportion to the price.

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

WITH THE WORKERS

H. R. Ford, Ennis, takes the work at Midland, Texas.

May 2 the centennial offering for home missions. Every church in line for 1909.

The church at Bryan, Texas, takes the pastor from the church at Haskell, J. N. Thomas.

Sumner T. Martin has changed his address from 111 1-2 Carrillo to 1033 Castillo, Santa Barbara, Calif.

The total receipts of the Foreign Society from October 1, 1908, to April 7, amounted to $93,814, a gain over the corresponding time last year of $23,710.

C. P. Craig is to become pastor of the church at Denison, Texas, where M. M. Davis had been supplying since the close of the work of George W. Lee.

Let our churches remember the day for the annual offering for American missions. The home board is hard pressed. The work was never so oppressive. We must hurl our best forces into the west at once, if we are to save men and money in days to come.

It is reported that G. L. Bush has resigned the pastorate of the Dixon St. Church, Gainesville, Texas, to accept a call to the church at Carrolton, Mo. Mr. Bush has had a long and successful pastorate at Gainesville and is everywhere recognized as one of the best pastors in the state.

A joint reception was recently held by the churches in Portland, Oregon, to welcome the three new ministers who have just come to our churches there. They are, W. F. Reagor, First Church; Thomas G. Picton, Rodney Ave. Church; and George Patterson, the Woodlawn Church.

The church at Long Beach, Calif., to which F. M. Rogers, of the Second Church, Springfield, Ill., recently became pastor, has entered the Living Link class. Two hundred and eighty people had part in the offering. The Sunday-school has an attendance of 400.

During the past week, the Foreign Society has received three gifts of $500 each on the annuity plan. Two of these gifts came from friends who had before given on this plan. The society is receiving a larger number of gifts than at any time in the past.

During the first seven days of April the receipts of the Foreign Society amounted to $12,463, a gain over the corresponding time in 1908 of $2,962. The churches gave $10,336, a gain of $2,826. There was also a gain of seventeen contributing churches during the week.

Only one-tenth of the churches made any contribution to the work of home missions last year. And yet these church gave $60,772.97, an axerage of almost $60 apiece. If we can persuade two-fifths of the churches to fall into line this year at the same rate, we shall easily raise $250,000 for home missions. Surely we ought to do this much for our cause in America.

C. A. Young, formerly editor of THE CHRISTIAN CENTURY, now doing successful work as pastor of one of our best California churches, is holding a meeting for the new church at Fruitvale, Calif. where R. L. McHatton is pastor. This young church is under the care of the State Board, but it has already had a remarkable growth and is expected to continue in a very rapid development. The service of the present pastor is most highly commended.

S. J. Robins of Lancaster, England, a Baptist minister, whose relations with the Disciples in England have been most friendly, is coming to America in May to engage in pastoral work in this country. Conferences with Disciples have led him to believe that he would be glad to work in one of our churches. He is spoken of in high terms by both Baptists and Disciples in England. Churches wishing to communicate with him in reference to supply work or pastoral duties may address him in care of the Christian Century.

C. S. Smith has been called as pastor of the church at Morristown, Ind.

The Third Church, Topeka, Kansas, has called W. H. Scriven as pastor.

George B. Stewart, the pastor of the church at Warrensburg, Mo., is leading the church into larger things.

C. F. Ladd began work with the church at Farmer City, Ill., April 4. There were two confessions at the first service.

The church at Auburn, Ill., is being assisted in a meeting by Evangelist F. A. Sword and Charles McVey, singer.

The church at Tarkio, Mo., is to lose its pastor, J. M. Grimes, who has accepted a call to the church at Holton, Kansas.

The annual meeting of the Franklin Circle Church, Cleveland, Ohio, where W. F. Rothenburger is pastor, was held the last week in March.

N. Douglas Webber, pastor at Providence, R. I., reports twenty-three additions to the church there since January 1. He preaches half time at Manton, R. I.

Dr. B. B. Tyler on April 5 gave an address upon "The Kind of Preaching for This Age, as to Manner and Matter," before the Ministerial Alliance of Denver, Colo.

F. E. Mallory has begun work with the church at Parsons, Kansas. J. N. Crutcher supplied the pulpit of this church until Mr. Mallory could take up the work.

E. J. Church will close a three and one-half year ministry with the church at Grandy, Mo., April 15, and will at once begin work with the church at Dexter, Mo.

J. P. Myers has the work in fine shape at Shelbyville, Ind. The church has the largest Sunday-school in the city and the largest men's class in the history of the church.

The Washington State Convention is to be held in Seattle, June 20 to 24. A strong program is being prepared. W. J. Wright and G. W. Muckley are among the speakers.

The Kansas Ministerial Institute meets at Manhattan, April 13, 14, 15. There is a strong program. F. D. Power is chief speaker, and is to speak each forenoon and evening of the meeting.

J. M. Kersey, who has just begun work with the First Church, Omaha, is directing his attention to the development of the Sunday-school. He has organized a normal training class.

H. H. Peters, Field Sec'y of Eureka College, recently presented the work of the College at Pleasant Plains, Ill. The pastor, G. W. Zink, speaks enthusiastically of his address there.

Z. E. Bates is successfully carrying forward the work at Atchison, Kans. There were nineteen additions to the church during the month of February and in March the pastor held a revival meeting.

The Hiram Glee Club is to give an entertainment at the First Church, Warren, Ohio, April 28. The purpose of the church is not to make money but to bring a fine attraction within the reach of all.

A. C. Smither announces a series of nine Easter-week sermons in the First Christian Church, Los Angeles, Calif. A large number of our churches are holding such meetings this year. This indicates a tendency.

The church at Pomona, Calif., is under the leadership of their minister, M. D. Clubb, erecting a $50,000.00 building. At the same time they have this year increased their offering to missions from $850.00 to $1,400.00.

"The Legion of the Cross" is an organization in the First Church, Warren, Ohio, each member of which pays a definite amount each week for missions. The plan is highly commended by Stephen J. Corey, and W. R. Warren.

"Easter Mission" is the name applied to the Easter-week meetings of the Portland Ave. Church of Christ, Minneapolis, by Pastor P. J. Rice. On different evenings sermons will be delivered by the pastor, Benjamin Franklin, A. D. Harmon and G. B. Barnes.

Andrew P. Johnson removes from Fayette to Bethany, Mo.

Gov. Folk is to appear in the lecture course of the First Church, Tacoma, Washington.

The church at Cadillac, Mich., J. G. Wilson, pastor, has purchased a lot and is pushing for a new building.

H. D. Williams, pastor, did the preaching in a meeting held by the church at Kalamazoo, Mich., in which there were nine additions to the church. He was assisted by O. J. Marks, Canton, Mo., as leader of song.

J. T. McGarvey, pastor of the Woodward Ave. Church, Detroit, Mich., says, "At our annual dinner and congregational meeting, held on March 9, the reports showed 39 per cent net gain in membership and 137 per cent net gain in Sunday-school attendance.

The Douglas Park Church, Chicago, is now holding its Sunday evening meetings in a large and comfortable hall, about two blocks from the church. The first evening in the hall more than doubled the attendance and the church believes that it is about to enter upon a new ear of its history.

Bruce Brown, pastor of the church at Valparaiso, Ind., delivered the address before the Chicago Christian Ministers' meeting last Monday afternoon. His subject was "The Ultimate Ground of Right." The address was greatly enjoyed by the preachers, and was followed by a very lively discussion.

G. L. Garvin, First Church, Seattle, Washington, announces the following series of "Centennial Sermons" for the month of April, "Where We Stand," "What We Face," "How We Fight," "When We Win." This church is in perfect harmony and every department of the church feels its responsibility for the entire work, and is forging ahead in a most encouraging way.

H. J. Loken, pastor at Alameda, Calif., is preaching a series of sermons on religion and health Wednesday evenings. The first of the series was, "Teaching and Practice of the Early Church." Then followed "The Teaching and Practice of Modern Times." The third in the series dealt with "The Relation of Mind and Body." The fourth and last will be "A Practical Application of the Truths of Ancient and Modern Times."

CLEVER DOCTOR.

Cured a 20 Years' Trouble Without Any Medicine.

A wise Indiana physician cured a 20 years' stomach disease without any medicine as his patient tells:

"I had stomach trouble for 20 years, tried family medicines, patent medicines and all the simple remedies suggested by my friends, but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the state told me medicine would do me no good, only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking Coffee!' why, 'What will I drink?'

"'Try Postum,' said the doctor, 'I drink it and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has.'

"Well that was two years ago and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place."

Never too late to mend. Ten days' trial of Postum in place of coffee works wonders. "There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

Claris Yeuell is doing some evangelistic work in England. He has been assisting J. H. Versey at Swindon. He reports twelve accessions.

M. D. Adams, missionary of the Foreign Society, is just recovering from a painful surgical operation recently performed at Battle Creek, Mich.

The churches in Woodford county, Ky., are planning to combine their offerings to support a missionary on the foreign field through the Foreign Society. This is a decided step forward.

The church at Capitol Hill, Des Moines, Iowa, H. E. Van Horn, minister, becomes a living-link in the Foreign Society. This makes twenty-one new living-links since March 1, and there are others.

During the first six months of the current missionary year, there has been a gain in receipts for foreign missions from every source, churches, Sunday-school, etc., except bequests. This is an exceptional record.

Wednesday evening, March 31, H. H. Peters gave his popular lecture on "The Land of Tomorrow," at Washington, Ill. Mr. Peters was formerly pastor of the church at Washington and his visit was greatly enjoyed by the people and the pastor, E. H. Reed.

The Sixth (Illinois) District Convention has been changed from Bement to Rantoul. Time, June 2-4. We have had no public meetings here for the past three weeks on account of scarletina. We resume regular services next Sunday.

J. Will Walters.

The English congregation of the Christian Mission at Monterrey, Mex., enjoyed a week's visit from Evangelist O. P. Spiegel and wife. The series of sermons delivered by Mr. Spiegel encouraged the little band of Disciples to greater efforts. J. H. Fuller is pastor.

H. H. Peters, Field Sec'y Eureka College, occupied the pulpit of the Christian Church in Eureka, Sunday, March 28. In the morning he spoke on "The Plea of the Disciples and Christian Education"; in the evening he delivered a popular lecture on "Booze and Business."

Indianapolis, Ind.—First quarter's work at the Seventh Christian Church resulted in twenty-eight additions to the church. $82.00 for Foreign Missions against $15.00 last year. All departments of the work growing. Sunday-school is being graded and three adult Bible classes organized. Yours respectfully,

Clay Trusty.

The church at Greensburg, Ill., last year raised for all purposes over $9,000. The growth of the Sunday-school was remarkable. The Ladies' Aid raised over $1,000. Including one annuity, over $700 will go to Foreign Missions. The Auxiliary is alive and aggressive. W. G. Johnston is the enterprising pastor.

The church at Evanston, Ill., is holding a meeting, with the pastor, O. F. Jordan, doing the preaching, and Mrs. Tobey, a member of the congregation, in charge of the music. Large audiences are in attendance, and much good is being accomplished, both in regard to present additions to the church and in getting the message of the church before the community. They have given special attention to advertising, even paying for a display ad in a local paper. Much other work was put out from their own printing press.

Austin Hunter will begin evangelistic services in the church at Rockford, Ill., Easter Sunday. They have made thorough preparation, and have high hopes for a splendid meeting. Prof. Axel W. Titus, their choir director, will have charge of a choir of about twenty-five voices, and will furnish the special music. A Men's Brotherhood, with thirty-five charter members, has been organized and will be affiliated with the national Men's Brotherhood of Disciples of Christ. They have twenty-one subscriptions to "Christian Men." W. D. Ward is pastor.

Telegrams

Connersville, Ind., April 11.—Herbert Yeuell meeting closed tonight. Twelve days invitation one hundred thirty-two added, a large number for this well gleaned field. Fifteen husbands and wives came forward together. Methodists and Presbyterians held meeting previous to Yeuell's coming, with very few additions. Yeuell succeeded his description in sermon on "Babylon" tonight; best I ever heard.—J. C. Burkhart.

SOME GOOD NEWS.

In deep humility, but with joy, we announce that the Christian Woman's Board of Missions reached the aim set for the number of new societies during the second quarter—180—an average of two per day.

The receipts for the quarter were $86,503.82. Two new Living Links and one Life Line were secured. A friend in Beatrice, Nebraska, takes the support of Mr. Elsam, of Bina, India, and the Auxiliary at Plano, Texas, chooses Mrs. J. H. Fuller, of Monterey, Mexico. Palestine, Texas, becomes a Life Line in the support of evangelistic work in the homeland.

A number of friends of the work have made large gifts, and others have announced their purpose to do so.

We pray the Father to keep us in the line of sustained effort until all is accomplished.

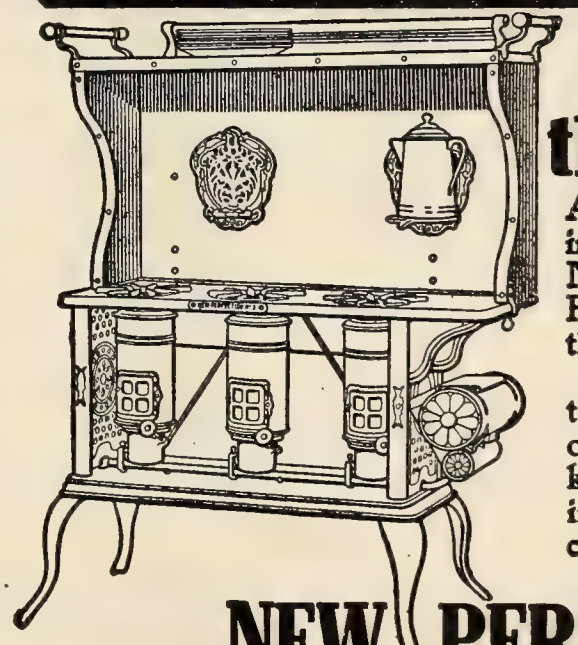
Mrs. M. E. Harlan.

OUR MARCHING ORDERS.

The very next forward movement for our church must be in the interests of our home mission work. Since the last bugle note called us to the home mission campaign, every other interest has had its opportunity,—church extension, ministerial relief, benevolences, C. W. B. M. and various missions have all had their day, each in turn. The order now is for every captain of every ship of Zion to clear his decks for a general engagement in the interests of home missions. Let every church get a good ready. From now on the columns of all our papers will be replete with ammunition for the home missionary campaign. At this time every leader among us should know that the May offering in Southern California takes the place of state missions and that every cent raised for the A. C. M. S. in this offering is returned to our treasury to be expended in the missions in Southern California and Arizona.

A single year or two does not suffice to rightly estimate the true work of an organization nor to measure the work it does. Like the kine in Pharaoh's dream, some years are fat and some are lean. Only the mother who makes its clothes knows how a baby grows from month to month, but the casual tourist who has not seen him for five yars is startled at the development of the sturdy lad. So with our missionary society. In the last five years the annual income of our society has increased from $2,040 to $10,307.12. During this period we have organized twenty-five churches, and helped maintain pastors in forty-four places and have seen twenty of our missions grow to self-support. Our work enjoys the entire confidence of the churches and our opportunities to extend the kingdom were never so many nor so great.

Grant K. Lewis, Secretary.



Don't Heat the Kitchen

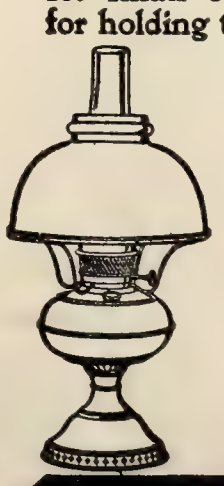
All the necessary family cooking may be done as well on a New Perfection Wick Blue Flame Oil Cook-Stove as on the best coal or wood range.

By using the "New Perfection" Oil Stove, the annoyance of an overheated and stuffy kitchen is entirely avoided, even in midsummer. The scientific construction of the

NEW PERFECTION

Wick Blue Flame Oil Cook-Stove

ensures quick work and a cool kitchen. The "New Perfection" has a substantial CABINET TOP for warming plates and keeping food hot after it is cooked. Also drop shelves on which to set small cooking utensils—every convenience, even to bars for holding towels.



Made in three sizes. Can be had either with or without Cabinet Top. If not at your dealer's, write our nearest agency.

The *Rayo Lamp* is substantially made of brass, finely nickeled and very handsome. Gives a powerful light and burns for hours with one filling. Portable, safe, convenient—just what every home needs.

If not with your dealer, write our nearest agency.

STANDARD OIL COMPANY
(Incorporated)

Centennial Bulletin

W. R. Warren, Centennial Secretary

Ahead of Time.

J. T. Nichols, the enterprising and devoted editor and manager of the Christian Union, Des Moines, Iowa, has been in Pittsburg viewing the Centennial Quadrangle, and reserving hotel accommodations for some of the Iowa brethren. Many others have written us for reservations.

Those desiring to stop in hotels rather than private homes may make their reservations as soon as they desire. The rates in the best hotels are from $1.00 per day up, on the European plan. Even the high priced houses make this rate where two or more use the same room. Literature giving information in detail will be ready next month.

The first of the Centennial roll books was sent in last week. Of course it contained simply the names of members and officers of the church with no cross after any name. The statistical page was also filled out.

A Free People.

We are delighted to find our brethren making use of the roll book according to their own ideas. This first arrival contains all that is necessary. If any congregation doesn't wish its members to go on record as to their participation in the work, they are at liberty to leave out the xs. Of course they have the same liberty to send in the book at once, though we should much prefer to have it held long enough to show the names of those who come into the Kingdom during the next five months. We miss one of the advantages of the plan if we fail to use it as an evangelistic agency.

The same commendable liberty has been exercised by another church in writing in the names of its members who have entered into their eternal rest. Still another is recording the names of scholars in the Bible-school. Of course in each case it will be necessary to carefully indicate any who are not actual members of the church at the present time. But we want every church to feel free to use the book in such a way as best to stimulate its own life and service.

God of the Living.

This desire of some to show at the Centennial the names of both deceased and prospective members is a recognition of the continuity of the church's life. "God is not the God of the dead, but of the living." The illustrious men who inaugurated this restoration movement, and the charter members of all of our congregations are alive for evermore. In a very real sense they are still members of the churches in which they labored and worshipped. Among the most valuable assets of these churches are their accumulated inheritances of faith and righteousness and grace. And even so the innocence, the laughter and the enthusiasm of our children have their legitimate place in the church of Christ. Blessed is the church which in this Centennial year makes the most of its three or four generations.

Four Generations.

In the magnificent pictorial presentation of home missions now being made with stereopticons by the touring parties of the American Christian Missionary Society, nothing is more impressive than the successive meeting houses of the same congregation. Many of our historic churches that now occupy splendid modern buildings show on the walls of these pictures of their earlier structures. But between the erection of these church houses a generation passed.

Things are moving faster in the twentieth century. In rapid-fire line we behold the tent of the home missionary, the small frame church, the larger brick and the superb stone temple. But instead of generations, we are told that periods of only two to five years have elapsed in this marvelous progress. So it was in East Orange, N. J., Pensacola, Fla., and many another field.

Last year the preachers of the American Christian Missionary Society organized 158 congregations at stragetic points. The number can be doubled in this Centennial year if we will but double the resources. Formerly America had a thin frontier line on the west. Today it is frontier all over for the New Testament plea.

The Incoming Tide.

The million-a-year flow of immigrants which was cut down last year to a quarter of a million is now running in even greater volume than before. The United States authorities are inspecting the arrivals more closely than ever, and most of us are learning that even the south of Europe is furnishing splendid raw material for American citizens. Who was not impressed by the intelligence and gratitude of our New York Italians' response to the assistance sent to the earthquake sufferers?

Seeking the old Paths.

In the Centennial city twenty converts have already been won among our foreigners in the year and a half that Basil S. Keusseff has been among them. Three or four of these are preparing to preach. Their zeal for the New Testament standards repeats that of the pioneers a hundred years ago. The same intense loyalty is manifest among the Scandinavians of the Northwest, and the Russians and Jews of New York city. A new era for home missions is dawning with the Centennial. Let our Centennial offering the first Lord's Day in May show that we appreciate the magnitude of our opportunities.

From the Centennial City

And now the Centennial secretary, W. R. Wane, backed by the W. P. C. M. S. will publish a weekly paper until after the Centennial. Then it is the hope of the promoters that enough of grip will have been secured to keep the paper going. For such a time as this, a paper is absolutely necessary in order to keep the forces united and awake to the demands of the hour. "Centennial Harbinger" is suggested as the name of this new paper.

A pastor is to be secured for Butler and $650 devoted to that field. New Kensington is to be cared for by the C. W. B. M. G. A. Maldon has done a fine work at Big Run, closing his meeting with fifty-six additions. Percy A. Davis has a grip on Duquesne that counts. From a disorganized and ineffective body when he took hold he has succeeded in the first three months of this year in adding ninety new members and above all in inspiring the dispirited body with a new hope.

Evangelist Percy H. Wilson quits his work in the state July 1, 1909. A clean, strong man, he will do a substantial work wherever he goes.

Beaver, Beaver Falls, Charlevoi and Turtle Creek are in a contest. It is provoking all to do their very best. We will have occasion to speak of it later.

A home rally at East End Christian Church took the place of the usual Monday preachers' meeting. O. H. Philips.

Bissell Block, Pittsburg, April 6, 1909.

Centennial Bible School

One of our Centennial aims is "All the church and as many more in the Bible-school." Have we lost sight of it?

A Centennial Bible-school is one that enrolls twice as many as appear on the church books ,and this double enrollment must include all the actual members of Christ's body, but not necessarily those who have a name to live and are dead. The following are reported as "Centennial Bible-schools": Bolengi, Africa; Tabernacle, North Tonacanda, N. Y.; Bellefontaine, Ohio; Alexandria, Ind.; Fourth, Akron, Ohio; Cameron, W. Va.; Jubblepore, India; Rowland Street, Syracuse, N. Y.; Third, Brooklyn, N. Y.; Camo Washington, Cincinnati, Ohio; Tuxedo, Washington, D. C.; Santa Barbara, Cal.

Do you know of any others? What school will be the next on the list? What others have done, you can do. What will you do?

The first thing that the church in Jerusalem did was to resolve itself into a Bible-school, for, "they continued steadfastly in the apostles' teaching." This whole church was in the Bible-school. Shall we not begin where they began? Shall we doubt that they were guided in this matter by the Holy Spirit? Shall we accept the fact as indicated by the Holy Spirit and ordered by the Lord? If so, our duty is plain. The first concern of the church is to get every member into the Bible-school to study the word of God.

At a recent conference of state Bible-school superintendents with the National superintendent in St. Louis, it was agreed that we should renew our emphasis upon this Centennial aim, and to urge that a multitude of schools realize it before the Pittsburg convention. The organized adult class is helping to make it possible. Are you ready to make this aim the first concern of your church? Report your success to the undersigned.

Marion Stevenson,
National Superintendent of Bible-schools.
393 N. Euclid avenue, St. Louis, Mo.

A Springtime Wish

Isabel Ecclestone Mackay in April St. Nicholas.

O, to be a robin
In the Spring!
When the fleeting days of April
Are a-wing,
And the air is sweet with knowing
Where the nidden buds are growing,
And the merry winds are going
Wandering!

O, to be a robin
With a nest
Built upon the budding branches—
East or West!
Just to swing and sway and dangle
Far from earth and all its tangle,
Joining in the gay bird jangle
With a zest!

O, to be a robin—
Just to sing!
Not to have the pain of hating
Anything—
Just to race the foremost swallow
Over hill and over hollow—
And the joy of life to follow
Through the Spring!

SICK DOCTOR

Proper Food Put Him Right.

The food experience of a physician in his own case when worn and weak from sickness and when needing nourishment the worst way is valuable:

"An attack of grip, so severe it came near making an end of me, left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment or I could never recover.

"I began to take four teaspoonfuls of Grape-Nuts and cream three times a day and for two weeks this was almost my only food; it tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly from the first mouthful. It was so nourishing I was quickly built back to normal health and strength.

"Grape-Nuts is of great value as food to sustain life during serious attacks in which the stomach is so deranged it cannot digest and assimilate other foods.

"I am convinced that were Grape-Nuts more widely used by physicians, it would save many lives that are otherwise lost from lack of nourishment."

Absolutely the most perfect food in the world. Trial of Grape-Nuts 10 days proves. "There's a Reason."

Look in pkg. for the little book "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

VOL. XXVI. APRIL 22, 1909 NO. 17

THE CHRISTIAN CENTURY

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Have the Disciples Done Anything in Their Hundred Years of Existence? Errett Gates Writes Upon this Question in His Department, "Centennial Studies."

Canada's Laymen Plan a National Policy for Missions. Second Article from Secretary Macfarlane Reporting the Great Toronto Congress.

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News From the Workers in the Churches Throughout the Land

Important Features For Next Week

The Disciples and the "Time Spirit." By Errett Gates.

How Springfield Churches Are Organizing Their Five Thousand Recruits in Christian Service.

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BUTLER COLLEGE A Standard Co-educational College of the liberal arts. Exceptional opportunities for Ministerial Students. Faculty of well-trained men. Training courses for teachers. Good Equipment. Address THOMAS C. HOWE, President, Indianapolis, Ind.

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Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

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WEDDING INVITATIONS ANNOUNCEMENTS CALLING CARDS FINE STATIONERY *Send for Samples*

S. D. CHILDS & CO., 200 Clark St., Chicago.

OPTIMISM.

Solemn Man—"Do you hear the clock slowly ticking? Do you know what day it is ever bringing nearer?"

Cheerful Man—"Yes, pay-day."—Melbourne Table Talk.

HEIRLOOMS.

"My grandfather was a captain of industry?"

"Well?"

"He left no sword, but we still treasure the stubs of his check-books."—Houston Chronicle.

HOME MISSIONS, MAY 2nd.

Every church in our great brotherhood should make an offering for Home Missions this year. The future success of the Disciples of Christ depends upon our attitude toward the opportunities of the hour. Sixteen western states are being repopulated. Two hundred and fifty millions of acres of arid land are being prepared for settlement under the irrigation projects of the Government.

There never was a time of greater opportunity for the Church of Christ. To enter now means prestige, cheap building lots, economy of men, money and labor. To neglect means irreparable loss. To delay means increased cost when we essay to enter later. To enter now means the multiplication of resources. 162 Mission Churches in America sent $8,000 to our Missionary Boards last year. Multiply the churches and you multiply the receipts for all purposes.

We can only enter the East by way of the West. Missionary work in the East is expensive, very expensive. It takes longer to get a footing; it takes more money to buy property. While building up one substantial mission in the crowded East we can build three or a half-dozen in the West. Multiply the churches in the West, where men are growing rich in a day, where the enterprises of the church are intimately related to the community life, and the money will flow back to the Home Board for the evangelization of the East.

But East and West, North and South, the heroic bands of pioneer brethren cry importunately for the brotherhood's help. Two hundred and fifty claims upon our fellowship and sympathy—they were on file in the office of the Home Board February 1st. Every week the number increases. Carrying on work already begun in almost every state of the Union and in nearly every province of Canada, The American Christian Missionary Society feels that these clamorous appeals from the new fields should be laid upon the consciences of the whole church. We are unable to give any hope of succor to these struggling brethren. Unless the May Offering shall far exceed the receipts from the churches last year, many, if not all applicants from new fields must be denied this year.

Can we afford to inspire the cause so much? Dare we take a step in retreat? Shall we not be held responsible for what we are able to do and do not undertake? Our Centennial year should be marked by some signal undertaking that emphasizes our plea and our potency, bringing up every church and enlisting every Disciple. To establish a thousand new churches in the West would mean more to our cause in the next five years than any single undertaking.

The "Home Board" appeals for $250,000 for the stupendous million-dollar enterprise committed to its hands. Will the preachers and the people answer the appeal the first Lord's Day in May? Letters upon the subject and all remittances should be sent to

The American Christian Missionary Society

Y. M. C. A. Building, Cincinnati, Ohio



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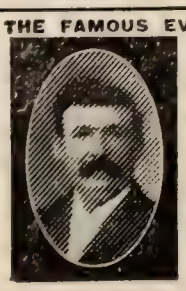
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The Christian Century

Vol. XXVI. CHICAGO, ILL., APRIL 22, 1909. No. 17.

Is Protestantism a Failure?

It is one of the commonplaces of Protestant utterance in our generation that the Roman church is failing to accomplish satisfactorily the work of Christianity in the communities where it holds sway. The character of its ministry, the formal nature of its worship, the ignorance in which it tends to hold its people, the divisions within its own ranks, and the conservatism of its teaching on most of the questions relating to biblical truth and Christian doctrine, all lend themselves as arguments in support of the Protestant contention. When to this is added the perception of Rome's constant effort to secure additional privilege and authority, it is not strange that Protestants should be uneasy and feel that the price of liberty is constant vigilance in their contention with the Roman church.

At the same time it must be conceded that Rome has almost an equally valid thesis against Protestantism. It is not simply the fact that Rome has never forgiven the almost fatal blow that the Reformation struck. It is rather the fact that Rome remains unconvinced that Protestantism has ever accomplished the things it set out to do or that these anticipated reforms were really of value in the doing.

It is a well known historical fact that many wise men in Europe, who were quite out of sympathy with the corruption of the Roman church in the days when Martin Luther raised his protest, were still of the firm belief that time and the spirit of God within that church would remedy these evils. Erasmus was of this number, as we know, and ceased not to regret to his dying day that a breach had been made in the wall of Christendom by forces from within the church itself. He wrote in 1521: "Luther has made a prodigious stir. There is some slight hope from Pope Leo; but if the enemies of light are to have their way we may write on the tomb of a ruined world 'Christ did not rise again.'" To his mind it was clear that the church always contained enough vital reformatory spirit to correct her own defects and eradicate her evils. He pointed to the great forerunners of the Reformation, Wycliff, John Huss, Savonarola, and others, as the best proofs that Rome could never settle into sluggish superstition and sloth without being aroused by her own militant prophets to a sense of her duty. This thesis seemed in a measure sustained by the fact that Rome's greatest argument against the Lutheran Reformation was the Counter Reformation of Ignatius Loyola and his followers, who wrought within the Roman church reforms of far-reaching and astonishing character.

The one primary and fundamental charge which Rome has ever brought against Protestantism is that of the sin of disunion. This sin, in the mind of the Roman Catholic Church, is the heresy of all heresies. It broke into fragments that apparently impressive and beautiful unity which the church had enjoyed from the second century onward. This fact Rome can neither overlook nor forgive. And still further does it urge the futility of Protestantism in the fact that the original schism created by the Lutheran movement has been successfully followed by a multitude of others by which Protestantism has dissipated its strength and created the spectacle of a hopelessly divided church.

But these are not the only signs of weakness in Protestantism. It is an easy thing to reply to Roman Catholic taunts that divisions, caused by Protestantism and probably inevitable after the Protestant claim to freedom of conscience was admitted, have been but trifling as compared with the advantages gained from the destruction of that tyranny which Rome had imposed upon the spirit of Christendom. And this is the true answer. Better the tragedy of division than the unity of death. Protestantism has no apologies to make for its insistence on the right to think freely and clearly concerning the program of Christianity. The corruption and ecclesiasticism of Rome made the Protestant revolt inevitable, as it seems to unbiased students of history.

But Protestantism has more serious charges to face than those which Rome is hurling at her. And one of the most promising features of the situation is that her critics are of her own household and therefore are committed to the task of her redemption.

There are certain outstanding weaknesses of the non-Catholic churches which every observer must recognize. One of them is the lack of authority in the Protestant churches. This is not merely the absence of a central and strong organization. The day for that kind of authority is past and forever past. There is no longer any authority that can rule safely and permanently in the church of Christ that is not based upon recognition of fundamental harmony with the spirit of truth and enlightenment. But the point at which the loss of authority among the Protestant churches is most keenly felt is in their failure to duly impress the modern age with a message containing a note not only of persuasion but of command. Protestantism to too large a degree seeks to gratify, amuse, entreat, cajole, and sometimes, though rarely, to threaten the modern mind into acquiescence. Seldom does it rise with a sense of supreme and divine testimony to an authoritative note in its proclamations. No one can fail to recognize this lack in the preaching of today. Rome has still the semblance of an external authority with which to compel obedience. Protestantism, lacking this, must have a vital note of urgency or else totally fail to accomplish its purpose.

Again Protestantism does not unify the family in the service of God. It has been the glory of the Roman church and of the Jewish synagogue that both have laid constant and insistent emphasis upon the family as a unit in the church. Protestantism has most signally failed at this very point. To be sure, the Pedobaptist churches recognize the child as having some share in the regard and oversight of the church even from his earliest years. Even this element of family concern is missed by Baptists and Disciples who in their protest against the unscriptural admission of infants into the church by baptism have practically cut off all the earlier years of the child from the obligation of Christian nurture by the church. At the best the Sunday-school can be only a device and a partially successful device if the church as such forgets its obligation to the little child.

Once more Protestantism loses hold of the child in his maturer adolescence at the very point where he is most needed and most capable of direct instruction. That moment at which the average child is likely to drop out of our Sunday-school is the moment of crisis in his spiritual life. Romanism has long recognized this. Protestantism is slowly awakening to the enormous losses it has sustained from it lack of interest in the family as such.

And this leads promptly to the third weakness which is found in its almost total neglect of religious education outside of the church proper. Romanism has always insisted that the child's education must be religious and not merely secular and, therefore, it has been at pains and expense to maintain schools in which, on however incomplete a scale, this religious instruction is provided. Protestantism, while insisting upon a higher grade of secular instruction, has been content to allow the religious element to fall almost tatally out of account, so that the Bible is more and more regarded as an impossible book in the curriculum of the public school, and any attempt to incorporate direct religious or even ethical teaching in the ordinary school is frowned upon as likely to be sectarian and bigoted. The result is that the younger generation of Protestant life tends to comply almost ideally with the demands of the secularist, the agnostic, and the atheist who wish to have no instruction whatever in the field of morals or religion.

When to these facts, too patent to be ignored, there is added the open scandal of division in the Protestant churches, a division which is not only uneconomical but absolutely piratical in the rivalries it

breeds and the losses it entails, it may be easily seen that if Protestantism is not doomed to ultimate failure and extinction by its very wastefulness as well as by its other failures which are draining its life, it must pass out of its present imperfect and devitalized condition into some more adequate expression of the church of Jesus Christ in the world. It has lost its first passionate and protestant mood which gave such power in its early days and which, in a measure, has given power to each of the denominations as they have arisen to protest against current conditions and to point the way of return to the primitive and essential church. It is now in the attitude either of passive and selfish enjoyment of its inherited estate or of weak and petulant complaint against the spirit of an age which it finds itself no longer capable of meeting and mastering. It is clear that this cannot be the end of the matter. The future of the Christian faith does not lie with Romanism. It takes an optimist of the most confirmed and incorrigible nature to believe, on the other hand, that that future lies with the present ineffectual and divided Protestantism. There must be a more excellent way. Perhaps the modern spirit in the Roman Catholic church and desire for unity in Protestantism point the direction in which the future of our faith lies, a future not divided but unified, not impotent but commanding.

The Trend of Events

By Alva W. Taylor

THE ELIXIR OF FRESH AIR

We are discovering that the real elixir of life is fresh air. It is curing tuberculosis and proving the sovereign remedy for that most terrible of quick maladies, pneumonia. It is the sick room's first medicine and the ounce of prevention that is worth pounds of cure. We are told to avoid heated rooms and never leave the windows unopened. "Catching cold" is really catching hot. The art of medicine is becoming less a specific and more a prophylactic. The Chinese pay their doctors, it is said, so long as they are well and stop the fees when they get ill. We shall soon be doing more of something like that. We will spend our money for sanitation more than for medical practice. We will have more Woods Hutchinsons to tell us how to keep healthy by avoiding the pitfalls of disease. And before all else comes fresh air. To keep warm we do not need to keep fetid. We will build our homes so they will warm fresh air and save the drug bills instead of rewarming poisoned air to save coal bills. We will build our churches about a system of ventilation and acoustics instead of tossing those requisites in as an afterthought and using whatever money is left to provide for them. No eloquence can cope with the anæsthetic of carbon dioxide. The best antidote for stupor and drowsiness is found to be, not a nap but a deep breath of fresh air. Sunlight and fresh air are poison to the germs of most diseases.

A SOCIAL MIASMA

Here is the problem of the city. Children born in and bred in East London are far below the normal in physique. The crowded tenement is the plague spot of modern civilization. Some day we will look upon the slum as we today look upon the mosquito infested swamps and pools of the yellow fever regions. When sociology has finally convinced us that we perform the first public duty by preventing ills and that any governmental measure is good that compels men to provide against the laws of disease, we will abolish the slum. How we will abolish it we may not know but we do know that if it is a menace it can be done, and that it will be done when we consider its abolition of more consequence than any or all of the things which operate to make it possible. It may strike hard at private ownership and speculation in city lots and at the five cent fare, but once it is made a police power all scruples will flee before the necessity of action just as it had to flee before Uncle Sam's sanitary engineers in Havana.

CHARITY THE FORERUNNER

It is the task of philanthropy to lead the way. Once the public is convinced of the betterment it will relieve charity of the task and make it a legitimate act of government. The cities are providing play-grounds today. Five years ago the social settlements provided them altogether. Jacob Riis arose to the eminence of a social inventor when he turned Mulberry Bend into a small park, but soon the cities will be providing them at any cost and within walking distance of every child. Pingree was laughed at when he originated the "potato patch" idea, but everywhere cities are turning to the unemployed with some such scheme to use the vacant lot.

One of the latest is the work of Hull House in providing "Summer Gardens" near to crowded quarters and teaching city folk to raise their own garden vegetables and flowers on vacant tracts set apart for the purpose. They have twenty acres near the McCormick factories, provided by the assistance of the Harvester people, and 100 acres more will be available. A bungalow will be built for tools and shelter, a gardener will be employed to teach the uniniated, grass borders will set apart the plots, and out of doors recreation, with an eye to usefulness, will be encouraged. John Ruskin thought it conducive to moral as well as physical health to dig and delve in mother earth.

WHEN CHICAGO SOLD HER BIRTHRIGHT

Chicago was flung by the fates onto a swampy lake shore. She has turned the swamp into a city of healthfulness, made the sluggish rivers "run swiftly up hill" by turning their polluting currents from the beautiful lake into cleansing streams, by them opened the way for the commerce of an industrial empire. But she sold her birthright. She allowed a railroad to monopolize her lake front. In her youthful days she did no city building; like Topsy, she just grew. Her fathers little realized what the future would bring. Today they are planning a subway for a future of six millions. But the birthright, the beautiful lake front, is in the hands of the crafty Jacob of commerce. He shuts off communication with it, stifles its pure air with smoke, makes its pleasant sands terrible with the rumbling wheels of freight trains, and claims, by legal right, as his own what nature designed for all the people and for the beautification of the city.

Thus it comes about that the city must spend millions to fill in the lake beach and make an artificial park. To make poor recompense for the sandy beach she will doubtless build expensive piers out into the waters she has driven back into the deep. If ever she compels the railroad to go underground and claims the right of way into her newly builded recreation ground it will cost her other millions for she cannot confiscate property she has legally surrendered.

Many prints have shown us pictures of Rio Janerio's sea front. She has turned her natural opportunity into a thing of beauty and joy forever. One wonders whether or not she has shut off considerable portions for the benefit of those alone who can ride in soft tired vehicles and dress in silks and satins and feast sumptuously every day.

THE BIAS OF THE JUDGES.

Appellate judges are not necessarily more learned than those on humbler benches. Yet they reverse the decisions of the humbler interpreters of the law constantly. Appeal is warranted where jurisdiction requires it or where the calmness that a remote tribunal brings may take a question of law out of the hands of untrained jurymen and put it into the hands of competent barristers. Questions of strict interpretation also need that expert construction which the eminence of the supreme bench is supposed to guarantee. But how often is appeal simply for the purpose of wearing out justice with superior ability to spend money or to merely get another chance by casting a dice on the judicial velvet of varying opinion.

In these days it is notorious that a corporation prefers its case be finally settled in a federal court. State judges are near the people and they hear their master's voice and reflect the opinions and desires of the citizenship. Federal judges are eminent lawyers or lawyer politicians who have been corporation attorneys. This will be found true in a large majority of cases. They may be ever so honorable and high minded, but a man will reflect the bias of his associations and interests. Corporations engage the best legal talent and their ability to pay big fees gets for them the best. Then the best legal talent is chosen for high judicial position and the eminent attorney who was a corporation lawyer becomes the eminent judge and brings his conscious or unconscious bias with him and sits on the same kind of a case he was wont heretofore to defend. So the government fails before its own courts.

A striking recent case is afforded in Judge McPherson's ruling in the Missouri Two Cent Fare Case. The State Railroad Commission investigated thoroughly and reported that with the exception of one or two short lines the railroads of the state had made larger profits under a two than a three cent fare. Judge McPherson rules that these same rates are confiscatory and nullifies the law. The difference was in the basis of judgment. McPherson thinks the railroads should have 6 per cent over and above all bonded indebtedness and

on watered stock and all. The Commission thought a lower profit requisite.

Another recent illustration of the bias of the judge is given us in the Standard Oil Case. Judge Landis so ruled regarding the admission of evidence that the jury easily found guilt, and the judge thought the famous $29,000,000 fine not only legal, but hardly adequate to the measure of the offense. Judge Anderson takes the same case with the same evidence and so rules out evidence that it is impossible for the jury to make a finding of guilt and the corporation is legally justified in what the other judge and practically the entire public believed to be a gigantic conspiracy in restraint of trade.

What is the remedy? This at least is obvious. The judges elected by the people are more responsive to that popular demand that makes law and knows what it intended the law to be. If the spirit that demanded a law is reflected in the law, then the spirit of the judge who interprets the law will be safer if it too is a reflection of the spirit of the people. With the trend toward non-partisan judicial elections would it not be better and more American to elect all our judges?

EDITORIAL

Through a misunderstanding the next article in the series on the Springfield revival was last week announced to appear in this issue. Our purpose, however, is to wait until next week to make report of the way the churches of that city deal with the great problem created by the Sunday campaign.

* * *

The American churches must provide the men and money for the evangelization of the world from this time forth. The more churches we establish in America, the more money and the more men we have for the task given us in the uttermost parts. Every church established on American soil becomes an instant supporter of every missionary agency. It pays to establish the cause of Christ in America.

* * *

The Home Missionary Secretaries of the United States in general council have adopted the uniform letter head showing America as the radiating center of tremendous influence reaching out to the uttermost parts of the earth and bearing the words "America a Field—a Force." No more splendid motto could be adopted. America is today the ripest missionary field upon the globe. Money spent in America brings immediate and permanent returns carrying ever-increasing potency of American Missions into the farthest reaches of the earth.

* * *

We do not like to "point with pride" too often to the work of our department contributors, but we cannot allow any careless reader to overlook the work of Mr. Maclachlan on Teacher Training without giving warning that he is missing a series of most important and illuminating articles. The chapters now being printed on the psychology of teaching, present this difficult aspect of the subject in the most lucid way we have ever seen. Any reader who may not be expert in the science of psychology will find Mr. Maclachlan's statement an ideal one to begin with, rendering as it does into simple terms the subtle and difficult principles of this highly interesting science.

* * *

The Biblical World for April opens with an editorial on Religious Education and Social Duty, a comment upon the recent Convention of the Religious Education Association. Professor Irving F. Wood, whose "Biblical Doctrine of the Holy Spirit" is well known, writes on the relation of this theme to present religious life. Professor C. W. Votaw discusses the conversion and early ministry of Paul, covering the ground of the Sunday-school lessons for the current month. Other interesting articles are "The Spirit of Freedom in the Law," by A. R. Gordon; "Communion With God in the Bible," by Professor McFayden; "Aenon near to Salim," by Professor Bacon of Yale, and "The Nestorian Tablet," by Professor Goodspeed.

* * *

"Charities and the Commons," the journal published by Professor Graham Taylor and his colleagues in the interest of social uplift, has changed its name. "The Survey" is the new title. One of the very notable achievements of this journal during the past few months has been the industrial and social report on the city of Pittsburg. The results of this great task were published in the January, February, and March numbers of Charities and the Commons. These numbers are among the most interesting materials that have been submitted for the consideration of social workers in the generation. They are profusely illustrated and are not only full of information of the most timely character, but are works of art in themselves. Other cities, profiting by the splendid results of this survey, are preparing to have similar work done. It is only the trained and disciplined sociologist who is competent to undertake such an exacting task. But that it has been done with splendid skill and accuracy in the case of Pittsburg no one will question who looks over these fascinating pages.

The Secretaries of the Home Board report that they have now on file more than 200 applications for help on the Home field, and which they are unable to give favorable consideration. At the height of prosperous times the work of the Home field was greatly enlarged, but when the panic overtook us it was found necessary to adopt a rule declining to make any new appropriations until money was more plentiful. For this reason it is not possible to answer the appeals which come from every part of the country early in the missionary year. The Secretaries are looking forward to the Home Offering in May when they hope that such a hearty response will come from the churches that not only these appeals, but all others made during the current year may be promptly answered.

* * *

A correspondent who strongly dislikes Billy Sunday, the evangelist, and regards his work with cynicism, writes to criticise us for giving so much space in recent issues to the Springfield revival. He says there are other cities in which great revivals are held, why give such prominence to this particular one? Our answer is simply that Springfield is a typical city, that it is near enough for us to visit often, that we are acquainted with religious and civic conditions there, and are thus in a position to write with confidence of the things we see and hear. Were Des Moines as accessible as Springfield we probably would have chosen to furnish our readers with a story of the great Scoville meeting held there recently. From the many letters on the other side of the subject we are assured that our readers are following the Springfield articles with the keenest interest.

* * *

"Religious Education" is now issued in an improved and enlarged form and contains not only articles on the usual themes to which that journal has devoted itself for the past two years, but gives as well a portion of the addresses delivered at the recent Convention of the Religious Education Association held in this city. It is now the policy of "Religious Education" to include its Convention addresses in the journal rather than to publish them in a separate volume, although they may be secured in bound form by the members of the Association who desire them. The April number of "Religious Education" contains the President's Address of Professor Peabody; The Annual Survey of Progress by Professor Coe; Miss Jane Addams' paper on the Reaction of Modern Life upon Religious Development, and more than a dozen additional addresses delivered at the Convention. In addition there is given one of the most valuable features ever included in the publications of the Association. This is an index to all the literature printed by the Association since February, 1903. This index is an indispensable help to the satisfactory use of the annual volumes of the Association.

* * *

The name of a writer in the Hibbert Journal for April, would have passed into historic renown had he lived in the days of the Nicene Fathers or even at the time the Westminster Confession was made. Sadly these divines had to confess that their doctrine of the Trinity was both true and incomprehensible. That the three persons are *each* Almighty and yet together constitute but *one* Almighty, that each of the persons is equal to the one composed by all, were propositions which faith had to accept against the protests of reason. This current writer brings what he calls "a message from mathematics to theology," undertaking to show that the venerable creed is rigorously thinkable. He does even more than is asked, by showing that if the one were asserted to be, instead of a trinity of persons, a multiplicity of order 4 or 7 or n, the proposition would still be mathematically provable. Happily for us, faith today does not concern itself vitally with the doctrine of the Trinity and, therefore, unhappily for this ingenious writer, his contribution is too late to bring him the fame his ingenuity deserves.

The Immortal Life

Leading Thinkers of Today Re-enforce Faith in the Life Hereafter

By Edward Scribner Ames



Several influences conspire to lessen emphasis upon the subject of immortality in our day. The tendency is to occupy ourselves with the actual world of tangible and definable experience. Not only natural science and materialistic commercialism does this, but our practical institutional type of religion does it. The Ingersoll Lectureship at Harvard has contributed several little books upon immortality.* They are all by scientists and philosophers, and they all deal with the subject in full consciousness of the modern world and in sympathy with its spirit. Several of the lecturers confess only slight interest in the subject, but deal with it because they are requested to and because evidently many people want to know what thinking men now-a-days can say about it. It is noticeable that none of them seek to settle the matter by scriptural teaching. They prefer rather the "dry light" of reason and science. Yet none of them takes a stand against the claims of the future life. It is at least significant of the true scientific temper here displayed that it does not conceive that to be impossible which cannot be positively proved. Indeed, those who are accustomed to regard all philosophy and science inimical to the belief in immortality may be quite surprised to find so much sympathy with the doctrine, and in some cases, actual endeavors to remove objections held against it in the name of science.

Views of Three Harvard Professors.

I will indicate here in the most summary fashion only, the views of three Harvard professors, two of whom appeared in the lectureship referred to, while the third, Professor Munsterberg, published an article on the subject recently. Professor Munsterberg, Josiah Royce and William James are conspicuous writers in the fields of psychology and philosophy. James and Royce are probably the most notable figures in psychology and philosophy in this country today.

Professor Munsterberg is an experimental psychologist. His treatment is in the form of a conversation with a friend as they sit before the fire after returning from the funeral of a companion. The argument is perhaps the most abstract and the least persuasive of those to be mentioned here. It proceeds upon the idealistic doctrine that space and time are forms which our consciousness gives to the world of material objects. But consciousness itself, which employs these forms, is above them, and is itself neither in time or space. In our truest nature, in our thought, and in the exercise of our wills, we are already beyond the limitations of time. "The personality which shapes the objects in its thought creates not only the conception of causality, but in that same act the form of time which is to embrace all causal processes of the world. Past, present and future mean simply attitudes of the personality toward its objects." The world of values, of our appreciation, is thus represented as independent of the biological processes of birth and death. In our conscious world of moral values we possess absolute reality, secure against all changes of cause and effect, of time and space. "In eternity," therefore, "lies the reality of our friend, who will never sit with us again here at the fireplace. I do not think that I should love him better if I hoped that he might be somewhere waiting through space and time to meet us again. . . . The man we love was not in space and time; he fought his life of strife and achievement as a subject which calls not for our perception with its standards of causality, space, and time, but for our interpretation with its standard of agreement, of values, of ideals.

Royce Emphasizes Individual Uniqueness.

Professor Royce also presents an argument in terms of idealism but in a somewhat different way. His argument is elaborated in terms of the uniqueness of the individual. This uniqueness is not disclosed in sense perception. We are never able to express completely what it is that makes one face different from another. In the world of personalities the uniqueness is still greater. There is a kind of "hermitage of the soul" which baffles all intimacies and all efforts at self revelation. We not only are puzzled by the queerness of strangers but of our friends. And it not only escapes our power of explanation and remains a kind of ultimate fact for our thinking—it is also something in which our affections and our wills rejoice. The mother says, "There is no other child quite like my child," and the lover says, "There is no other love like my love." Still one cannot state in terms of science just the ground and nature of this exceptional being. It is not conformable to knowledge or to science. It is something experienced in our will. The real world of our experience is a world in which objects are means or ends for will. They can only be understood with reference to its purposes and intentions. From the standpoint of the will, things have individuality and meaning. And the philosopher seeks to show how the ends which our wills create involve a system of reality in which individuality is ultimate and unique. Each person finds himself in this view carried over to a conception of an infinite Being in whom and for whom he exists

Simply stated, it may be put thus: the world is a unique whole for God. But every part of a unique whole must itself be unique. Therefore each individuality has ultimate and final meaning in the total scheme of things. "Just as, in case a given cathedral is unique, and has not its equal in all the world of being, then every stone and every arch and every carving in that cathedral is unique, by having its one place in that whole, just so, too, in the universe, if the whole is the expression of the single and absolute will, every fragment of life therein has its unique place in the divine life,—a place that no other fragment could fill."

Professor James' Pragmatic Standpoint.

Professor James deals with two objections to belief in immortality. One is founded on the modern discovery of the correlation of consciousness with brain action. It is now a commonplace that a disturbance of the brain function affects consciousness. A blow upon the head may put an end to it. A cup of coffee stimulates cerebral activity and one's wits. Drugs, such as alcohol and ether, likewise have marked results for mental action. The localization of different kinds of consciousness in different brain centers confirms the theory and fortifies the objection. That is, when one center is stimulated, one has visual consciousness or sees things. When another center is aroused, one hears. It is accordingly contended that the action of the brain produces consciousness, and therefore when the brain is destroyed, consciousness ceases.

But James insists this is not the only view of the possible relation between the brain and consciousness consistent with all the known facts of physiological psychology. He holds that it is just as logical to suppose that instead of being productive the brain is really transmissive of consciousness. As the prism transmits light in beautiful colors, so the brain may be precisely the organ through which consciousness streams. Or again, it may be like the action of the keys of the organ which, when pressed, release the air from the air-chest and produce sound.

In this view, then, it is at least conceivable that the individual is surrounded by a vast sea of consciousness, and that the brain is the point at which the veil is thin, the place where the supersensuous world of thought penetrates into the dim sphere of our existence. In times of intense brain activity, under the control of normal conditions, the great sea pours its waters into our little life most freely. The demands of science are held not to be compromised or ignored by this view, though of course it is presented only as an hypothesis and not as a demonstrated fact. Its force is great enough, however, to effectively check the dogmatism of a negative view.

Immortality of Sub-human Beings.

The other objection is that which arises with the discovery of the vast number of beings to whom immortality must be allowed if it is claimed for ourselves. The modern historical sense, aided by a new estimate of the age of the human race and of the world, overpowers the imagination with a realization of the incalculable number of human beings who have lived. The doctrine of evolution requires one to take into account countless savage ancestors of all civilized races. And they are not altogether lovely beings. The notion that all the Hottentots, Australians and Chinamen who have ever lived should be admitted to our heaven,—or even to our hell—is too much. And the result is that many people, paralyzed by such a mass of human beings, conclude it is impossible. They regard the generations of men as the leaves of the human forest, which return in their own time to the earth. "Life is a good thing on a reasonably copious scale; but the very heavens themselves, and the cosmic times and spaces, would stand aghast, we think, at the notion of preserving eternally such an ever-swelling plethora and glut of it."

But after all, this objection, according to Professor James, rests upon a certain blindness in human nature—that blindness by which we are so often unable to appreciate the inner life of other people. Because peo-

*William James, "Human Immortality," Houghton, Mifflin & Co.

Josiah Royce, "The Conception of Immortality," Houghton, Mifflin & Co.

Hugo Munsterberg, "The Eternal Life," Houghton, Mifflin & Co.

ples' dress, language and customs are different from our own, we fail to discover the inner warmth and aspiration of their lives. Our imagination is dull and unresponsive toward these foreigners. But in reality they have a very lively and eager interior life. "Each of these grotesque or even repulsive aliens is animated by an inner joy of living as hot or hotter than that which you feel beating in your private breast."

We easily fall into the error of supposing that some law of the conservation of energy applies to the mental life. But this can hardly be. It is not true that the balance of just a specific amount of consciousness must be kept in the world. It does not happen that every time a man wakes up another has to go to sleep; or that when one is born another must die. Spiritual life does not crowd and jostle like cattle at the gate. The world never seems sated with an oversupply of conscious life, but on the contrary "the demand for the supply is there the moment the supply comes into being, for the beings supplied demand their own continuance." As theists, the author says, we can say that God has so inexhaustible a capacity for love that his call and need is for a literally endless accumulation of created lives. "He can never faint or grow weary, as we should, under the increasing supply. His scale is infinite in all things. His sympathy can never know satiety or glut."

A Democratic Heaven.

This leads to a more democratic view of the hereafter. It is a striking fact that religious ideas of the future have been quite exclusive and aristocratic—only Christians, and then only our particular brand, could be sure of eternal life. The poor heathen and the naked savages were ignored or only vaguely considered at all. But now our heavens must undergo a kind of Copernican and Galilean expansion like that which has set the cosmic spaces out into such abysmal vastness and immensity. "Let us put our hand over our mouth, like Job, and be thankful that in our personal littleness we ourselves are here at all. The Deity that suffers us, we may be sure, can suffer many another queer and wondrous and only half-delightful thing. . . . If we feel a significance in our own life which would lead us spontaneously to claim its perpetuity, let us be at least tolerant of like claims made by other lives, however numerous, however unideal they may seem to us to be. Let us at any rate not decide adversely on our own claim, whose grounds we feel directly, because we cannot decide favorably on the alien claims, whose grounds we cannot feel at all. That would be letting blindness lay down the law to sight."

Good Citizenship

By Jasper Seaton Hughes.

Good citizenship is something that every good man esteems from his heart. It is quite impossible to entirely divorce our Christian life from the civil obligations which Providence has laid upon us. The democratic idea of government, rising from the people, makes it as important that the people should know the truth and avoid deception as it was that kings should know the truth, which was of seldom occurrence, for liars, called courtiers, were always several layers deep around their courts. Besides, as the people have more sentiment and feeling than kings have, it lays them also liable to the deceptions of demagogues and so endangers civil ruptures and bloodshed, of which our new country has been made fully aware and had a taste.

Take an illustration. There is now going on all over our country the beginnings of a revolution of which 90 per cent of our church members are densely ignorant, and in addition are deceived into believing it is a mere side show, an incident, a temporary affair.

The real contest is going on between the liquor power as a national, political and commercial organization, and the nationally organized anti-license or prohibition men.

There are more than 90 per cent of Christian men who never read a journal on either side of the question. Most of them do not know that there are great journals published by the synagogue of the stills, nor read those of the patriots of good will to men, who oppose the license sin.

They all hear much of a superficial skirmish going on between "wets" and "drys," a designation of the saloons that makes water dry and alcohol (the very dryest thing), wet, and they read the superficial newspaper accounts of it and the faint imitation of the secular press in church journals.

But the newspapers are on neutral grounds, and so are 90 per cent of the church members, and to the main question at stake, even those who vote out the saloons are also on neutral grounds in fact, though they may not know it, and even deny it.

The church press shows no strong disposition to set Christian men right and influenced on this question. It has in it "the depths of Satan" and the fight at the bottom is not seen and can not be seen or understood from Christian journals that get their ideas from neutral, or what try to be, sources. I hoped when a number of bright young scholars joined themselves to THE CHRISTIAN CENTURY, able and glad to give us the best thought on religious matters within the accepted program, that they would also be equally brave and well influenced on a matter of so great concern to the church and nation as the leagued forces of the "poisoners general," and would give expert information that would lead honest men to consider their duties in the light of Christian citizenship. Up to date this hope has not been realized.

No man nor newspaper has any right to play the coward as against party prejudice any more than he would against personal lust. No man has any right to have or to hold party prejudice. He can not be honest and do so any more than he can have religious prejudice to hate his brother man.

No brave man has any inclination to pay any respect to any such prejudices. That the churches are full of prejudices may be so, but if so they have not repented of that dire sin which leads to all kinds of sin. If the press and the pulpit are going to preach let them preach repentance toward God and faith in Jesus Christ, who never had any prejudice and never can save any man so long as he is the slave of the demagogue or of the devil, whose mission it is to poison men's minds against the truth. There is no repentance outside the church and never can be till there is repentance inside, for judgment must begin at the house of God.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Alexander Whyte's Message to the Soul

My correspondence deeply impresses me that there is among Christians a widespread hunger for knowledge and for piety. Our minds are made with far outreachings, and our souls are made with quenchless thirstings for God. Many write as to books and especially devotional books. A book is the tabulation of ascertained knowledge, or the record of the findings of a soul in its investigations and explanations.

What is a devotional book? Not a weak book. Not a sentimental, sloppy book. Not a book of lurid illustrations. Not one of pious platitudes. Not one written by an author who does not feel the stress and storm of life. Not by a saint who, having ceased to be tempted, writes patronizingly to the rest of mortals.

Devotional Book's Positive Strength.

No; far from all this! A great devotional book is one that makes a strong, direct, religious and personal appeal to the inner soul of the reader. The writer must have the most intimate possible fellowship with God, and he must also know well the spiritual nature of man. The average devotional book is likely to lack proportion; but the good devotional book never distorts life. It is true to man.

The devotional book does not argue. It wins its way by presenting the generally recognized virtues. It appeals to the universal heart, avoiding usually the partisan controversies of its day. Its word is the abiding eternal word. In it, deep calls unto deep. A few of the world's great devotional books have been the avenues of God's spirit to countless hearts. The really good devotional book has an abiding place in the church of Christ. Though creeds change, the devotional message of Augustine, of Law, of a' Kempis, of Taylor, of Pascal, of Theresa, of Bunyan, of Shepard, and that of each of the other ageless writers abides. Contentions are always temporary, prayers are enduring.

Gratitude to Favorite Writers.

A correspondent asks me to give the names of two or three of the best modern writers of devotional literature. This I gladly do. It is a joy to praise your friends. It is equally a joy to tell of those writers from whom you have received help. The cause of gratitude obligates us, too, to pass along the names of writers who have done us a great service.

We will do well to remember, however, that our tastes, works, degrees of preparation are very different. After several embarrassments in commending books to my friends I am growing a little chary of that exercise. I have learned long since that others will not measure their enthusiasm over any book by mine. What in books gives joy to one will sometimes give pain to another, or at least uneasiness.

Whyte First, Then Matheson.

Nevertheless there are some devotional writers that I think ought to and do speak to the common heart of the church. First among these I would place Alexander Whyte and second George Matheson.

There are four fields in which a great devotional writer should be strong. He must know the spiritual wealth of the Bible; he must know the spiritual wealth in the history of the church, with its long array of saints; he must know the workings of the soul, and he must know the ways of the comings and goings of God's spirit. In all these fields the venerable Alexander Whyte is at home. No other current devotional writer so grips me. Matheson is suggestive, but the waters of Dr. Whyte seem to come from a deeper fountain. In his studies he is no skimmer. I wonder if he was ever tempted to review books. That is one of the devil's pitfalls into which some of us have lost our souls; at least for thor-

oughness in meditation. Dr. Whyte masters his line of study. He studies and writes upon one character till he has exhausted him.

Proportion and Balance in His Writings.

Wonderfully well proportioned is he in his writings. He has the training and spirit that always keep him balanced, and he never loses himself to take a fling at any class of theologians of his time.

What shall I say of his writings? How shall I analyze his work? I shall but attempt it. Whenever I write of him I feel that I ought to simply quote him and to keep on quoting. What shall I quote? To choose is difficult. Here before me is his article or sermon entitled, "It is the Heart that makes the Theologian." I quote the opening sentences.

"Pectus facit theologum—that is to say, it is the heart that makes the theologian. Not the head. Not talent. Not learning. Not power of speaking. Not power of writing, Other men may be made without much heart. Men of scholarship may be made without much heart. Men of science may be made without much heart; but not men of religion. Not men of science even, according to Dr. Newman's eloquent argument entitled 'The Philosophical Temper first enjoined is the Gospel.' But be that as it may it is indisputable that it is the heart that makes the true theologian. Take Paul, the first and the best of theologians, take Athanasius the father of Christology, take Augustine, and take Luther, take Hooker, take Chalmers, and it was their heart, above all things else, that made them all what they were.

"But to begin with, what is a true theologian, and how does his heart come to make him what he is? Well, a theologian, a true theologian, is just that man whose whole discourse is of God. God is the greatest and the best of subjects on which the mind and the heart of any man can discourse. For God is love. And the seat and the throne of love in God and in man is the divine and the human heart. And consequently the more love any man has in his heart, the better able he will be to know God, and to discourse concerning God."

This is all the more valuable because it is from the pen of one who has a great brain. How true are his words.

A Bruised Conscience.

Here again is a discourse on the Latin proverb that God takes only the vilest and most worthless of men to make his greatest experiments upon them. There is with him no palliation of evil. Read this:

"But neither the mind nor the will, nor anything else that is within us, is so wounded, and so bruised, and so putrified as is our sinful conscience. Our sinful conscience makes our country desolate like Isaiah's country; and our city to be burned with fire like Jerusalem; it makes our city to be almost like Sodom to us and almost like unto Gomorrah. Now, I will speak to the man with the most torn and tortured conscience in this house of God this night, and he will hear me. What was it, sir, that so tore your conscience to such wounds, and bruises, and putrifying sores as these? Come, and let us reason together—what was it? What was your very worst and most conscience-exasperating sin? Was it your breaking somebody's heart: somebody whose name for long years has been written in letters of hell-fire on your forehead? Was it ruining somebody's life? Was it beggaring some man that trusted you? Was it bringing your father's and your mother's gray hairs with sorrow to the grave? Or was it some still more scarlet and crimson sin than all these? For the sinfulness of some men's sins is simply unspeakable and unthinkable to any one but themselves and their victims. Well sir there is only one ointment in all the world that will close and bind up and mollify such a conscience as yours. But, blessed be God, there is such an 'ointment.' And Paul entrusted the name of that ointment to the elders of Ephesus; and perhaps he did so because there may have been one man like you in that session of saints who needed that ointment every day he lived. And the name of that conscience-healing ointment is nothing less than the Blood of God."

Light on all Great Subjects of Faith.

Space will not permit of more quotations. Of course he touches all the great subjects of our faith, such as God, sin, Christ, the soul, pain, prayer etc., and flashes upon them again and again much light. His pleadings for especial times to be given to prayer and meditation are numerous and happy. There is depth to all his writings, but not gloom. There is searching, personal preaching in them all, going terrifically after the evil in the individual heart, but nowhere is there bitterness or scolding, but rather sympathy and tenderness. Always he makes me to feel that the good is eternal and tremendously worth while.

There may be too much of Calvinism in his theology; but the important thing is that the spirit of God mightily breathes in the words of his pen. Long has he labored to enthrone Christ's will in the lives of men. The following lines are favorites with him:

"I worship Thee, sweet Will of God!
And all Thy ways adore,
And every day I live I seem
To love Thee more and more.

Thou wert the end, the blessed rule
Of Jesus' toils and tears;
Thou wert the passion of His heart
Those three and thirty years.

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

Ill that he blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet Will!"

CENTENNIAL STUDIES

By Dr. Errett Gates

The Influence of the Disciples Upon Religious Life

In a previous article I cited the organic growth and numbers of the Disciples as an evidence of their success. But the success of a religious movement is very often represented by its influence upon either religious or national life and thought, rather than by its numerical strength.

In fact, no separate religious movement succeeds permanently until it becomes a part of the whole Christian movement; not until its characteristic contributions have become the common property of Christendom. So long as the faith and life of a religious movement remain peculiar and distinctive, just so long it fails of success. Christianity as a whole finds itself succeeding because it is being taken up into the social, political and ethical life of Western society. In other words, society is being Christianized, and that is the final confession of surrender to Christianity. No other victory could be so conclusive, and in proportion as Christianity enters into society, the distinction between the Church and the World fades out. As Professor Seeberg remarks: "So the work of the Church develops to a widely extending activity that enters into the most manifold provinces of life. In this lies the ground of the Church's entering as a whole into a permanent historical connection with the surrounding world. It experiences a history so far as it takes part in the collective life-and-culture-movement of mankind."

Not Converts but Influence the Real Test.

In other words the progress of Christianity is to be estimated not alone by the statistics of converts to the Christian religion, but by the response of the world's thought and life to its influence. Christianity would have only partly succeeded if it had built itself up in isolation from the world.

Before attempting to estimate the influence of the Disciples it was necessary to inquire first of all as to what they set themselves to do. In an earlier study it was pointed out that they proposed a reformation of Christian society in order to put an end to sectarian strife and division. To accomplish this purpose they set before themselves two guiding principles—the authority of Scripture and the obligation of Christian unity—the one as means, the other as ideal end.

Program of the Disciples.

In the application of these principles to the New Testament they came to the following general conclusions, which represent a common agreement in the midst of all variations and the working basis of the movement:

1. That the New Testament contains either in principle or precedent all that should be required as terms of Christian fellowship or as conditions of salvation.

2. That faith in Jesus Christ and obedience to him was the bond of union in the primitive church, and is a sufficient bond of union among Christians for all time.

3. That the churches of Christ everywhere should adopt the one test of fellowship and basis of union of the primitive church, that there may be unity among all the people of God.

Stated more briefly these conclusions resolve themselves into the following principles:

I. The Supremacy of Christ.

II. The Simplicity of Christian Discipleship.

III. The Obligation of Christian Unity.

These have been the dominant notes in the message of the Disciples—the recurrent themes and anchor principles of all their work and teaching.

The Supremacy of Christ.

The question which now confronts us is, "How far have these principles become dominant in the thought and life of religious society in America during the last hundred years?" First of all, "What of the supremacy of Christ?" Has faith in Christ and obedience to him taken the place of creeds as tests of Christian fellowship? One hundred years ago the Philadelphia Confession, a kind of Baptist edition of the Westminster Confession of Faith, was used everywhere among Baptist churches as a test of fellowship. Today, the name of that confession is scarcely known to the rank and file of Baptists, and is never named in the examination of persons for membership in their churches, or of young men as candidates for the ministry. Profession of faith in Christ is now a sufficient test of fellowship in most Baptist churches.

The same thing is true of the Presbyterian churches. The Westminster Confession has no place in the reception of persons to membership in their churches. All the great

American denominations require little more now than a profession of faith in Jesus Christ. One hundred years ago the Campbells would have looked in vain in any part of the orthodox religious world for a church that would have received them to fellowship on a simple confession of faith in Christ; while now their followers would look in vain to find a church that would not receive them upon such a confession.

Campbell a First, Solitary and Dangerous Example.

When Alexander Campbell, in 1812, at the time of his immersion by a Baptist minister, refused to make more than a simple confession of faith in Jesus as the Son of God, as a prerequisite to baptism, he violated all Baptist custom and stood as a first, solitary and dangerous example of apostolic custom in the modern religious world. It was unheard of before his day, and universally repudiated, as a method of Christian discipleship.

The past one hundred years of history have witnessed a complete transition in principle, and a partial transition in practice, to the position of the Disciples. It has followed that new discovery of Christ in the last century, of which Principal Fairbairn became historian and philosopher in his great work, "The Place of Christ in Modern Theology." His was a study of the supremacy of Christ in modern theology; another study needs to be made of the coming of Christ to supremacy in Christian Discipleship.

Christ in Modern Theology.

Christ has come to supremacy in the modern world in a way never anticipated by the fathers of the movement. There was no support either in the theology or the practices of the churches of their day for the place they gave Christ. Hence they repudiated speculative theology in favor of a biblical theology. The theology of the present time is going just where the Campbells went for its normative authority and materials—namely, to the New Testament and the teaching of Jesus.

To observant Disciples this modern trend toward Christ in theology has confirmed their historic position, and they have welcomed it as a most wonderful testimony to the foresight and religious genius of the fathers. Many a Disciple has read his conviction of the central place of Christ in the great books of modern religious teachers, and has heard it echoed from all the pulpits. And he has wondered why the religious world has not come all the way to the message and program of the Declaration and Address, after coming so far on the way.

The familiar appeal of the Disciples to Christ has become the universal appeal of Christendom; not quite in the same way or with the same end in view. But it is the same appeal, "Back to Christ;" at one time to him as normative experience and content of theology, at another time as ethical teacher, at another as social reformer, but always to him as supreme in the religious thought and life of the Western world. This has been most gratifying and reassuring to the Disciples—this finding of their central thought made the common property of Christendom. The great books that have voiced this trend of things they have read in preference to their own special literature, and with greater inspiration and profit. In fact many of the most widely read ministers and students of the Disciples have found these outside books more truly representative of the Disciples than much of their own literature.

Obligation of Christian Unity.

What of the feeling of obligation in the modern religious world toward Christian Unity? One hundred years ago the voice of Thomas Campbell was like the voice of a John the Baptist crying in the wilderness. It was solitary and alone. Now there are voices in all the churches pleading for the answer of Christ's prayer for unity. There are still a few defenders of denominationalism, but not many. With one accord all prophets of the Christan faith in these days are announcing the coming of a "New Catholicism" which shall embrace all the followers of Christ. The plea of the Disciples for unity has become the plea of Christendom.

Influence of Disciples.

What shall we say now of the influence of the Disciples in bringing about this new appreciation of Christ, and this feeling of obligation towards unity that characterize the modern world. Is it traceable in any degree directly or indirectly to their influence?

There are certain considerations that make against the supposition that the Disciples have had any marked influence in this modern movement. First of all there are no impartial historians of religious progress in America that credit the Disciples with a determining influence upon religious thought.

Furthermore, the leaders of religious thought in America have never confessed indebtedness to the Disciples.

Still further, this modern movement which has resulted in the enthronement of Christ and in the awakening of a conscience on unity, is not an American movement. It is just as much a part of European religious thought as of American, whereas the activity and influence of the Disciples are limited to the United States. And the usual account that is rendered of the matter ascribes leadership and priority to Germany and England, rather than to America. If the Disciples inaugurated the movement and have made any decisive contributions, the leaders and historians of religious thought in Germany and England are entirely unconscious of it.

And finally, the Disciples have been wanting in just those factors that directly exert influence upon the general thought of an age. Those factors of progress consist of (1) great men, either scholars or thinkers, who write, (2) great books that are universally read; or, (3) great educational institutions that propagate the particular ideas; or (4) popular religious movements that touch the collective life of society.

Great Men and Books.

The Disciples have produced no great men who are widely known and read outside of their ranks. The greatest men so far produced that have lived long enough to have had an influence were Alexander Campbell and Isaac Errett. But the writings of neither of these men can be called influential nor productive literature. Their books are not known and have not been read outside of the ministry of the Disciples. They are not to be found in the public libraries of the country, nor are they kept upon the shelves of the book-stores for sale. The books produced by Disciples embodying their position and principles are essentially denominational and provincial. The Disciples have not been wanting in men of real literary genius, but they have dedicated their genius to the handling of a narrow range of ideas in the defense of a special cause, which has limited the circle of their readers within the narrow lines of religious prejudice. No man can think great thoughts or write great books with an eye to the approval of a small section of Christendom or with a view to the defence of a particular system. Great books are written in the atmosphere of unlimited freedom and under the impulse of universal human interests and needs.

Influence From Below.

Such influence as the Disciples have exerted upon Christian thought and life in America has been through their organic church life, their ministry, their newspapers, and their participation in union enterprises, such as the Christian Endeavor movement and the Union Sunday-School work. How much indirect and unconscious influence they have had upon present religious conditions, it is difficult to say. Their influence has been personal influence rather than literary influence. It has spread from below upwards in religious society, through the laymen of the various denominations to the ministry and leaders of those denominations.

Contact of laymen with the organic church life and ministry of the Disciples, and contact of these with other laymen of other bodies and through them with their ministry, has been a real and constant channel of influence for the Disciples. It has been influence by personal contact in neighborly and community life. Many of the most effective apostles of their principles have been well-informed and zealous laymen who have known familiarly the proof-texts of their position and have impressed them in private discussion.

The relations of the Disciples to this modern world movement has been not so much that of cause as that of expression. They are one of many forms of expression which the time-spirit has assumed, and in which it has realized itself. They have no doubt helped to make up the total trend, but they have also been made by it. They are a product of the times, and would have been impossible in any other age.

OUR CHURCH MEN

By John R. Ewers

"Behold the Man"

This Easter season brings us face to face with the living Jesus. There He stands. What will we do with Him? By our answer we rise or fall. All other decisions are as nothing compared to this. He is the measure of manhood. By Him we square our lives. What do we see when we behold THE MAN?

In the words of Phillips Brooks, "We see the pattern and fulfilment of our humanity." He was the perfect man. He was the unimpeded channel for God. Call Him divine for there is no other adjective large enough, but do not forget that he was human. He was not a ghost, for if he was he means nothing to one castled in flesh as I am. He was not something other than human, for if he was he could not be tempted in all points, like as I am, and His temptations would mean nothing to me. Jesus was God's unique man, unique because perfect as far as majestic spirit, noble character, kingly bearing, warm love and unselfish service were concerned.

The Manliness of Christ.

Art has too frequently made Jesus feminine. Poetry has too often made Him meek and lowly, perhaps not too much but too exclusively. Preachers have sometimes pictured Him as sentimental, weak, timid and womanly. We admire womanliness in a woman, we demand manliness in a man. Jesus is the world's superior man. All the rest of earth's men are as foothills while Jesus

towers aloft a solitary peak, sun-crowned in God's presence.

Jesus expressed His full and complete manhood by doing all that did become a man. He was strong, but not rough. He was passionate, but held himself in masterful control. He was a lover of reason but not cold. He was patient, but this was due not to a lack, but to an abundance of life. He was forgiving, not because he was cowardly, but because he was very brave. He was meek, not because of timidity, but because of kingly control. He was tender, not because he was soft, but because he was refined. He possessed all the best elements of our humanity combined in perfect proportion. His life was symmetrical, perfectly balanced. Like a Grecian temple he combined strength and beauty, power and grace. The incarnation gave the world a complete man, but not something other than a man. When he said, "Follow me," he was not commanding the impossible. Tempted precisely like this, He can sympathize with us.

The Wondrous Richness of Christ's Personality.

Here in a casket is a jewel. Locked in the dark it is not really itself. It was made for the sunshine. Carry it out into the day. The light does not make it something o her than itself. The light fulfils it. Jesus is the perfect diamond in the bright sunshine of God. An untaught man is not really a man. He was made to learn. We say schooling makes him "more of a man." Education does no make him something other than a man. It fulfils him. Civilization does the same. There is a vast difference between the naked savage and the civilized man. Civilization rounds us out into completion. Booker T. Washington is not something other than a colored man, but he is a splendid example of more completed work. God came once and filled a man's life full and thus gave us Jesus of Nazareth. All other standards of manhood pale and fade before Him. He is the one not only altogether lovely, but altogether powerful. By Him are we challenged, and by Him, only, are we measured.

Our current conceptions of manhood need to be corrected by Jesus. We value sternness. Which is greater, to strike the blow, or to forgive? Which is nobler, to frown, or to be tender? Love is better than the sword and to gain your end by saving men is infinitely better than to ride to victory over the mangled corpses of your fellows. What gracious strength Jesus possessed. Personal abuse never aroused Him, but the wrongs of others made His eyes flash.

Independent Manhood.

We expect independence in a man. Jesus had it. He stood alone. See Him with eyes of fire and tones of thunder as he cleanses the temple. He could be angry and sin not. See the mob at Nazareth part before His kingly bearing. See the soldiers in the garden fall back before His powerful glance. He was the lion of the tribe of Judah. By the power of the truth and righteousness resident in Him he conquered.

We expect bravery in a man. Jesus nad it. He set His face toward Jerusalem knowing that death awaited Him. Friends might entreat, foes might threaten, He could not be turned aside. More sensitive to pain than any other man who ever lived, he braved the darkness of Gethsemane and Golgotha The Pharisees held the balance of power. Life and death were in their hands. Jesus assaulted them with tremendous energy. He hurled His deadly shafts straight at them. He tore off masks of the hypocrites and revealed them in all their hideous falsity. He quailed not before kings or governors. Impelled by a great conviction, He forgot self in the mighty struggle.

Christ Forgetting Himself.

We expect generosity in a man. Jesus had it. Of a certain brilliant man it was once said, "He can never be great because he is selfish." Jesus was not marred by selfishness. He gave more than gold. He gave all of His talent, all of His time. He gave all He had, even life itself. "Come to me," he said, "and I will give." That was His way. His motto was, "Not to be ministered unto, but to minister."

Oh, the glorious human Jesus, how He challenges us! All the noble elements most perfectly blended and combined in Him. Paul was great, but compared with Jesus, Paul is like an ant-hill to a pyramid. The heroes of the world are great, but Jesus towers above them all, like a Himalayan peak above the foot-hills. Is He divine? Yes, because there is no other word big enough to describe Him. In a company of English gentlemen, Charles Lamb was once asked the difference between the genius of Shakespeare and Jesus. He answered, "Gentlemen, if William Shakespeare came into this room, we would all rise to greet him, if Jesus Christ came into this room we would all bow down before Him."

Yes,

"Of all mankind we will cleave to Him,
And to Him will we cleave alway."

Our highest tribute, Jesus Saviour.

Canada's Men Plan Missionary Policy

The Secretary of the Brotherhood of Disciples of Christ Attends Laymen's Missionary Congress in Canada—Second Article in Report of Wonderful Meeting—Canada Will Do Her Share for World's Evangelization

BY P. C. MACFARLANE.

The registration at the Congress has now reached 4,200, of which number about three thousand are methodis.s and Presbtyerians divided about half and half with Laymen in the majority in each. The theme of the afternoon session was "The victorious progress of missions." The first speaker was Robert E. Speer on "The Awakening of the Orient." Mr. Speer made one of his very best addresses. His speeches are to me always remarkable for the amount of information and forceful logic that he gets into them, finally saturating the whole with an emotional appeal. He reveals himself as a thoughtful student of the missionary problems, as one who estimates carefully the forces with which the Gospel must contend. As contributing forces to the Awakening in the Orient he mentioned the exodus of students to study Western civilization, these young men coming from China, Korea, Japan and India, and entering the seats of learning in Europe and America; the political tumult from one end of Asia to the other and the insistent talk of popular rights; the change of garments to those of a Western cut and fashion, which was significant merely as showing the breaking-up of old prejudices; and last of all the leavening influence resulting from the large emigration from China and Japan to other countries which steadily reacted upon the ideas and ideals of the Mother Country. The awakening itself, he declared, was expressing itself in four ways.

The Awakening Orient.

First, industrially, in a growing of commerce and manufacture, in multiplication of exports and imports and in railroad building. Second, intellectually. Japan is today honeycombed with popular schools, China has cast out her old literary school and is replacing it as fast as possible with modern learning, and supplementing this with a multiplication of postal facilities. There are now in China two hundred schools, organized on a modern basis, and two thousand post-offices. Another side of this intellectual stir is seen in the ferment at work in every section of Mohammedan Asia. At last Asia has begun to think and speak, and her language is the language of free men.

Third, politically. Asia is witnessing an epidemic of demands for constitutional government and popular institutions. They have seen the fall of the only absolutism in Europe before the only constitutional government in western Asia, and have not failed to learn the lesson therefrom. The growth of nationalism is striking. The cry of Asia for the Asiatics is giving way to that of China for the Chinese and Japan for the Japanese and India for the Indians.

New Asiatic Consciousness.

Fourth, morally. Throughout Asia this moral awakening is apparent. The Asiatic has come to a new consciousness of his manhood and with it a tremendous ethical awakening. Asia is feeling after human brotherhood. He has found that the blood of all the races under heaven is of one color; that with all men there is a common suffering and a common sin, and that there is need for a common redemption by the common Saviour. Illustrating this new sense of the value and dignity of human life he referred to a vast mound near a Japanese city commemorative of a victory over Korea, a mound which was composed of thirty thousand Korean ears. He declared that since that day Japan had achieved a far greater victory over another foe and so far from erecting such a gruesome monument to her prowess, had led the world in an example of humanity in the treatment of prisoners. This ethical spirit, he declared, was begetting a religious awakening; that so keen and impassive a Pagan as Marquis Ito had stated recently that "he had always believed that morality was essential to national life, and that he had now come to see that religion was necessary to furnish an adequate basis for morality."

At the close of Mr. Speer's address the audience gave him a tremendous ovation, and a rising vote of thanks.

Fifty Years in India.

The next speaker was Bishop Thoburn, the hero of fifty years of missionary life in India. The Bishop was greatly honored by the Convention for the work he has done, and his address might have been effective had he not followed and preceded younger men of much greater force. His address was reminiscent in style and little remains but the impression that there was an humble man, gifted with a large amount of common sense, who by persistence, consecration and a living faith in Christ has wrought a tremendous work. The last speaker of the afternoon session was Reverend S. M. Zwemer, F. R. G. S., of Arabia, who spoke on "The Impact of Christianity on Non-Christian Religion." He is a young looking man to all appearances in the very early thirties, and he started with a dictionary definition of impact as the colliding of two moving forces. He first demon-

strated the fact that the Pagan religions, Buddhism, Confucianism, and Mohammedanism are forces or rather bodies, presenting a concrete series of teachings. He criticized the view that they were of the same order with Christianity but of minor degree, quoting Theodore Parker as stating that there might be comparative religions but that Christianity was not one of them, and Harnack as arguing against a chair of Comparative religion in a Christian university, on the ground that there was but one system of teaching that was divine in its origin and thus entitled to be classed as a religion, and that was Christianity itself. Mr. Zwemer was emphatic in his distinction here, declaring that Christianity was nothing if not Iconaclastic. It had never known a spirit of compromise; hence his definition of impact applied as Christianity supplied one body and Pagan religion the other body. His next analogy demanded that the two bodies should be in motion. He declared this to be true of all the great heathen religions. Our ears, he said, are filled with the clamor of the Swamis. They are in motion today, and they always have been. Buddhism had begun its missionary propaganda in Ceylon 250 years before Christ was born; it came to Siam when Paul was a prisoner in Rome. Mohamedanism, he declared, was a missionary campaign thirteen hundred years old, and today Mohammedans are printing Carlyle's life of Mohammed, and selling it in the streets of Calcutta for two annas. Everywhere the man of the yellow robe and the men of the green turban are in conflict with Christianity.

Militant Christianity.

Christianity is also in motion. There may have been times when it was dormant, but today its spirit is militant. On every field the impact is felt. In two decades there will be no paganism in Africa. Christianity and Islam will have divided between them the dark Continent, and have locked in the death struggle.

Everywhere Christianity is gaining the victory. There are two hundred native preachers in India who were Mohammedans. Three-fourths of the Mohammedan world is under Christian rule. Eighty-one million Mohammedans are under the flag of Great Britain, which bears upon it the Cross. "Why do you spit when you see the flag?" I asked a Mohammedan once. "It is not the flag I hate, but the cross upon it," was the answer.

The theme of the evening session was, "The Place of the Church in the Making of the Nation." The addresses at this session were all concerned with Canadian viewpoints and contained little of general interest outside except the viewpoint itself. This was a straight Jingo session, and what Jingo's these Canadians are. They jump and clap and shout "Hear, hear," at every patriotic reference. The opening address was by Canon L. Norman Tucker, of Toronto, on "Canada's Debt to the Missionaries." This revealed what a large place missions have played in the conversion of Canada from a raw frontier where one-half the population was engaged in selling whiskey and the other half in drinking it, into the most Christian nation on the globe.

The Preacher Story-teller.

The Reverend C. W. Gordon, D. D. (Ralph Connor), of Winnipeg, spoke on the duty to the settlers. He made some good points, but my verdict is that I would rather read one of Ralph Connor's stories than listen to one of Doctor Gordon's addresses.

Reverend Alexander Sutherland, a white-haired old giant, who was introduced as the Dean of all American Missionaries, both in point of years and service, was assigned the thankless task of speaking upon "Our duty to the Asiatic." He declared that some of us had overlooked the fact that when a breach in the Chinese wall was made large enough to let the foreigner in it was also large enough to let the Chinaman out. He pleaded for a square deal for the Asiatic, and some of his sentences evoked applause from the main floor where the ministers sat, but ominous silence reigned in the galleries where the lay membership predominated.

Macdonald a Splendid Orator.

Mr. J. A. Macdonald, of the Toronto Globe, spoke on "The Christianization of Our Civilization." In introducing Mr. Macdonald the chairman said that recently when the city of Chicago searched the continent over for an orator to speak at the Centennary of Abraham Lincoln, they rested their final choice on J. A. Macdonald, of Toronto. He proved himself an orator of the first rank. He laid the most of his emphasis upon translating the Jesus program into our social life. He declared that the key-note was love; that Jesus became Christ through service; that the four thousand men of this Convention going out determined to live as Jesus had lived, could re-cast and re-construct the whole social life. The things that Mr. Macdonald said, if uttered by some great preacher, would not have been so remarkable. Their originality and force lay in the fact that a layman was uttering them with all the intense moral earnestness of a prophet. In his peroration he touched again the Jingo sentiment and stirred it to its depths. He declared that Canada was a great peace-making force; that thoughout the forty-five hundred miles of boundary line between the United States and Canada there was neither fort nor battleship. Referring to the popular feeling throughout Canada that Canadians should come to the rescue of the Mother Country and assist in maintaining a great navy, he declared the spirit to be millions for defence, but not one cent for exploitation or conquest. This sentiment was received with hearty cheers, these loyal Britishers seeing nothing incongruous in accepting this paraphrase of an American slogan which had once been aimed at "The Mother Country." Concluding, Mr. Macdonald swept his hearers upon the mount of a holy patriotism by saying, "and here is Canada, stretching her hands across the sea to Britain, and across the lakes to the United States; Canada, a great English-speaking nation between two other great English-speaking nations, and how would it be if, in the providence of God, these three nations should be welded into one and the name of the whole be Canada?"

Rugged Canadian Character.

It would be hard to describe the wave of enthusiasm which this created.

Brethren, here are a mighty people; strong and rugged in character; keen in intellect; rich in faith and patriotism; loyal to the Mother Land, quoting frequently Kipling's line:

"Daughter is she in her Mother's House,
but Mistress in her own."

with the emphasis on the *Mistress*, developing a national consciousness remarkable for its idealism and its solidarity, and in the very hour of the final parturition of the newborn Spirit of Nationalism they seriously propose to fling the whole at the feet of Jesus Christ, to raise high above Union Jack and Maple Leaf the one-starred flag of Bethlehem blue, and announce a concrete purpose to make and maintain a civilization and a nation which shall be not nominally, but practically Christian.

BIBLICAL PROBLEMS

By Professor Willett

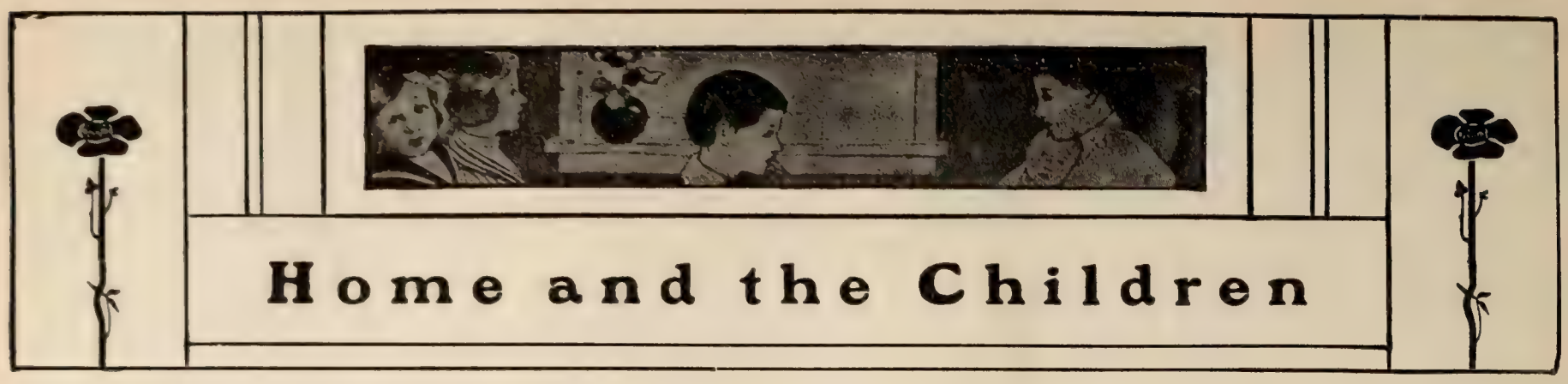
In your comments upon the Sunday-school lesson for February 14, "The Apostles Imprisoned," it seems to me you do not make enough of the miracle of their escape from the prison. You merely say that "in some mysterious way they had been released from the prison and with fresh energy were proclaiming the truth concerning Jesus." Was not the miraculous appearance of the angel in their behalf as important a fact as their preaching in the temple? B. F. H.

Indianapolis.

By no means, if we are to judge from the character of the entire narrative. They had been preaching in the porches of the temple. By order of the council they were arrested and confined in prison. That night they escaped, and the next morning they were back again in the temple courts proclaiming Jesus. The manner of their release seems not to have been alluded to by them either in their defense before the council (see Acts 5:21-32), yet if their miraculous release had been deemed by them of prime importance, would they not have emphasized it in their utterances that day? On the contrary, the story was apparently told only in the circle of the disciples, and thus found its place in Luke's report.

In connection with this question it is of interest to note the comment of Prof. Ramsey on this passage. He has probably done more than any living man to vindicate the historical and trustworthy character of the Book of Acts. He belongs to the conservative wing of biblical scholars, and therefore his works have added value in the treatment of this episode.

"The first trial had ended in a mere warning to the apostles not to preach. They were now arrested for preaching in spite of the prohibition. During the night they escaped from prison; and in the morning they were found actually preaching inside the temple. Hitherto they had preached only in the Portico of Solomon on the eastern side of the temple, or in a private house. To preach inside the temple was a bolder act, especially for escaped prisoners. The manner of their escape is not described in detail; a "messenger" (angelos) of the Lord" is a term that covers any one who announces or carries into effect the will of God. That Luke regarded the escape as effected by supernational agency might at first seem clear: and this will be enough for most readers. Those who inquire more minutely will recognize both that the narrative has passed from the Semitic to the Greek mind (for Luke was a Greek), and that in other cases (for example, Acts 14:20; 20:9 f; 28:3), as we shall see, his own statement of the facts does not necessitate (and in the last case forbids) the intervention of supernatural agency, though he himself was perhaps inclined to regard them all as proof of supernatural power. But in none of those cases, nor in the present instance, does he say that supernatural influence was brought into play; he merely states the facts as he had learned them, and leaves the reader to judge of their nature. Here we must observe that the people and the rulers, who had all been much impressed by the cure of the lame man, took no notice of the escape from prison. They therefore saw nothing supernatural in it; and when one thinks of the very simple character of Eastern prisons in modern times, and of the way in which prisoners are often allowed out by the gaolers on parole, one will be very slow to resort to supernatural explanation here, but rather maintain that probably some Semitic popular fashion of stating a fact whose exact nature was not remembered has passed into the language of Luke from the mouth of his informants in Palestine."



Suppose

From the May St. Nicholas.

Sometimes I think, I really think,
That fairies may live in trees,
That Brownies come from Brownie-Land
And ride on Bumble Bees!
Sometimes I think, I really think,
That fairy-tales are true.
I don't believe in ugly things
Like Witches, though, do you?

The Downfall of a Tyrant

By Grace Wood Castle.

When one saw the Jamieson cottage from the outside and was told on good authority that it was the home of Pa and Ma Jamieson and their children, John, Mary, Nora and Baby Beth, one was sure to think how tight a fit it must be for the family. If, in addition, one were told that a tyrant also lived there who sat all the time, day and night, with long arms outspread, in the prettiest and sunniest corner—never crowded, never jostled—one would surely wonder and say: "How strange;" and perhaps add: "I don't believe it." Nevertheless the tyrant story was true—every word.

Oddly enough the family bent meekly to the yoke and even took pride in the demands of their oppressor. Especially was this true of Mrs. Jamieson. Commonplace herself, wife of a commonplace man, and mother of commonplace children she had always secretly envied people who had succeeded in doing things that their neighbors could not do or in having things that their neighbors could not have. When, one day, her sister who lived at some distance brought her a tiny plant—a spindling offshoot of her Boston fern—she could not foresee that the little green thing was to bring the fulfillment of her desire.

At first she cared for the small sprawly plant for her sister's sake—it did not interest her—but very soon she noticed that it was growing "like all possessed."

It continued to grow at a rate that even those who were learned in the lore of ferns had never seen equaled and soon was the finest in the neighborhood. Later on it was undoubtedly the largest and finest in the village, which boasted many Boston ferns. The editor of the paper came to see it and afterward gave it a "write-up," wherefore Ma Jamieson who had never before possessed anything deemed worthy to be described in print, was much elated.

To go back a little, an important event in the Jamieson family which had occurred just prior to the coming of the little fern, was the building of a bay-window at the west side of the cottage. Only five feet square, it yet transformed the erstwhile gloomy little living room into a pleasant place and was the joy and pride of the whole family.

When the fern outgrew the kitchen window sill it was given a corner in the new bay-window, its pedestal being an empty butter jar covered with green crepe paper. It soon outgrew these accommodations and the jar was superceded by a tall old churn similarly disguised and moved nearer the center of the floor. Still it grew and it grew—like Jacks beanstalk—but unlike that famous plant it sought the floor instead of the sky. The family tape measure was worn to shreds as the result of repeated measurements of its fronds, the longest of which finally reached the phenomenal length of eight feet.

The plant and the table on which it had come to be enthroned now occupied the whole bay-window. The graceful arch and droop of its many branches suggested a fountain and one felt that it ought to be called by its full name, Nephrolepsis Exaltata Bostoniensis, and to live in a great conservatory instead of a tiny house where every bit of space and air and sunshine was needed by the human occupants.

As it happened, Pa Jamieson and his youngest daughter were the first to voice this sentiment. When the former noticed that an ambitious frond had crossed the imaginery line between the bay-window and living room, he was heard to remark that "either the fern or the family would have to move soon."

Sturdy little Beth, who had lately discovered that her feet were made for walking and her small tongue for talking, seemed unaccountably, to harbor a grudge against the beautiful tyrant and several times was discovered surreptitiously snipping off the green tips which touched the floor. She was told again and again that she was a naughty, naughty baby to break the pretty, pretty fern, and on one sad occasion her chubby hands were "spatted"—very lightly—for they all adored her.

For a whole week after that she had hardly looked at the fern and then it transpired that the little maid had only bided her time. Mrs. Jamieson went out on an errand on the eventful day leaving Beth with Nora, her nine-year-old sister.

"Now, watch her every minute," was the parting injunction. "She's as full of mischief as an egg is of meat."

The mother returned in an hour to find Nora in tears, Baby Beth calmly sitting in the midst of greenery that covered the floor about her, and the magnificent fern entirely dismantled—a forlorn ruin.

"I was in the kitchen reading and she was playing with her blocks right beside of me," sobbed Nora. "She must have come in here just as still. I didn't miss her for a few minutes and then I found her here and——" Sobs choked her utterance, but the little culprit seemed not at all disturbed. "Baby not naughty; fern naughty," she insisted in answer to their reproaches, "Baby f'mash naughty fern!"

Mrs. Jamieson who always tried to live up to her favorite proverb: "No use crying over spilt milk," gathered up and threw away the remains and carried plant and table down cellar. Then she polished the windows and returned to their places the rocking chair and the little work table loaded with papers and magazines that had furnished the pleasant nook before the advent of the tyrant. There was still room for Baby Beth's little red chair which its small owner brought

The Junior Pulpit

RICHARD W. GENTRY, PREACHER

"MAMA, WHY DON'T THE STARS BUMP TOGETHER?"

It was day-time in the village of Pleiades—which means night-time here on earth—and mother Planet was serenely moving about the duties of the household. She had just made her regular shopping journey down the Milky Way, and baby Nebula was to have her bottle in a few moments.

Everything was quiet and peaceful in the firmament except—little Willie Comet. He was tearing around in a harum-scarum way, upsetting things dreadfully. And everywhere he went he left a trail of sparks behind. But finally, as he was just roller-skating along through the sky without looking, he ran right smack into old man Mars and bumped his head terribly on the old gentleman's sharp shins. Of course he cried and ran to mother Planet, just raining showers of spark-tears from his eyes.

"Willie Comet," said she, "you must behave!" And Willie sobbed between sparks, "I would, but I dunno how!" "Willie," said mother Planet, " I believe what you need is an orbit," and Willie's curiosity being aroused, he stopped sparking and said he "guessed he did." So mother Planet took the mussed up little chap, combed his hair, smoothed him all round, and placed him in a nice egg-shaped orbit. Thus Willie Comet became a star and stopped his wild and sparky ways, because all through the night, for the stars don't go to bed until morning, he moved along his even way and twinkled, twinkled, at the other stars.

There are homes and yards and walks and playgrounds full of Willie Comets, and they are constantly getting into trouble because they have no orbits. Some are always tearing around making trouble for others, and can be found poking the cat in the rain barrel or putting salt in the tea. Others are out of their proper places getting into all kinds of trouble themselves. These are the people who fall off the back shed, get stung by bees, and pushed over by the goat.

The happy people, the people that twinkle like stars and help as they go on their way, are the people with orbits. The robber who knocked down the poor traveler was out of the road. But the good Samaritan who came down the middle of the road and helped him was an orbit man. A comet makes sparks and trouble and fuss and zig-zags. A star makes,

Steady helpful rays of light,
And stately journeys through the night.

Which will you be, a comet, or a star?

and installed in the new position with much satisfaction.

"Naughty fern gone. Baby sit here," she remarked cheerfully as she sat herself down.

Mrs. Jamieson almost resented the calmness with which the remainder of the family received the news of the catastrophe, that evening.

"Too bad," said her husband, "but it will leave me a good light place to read my newspaper, my eyes aint what they used to be."

"Baby ought to have had a good spanking," affirmed Mary who was eighteen and worked in the factory, "but it will be nice to have more room—sometimes," she added blushingly.

Gee! but I'm sorry Ma," said Johnny sympathetically. "I know you thought a lot of that fern, but the bay-window is a boss place to sit—you can see what's going on."

Even Mrs. Jamieson, after she got used to it was inclined to agree with Emerson that "for every loss we gain something in return."

The Military Base

Down here in Virginia we read a great deal about the Civil War, and learn many lessons from it. In reading recently Gen. Longstreet's "From Manassas to Appomattox," I was greatly struck with the supreme importance of the matter of a sound military base in conducting a campaign. An army may be excellently equipped and in fine fighting trim, but if its lines of communication are in any way threatened, both its moral and strategic value as a fighting force is to that extent decreased. The army in the enemy's country cannot fight efficiently unless there is an unbroken connection between the trenches at the front and the stores of ammunition, clothing and food in the depots at the base. And furthermore, if these depots are not replenished, the finest army will soon be reduced to starvation and physical and military incapacity. McDowell and McClellan were time and again compelled to weaken their forces assembled for the direct march on Richmond in order that they might send men to defend Washington, the nerve center of the Federal armies, threatened in turn from the direction of the volley by Jackson's "foot-cavalry."

To me this is a parable for the fighting force of our church. Our armies on the outposts in foreign lands cannot do soldierly work if there is any weakness at the base of supplies. The American Home Missionary Society represents to our Brotherhood that base. It is the Washington of our campaign. As it grows in strength, the work at large grows, our plea for union grows, the work of foreign missions grows. Let the work at home lag for lack of means and all the enthusiasm in the world will not be able to maintain a really effective fighting force in foreign lands or anywhere else. But let the supply depots in America be full; let its treasury overflow; let its zeal be abundant—and all the other things we so fondly hope and pray for, will be added unto us.

Let, then, the first Sunday in May be a high day in our churches. In this, our Centennial year, let us prove of whose blood we are, not by the talk that is so cheap, but by the giving first of ourselves and then of our means to the support of that Society in which the ideals of our fathers have been so splendidly focused for the enlightenment of the world. H. D. C. MACLACHLAN.

Richmond, Va., March 31, 1909.

Woman's Sphere

—After an illness extending over two years Mrs. John H. Vincent, wife of Bishop John H. Vincent, Bishop of the Chautauqua Institution, N. Y., died March 31, at her home in Indianapolis.

—Berlin and American society is interested in the announcement of the engagement of Miss Muriel White, daughter of United States Ambassador White, to Count Hermann von Seherr-Thoss, the eldest son of a prominent and wealthy member of the Prussian House of Lords. The wedding will take place in April or May.

—John S. Sargent has accepted a commission to paint a three-quarter length portrait of Mrs. Whitelaw Reid.

—Lillian Grenville, a New York girl, whose family name is Goertner, has in five years won a name as an opera singer in France and Italy. It was while she was singing vespers in the Convent of the Sacred Heart at Montreal, where she was at school, that her voice caught the ear of M. Fortier, a teacher of music, and he predicted a great future for her.

—The Rev. Anna Howard Shaw, Miss Lucy Anthony, the Rev. Mary Stafford of Des Moines, Iowa, and Miss Wilson, her assistant, and Mrs. Ida Husted Harper are among the suffragists who have sailed for London to attend the woman's suffrage convention.

—Former Queen Liliuokalani of Hawaii, otherwise "Mrs. Lydia Dominis," must pay $11,600 to her "court physician" under a judgment rendered by Chief Justice Clabaugh of the Supreme Court of the District of Columbia. The judgment is in favor of Dr. Charles H. English of Washington.

—The present awakening among the Hindoo women is said to be largely due to the men of India, who are anxious to have educated wives and daughters. At the last convocation of the Bombay university two Brahman women took degrees. For the first time Hindoo women were graduated from the Madras university.

—Mrs. Crackenthorpe, in her amusing book "Lady Chesterfield's Letters to Her Daughter," says that a man of forty, though delightful as a friend, "rarely makes a good husband to any one and never to a young girl." If he is still good looking, he is so absorbed in his remnant of youthfulness that he has no time to think of his wife. The ideal husband for a young girl is the youth of twenty-five.

Echoes From the Adult Bible Class Day

Among the splendid items of news which have come to this office, regarding the Adult Bible Class Day, March 28, the mail brought the following from two of our leading pastors. M. J. Nicoson, of Memphis, writes:

"Memphis, Mo., March 28.—Dear Bro. Hardin: 254 in Bible school and $8.91 offering. Sixty-five men in the men's class; ninety-two women in three women's classes, 157 in the Adult Department. It is great. Nothing like it has ever been seen in these parts. Think of Old Memphis having 254 in Bible school! We vacate the parsonage this week to use it for class rooms for the school!—M. J. Nicoson."

From the leader of the great school and church at Nevada, W. W. Burks, we have the following:

"Nevada, Mo., March 29.—Bro. Hardin: Yesterday, Adult Day, we had 302 present, collection $9.45. Organized Adult classes report: Baracas present 39 men, Philathea 48 women, Mrs. Brown's Class 35 women, Brotherhood Class 30 men (new,—second week).—Burke."

Dr. Cooksey, the newly installed pastor of the Central Church, Joplin, writes that they started a Teacher-Training class there of over 100, which has by this time grown to 150. An order for 200 A. B. C. pins by the teacher of the large men's class of that school is an indication that they are doing business.

These are only a few of the indications of the growing condition of our work.

J. H. HARDIN, State Sup't.
311 Century Bldg., Kansas City, Mo.

Revival at El Reno

The Sellers-St. John meeting began on March 7 and closed on March 31.

There were seventy additions, thirty-eight of these were by confession and baptism, twenty-eight by letter and statement, and four from other religious bodies. Forty-four of this number were adults. Twenty-six came from the Bible-school and ranged on an average of twelve years.

Brother Sellers is a strong preacher. He excels in his searching messages to the church and in his hortatory messages. His long, successful experience in the pastorate gives him a fine poise in his chosen work.

Brother St. John is a great leader of song.

There have been additions each week since the meetings closed. There have been eighty-eight so far this year.

The El Reno Church is stronger for the meetings. We are compelled to build or cease growing as we have been. Our city is growing rapidly.

O. L. SMITH.

The Oklahoma Christian Ministerial Institute

El Reno, May 3-5, 1909.

May 3, Evening Session.

8:15.—Address, George D. Conger, Superintendent Anti-Saloon League, of Oklahoma.

May 4, Morning Session.

Address: "The Setting of the Bible," Professor Rolla G. Sears, Enid, O. C. U.
Review: W. G. Surber, Oklahoma City.
Discussion.
Address: "Apostolic Evangelism," E. A. Ewell, Durant.
Review: Clay T. Runyan, Kingfisher.
Discussion.
Address: "The Pastor and the Bible School," Oscar Ingold, Oklahoma City.
Review: H. S. Gilliam, Oklahoma City.
Discussion.
President's Address: J. H. O. Smith, Oklahoma City.

Afternoon Session.

Address: "The Individual Church the Unit of Our Co-operation," J. E. Dinger, Chickasha.
Review: Virtes Williams, Stillwater.
Discussion.
Address: "The Minister's Duty to Our Organized Work," R. E. Rosenstein, Edmond.
Review: J. R. Middleton, Duncan.

Evening Session.

Address: "The Minister's Message," Judge William Asher, Tecumseh.

May 5, Morning Session.

Address: "Psychology of Salvation." President E. V. Zollars, Enid, O. C. U.
Address: "The Emanuel Movement." Professor O. L. Lyon, Enid, O. C. U.
Review: W. A. Wherry, Norman.
Discussion.
Address: "Preparation for the Pulpit," Frank L. Van Voorhis, Shawnee.
Review: W. A. Curtis, Hobart.
Discussion.
Address: "Christian Journalism," Randolph Cook, Enid.
Review: L. A. Betcher, Frederick.
Discussion.

Afternoon Session.

Address: "The Church, the Preacher and Social Reform," O. L. Smith, El Reno.
Review: J. M. Blalock, Elk City.
Discussion.
Address: "The Men's Brotherhood of the Disciples of Christ," D. A. Wickizer, Tulsa.
Review: Charles Musselman, Anadarko.
Address: "Union of Christian and Baptist Churches," E. T. Lane, Oklahoma City.
4:20—Review: H. A. Reynolds, Mangum.

All who expect to attend will please send in their names. Ministers' wives are especially invited. Entertainment on the Howard plan.

J. H. O. SMITH, President,
FRANK L. VAN VOORHIS, Secretary.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XII.

Speed the Plow.

Winter had fled back beyond the barrens to the lonely North at last, and though here and there a little slushy snow still lay soaking the black loam in a hollow, a warm wind swept the vast levels, when one morning Colonel Barrington rode with his niece and sister across the prairie. Spring comes suddenly in that region, and the frost-bleached sod was steaming under an effulgent sun, while in place a hardy flower peeped through. It was six hundred miles to the forests on the Rockies' eastern slope, and as far to the Athabascan pines, but it seemed to Maud Barrington that their resinous sweetness was in the glorious western wind, which awoke a musical sighing from the sea of rippling grass. It rolled away before her in billows of lustrous silver-gray, and had for sole boundary the first upward spring of the arch of cloudless blue across which the vanguard of the pany, towards the Pole.

The freshness of it all stirred her blood like wine, and the brightness that flooded the prairie had crept into her eyes, for those who bear the iron winter of that lonely land realize the wonder of the reawakening, which in a little space of days dresses the waste, that has lain for long months white and silent as the dead, in living green. It also has its subtle significance that the grimmest toiler feels, and the essence of it is hope eternal and triumphant life. The girl felt the thrill of it, and gave thanks by an answering brightness, as the murmuring grasses and peeping flowers did, but there was behind her instinctive gladness a vague wonder and expectancy. She had read widely, and seen the life of the cities with understanding eyes, and now she was to be provided with the edifying spectacle of the gambler and outcast turned farmer.

Had she been asked a few months earlier whether the man who had, as Courthorne had done, cast away his honor and wallowed in the mire, could come forth again and purge himself from the stain, her answer would have been coldly skeptical, but now with the old familiar miracle and what it symbolized before her eyes, the thing looked less improbable. Why this should give her pleasure she did not know, or would not admit that she did, but the fact remained that it was so.

Trotting down the slope on the next rise, they came upon him, as he stood by a great breaker plow. In front of him, the quarter-mile furrow led on beyond the tall sighting poles on the crest of the next rise, and four splendid horses, of a kind not very usual on the prairie, were stamping the steaming clods at his side. Bronzed, by frost and sun, with his brick-red neck and arch of chest revealed by the coarse blue shirt that, belted at the waist, enhanced his slenderness, the repentant prodigal was at least a passable specimen of the animal man, but it was the strength and patience in his face that struck the girl, as he turned towards her, bareheaded, with a little smile in his eyes. She also noticed the difference he presented with his ingrained hands, and the stain of the soil upon him, to her uncle, who sat his horse, immaculate as usual, with gloved hand on the bridle, for the Englishmen at Silverdale usually hired other men to do their coarser work for them.

"So you are commencing in earnest in face of my opinion?" said Barrington. "Of course, I wish you success, but that consummation appears distinctly doubtful."

Winston laughed as he pointed to a great machine which, hauled by four horses, rolled towards them, scattering the black clods in in its wake. "I'm doing what I can to achieve it, sir," he said. "In fact, I'm staking somewhat heavily. That team with the gang plows and cultivators cost me more money than I care to remember."

"No doubt," said Barrington dryly. "Still, we have always considered oxen good enough for breaking prairie at Silverdale."

Winston nodded. "I used to do so, sir, when I could get nothing better, but after driving oxen for eight years one finds out their disadvantages."

Barrington's face grew a trifle stern. "There are times when you tax our patience, Lance," he said. "Still, there is nothing to be gained by questioning your assertion. What I fail to see, is where your reward for all this will come from, because I am still convinced that the soil will, so to speak, give you back eighty cents for every dollar you put into it. I would, however, like to look at those implements. I have never seen better ones."

He dismounted and helped his companion down, for Winston made no answer. The farmer was never sure what actuated him, but, save in an occasional fit of irony, he had not attempted by any reference to make his past fall into line with Courthorne's since he had first been accepted as the latter at Silverdale. He had taken the dead man's inheritance for a while, but he would stoop no further, and to speak the truth, which he saw was not credited, brought him a grim amusement and also flung a sop to his pride. Presently, however, Miss Barrington turned to him, and there was a kindly gleam in her eyes as she glanced at the splendid horses and widening strip of plowing.

"You have the hope of youth, Lance, to make this venture when all looks black—and it pleases me," she said. "Sometimes I fancy that men had braver hearts than they have now, when I was young."

Winston flushed a trifle, and stretching out an arm swept his hand around the horizon. "All that looked dead a very little while ago, and now you can see the creeping greenness in the sod," he said. "The lean years cannot last forever, and, even if one is beaten again, there is a consolation in knowing that one has made a struggle. Now, I am quite aware that you are fancying a speech of this kind does not come well from me."

Maud Barrington had seen his gesture, and something in the thought that impelled it, as well as the almost statuesque pose of his thinly-clad figure, appealed to her. Courthorne as farmer, with the damp of clean effort on his forehead and the stain of the good soil that would faithfully repay it on his garments, had very little in common with the profligate and gambler. Vaguely she wondered whether he was not working out his own redemption by every wheat furrow torn from the virgin prairie, and then again the doubt crept in. Could this man have ever found pleasure in the mire?

"You will plow your holding, Lance?" asked the elder lady, who had not answered his last speech yet, but meant to later.

"Yes," said the man. "All I can. It's a big venture, and, if it fails, will cripple me, but I seem to feel, apart from any reason I can discern, that wheat is going up again, and I must go through with this plowing. Of course, it does not sound very sensible."

Miss Barrington looked at him gravely, for there was a curious and steadily-tightening bond between the two. "It depends upon what you mean by sense. Can we reason out all we feel, and is there nothing, intangible but real, behind the impulses which may be sent to us?"

"Well," said Winston, with a little smile, "that is a trifle too deep for me, and it's difficult to think of anything but the work I have to do. But you were the first at Silverdale to hold out a hand to me—and I have a feeling that your good wishes would go a long way now. Is it altogether fantastic to believe that the good-will of my first friend would help to bring me prosperity?"

The white-haired lady's eyes grew momentarily soft, and, with a gravity that did not seem out of place, she moved forward and laid her hand on a big horse's neck, and smiled when the dumb beast responded to her gentle touch.

"It's a good work," she said. "Lance, there is more than dollars, or the bread that somebody is needing, behind what you are doing, and because I loved your mother I know how her approval would have followed you. And now sow in hope, and God speed your plow!"

She turned away almost abruptly, and Winston stood still with one hand closed tightly and a little deeper tint in the bronze of his face, sensible at once of an unchanged resolution and a horrible degradation. Then he saw that the Colonel had helped Miss Barrington into the saddle and her niece was speaking.

"I have something to ask Mr. Courthorne and will overtake you," she said.

The others rode on, and the girl turned to Winston. "I made you a promise and did my best to keep it, but I find it harder than I fancied it would be," she said. "I want you to release me."

"I should like to hear your reasons," said Winston.

The girl made a gesture of impatience. "Of course, if you insist."

"I do," said Winston quietly.

"Then I promised you to have my holding sown this year, and I am still willing to do so, but though my uncle makes no protest, I know he feels my opposition very keenly, and it hurts me horribly. Unspoken reproaches are the worst to bear, you know, and now Dane and some of the others are following your lead, it is painful to feel that I am taking part with them against the man who has always been kind to me."

"And you would prefer to be loyal to Colonel Barrington, even if it costs you a good deal?"

"Of course!" said Maud Barrington. "Can you ask me?"

Winston saw the sparkle in her eyes and the half-contemptuous pride in the poise of the shapely head. Loyalty, it was evident, was not a figure of speech with her, but he felt that he had seen enough and turned his face aside.

"I knew it would be difficult when I asked," he said. "Still, I cannot give you back that promise. We are going to see a great change this year, and I have set my heart on making all I can for you."

"But why should you?" asked Maud Barrington, somewhat astonished that she did not feel more angry.

"Well," said Winston gravely, "I may tell you by and by, and in the meanwhile you

can set it down to vanity. This may be my last venture at Silverdale, and I want to make it a big success."

The girl glanced at him sharply, and it was because the news caused her an unreasonable concern that there was trace of irony in her voice.

"Your last venture? Have we been unkind to you, or does it simply imply that, as you once insinuated, an exemplary life becomes monotonous?"

Winston laughed. "No. I should like to stay here—a very long while," he said, and the girl saw he spoke the truth, as she watched him glance wistfully at the splendid teams, great plows, and rich black soil. "In fact, strange as it may appear, it will be virtue, given the rein for once, that drives me out when I go away."

"But where are you going to?"

Winston glanced vaguely across the prairie, and the girl was puzzled by the look in his eyes. "Back to my own station," he said softly, as though to himself, and then turned with a little shrug of his shoulders. "In the meanwhile there is a good deal to do, and once more I am sorry I cannot release you."

"Then, there is an end of it. You cannot expect me to beg you to, so we will discuss the practical difficulty. I cannot under the circumstances borrow my uncle's teams, and I am told I have not sufficient men or horses to put a large crop in."

"Of course!" said Winston quietly. "Well, I have now the best teams and machines on this part of the prairies, and I am bringing Ontario men in—I will do the plowing—and, if it will make it easier for you, you can pay me for the services."

There was a little flush on the girl's face. "It is all distasteful, but as you will not give me back my word, I will keep it to the letter. Still, it almost makes me reluctant to ask you a further favor."

"This one is promised before you ask it," said Winston quietly.

It cost Maud Barrington some trouble to make her wishes clear, and Winston's smile was not wholly one of pleasure as he listened. One of the young English lads, who was, it appeared, a distant connection of the girl's, had been losing large sums of money at a gaming table, and seeking other equally undesirable relaxations at the railroad settlement. For the sake of his mother in England, Miss Barrington desired him brought to his senses, but was afraid to appeal to the Colonel, whose measures were occasionally more Draconic than wise.

"I will do what I can," said Winston. "Still, I am not sure that a lad of this kind is worth your worrying over, and I am a trifle curious as to what induced you to entrust the mission to me?"

The girl was embarrassed, but she saw that an answer was expected. "Since you ask, it occurred to me that you could do it better than anybody else," she said. "Please don't misunderstand me, but I fancy it is the other man who is leading him away."

Winston smiled somewhat grimly. "Your meaning is quite plain, and I am already looking forward to the encounter with my fellow-gambler. You believe that I will prove a match for him."

Miss Barrington, to her annoyance, felt the blood creep to her forehead, but she looked at the man steadily, noticing the quiet forcefulness beneath his somewhat caustic amusement.

"Yes," she said, simply; "and I shall be grateful."

In another few minutes she was galloping across the prairie, and when she rejoined her aunt and Barrington, endeavored to draw out the latter's opinion respecting Courthorne's venture by a few discreet questions.

"Heaven knows where he was taught it, but there is no doubt that the man is an excellent farmer," he said. "It is a pity that he is also to all intents and purposes mad."

Miss Barrington glanced at her niece, and both of them smiled, for the Colonel usually who questioned his opinions.

In the meanwhile Winston sat swaying on the driving-seat, mechanically guiding the horses, and noticing how the prairie sod rolled away in black waves beneath the great plow. He heard the crackle of fibers beneath the triple shares, and the swish of greasy loam along the moldboard's side, but his thoughts were far away, and when he raised his head, he looked into the dim future beyond the long furrow that cut the skyline on the rise.

It was shadowy and uncertain, but one thing was clear to him, and that was that he could not stay at Silverdale. At first, he had almost hoped he might do this, for the good land and the means of efficiently working it had been a great temptation. That was before he reckoned on Maud Barrington's attractions, but of late he had seen what these were leading him to, and all that was good in him recoiled from an attempt to win her. Once he had dared to wonder whether it could be done, for his grim life had left him self-centered and bitter, but that mood had passed, and it was with disgust he looked back upon it. Now he knew that the sooner he left Silverdale the less difficult it would be to forget her, but he was still determined to vindicate himself by the work he did, and make her affairs secure. Then, with or without confession, he would slip back into the obscurity he came from.

While he worked the soft wind rioted about him, and the harbingers of summer passed north in battalions overhead—crane, brant-goose, and mallard, in crescents, skeins, and wedges, after the fashion of their kind. Little long-tailed gophers whisked across the whitened sod, and when the great plow had rolled through the shadows of a bluff, jack rabbits, pied white and gray, scurried amidst the rustling leaves. Even the birches were fragrant in that vivifying air, and seemed to rejoice as all animate creatures did, but the man's face grew more somber as the day of toil wore on. Still, he did his work with the grim, unwavering diligence that had already carried him, dismayed but unyielding, through years of drought and harvest hail, and the stars shone down on the prairies when at last he loosed his second team.

Then, standing in the door of his lonely homestead, he glanced at the great shadowy granaries and barns, and clenched his hand as he saw what he could do if the things that had been forced upon him were rightfully his. He knew his own mettle, and that he could hold them if he would, but the pale, cold face of a woman rose up in judgment against him, and he also knew that because of the love of her, that was casting its toils about him, he must give them up.

Far back on the prairie a lonely coyote howled, and a faint wind brought the sighing of limitless grasses out of the silence. There was no cloud in the crystalline ether, and something in the vastness and stillness that spoke of infinity, brought a curious sense of peace to him. Impostor though he was, he would leave Silverdale better than he found it, and afterwards it would be of no great moment what became of him. Countless generations of toiling men had borne their petty sorrows before him, and gone back to the dust they sprang from, but still, in due succession, harvest would follow seedtime, and the world whirled on. Then, remembering that, in the meanwhile, he had much to do which would commence with the sun on the morrow, he went back into the house and shook the fancies from him.

(To be continued.)

Jesus Meets the Human Need

By Thomas C. Clark.

Dr. H. Clay Trumbull tells of an exceptionally intelligent student who had come to accept the general views of Darwin, Huxley, and Spencer, and who regarded himself as an agnostic. One day he made up his mind that he would fairly examine the strongest presentation of Christian truth. He was advised to study the Gospel of John.

When he had read the book through, he said: "The one of whom this book tells either is the Saviour of the world, or ought to be." Having reached this conclusion, he determined to make him his, and is now pointing others to him as the only possible Saviour.

Any man of average mental and spiritual endowment will come to the same conclusion as this man, if he will only deal fairly with the question.

A certain man, having boastingly represented himself to a minister as being an agnostic, was called upon by him in his library a short time afterward. As the minister looked over the books of the boasted unbeliever, he searched in vain for any works treating the positive side of the question upon which he claimed to have reached a conclusion. There were Tom Paine, Voltaire, Ingersoll, but no Paley or Geikie. Was he dealing fairly with the question?

That Jesus does meet the human need is evidenced further by the reception given him by the heathen peoples. In the course of mission work on one of the Tahiti Islands, an aged chief, hearing impressively presented the fact that "Jesus came into the world to save sinners," rose amid a crowd of natives, and, running his fingers through the long locks of his white hear and lifting them up over his head, exclaimed:

"Do you see those white locks? Once they were as black as the wing of a raven; now they are as white as snow, and I have waited all these years to hear words like these."

Truly Philip expressed a human longing when he said to Jesus, "Show us the Father, and it sufficeth us," and St. Augustine spoke for all humanity when he breathed the prayer: "Thou hast made us for Thyself, and our souls are restless till they find their rest in Thee."

Impelling Motives

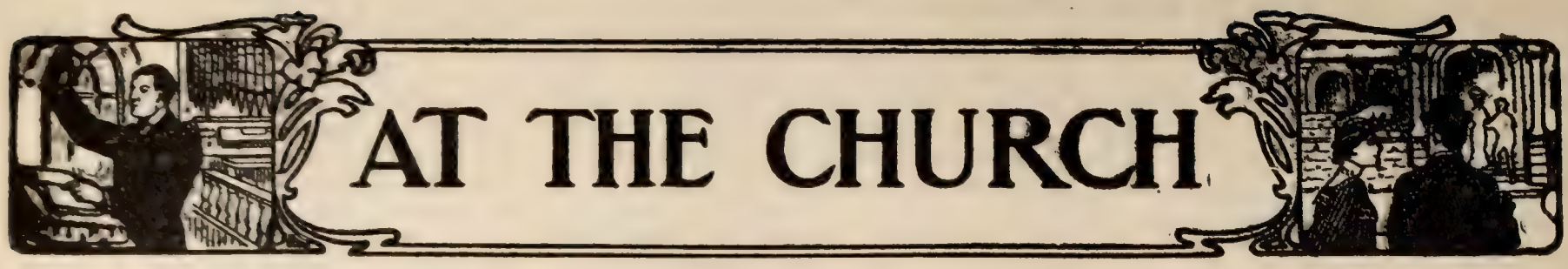
Charles M. Fillmore.

The evangelization of America is one of our highest patriotic duties. Preachers are greater necessities than politicians. Saving souls is paramount to steering the ship of state. Salvation is superior to legislation. The Bible is better than any law book.

We ought to back up the work of the American Christian Missionary Society, not simply from a sense of duty, but with a righteous pride. We ought to be proud of what she has done in the past with her limited resources. But more than that it ought to appeal to our pride to desire our country to be the genuinely Christian land which we know it ought to be.

But above all, the love of Christ can surely mingle with the love of country in constraining us to put forth unusual efforts to do in this Centennial year something really worthy of the great American Christian plea which we as a religious people are making.

—A woman writer on one of the big Chicago dailies said last week. "The fashion makers of women's clothes these days seem to be under the impression that every day is the first of April." This is certainly true. The sex that arrays itself in the outrageous wearing apparel that the fashionable woman of 1909 dons can hardly expect to be taken seriously when it demands the ballot.



Sunday School Lesson

By Herbert L. Willett

Early Mission Work in Cyprus*

The book of Acts is the record of the early Christian missions. There are many other purposes which find place in this remarkable volume, but it is apparent that one of its chief values is that of tracing the widening of the circles of evangelism in the first century. More particularly is the second portion of the book, beginning with the 13th chapter, devoted to this theme. Paul's work, in spite of the fact that he passed many years of his life in residence in one or another of the leading cities of the world, is in reality the great traveler and missionary of apostolic times. For this purpose he was chosen and he ever magnified his office. From the city of Antioch in Syria, the second capital of Christianity, he went forth on those remarkable journeys which rapidly extended the frontiers of the church through Asia Minor and into Europe itself.

Leaders in Antioch.

Paul had been engaged in the work at Antioch for some months with Barnabas and other devoted spirits when the impulse to spread the new truth in the regions beyond became too strong to be longer restrained. The church was ably led by men who had become conspicuous as teachers and preachers. Barnabas easily stood at the head of this company. Then there was Simeon, surnamed Niger; Lucius, who had come from Cyrene, on the African coast and was possibly one of those who had founded the church at Antioch (Acts 11:20); Manean, an early companion of Herod, the King, and last of all Saul himself. The order in which these men are mentioned is evidently not accidental. Paul was the latest to arrive upon the scene and the one least conspicuous among these leaders. It was only the future that could reveal his qualities as the foremost champion of the Christian faith.

The Call of the World.

These men and the others who made up the membership of the Antioch church were deeply concerned regarding the wide proclamation of the truth they had received. So earnest were they in their attention to the enterprise that it became the engrossing theme of their conferences together. Their ministry was devoted to the accomplishment of this end, and with this in view they fasted. In such a condition of mind they were quick to apprehend the will of the divine Spirit. Indeed all the work of the apostolic church is conceived as having been directed by the Spirit of Christ. Nothing was counted as of more personal or even collective initiative. When the church, acting with unity of purpose and devotion to the cause of the Master, was moved to take up a new enterprise, it was deemed the call of the Spirit. In this regard early Christianity was far more reverent than the church in our day. We have many organizations, committees and departments; and yet there is rarely that fine and high sense of the Spirit's leadership which the early church enjoyed. Is the Spirit less the leader in Christian work today than in the times of the apostles? Have we deemed the work of apostolic days so holy and exclusive that we have shut away the operation of the Spirit of God into that compartment of Christian history, outside of which we deem it sacriligious to recognize it?

The Departure.

The absorbing question of further evangelism with Antioch as a center led to immediate action. Whether the will of the Spirit was voiced by one of the prophets or was recognized in the common impulse of the church we are left uninformed, but it was by divine direction that the two men, Saul and Barnabas, were sent forth after prayer and fasting and the imposition of hands. This last action conferred no authority; it only emphasized the heartiness of that good will and devotion which the church felt in sending forth these two ambassadors. They journeyed down from Antioch the thirteen miles to the mouth of the Orontes, where Seleucia, the seaport, was situated. Thence they sailed away to the southwest one hundred and twenty-five miles to the island of Cyprus. This had been the home of Barnabas, and probably it was this fact which determined the first foreign field of Christian missions. Salamis was an eastern seaport of the island, but the site is now marked only by a few ruins. There was a numerous Jewish population in this city and no doubt this gave opportunity for preaching in the synagogues, which seems to have been the first method pursued by Paul in his missionary work. It is possible that the Mnason mentioned in Acts 21:16 as an early disciple of Cyprus, was converted on this visit. Barnabas and Saul had brought with them John, surnamed Mark, the son of Mary of Jerusalem. He had accompanied them homeward from Jerusalem to Antioch on the occasion of their journey to bear alms to the church in the holy city. He now came with them as a helper in the new work. As a young man he would be of great value to them in the minor duties of their mission, and doubtless he had undertaken the work with enthusiasm as likely to be an interesting and valuable experience.

The City of Paphos.

It does not seem likely that they remained long at Salamis. Little is said of the work here beyond the fact that they preached in the synagogues. Departing, therefore, they traveled the island to its western extremity where the city of Paphos was one of the most famous centers of heathen worship in the world of that day. It was the traditional place where Venus, the goddess of the sea, had risen from the foam, and her worship here was attended with those rites which did so much to degrade the moral life of the community. "Paphian Venus" was the title that linked the name of the town with the most seductive and the most degrading of the heathen practices of the age.

Conversion of Sergius Paulus.

In this city resided the proconsul of the island, the Roman representative in Cyprus, who probably maintained something of a court in this capital city. This man, Sergius Paulus is commended as a man of discernment, anxious to know the truth in an age when so many diverse doctrines were proclaimed. In his circle of attendants there was a certain magician of much the same character as Simon of Samaria. This man, Bar-jesus of Elymas by name, had used all his arts to influence the proconsul. Perhaps for this very reason Sergius Paulus was the more anxious to hear the new teachers who came to his city. The jealousy of the magician brought him into open conflict with the Christian preachers. Paul's rebuke of the man was fiery and vehement. It shows the nature of the man of Tarsus, at least in the opening years of his apostolic career. Whether he would have pronounced like judgment upon an offender of the type of this magician at a later time in his life, when he had a fuller perception of the spirit of his Master we can only conjecture. Certainly Peter at Samaria had not so drastically dealt with Simon the sorcerer. In attempting to explain incidents of this character we must remember that the apostles were actuated by such devotion to the cause of their Lord that any opposition seemed to them worthy of the severest condemnation. We can only ask ourselves whether Jesus would have pronounced such condign judgment on offenders of this character, and upon the basis of our knowledge of his spirit, estimate the finality and justice of the apostles' conduct. It is perhaps also true that the narrators of New Testament history, through whose hands these incidents passed, were not so sensitive to the ethical ideas of Jesus as the church has become through the centuries of his teaching.

The New Leader and the New Name.

It is at this moment in the story of Paul's life that the leadership seems to pass with something of suddenness from Barnabas to himself. When they had left Antioch it was "Barnabas and Saul" who went; but when they left the island it was "Paul and his company." In this brief time the historian has felt the transfer of leadership from one to the other, a leadership which was never recalled. The change in Paul's name at this point is probably without significance. No doubt from childhood he bore the two names, "Saul," in the Hebrew circle. and "Paul," in the Gentile. The fact that Sergius Paulus was the name of the proconsul is a mere coincidence. The apostle had now passed from the initial group of Jewish Christians to the outside world of Gentile influence, and the Roman name was more appropriate. He had passed the first stage of his missionary career. The work of wider evangelism was fully begun.

*International Sunday-school lesson for May 2, 1909. Paul's First Missionary Journey —Cyprus. Acts 13:1-12. Golden Text: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Memory verses, 2, 3.

Trying His Hand

"I doubt ye are growing remiss, John," said a Scotch parish minister. "I have not seen you in the kirk these three sabbaths."

John was not duly abashed. "Na," said he, "It's no that I'm growing remiss. I'm just tinkerin' awa wi' ma soul masel."—London News.

PRAYER MEETING

By Silas Jones

THE GOSPEL AND AMERICA.
Topic, April 28. I. Cor. 16:8, 9.

That keen and sympathetic observer of American life, James Bryce, says: "Life is for all classes, except the very poorest, far more filled with amusements, than it used to be, and the sense that everybody has a right to amusements has gone so far with many as to make amusement appear to be the chief end of man. Without at all implying that there is any moral decline visible, still less that there is anything wrong in the desire for enjoyment, one may observe that the notions of duty and self-control seem less present to the minds of most people than they once were, and that the claim of the individual to indulge his will, or it may be his caprice, in some matters of serious import to society such as, for instance, the marriage relation, has become more avowed and more aggressive. Life has always been a very material affair to many. There were always those who said, 'Let us eat and drink for tomorrow we die.' I will not assert that there are more persons who say so now, or who act upon the principle. But they seem nowadays less abashed. In certain classes of the community, and especially among those who are of native American stock, the old New England traditions of moral earnestness and religious practice continue to be powerful, and a form of Puritanism, much broadened and softened, has not wholly vanished. But the ratio these classes bear to the whole population has been greatly reduced. The children of the immigrants who have poured like a flood into the United States during the last sixty years are strangers to these time honored traditions. The moral sanctions which in Europe governed the life of the new comers, whatever these sanctions were, have well nigh vanished, except, of course, so far as they continue to belong to some Christian church or to a Jewish synagogue; and with many the influence of church or synagogue scarcely affects moral conduct. This vast mass of people injected into a country with whose previous moral and religious life they have practically no connection is a new and formidable phenomenon."

An Open Door.

The churches of America have ample opportunity to expend their energies in useful labors. Lack of vision or wilful neglect of duty alone accounts for inactivity. The immigrant is a challenge to every church. New land. He can be won to the church. New methods may be needed. To many of the immigrants the church stands for oppression. They have come to America for freedom and they are determined not to have another yoke of bondage imposed upon them. They must be convinced that the church is an institution of freedom before they will give heed to the preaching of the gospel. The machinery of America feeds on foreigners. It cripples them and kills them and the owners of the machinery too often leave to poverty the maimed workman and the widow and orphan of the murdered workman. Recent investigation in Pittsburg, reveals "an altogether incredible amount of overwork by everybody," "inadequate provision for the contingencies of sickness, accident and death," "the destruction of the family life, not in any imaginary sense, but by the demands of the day's work, and by the very demonstrable and material method of typhoid fever and industrial accidents; both preventable, but costing in single years in Pittsburg considerably more than a thousand lives, and irretrievably shattering as many homes." While we are trying to reach the foreigner, we should not overlook the home-born who uses the foreigner as a piece of machinery and casts him aside when the money profit ends. The gospel of the Son of God who loved us and gave himself for us, is evidently not believed by some who were born Americans.

Many Adversaries.

At Ephesus, where Paul wrote 1 Corinthians there was an adversary in the person of Demetrius the silversmith. His craft was endangered by the preaching of the apostle. He and his fellow-craftsmen raised a riot in the name of Diana but the motive was personal gain. He is not without honor on earth to-day. The mob still howls when its special privilege is withdrawn through the preaching of the truth that benefits all. The magicians were opposed to the gospel. Some of them were converted but doubtless the majority continued to practice the curious arts. At the present, superstition holds its thousands in servitude. Straightforward living in accordance with the simplicity of the Master's example fails to attract vast multitudes. They are impressed by the mysterious. Common sense is too common for them. They support the wandering fakir instead of the church that is doing heroic service for the Master. The demons of uncleanness opposed Paul in every place he preached. They oppose the church to-day wherever it is doing its duty. We have no right to complain that there is no good fighting for the church; there is fighting all along the line.

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

HEROES OF AFRICAN MISSIONS.
Topic, April 25, 1909: Jer. 1:6-12.

It is with just pride that the church of the Disciples can point to heroic works in Africa that is being done by its own money and under its own supervision. The name of Dr. Royal J. Dye, and the work it stands for, has become a well known one throughout Disciple households.

The Work At Bolenge.

Our readers are no doubt already familiar, through reading our current Disciple literature, with the great work that is being done at Bolenge, Africa. This labor is directed at both the body and the soul. Medical missions form a vital part of our foreign work. In Africa the terrible rum traffic must be fought, the report coming from Bolenge that fifty percent of the result of the missionary labor is lost on its account. Following this effort to teach the natives medicine and proper living is that directed toward educational and spiritual uplift. Great things are also accomplished here, there having been fifty baptisms last October, and fifty-two more in January.

African missions have also a noble past, with many noble names. But there is one at the sound of which every head bows in reverence and admiration.

David Livingstone.

The following is but a birdseye view of a great man: His youth was spent working in cotton mills, fourteen hours a day. At the same time his education was obtained. "My reading in the factory was carried on by placing the book on a portion of the spinning jenny, so that I could catch sentence after sentence as I passed at my work." Though great, he was human, and would say, "Mother, if you'll bar the door, I'll scrub the floor for you." His first sermon was a failure. When he arose to speak, the whole thing left him, and abruptly saying, "Friends, I have forgotten all I had to say," he fled.

Livingstone made a number of voyages to, and trips through Africa, details of which, our readers can find in any good life of him. His work had two sides, scientific and religious. He made important discoveries, among various large lakes. He had an accurate knowledge of astronomy. "You could go to any point across the entire continent along Livingstone's track and feel certain of your position," said Sir Thomas McLean, the astronomer-royal.

But his work has also its heart side, he said, "Cannot the love of Christ carry the missionary where the slave trade carries the slave trader," again, "I go back to Africa to make an open path for commerce and Christianity." He hated the slave trade "with perfect hatred." Said Stanley later, "I never found a fault in him, but each day's life with him added to my admiration for him."

The courage and self-sacrifice of the man were sublime. Outfits were poor, natives fought him, fever racked him. But in vain did Stanley urge him to return home. He would not go. At last he had to be carried through a country flooded by the rains. And when he could travel no farther, he rested in a native hut. There, early in the morning, he was found lifeless by his servants, kneeling by the bed-side as if in prayer. This poem was dedicated in his memory, "Open the Abbey doors and bear him in

To sleep with king and statesman, chief and sage.
The missionary come of weaver kin,
But great by work that brooks no lower wage.
He needs no epitaph to guard his name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame.
Let marble crumble: this is Living—stone."

The Flutes of Spring

By Ethel B. Howard.

In Scribner's Magazine.

The flutes of spring are all in tune
And playing everywhere.
Oh, crystal-clear and ripple-toned
They sound along the air.

The long arpeggios of the sun
Sweep over hill and plain,
And in the misty valleys sound
The runs and trills of rain.

Wild melodies of strolling winds
Go swift across the sky,
The young-leafed wood is loud with calls,
Where nesting robins fly.

Some spirit roams upon the earth,
New-born, wing-sandalled, free,
And for him, where he strays, the flutes
Pour out their melody.

Then listen to the tune of them
That play at April's birth,
Whose call is to the waking heart
From the deep soul of earth.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY.

Lesson XVI. Interest and Attention. (Continued.)

VII. INVOLUNTARY ATTENTION IN TRAINING. This is seen when either the subject itself or the way of presenting it brings every eye to the teacher's desk. It shows itself in STILLNESS, EAGERNESS, and EXPECTANCY. In the selection of lesson material the question of involuntary attention should be carefully studied in order that the lesson shall be such for each grade that the pupils will want to study them without added pressure. All children will pay attention to a well-told story without being told to keep quiet and listen. Boys of the "difficult age" will attend to map-making and the construction of models (manual work) when the old "question and answer" lesson would leave them incorrigible.

VIII. VOLUNTARY ATTENTION IN TEACHING. It has been said that teaching should make use of voluntary attention only. That is an error. There are many things we have to learn that we would not pay attention to unless we had to do so. The pupil must be taught to FORCE HIS ATTENTION, to concentrate his thoughts on the book or blackboard or lesson talk in spite of the allurements of other and more immediate interests. One of the weaknesses of modern pedagogy is that it tends to bribe the scholars into attention by making things easy for them. The great moral worth of VOLUNTARY ATTENTION, which is the intellectual aspect of self-control, is thus missed. In the earlier grades involuntary attention should be made use of more largely; in the grades from the junior up voluntary attention should have precedence, but neither should be used to the exclusion of the other.

IX. HOW TO SECURE VOLUNTARY ATTENTION. (1) Voluntary attention is to be TAKEN FOR GRANTED rather than demanded. It should never be bribed. It cannot be secured by scolding or by constant appeals such as "Children pay attention." (2) Among the motives that may legitimately be appealed to are: The practical use of the lessons, the pride of knowing, legitimate rivalry between classes and individuals. (3) The SELF-ACTIVITY of the class. One of the definitions of interest is self-activity. Don't try to do all the work for the class, but set it to work. (4) Be INTERESTED yourself and show it. (5) Put as much VARIETY into the lesson as possible. Monotony is death to interest. No one can pay attention to that which does not change.

X. THE GREAT PROBLEM OF TEACHING. Voluntary attention cannot be maintained for any length of time unless interest be somehow stimulated. The lesson must grow interesting, or with the best will in the world the class will lapse into inattention. Voluntary attention is only a means to an end, namely, involuntary attention. The aim of all teaching whatsoever is to MAKE VOLUNTARY ATTENTION BECOME SPONTANEOUS. Thus at the beginning of a lesson before a word is uttered, the teacher should demand that every eye be in his direction and every mind awake. But that attitude of attention cannot possibly be maintained, even by force of fear, unless the lesson be made interesting enough to secure the attention of the pupils without demanding it.

XI. MORAL ASPECT OF ATTENTION. The will is determined in its action by attention. Of several competing notions in my mind the one that gains ascendency and upon which I finally act is the one that holds itself focal in my consciousness—the one I "attend to" the most. It is a simple physiological fact that the longer and harder we think of any act the more our muscles tend to go through the motions necessary to its carrying out. Our mouths water at the sight of dainties; we think of a tune and unconsciously hum it; we "pat our feet" as we watch the dance. Anticipating a pleasure or pain is going through in a fragmentary way the muscular processes involved in realizing it.

XII. ATTENTION AND TEMPTATION. Temptation, therefore, is simply a persistent endeavor of a wrong idea to become central in consciousness. The wrong act is decided upon just as soon as THE ATTENTION HAS SETTLED ON THE WRONG IDEA. The way to conquer temptation is simple. It is to SHIFT THE ATTENTION. Many people go about fighting temptation in the wrong way—against the act, namely, instead of against the thought. But to do that is to fire the train and then to try to keep it from exploding the magazine. The pedagogical insignificance of this is plain. The teacher must train the pupils to "attend to" right ideas however unpalatable. Paul gives the clue in Phillipians 4:8. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things." This is why the habit of voluntary attention in the class-room is so valuable, and why so much of the modern practice that puts spontaneous interest and attention in the foreground is morally unsound. Moreover all teaching should be positive. The less the word "don't" is introduced the better. The knowledge of evil is the first step towards its realization. Fill the child's mind with right ideas to the exclusion as far as possible of wrong ones, and train him in the habit of attending to these alone; and you have laid the soundest possible foundation for a life of virtue. Again Paul gives the clue: "Let not ———— even be named among you." "Thus are your pupils to be saved; first by the stock of ideas with which you furnish them; second by the amount of voluntary attention they can exert in holding to the right one, however unpalatable; and third by the several habits of acting definitely on these latter to which they have been successfully trained."—(James.)

LITERATURE: Same as in preceding lesson. QUESTIONS: (1) What bearing has "involuntary attention" on teaching? (2) What is the place of "voluntary attention" in teaching? (3) Discuss "making things easy" for the pupils. (4) Name five ways in which "voluntary attention" can be secured. (5) What relation has self-activity to attention? (6) What is the great problem of teaching? (7) What is the moral aspect of attention? (8) Explain its physiological basis. (9) What bearing has attention on temptation? (10) From this point of view explain how temptation can be overcome.

—The German Crown Princess, a few months ago, placed a big order with a leading firm that owns a house in London as well as Paris. Besides spending some thousands on directoire gowns the Princess ordered $15,000 worth of sables on the same occasion. Some people may think that the little German lady is extravagant, but as far as that is concerned she is mild compared with some American ladies whose male relatives are connected with big steel and other corporations.

Missionaries in India Hold Convention

By Mary McGavran, Damoh, India.

The annual convention of the Christian Mission in India was held in Jabalpur March 4 to 8, 1909. There were present in all, forty missionaries, from fifteen stations, and the old saying that it was the best ever held became a statement of a simple fact. The work done, the fellowship enjoyed and the Spirit's presence made a time to be remembered. As has been our custom of late a call to prayer was issued some time before and in every station, not merely in a formal way but in very deed and truth each one tried to make himself ready to be guided and blessed.

Six new missionaries were welcomed and each in turn was glad and proud to be counted one of the India Mission. What a big place each one of them will have to fill in the new India! Each added year making the heart more glad.

Three old missionaries have returned. They too were rejoicing in being counted again with the India crowd.

On the compound, near the new Bible college where all the meetings were held has been erected a large shed for a dining room. In this all the meals were served. The place cards were rearranged each meal so we had an opportunity to see and chat with all. Some very happy hours were spent there.

Christian Union Movement.

There were no visitors this year, so everyone was working and there was no rest from committees—even in the dining shed! The time given to the convention is very short for all the work that is to be done. More this year than we have ever had before. In answer to his prayer "that they all may be one."

The address on "The Christian Union Movements in India," and that on "Co-ordination in our Work," took up the two divisions of the great question before us today. Our relations to other missions and the native church in India and our relations to each other as missionaries and mission stations.

The same thought was carried out in the paper on "The National Movement."

"There is to be an indigenous Christian church, independent of all missions. Are we to stand aloof and see it grow without what we believe we have for it, or are we to put forth our strength and help to mould it." Are we to become part of a mighty force which will embrace all, or shall we be content to remain a small section separated from our brethren by our own desire?

Our people are entering heartily into the various conventions being held in the C. P. They are forgetting that they differ from another man. He whose life is pure and holy, who bears in his body the marks of the Lord Jesus, in whose work and conversation are seen by all the fruit of the Spirit of Christ, that a man is a Christian. When an Indian is asked about his religion he says: "I am a Christian;" not a Methodist or Presbyterian or even a Disciple Christian, but just a Christian.

Is India More Ready Than We?

All these hundred years we have plead for the union of Christ's people and does it not seem strange that these Indian people are more ready for it than we are? What has been to us a very difficult problem they will work out for themselves of we only let them.

"I believe that India will one day place in her Master's crown one of its brightest jewels." Just now, this year and the next few years how much we can do to help her. It's the same old ground which has been gone over in China and in southern India. The Christian mission has grown to be a power. This year more than any other the emphasis was laid upon the question of union and

co-ordination among all our stations. In the pioneer days each missionary had to work out his problems more or less alone. Now our strength lies in working as one man for the conversion of this people.

Bible College Work Greatly Needed.

This year there were six graduates of the Bible College. Three of them were located in the Bilaspur district. The opening there is wonderful. People are ready by the hundreds to become Christians, but there is no one to teach them. Those at work in Bilaspur and Mangeli already have all they can do. The people are poor and ignorant. They need the gospel. If we believe that it can save them we must give it to them. They want it. The missionaries have had to turn away those asking for baptism because they did not know the meaning of it and there was no one to teach them.

The coming convention of the C. E. at Agra was brought before us. Our people have always been up in the C. E. work and we expect to enter heartily into the convention. Even now we are making arrangements to go and have our people go. We are looking forward to seeing a number from home and we expect them to visit our mission stations. We shall be glad to have them and shall do our best to give them a practical knowledge of mission work as it is done in India. Let us know and we will have a welcome ready. Let us know in time and we will arrange the tour amongst us for you.

C. E. Convention Prospects.

The convention will be a big thing; one of the biggest Christian meetings ever held in India. The heathen have fairs all over the land every year. These great meetings must take their place. For this reason, if for no other, we are glad the C. E. is to be held in Agra. It will be a splendid object lesson to non-Christians and a source of encouragement and blessing to weak Christians. Thousands are to go marching into Agra by every road at the same time. It will be great. Our mission is fairly near—only from four to six hundred miles.

The annual convention is to be held in Jabalpur again next year. We shall be one year older, as a mission, then. We shall each have had a whole year to grow away from self and nearer to our perfect example, so already we begin to look forward to that time—to its busy days and its fellowship. This year has great things in store for India.

CHICAGO

The Best Word That Can Be Said for the Saloon—Chicago's Secretary Visits Several Notorious Resorts—Saloon's Power Gained by Use of Good Means for Bad Ends

BY O. F. JORDAN.

The teetotaler who has never spent his first nickel in the saloon and who has never even used an alcoholic stimulant in medicine is perhaps poorly fitted to understand the power and influence of the saloon. He hates it blindly as he does his Satanic Majesty and probably makes as little first hand investigation of the former as of the latter.

It is of high importance, however, that we fairly estimate the forces of the enemy. In war, scouts go into the enemy's territory and learn the nature of the fortifications. Perhaps the work of scout is not in specially high esteem, since he is hung if caught. Whether it is a service in high esteem or not, we have been collecting information for our next temperance sermon, not out of books, but in the enemy's territory, the saloon. We have visited many, buying nothing, but observing many things that had not come to our attention before. Since the saloon stays with us so persistently, there must be some elements of strength in it. Men do not long tolerate a social evil that does not have some redeeming features. Why does the saloon with all of its abhorrent work still thrive in our city?

The Saloon a Political Force.

The saloon thrives because it is a force in the politics of the city. It has been demonstrated that no candidate can be elected under ordinary circumstances who does not remain at least neutral on the question. There is no more active political propaganda in the city than that which is carried on by the bartenders who act under the direction of their organization which in turn bargains with the ward bosses. "Hinky Dink" is not what one would call a statesman. "Bath-house John" would not go down in history as the Saviour of his country. Both, however, furnish protection to the saloon habitues and receive in return the votes that keep them in the city council. If the church members of Chicago knew how many times they voted tickets which had been fixed up in the rear end of saloons, they might have a change of political faith.

The saloon, however, furnishes in return for the votes of its patrons many advantages which they appreciate. The other day we decided to visit "Hinky Dink's barrel house." The side-walk was lined with men standing in front and we lowered our camera on the group for a picture. They were panic-stricken and fell over each other to get into the saloon. On inquiring of a policeman why they acted so peculiarly, we were told that most of them had police court records and they were doubtless afraid we were "fly cops" (detectives) wanting to get some ones picture for the purposes of identifying a criminal. This saloon has a long row of beer barrels in front from which its name comes. It has the distinctions of giving the largest glass of beer in the city. A man we know added the information that it was also about the worst. The men inside know that in case of arrest the brave alderman of the first ward will do the best he can for them. They come when they are "broke" or in trouble and always find the alderman sympathetic.

Headquarters for Unemployed.

There are also saloons which run labor bureaus. We found one on Canal street which had a long list of places where men would be employed by the hundreds. Doubtless the railroad contractors come here to find men and the men come here to learn of the great construction jobs that require rough labor. It is natural for the men to come back when the job is over and spend their earnings at this saloon which helped them to a job. They know another job will be found for them when the money is all gone. The man who gets a job from the saloon looks upon it as a philanthropic institution.

The saloon also furnishes a cheap way of living for men of slender means. There are men in stores about Chicago that get but little over a dollar a day. The prices at the restaurants are prohibitive for such as these. Many of them live for one or two meals of the day on the free lunch at the saloon. A five cent piece buys a drink and gives them access to the free lunch. It would be hard for these men to live but for this feature of the city life. It is small wonder that these who must look to the saloon for life and sustenance should regard it as a philanthropic institution.

The Poor Man's Club.

The saloons also furnish a place for rest and recreation. Many of them keep the daily papers on hand and furnish the latest racing and baseball news by special wire. In these places also will occur theatrical exhibitions, questionable it is true, but yet affording relief to the tired nerves that have been driven all day at the desperate pace of the city. Men whose homes are unpleasant congregate here. Men who have no home but a stuffy room in a boarding house bask in the light and revel in the music. It is not at all peculiar that these men should look upon the saloon as a desirable feature of our social life.

We must not forget the other side of the story, however. The indictment that is brought against the saloon by the reformers is but too true. The alliance with every form of unsocial conduct is but too clear. We were warned about our visiting some of the notorious saloons at night. We were told that hold-up men followed men out of these places and at the first dark place in the street got in their deadly work. The court records make any one bold to say that the saloons of Chicago have been found to be all too often in league with burglars, hold-up men and every type of desperate criminal. In cleaning up a notorious neighborhood, it has always been necessary to eliminate some saloon which was the hang-out of the most vicious element. That prostitution and gambling love to keep company with the saloon is but too true. The houses of prostitution in Chicago are usually licensed as saloons and bonds are given and accepted by the city that the holder of the license is of "good moral character."

City Home Life Broken Up.

The breaking up of home life in Chicago is going on at a terrible rate on account of the saloon. In the wealthier circles there is an increasing number of women who drink. During the last National Republican Convention, one might visit the Pompeiian room of the Auditorium or the wealthier saloons along Wabash avenue and find well-dressed and respectable women in almost equal numbers with the men drinking all the beverages that the men drank. Also at the other end of the social scale we find the same result. Children are on the street whose mother is drunk in the neighborhood saloon. The greatest poverty, misery and degradation is found everywhere in the slum districts where the women drink with the men.

The nervousness and hysteria of city life is increased by the use of alcohol. The business man gets too tired to work up to standard. Instead of taking nature's warning and finding rest, he will often resort to stimulants which disguise his real condition. This sort of man meets an early break-down. Burning his candle at both ends it is the sooner consumed.

The Saloon is Anarchy Institutionalized

The Saloon is also the great promoter of anarchy in the city life. Its violations of the law are notorious. Only in recent years was it possible for the city administration to close the saloons for part of the night. The one o'clock closing ordinance is now enforced only with the greatest diligence on the part of the officers. Quite frequently the newspapers tell of the exploit of some reporter who bought liquor in prominent saloons at the forbidden hours. As for closing on Sunday, this "blue law" is declared a dead letter. The Supreme Court of Illinois has pronouced

the law in force but candidates of both political parties are compelled to run on platforms of non-enforcement of the law. This disrespect for the law works disastrously throughout the city. It becomes the creed of many that we may choose what laws shall be obeyed according to our own pleasure.

The saloon, then is a strange mixture of good and evil. It wears the livery of heaven as it ministers in many ways neglected by the church and the municipality. But this only serves to conceal for some men the real nature of a traffic which unlike any other business in the world has fallen almost entirely into the hands of men who would disregard every known law to make money. The saloon never seemed more triumphantly on the neck of the people than today in Chicago. Some great evils most triumph and become over-bearing and presumptious before the time of their downfall.

CHURCH NOTES IN CHICAGO.

R. E. L. Prunty is planning a building project in Chicago Heights. He reports the outlook very favorable there for increase of membership and standing in the community.

The Armour Avenue Church has a group of entertainers who sing and recite most acceptably. They gave an entertainment at Englewood recently. The proceeds of their work will go into the liquidating of their church debt.

For four Sunday nights, the Evanston Church has had audiences that have required the assistance of the city to handle, lest the building be over-crowded. This has resulted from the work of several large choruses and from the generous advertising campaign that has been carried on.

The church at Garfield Boulevard has decided to discontinue its work. This decision was made a year ago but they reconsidered and decided to try the work another year. The territory is bounded by foreign element and has five Protestant churches within a stone's throw. This and a number of other considerations has induced them to make the decision they have.

A reception was held at the Hyde Park Church for Mrs. Mary Agnew as she was leaving for South Dakota. She has been prominent in our larger tasks in Chicago, serving most acceptably as president of the city organizations of the C. W. B. M. She will be greatly missed both in her church and in the work of all the churches.

Our statement last week concerning the meeting at Sheffield Avenue Church was inaccurate in one particular. The pastor who has been assisting is Pastor Brown of Charleston, Illinois. Charles Bloom of Newman, Illinois, is also preaching a week for them. The special meetings have brought much encouragement to the church.

The Meeting at Harvey conducted by the pastor, W. D. Endres, resulted in twenty-eight additions, the largest part of them adults. Eighteen of them were on confession of faith. This substantial addition to the church there will help them to do an even larger work in the community. The audiences hearing the preaching were the largest in the history of the church.

The renting of a hall for the Sunday evening services of the Dounglas Park Church has succeeded beyond anyone's expectation. The first Sunday night, more came than could have been gotten into the little church building. The second Sunday night this audience was doubled. The experiment will be continued through May. Harry F. Burns, the pastor, is carrying on a campaign of advertising that will benefit the church for years to come.

National Bible School Institute at Bethany Park

The National Bible School Association is planning a second National Bible Institute to be held at Bethany Park, Indiana, August 5 to 8. Those who remember the great occasion of last year will be glad of the opportunity of attending a second great gathering.

The first day Thrusday, August 5, will be devoted to the interests of the Elementary and Intermediate grades of the Sunday-school. Teachers and workers in the Beginners' and Cradle Roll, Primary, Junior and Intermediate departments of the Bible school will wish to attend the sessions of this day for instruction and inspiration. We are very fortunate in securing Mrs. Maud V. Baldwin of Indianapolis, as dean of this day. Mrs. Baldwin is one of the best known Sunday-school workers in the United States, and is one of the Indiana workers in the International Sunday-school Association.

There will be four periods in the morning devoted respectively to Cradle Roll and Beginners', Primary, Juniors, and Intermediate grades. The morning session will be closed by an address by Mrs. Baldwin, in which she will sum up the four preceding addresses. The afternoon program will consist of four simultaneous conferences from three to four o'clock in which the speakers of the morning will gather those interested in their respective departments and conduct the round table, and also demonstrate methods of work in these different departments. Thousands of teachers and workers should attend this great day.

On Friday, August 6, Walter Mansell, of Crawfordsville, Indiana, will preside over the great Teacher Training Day. Mr. Mansell demonstrated his expertness in this work in his pastorate at Columbus, Ohio. He is arranging to have four addresses in the morning by four masters in the art and science of teacher training. There will also be a contest between successful Teacher Training Classes. Those who witnessed the contest last year will be especially interested in this feature. It will be even more fascinating than last year. In the afternoon there will be one great address and this will be followed by a congress of teacher training under the personal direction of Mr. Mansell. This great congress will be modeled after the congress of last summer.

The work of teacher training among us should receive a marvelous impetus from this great day. We are past the experimental stage in this great work, and have developed a large number of very proficient workers. These are the kind of people Mr. Mansell will have to help him on this day. It is needless to say that Herbert H. Moninger, the great teacher training leader will be present throughout this entire program and give his help especially on this day.

Saturday, August 7, will be devoted to the interests of the Adult Bible Class Department.

William Grant Smith is given complete oversight of this day. He will select his own program of the four addresses for the morning, and one address in the afternoon. The afternoon program will be closed by a conference on methods of adult Bible class work. Mr. Smith is one of the best known and successful adult Bible class workers, and the fact that he is in charge of this day should attract hundreds of adult Bible class workers and a great multitude of adult Bible class pupils.

On Sunday morning Hugh S. Butler, the noted Bible-school superintendent of Huntington, Ind., will conduct a model Bible-school. He will demonstrate in this morning session the fine methods which will be taught during the preceding days. This school should surpass in numbers and in the quality of its work the great school which was held last summer at Bethany Park.

Full details of this magnificent program will be published at a very early date. Schools everywhere should arrange to send their teachers and workers. Last year classes sent their teachers hundreds of miles to Bethany, paying all their expenses. Such classes were well repaid for their investment.

DR PRICE'S
CREAM
BAKING
POWDER
Protects the food from the taint of alum and phosphatic acids.

Bethany Park management announce many improvements in the grounds and accommodations so they are able to insure great comfort and a good time to those who attend. The evening program of these three days as well as the Sunday morning and Sunday evening sessions will be in charge of the Bethany Assembly committee. The entertainments will be worthy of Bethany Park and of the great occasion which draws the Bible-school hosts together.

MARION STEVENSON.
National Supt. of Bible-schools.

The Yeuell Meeting in Connersville

Plans for the meeting had been working many months before the revival began. The intention was to hold the meeting in February but for unavoidable reasons it had to be postponed until the latter part of March. The plans of the Evangelist for the meeting were followed. The Sunday-school was enlarged to 700 (high mark) and the teachers were made a personal workers' committee.

Owing to the recent political campaign and the local option election the church was not altogether united at the beginning but all soon were working for the meeting.

The first services were on Sunday by the pastor and were continued without the invitation until the following Sunday. Mr. and Mrs. Yeuell came on Thursday. The singing was led by Mr. Rodgers and a chorus ranging from forty to eighty during the meeting. The field was truly a difficult one, there was little fellowship existing between the churches of the city. Not one of the pastors of the leading churches have ever attended an evangelistic service in this church. The field has been well gleaned, there being three revivals in the past three years, Mr. Yeuell's meeting making the fourth. The additions during the three years previous to the Yeuell meeting were nine hundred to this one church alone.

One of the three daily newspapers which had espoused the cause of the "wets" in the "local option" election was unfriendly to the church and refused a report of the meetings at first, but finally opened its columns to everything written for it. Sectarianism quietly organized and many false reports were circulated intended to damage the meeting. Yeuell kept to his task vigorously, preached a strong virile Gospel, not sickly sentimentality or tender stories; treated all other churches with respect, flooded the town with advertising, put two issues of the daily paper in each home in the city, had additions regularly throughout the meeting, united factions, made friends, was true to the plea of the Disciples and succeeded. The work of Mrs. Yeuell, as a personal worker, had a telling effect. She was instrumental in bringing many to Christ.

The meeting closed with 132 additions in twelve days of invitations. The prayers of this church will go with Yeuell from field to field.

JAS C. BURKHARDT.
Connersville, Ind.

WITH THE WORKERS

E. C. Sitts has resigned at Greenview, Ill.

To win America today is to win the world tomorrow.

Edward Clutter is in a good meeting at Maurray, Nebraska.

B. H. Seelock of Lexington, Ill., has accepted a call to Athens, Ill.

T. M. Wiles, of Anderson, Ind., reports one addition April 4 to the church at Pleasant Run, for which he preaches.

The church at Latham, Ill., is working toward a $10,000 church house. They have already raised more than half this amount.

A new church was dedicated at Flora, Oregon, Sunday, April 4, when more than the amount needed to clear the church of all indebtedness was raised.

The children of the Sunday-school at Allen, Texas, where C. E. F. Smith ministers, gave an Easter Cantata entitled, "The Message of the Lillies," with great credit to themselves.

The three churches of Youngstown, Ohio, are to unite in a banquet, May 11, when they will be addressed by P. C. MacFarlane, National Sec'y of the Brotherhood of the Disciples of Christ.

A. C. Stewart, minister of the church at Urbana, Ia., is urging forward the Sunday-school work of his church. The attendance has reached 106, with forty in the Christian Endeavor Society.

J. H. MacNeil sends us a cordial invitation to attend the dedication of the new church at Winchester, Ky., which will take place, Sunday, May 2. All former pastors of the church are to be invited to attend.

The Men's Club of the First Church, Youngstown, Ohio, was recently addressed by Mr. W. M. Griswold, whose subject was "Socialism." The pastor of this church edits the men's department in the Christian Century.

Thomas H. Popplewell writes hopefully of the prospects for a revival in his church at Arkansas City, Kan. The congregation now numbers 500, with a Sunday-school close to 300. The pastor is especially proud of a class of boys between fifteen and twenty-one years which now numbers seventy-eight.

Prof. Smith, of the English Department of Drake University, is the author of a play, "The Art of Life," which, when given at the Art Institute, Chicago, proved so popular that arrangements were at once made for it to be repeated on April 10. The papers of the city spoke highly of it.

On the evening of April 10, the members of the Hyde Park Church, Chicago, came together for a dinner. Addresses were by Clifford Roe, Assistant State's Attorney, who is a member of the church, subject, "The State's Attorney in the Municipal Court," and by Mr. A. M. Wilson, whose subject was, "The United Charities of Chicago."

There were five additions to the West Pullman Church by baptism on the closing day of the ministry of Guy Hoover for the church. Mr. Hoover, who has become minister of the church at Tipton, Ind., left the West Pullman Church entirely free from debt, and in every way in excellent condition.

The record of the Sunday-school of the South Broadway Church, Denver, for March 28, was, attendance 406, contribution $11.99. The attendance one year previous was 366.

An effort is being made by the Disciples of Christ in Port Arthur and Fort William, Ontario, to establish a church during the Centennial year. There are at present but twenty-five members, but they are planning for an evangelistic campaign during July.

Samuel W. Jackson, 1535 Milwaukee avenue, Portland, Oregon, writes that there is need for three up-to-date school teachers at Flora, Oregon, to fill positions of Principal, Intermediate and Primary departments. The salary is from $60 to $75 per month. Those interested should address Dr. G. M. Gilmore, Flora, Oregon.

The Decatur Herald gives a full account of an address delivered before the Central Illinois Ministerial Institute, which met in that city last week by T. W. Grafton, who discussed the ways in which men may help the boy of the church and the community. "Being Big Brothers to the Little Boys" is the way Rev. Grafton phrases it.

In connection with the meeting of the Central Illinois Ministerial Institute at Decatur last week, the men from several of the surrounding churches gathered for a banquet and were addressed by the National Sec'y, P. C. MacFarlane, who emphasized the need of Bible Study, provision for the social interest, and care of the boys of the community.

The Third District (Mo.) Annual Missionary Convention meets at Neosho, May 3 to 6, 1909. A fine program has been prepared and announced in a very attractive way. Among those on for addresses are, F. F. Walters, Joplin, Mo.; J. B. Jones, Fulton; F. L. Moffett, Springfield; C. M. Chilton, St. Joseph; J. H. Hardin, Kansas City; T. A. Abbott, Kansas City; W. J. Wright, Cincinnati; J. H. Mohortor; G. W. Muckley; N. M. Ragland, Springfield; E. L. Ely, Lebanon; D. W. Moore, Carthage; Thomas L. Cooksey, Joplin, and P. C. MacFarlane, Kansas City. This last address is to be before a great men's meeting on Thursday evening. In the C. W. B. M. session, which is held Tuesday afternoon and evening, addresses will be made by Mrs. Sadie Crank, Liberal; Mrs. J. L. Moore, Palmyra, and Mrs. Anna M. Atwater. The church at Neosho, of which J. B. Hunley is pastor extends a hearty invitation to all to attend. Lodging will be given all delegates, and meals at the church served at a very low rate.



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Books You Need

We offer some of the most timely and vital books now appearing among the Disciples of Christ. You need every one of this splendid list.

OUR CENTENNIAL BOOK
"Historical Documents Advocating Christian Union."
—Edited by C. A. Young.

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address", Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery", Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to pass without possessing this book.

Z. T. Sweeney, Columbus, Ind., a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

J. E. Chase writes:

"It is the voice of a soul in touch with the **Divine life, and breathes throughout** its pages the high ideals and noblest conception of truer life, possibly only to him who has tarried prayerfully, studiously at the feet of the world's greatest teacher."

Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of the Life and Teachings of Jesus, etc., etc. 12mo., cloth, 140 pages, gold stamped, postpaid 50 cents.

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that * * * present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially real now may come to fruition that these churches are given their present form."

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES ILLUMINATING WORK
"The Early Relation and Separation of Baptists and Disciples."

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel. In cloth, 35c. Paper binding, 25c.

We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, PA.

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—THE CONGREGATIONALIST, BOSTON, MASS.

The Plea of the Disciples of Christ, by W. T. Moore. Small 16mo., cloth, 140 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement: it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

JUDGE SCOFIELD'S FASCINATING TALE
"Altar Stairs."

An ideal gift book. Beautifully bound and illustrated. Price, $1.20.

Address,

The New Christian Century Co.,

235 E. 40th St., Chicago.

WITH THE WORKERS

Sellers and St. John have been in a meeting at El Reno, Okla.

The church at Okmulgee, Okla., under the leadership of B. F. Hill, is enlarging its house of worship to make room for the Sunday-school.

The annual dinner of the Disciples of the City of New York will be given April 22. The address will be made by Dr. C. F. Aked, of the Fifth Ave. Baptist Church.

The church at Fayetteville, Ark., with W. S. Lockhart as minister, observed Passion Week, holding service each evening. There were ten additions to the church. Mrs. J. J. Taylor led the singing.

F. A. Sword and Charles E. McVey are in a meeting at Auburn, Ill., which, up to April 12 had resulted in twenty accessions to the membership. They will hold a meeting in a tent at Deer Creek, Ill., in June.

The first service in the new basement of the church at Tulsa, Okla., was held the last Sunday in March. The pastor, D. A. Wickizer, says that when the church has completed its building it must become a "Living Link."

Walter Scott Priest, Columbus, Ohio, is preaching to the largest audiences that have ever greeted him since he began in that city. With the magnificent building which the church now has, they are expecting an ever increasingly large work.

On April 1 W. S. Nay began his sixth year as pastor of the Central Church, Kansas City, Kansas. During this time the membership has been increased from 150 to 625; the church has raised over $20,000.00, and organized two missions which now have pastors.

Here is an interesting record of Sunday-school work in Oklahoma: attendance at Stillwater, 393, offering $9.00; Oklahoma City, 406, offering $15.00; Okmulgee, 293, offering $8.39; Blackwell, 183, offering $4.30; University Place, Enid, 164, offering $2.37.

The church at Irving Park, Chicago, gave a reception to Mr. and Mrs. A. W. Taylor, Friday evening, April 16. Charles H. Rioch was toastmaster. The addresses were, "Opportunities," Mr. Carl Bushnell; "We Can if We Will," Mrs. Henry Ferrin; "Shakes," J. C. B. Lathrop; "The Social Side," A. J. Jennings; "The Woman's Side," Mrs. Charles E. Chapin; and "As Others See Us," Dr. E. S. Ames, and A. W. Taylor.

The church at Springdale, Ark., has been assisted in a meeting by the State Corresponding Sec'y, J. J. Taylor, and wife. There were thirty-eight additions to the church. James McGuire, the pastor, writes with greatest appreciation of the work of Mr. and Mrs. Taylor for the cause of the Disciples in Arkansas, and says that the work in the state is made more difficult because of the presence of some people known as "Antis."

The Eighth District of the Illinois Christian Missionary Society will hold its seventh convention at Marion, Ill., June 9, 10 and 11. The program begins Wednesday afternoon and closes Friday evening. Addresses Wednesday by Mrs. S. P. C. Garst, Harrisburg; Miss L. E. Minor, Boone Gap; Mrs. M. R. Ford, Porto Rico, and Miss Lura V. Thompson. Thursday by J. H. Stambough, Marion; Paul H. Castle, Centerville; J. W. Larimore, Benton; J. Fred Jones; J. T. Alsup, Metropolis, and T. F. Hall, Herrin. Friday, C. L. Depew; J. A. Finnell, Elkville; E. W. Sears, Vienna, and Pres. R. E. Hieronymus, Eureka.

The Oklahoma Ministerial Institute meets at El Reno, May 3 to 5. The address the first evening will be by G. D. Conger, State Supt. Anti-Saloon League. Other addresses by R. G. Sears, Enid; E. A. Ewell, Durant; Oscar Ingold, Oklahoma City; J. H. O. Smith, Oklahoma City; J. E. Dinger, Chickasha; R. E. Rosenstein, Edmond; Judge William Asher, Tecumseh; "The Psychology of Salvation," E. V. Zollars, Enid; "The Immanuel Movement," Prof. O. L. Lyon, Enid; Frank L. Van Voorhis, Shawnee; Ralph Cook, Enid; O. L. Smith, El Reno; D. A. Wickizer, Tulsa, and E. T. Lane, Oklahoma City. This is a program that should command the attendance of nearly all the ministers of the state.

The Texas Christian Missionary Convention meets at Corsicana, June 4 to 8.

Homer T. Wilson, of Texas, has been chosen as financial agent for Oklahoma Christian University.

B. L. Allen has closed his work with the church at Kingfisher, Okla., and is now at Sloam Springs, Ark.

It is reported that E. S. McKinney has resigned at Woodward, Okla., where he has been five years and has done a good work.

The church at Lynchburg, Va., and Pastor Bullard are entering upon a meeting which is led by Charles Reign Scoville. They expect 1,000 additions to the church.

The Pacific Christian reports the resignation of R. Linn Cave from the pastorate of the West Side Church, San Francisco, where he has labored for the past three years. He was therefore with the church in the trying experience succeeding the earthquake.

J. T. T. Hundley, of the Park Place Church, Norfolk, Va., has just held a two weeks' meeting in South Norfolk which resulted in fifty-six additions. He will continue preaching service at this church and his church will aid them in the purchase of a lot and the erection of a building.

"The Chosen People" is the name of a paper published by Leopold Cohn, in connection with his mission among the 250,000 Jews of Brooklyn, N. Y. It was in 1894 that L. Cohn began this work without anything to depend upon except his own faith in the Father, and his own efforts. He started in a small mission. Since that time ninety Jews have been brought to faith in Christ, and a second mission has been established. A free medical dispensary is conducted in connection with the mission. Besides this there is a "poor fund" and a "Literature fund." This latter is used to purchase Hebrew Bibles, New Testaments and tracts. Mr. Cohn is at 201 Van Buren street, Brooklyn.

A new building was dedicated by the days and there were added unto them seventy church at San Jose, California, Sunday, April 3. They now have a beautiful building which will seat more than a thousand people. The sermon of the day was preached by Victor Dorris, who, with the assistance of Prof. Gates, at once began an evangelistic campaign in the church. The work of the pastor, M. W. Harkin, has contributed largely to this splendid attainment.

"The Church at Work," the weekly paper of the First Church, Lincoln, Neb., contained in the issue of April 9 a full page sketch of the life of the late Governor Poynter, who died very suddenly April 5, after having made an earnest speech in the Senate House in favor of a measure of good government. The Governor was a member of the Lincoln Church, of which H. H. Harmon is the pastor. Owing to the incomplete state of the new building of the First Church, the funeral services were held in St. Paul's M. E. Church, and were attended by a vast throng of people. William A. Poynter was born near Eureka, Illinois, in 1848, and died at Lincoln, April 5, 1909. His father was a minister of the Christian church. The son graduated at Eureka college at nineteen, and then taught school a few years and engaged in mercantile pursuits. In 1869 he married Miss Mariah McCorkle, who, together with her son, Dr. C. W. M. Poynter, and daughter, Mrs. Josephine Bickford, both of Lincoln, survive him. Mrs. Poynter is herself the daughter of a minister. The following words reveal the esteem in which the "Fallen leader" was held in the church: "There are some things of which our church family shall become increasingly conscious. We have lost a model church officer. He knew what it meant to be an elder in the church of God. He possessed the qualifications for this office as do few men to be found anywhere. He was 'apt to teach' for he knew the Word. He was a born leader for he possessed a great christian personality of force. His judgment seemed to be born of instinct, and a lover of the flock, he was therefore an 'overseer,' as scripturally implied."

H. A. Blake has resigned the pastorate of the First Church, Bristol, Va.

G. W. Mullins has resigned at Chatham, Va., where, during his pastorate, the church has built a new parsonage, and has furnished its pastor with a horse and buggy. Mr. Mullins will return to Georgia.

H. H. Peters writes: "The Endowment Campaign of Eureka College is moving along very nicely at present. The fund has gone beyond $15,000 and the leaders in the work are greatly encouraged with the prospects."

There have been forty-nine additions to the Seventh Street Church, Richmond, Va., since January 1. The enrollment of the Sunday-school has increased to 525. Prof. J. S. Thomas is superintendent of graded work, and Mr. Magee is manual instructor in the Sunday-school. Such work is in the direction of meeting the demands that are today made upon the church.

Through "Upward," the local paper of the Jefferson St. Church, Buffalo, we are informed of the resignation of B. H. Hayden from the pastorate of the Forest Ave. Church of that city. On May 1 he will close his work in Buffalo and becomes pastor of the church at London, Ont. Of his work, "Upward" says, "The Forest Ave. Church has never had a more talented, consecrated and lovable minister in its history and we are loth to give him up."

H. D. C. Maclachlan, pastor of the Seventh Street Church, Richmond, on a recent Sunday evening made a formal reply to a lecture that had just been delivered in the city by a Dr. Taylor, who affirmed that the teachings of modern science destroyed the belief in immortality. Mr. Maclachlan spoke to a crowded house and affirmed the belief, basing his argument solely upon scientific ground. His work is highly commended, as all who know him know it might well be.

TURN OVER TIME.

When Nature Hints About the Food.

When there's no relish to any food and all that one eats doesn't seem to do any good then is the time to make a turn over in the diet, for that's Nature's way of dropping a hint that the food isn't the kind required.

"For a number of years I followed railroad work, much of it being office work of a trying nature.

"Meal times were our busiest part of the day. Eating too much and too quickly of food such as is commonly served in hotels and restaurants, together with the sedentary habits were not long in giving me dyspepsia and stomach trouble which reduced my weight from 205 to 160 pounds.

"There was little relish in any food and none of it seemed to do me any good. It seemed the more I ate the thinner I got and was always hungry before another meal, no matter how much I had eaten.

"Then I commenced a fair trial of Grape-Nuts and was surprised how a small saucer of it would carry me along, strong and with satisfied appetite, until the next meal, with no sensations of hunger, weakness or distress as before.

"I have been following this diet now for several months and my improvement has been so great all the others in my family have taken up the use of Grape-Nuts, with complete satisfaction and much improve- in health and brain power.

"American people undoubtedly eat hurriedly, have lots of worry, thus hindering digestion and therefore need a food that is predigested and concentrated for nourishment in health and brain power.

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

The congregation at Footville, Wisconsin, where J. Harry Bullock ministers, is preparing to build as soon as spring opens. They will erect a fine new structure, with rooms and accommodations to carry on social and institutional work.

Richard Martin, assisted by the "Martin Family" of Chicago, reports 253 additions in meeting at Blackwell, Okla. He dedicates the Piedmont, Kansas, Church, April 25, and will hold meetings at Stafford, Kansas, in May. His permanent home address is 160 Pierce avenue, Chicago, Ill.

I. N. Grisso, pastor of The Central Christian Church of Fairmont, W. Va., just closed a two weeks' meeting with thirty-four additions, nearly all by confession and baptism. It was one of the best meetings in the history of this congregation.

The Sunday-school at Fairmont, W. Va., has made an increase of 126 per cent the past quarter. A Junior Society of sixty members has been organized. The 6th and 7th of April Mrs. Miriah Renolds Ford, who is organizing in W. Va., for the C. W. B. M., will be with the church in Fairmont.

The funeral of Harry Howe, one of the pioneer disciples of Wisconsin, was conducted in the Methodist Church at Footville, Wis., recently by F. M. McHale of Beloit. Mr. Howe was a member of the Beloit Church at the time of his decease. His father was the first preacher among the Disciples in Wisconsin. D. J. Howe, pastor of the church at Nickerson, Kansas, is his son.

The congregation of the Marshall Street Christian Church, Richmond, Va., have purchased a well-located lot, and will proceed to erect a new building. At a recent meeting more than enough money was subscribed for the purchase of the lot. The pastor, B. H. Melton, has been with the church seven years, during which time the church has steadily grown in numbers and in influence in the community.

The Trades Unionist of Washington, D. C., for March 27, contains a large portrait of G. A. Miller, pastor of the Ninth Street Christian Church, with the announcement that he has been chosen Fraternal Delegate from The Christian Ministerial Association to The Central Labor Union of the District of Columbia. The same paper gives a sketch of the life of Mr. Miller and comments favorably upon the action of the Association.

President Crossfield spent the early part of March in the East and visited Columbia, Yale, and Harvard Universities. On the out-going trip he visited Bethany College, and returning stopped at Hiram College. He reported his observations in a series of seven chapel talks and emphasized the impression that the great universities were most valuable in graduate study, but that the better, smaller colleges offered superior advantages to undergraduates.

About two years ago the church at Center, Wisconsin, a small country place in Rock County, was burned to the ground. There were only a few of the old membership left, so the congregation decided not to rebuild, most of them placing their membership with the congregation at Footville, four miles distant. They disposed of their land some time ago. Last week the remaining of the members held a meeting and donated the sum of $416, to help the growing church at Beloit, Wis., where F. M. McHale ministers.

A notable work has been done at Fairmont, Ind., a little town about twelve miles from Marion. One year ago W. A. McKown came there, and having his fifth Sunday free, began to gather a few Disciples together. On the first of April last year they organized with sixty members. They then purchased a good lot and began to arrange for a meeting. This was held by Austin Hunter, of Indianapolis, who preached for twenty-nine days and there were added unto them sexenty-nine persons. The church is very enthusiastic and expects to go forward to ever greater things.

Telegrams

Indianapolis, Ind.—Bethany Assembly will install a complete sewer system immediately. Other improvements will be made before 1909 session, July 23 to August 16.—W. E. M. Hackleman, Secretary.

Houston, Texas, April 12.—Central Meeting closed last night. One hundred fifty-eight additions, seventeen yesterday. Greatest meeting ever held in Houston by one church. Breeden unanimously called to return next March.—A. F. Sanderson, Pastor.

North Yakima, Wash., April 18.—Brother Scoville and helpers reached us Thursday. Dedicated new fifty-seven thousand dollar building today and gave first gospel invitation. Asked for nineteen thousand and raised twenty-five thousand and thirty-four dollars, clearing church of all indebtedness and leaving handsome surplus. There were ninety-three accessions during the day. Greatest day in history of great Northwest. Scoville peerless in dedication and as evangelist.—Morton L. Rose.

Des Moines, Ia., April 12.—The Des Moines campaign closed last night at Highland Park Church with thirty-nine additions the last service, fifty-nine during the day and 215 for the week, almost twice the membership of the church before this meeting. The last service represented one-half million dollars financial strength added to the church. The entire Scoville campaign has added about 1,900 to the various churches of Christ in the city. During this time Bro. Brandt's two meetings added 408. The pastors have received 328 at regular services during this campaign, making a total of more than 2,600 since January 1. The impetus of this campaign cannot be summarized by these totals. Thousands of hearts follow Brother Scoville and his workers with love and prayers in his great campaign. Missions, ministerial supply, local development and personal soul winning have been stimulated. We take up our tasks with a deep sense of gratitude and of obligation because of these marvelous blessings this Centennial year.—Ministerial Association of Church of Christ.

Illinois Brotherhoods' Banquet

Decatur Entertains Great Gathering of Laymen.

On Friday evening, April 9, the first state banquet of Illinois Brotherhoods of Disciples of Christ was given in the First Congregational Church at Decatur. Churchmen from as far away as Galesburg, Peoria, Bloomington, Champaign, Gibson City, Danville, Lincoln, Jacksonville, and surrounding towns were there in force, and about two hundred men partook of the dinner which was served at six o'clock. P. C. Macfarlane, General Secretary of the National Brotherhood, was the speaker of the occasion, while among his auditors were T. W. Grafton of Anderson, Indiana, Marion Stevenson, National Superintendent of Bible Schools, Fred Kline, representing the National Benevolent Association, Clarence L. DePew, State Superintendent of Bible Schools, H. H. Peters of Eureka College, and others prominently identified with our national and state organizations. E. E. Elliott of Peoria acted the part of toastmaster, introducing Secretary Macfarlane as "a man from Missouri" who was going to show them a few things, which he very graciously and properly did. It was a great affair. The men who came the farthest liked it the best, and it was voted the best gathering of laymen ever held within the borders of the state. Illinois is taking the front seat in the Brotherhood line, and the men of the state are alive to this present-day proposition. The Brotherhood Idea will have prominent place in district gatherings. At the State Convention to occur at Eureka in August, it is proposed to have an afternoon and evening devoted almost entirely to men's work, and a banquet will be served to some six or seven hundred men. Secretary Macfarlane has consented to be there and make an address, and other prominent laymen will be on the program. It is a noticeable fact that the prizes for obtaining subscriptions to the Brotherhood magazine "Christian Men" for both February and March went to Illinois men. As enthusiasm is contagious, a good many men were thoroughly inoculated at the Decatur meeting. This is only the beginning. Keep your eye on the Brotherhood movement. Churches without live Brotherhoods will soon be as far behind the times as those without Bible Schools. The slogan of Illinois Brotherhoods is "A Live Brotherhood in Every Church by October." Other states take note of this, and if you don't know how to go about it, write Secretary Macfarlane, 302 R. A. Long Building, Kansas City, Mo.

CHILDREN'S DAY

FOR HEATHEN MISSIONS

FIRST SUNDAY IN JUNE

SUPPLIES SENT FREE



"PASS IT ON"

THE following supplies will be sent free by the FOREIGN CHRISTIAN MISSIONARY SOCIETY to those Sunday-schools observing the day in the interest of Foreign Missions:

1. ***"The Centennial Call."*** The beautiful new Children's Day Exercise.
2. ***Missionary Boxes.*** Unique, self-locking.
3. ***Pulling Down Idol.*** Supplementary exercise.

Send name of school and average attendance to **STEPHEN J. COREY, *Secretary*, Box 884, Cincinnati, Ohio.**

Home Mission Notes

"The West is today an infant, but shall one day be a giant in each of whose limbs shall write the strength of many nations."—Josiah Strong. The hour is striking in God's great purposes. The people are crowding into the West. Commonwealths are reforming. The Disciples of Christ are called upon to possess this great region for King Jesus. Our Home Board is straining under an immense burden. The work of last year was glorious, but the work of this year calls for a doubling of resources as well as a doubling of all agencies. The pressure of the work is terrific. We must pledge every church to its full potency. Our Centennial offering should be our greatest.

The Centennial motive stirs the blood of all our churches. One hundred years of history means nothing unless by our deeds of nobler sacrifice and sterner service we prove ourselves worthy heirs of the ages. If we have accomplished anything in the past one hundred years we ought to be double in the next decade what we have accomplished in a century. America's evangelization is the problem of the day. America won, the world is won.

GUESS WHO.

Collector—"This bill has been running twenty-five years."

Scraggs—"What bill?"

Collector—"The one in my hand, of course."

Scraggs—"Thanks. I though maybe you meant the one on your coat. I see that you are wearing a campaign button."—Puck.

Centennial Bulletin

W. R. Warren, Centennial Secretary

Some time since a prize was offered to the church designing the best front page of its weekly leaflet using the Centennial emblem. The award is just announced. The Messenger, of the McKees Rocks, Pa., Church, wins first prize. C. A. MacDonald is the pastor.

Second prize goes to The Weekly Messenger, El Paso, Texas, H. B. Robison, pastor.

Third prize goes to The Calendar, Central Church, Syracuse, N. Y., J. A. Serena, pastor.

Next week we will print on this page a fac simile of the first prize winner.

Bible School Session at the Pittsburg Centennial

The Pittsburg Centennial Bible School program will consist of eight simultaneous morning conferences from 8:45 to 9:45. These classes will be in the Carnegie Music Hall with its adjoining rooms, and in the Congregational church, across the street from the Carnegie Institute.

Beginners' and Cradle Roll methods will be studied in one room. Miss Lillie Faris of Athens, Ohio, will teach the primary methods. The junior workers, studying junior methods, will be given the third room. The fourth room is for the accommodation of those studying the intermediate department. W. C. Pearce, international superintendent of adult Bible classes, will be the instructor in the fifth room. The teacher training course will hold full sway in the teacher training rooms six and seven for study of the advanced and first courses. Mr. Moninger of Cincinnati will have the leadership of this work with an assistant. The superintendents will have the eighth room for the study of methods for superintendents, such as special days, contests, rally, teachers' meetings, orders of service and other matters interesting to superintendents. This hour will be in charge of Brother Welshimer of Canton, Ohio. These morning conferences begin Tuesday, October 12, and close Tuesday morning, October 19, every day except Sunday at 8:45. J. Walter Carpenter will demonstrate manual work in the Sunday-school in the rooms given to the beginners, primary, junior and intermediates. Brother C. T. Paul of Hiram, Ohio, will probably visit all these rooms consecutively and show the teachers how to teach missions in the Sunday-school.

The enrollment secretary will be ready to enroll all those taking work in these morning hours, either as a student or visitor. No one will be admitted to a class-room without a card. There will be no charge of any of these morning hours. They will close at 9:45, fifteen minutes before the regular convention hour.

Monday, October 18, is a great day on the program in connection with the Pittsburg convention. The whole day will be given to the interests of the Bible school. The morning session will convene in three different halls simultaneously, and will be devoted to the interests of the elementary and intermediate grades under the general direction of E. A. Cole of Washington, Pa.

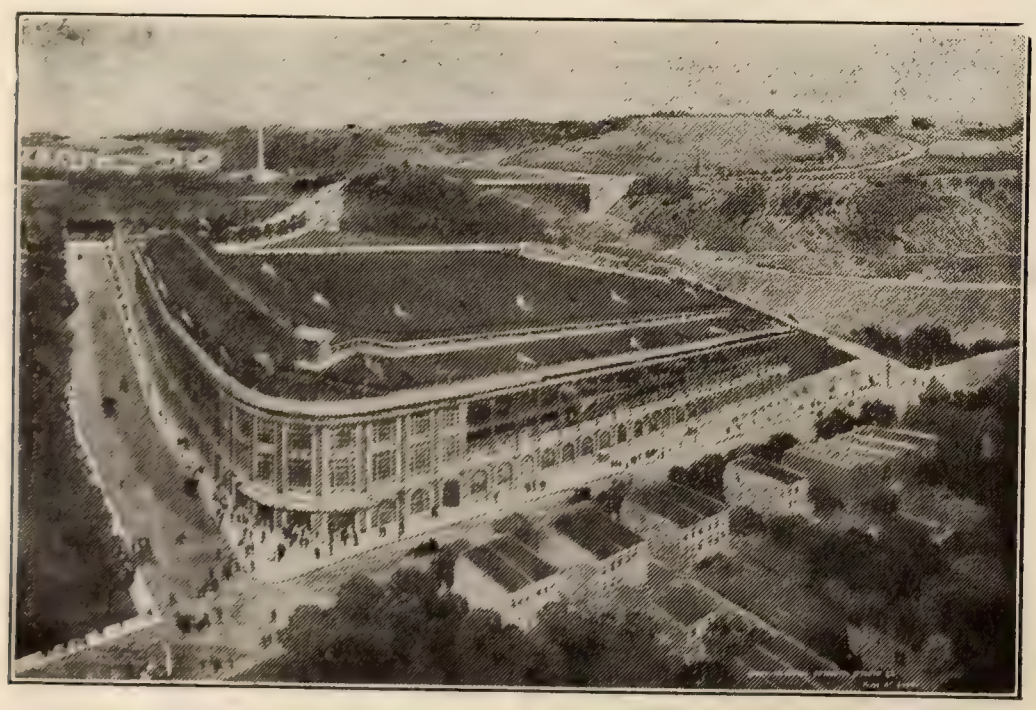
The afternoon program will meet in three different sections in three halls, and will be devoted to teacher training under Herbert H. Moninger of Cincinnati, Ohio. The evening sessions will be devoted to the adult Bible class work and will be held in three different halls. One session will be given to the men's classes, and another to the women's classes, while the third to mixed classes. Brother W. C. Pearce, of Chicago, will have charge of the evening program. One great feature of the adult Bible class program in the evening will be the great parade of men's classes. This will surpass the great parade of men's classes at Louisville, Ky., it is hoped. We are planning to organize the parade of men to pass in review before the assembled women of our women's classes of the United States. The women will probably be gathered in the great grand-stand of the Pittsburg Baseball Club, which will seat 17,000 people. This is within two blocks of the great convention buildings, so that it will be convenient to pass this parade before the grand-stand and from and to the different convention halls. Another feature of this day, or rather the whole week, will be the Sunday-school exhibit. This will include exhibits from all classes from all parts of the United States. This exhibit will be in charge of J. Walter Carpenter, of Uniontown, Pa.

MARION STEVENSON,
Nat'l Supt. of Bible Schools.

Attention, Endeavorers of Illinois

Many workers in the field of Christian Endeavor feel that we should double the membership of our Endeavor societies during our Centennial year. I can think of at least one way by which this goal may be reached. We are familiar with the plan of contests. It has been worked to an excellent advantage, both in the Bible School and the Teacher Training work. Why not apply the method to Christian Endeavor? Divide your society into two sections, make the points new members, and attendance, and begin activities.

H. H. Peters,
State Supt. C. E.



AMPHITHEATER FOR THE CENTENNIAL COMMUNION, OCT. 17, 1909.
Capacity, 25,000; convertible into three auditoriums of three to five thousand each for the regular sessions of the Centennial.

Home Missions Illustrated

The American Society has three stereopticon outfits in the field this Spring, in addition to the many used by the local preachers. Each of the three secretaries, Messrs. Wright, Ranshaw and Denton, accompanied by a special man, are spending most of the time in the field holding institutes in the afternoon, and delivering the stereopticon lectures on "The Christian Conquest of America" to crowded houses at night.

Mr. Ranshaw, who is assisted by Joseph Keevil of Brooklyn, N. Y., is swinging through Kentucky, Tennesee and Arkansas. Mr. Wright is in Pennsylvania and West Virginia. Mr. Denton, who is assisted by Nelson H. Trimble of Baltimore, Md., is making a tour of Illinois, Missouri, Iowa and Nebraska.

Everywhere the preachers are giving a hearty reception to the presentation of American Missions. In this our Centennial Year, it cannot well be otherwise. The receipts of the American Society, up to the present time, make it absolutely imperative that the whole brotherhood rally in order to reach the Centennial Aim. It is earnestly desired that every church and minister in the Brotherhood awaken to the importance of the present campaign that is now on.

HE DIDN'T UNDERSTAND.

"Rather slow at this resort."

"Well, it's a remote spot. What led you to expect much gayety?"

"The booklet spoke of the mountain fastness."—Washington Herald.

SURE OF HER POWER.

Dumley—"I'm sure if you accepted me I'd make you a good husband."

Miss Brightly—"That's out of the question, but I'm sure I'd make you a good husband if I accepted you."—Philadelphia Press.

DEFINED.

"What is a 'bachelor's button'?"

"One that ain't there."—Cleveland Leader.

"COFFEE DOESN'T HURT ME."
Tales That Are Told.

"I was one of the kind who wouldn't believe that coffee was hurting me," says a N. Y. woman. "You just couldn't convince me its use was connected with the heart and stomach trouble I suffered from most of the time.

"My trouble finally got so bad I had to live on milk and toast almost entirely for three or four years. Still I loved the coffee and wouldn't believe it could do such damage.

"What I needed was to quit coffee and take nourishment in such form as my stomach could digest.

"I have read much about Postum, but never thought it would fit my case until one day I decided to quit coffee and give it a trial and make sure about it. So I got a package and carefully followed the directions.

"Soon I began to get better and was able to eat carefully selected foods without the aid of pepsin or other digestants and it was not long before I was really a new woman physically.

"Now I am healthy and sound, can eat anything and everything that comes along and I know this wonderful change is all due to my having quit coffee and got the nourishment I needed through this delicious Postum.

"My wonder is why everyone don't give up the old coffee and the troubles that go with it and build themselves up as I have done, with Postum."

Easy to prove by 10 days trial of Postum in place of coffee. The reward is big.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE CHRISTIAN CENTURY

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A Message From the Centennial President Concerning the Home Offering

George A. Campbell Writes on Chain Letters and the Healing Cult

Errett Gates Sets the Disciples in the Light of Their Age

An Ideal Pastorate—That of Alva W. Taylor in Eureka—Closed

Springfield Churches Reap Great Harvest from Sunday Meeting

Father Bernard Vaughan on "The Marriage State"

What Women Are Doing

Editorials on "The Equal Suffrage Campaign," "The Roman Church and the Modern Spirit," and other subjects

Important Features For Next Week

REV. PERRY J. RICE, OF MINNEAPOLIS, IN AN INTERVIEW, GIVES GIPSY SMITH AN OPPORTUNITY TO REPLY TO DR. B. B. TYLER'S RECENT CRITICISM.

THE MOHONK PEACE CONFERENCE BY—BY THE SECRETARY, H. C. PHILLIPS.

SHALL THE CHURCHES ADVERTISE? BY ORVIS F. JORDAN.

THE NEW CHRISTIAN CENTURY COMPANY

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The Christian Century

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We Lead

The expected has happened. "We told you so." The last report of organized Adult Bible classes just received from W. C. Pearce, the International Superintendent, places our own schools far in the front. We have 510 organized classes reported up to March 25. This places us ahead by a good margin, to say nothing of the multitude of classes organized on March 28, Adult Bible Class Day. When the record of that great day is sent out by the International Association at the end of the next quarter we will still be far ahead, shall we not?

Study the subjoined table, and withhold boasting when you consider that though we lead we have not yet begun to enroll all the adults who should be in the Bible school. We have only 28,214 officially enrolled. Let us up and at it again with all our might, until every Disciple in name is a Disciple in deed.

The 510 classes for the quarter are distributed among our states as follows:

Missouri	149	Oklahoma	6
Ohio	117	Tennessee	5
Illinois	63	Michigan	4
Indiana	36	Iowa	3
California	20	Washington	2
Kansas	19	New York	2
Kentucky	18	Maryland	1
West Virginia	15	New Brunswick	1
Nebraska	14	North Carolina	1
Pennsylvania	13	Nova Scotia	1
Colorado	9	Ontario	1

No classes are reported the past quarter from our schools in Alabama, Arizona, Arkansas, Florida, Georgia, Idaho, Louisiana, New England, Minnesota, Mississippi, Montana, Oregon, Texas, Wisconsin. Shall we hear from them in the next quarterly report?

Marion Stevenson,
National Superintendent of Bible Schools.

OUR CENTENNIAL.



Ours, here in Pittsburg this year (October 11-19) a GREAT CONVENTION and a great feast of good things with 50,000 disciples present—what does it all mean? CENTENNIAL—the 100th anniversary of the famous declaration and address by Thomas Campbell.

100 years since the Declaration of Independence in Religion.

100 years of freedom from all human creed and dogma.

100 years of saying not back to Campbell or Wesley or Calvin or Luther, but back to Christ and the Bible.

100 years of pleading for the restoration of Apostolic Christianity and of Jesus to His rightful place as head of His Church.

100 years of pleading for a Church patterned after the one Jesus and His Apostles founded as recorded in the book of Acts.

100 years of pleading for the reunion of all believers in Christ on the Bible and the Bible alone as the only and all sufficient rule of faith and guidance. All these for the sake of CHRISTIAN UNION—"that they may all be one, that the world may believe."—John 17.

That we may rightly keep this great Centennial year and make it the very best in all our history, let us strive to reach the following aims:

1. Every member pray and read the Bible every day.
2. Every member an evangelist, daily seeking to win souls to Christ by personal work.
3. Every member contributing to the local Church work, and as many as possible tithing.
4. Every member an offering for benevolence—State, Home and Foreign Missions.
5. All the Church and as many more in the Bible School.
6. Special—100 new members in the Church; 100 women in the C. W. B. M.; 100 new men enlisted; a Christian paper in every home, and the doubling of attendance at **All Our Church Services.**

All these are within our reach. Then let us all show our undying love for our Master and our supreme trust in Him by striving to attain them.—Phil. 4:13.

The above is a reproduction of the front page of the Messenger of the McKees Rocks, Pa., Church, C. A. McDonald, Minister. It was awarded first prize in Centennial contest. Second prize, to the Weekly Messenger, El Paso, Texas, H. B. Robison, Minister. Third prize, to the Calendar, Central, Syracuse, N. Y., J. A. Senera, Minister.



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The Christian Century

Vol. XXVI. CHICAGO, ILL., APRIL 29, 1909. No. 18.

The Roman Church and the Modern Spirit

So far as outward appearance goes the Roman Catholic Church is one of the most imposing organizations which the casual observer can contemplate. Its long history, its widely flung interests extending round the world, its manifest institutions, its great body of trained and disciplined workers, and its huge membership in both the Old World and the New make it an object of interest and admiration as a mere organization. In comparison with it, Protestantism is only the child of a day, and there have been not a few even among Protestants who have wondered whether the papal church may not, by its sheer strength and audacity, survive and destroy Protestantism in the end. Macaulay's reflection on this strength of the Roman church is familiar. He wondered if some man in future generations might not stand on a broken arch of London Bridge, with the ruins of the great metropolis all about him, and contemplate the downfall of the greatest city in the world while the Roman Catholic church went on with increasing power and success.

But the apparent unity and strength of the Roman Catholic Church is only superficial. Beneath the surface there are the same rivalries and factions that rend and weaken Protestantism. Rome is not a homogeneous, but a divided church. The struggles of Augustinians, Franciscans, Dominicans, Paulists, Jesuits, Capuchins, and other eager and ambitious parties within the church are among the disturbances which the curia has most difficulty in restraining within the limits of external and apparent harmony. It is only by the clever balancing of one interest against another that Rome succeeds in preventing constant and deadly warfare among these warring spirits within her own pale.

But in our time a new danger has arisen, so formidable as to throw these rivalries of the orders into second place. The growth of modernism in the Roman church is regarded by the men in authority at the Vatican as a most sinister and ominous fact in the church's life. "Modernism" is the term applied by the Pope and his advisors to that very strong effort which is now being made by some of the ablest men in the Roman organization to modify doctrines, ceremonies and methods of operation so that they may conform more fully to the needs of an age which has left behind it much that Rome continues to champion. The spirit of these reformers in the Roman church is precisely that of the leaders of thought and action in Protestantism who are the children of modern ideas regarding criticism, science, social service, and personal religion.

In Protestantism this movement has been natural and effective, because there are no limitations imposed by ecclesiastical authority which are strong enough to hold in check the spirit of Christ in the church. Even the most conservative and closely organized of Protestant churches has been compelled to reckon with the new life with which God is filling the churches in our time. But in the case of Rome it is different. The repressive tendencies have been too long in operation to permit the modern spirit free activity without a dire struggle. Rome's success has been in proportion to its autocratic power over the consciences of its servants and communicants. Steadily it has constructed an engine of vast power in which individualism is so completely eliminated that the church moves with the precision dictated by the small and zealous band of councilors who surround and control the Pope himself.

This has permitted the continuance of that system of philosophy and theology known as Scholasticism, which is virtually the teaching of St. Thomas Aquinas, whose "Summa" was the authoritative text book in the schools of the Roman church before Dante wrote "The Divine Comedy." This is a system admirably adapted to the needs of an organization like the Roman church. It is the splendid buttress of papal authority, and it has gradually been perfected until even the dogma of the Pope's infallibility found triumphant recognition as late as 1870. Against all this repressive and unyielding system of thought the modern spirit throws itself with a courage born of desperation.

Many of the Roman Catholic priests, in spite of the careful limitations imposed upon the seminaries, are men of modern training and broad culture. It is impossible for them to live in the stifling atmosphere of scholasticism. They accept the principles of criticism as applied to the Holy Scriptures and have found the new joy and the larger faith which those studies bring. They are men who know enough of the facts of science to see that evolution has displaced every other theory of the natural order, and that refusal to recognize this governing principle of all modern thinking is intellectual suicide. They know that many reforms are needed in the Roman church. Reformation, in fact, they believe is the only thing that can save the church from failure. In America some of these reforms have actually been put into operation under the broadening spirit of our institutions. But the church as a church remains the same. It is an Italian church instead of a world organization; it is a Roman rather than a Christian institution.

These modernists love the Catholic church as truly as did Savanarola or John Huss or Martin Luther; but they see that reform is necessary if the church is to be saved and is to do its work with effectiveness. Such men as Father Tyrrell in England, the Abbe Loisy in France, Senator Fogazzaro, the greatest novelist in Italy, and many other men of their type, are preaching the new faith in spite of the threats and even excommunications which have been launched against them. Probably no single writing has had wider popular results than Fogazzaro's novel, "The Saint." The book was sufficiently attractive to secure widespread reading, but that was indefinitely extended by the action of the Congregation of the Index which placed it on the prohibited list.

The modern spirit is not limited to a few restless and dissatisfied ecclesiastics. Speaking of his hero, Giovanni Selva, the typical modernist in "Il Santo," the author says: "His true name is Legion. He lives, thinks, and works in France, England, Germany, and America as well as in Italy. He wears the prophet's garb and the uniform of a soldier as well as the coat of a civilian. He shows himself at the universities; he hides himself in the seminaries. He fights in the press; he prays in the dim recesses of the monastery. He almost no more preaches sermons, but he holds conferences. He is exegete and historian, theologian and scholar, journalist and printer. He does not always write; he is at times only an impassionate reader, only a believer as also a thinker."

That the Roman church is genuinely alarmed at the rapid spread of the modern spirit is shown by its recent energetic and passionate denunciation of the movement. In July, 1907, there was published a syllabus in which some sixty-nine propositions, purporting to describe the chief views of the modernist school, were denounced as heretical and seditious. Still later Pope Piux X. published his encyclical which is known as "Pascendi Gregis" ("for the feeding of the flock.") In this document, on every page of which the clever work of the Jesuits may be discerned, the modernists are denounced in every term of vituperation. They are charged with the denial of the authority of scripture, the proud refusal to accept the commands of the Holy Father, the passion for philosophy and criticism which has loosened the foundations of their faith in the church and the gospel, and a spirit of unrest which makes them eager seekers after novelties.

The encyclical by its very bitterness reveals the deep concern which is felt by the guardians of St. Peter regarding the new spirit of revolt and freedom which has broken out in all sections of the church. Perhaps a wiser man than Pius X. would have spoken in juster and more conciliatory terms to this rising power. But the present Pope and his advisors have little of even that measure of toleration which characterized Leo XIII. It is clear that the battle is on. The Roman church is fighting for its life, not with foes outside, but with those of its own household. The modern spirit of free inquiry, of love of the truth, of deeper and juster preception of the vital elements of our holy faith which Prot-

estantism has so generally recognized and accepted, is held at bay by the emissaries of Rome. But only for a time. The church must accept the new principle and must provide wine skins capable of holding the new wine, or else the inevitable consequence, which has been experienced more than once in the history of the Roman church, will happen again.

The encyclical says the downward tendency began with Protestantism, is being urged on by modernism, and will end in flat atheism. Only one blind to all the signs of the times could put this sinister construction upon one of the most heartening of modern movements. It is a proof of the fact that in both the Roman and the Protestant churches the spirit of God speaks through a multitude of voices, and that the ideals of the kingdom of God cannot be lost to view without serious and successful protest.

The Trend of Events

By Alva W. Taylor

THE PRODIGALITY OF NATIONAL YOUTH

The young nation is proverbially prodigal. This country has wasted its billions and now it turns from its dissipation and calls its fellow peoples to an international conference for the conservation of natural resources. It is all part and parcel of the world's awakening from the Laissez Faire, the go-as-you-please, policy that left every fellow to care for himself and the devil to take the hindmost. So next year a very important International Conference will meet at that coming capitol of the world, The Hague, and will consider means to conserve the natural gifts of the earth for the use of the greatest number of its dwellers.

ANOTHER STATE IN LINE

The recent election added nineteen more counties to Michigan's honor roll, and she now has a total of thirty dry counties. The Detroit Free Press calls it a "staggering fact." It is meant to cure the "staggers." There are eighty-three counties in Michigan. This is a hopeful beginning and adds another state to the long list that are lining up on the victory side in the greatest moral battle of the times. Nothing succeeds like success in a moral war. The "courage of the cowards" is enlisted when things begin to go. The timorous good folk join the battle array.

In Iowa the effort to get a resubmission of state prohibition failed by the arbitrary action of the senate committee, who were evidently afraid to allow the people an expression on the matter, but the legislature of that state passed a law forbidding the sale of intoxicants on trains. Pullman cars will cease to be traveling bars in that state.

In Illinois the trainmen are asking for a law that will forbid any person in an intoxicated condition riding on a train.

HAVE WE GROWN RICHER?

An eminent statistican gives out interesting figures regarding our national growth. It is interesting to note some comparisons. It is the popular belief that we are fast growing richer. According to these figures our average per capita wealth has increased from about $200 in 1850 to more than $1,300 in 1909. Just what the real increase is cannot be known until we measure the buying power of a dollar then and now. If fifty cents would purchase as many of the necessities then as a dollar will now, then we are really only three times as rich now as then instead of the six times that would appear on the surface statistics. Again in 1850 there were no millionaires; today there are thousands. In 1850 there were few poverty stricken; today there are multitudes that are destitute and greater multitudes that live near the hunger line. It is given out as a certified fact by the government census bureau that 52 per cent of our people actually possess less than $100 apiece and that the average possessions of 63 per cent of our people are less than $175. Is a nation rich when it has so many poor? Is the average citizen able today to live higher in the standard of contemporaneous life than he was sixty years ago? We have an immense accumulation of wealth, but have we therefore a rich commonwealth?

WHO IS AN ANARCHIST?

An anarchist is one who advocates the destruction of all law and government. He may be an ideal anarchist, advocating passive resistance, but refusing to obey the positive mandates of law or to perform any governmental duties. He is the most consummate of idealists who advocates absolute non-resistance as does Tolstoi. Or he may be a "red" anarchist, advocating the bloody revolution of resistance to all law. Such was Herr Most and such they are who slay rulers.

Is there not also another type of anarchy? When one who is charged and sworn to administer the law refuses to do so is he not anarchical? He not only perjures himself by breaking his oath, but he stands at the head of the law breaking class when he thus encourages law breakers to ignore the restraints of law and the government that made it.

The mayor of Chicago took an oath to enforce the laws. One of the laws which he swore to enforce says saloons shall be closed on Sunday. That law the mayor refuses to enforce. He not only lets it go unenforced, but he positively refuses to enforce it or to make any attempt to do so and gives his support to those who break it. Benjamin Harrison said that "it is a monstrous idea that an executive may select such laws as it may please him to execute and nullify the rest." What more does the habitual criminal? The Supreme Court of the state rules that it is his duty to enforce this particular law. But it also rules that the courts have no province in compelling an executive to enforce any law. Action to impeach might be instituted but the impeaching powers would be found to be with the mayor in his perjured action and thus the law is helpless to enforce the execution of its own mandates. There is but one recourse under existing statutes and rulings, then, and that is to appeal to the franchise when opportunity offers. In Chicago that appeal seems sure to justify the mayor in breaking his oath. Thus Chicago has Sunday saloons and will have them until there is either a governor who will exercise his duty as Folk did in Missouri, and see that the laws of the state are upheld even if the militia has to be posted at every saloon door, or until Chicago is sufficiently Americanized to uphold law, even though the majority in some particular locality are not in favor of such a law.

THE DEATH TOLL OF INDUSTRY

Between 30,000 and 35,000 were killed and 2,000,000 injured in the industries of the United States last year. There is a total of about 13,000,000 engaged in industrial pursuits in the nation. Something like 10,000,000 more are engaged in agricultural occupations. These latter figures cannot be accurate to the letter because they must be based upon the census of nine years ago and calculations made for the increase. Neither does it appear whether the reports include the agricultural occupations in the generalization, but doubtless not, as industries and agriculture are usually put under separate heads.

The figures are appalling. It means that one man out of every seven must calculate upon being injured at his work during the year and that one out of every four-hundred must calculate upon being killed while at the honest and peaceful pursuit of earning his daily bread.

It will never be possible to insure absolutely against accident. But we are prodigal of both life and limb in our wild rush for industrial preëminence. A comparative statement of railroad casualties in this country and others will illustrate this. We have killed an average of 8,000 and injured an average of 60,000 on the railroads of the land each year during the past decade. In one year we killed an average of 1 to every 306 employees, while Germany killed 1 out of every 750 and Austria 1 out of every 1,067; we injured 1 out of every 33, Germany 1 out of every 169 and Austria 1 out of every 292.

Our industrial life is increasing at an amazing pace. In twenty years the number of wage earners has increased by more than three times. Invention and industrial progress is making work much more complex and thus increases its dangers. As yet there is little regulative legislation in America and practically no industrial insurance excepting such as is voluntarily afforded.

Even the figures given above are doubtless far below the actual number of accidents because there are no mandatory reports made and only those are reported that can be found. The New York Bureau of Labor made an effort to determine exactly the total number of accidents for a period of three months. They failed to get a complete total, but found in some trades not usually listed as hazardous, as high as 44 accidents for every 1,000 employees. It is safe to say no more were reported by any employer than actually happened.

OUR AFRICAN WARD

Booker T. Washington, Robt. C. Ogden and Jacob Hollinger have been appointed a commission to visit Liberia and report on her conditions and needs. This is the result of the visit of the Liberian commissioners to this country last winter. Booker Washington is

much interested in his fellow folk in that little country and hopes we will do as much for them as we have done for Cuba. We gave the enterprise paternal support when it was founded as a colony for freedom in 1822. The dreams of a colored man's paradise there never matured however. There are today a few thousand civilized people living along the coast with hundreds of thousands of barbaric peoples in the inhospitable interior. The government is involved, order is not good, trade is poor, and things generally are in decrepit condition. England has a colony on one side and France one on the other and they join in demanding that order be preserved and the trade regulations enforced. Liberia is afraid of the colonizing appetites of these two powers and asks us to help her get on her feet and stand sponsor for her. Many think that the wisest solution would be for her to ask England to take charge and reap the benefits of the greatest colony government ever devised.

Both England and France enter disclaimers to any imperialistic intentions toward the little republic, but do ask for civilized order and treaty observance. Those who believe in self-government would at least like to see the 50,000 civilized and semi-civilized negroes of the coast given a chance against the handicap of their environment. Liberia asks that we appoint revenue collectors as we did for Hayti and as England has often done and that we give them a sort of resident advisor to the government, and if possible, assume treaty making powers for them. In other words they would like for us to become sovereign in international relationships and leave them autonomous in internal relations, but give them the benefit of skilled advice and business administration in governmental matters.

If this is impossible they might adopt the Chinese expediency of putting well paid white men in charge of the customs and police administration and making a sort of unofficial cabinet of them. This, with an awakened interest among capitalists to the commercial possibilities of the state, would help solve their problems. The land is rich and what has been done by the Nigerian Companies could be done there. Above all needs are those of the missionary. Educate the people, teach them industry, give them adequate schools, train them in medicine and the arts and sciences and make them moral and they will govern themselves.

EDITORIAL

America is the key to the evangelization of the whole world. Our first duty is therefore to evangelize America. The offering of next Sunday, May 2, is to that end.

* * *

With the Foreign Society reporting glorious gains in its offering this year, let every church and pastor line up to make the American offering reach the goal set for this Centennial year.

* * *

Our Congregationalist brethren are engaged in a big debt-raising enterprise for their missionary boards. About a quarter million dollars must be raised. The legacy receipts of the last five years, as compared with the previous ten years, have fallen off $345,000, and the contributions have decreased $220,000. The leaders of the denomination feel that Congregationalists have been neglecting their home missionary work especially, their constituents without valid cause choosing to place their benevolences in extra-denominational organizations. A campaign of education is being waged to quicken the conscience of Congregationalists toward their own organized work.

* * *

From the Standard (Baptist) we learn that the Disciple and Baptist pastors of St. Paul, Minn., have together organized a ministers' conference. Rev. W. A. Hill, of the Woodland Park Baptist Church, was elected president; Rev. A. D. Harmon, of the First Christian Church, vice-president; and Rev. R. H. Pratt, of the Hebron Baptist Church, secretary. The conference will meet monthly on a Monday afternoon. There are thirteen Baptist churches in St. Paul, and two Disciple churches. This is another instance of which there are many where Disciple ministers, not being of sufficient number to organize an association of their own, have found easy fellowship with their Baptist brethren. It is a risky thing to do if you are in love with your prejudices; for in such associations as this both Baptist and Disciple prejudices are in danger of being lost.

* * *

What an enviable comment is that upon the pastorate of Alva W. Taylor in Eureka, Ill., when a townsman not a member of the church says: "In all the history of Eureka there has perhaps never lived within its borders a citizen, preacher, or layman, who, in the short space of six years, did so much to shape its thought, its ideals and its conduct as you have done." And what a commentary on the theology of some people that a minister to whom these words could be truthfully spoken, should be made the object of persistent attack by the heresy-hunter in the name of Christ! Such sweet fruits as have grown upon the tree of Mr. Taylor's ministry in Eureka reveal and testify the methods and ideals under which the ministry was carried on. Let Irving Park Church, Chicago, take heed unto itself and see that it worthily matches the spirit of its new pastor with loyalty and consecration like his own.

* * *

At last, thank God! there are signs of shame and an awakening conscience for the theatrical abominations that are flourishing in the land. Could the stage be more corrupt than it is today? Our conceptions of the degradation of decadent Rome are made from data no more revolting than shout from our bill boards all the time. A future historian would be justified in making us out as low in sensuality as was Rome, if he got hold of the bestial facts which we have so long tolerated without blushing. We begin to discern traces of conscience, however, in the public mind. Magazine writers and newspaper reporters are coming to the fore with a discussion of indecencies on the stage in which is sounded an ethical note that would do credit to the pulpit. Two articles in Success Magazine for April and May and one in the May American are noteworthy examples of the long unvoiced protest. No wonder there are those who wish to dump the stage—good and bad—in the bottom of the sea when it lends itself to such wanton prostitution of the morals of society.

* * *

The death of Madame Mojeska, the eminent actress, has removed one of the most notable figures in the dramatic life of our time. Madame Mojeska was a Polish lady of education and wealth, who came at an early age to America owing to the repressive measures employed by Germany and Russia in the treatment of the unhappy Polish people. She became an actress of first rank, and interpreted with exquisite delicacy and art many roles both of the classic and the modern drama. Perhaps her most winsome character was that of Rosalind in Shakespeare's "As You Like It." Madame Mojeska has been for many years a foremost example of the best traditions of the dramatic art. Personally she has been a woman of high ideals and noble character. Her sympathies with her own people, so frequently voiced, reacted upon her when with her husband she attempted to visit Poland a few years ago and was forcibly excluded by Russian officialism. Her last years were passed in the comparative quiet of her California home, and there she passed away a few days since.

* * *

Francis Marion Crawford has been perhaps the most prolific writer in our generation. It used to be a tradition in Stockholm that Dr. Ibsen came to the city once a year bearing the manuscript of a new play, and his arrival was a festival time in the metropolis which so deeply honored him. Marion Crawford did not wait for the end of the year to send forth his new stories. They seemed to issue from his brain as easily as the speech of a skilled orator, and sometimes a single year has witnessed the publication of three books by this rapid and yet ever interesting novelist. His works were semi-historical narrations, always presenting some epoch of history against whose background he threw the fanciful characters of his stories. The cities he most loved and of which he most frequently wrote were Constantinople, Prague, Venice, and Rome. His "Saracinesca" series includes five volumes tracing the story of an illustrous Roman family from early times down to the present, and contains a world of information regarding the Eternal City. Of more serious works he was also the author, as is proved by his fascinating "Ave Roma Immortalis," a romantic history of the capital, and "His Rulers of the South," an equally valuable narrative of the history of Sicily. For many years Mr. Crawford has resided in Sorrento, near Naples. His last literary work was a graphic description of the Messina tragedy for the pages of the Outlook.

* * *

The American Christian Missionary Society is carrying today heavier burdens than it has ever borne. So far instead of the Home Missionary obligations becoming lighter from year to year, the fact is the obligation increases year by year and the demands

become more widespread and insistent. New fields are opening up in every part of the country. New towns are springing up in Texas, Arizona and New Mexico just as in the eighties they sprung up into being in the states of the Dakotas, in Kansas and in Nebraska. If we are ever to maintain our standing in the Western states we must enter these new points at once. The appeals are on file from scores of these places which our Home Board cannot respond to owing to a lack of funds.

* * *

St. Paul's Collegiate Institute, at Tarsus, Asia Minor, was founded in 1888 as the result of a Bill which was passed through the New York Legislature by Col. Elliott F. Shepard, of New York City. Dr. Howard Crosby was the first President of the Board of Trustees, being succeeded by the Chancellor of New York University, Dr. Henry MacCracken. In November, 1903, the Institute was transferred to the American Board of Commissioners for Foreign Missions, and is now directed by the Prudential Committee of that Board. The Institute is divided into two parts—St. Paul's College, with a course covering five years, and St. Paul's Academy, with a four years' course. The Academy gives a good business training to its students, while the College fits men for entrance to the Theological Seminary at Marash, or the Syrian Protestant College Medical Department, at Beirut. A competent faculty, headed by Rev. Thomas D. Christie, has charge of the work at St. Paul's Institute, and all classes, except the languages, are conducted in English.

* * *

The states of Texas, New Mexico and Arizona constituting the territory of the South-West comprise an area of 497,670 square miles. Resources of this vast region are just now beginning to develop. The cattle ranches of Texas are being cut up into cultivable farms of from 40 to 160 acres on which corn, cotton, wheat, oats, barley, alfalfa, kaffir corn are being raised in bewildering quantities, and fruits of every kind are being raised for the Northern markets. In the state of Texas everything grows from flax to cotton and oranges. In Arizona and New Mexico the sheep ranches, which have constituted the principal wealth of the country for a number of years, are now being divided and much of the land is being farmed. The mountains in these states are filled with exhaustless supply of zinc, copper, gold, silver and soft and hard coal. People are moving into this territory in vast numbers. The Christian Church owes a duty to these people. The churches in Kentucky, Ohio, Indiana, Illinois and Missouri should hasten to send missionaries into this territory and "thus possess the land" according to New Testament Christianity.

The Equal Suffrage Campaign

It is clear that the women of Chicago and the country are becoming increasingly interested in securing the ballot for themselves. The movement is not of recent origin. For a generation it has aroused interest either favorable or hostile. Its earliest effort was largely devoted to securing offices for women, and a candidate was actually proposed for President. But more recent efforts have been directed to the securing of the franchise less for official recognition than for the privilege of registering woman's opinion upon questions of municipal policy and the character of those who shall execute the laws.

Last week witnessed a notable feature of this campaign of women in this state. The Illinois Equal Suffrage movement has been directed by Mrs. Oliver W. Stewart, a most competent and able champion of the cause. Associated with her, especially in the effort to secure municipal suffrage for women in Chicago, have been some of the ablest and most honored women of this city, among whom may be named Jane Addams, Mrs. Charles Henrotin, and Miss Mary MacDowell. These women perceive very clearly, as does that increasing company of men who have taken time to investigate the question, that woman's influence is now the saving element in municipal politics even with the restrictions under which she is compelled to work. It is her efforts that have secured better local government in the wards, better tenement conditions, better opportunities for children's normal growth and care, and better regulations regarding the care of the poor and the dependent classes. Yet she is hampered by the inability to express her opinion at the very point where it would be most effective in securing helpful results.

The effort last week was to secure the passage of three bills through the Legislature. One provides for equal municipal suffrage in Chicago. This has already been approved by the Charter Commission, which is preparing a new instrument for the government of this city. The second bill seeks the recognition of equal suffrage in the towns and cities of the state; and the third is the usual bill providing for equal suffrage, which has been introduced into the legislative program of several assemblies preceding the present one. A large company of women visited Springfield last week and spoke in advocacy of the measures proposed, especially the Billings Bill for equal suffrage in towns and cities.

The hearing accorded them, both in their meetings held at the stations on the way to Springfield and in the House of Representatives itself where the committee session was held, was most respectful and indeed cordial. A large number of brief addresses were made by representatives of the equal suffrage movement, both men and women. What the immediate effect will be is not yet evident. Most of the members of the Legislature who expressed opinions at all asserted that they were in favor of equal suffrage, but indicated that they might vote against the bills on the ground that an insufficient number of women actually wish the franchise. As a matter of fact, many members of the Legislature are timid about expressing their convictions for fear of ridicule. It is always against such odds that the cause of progress must make its way.

The reasons why women should have the ballot are overwhelming when one considers the advantage which would come not only to women themselves, but to practically every good cause by this extension of the ballot to them. That women in increasing numbers desire the ballot is perfectly evident. That the plan works effectively is proved not only in the sections of the country where it has been tried but notably in Australia where the system prevails. That it is right women should have the ballot, even though a small proportion of them use it, at once is equally clear. Justice and ethics demand this.

The great body of working women need the ballot to correct many of the disabilities under which they now labor. The teaching force of the public schools is largely women; yet the educational laws of the country are framed by men and often by those who have least experience in educational work. For the farmer's wife, the merchant's wife, and the working man's wife the ballot would be the means of registering an opinion which on most questions relating to public welfare is more enlightened today than that of the average man. The woman's club has been a means of education which no group of men enjoys. Women as a class are better educated than men because they continue their work in the schools to a point where most young men have dropped out to go into business. A man knows more of some features of the industrial and business life of today, but on the vital questions of living as they relate to all classes, it is probable that the average woman is better informed than her husband.

It is often asserted that woman's true place is the home, and every intelligent and enthusiastic advocate of equal suffrage makes his strongest appeal on this very ground. It is because the home is directly effected by a large part of the legislation, provided through the instrumentality of the ballot that women should have a chance to register their convictions regarding those matters which effect the environment and training of children, the care of the dependent and defective classes, the proper treatment of the foreigner, and the moral and physical welfare of the coming generation of Americans. These are questions which relate absolutely to the American home and no one is so sensitive to them as is an American woman.

The arguments against equal suffrage are, for the most part, either misapprehensions of woman's actual purpose in seeking the ballot, or otherwise so archaic that they no longer met the bombardment of facts. A pathetic example of this misdirected protest against woman's suffrage is seen in the attempts of even such wise and open minded men as Dr. Lyman Abbott to stay the tide of interest in this great theme. Equal suffrage is not only right, but it is destined soon to be universal, and many of those formative and reformative influences which tarry and hesitate for lack of sufficient encouragement today will hasten to their consummation when this desirable instrument of public welfare has been recognized and approved.

The admission of a fact, however sublime, is not faith: we may believe that Christ is risen, yet not be nearer heaven. It is a Bible fact that Lazarus rose from the grave; but belief in Lazarus's resurrection does not make the soul better than it was. Thomas passed on from the fact of the resurrection to the Person of the risen, "My Lord and my God!" Trust in the risen Saviour—that was the belief that saved his soul.—F. W. Robertson.

Converting the Converts

Springfield Churches Gather in the Sheaves from the Sunday Revival

By Charles Clayton Morrison

"And after the earthquake . . . a still small voice."

These words describe the stage now reached in the Springfield revival. The sensational evangelist and his party of seventeen assistants have gone. The great tabernacle whose congregations in six weeks reached the enormous aggregate of 600,000 souls, is being dismantled. The people have divided again to their local churches and are earnestly wrestling with the great problem-opportunity left them by the evangelist.



Rev. F. W. Burnham (First Church).

As I sat in the congregation of the First Christian Church last Friday night, what most impressed me was the atmosphere of the place. The First Church is an old church—more than seventy-five years old. It has the characteristics of its years. Normally, it is self-contained, not easily wrought upon, critical—one might even say unresponsive.

But I found it wonderfully changed. The people's hearts were strangely tender. Everybody's emotion was vibrant. The meeting almost conducted itself. Nobody was imported to lead anything. Home young people made up the choir, one of their number beat the time for their singing, and Mr. Burnham, the pastor, just did his preacher's part with a quiet earnestness which I knew was partly stimulated by the eagerness with which he knew the people would hear his words. The auditorium first floor was filled, but the meeting was conducted more like a prayer-meeting than a "church service." The pastor didn't make the usual "long prayer," but asked for volunteer prayers. My heart was touched as I heard familiar voices of my good friends, who in the days I was their pastor would hardly have dared to read a scripture verse in a modest prayer-meeting.

Obviously, the feelings and ideals of the members of this church have been deeply stirred. And when, in addition to the familiar voices and faces, I noted those of the strangers (who made up much more than half the congregation) I began to realize how deeply the city had been stirred.

Mr. Burnham preached a very simple sermon—the occasion seemed to call for nothing but the deep simplicities, the commonplace fundamentals, indeed, of our religion. When, during the afternoon, he had asked me to preach for him that night, he affected to be very tired with his long campaign. He has been baptizing people every afternoon and evening for two weeks. But his splendid sermon showed no signs of fatigue, either of brain or body, and certainly a soul shone through it that knew no weariness.

That night twenty people came forward, making a total of 255 accessions since Mr. Sunday went away. Of these, eighty-four are persons whose confessions were not made in the Sunday Revival. After taking the confessions the pastor baptized eighteen who had come forward previously. Mr. Burnham tells me that in the next month or so there should be at least 100 accessions in addition to those already received.

It would be interesting to have a report from all the churches of the city showing just what results were brought to each by the great revival. As yet, the figures are difficult to get. Two other churches, a Presbyterian and a Methodist, are able to make reports virtually equivalent to this of the First Christian. When the ministerial association gathers the data together we will be glad to publish in the CHRISTIAN CENTURY the facts as the association presents them. Roughly estimating the matter, we can say that within two weeks after the tabernacle meetings closed, about 2,500 people have been added to the twenty churches participating.



Rev. J. R. Golden (West Side Church).

Our two younger Disciple churches stand well toward the head of the list. The West Side Church, with John R. Golden, pastor, reports over 100 additions, while the Stuart Street Church, with C. C. Sinclair, pastor, reports about the same number. The latter congregation being the younger daughter of the old First Church, is especially the object of her affectionate pride. It was established in 1905 in a tent meeting which it was my great pleasure to conduct in the south-east corner of the city. We organized with nearly 100 members, and R. A. Finnell, now of Wheeling, W. Va., their first pastor. C. C. Sinclair has been with them two years. They now have nearly four hundred members, and easily overflow their beautiful house, which many thought was too big for them when it was constructed. They tell me that Mr. Sinclair and his cultured wife are father and mother to the whole neighborhood, that they work with great intelligence among these good people in whose lives the church may mean so much.

With the eight thousand Protestant church members in Springfield before the Sunday meetings began and the five thousand who came forward in the Tabernacle, Springfield, with her forty-



THE STUART STREET CHURCH.

five thousand people should witness a social regeneration. Nothing less than a thorough cleansing of the political and social life of the capital city will certify the depth and reality of the wonderful experience the people have just passed through.

Standards of Righteousness Raised.

In Springfield, as in most cities, an adjustment had been reached between evil and good, a tacit agreement that the church would tolerate so much vice and the devil would tolerate so much religion. Christ and Belial had established a sort of truce, their forces were in equilibrium.

Billy Sunday has shaken this equilibrium. He has opened the eyes of the Church to the sin of accepting standards of personal living or social custom that were not out-and-out Christ's standards. Those who heard him preach six weeks passed from the sense of shock at his coarse speech to the conviction that the social customs against which he hurled his slangy invective were deserving of just such treatment at the hands of a preacher of righteousness. Thus, shock at the rude methods of the evangelist passed into shock at the things he preached against. The Church in Springfield has begun to see the possibility of a higher righteousness than it contemplated before the Revival. Its conscience calls for a deeper and richer piety.

It is wonderfully responsive to leadership just now. Young men of the world are coming up to pastors with the question, What is there for me to do? In their hearts they are no longer of the world; they are Christ's. Will Springfield pastors have something concrete and significant enough to give these earnest men and women to do—something beyond the conventional Bible-study and church work which will give them a strong sense of the social bearing of the step they have taken and make them secure against disillusionment? From the way the Disciple pastors are going at their problem I feel sure that the building up of the three local churches is not regarded as an end in itself, but as a recruiting of reënforcements for the constant and aggressive warfare to be waged against unrighteousness as never before.



Rev. C. C. Sinclair, Pastor Stuart Street Church.

Great Things For the Homeland

By Charles S. Medbury

PRESIDENT OF THE CENTENNIAL CONVENTION

The day is at hand when the nation will receive from our churches their response to the great cry of its need. While of course local conditions and plans will in some fields swing the offering to another date, the first Lord's Day of May should be upon all our hearts, for the record of that day will be to a large degree the record of advance or retreat for the year. And we must have no retreat. We are at the point in our history where we dare do nothing else but advance.

Pastors Primarily Responsible.

There are certain definite lines that promise much. First, If our Centennial offering is to be what it ought to be there must be real interest on the part of our preachers. Our work will not be done when, out from prayerful preparation, we have made an offering in our own congregations. Round about us in almost every county there will be churches without preachers or others to lead them into the fellowship of this great work. To be sure some lonely bands of faithful men and women, even though denied the ministry of the Gospel for months and years, will be in line without a word from the outside. But great numbers of churches will await the inspirational call of some man visiting them to lay upon their hearts and consciences the obligations and the privileges of the larger life.

These lines today are written out of a busy life. The pressure of recent days has been an all consuming pressure. But I am determined, God helping me, that within this county at least every congregation shall have the appeal presented for larger things for the Homeland. I know too that the mere suggestion of this to other brethren here will thrill them to do more than their part in bringing about this glad result. May I urge that the whole country over our brethren get under the work in this same way. The Boards often appeal to us to do this. We feel that we are busy, as we are, and it is neglected. But this year, brethren, let us take the distinct advance step and in the results we will rejoice together before God.

Gifts Small and Great.

In the second place there must be the appeal for a gift to the Homeland from every disciple. Let it be the widow's mite if it must be. Let it be the scant saving of some humble toiler if it must be. Let it be the few pennies of a little child trained in the lessons of the truer patriotism. Let it be the great gifts from those greatly blessed in temporal things. The point is a gift—a gift to the Nation and the Nation's God—from every man, woman and child within our membership. Surely we will not depend, this Centennial year, upon the single appeal from the pulpit. Surely the cause of the evangelization of America will not be left to depend upon one man's appeal upon one day. Rather there will be men going to men two and two. Business places will be visited. A live issue will be presented. A real duty will be discussed and those who would rally under "old glory" for the defense of the Nation against foes from without, will rally the more under the blood-stained banner of the cross for the defense of the Nation from forces both within and without. Within the homes there will be talk about preaching the Gospel in every village and hamlet and city of the great land we love. Women will plan for the establishing of churches to which sons and daughters will go later out in the pioneer reaches of American life or in the neglected sections of our great cities. If in these last days before our offering people can be brought to such a pitch of concern about the work, is there any one to doubt the offering?

Obligations of Those Blessed Bountifully.

In the third place let it be noted with all possible emphasis, that great things for the Homeland will not be wrought out even when preachers are interested and when gifts of some size are coming from every body, unless those who enjoy day by day the bounties of God, having everything of comfort and luxury the earth can give, in return pour out of their substance large things for their God. Is it not the time when multitudes of our individual offerings should be trebled and quadrupled—yes, multiplied by ten? Our Centennial is upon us. The religious world is looking to our people wondering just how much we mean by the plea we voice. Big men will take us seriously when that day dawns when our big men—men of affairs—do large things to advance a sacred cause. Let us pray unitedly in these vital days that a great host of our people may catch a new vision and that men and women who have given $5.00 and $10.00 may come out from their abundance, with hundreds donated to the work of the King. The telegrams have thrilled us with the word of at least two men who have given one thousand dollars each for the foreign work in an individual church offering. Shall we not have word like this when America's open fields are presented and the desire of the Master is known?

A Christian Pastor Indeed

Notable Pastorate in the College Town of Eureka, Ill., Closed in Tears and Good Will—Rev. A. W. Taylor Beloved Within and Without the Church—A Good Shepherd of the People and a Power for Righteousness

BY E. B. DICKINSON
Clerk of the Eureka Church.

On Sunday, April 4, Alva W. Taylor finished his pastorate here in Eureka. This last day was typical of his entire ministry for it was both strenuous in action and touched the entire community in its activities. The Mt. Zion Christian Church dismissed in order to attend the morning services and in the evening all the other churches of our city met in union meeting for the farewell address. The church was filled to the doors for both services.

On the Saturday night before a farewell reception was given to the church and community by the Ladies' Aid Society in honor of Brother and Sister Taylor and a throng filled the church parlors, the large attendance of people of other denominations and non-church people showing the universal high regard for the pastorate just closing. Following light refreshments, Lyon Karr, cashier of the State Bank, in behalf of the congregation, presented a purse of $400.00 in the following words:

Appreciated by His Church.

"This gathering of the people of Eureka tonight is an expression of the kindly feeling that exists in this town toward you and Mrs. Taylor.

"The six years you have been among us here have been laden with work and laden with responsibilities. You have done your duty, and we, the people, in our desultory way have done ours. Nothing in this world can last, and now after these six years we have come to the parting of the ways.

"We all wish for your success hereafter and we believe that with your energy, courage and capacity for hard work, all the efforts of your life so far put forth shall seem barren beside the fruits of the autumn. And I wish to say that in the doing of the great things that are to come, you will always have the highest regard and best wishes of this people. It is seldom the lot of a man to be held in such universal high esteem as you are held in this little town. You have for a long time been a counselor and friend to us all.

"I once heard Henry Watterson, the gifted platform lecturer, twenty years ago when he was at the zenith of his power say, 'As this world you go traveling through, there is no better friend than a dollar or two, a dollar or two, a dollar or two.' Believing firmly in the philisophy of this doggerel, this people has requested me to present you with this token. Not as something we owe, but something that will help you endure the 'slings and arrows of outrageous fortune,' and will help you to beat the fardels of life that are heaped upon every man and woman who inhabits this mundane sphere."

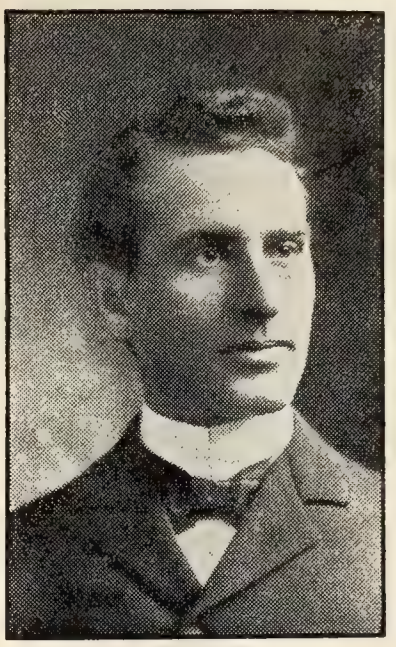
"If there is one thing that stands out predominantly in your teaching in this town it is the true value of honor and courage. Your work here has been founded on the true principles that govern human life, and as its effect waxes, it will grow wider and wider and ever wider, until at last it will circle away among the stars."

Beloved Outside the Church.

Immediately following Mr. Karr, Prof. F. H. Boden, county superintendent of schools, in behalf of the business men of the city, not members of this church, presented him with a beautiful gold watch, speaking as follows:

"In behalf of the citizens of Eureka who are not members of your church I want to express to you the feeling of gratitude that is in the hearts of all for the services you have rendered and the influence you have wielded both by your strenuous and useful life and by your earnest and inspiring sermons over the entire community.

"There is not a man, woman or child in all Eureka who, in a direct or indirect way, through your activities and especially through your activities outside of what is commonly called church work, has not been helped to a little richer and more abundant life. There is not a phase of human enterprise that is of importance in this town, from political caucuses to the Chautauqua, where your influence for a larger and more righteous civic life has not been felt. In all the history of Eureka there perhaps never has lived within its borders a citizen, preacher or layman, who, in the short space of six years,



REV. ALVA W. TAYLOR
Now Beginning Pastorate in Irving Park, Chicago.

did so much to shape its thought, its ideals and its conduct as you have done.

"I am glad to have the opportunity to say to you at this time in behalf of the entire community outside of the Christian Church: We thank you, Mr. Taylor, for your life and your work while in our midst, and I present you this watch as a token of their regard and their gratitude."

Brother Taylor replied in his hearty, inimitable way, but in a cheerful vein, graciously saving the feelings of his assembled friends. After a pastorate of six years, so successfully finished, it would seem not only proper, but, in a measure, due the pastor that the clerk give to the people something of a resume of the work done.

Growth of the Church.

In membership, the church has gained in the six years and four months a total of 622, with dismissals by all causes of 397, giving a total net gain of 225. Our present membership is 800, of which 694 are resident, the non-resident list of 106 comparing with 150 same at the beginning of this pastorate.

Financially the church has about doubled its work. The average amount raised for regular expense in 1907 and 1908 was $3,488.85, as compared with $2,093.55 in 1902; and the amounts given to missions and benevolence in 1908, $4,115.00, compared with $2,137.00 in 1903. For 1908 the total year's receipts for the church and Auxiliaries was $8,060.66.

And yet these numerical records, convincing as they are, do not fully show the scope of work Brother Taylor has occomplished. His work has been preëminently with the men of the community, a large majority of his additions by baptism being men and boys, and his influence with men outside the church has been marked. This was most tellingly evidenced last October when he first resigned and seventy-five of the business and professional men, not of our membership, of their own initiative petitioned the church board to use all honorable means to get him to reconsider his resignation. No event, during the writer's memory, has stirred our little city of 1,600 people as deeply as did this resignation and there is a strong sentiment both in and out of the church against the action of our official board when, in a spirit of sacrifice, they withdrew their opposition to Brother Taylor's going to a larger field.

Detractors Not Many.

As is the case with most men who accomplish more than precedent, Brother Taylor was misunderstood and opposed by a few, but a very few, and it is a matter of knowledge and common opinion here in Eureka that he who opposed most tried least to work with and understand him.

Brother Taylor's influence in civic and community affairs has been vital and deep. He took an active interest in all primaries and elections, was allied with all progressive movements touching either city or county affairs and was the acknowledged leader of our county in our Anti-Saloon League fight last spring. He has regularly been the executive of our lecture board, was one of the organizers of our Chautauqua and its first president, a position he still holds with the insistence of a large majority of the stock holders.

He is deeply loved and respected by all and our community could more easily afford to lose any other one of its members. We all look forward to large success for the Irving Park Church under his leadership. We are looking to the arrival of our new pastor, David Shields, of Salina, Kan., with the heartiest good will and expectations. He gives the first sermon of his pastorate May 2.

CENTENNIAL STUDIES

By Dr. Errett Gates

Elements of Success: Timeliness

We never weary of pointing out the ripeness of the time for the coming of Christ, as if a far-seeing providence timed the coming of the Kingdom of God, and suited the gospel to the needs of the age.

Something like this happened in the coming of Thomas and Alexander Campbell in the opening days of the nineteenth century. They came in the fullness of time. Things had gone wrong in the religious world, and called for amendment. They recognized the cause of the distress and proposed certain remedies. They were applied and brought instant relief to many persons.

What were the ailments under which religious society was suffering at the opening of the nineteenth century, as the Campbells discerned them? The first, most serious affliction was sectarianism. And nowhere was sectarianism so hateful, unnatural and unChristian as in the Seceder Church of which both the Campbells were members. In its

mildest form it violates all the fraternal impulses of the Christian nature, while in its severest form it outrages all normal human instincts. Thomas Campbell felt with all the keenness of his sensitive nature "that division among Christians is a horrid evil, fraught with many evils." He said: "It is anti-Christian, as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and excommunicating a part of himself. It is anti-scriptural, as being strictly prohibited by his sovereign authority; a direct violation of his express command. It is anti-natural, as it excites Christians to contemn, to hate, and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them."

Sectarianism.

Sectarianism was felt by Thomas Campbell, first of all, to be contrary to his fraternal Christian nature; then he discovered it to be contrary to the will of Christ and the teaching of Scripture. He was forbidden by the rules of his church to be a brother to others who loved Christ. He could not have fellowship with Christians outside of his own sect; and when in the largeness of his Christian heart he ventured to extend the privileges of the communion service to those deprived of it, he was set upon as an apostate. He was warned that he must not violate the Seceder testimony by recognizing the Christian standing of those who did not confess the Seceder faith.

Confessionalism.

At the bottom of the sectarianism of religious society was confessionalism, by which it was justified and sustained. Christians were justified in hating and outlawing and separating from each other, so the conviction prevailed, because they did not confess the same creed. Their different confessions of faith drove them apart. Every creed was a declaration of war upon every other creed; they were the battle-cries of contending sects. Christian creeds have always been aimed against other Christians, not against atheists; against other believers, not against unbelievers. Theological opinions determined one's standing in the church and one's relation to Christ.

Ecclesiasticism.

But at the bottom of the confessionalism was an ecclesiasticism—church councils and hierarchies that formulated and enforced subscription to the various confessions of faith. Ecclesiastical tribunals opened and closed the door of the kingdom of heaven. They fixed the conditions of entrance and received and rejected whom they would. Faith in Christ and obedience to him were not enough; there must be faith in a confession of faith and obedience to the church authorities.

No sooner had Luther emancipated the Christian soul from the tyranny of priestly and papal authority, than it fell under a new tyranny in the Protestant church in the form of a confessional and clerical authority supported by an arbitrary supernaturalism. The divine favor was conditioned upon an arbitrary decree of election mediated by miraculous workings of the Holy Spirit. A supernatural regeneration hedged in the way of salvation, and if a penitent soul was fortunate enough to receive from God the miraculous token of its election, it still had to run the gauntlet of a theological examination before it could rest secure in peace with God. It was hard to be saved in that day.

This, then, is a list of the infirmities afflicting the Protestant church one hundred years ago: sectarianism, confessionalism, ecclesiasticism, and supernaturalism. The movement of the Campbells was a reaction against these conditions in the religious world under the influence of the social consciousness of the age. It was a part of the larger world movement making for "liberty, fraternity, and equality."

Agreement With the Age.

There seems to me to be a singular correspondence between the ideas the Campbells were organizing into a religious movement and the ideas seeking embodiment at that time in political institutions. Their watchwords in religious reformation were almost identical with the watchwords of political revolution. The magic ideas of the American and French Revolutions were the ideas the Campbells conjured with. "Liberty" with them meant freedom from the tyrannical and arbitrary authority of creeds and clergy, of presbytery and synod, in favor of a constitutional authority, the written word of God. "Equality" meant the equal right of every soul to the suffrages of redeeming grace, "man's free agency and the sinner's immediate duty to repent;" the equal right of layman with clergyman, to preach the gospel, to administer the ordinances, and to rule the church of God. "Fraternity" meant the call to the brotherhood and unity of fellowship in the simplicity of Christian discipleship, the duty of every believer in Christ to receive every other believer regardless of theological opinions.

Timeliness and Survival.

No open and popular movement could have succeeded in that age with face set against Liberty, Equality and Fraternity. It is possible for an esoteric cult to arise in any age and create for itself a form that suited its fancy. But not a movement that makes its appeal openly to all the people.

In such a case the social consciousness of the time would work as a selective agent, both creating and perpetuating, according to its own nature, those elements that corresponded with it. Every movement, religious, political, or social, must render homage to the spirit of the age in which it asks for the suffrages of men. This process always insures a certain timeliness to every successful enterprise. For what is the timeliness of anything but the agreement or the suitableness of a thing to its time. It is by a process of natural or rational selection that anything is decreed fit to survive. The unfit simply perish, as things born out of due time. Timeliness is one of the most essential grounds of survival, while survival always indicates an element of timeliness.

Children of Their Time.

In many striking respects the movement of the Campbells was in agreement with the social and political mind of the age. They might not have consciously borrowed ideas from the political philosophy of the time; but being children of their own generation they could not escape its influences. Their own testimony was that they derived their ideas from the New Testament and from right reason; but the age let those ideas come to life and acceptance by virtue of its own liking for them. The one philosopher who contributed more than any other to the political philosophy of the age was the one mind to whom the Campbells owed most, by their own confession. That philosopher was John Locke, who was the common teacher of political and religious revolutionists.

The Age of Democracy.

With any other set of ideas the movement of the Campbells would not have succeeded. The ideas they put forth in the religious sphere had become the commonplaces of the political and social sphere. It was preëminently the age of Democracy; the churches established by the Campbells were the most democratic of the time. It was the age of reason; the Campbells did more to rationalize faith and spiritual influence and conversion than any other religious teachers of their generation, with the exception of the Unitarian leaders. It is significant that all the great leaders of the Disciples—the Campbells and Stone especially—were accused of being Unitarians. It was the age of political constitutions—an age in which ancient political authorities were being set aside in favor of a more ancient authority, the voice of the people. This authority was being written into the constitutions of rising republics and commonwealths.

Alexander Campbell construed the kingdom of God in terms of a constitutional republic and conceived the relation between Christ and the Christian as a legal relation.

Correspondence with Environment.

These, then, are the elements of success which entered into the movement of the Campbells out of the atmosphere of the time—democracy, rationalism, and legalism. In subsequent studies I shall treat of each one of these elements in detail, and show how they contributed to the success of the movement.

In this study I have simply applied the principle of timeliness or adaptation to the work of the Campbells. Biologists tell us that the law of life in the natural world is "correspondence with environment." This holds true of religious bodies as of living organisms. Neither plants nor denominations can live out of adjustment with conditions. As conditions change, so must the plant or denomination change, or die. If life and success have come to the movement of the Campbells because of adaptation to the mind of the age, continued life and success can only come by continued adaptation. This is the singular paradox of religious institutions, that they help to make, and are in turn made and remade by their conditions.

The Married State

Some Words of Advice by a Famous Jesuit Preacher.

Father Bernard Vaughan, S. J., the London priest who preached the famous sermons on the "Sins of Society," has delivered a homily on marriage to a great gathering of fashionable women. The sermon was by no means like his diatribes against the smart set.

"Except," said Father Vaughan, "for those who have some special call in life, the married state is best. In marriage both man and woman lead a higher life.

"The first business of a bride and bridegroom is to learn to make allowance for all those differences which must arise from the difference of sex, of education, of taste, of home traditions. They must not expect too much from pure human nature. They must bear one another's burdens, and self must stand in the background.

"To the husband I would say, Be sweet to your wife; never attempt to check the flowing tide of her talk. Let her talk on, while you get credit for possessing your soul in peace.

"Remember, a woman needs many safety valves and outlets. Most women have a passion for jewelry and finery. Give her what you can and let her feel it is from you she has got it even if it has cost you some self-sacrifice.

"Forget not that women thirst for sympathy, as flowers for sunshine. If you are never thinking of her, if you do not send sweet notes—others may come to offer their sympathy, and who is to blame?

"I always put all the blame, if anything goes wrong in married life, on the man, because he is the stronger. It is the man who should overcome himself and protect the wife of his heart.

"To the woman I would say that she must keep her home in beautiful order, and keep

her temper. There is much of the animal even in the Christian man.

"Let her always be neat and smart when alone with her husband, and not merely when entertaining company. He likes to see his wife well turned-out, and it is her business to be pleasing in his eyes. So many women dress to look better than other women! Let a woman dress to be pleasing always in the eyes of her husband, and he will not be jealous when other men are in her society.

"Never offer a man excuses, and do not keep him waiting while you put on your things," continued the smiling father, amid chuckles of laughter.

"To the wife I say, 'Never nag, never scold, never cry!' These tricks of women often bring them what they want, but they kill their husband's love. No man wants to be teased—even by his wife.

"So I would say to the wife, 'Try to look like the flowers, even when there is no sunshine.'

"On both husband and wife I would urge that they will have a splendid time in life, no matter whether they live in slumdom, or villadom, or Mayfair, if they only live their lives trying to build up the home.

"Be courteous to each other, grow chivalrous, do not wrangle and quarrel, and let the man stand well at the back of his passions and curb them in. When there has been any misunderstanding, before the sun goes down let husband and wife be locked heart to heart, and let the tears of forgiveness wipe out the stain."

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Chain Letters and the Healing Cult

The prayer-chain-letter still persists. It is now several years since a letter purporting to have been started by a Bishop Lawrence has been going the rounds. It is safe to estimate that tens of thousands of this abominable letter have been mailed by and to as many people. Several have called my attention to copies they have received recently. The very objectionable prayer persists because most people feel hesitant in offering any criticism on even an unworthy prayer. Reverence forbids censure often when censure is needed. It persists, too, because there is a large element of superstition still remaining in most people's minds. Lessing says that long after we have ceased to believe in superstition it continues to have practical bearing on our lives. Every one will recognize the truth of this statement. One lady asks me if I thought she could afford not to grant the request of this letter. She and her husband had lost much money during the past year and she was afraid if she refused to write the several letters requested, that more "bad luck" would befall them.

Bad Theology Still Lingers.

Another reason for the great persistency of this cruel letter is because of much lingering bad theology. God is thought of as a shrewd bargainer. He is a big and sharp trader with whom we can fix up deals. Even a cruder idea of God than this still lingers. He is regarded as an almighty automatic machine into which if we deposit certain offerings we will receive ground out for us certain favors.

The impudence, the audacity, the presumptuousness of this current chain-letter ought to be apparent to all. It gives a prayer to be repeated every day. It promises that if you write and send nine letters to as many people that upon the ninth day some great blessing will come to you. But if you fail to write the letters some great misfortune will soon overtake you; and in one of the letters I saw, an example of a misfortune that came to one refusing is given.

A Wrong to God and Man.

This is most abominable stuff. Any person is doing a wrong to society to write even a single letter of such heathenish imprecations. Let no one be uneasy who refuses; but rather let him who furthers such presumptuous promises and such impudent threats be uneasy, for it is the latter who is doing both God and man a wrong.

* * *

Is this a scientific or psychic age? Is it materialistic or spiritual? We are not quite sure of our age. As soon as we get it labeled somebody informs us that we have named it wrong. Is Darwin or Mrs. Eddy the patron saint of our time? Is evolution or daily miracle to be the greater factor? We seem chaotic in our decisions. Our time at least is not dull, for countless people are asking daring questions. One even risks asking if Evolution is not spiritual and Christian Science materialistic! We are a long way from the end of the road in our present thinking with regard to healing.

Popular Interest in Healing Cult.

We do know, however, that people are very much interested in the many ways suggested for the healing of diseases. Three new books dealing with the relation of religion to health are on my table. For the present I pass these to briefly refer to a little pamphlet on "Divine Healing" by Sumner T. Martin. I am glad Mr. Martin has written upon this theme. It seems to connect immensely more vitally with life than do many things about which many are writing.

A Contribution to Our Literature.

The essay by Mr. Martin is a succinct, clear statement of his position, and is therefore a contribution to our thought and literature. In a word the author contends that the church is as certainly commissioned to heal as it is to preach, and that it ought not to trust its healing to doctors, or to certain psycho-therapeutic men; but simply heal in the name of Jesus. He would not limit the curative power of God to functional diseases; nor would he have a diagnosis by a physician before invoking the Divine power. The cures in the New Testament were effected by the direct power of God and must be still if the church is to be alive with the grace and power of God.

Law of Healing Not Abrogated.

Perhaps it is best to state the conclusions of the author in his own words:

> "It seems to me the argument is complete. There is not a link missing in the chain of Scripture truth. The Divine plan reaching from Paradise lost to Paradise regained is that God's people should look to him only for healing. He has never abrogated the law, nor recalled the promise and privilege. Let us claim it as our birthright and employ it as a credential of our mission as kings and priests unto God."

This interests me very much; especially as it comes from a life-long Disciple. It is revolutionary.. But the important question to ask is, Is it true? Mr. Martin well knows that the Disciples have held that miracles ceased with the apostolic age.

Concerning this he says:

> "Brethren, the argument we make for confining Divine Healing to the Apostolic age is the identical one the Friends and some other religious bodies make concerning baptism. They admit Christ was baptized, that he commissioned his disciples to baptize, that they did so wherever they went, but, they tell us, this was for the infancy of the church. It was among the "first principles of the doctrine of Christ" that were to be left behind while we go on to perfection."

This is not conclusive to me. The only convincing argument is the proof that miracles do take place today. The question cannot be answered from scripture, or in an a priori way.

Statement of Difficulties.

I have other questions as to the paper. I do not argue: but simply state my own difficulties. I cannot bring myself to believe that such words as these apply to the ministry of our day: "And these signs shall accompany them that believe; in My name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick and they shall recover."

Mr. Martin seems not to recognize God in means of healing. Healing to me when by medicine or food, suggestion or climate is just as divine as though God did it without means.

The author appears not to recognize our debt to the science of medicine and surgery. Of course we all know that there is a good deal of guess work in medicine; yet there are innumerable ascertained results that have proved a boon to humanity.

Evidence Likely to Mislead.

Again, I think Mr. Martin places too much stress as evidence upon individual cases of illness that have become well after prayer: The curative forces of nature are tremendous, but always unseen.

Certainly the essayist is right in thinking the church is not as mighty today as it should be. It is well for us to know if the way to might and blessing lies in the road he has pointed out. We should all be happier, healthier and heartier Christians. There will be a rich deposit left when the overflow of discussion of mental healing has subsided

> "And the little birds sang east
> And the little birds sang west,
> And I smiled to think God's greatness
> Flowed around our incompleteness,
> Round our restlessness, his rest."

WOULD LIKE TO LEARN.

Small Boy—"Papa, how can a camel go through the eye of a needle?"

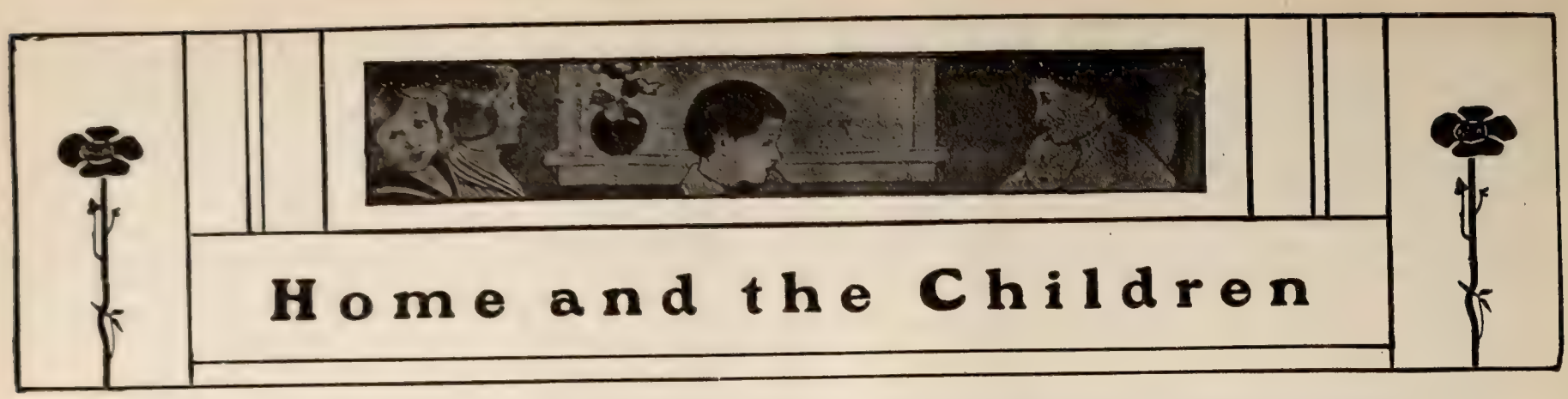
Plutocratic Parent—"I don't know, my son; that's what is worrying me."—Des Moines Register.

DESCRIBED LONG AGO.

Jiggsby—"How well Shakespeare described this apartment of ours."

Snagsby—"How do you mean?"

Jiggsby—"Weary flat, stale and unprofitable."—Cleveland Leader.



Bakin' Day

By John Kendrick Bangs.

Have you any smiles today?
  Send me up a peck—
Kind that reaches all the way
  Round behind your neck.

Send a dozen boxes of
  Best assorted cheer;
Also twenty quarts of love—
  Must be warm and clear.

Happy thoughts and pleasant words—
  Mix 'em good and strong—
Kind to make you think of birds
  Burstin' into song.

'Leven bars of kindliness
  Free from flaw and chill;
And two dozen packages
  Of the best good-will.

Send me all the charity
  You can rightly spare,
And a box of sympathy—
  Pizenness to care!

This is bakin' day, and I
  Have a sort of plan
For to make a tasty pie
  For my fellowman.

Courting in China

Ah Showe, an intelligent Chinese merchant, doing business in Boston, was recently interviewed and gave to the reporter the following account of the way marriages are brought about in China.

There is no such thing as courting among young people in China. The bride and bridegroom never see each other until they are about to become man and wife.

Their courting is all done by their parents.

Let us suppose that you have a son and I a daughter of marriageable age, and we are friends.

You tell me you want to get your son married, and ask if I am willing to give my daughter to him.

I say yes. I have seen your son and like him, and you have not seen my daughter.

But you hire a female broker to go and inspect my daughter, and she does for a consideration.

Indeed, this is a regular business, and many make a good living out of it.

She visits my house, sees and talks with my daughter, finds that her feet are so small that she can hardly walk—that absurd custom of deforming the feet is still very prevalent in China—and returns and makes a most flattering report.

Then you and I come together, and I give you a written paper embodying my consent to the union, while you, in like manner, signify your approval, and give me a paper signed by you, and the engagement is completed.

You then cause a great number of sweet cakes to be sent to my daughter from your son, and these are given around to our friends as an announcement of the betrothal of our daughter.

The marriage itself may not take place for a month, six months or a year after the engagement, according to agreement.

There is no religious ceremony of marriage in China.

A friend of the bridegroom's family—usually a man of respectability and position—is chosen, who reads the marriage ceremony from a book, which binds the couple, who, before that time, had been strangers to one another, to live together during life.

"Are there not frequent instances of unhappy marriages in this way?"

"No, indeed. On the contrary such marriages are nearly always happy. The young couple soon learn to love one another, and live in harmony together."

"Do men give dowers to their daughters in marriage?"

"Quite often; but if a parent dies without giving anything to his daughters, his property all goes to the sons. The daughters get nothing.

"The father of the newly wedded young man furnishes his house, though if he is poor, the father of the bride does so secretly, so as not to expose his poverty. The bride, however, is expected to furnish her chamber and bedding."—The Standard.

The Courage of the Losing Fighter

BY LILIAN BELL IN THE CIRCLE.

Success does not interest me at all. I have come to this conclusion reluctantly and after years of patient investigation. My acquaintances are all successful, but I find them smug, and I do abominate the smug so thoroughly that I drop all such as softly and unobtrusively as possible and cling to my friends—the losing figh ers.

Though I call them my friends it does not follow that I know them personally. Some I hear of; others I have seen. Some I know to bow to. Yet, whether I know them to speak to or not, they are my friends and I love them for fighting their desperate, losing fight.

By a losing fight I do not mean that my men and women must be frayed at the edges, carry baggy umbrellas, and owe the butcher. No, most of those I love best present to the world a surface success which is honorable and true. They are neither hypocrites nor fakers. But they are bearing up under untold difficulties. They are fighting as valiantly today as they fougnt in the beginning—and the beginning for some was long ago—yet the cruelty of life is daily and hourly driving them back step by step. But the glory of it to me is the unfaltering courage with which they covet and contest each inch.

Many persons claim to have a heart because when they are witnesses to a fight their sympathy is always with the under dog. But did you ever stop to think that possibly the upper dog is the loser after all? That possibly his is the courage of desperation; that his is the nobler cause, and that he conquers greed or treachery or masked cowardice at the expense of his strength? That, perhaps, this is his last fight?

Then, too, sex shows up unerringly in the manner in which these losing battles are fought. A man, when he fully realizes that he is a loser, that, even if he wins one thing he is losing the greatest, the best, and the only thing he cares for, generally puts his back against the wall and fights to a finish. He faces death courageously but he wants it to come quickly.

A woman—a woman who knows that her best is lost to her, faces not death, but life, courageously, and fights continuously, patiently, bravely, not to a finish, but to an end not yet in sight. There are the women who, after the husband idol has fallen from its pedestal, are keeping the home together for the sake of the children, fighting a courageous fight with the goal already hopelessly lost.

I know a woman who writes. She writes gaily, blithely, helpfully. Thousands regard

The Junior Pulpit

RICHARD W. GENTRY, PREACHER

THE WHAT IF SERIES: "WHAT IF I SHOULD DIE BEFORE I WAKE?"

An After-Easter Thought.

I wonder if when we say, "if I should die before I wake," we don't think there isn't much use in saying it. We are feeling so good and sleepy tonight, and we are pretty sure that we'll wake up right there in the bed in the morning. We did it yesterday and have been doing it since "way-way back yonder."

Looks like we might leave that out, doesn't it? There isn't any more danger of our dying than of old Ben's running off. Of course he might run off. He's got legs just like the horse that tore things up the other day. He could run off. But he doesn't. He just switches his tail and goes along day by day. He sometimes shies. But that's all over in a minute. And so mother lets us drive him ourself.

We sometimes shy too. We get "out of order." Last June when we ate green apples we felt pretty serious about things and we cried, "Mother, I just know I am going to die." But we didn't. And mother just laughed, as she does when Ben shies, and gave us a jerk on the lines, so to speak, and had us all right in no time.

But just supposin'. Supposin' old Ben did run off. There would be problems. Just suppose we did die before we woke. There would be problems. I think the first thing that we would think of is that we would want to be ready for the new life, we would want to be fit to meet Christ. So to-night when we say, "if I should die before I wake"—we should ask ourselves "If I did, would I be ready for the more perfect life that the 'I' will live beyond?" Then we'd say to ourselves, "I'm almost sure that I will not die before I wake. But tomorrow I am going to be just as good as I can be."

her as the apotheosis of easy success and envy her position and the happiness which must accompany her supremacy. Yet I happen to know that the one she loves best on earth is dying a lingering death of an illness which neither money nor human skill may even subdue the pain thereof.

She is both nurse and breadwinner, and doing the work of two is robbing her of health and strength, yet not one complaint ever passes her lips. With her back against the wall she fights her losing fight, which, though won each day, yet loses, loses to her all that she loves best. Such courage as is in her little slender frame and blazes from her dauntless eyes! Yet her success—even though she daily wins her losing fight—brings tears to my eyes.

The woman who scrubs for me, earning her dollar and a half a day on her knees, is kneeling, not only to her work, but before an altar whereon lies the crippled child she adores. He can never grow up—she must know this in her heart, even though we talk of what he will do when he grows strong and well—he is failing daily, and her eyes know the truth though her lips still speak brave lies. He will live, he is eating better, his lips have more color, his eyes are brighter! Yet as she lifts him in her arms at night she feels that his little frame is daily growing lighter and his feeble clutch on life is nightly growing looser. She talks to me—this poor mother! this brave, losing fighter!—of the time when he will walk, well knowning that the first step his poor little crippled feet will take will be in another world. Oh, the poor souls on this earth who fight blindly against the ever-dancing, grimly stalking Death!

It is hard enough for the grown-ups to fight, when, for each step forward their souls are driven two paces backward, but when you think of the children—the little, little children, whose heritage is sunshine and flowers and song of birds, yet who are forced to live within brick walls and do the work of men and women! Their fight is losing them health and strength and good blood and sound bodies and strong nerves, and leaving them alive, to be sure, but crippled in mind, dwarfed in body, and stunted in hope.

You who are successful in that you are not fighting your battle of life against hopeless disease or a nearby approaching death; you whose wage is equal to your necessities; you who lay by a little each month for a rainy-day fund, or you who count your wealth by millions, will you not give the right hand of fellowship, share your sympathy, or in some manner cheer the heart of some proud, courageous, silent-lipped, losing fighter of your acquaintance?—grip the hand of some man struggling with increasing expense and dwindling wage?—write a note of gratitude to some one whose work has inspired you?

Best of all, won't you pause long enough each day to bestow a helpful thought on the great and noble army of losing fighters in this world?

Woman's Sphere

—Miss Carrie Munn, who is engaged to Theodore Roosevelt jr., according to reports, is the daughter of Mrs. C. A. Munn of Scott Circle, Washington, D. C. In Washington, it is said, Miss Munn has been a chum of Ethel Roosevelt.

—Sweden has produced two women of genius in our day—Ellen Key and Selma Lagerlof. The first is a sociologist, the second an artist. The one lives in Berlin, preaching a subversive gospel that the world is not yet prepared to accept; the other has remained in her native land, beloved and honored by all.

—A few more years of beauty pages and Madam Key Veeve columns in the daily newspapers and poor, slow thinking man will become handcuffed to the idea that the ultra-gowned femininity of the day are not made of the feathers from an angel's wings at all and that their lips and cheeks are not painted entirely by the hand of their creator.

—The management of a large New York department store, wearied of the crowded conditions produced by monster coiffures, has forbidden its employes to wear rats and puffs. A St. Louis judge has decided that no wife has any right to search the pockets of her husband. Who says that times are dull?

—Mrs. Franklin Drexel of Philadelphia has given $25,000 for the erection of a Catholic church and parochial school for negro Catholics of Cincinnati.

—Princess Victoria Louise, the Kaiser's old daughter, is not yet seventeen years old, nevertheless several princes belonging to Europe's most royal houses have been after her hand in marriage. The little German girl is homely and cares nothing for dress or art or music or the drama. She will probably make a good cook.

—Mme. Olive Fremstadt is authority for the statement that wives with contralto voices mother larger families than sopranos. Mme. Fremstadt should stick to her profession of wonderful song bird and not try to compete with the gentleman who has just left the White House as an authority about everything.

—Mrs. Charles W. Morse of New York is clinging loyally to her husband, the banker convicted of fraud in connection with the National Bank of North America, and is making many personal sacrifices to aid him in his fight to keep from going to prison. She has sold the most of her jewels and works of art, as well as a great part of the rich furnishings of her splendid home, to raise the money necessary to prosecute her husband's appeal. It is now said she will sell her home, which is in her own name, for the same purpose.

—Olive Schreiner is about to bring out a book entitled "Closer Union for South Africa." It deals with the political situation.

—The duchess of Aosta, sister of the queen of Portugal, is a born sportswoman. A short time since she applied to England for permission to hunt elephants in Uganda, and was greatly disappointed when permission was refused. The reason for the refusal was that the sport is considered dangerous for any woman to share in. The duchess is a warm friend of Queen Alexandra.

—Mme. Surcouf, wife of the well-known French airship constructor, has, with a number of friends, started an aeronautic club for women in Paris, known as the "Stella club."

—Queen Victoria of Spain has given up automobiling temporarily because of fright following an incident in which she and King Alfonso were imperiled. Both were in automobiles, and the two machines met in the tunnel connecting the Casa de Campo with the palace. As the passage is very narrow, the chauffers could not avoid a collision. The front wheels and lanterns of the king's car were smashed. The queen proceeded to the palace on foot, while the king continued his drive in the queen's auto.

For Christ in the Home

"It will sweep through the churches of America just as the Christian Endeavor did a generation ago," is the way one pastor put his opinion of the Family Altar League. And the letters which have come pouring into the headquarters of the League from all parts of the country have expressed the same enthusiastic faith in the new organization, which is now only in the seventh month of its existence.

The League was organized and inaugurated in the autumn of 1908 by Rev. William Edward Biederwolf, the Indiana evangelist, on whom had grown the conviction that the church must get back to the simpler devotional life if it was to retain its spiritual power, and that the home must again be recognized as the bulwark of the Christian faith. The founder, and the other workers interested, felt that such a conviction was general among earnest, thinking Christians, and that the League would be welcomed, but they were entirely unprepared for the flood of approval and endorsement that burst upon them as soon as the undertaking was made public.

There is no doubt that the Family Altar League has come to stay, for it is filling a breach where help has sorely been needed. Already thousands of family altars have been established because of it, and its influence and work are growing every day. Pastors see in it a means of awakening the spiritual life of their churches, and most of the requests for covenant cards are from the ministers, although the laity is not slow to join in the work. One of the prominent pastors of New Orleans, in ordering cards for his people, says, "Already I feel under lasting obligation to the brethren who, under God, originated this movement. I am sure that many of our serious church problems will be solved by the cultivation of the religious life in the home."

Covenant cards will be sent free to anyone on application at the headquarters of the League at 602 Lakeside Building, Chicago, and to everyone who takes the covenant a beautiful four-color wall card certificate of membership is sent free of cost. The wall card is a product of artists in Germany and America, and is truly a thing of art, worthy to hang on the wall of any home. Requests have come in for over thirty thousand covenant cards and they have gone to every state in the Union, and to foreign lands. The actual cost of the cards, including mailing, is twenty-six cents a hundred, and if those ordering cards desire to bear all or part of the expense, it will be appreciated, but in any case, orders will be promptly filled.

The cards are being used in the famous Water Street Mission in New York city, and their missionary says, "We urge the erection of the family altar in the wrecked home that has become rebuilt by Grace Divine, and also in the homes of the 'newly-wed.' God bless the work."

RAY Y. CLIFF.

An Old Song: "There's No Place Like Home"

Blanche Elizabeth Wade.

When people ask me where I live,
I hate to have to go and give
A name like Smithville, plain.
I'd rather say:—"Sir, if you please,
My home is in the Hebrides,"
Or, "High up in the Pyrenees,"
Or, "At Gibraltar, Spain."

"Constantinople," too, sounds fine,
And "Drachenfels-upon-the-Rhine,"
And "Madagascar," too;
And "Yokohama" sounds so great,
And "Hindustan" is just first-rate;
I rather like even "Bering Strait,"
And "Cuzco" in Peru.

And yet, I would not be at night
Alone upon the "Isle of Wight,"
Or on the "Zuyder Zee."
At "Nova Zembla," in a gale,
I know that I should just turn pale;
For fear of earthquakes, I should quail
In "sunny Italy."

A place that sounds nice on the map,
May have a little too much snap
To keep within its wall;
And so, though many names I see,
That sound as stylish as can be,
There's no place quite so good for me,
As Smithville, after all!

—May St. Nicholas.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XIII

A Fair Advocate.

Thanks to the fashion in which the hotel keeper managed the affair, the gambler, after Winston had rescued young Ferris from his clutches, left the settlement without personal injury, but very little richer than when he entered it. The rest of those who were present at his meeting with Winston were also not desirous that their frends should know took for granted the insanity of any one that they had been victimized, and because Lane was discreet news of what had happened might never have reached Silverdale had not one of the younger men ridden in to the railroad a few days later. Odd scraps of conversation overheard led him to suspect that something unusual had taken place, but as nobody seemed to be willing to supply details, he returned to Silverdale with his curiosity unsatisfied. As it happened, he was shortly afterwards present at a gathernig of his neighbors at Macdonald's farm and came across Ferris there.

I heard fragments of a curious story at the settlement," he said. "There was trouble of some kind in which a professional gambler figured last Saturday night, and though nobody seemed to want to talk about it, I surmised that somebody from Silverdale was concerned in it."

He had perhaps spoken a trifle more loudly than he had intended, and there were a good many of the Silverdale farmers with a few of their wives and daughters whose attention was not wholly confined to the efforts of Mrs. Macdonald at the piano in the long room just then. In any case a voice broke though the silence that followed the final chords.

"Ferris could tell us if he liked. He was there that night."

Ferris, who had cause for doing so, looked uncomfortable, and endeavored to sign to the first speaker that it was not desirable to pursue the topic.

"I have been in tolerably often of late. Had things to attend to," he said.

The other man was, however, possessed by a mischievous spirit or did not understand him. "You may just as well tell us now as later, because you never kept a secret in your life," he said.

In the meantime, several of the others had gathered about them, and Mrs. Macdonald, who had joined the group, smiled as she said, "There is evidently something going on. Mayn't I know, Gordon?"

"Of course," said the man who had visited the settlement. "You shall know as much as I do, though that is little, and if it excites your curiosity, you can ask Ferris for the rest. He is only anxious to enhance the value of his story by being mysterious. Well, there was a more or less dramatic happening, of the kind our friends in the old country unwarrantably fancy is typical of the West, in the saloon of the settlement not long ago. Cards, pistols, a professional gambler, and the unmasking of foul play, don't you know. Somebody from Silverdale played the leading role."

"How interesting!" said a young English girl. "Now, I used to fancy something of that kind happened here every day before I came out to the prairie. Please tell us, Mr. Ferris! One would like to find there is just a trace of reality in our picturesque fancies of debonair desperadoes and big-hatted cavaliers."

There was a curious expression in Ferris' face, but as he glanced around at the rest, who were regarding him expectantly, he did not observe that Maud Barrington and her aunt had just come in and stood close behind him.

"Can't you see there's no getting out of, Ferris?" said somebody.

"Well," said the lad in desperation, "I can only admit that Gordon is right. There was foul play and a pistol drawn, but I'm sorry that I can't add anything further. In fact, it wouldn't be quite fair of me."

"But the man from Silverdale?" asked Mrs. Macdonald.

"I'm afraid," said Ferris, with the air of one shielding a friend, "I can't tell you anything about him."

"I know Mr. Courthorne drove in that night," said the young English girl, who was not endued with very much discretion.

"Courthorne," said one of the bystanders, and there was a momentary silence that was very expressive. "Was he concerned in what took place, Ferris?"

"Yes," said the lad, with apparent reluctance. "Mrs. Macdonald, you will remember that they dragged it out of me, but I will tell you nothing more whatever."

"It seems to me you have told us quite sufficient and perhaps a trifle too much," said somebody.

There was a curious silence. All of those present were more or less acquainted with Courthorne's past history, and the suggestion of foul play coupled with the mention of a professional gambler had been significant. Ferris, while committing himself in no way, had certainly said sufficient. Then there was a sudden turning of heads as a young woman moved quietly into the midst of the group. She was ominously calm, but she stood very straight, and there was a little hard glitter in her eyes, which reminded one or two of the men who noticed it of those of Colonel Barrington. The fingers of one hand were also closed at her side.

"I overheard you telling a story, Ferris, but you have a bad memory and left rather too much out," she said.

"They compelled me to tell them what I did, Miss Barrington," said the lad, who winced beneath her gaze. "Now, there is really nothing to be gained by going any further into the affair. Shall I play something for you, Mrs. Macdonald?"

He turned as he spoke, and would have edged away, but that one of the men at a glance from the girl laid a hand on his shoulder.

"Don't be in a hurry Ferris. I fancy Miss Barrington has something more to tell you," he said dryly.

The girl thanked him with a gesture. "I want you to supply the most important part," she said, and the lad, saying nothing, changed color under the glance she cast upon him. "You do not seem willing. Then perhaps I had better do it for you. There were two men from Silverdale directly concerned in the affair, and one of them at no slight risk to himself did a very generous thing. That one was Mr. Courthorne. Did you see him lay a single stake upon a card, or do anything that led you to suppose he was there for the purpose of gambling that evening?"

"No," said the lad, seeing she knew the truth, and his hoarse voice was scarcely audible.

"Then," said Maud Barrington, "I want you to tell us what you did see him do."

Ferris said nothing, and though the girl laughed a little as she glanced at the wondering group, her voice was icily disdainful.

"Well," she said, "I will tell you. You saw him question a professional gambler's play to save a man who had no claim on him from ruin, and, with only one comrade to back him, drive the swindler, who had a pistol, from the field. He had, you admit, no interest of any kind in the game."

Ferris had grown crimson again, and the veins on his forehead showed swollen high. "No," he said almost abjectly.

Maud Barrington turned from him to her hostess as she answered, "That will suffice, in the meanwhile, until I can decide whether it is desirable to make known the rest of the tale. I brought the new song Evelyn wanted, Mrs. Macdonald, and I will play it for her, if she would care to try it."

She moved away with the elder lady, and left the rest astonished to wonder what had become of Ferris, who was seen no more that evening, while presently Winston came in.

His face was a trifle weary, for he had toiled since the run rose above the rim of the prairie and when the arduous day was over and those who had worked for him were glad to rest their aching limbs, had driven two leagues to Macdonald's. Why he had done so, he was not willing to admit, but he glanced around the long room anxiously as he came in, and his eyes brightened as they rested on Maud Barrington. They were, however, observant eyes, and he noticed that there was a trifle more color than usual in the girl's pale-tinted face, and signs of suppressed curiosity about some of the rest. When he had greeted his hostess he turned to one of the men.

"It seems to me you are either trying not to see something, Gordon, or to forget it as soon as you can," he said.

Gordon laughed at little. "You are not often mistaken, Courthorne. That is precisely what we are doing. I presume you haven't heard what occurred here an hour ago?"

"No!" said Winston. "I'm not very curious if it does not concern me."

Gordon looked at him steadily. "I fancy it does. You see that young fool Ferris was suggesting that you had been mixed up in something not very creditable at the settlement lately. As it happened, Maud Barrington overheard him and made him retract before the company. She did it effectively, and if it had been any one else, the scene would have been almost theatrical. Still, you know nothing seems out of place when it comes from the Colonel's niece. Nor if you had heard her would you have wanted a better advocate."

For a moment the bronze deepened in Winston's forehead, and there was a gleam in his eyes, but though it passed as rapidly as it came, Gordon had seen it, and smiled when the farmer moved away.

"That's a probability I never counted on," he thought. "Still, I fancy if it came about, it would suit everybody but the Colonel."

Then he turned as Mrs. Macdonald came up to him. "What are you doing here alone when I see there is nobody talking to the girl from Winnipeg?"

The man laughed a little. "I was wondering whether it is a good sign or otherwise when a young woman is, so far as she can decently be, uncivil to a man who desires her good-will."

Mrs. Macdonald glanced at him sharply,

and then shook her head. "The question is too deep for you—and it is not your affair. Besides, haven't you seen that indiscreet freedom of speech is not encouraged at Silverdale?"

In the meanwhile Winston, crossing the room, took a vacant place at Maud Barrington's side. She turned her head a moment and looked at him.

Winston nodded. "Yes, I heard," he said. "Why did you do it?"

Maud Barrington made a little gesture of impatience. "That is quite unnecessary. You know I sent you."

"Yes," said Winston, a trifle dryly, "I see. You would have felt mean if you hadn't defended me?"

"No," said the girl, with a curious smile. "That was not exactly the reason, but we cannot talk too long here. Dane is anxious to take us home in his new buggy, but it would apparently be a very tight fit for three. Will you drive me over?"

Winston only nodded, for Mrs. Macdonald approached in pursuit of him, but he spent the rest of the evening in a state of expectancy, and Maud Barrington fancied that his hard hands were suspiciously unresponsive as she took them when he helped her into the Silverdale wagon—a vehicle that a strong man could have lifted, and in no way resembling its English prototype. The team was mettlesome, the lights of Macdonald's homestead soon faded behind them, and they were racing with many a lurch and jolt straight as the crow flies across the prairie.

There was no moon, but the stars shone far up in the soft indigo, and the grasses whirled back in endless ripples to the humming wheels, dimmed to the dusky blue that suffused the whole intermerging sweep of earth and sky. The sweetness of wild peppermint rose through the coolness of the dew, and the voices of the wilderness were part of the silence that was but the perfect balance of the nocturnal harmonies. The two who knew and loved the prairie could pick out each one of them. Nor did it seem that there was any need of speech on such a night, but at last Winston turned with a little smile to his companion, as he checked the horses on the slope of a billowy rise.

"One feels diffident about intruding on this great quietness," he said. "Still, I fancy you had a purpose in asking me to drive you home."

"Yes," said the girl, with a curious gentleness. "In the first place, though I know it isn't necessary with you, I want to thank you. I made Dane tell me, and you have done all I wished—splendidly."

Winston laughed. "Well, you see, it naturally came easy to me."

Maud Barrington noticed the trace of grimness in his voice. "Please try to overlook our unkindness," she said. "Is it really needful to keep reminding me? And how was I to know what you were, when I had only heard that wicked story?"

Winston felt a little thrill run through him, for which reason he looked straight in front of him and shifted his grasp on the reins. Disdainful and imperious as she was at times, he knew there was wealth of softer qualities in his companion now. Her daintiness in thought and person, and honesty of purpose, appealed to him, while that night her mere physical presence had an effect that was almost bewildering. For a moment he wondered vaguely how far a man might dare to go, with what fate had thrust upon him, and then with a little shiver saw once more the barrier of deceit and imposture.

"You believe it was not a true one?" he asked.

"Of course," said Maud Barrington. "How could it be? And you have been very patient under our suspicions. Now, if you still value the good-will you once asked for, it is yours absolutely."

"But you may still hear unpleasant stories about me?" said Winston, with a note the girl had not heard before in his voice.

"I should not believe them," she said.

"Still," persisted Winston, "if the tales were true?"

Maud Barrington did nothing by halves. "Then I should remember that there is always so much we do not know which would put a different color on any story, and I believe they could never be true again."

Winston checked a little gasp of wonder and delight, and Maud Barrington looked away across the prairie. She was not usually impulsive and seldom lightly bestowed gifts that were worth the having, and the man knew that the faith in him she had confessed to was the result of a conviction that would last until he himself shattered it. Then, in the midst of his elation, he shivered again and drew the lash across the near horse's back. The wonder and delight he felt had suddenly gone.

"Few would venture to predict as much. Now and then I feel that our deeds are scarcely contrived by our own will, and one could fancy our parts had been thrust upon us in a grim joke," he said. "For instance, isn't it strange that I should have a hand in the rousing of Silverdale to a sense of its responsibilities? Lord, what I could make of it, if fate had but given me a fair opportunity!"

He spoke almost fiercely, but the words did not displease the girl. The forcely ring in his voice set something thrilling within her, and she knew by this time that his assertions seldom went beyond the fact.

"But you will have the opportunity, and we need you here," she said.

"No," said Winston slowly. "I am afraid not. Still, I will finish the work I see in front of me. That at least—one cannot hope for the unattainable."

Maud Barrington was sensible of a sudden chill. "Still, if one has strength and patience, is anything quite unattainable?"

Winston looked out across the prairie, and for a moment the demons of pride and ambition rioted within him. He knew there were in him the qualities that compel success, and the temptation to stretch out a daring hand and take all he longed for grew almost overmastering. Still, he also knew how strong the innate prejudices of caste and tradition are in most women of his companion's station, and she had never hidden one aspect of her character from him. It was with a smothered groan he realized that if he flung the last shred of honor aside and grasped the forbidden fruit it would turn to bitterness in his mouth.

"Yes," he said very slowly. "There is a limit which only fools would pass."

Then there was a silence for a while, until, as they swept across the rise, Maud Barrington laughed as she pointed to the lights that blinked in the hollow, and Winston realized that the barrier between them stood firm again.

"Our views seldom coincide for very long, but there is something else to mention before we reach the Grange," she said. "You must have paid out a good many dollars for the plowing of your land and mine, and nobody's exchequer is inexhaustible at Silverdale. Now I want you to take a check from me."

"Is it necessary that I should?"

"Of course," said the girl, with a trace of displeasure.

Winston laughed. "Then I shall be prepared to hand you my account whenever you demand it."

He did not look upon his companion again, but with a tighter grip than there was any need for on the reins, sent the light wagon jolting down the slope to Silverdale Grange.

(To be Continued.)

A Little Nonsense

PUTTING IN A PROVISION.

"Is it true, doctor," asked the summer girl, "that eating cucumbers will remove freckles?"

"Of course," replied Dr. Kidder, "under certain circumstances."

"Really! What circumstances?"

"Well, provided the freckles are on the cucumbers."—Philadelphia Ledger.

SARCASM OF FATE.

"What's the matter over there?"

"The sword-swallower is being choked by a fishbone."—Sourire.

THE NEW STYLE.

"How's the campaign getting in your section?"

"Very exciting," answered the sarcastic citizen. "New week we're to have a joint debate between a phonograph and a graphophone."—Louisville Courier-Journal.

NO LACK OF PRACTISE.

A widower who was married recently for the third time, and whose bride had been married once before herself, wrote across the bottom of the wedding-invitations: "Be sure and come; this is no amateur performance."—New Haven Palladium.

MONEY TALKS.

First Husband—"What do you hear from your wife on her summer vacation?"

Second Husband—"The local bank reports that she is well and happy."—Life.

FLATTERY.

Mistress—"Bridget, it always seems to me that the crankiest mistress gets the best cooks."

Cook—"Ah, go on wid yer blarney."—Des Moines Register.

AN INSATIATE FOE.

Teacher—"Now, children, what is the greatest enemy of poultry?"

Silence.

Teacher—"Who eats the most poultry?"

Pupils—"The minister!"—Jugend (Munich).

OUTRAGEOUS.

"Why are you so vexed, Irma?"

"I am so exasperated! I attended the meeting of the Social Equality League, and my parlor-maid presided and had the audacity to call me to order three times!"—Fliegende Blaetter.

THE REASON.

Mother—"I hear you were at the foot of the class last week, Tommy."

Tommy—"'Twasn't my fault. Johnny Smith was sick at home."—The Circle.

ABSENCE MAKES THE HEART GROW FONDER.

Candid Friend—"You must excuse me, Donald, but I must say your wife is no beauty."

Drummer—"Oh, that's of no consequence. You see, I am so seldom at home."—Fliegende Blaetter.

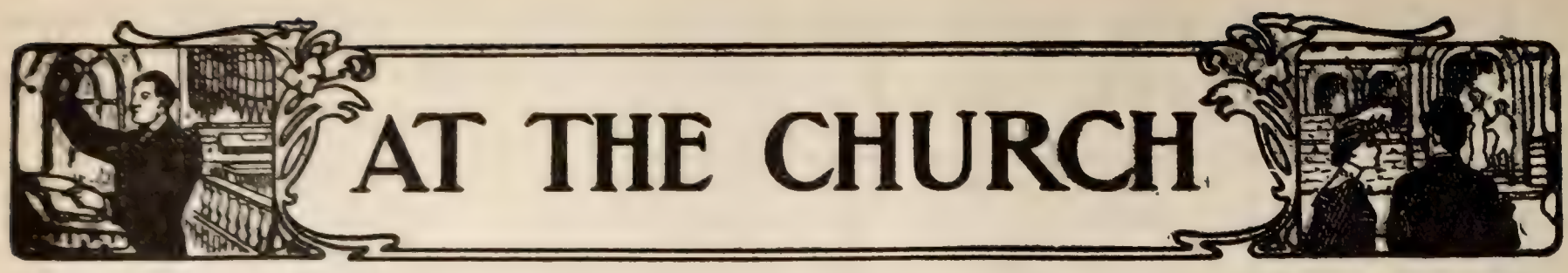
WHAT DID HE MEAN?

Conductor—"I had a narrow escape last night. I fell off the rear platform, but luckily wasn't injured."

Motorman—"Well, they say Providence takes care of intoxicated men and fools."

Conductor—"But I never drink."

Motorman—"That's all right, old pal. I know you don't."—Chicago News.



Sunday School Lesson

By Herbert L. Willett

Paul in Galatia*

The evangelistic work of Barnabas and Saul in the Island of Cyprus did not consume much time. At the close of their residence in Paphos on the western coast they determined to strike directly for the main land of Asia Minor where there was more abundant opportunity for missionary work. They, therefore, sailed from Paphos and came to the town of Perga, which was only a short distance from the sea-coast in the province of Pamphylia. Perga is about 175 miles northwest from Paphos across the channel which separates Asia Minor from Cyprus. It is at this point in the narrative that the changing leadership of the little company is recognized by the narrator. It was "Barnabas and Saul" who had come to Cyprus; it was "Paul and his company" who departed for the north.

John's Departure.

The two evangelists were accompanied by John, the son of Mary of Jerusalem, and later the evangelist of the Second Gospel. At this point in the progress of the work John suddenly changed his plan and went back to Jerusalem. The reasons for this sudden step are not given. Was he finding the journey which had promised him both pleasure and adventure proving tiresome in its steady devotion to one object? Was he resentful of the growing influence of Paul and the lessening importance of his cousin Barnabas in the enterprise? Was he troubled regarding the safety of his mother in Jerusalem in the midst of the persecution? All of these are possible reasons for his abrupt departure.

But whatever his excuse may have been, it was deemed insufficient by the apostle Paul who could not quite forgive the defection at such an important moment in their work. A young man like Mark could be of great help to Paul and Barnabas in their earnest efforts to reach the outer world with the gospel. To be deprived of his help just when the work was becoming fruitful was a misfortune, amounting in Paul's thought to denial of missionary obligation. The result of this unhappy act of Mark is to be seen in the later narrative (Acts 15:36-39). Nevertheless it was no standing grievance on the part of the apostle. In later years he spoke kindly of the younger man and even wished Timothy to bring Mark with him when he returned to the apostle in Rome (2 Tim. 4:11).

Why Did Paul Go to Antioch?

It was perhaps Paul's purpose to labor in the vicinity of the sea and in the region of Perga, but something caused him to abandon this plan and push on into the highlands in the interior. The movement of the narrative is very rapid and it is difficult to determine the motives for the different features of the work, but Paul's Epistle to the Galatians, which was addressed to the churches of Antioch in Pisidia, Iconium and Lystra, recounts the fact that it was by reason of sickness that he at first entered their district and preached to them (Gal. 4:13). Perhaps he had intended to remain near the sea but when attacked by some malady, perhaps that "stake in the flesh" which was his constant physical enemy, he betook himself to the higher regions of the interior to escape the danger of the low malarial coast. This would explain the implication that it was not originally his purpose to visit them but that incidents connected with his physical condition had led to his life among them.

In the Synagogue.

Proceeding northward, Paul and Barnabas came, after a journey of ninety miles from Perga, to Antioch, the chief city of Pisidia. This district was included in southern Galatia, as has been abundantly proved by Professor Ramsey, and it was to these churches rather than to a group in the far north that the epistle to the Galatians was written. Antioch had become a Roman colony under Augustus and was a city of considerable importance. Arriving here the two evangelists at once prepared to meet the Jewish community. This was done by visiting the synagogue on the Sabbath. They knew that the Jews of the city would be present on that occasion. They recognized themselves as ambassadors to the Gentiles, but they felt not only the obligation by the privilege of speaking first to their own brethren.

In a company of that kind two strangers could not fail to be noticed, especially since they were probably dressed in the garb of Palestine. Men who came from the holy city would be sure to awaken interest in the minds of their brethren in the remoter districts, and it was natural that they should be asked to speak at the appropriate time after the more formal parts of the service, such as the reading of the law and the prophets was finished. At that moment the elders in charge of the synagogue service called upon them to speak if they desired.

Paul's Address.

Then Paul arose and with that peculiar gesture, which is several times noted in connection with his public addresses, began to speak. It was the very opportunity he desired. We do not know what the lesson of the day may have been. If the date could be determined, it would still be possible to learn just what had been the prescribed reading of the law and the prophets, for the calendar of the Jewish synagogue has been preserved through all the centuries. But it is clear that any sections of the Old Testament would suggest to so well informed and active a mind as Paul's the great redemptive facts of God's work among that people which had prepared for the coming of the Master. He, therefore, took up the review of the history of Israel and showed that as a climax to that history Jesus had come into the world to be the Prince and Savior.

No one who reads this address of Paul and compares it with the defense of Stephen (Acts 7) can fail to be struck by the similarity. Stephen had reviewed the history to give point to his charge that they had been unfaithful to the very purposes of God manifested through all those centuries. Paul, with less hostile intent but rather with the purpose of showing how naturally that previous experience of the nation led up to and demanded the coming of Jesus, went over the same territory. The influence of Stephen's preaching upon Paul is not easily missed. Perhaps it was one of the strongest formative forces in his life.

Effects of Paul's Words.

The address of Paul in the synagogue is full of most significant utterances, especially his emphasis upon the death and resurrection of the Lord and the apostolic witness of these events. But instead of issuing in a condemnation of his listeners, he appropriately closed with an appeal to them to accept the program of the Messiah whom God had long ago promised but who had been manifested only in their times. By appeals to the Old Testament and especially to the Book of Psalms he emphasized the necessity of their submission to the will of God as it was thus clearly revealed in the events of their history.

The effects of Paul's address were various. Some were already convinced, others questioned, and some were hostile. They went out to discuss the matter in every home and gathering place. The week that followed was one of busy conference and argument, and on the following Sabbath a great concourse of Jews gathered to hear what Paul would say. He and his companion spoke courageously and with full conviction of the great facts of the gospel. But it was increasingly apparent that they could not win the majority of the Jews to their views. When this became evident they boldly announced that their preaching, though first intended for the Jewish people was not to stop with them, and that now, since many of them manifested so little interest in the great questions of life and duty for which their whole history should have been preparing them, the apostles felt justified in turning to give attention to that waiting group, the Gentiles, who would listen with larger reverence and more definite purpose.

Driven Forth.

The mission in Antioch had by no means failed, but it had stirred up hostile elements against the apostles and they were soon compelled to leave the place. But not until the church was established and the foundations of a Christian community securely laid. When Paul and Barnabas finally left the city, thrust out by mob violence, they went on to Iconium, about eighty miles to the southeast, confident that the seed they had sown would grow into a harvest and that no persecution could permanently daunt the hearts of those faithful men and women who had given their hearts to the Lord. Thus the faith took root in the soil of Asia Minor, in a new province far to the west of those cities where Paul had labored in his earlier years. And in these regions some of the most remarkable experiences of the early church were later recorded.

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*International Sunday-School Lesson for May 9, 1909. Paul's First Missionary Journey—Antioch in Pisidia. Acts 13:13-52. Golden Text: "The word of the Lord was published throughout all the region." Acts 13:49. Memory Verses, 38, 39.

PRAYER MEETING

By Silas Jones

OUR INHERITANCE IN CHRIST.

Topic, May 5. Eph. 1:1-14.

For the next eight weeks our studies will be in the book of Ephesians. These studies will test our ability to appreciate the truth apart from its controversial uses. "The Ephesian letter is positive and constructive, not polemical or even distinctly corrective." Increase of gratitude in the heart, not greater skill in the art of theological warfare, is to be sought in the study of Ephesians.

The Eternal Purpose.

While the scientist and the philosopher are debating whether there is any purpose discernable in nature and history plain men and women in the churches are acting vigorously on the assumption that there is such a purpose and that they have some knowledge of what it is. They are not at all aware that their assumption savors of presumption. In fact, they are astonished that any one should be surprised at it. If you ask them why they are walking with certain step where the wise fear to go, they will tell you that the eternal purpose of God respecting men has been revealed in Christ. They will admit that theologians have often tried to explain the ways of God only to make them darker. But they insist that man has sufficient knowledge of God for the guidance of life. God is love, hence all that he does is a manifestation of love. Man can trust him in the hour of direct need.

"Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him: thou art just."

Ideas of man's destiny toward which ancient thought was groping are the property of the uneducated in the church. In so far as the church has become Christian, it has banished from its teaching ideas of retribution which had their origin in the minds of ignorant and brutish men. The Christian believes that God holds men accountable for their deeds, but he does not represent the God of our Lord Jesus Christ as a monster of cruelty.

Redemption.

A part of our Christian inheritance is the conviction that God cares not only for the good people but also for the bad and that his love is signally displayed in the making of bad men into good men. A part of this conviction is that the best condition of society today is but a prophecy of what humanity will be when God's purpose is fully realized. All the institutions of a Christian society are therefore redemptive. The school is established that deliverance may be had from superstition and the fears and misunderstandings that go with ignorance. The state is putting less emphasis on its political functions and is devoting more of its energies to developing its resources—material and spiritual. And the church, let us hope, is becoming more and more an agency of redemption. No theory of the atonement will save the world. The church has quarreled a great deal about schemes of redemption. It may be doubted whether any of its theories ever saved a soul. But the belief that through Christ there is redemption has saved millions. We have no right to ask scholars that they cease trying to understand the message of God in Christ in all its aspects and we must not imagine that we are very wise because some of their conclusions do not suit our notions. Plain people can be just as foolish as scholars. Let us be modest. But I am sure that the love of Christ in the heart and going forth in wisely directed efforts to benefit the sinful is now, has been, and will be the saving power of the church. It is our privilege to be dogmatic on this point. This kind of dogmatism we inherit with our Christianity. What the Lord can do without the help of his people it is unprofitable to discuss. It is our duty to let the world know what he can do through willing disciples.

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

LIFE LESSONS FOR ME FROM THE BOOK OF ISAIAH.

Topic, May 1, 1909, Isaiah 6:1-9.

To enter into the spirit of these remarkable nine verses of Isaiah one should be to some extent familiar with his style. Someone has most aptly called it, "rapt seraphic fire." The term fits splendidly our present lesson. Isaiah was one of those marvelous combinations of many gifts which the world does not often see. He was a great statesman and a social reformer. But he was also, almost uniquely, a seer of visions and a dreamer of dreams. And with this was combined in a high degree the literary power to depict his visions.

The Call.

Our lesson for study is one of the sources from which we get our idea of one's being "called to the ministry." It shows that there is such a thing, real in human life. For if ever man was called to the service of God, Isaiah certainly was the man. Although he allows his imagination to richly adorn this, the most important of his life, the deep religious experience he undergoes comes out clear and strong. It contains two elements, in the light of which we do not wonder at the fact that his personality stamped itself indelibly upon Israel. The two are:

I. His Attitude Toward God.

Isaiah's attitude toward God had itself two sides. One was his thought of God's character. His words seemed to be imperfect vessels, conveying inadequately his thought. In the word "Holiness" he grasps for the character of the infinite God. "And one cried unto another and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory." The other side of his attitude toward God is the sense of his own smallness and sinfulness beside Him. True greatness has as one of its essentials humility, and Isaiah was thus great. He is not fit to see God. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." The other element in Isaiah's call was his

II. Willingness to Go.

This willingness to go also had its two sides. Isaiah must first be sure that God had chosen him, and that he was fit to go. He had to "get right with God." In verse seven he is lifted up and some spiritual change takes place in him by which he is made a co-worker with God. "And he laid it upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged." When this had occurred he became a religious dynamo and the call passed over from God to himself, a call to go. "Then said I, Here am I; send me." No thought was given to the material consequences. Isaiah had aristocratic connections who probably objected vigorously to his calling and his radical acts in the streets of Jerusalem. When a young preacher of the south took up his work his land-owning kith and kin sardonically said, "Spoil a good farmer and make a mighty poor preacher." And now in memory of him, in the window of a great church, an angel, weeping, bends above a broken tomb, and an old white-bearded citizen sits in the rustic porchway of a village inn and says of his brief but God sent life, "He was a meteor that shot across the sky." If God should call you, what would you do?

Campaigning for the Boys

A. W. Conner's New Form of Christian Service.

By A. W. Taylor.

Most pastors are struggling with the "boy problem." The Bible School finds it difficult to hold him and he deserts the church services in large numbers. This is a man's epoch religiously and we are at the dawn of it. Every fourth person is a young man between the ages of twelve and thirty-five years. If we are to win the men to the church it must be at sometime within this period and experience abundantly proves that it must largely be while the boys are yet in their teens. About one-third of these make up one-fifth of the church membership.

In other words, out of every 100 church members about twenty are men and boys between the ages of twelve and thirty-five while of that same 100 it will be found that thirty-seven are men and boys and sixty-three are women and girls. There are at least 13,000,000 men and boys between the ages of twelve and thirty-five that are not church members. Fully one-half of these are attendants on church services with more or less regularity but generally with less. This leaves the astonishing total of at least 6,000,000 young fellows who seldom enter a church door. They are lost between the ages of twelve and eighteen, the most impressionable time of their lives religiously. Where are they? Here are some figures that will give a clue, a terrible clue, to where many of them are in the great cities at least. In Chicago, in two hours time one Sunday evening 1002 were observed entering one low saloon and on that same evening 17,000 were counted in seventeen of the lowest theaters of that same city.

A. W. Conner is a great-souled Christian man with the spirit of a missionary. His own only son was taken from him at the dawn of young manhood. He saved his heart from breaking by turning to other boys like his own. He loves the boys and they instinctively love him and vote him the greatest man they know. He has the art of catching their ears and enlisting them in any proposition he proposes. He amuses them and teaches them and fills them with an ambition to be worthy men and do worthy things as boys. The discipline in the schools noticeably improves while Conner is in town. He is the one topic of conversation on the play grounds and in the homes. He talks to the boys alone at the close of school hours and one marvels at how he gets a hundred at once to listen as they do. In the evening he talks to the friends of the boys, which includes everybody worth mentioning, and searches the hearts of the fathers and exposes the scolding souls of the boy haters and keeps everybody laughing while he discovers new wonders in boy possibility to people who have boys and thought they knew them. At the close of the ten days' campaign he gives all the boys an initiation that clinches the lessons of the afternoon hours and makes "Princely Knights" of them. The final evening is given to a play

which dramatically sets forth the fact that every boy is a prince. The church provides a banquet for all boys who "make good" and it is a gladness to the eyes to see the little gentlemen around the festive board. The church is left with a live boys' club on their hands and the desire of the pastor's heart has the beginning of its fulfilment.

Mr. Conner makes such terms that any live church can support the campaign and his work is of such merit that he ought to have more requests than he has time to fill. Write him at Indianapolis, Ind., 413 Majestic Bldg. He will do you good.

Professor Garvin Replies

My dear Doctor Willett:—I wish to thank you for your candid review of my book, and still more for the privilege you have granted me of replying or of offering further considerations. This is something unusual and shows clearly your love of truth and fairness.

Any misunderstanding of the book, I admit, may fairly be considered a fault of the book, for if it were better written, it would be better understood. Yet you know how difficult it is to write so that no one will misunderstand. Even Paul did not succeed in doing this, as is abundantly shown by the numerous commentaries. Generally speaking, perception is affected by the content of the mind. This is more fully true of the perception of thought than of that of physical objects.

You say of the book, "It is an essay on the nature and evils of sacramentalism in the Christian church." Again, "It overstates its thesis attempting to prove more than is possible or necessary in its contention against sacraments." Again, "It fails of effectiveness in its inclusion of too many topics unrelated to its purpose." Beginning with the last statement I will try to explain. The book was written under the title, Outline of Biblical Theology. By the advice of others I was induced to change the title after the manuscript was put into the hands of the printer. But the one the book now bears is not less comprehensive. The criticism I expected is, that very important themes have been omitted. There should be a chapter on prayer, on the answer to prayer, on worship, on what is commonly called divine service, etc. I should gladly have treated these subjects, but certain considerations seemed to forbid it.

I did not and do not think of the book as an essay on sacramentalism, nor is its thesis the evil of sacramentalism. The thesis I had in mind is, God's purpose of the ages is that man shall be conformed to the likeness of His Son, with the corollaries: (1) Salvation is the realization of God's purpose with man; (2) Whatever is in harmony with God's purpose or conducive to its realization is right; (3) Whatever is out of harmony with God's purpose or hinders its realization is wrong. I hold that the above is the fundamental proposition of the Bible message to man, and that if Jesus did not overstate it when he said, Ye shall be perfect as your Father in heaven is perfect, it cannot be overstated. It might seem that it would have been better to have stated and considered this thesis with its corollaries and to have left everything else out. But the minds of people generally are filled with sacramentalism and for this very reason there prevails a false conception of sin, a false conception of forgiveness, a false conception of righteousness, a false conception of the atonement. These false conceptions must be removed if the truth with regard to God's purpose is to find lodgment in the mind and control the life. The book offers help towards the removing of these errors. I wish such help were unnecessary, but it seems that more should have been given instead of less.

You do not say what the impossible thing is that the book attempts to prove, but it seems to be what you call the startling contention that only self-washing was known and practiced in New Testament times. You say of this, "Here we are unable to follow the author's argument." This no doubt means that you think the reasons given do not justify the conclusion. Very well. What then? If some blundering fellow should try to prove that the sun does not move around the earth, and his arguments should be found inconclusive, would that justify the affirmation that the sun does go around the earth? The author was under no obligation to prove that modern baptism was not practiced in primitive times. He was only offering kindly help to those who may wish to find their way out of real and admitted darkness into the true light. But the man who says that some form of modern baptism was practiced by the apostles is morally bound to confirm his assertion with sufficient evidence. I greatly desire to see some competent man try to do this. Indeed for a long time I have been unable to understand how the Disciples can close their eyes to the necessity of doing this. If some persons make a selection from the opinions and practices of the sects around them and then arrange these opinions and practices according to their own fancy and then stand forth as the restorers of the ancient order of things, we could not commend their procedure however earnest and zealous they might be. If a man proposes to restore the primitive ordinances, he must first show that there were primitive ordinances. A man who proposes to restore the primitive ordinances and the primitive practices must assume that the primitive practices were in harmony with the primitive ordinances, which would mean to such a man, that all the practices of the first century were in harmony with the divine will. To make such an assumption is to close the eyes not only to the plain reading of the Bible, but also to a most patent and appalling fact, viz., the perversity of humanity. This is said to impress upon the Disciples the necessity of doing without further delay the critical work which their position demands. What my book says about baptism cannot be set aside by a magisterial wave of the hand. The burden of proof is on the man who affirms that Jesus commanded and the apostles practiced dipping. If he succeeds in proving this he will have established the validity of sacramentalism and done some other things that will surprise him when he sees them. If he fails he will be found to be a perverter of the truth, an advocate of a false theory of salvation. Is there no Disciple today who is willing to discuss in a manly way what he calls God's plan of salvation?

H. C. GARVIN.

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Befogged

Our old friend, W. T. Moore, is befogged and wonderfully mixed up and, he says, even "flabbergasted," and that too in the very year we are going to Pittsburg to celebrate a declaration of principles, and in some way he seems to think that the design of baptism, as it is called, has some connection with it, and that it was settled, if anything ever was settled, by "our fathers." This talk about "our fathers" settling anything is occasionally heard from Kentucky as well as from Missouri, and will get a looking into one of these days in a way that will fire up all the settlers of such things.

The capital error is in settling. Now let it be stated broadly that the Bible cannot be held to settle any question which it does not first entertain, and those who claim that it has settled any question must first show that it entertains that question, that same veritable question. It would not be amiss to celebrate this declaration also when you get to Pittsburg, if it is old enough. It will save a lot of controversy to keep it in mind. There is another principle equally important, that is to determine the relative genealogy of an idea and its practice. In all such cases the deed, the practice came first and the doctrine afterwards. Christ yielded to be baptized when it was in practice, and against John's protest, and when it could not have had reference to the remission of Christ's sins.

John prophesied a higher baptism from Jesus which he craved for himself, and said that as baptism in water was characteristic of his own mission, the Holy Spirit should be characteristic of Christ's, and in the first chapter of Acts Christ quotes this saying of John's, and draws the same antithesis; and Christ himself did not baptize, and Paul disclaims that there was any baptism in his commission, though he was himself also baptized.

Having supposed as we once did that Christ coupled baptism with the commission, it was easy to believe that he meant baptism when he spoke to Nicodemus, but we have only to put in the facts and the thing falls in ruins. That is, Christ said to Nicodemus: "Though I do not myself baptize anyone, yet it is essential that you be baptized in order to be

saved." And by just so much would Christ be less than a full saviour. Doctor Gates has intrenched himself where he cannot be driven out: "Ye shall know a tree by its fruits."

When the commission in Mark's Gospel was discredited, it threw suspicion on that in Matthew, which has fallen, in my opinion, under still greater discredit. As for Luke and John, they would be repudiated for writing a gospel and giving the commission and then leaving out baptism as they did. The doctrine grew out of the practice and followed it. A fiat remission of sins on an external program instead of an internal reality collapses before a method that is of the highest authority to a thinking mind. "Ye shall know them by their fruits." Doctor Moor's resort to a preposition and to Peter in Acts, and to Peter's Epistle, where he seems to be a repeater shows that the defence of Walter Scott's contribution to our distinctive plea is about to peter out.

J. S. HUGHES.

Creeds and the Denominations

In the Christian Century of March 20, Dr. W. T. Moore, writing of "The Tyranny of Opinion," quotes Alexander Campbell as asking "Are not the opinions of men placed upon the same footing with the commandments of God in all the creeds in the Christian World?" And as answering "They are; very generally if not universally so."

Possibly Mr. Campbell was not correctly reported. It seems incredible that he would have made a statement so grossly unfair, and as to things essential to salvation wholly untrue.

The chief doctrines of all the great creeds of the church, ancient or modern, are either quoted verbatim from the sacred Scriptures, or supported by long lists of references thereto. The Protestant creeds of 1553 and 1571 affirm that "The Holy Scriptures contain all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby is not to be required of any man, that it should be believed as an article of faith, or be thought necessary to salvation." This was the one article upon which John Wesley founded his societies, and it is yet one of the first in the Methodist "Articles of Religion."

The convention which framed the Westminster Confession of Faith adopted unanimously at its first meeting, a resolution to "consider nothing as of faith which is not clearly taught by the word of God." The Baptists have always affirmed that "The Word of God is our only rule of faith and practice." John Calvin's famous doctrine of predestination was taken from the writings of Saint Paul, especially his Roman letter. If any disciple think Calvinism wholly "unscriptural," a mere "human speculation," let him challenge some well informed Calvinist to a logical and theological duel, with Bibles as weapons, and he will speedily bump into the surprise of his life. It is said that Thomas Campbell himself never gave up his belief in the doctrine of predestination. That in his earlier days he had become saturated with the doctrines of Calvin; and while in his later years, after fresh investigation, and under the influence of his son and his associate reformers, he was persuaded to yield a sort of assent to their more liberal and humane views, yet he was accustomed to state that he had become so fascinated by that doctrine of fatalism that he was unable to break the chains of its merciless logic.

That conditions in the church of a hundred years ago were very far from ideal may not be doubted. But that Thomas Campbell landed in a "Darkest America" where "Human creeds were of supreme authority; the ministers took their creeds into the pulpits and took their texts from the creeds, and their sermons were expositions of the creeds rather than of Scriptures. The people were taught that the Bible was a dead letter which they could not understand unless the clergy gave them the key," may safely be classed as wild exaggeration in which there is little if any truth.

That even in our own country "Darkness covered the earth, and gross darkness the people" until the Star of Bethany arose, by whose light the Bible was re-discovered, and the real apostolic church was awakened from a Rip Van Winkle sleep of seventeen centuries, is nonsense. But, surprising as it seems, a good deal of just such absurd stuff is found in the writings of men, who are, or have been prominent among the Disciples.

The Christian Evangelist points out that while the Disciples reject written creeds as of authority they do not reject the evangelical doctrines of the creeds. The point is very well taken. In fact the Disciples do not differ materially, in either faith or theology, from other denominations of Protestants.

There is nothing to show that the spread of Christianity has been, or is hindered by its creeds. On the contrary they have been, in some ways, of great value, and even essential to its life and progress. F. M. WILEY.

Indianapolis, Ind.

The Two Dispensations

Editor Century: In your editorial on "Lord's Day," March 13 issue, the use of the word "obsolete" suggests that discussion on the change of days is closed by the change of two of our vowels, in recent things. Here is the conclusion of the whole matter:

First Covenant (Jewish. Sabbath Incorporated)—Obsolete.

Second Covenant (Christian. Lord's Day Incorporated)—Absolute.

W. E. CRABTREE.

San Diego, Cal.

Does It Work?

We are a Bible people. We stand upon the New Testament. The Gospels were written for evangelistic purposes. Paul wrote his letters to the newly evangelized communities. We owe the Scriptures to missionary work and fervor. Their best defense is a wholesome practice of them. Missionary work is an apologetic that has never been answered by doubt or atheism. Jesus appealed to his works when he thought men might doubt his words. Paul's last appeal was to his own sacrificial evangelism in the name of his Lord. The Salvation Army thrived upon epithets and persecution because no power could defeat its good works. Roman

The Price of Goodness

The goodness of Uneeda Biscuit is not a matter of cost to you. It is assured by the careful selection of the best materials for Uneeda Biscuit; by the skill of experts who bake nothing but Uneeda Biscuit; by the perfect cleanliness and appliances of great bakeries built expressly to bake Uneeda Biscuit; and, finally, by the perfect protection of a package that excludes all dust and moisture.

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Catholicism maintains itself in spite of its medievalism because of its philanthropic and missionary work. We will be irresistable when we say "If you cannot believe us for our words' sake, then believe us for our works' sake."

The American Christian Missionary Society can site facts to prove its claim on the generosity of a people who have a message for America. They can also show where the need is and with what economy they will administer of our stewardship. But best of all they can appeal to the "works" of the preaching at the hands of their missionaries. They have baptized 150,000 persons and organized 3,350 churches and the average cost has been much less than that of any of our local churches in doing the work on their own local fields.

The pioneers were all home missionaries. They went hither and thither evangelizing and founding new churches. We are now a great body and organized work alone can cope with the needs or handle the resources. The American Missionary Society keeps up this evangelistic and pioneer work of the fathers. There are yet new communities and there are many weak churches. They know where they are and how much they need. Put funds into their hands as an investment. They will return large profits.

ALVA W. TAYLOR.

Special to Sunday-school Superintendents

All Sunday-schools that have not sent in their offerings for Home Missions, are requested to make an offering in connection with the church offering to be made Sunday, May 2.

In order to have your Sunday-school listed with the Honor Schools of the Brotherhood of the Centennial year, it will be necessary to have this offering in by June 1. Immediate attention is asked to this important matter.

GEO. B. RANSHAW, Supt.
Sunday-school Dept., A. C. M. S.

Pittsburg News

There were twenty-seven present at the Monday meeting, and among these quite a number of strangers. In fact as we draw near the Centennial our Monday morning meetings increase in interest. If by any chance the regular appointee fails there is always someone present to fill up the hour with some interesting address. W. C. Pearce happened in on us this Monday and spoke on Adult Bible Class work in a most pleasing and profitable way. Following this was a half hour devoted to asking questions, and the way the questions came in indicated great interest in adult work. In fact our churches here in Western Pennsylvania are falling in line with the general movement all over the country and some very large and interesting classes have been formed. Notably a woman's class at Charleroi numbering eighty-three, which is the largest class of women in Western Pennsylvania.

Evangelistic report for two weeks was as follows:

Duquesne, 14 confessions and 5 otherwise.
McKeesport, 1 by statement.
Hazelwood, 4 confessions.
Herron Hill, 2 confessions.
Knoxville, 2 confessions and 13 otherwise.
Squirrel Hill, 2 confessions.
Turtle Creek, 2 confessions.
Johnstown, 1 confession and 4 by letter.
Charleroi, 1 confession.
Beaver, 1 confession.

Oliver W. Stewart holds an all day meeting at the Fourth Ave. Baptist Church, Thursday, April 22.

A fine rally of Bible School workers was held at the Central in the evening with President Miner Lee Bates making the address. The Hazelwood Church took the flag for the largest attendance, and the Squirrel Hill Church took another for the most miles traveled.

W. R. Warren, the Centennial Secretary, left in the evening for New York and will return Friday.

O. H. PHILIPS.
April 19, 1909. 203 Bissell Block.

Notes from the Foreign Society

A. F. Hensey, Bolenge, Africa, will reach Bedford, O., May 18 on his first furlough. The church at Euclid Avenue, Cleveland, O., supports him. He will preach for this church June 6, and will attend the commencement exercises of the College of the Bible, Lexington, Ky., in June. He was graduated from this institution.

Last week the Foreign Society received two gifts of $500 each on the Annuity Plan, one from a friend in Maryland, and one from a friend in California.

The receipts of the Foreign Society for the twenty-one days of April amounted to $28,486, a gain over the corresponding twenty-one days of 1908 of $4,430. The receipts from the churches as churches amounted to $23,744, a gain of $3,254. There was also a gain of forty-nine contributing churches. The total receipts for the year amount to $109,837, a gain of $29,804. The churches as churches have given $72,134, a gain of $9,276. It is hoped that the gain will continue to increase until the close of the year.

The prospects for Children's Day, the first Sunday in June, were never before so bright. It is to be a real Centennial event. It is believed that the children will give $100,000 this year.

The brethren in the state of Oregon are moving forward for the new boat to float on the upper Congo in Africa. They are to provide this boat for Dr. R. J. Dye and his associates, and it is to be known as the "SS. Oregon." George C. Ritchie, Newberg, Ore., who is leading in this enterprise, reports cash and good pledges amounting to $10,566. He expects to report the whole amount secured soon. He is a "live wire" and the friends in Oregon are a rope of "live wires." How Oregon does grow! In 1893 the total receipts from that state were only $199. Last year they were $3,475. Look out for this year!

Third District Michigan Convention

A two days' convention of the Third District of the M. C. M. S. was held with the Lyon Street Church of Christ, Grand Rapids, Mich., March 31 and April 1, 1909. While the number of delegates in attendance was not so large as could be desired, there was a marked advance in this respect. However, the churches of the district seem to have little interest in each other. Something should be done to cultivate a spirit of brotherhood and co-operation. Such a spirit is a crying need of the district.

The program was full of good things. Addresses were made by Rev. F. P. Arthur, Cor. Sec. of the state, Mrs. A. L. Benedict of Belding, Miss Mary E. Ballard of Grand Rapids, C. A. Preston of Ionia, A. Per Lee of Grand Rapids, Rev. G. N. Stevenson of Muir, Rev. J. W. Curch of Ballards, Rev. O. E. Tomes of Ann Arbor and Dr. Royal J. Dye of Bolenge. The address by Brother Stevenson on "What the Pulpit has a Right to Expect of the Pew" was of exceptional merit. The convention requested that it be published.

Wednesday evening, Brother Arthur gave a stirring address on "The Call of Lansing." He showed conclusively that steps should be taken to establish a church in the state capital. The following resolution was unanimously adopted: "Resolved that we ask the churches of the Third District to raise one thousand dollars for the Lansing work, the matter of detail to be left to a committee from the State and District Boards."

Brother Arthur was followed by Dr. Dye with a stereopticon lecture which held the audience spell bound. Dr. Dye is one of the truly great men of our Brotherhood and of the Kingdom. That he is a representative of the Third District is a fact of which we are justly proud. Tuesday afternoon was given over to the C. W. B. M. The president, Mrs. B. C. Kimes being absent on account of illness in her home, Mrs. F. P. Arthur was called to the chair and presided with dignity and grace. Devotionals were led by Mrs. Morly of the Fifth Avenue Church and a reading rendered by Mrs. John Hansen. Addresses were given by Mrs. G. W. Moore of Ionia, and Miss Ida Vandenberge and a conference on the general work by Mrs. Arthur. The Thursday evening address was by Brother Tomes on "The Larger Brotherhood." We hope Brother Tomes will visit us again. Sister Nanna Crozier, on account of illness, was not able to speak, but Brother Tomes generously consented to serve as her substitute, and gave an interesting and instructive stereopticon lecture on the Field work of the C. W. B. M.

Abundant provisions were made by the church for the material comfort of all in attendance. Brother E. B. Barnes, the pastor had made thoughtful preparation for the royal entertainment of the delegates. At the church the ladies served with credit to themselves and in their homes, entertained to the great delight of their guests. The next convention will be held with the Belding Church some time next fall.

O. W. WINTER, Secretary.

Kansas Christian Ministerial Institute

We met at Manhattan, April 13-15, with W. T. McClain and his hard-working congregation, who housed us in the basement of their new $20,000 church building, which when completed, will be one of the most commodious in the state.

It will not be possible in the brief space allotted me to give a detailed account of the Institute, but must say right here that each and every paper was worthy of special mention.

The leading feature as a matter of course, was the line of addresses delivered by F. D. Power, of Washington, D. C. These were all highly enjoyed and appreciated by the Institute. The themes were, "The Story of a Thirty-three Years' Pastorate," "The Old Gospel for the New Times," "The Mastery of Jesus," and "The Standard of Appeal in Religion." Brother Power's scholarship, experience and wide reading and travel fitted him in an eminent degree to deal with such themes. He was given a very attentive hearing, many of the pastors of the town being present most of the time.

The discussion of the union of Baptists and Disciples was a very interesting part of the program. The first paper was read by Thos. S. Young, pastor of the First Baptist

FOOD FACTS
What an M. D. Learned.

A prominent Georgia physician went through a food experience which he makes public:

"It was my own experience that first led me to advocate Grape-Nuts food and I also know, from having prescribed it to convalescents and other weak patients, that the food is a wonderful rebuilder and restorer of nerve and brain tissue, as well as muscle. It improves the digestion and sick patients always gain just as I did in strength and weight very rapidly.

"I was in such a low state that I had to give up my work entirely, and went to the mountains of this state, but two months there did not improve me; in fact, I was not quite as well as when I left home.

"My food did not sustain me and it became plain that I must change. Then I began to use Grape-Nuts food and in two weeks I could walk a mile without fatigue, and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt as well and strong as I ever did in my life.

"As a physician who seeks to help all sufferers, I consider it a duty to make these facts public."

Trial 10 days on Grape-Nuts, when the regular food does not seem to sustain the body, will work miracles.

"There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

Church, Topeka, and the review by Geo. E. Lyon, of Topeka, our State Secretary. It was decided to publish these papers in full in pamphlet form and sell them at twenty-five cents each until the expenses were met. This will be done by the State Board.

In his paper, Brother Young considered the difficulties in the way of union, dwelling somewhat at length upon them, while Brother Lyon emphasized the desirability and possibility of union between the two bodies. I advise everyone to obtain a copy of the pamphlet. Address Geo. E. Lyon, Topeka.

On the last evening Brother McClain and the church gave a banquet to all visitors, of which there were many, and the after-dinner speeches were greatly enjoyed. Among these were Brother Power, Sister J. E. McDaniel, and William E. Irelan, now of Monterey, Mex. But for years a resident and preacher in Kansas. It was a real pleasure to meet him once more.

The new officers are, L. M. Wiles, president; J. W. Carpenter, vice president; O. L. Cook, secretary and treasurer. Executive committee: Geo. E. Lyon, Frank E. Mallory, and W. S. Lowe.

The next meeting will be held with the church at Junction City, where we have a new work under way led by John Williams.

There ought to be a more general attendance of the preachers upon the Institute. The attendance this year, while not quite up to that of last year yet sixty who attended last year did not do so this year. The attendance is too sectional.

W. S. Lowe, Secretary.

Chicago Church Notes

C. G. Kindred is in his pulpit every Sunday but is not as strong as formerly.

George F. Chandler is back at the University again and visited our ministers' meeting on a recent Monday.

The Metropolitan Church has just closed a meeting under the leadership of Evangelist Brown. He was sent to them by Charles Reign Scoville.

Mrs. Tobey is drilling a chorus of fifty children to sing in the Evanston Church on Sunday evening, April 25. These large chorus choirs gathered from different groups in the church community have rendered most excellent service to the church.

The West End Church has been giving special attention to their music. Special musical services have been given recently. The West End choir is to furnish the music at the rally of the Chicago Christian Missionary Society.

A. W. Taylor is now duly installed at Irving Park and his family have been moved to the city. A reception was held for him on a recent Friday evening. The church at Eureka showed their love of their departing pastor in no uncertain way. The departing pastor was given a purse of four hundred dollars. The business men on the street who were not members of the church made up a purse and bought Mr. Taylor a fine railroad watch.

The Armitage Avenue Church is prospering under the ministry of J. K. Arnot. A series of good entertainments is revealing the presence of a large English speaking constituency. It is the only English speaking church in almost a mile of thickly populated territory. They rent the building vacated by the Norwegian Free Church. This building and lot has been offered for sale for four thousand dollars.

Two of our Chicago churches are without pastors with rumors of more resignations in the air. It is trite to remark it, but no one realizes the problem of propagating religion in Chicago unless they have engaged in it for a time. Our greatest need has always been men. Few can endure the fearful physical strain. Few can endure the slow grind which makes the establishment of a church the work of the generation. Our present ministry will measure up with that of any denomination in the city in education and ability. The task, however, is beyond the limits of endurance for many men.

The meeting at the Sheffield Avenue Church is proving a great uplift. Large mid-week audiences have been secured and ten additions to the church resulted the first week. Chas. Bloom of Newman, Illinois, is doing the preaching. W. F. Shaw, the pastor, fills the Sunday appointments of the visiting pastor.

A. W. Taylor and O. F. Jordan have collaborated on getting a set of lantern slides on the work among the negroes at the Southern Christian Institute, Edwards, Mississippi. The Eureka Church furnished the material for making the slides. They are being presented to the C. W. B. M. at Indianapolis.

O. F. Jordan whom someone the other day called "a pocket edition of Chicago" is spending a few days on a farm near Gifford, Indiana. He is resting after his three weeks' meeting in the Evanston Church. Incidentally, he says, he is exercising that famous camera of his in taking bust portraits of the old cow. The church board at Evanston voted for a new building last Sunday. It is likely the old building will be wrecked at once and the new one started in June. The Evanston Church is growing in the substantial elements of strength.

The presence of George Adam Smith at the University of Chicago this summer will doubtless attract more Disciples than have attended the University for many a summer. George Adam Smith is regarded by many today as the formost Old Testament scholar of the world. Other strong visiting professors giving courses at the University this summer are Professor Woelfkin, of Rochester and Dr. Mullins, of Louisville. The Disciples who attend the summer quarter find the courses of our own teachers, Dr. Willett, Dr. Gates and Dr. Ames of a standard that is up to the best scholarly ideals of the university.

A Call to Special Prayer

Sunday, May 2, 1909, is the time appointed by the Brotherhood and generally accepted by the churches for the annual offering for **Home Missions—the preaching of the gospel** in the needy places in the United States and Canada. Most of the churches will take the offering upon that day. Thousands of congregations will fix their attention upon **the great cause of American** evangelization, and hundreds of thousands of the disciples of Christ will join in making an offering for this great work.

Some churches have, however, for their own good reasons planned to take the offering upon another day. Others, alas, who have not yet seen the vision, or who have not entered into a full appreciation of the meaning have not lined up with the working churches heretofore, may not line up this year. A great brotherhood like ours ought to do things unitedly. If every church cannot unite in the great Home Missionary Offering to be made on May 2, certainly every church in the brotherhood can unite in special prayer for the extension of the Kingdom in America.

The Home Board requests, therefore, that in all churches without regard to whether the offering is taken or not, a special prayer be offered Sunday, May 2, for the general cause of Home Missions; for the workers in the field; for the Board of Directors; for the Secretaries; and especially for the great body of scattered disciples who are waiting anxiously for the help which ought to be readily granted to them for the purpose of establishing the cause in the frontier places.

We believe that every church will unite in this great prayer service upon the day appointed, and we sincerely trust that even those who are not heartily in sympathy with the work of missionary societies may join with us in a prayer for the evangelization of our own country upon that day.

W. J. Wright,
Geo. B. Ranshaw,
H. A. Denton,
Secretaries American Christian Missionary Society.

The Students' Ministerial Association at Canton, Mo., was fortunate in having as lecturer, April 13, W. H. Cannon, who discussed with much force the subject of "The **Preacher at His Work.**"

The Missouri Education Society is preparing for a strong program during its session at the Missouri Centennial, St. Louis, June 18-23. The committee on speakers met April 17 at Moberly to arrange details.

A copy of the beautiful new catalogue of Hiram College has reached our desk. The college will send a copy to anyone who wishes it upon request. The beautiful illustrations of scenes about Hiram give it value to old students of Hiram.

E. S. Baker of Jackson, Tenn., was with the church at Water Valley, Miss. for a short meeting of four days. There were four baptisms, six by letter and five hundred dollars pledged for the liquidation of the church debt and for improving the building.

Ralls County, Mo., has through its annual convention and co-operation, already realized one of its Centennial aims, viz., the accumulation of a County Student Aid Fund of $500. Work was begun towards this August, 1907. Two men are being helped this year. The money is loaned at three per cent simple interest for four years.

The church at Pawnee City, Nebraska, under the leadership of the pastor, Charles Lawrence Wheeler, is preparing for a great evangelistic expert next month. The meeting is to be led by Wilhite, Tuckerman and wife. The minister reports that the Pawnee Church is making splendid progress along all lines. During the past year all missionary offerings were practically double those of former years.

At the Nelsonville, Ohio Church, a new $14,000 house has been dedicated, about 170 persons added to the membership, the Bible School enrolls about 800 and has averaged since January first 540, and has an average attendance of men in the two men's classes of about 100. A unanimous call has been extended to the minister, Walter Scott Cook, for the fourth year at an increase of salary. The membership is now about 475 and is united and harmonious.

LEARNING THINGS

We are all in the Apprentice Class.

When a simple change of diet brings back health and happiness the story is briefly told. A lady of Springfield, Ill., says:

"After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition that my life was despaired of.

"I could get no relief from doctors nor from the numberless heart and nerve remedies I tried, because I didn't know that coffee was daily putting me back more than the doctors could put me ahead.

"Finally at the request of a friend I left off coffee and began the use of Postum and against my convictions I gradually improved in health until for the past 6 or 8 months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

"My troubles all came from the use of coffee which I had drunk from childhood and yet they disappeared when I quit coffee and took up the use of Postum."

Many people marvel at the effects of leaving off coffee and drinking Postum, but there is nothing marvelous about it—only common sense.

Coffee is a destroyer—Postum is a rebuilder. That's the reason.

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

D. A. Anderson reports twenty-one additions at the Central Church, Denver, April 18.

The Arkansas State Convention will meet at Hot Springs June 8-11. Entertainment is free and low rates on all railroads.

Frank Thompson, Cairo, Ill., writes:—"Six confessions, and two by letter April 11. Church worshiping in a hall, pending the completion of our new building."

The church at St. Thomas, Canada, where G. J. Chapman ministers is in a meeting with home forces. In the first two weeks there were fifteen additions. There have been twenty-six additions since Mr. Chapman began work here January 1.

A beautiful and modern new building was dedicated by the church at North Yakima, Washington, April 18. Immediately after the dedication the church began a meeting under the leadership of Chas. Reign Scoville and his helpers. Morton L. Rose is the minister of this flourishing church.

"The Varneys and Marks" is the title of an attractive announcement made by the new evangelistic company composed of Chas. E. Varney and wife and Oscar J. Marks. The announcemen contains portraits of each member of the company with commendations by such men as Chas. Reign Scoville, W. J. Lhamon, Carl Johann, and others. Mr. and Mrs. Varney may be addressed at Paw Paw, Michigan.

From E. G. Campbell comes the word of the death of Mrs. Hattie Rawson, wife of Myron B. Rawson, one of our retired ministers, whose home is at Wayland, Michigan. Through thirty years Mrs. Rawson has fulfilled with unusual success that difficult and important position of minister's wife, and has by the strength of her personality drawn to herself a host of friends.

The Home Board is asking for $200,000 this year. There are 1,300,000 of us. We preach Christian Union. We believe we have the plea for the whole world. If we believe it as we say we do, why do we not cease our baby-play and do manly things for Jesus Christ our King. $200,000 for the preaching of the gospel? 1,300,000 Christians should be ashamed to give less than a round million for America.

In a personal letter, L. C. Marion, Veedersburg, Ind., who has served long years in the ministry and is not so feeble from age that he can attend church only occasionally, he tells of his joy at the thought that many whom he has led into the Christian life, are now occupying positions of trust and influence in many different callings. Incidentally he speaks of the success of the church at Veedersburg, which is being forced to build larger that it may accommodate its audiences and the Sunday-school.

The First Church of Moline, Ill., was dedicated April 16. O. W. Lawrence, Decatur, Ill., W. B. Clemmer, Rock Island, and S. M. Perkins, Davenport, Ill. had part in the three services which were held, Sunday morning, afternoon and evening. This beautiful new church is a monument to the leadership of R. E. Henry, who about four years ago began the work there under the direction of the churches at Rock Island and Davenport. The church issued a beautiful eight page booklet, containing the picture of the building, the preacher, and the order of service as a souvenir of the occasion.

Mrs. J. J. Taylor sang during the meeting of the church at Little Rock, Arkansas, where the Pastor, W. S. Lockhart, did the preaching. Since Mr. Lockhart began work here last November, there have been five new classes organized in the adult department of the Sunday-school, increasing its attendance by about one hundred. The Pastor's wife teaches a class of seventy. In this time the church has become a Living Link in the Foreign, Home and State Missionary Societies; supporting, J. D. Curtis, Winslow, Ark., P. A. Sherman, Jubbulpore, India. In addition to his other work Mr. Lockhart is delivering a series of lectures at the State University on "Industrial Reform."

E. B. Bagby, minister of the First Church, Fort Smith, Ark., is delivering the following series of Sunday evening sermons:

MUCH NEEDED LESSONS FROM LESSER KNOWN CHARACTERS.

"Luke and Demas, or True and False Friendship."

"Euodia and Syntyche, or Church Quarrels."

"Mary Magdalene, or the Unused Spices."

"John Mark, or the Retrieval of Mistakes."

"Eutychus, or Sleeping in Church."

The church at Heppner, Oregon, where J. P. Comder is the minister, has given over $120 to the "Oregon" boat fund. They will reach their apportionment for foreign missions The pastor is organizing a union teacher normal class.

The church at Booneville, Mo., J. B. Weldon, minister, will hold a Centennial Celebration, April 25 to May 2, which is worthy of emulation. The program begins on Sunday with J. H. Garrison, speaking at 11:00 a. m. on "The Unity of the Early Church," and at 8:00 P. M. on, "The Origin and Contention of the Restoration Movement." Monday evening address, A. W. Kokkendorffer, Sedalia, Mo., "The Place of Prayer in the Divine Economy." Tuesday evening, "The Place of the Holy Spirit in the Christian Dispensation," by J. B. Jones, Fulton, Mo.; Wednesday, "Our Use of the Hammer that Builds and does not Knock," by W. J. Lhamon, Bible College, Columbia, Mo.; "Union of Baptist and Disciples," E. B. Wonger, Jefferson City; Friday, "The Restorations Contribution to Religious Progress," by M. A. Hart, Columbia, Mo.; Saturday, "The Restoration and the Religious Life of Missouri," by T. A. Abbott; Sunday, two addresses by P. C. MacFarlane, secretary of the Men's Brotherhood.

G. W. Mills has closed his work at Madisonville, Ohio, and entered upon his labor with the church at Owensville, Ky.

S. B. Moore of the Central Church, Moberly Mo., recently addressed the Friar's Club of the church at Paris, Mo., This church is planning a new building.

L. H. Stine writes that they have recently had five additions to the church at Gulfport, Miss., and cordially invites those coming to that coast to notify him.

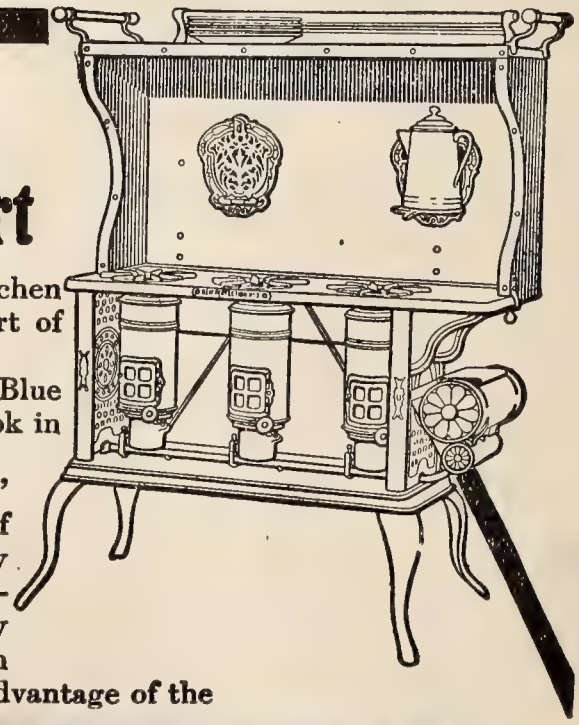
Under the leadership of J. Will Walters, the church at Sullivan, Ill., has paid the final nine hundred dollars on its mortgage, installed an individual communion set, and organized a senior C. E. society in the last few weeks.

From J. N. Jessup, Little Rock, Arkansas we have the word that there were seventeen additions by confession, and seven by letter at the church there April 11. They expect to dedicate their new $60,000 building early in June.

Austin Hunter is assisting W. D. Ward and the church at Rockford, Ill., in a meeting. There were seventeen additions the first week, and good audiences. A men's meeting was held Sunday afternoon, April 18, and a meeting for women the 25th.

From the bulletin of the Central Christian Church, Moberly, Mo., where S. B. White is the minister, we take the following: Easter was surely a glorious day for old Central. 557 in the Bible School. Thus we achieved the largest attendance in the history of our school. Now let us set a goal of 1,000 in the Bible School before the Centennial. There were thirty-three new scholars last Sunday. The Ahinadabs are about to begin a campaign for a century class in ninety days.

Plan for Summer Comfort



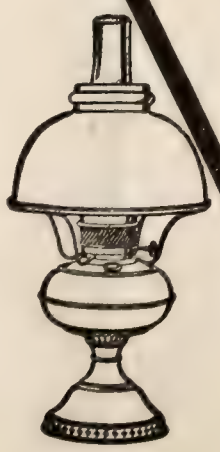
Don't add the heat of a kitchen fire to the sufficient discomfort of hot weather.

Use a New Perfection Wick Blue Flame Oil Cook-Stove and cook in comfort.

With a "New Perfection" Oil Stove the preparation of daily meals, or the big weekly "baking," is done without raising the temperature perceptibly above that of any other room in the house. Another great advantage of the

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

is its handsome CABINET TOP, which gives it every convenience of the modern steel range. Has an ample top shelf for warming plates and keeping cooked food hot, drop shelves for holding small cooking utensils, and is even fitted with racks for towels. Made in three sizes, and can be had with or without Cabinet Top. If not at your dealer's address our nearest agency.



The Rayo Lamp gives perfect combustion whether high or low—is therefore free from disagreeable odor and cannot smoke. Safe, convenient, ornamental—the ideal light. If not at your dealer's address our nearest agency.

STANDARD OIL COMPANY
(Incorporated)

WITH THE WORKERS

Ralph C. Sargent has become evangelist for Western Washington.

Geo. L. Snively dedicated the new church at Winder, Ga., March 28.

The church at Painesville, Ohio, loses its pastor who moves to Hiram.

T. L. Young has resigned as pastor of the church at Huntington Beach, Cal.

The new South Side church, Hannibal, Mo., is to be dedicated by F. M. Rains.

W. J. Lockhart assisted the church at Burlington, Iowa, in a very successful meeting.

J. P. McKnight, pastor of the Magnolia Avenue Church, Los Angeles, is planning a trip to Palestine.

A. I. Martin who has done an excellent work at Astoria, Ill., has accepted a call to the church, at Lanark.

The first church at McKinney, Texas has been assisted in a meeting by R. R. Hamlin, of Fort Worth, Texas.

J. J. Hutchison has taken the work at Canyon City, Texas, a rapidly growing section of the Panhandle district.

The church at Lincoln, Nebraska, will dedicate its new building Sunday, May 16. F. M. Rains will have charge of the service.

The church at Hamlin, Texas was dedicated April 11. It has been erected at a cost of $3,299. William Pearn is the pastor.

Dungan Literary Society of Christian University has undertaken the support of an orphan at Bolenge, Africa, at a cost of $50 a year.

W. H. Waggoner, Hamilton, Ill., recently held a week's missionary institute at the Denver, Ill., church, where J. T. Sapp is minister.

"Present Day Problems" is the general title under which Edgar Jones, Bloomington, Ill., has been delivering a series of Sunday evening sermons.

I. H. Teel who has served successfully as pastor of the South Berkeley (Cal.) Church has accepted a call to the church at Ukiah, Cal.

O. V. Wilkinson, of Ukiah, California, has been called to the pastorate of the church at Trinidad, Col., and will begin work in the new field May 1.

The Central Church, Jacksonville, Ill., has granted its minister, R. F. Thrapp, a three months' leave of absence during which time he will visit Palestine.

Elbyn Esson has resigned his charge at Paris, Ill., and accepted a call to the church at Albany, Washington, which is said to be one of the best churches in that state.

President E. C. Sanderson of the Eugene Bible University has been visiting Bible Colleges in the East, and at the same time urging Portland's claim for the National Convention in 1910.

At El Reno, where O. L. Smith is pastor, the church has just closed a successful meeting and is planning the erection of a $30,000 building, the money for which is now mostly collected.

The Moody Institute, and the Moody Church announce a conference on Summer Evangelism and open air work to be held at the Moody Church, May 14-19. All who are interested in this sort of work are invited.

The churches of Southern California are making great reports on their March offering. There will be in this district this year not less than seven Living Link churches; among these are: Covina, First Church, Los Angeles, Long Beach, Magnolia Avenue, Pomona, Riverside, and San Diego.

Under the management of E. J. Arnot, pastor, the Trier Sisters are to give an entertainment at Batavia, Ill., Friday evening, April 23. Mr. Arnot who is a student at the University of Chicago, is pushing the work at Batavia with vigor, and is gaining the support of many people of the town who are not members of the church.

Telegrams

North Yakima, Wash., April 26.—Dedicated fifty-seven thousand dollar building here last Sunday. Raised six thousand over all indebtedness. Morton L. Rose, our pastor, has done great work here—worthy of a life-time. Two hundred and one converts the first week, 76 yesterday, 277 in seven days, 22 men at one service.—Charles Reign Scoville.

Watson, Ill., April 25.—Closed tonight with forty added. Only three children. Sixteen heads of families. A truly remarkable meeting, by the grace of God. Brother Zimmerman will continue this week. We must go to Red Oak, Iowa, for next Sunday. So we pray and preach for the truth, the whole truth, and nothing but the truth.—Thompson, The Egyptian.

Frankfort, Ky., April 25.—Eighty additional at the end of second week. Interest at fever heat. Impossible to accommodate crowds. Sellers and St. John great. This old historic church is heartily supporting Frankfort's greatest revival. Services conducted by Evangelist and Chaplain Severance at the state prison today resulted in sixty-one men accepting Christ. Breaks the prison record. We continue.—Charles R. Hudson, Pastor.

Hopkinsville, Ky., April 20.—Thirty-one added yesterday, the first day of invitations in Herbert Yeuell meeting here. Preaching full of fervor and power. Fascinating also in its oratorial character. Great audiences. Visitors from neighboring towns. Interest among members of other churches. Prof. Edward Faust of Chicago singing. College town. Revivals every year. Wonder is where additions come from. Great women's meeting yesterday afternoon. Overflow meeting last night.—H. D. Smith.

First (Nebraska) District Convention

Convention was held in Pawnee City. First session Tuesday evening, April 13. Closing session Thursday evening, April 15. One hundred delegates attended. Tuesday evening, F. E. Day of Falls City delivered an address on "The Purpose of Nebraska Conventions." Monday morning was the Y. P. S. C. E. session. Following topics discussed: "The C. E. and its Opportunities for Service," by C. L. Wheeler of Pawnee City; "Christian Endeavor and Evangelism," by A. Hussong of Peru; "Benefits from the Contest to our Local Society," by Sanley Dixon of Fall City; "The Why of Christian Endeavor," bp F. E. Day. During the church and business session in the afternoon, G. C. Aydelott of Humboldt delivered an address on "The Minister at Work." J. E. Davis of Beatrice spoke on "Our Centennial Convention." Thursday morning was Bible School session. C. L. Wheeler spoke on "Getting the Vision." Geo. Darner followed with an able address on "Bible School Work." "All the Church in the Bible School" was discussed by I. A. Hussong. Other addresses were by H. M. Hall, Bertha Ballance, A. W. Rothemeyer, F. E. Day, J. C. Dort. Thursday evening was Cotner University Rally and the principal address was by Thos. H. Adams.

Charles Lawrence Wheeler,
Minister Pawnee City, Neb.

Mexico-Texas Convention

The New Mexico, West Texas Convention meets at El Paso, Tex., May 29 to June 2. W. J. Wright, Mrs. Ida Harrison, J. C. Mason and other strong speakers will be present. Free entertainment will be provided all who send names to H. B. Robinson, 915 North Stanton Street, El Paso, Texas.

LATEST KIND.

"So your son Josh is going to law school?"

"Yes," answered Farmer Corntossel, "but he don't pay no tention whatever to his books. I guess maybe he's goin' to be one o' these here unwritten lawyers."—Washington Star.

The church at Tucson, Arizona is mourning with its pastor, George T. Purves, in the death of his wife, April 8. Obituary notice is printed elsewhere.

The Douglas Park Church, Chicago, is now holding all its meetings in the Lawndale Hall to which they went at the beginning of April for the evening meetings. The audiences have greatly increased.

The Men's Brotherhood of the church at Newton Falls, Ohio, had as their guest of honor on a recent evening, F. D. Butchart of the Aetna Street Church, Cleveland, Ohio.

The Ohio State Convention will be held at Elyria, May 24-27. John P. Sala, the pastor at Elyria sends an urgent invitation, and says that the church will furnish lodging and breakfast free.

There were five additions by statement to the Atlanta, Ill., Christian Church, April 11. The foreign offering was $75.25; Easter offering from the Sunday-school for the N. B. A. was $20.00. The minister's salary was increased $160 annually, February 1. This is the second advance in salary since the present minister began working for this church nineteen months ago. Atlanta has one of the best parsonages in Central Illinois, being thoroughly modern, and the church now needs a new building to match up with the home they have provided for the preacher, Ralph V. Callaway, and to meet the needs of the growing Bible school.

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

Hill's Hair and Whisker Dye Black or Brown, 50c.

CHILDREN'S DAY

FOR HEATHEN MISSIONS

FIRST SUNDAY IN JUNE

SUPPLIES SENT FREE



"PASS IT ON"

THE following supplies will be sent free by the FOREIGN CHRISTIAN MISSIONARY SOCIETY to those Sunday-schools observing the day in the interest of Foreign Missions:

1. ***"The Centennial Call."*** The beautiful new Children's Day Exercise.
2. ***Missionary Boxes.*** Unique, self-locking.
3. ***Pulling Down Idol.*** Supplementary exercise.

Send name of school and average attendance to **STEPHEN J. COREY, *Secretary*, Box 884, Cincinnati, Ohio.**

America: A Field--A Force

The richest, most responsive, most strategic missionary field in the world is the United States of America.

A FIELD: 250,000,000 acres of land, the most fertile on the globe, are being reclaimed from aridity by the National Government. Hundreds of thousands of emigrants are crowding into the great Western commonwealths, founding new cities, townships and counties.

500,000 American farmers have moved into the Canadian Northwest to raise wheat, barley, flax and stock on the government free lands. The railroads are carrying settlers into Texas, New Mexico, Arizona, Oregon, Idaho, Wyoming, Washington, Colorado and Utah by the tens of thousands.

Puget Sound is the most marvelous inland waterway of the continent. It has 1,600 miles of coastline. Any vessel afloat, of any draught, in any weather, and any number of vessels may pass in and out in safety. Ships may anchor under the shade of the trees. A steamer leaving Puget Sound for China would reach port two days sooner than from San Francisco. It is the seaport for Oriental trade, the outlet for wheat, flour, ores, lumber and the general trades.

In Puget Sound is found the oldest Christian civilization in the United States west of the Mississippi. God sent Christian pioneers into the Willamette Valley to pre-empt the territory against such time as he might flood the Northwest with the sturdiest of the world's citizenship. Today that region is developing so rapidly and wonderfully as to seem almost a daily miracle. Cities are growing so rapidly that railroads are pushed to their best to serve them. Puget Sound is the gateway to the Orient, and God has seen to it that a superb civilization has possessed and fortified it. We must look toward Japan and China through the Strait of Juan de Fuca.

Forty years ago Illinois led in railway mileage. Today Texas leads with 12,500 miles and has five times the area of Illinois in which to develop. The Government is building its sea walls and safe harbors in Texas ports. The Burlington Railroad will in a few months run through freight and passenger trains from Galveston to Seattle, traversing the Mississippi Valley and the heart of the great irrigated region of the West. The Panama Canal will make Galveston, Houston and Port Arthur great shipping points to California and the Orient.

California is almost an ideal commonwealth in the golden glory of its superb citizenship no less than its wealth of agricultural and mineral resources.

In all this vast region of rapid growth and development, of ever increasing wealth and alluring opportunity, are people who need the gospel—thousands of them. Thousands more have cut loose from the moorings of home and the home church and become "scattered disciples." To preach to the unsaved and to shepherd the "scattered sheep of the house of Israel," is the duty of the church. The Committee appointed to do this work by the brotherhood of disciples is *"THE AMERICAN CHRISTIAN MISSIONARY SOCIETY."*

As rapidly as the funds were entrusted to it, "Our Home Board" has entered these waiting fields. But with our meagre offerings we have been, of necessity, all too slow. Many opportunities have slipped through our grasp. Many more are even now in jeopardy. THE EXIGENCIES OF THE OCCASION CALL FOR IMMEDIATE AND UNSTINTED HELP.

A FORCE: As far as opportunity is concerned, there is no field on earth comparable to America. Consider the intellectual, moral and religious quality of her people. Consider her high state of civilization; the means of rapid communication; the enormous wealth and resources of every kind which men redeemed are able to lay at the feet of the Master; the evangelistic value of a convert in America, his opportunities for development and service; the enormous potentialities of a redeemed America; and the evident purpose of our God in the preparation of our country for the twentieth century exigencies in the foreign field.

The whole wide world is open to the gospel—as never before. Not only are the doors of opportunity opening everywhere, but the heathen world itself is *pleading* for the gospel. Japan, China, Korea, India and Africa are sending deputations to *America* to plead for more missionaries and more missionary equipment. American boys and girls and American men and women, supported by American money and protected by the American flag, are to solve the problems of world-wide evangelization.

Dr. Ward Platt in his great book, "The Frontier," says: "It is evident to any who give the matter thought that the foreign field likewise demands a general and positive reenforcement. *The West* has the needed latent resources of every kind. It is clear that the older parts of our country will not alone furnish for the Foreign field what is instant and imperative. *An extension of our base of supplies is essential.* For the Missionary forces of the church to invest largely in the West is literally to reclaim an Empire whose revenues, spiritual and material, will in five years begin flowing into missionary treasuries, and with such liberality as to develop all preliminary expenditures. *Have we not come to a time when we must, of necessity, arise and save our own land if humanity is to be saved? America for Christ means the world for Christ, but the whole round world for Christ means All America as his."*

America, the field, appeals to us with all the vehemence of vision-stirred faith and courage. Our people have the opportunity of their history today.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY sets the vision before the brotherhood and bids the churches to join forces in a plan to possess America for Christ.

May 2 is the date set for a great offering—an offering that shall fitly celebrate our Centennial Anniversary, an offering that shall enable the Board of Trustees to answer at once every one of the 250 appeals for aid that await the issue of the May Offering.

Let us remember that we are giving the world this year our best evidence of our fitness to *live* and to push the glorious propaganda of the restoration into the farthest reaches of the earth. If we are to give the world a convincing proof of our business ability, our vision, our devotion, our loyalty to the great commission and our determination to do our utmost to evangelize the world, we must make the offering for our Home Missionary enterprises the *greatest we have ever made.*

NOW is the *nick* of *time* in *America. Tomorrow will* be *everlastingly* too *late.*

Let every Loyal Church wheel into line May 2. Send church offerings and individual gifts to

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY

Y. M. C. A. Building. Cincinnati, Ohio

VOL. XXVI. MAY 6, 1909 NO. 19

THE CHRISTIAN CENTURY

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IMMEDIATELY following the Centennial at Pittsburg I can hold a meeting for some church in the East. I can furnish a good singer and one personal worker. Edward Clutter, Evangelist, Bethany, Nebr.

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C. W. B. M. Notes

From the Secretary.

Our president, Mrs. Anna R. Atwater, is in Mexico studying the needs of the work there and on her return will participate in the dedicatory services of the new Bible Chair Building at Austin, Texas.

Mr. and Mrs. W. G. Wilkinson, of Bethany, Neb., sailed for Porto Rico, April 24, to take charge of the Boys' Orphanage at Bayamon.

Miss Bertha Lacock, our efficient teacher at the Girls' Orphanage, Porto Rico, because of serious illness, has returned to the United States for the summer vacation.

The new church building at Kingston, Jamaica, will be dedicated in the near future. $8,000 was pledged for this building by the auxiliaries of Indiana and is to be given in memory of Helen E. Moses. The churches in Jamaica have pledged $250 for this—Jamaica's Moses Memorial.

A new building for the Berkley, W. Va., Mountain school is to be completed by October.

The Centennial Mountain school in Tennessee will be located at Livingston. A generous gift has been made by citizens of Livingston which, with the Centennial offerings of the auxiliaries of Michigan and Tennessee, will make possible the establishing and aid in maintaining this new enterprise.

Dr. Oona Mae Robbins of Los Angeles, Cal., has recently been appointed to Rath, India, and will sail with Mr. and Mrs. Menzies in the middle of the summer. The auxiliary at the Central Christian Church, Wichita, Kan., has chosen her as their living link. In this effort the society has the sympathetic cooperation of the pastor and official board of the church.

The receipts of the Christian Woman's Board of Missions for the first six months, from October 1 to March 31, is $143,562.

Workers, friends, place this amount beside the financial aims for this year—see duty and go forward. This will assure success.

Mrs. M. E. Harlan.

National Bible-School Notes

The program for the Bible-school work at the Pittsburg Centennial Convention is nearly completed. The nine conferences will be in charge of the following persons:

Cradle Roll and Beginners, not yet selected.

Primary, Miss Lillie Faris, Athens, Ohio.

Junior, Mrs. Myron C. Settle, Topeka, Kan.

Intermediate, Myron C. Settle, Topeka, Kan.

Adult classes, W. C. Pearce, Chicago, Ill.

Teacher training, first and second years' work, Herbert H. Moninger, Cincinnati, O.

Superintendent's Conference, Robert M. Hopkins, Louisville, Ky.

State Bible-school Workers, J. H. Hardin, Kansas City, Mo.

The program for the three great conventions on Monday, October 18, is nearly completed. E. A. Cole of Washington, Pa., is preparing the program for the three morning conventions. Herbert H. Moninger is preparing the program for the three afternoon conventions. W. C. Pearce of Chicago, is preparing the program for the three night conventions. The monster men's parade will be a great feature of the evening Adult Bible class demonstration.

J. Walter Carpenter of Uniontown, Pa., is in charge of the Bible class exhibits. A number of fine awards will be given. A beautiful silk flag will be presented by I. W. Gill of Wichita, Kan., to the men's class making the best demonstration.

Pledges for the support of the National Christian Bible-school Association have been received from Arizona, Colorado, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Missouri, New Brunswick, Ohio, District of Columbia, Texas and West Virginia. These come from organized classes and individuals. Every mail should bring multitudes of these pledges in order that our association may stand alone financially.

W. R. Warren, Centennial secretary, has prepared a fine banner 2x10 feet, reading: "All the church and as many more in the Bible-school." This should be displayed in every one of our 8,000 Bible-schools. Send fifty cents to Brother Warren, 203 Bissell Block, Pittsburg, Pa., for the banner. You could not duplicate it at home for less than $3.00. It is printed in colors on heavy cloth.

The attention of the Bible-school superintendents everywhere is urged to the letters which are being sent them from the St. Louis office.

Marion Stevenson,
National Supt. of Bible-schools.

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The Christian Century

Vol. XXVI. CHICAGO, ILL., MAY 6, 1909. No. 19

The Union of Disciples and Baptists

We have had frequent occasion to point out the growing interest manifested in union between local congregations of our own and our Baptist brethren. The fundamental principles of both communions are so similar that the continuance of their separate existence seems unnecessary and inexcusable. To be sure, there are plenty of places where Baptists and Disciples still differ if the spirit of controversy is roused. The old debates have lost their interest for all who are truly concerned with the progress of the cause of Christ, but enough remains of the old spirit to keep alive faction and strife if it is not vigilantly repressed.

Yet with the enormous responsibility that our age has placed upon the shoulders of the church, open minded and discerning believers see less and less excuse for separation in the work of these two groups of immersionists. It is natural, therefore, that since the experiment has been successfully tried in a few places and is giving promise of great effectiveness and blessed results, there should be many others brooding the problem of similar union. We are cheered daily by reports from localities where negotiations are now being held in furtherance of just such plans.

There are a few matters which need to be kept clearly in mind in all such conferences. Each party must remember that any union which involves a surrender of convictions can only be a partial union and probably short lived. There must be on both sides the feeling that every essential principle for which each body has stood is to be conserved in the union of the two. Neither Baptists nor Disciples can possibly avoid those just feelings of pride in the work that has been done thus far in the Christian world by each. If we are proud of the one hundred years' achievements which we celebrate next autumn at Pittsburg, much more ought the Baptists to glory in that testimony which for more than three centuries they have borne to the principles of Christian liberty and apostolic Christianity. No union that attempts to obscure or minimize these achievements can endure. The Baptists and the Disciples must alike bring to the new congregations which are formed by these unions a sense of victory already achieved by each and of greater results yet to be obtained from the new relationship.

Among the points which inevitably fall to be considered in conferences relating to the union of congregations would be the name of the united church, the method of receiving members, the observance of the Lord's Supper and the distribution of missionary and benevolent offerings. Minor questions may arise, but we believe that these will be the matters of chief moment. Regarding the name it seems necessary to insist that the title chosen shall be scriptural and that no human designation shall prevail. Baptists, of course, are all conscious of the fact that that name under which so much effective Christian work has been done by them does not really represent the breadth and glory of their testimony. It relates to but a single article in their faith, and that by no means the most important. Indeed many Baptist voices are lifted in our day in expressions of regret that a title so partial and limited as this should ever have been given to a body whose mission has been so broad and beneficent. Of course the fact is that the name "Baptist" was first applied in derision to those who contended for the scriptural observance. It thus belongs to the list including Christian, Methodist, Puritan, etc., which were not chosen but grew out of persecution. For this reason we do not believe that any such names as "Christian Baptist" or "Baptist Christian" can ever meet the test of united experience. There is too much insistence upon the old denominational idea in these titles. We believe that the word "Baptist" must be eliminated, and something more biblical and catholic be substituted for it.

On the other hand, we believe our Baptist friends are perfectly justified in insisting that the word "Christian Church" is both unbiblical and denominational in the common acceptance of the term. As used today, it stands for one or the other of two bodies of Christians—either our own people or the old Christian Connection. As we plead for Bible names we are quite aware that the term "Christian Church" is indefensible from the standpoint of the New Testament. It seems, therefore, that some name must be chosen which has neither of these objectionable elements in it. The term "Church of Christ" is such a title. If there has been a local name attached to the Baptist church, such as "Calvary," "Emmanuel," or "Bethlehem," this may very well be adopted, and gives a certain familiarity to the new title which generally helps to endear it. "The Memorial Church of Christ" in this city is an example of this good custom. It preserves all that was best in the traditions of the "Memorial Baptist Church," and adds the significant feature of the new united organization.

In the admission of members to the church, the Baptists have been accustomed to initiate the candidate by some simple plan of conference with the pastor and two or three members constituting an advisory committee. The reason for this is the desire to make sure of the genuineness of purpose manifested by the candidate for baptism, and not to probe into any supposed "religious experience." This latter custom of some Baptist churches does not meet the approval of progressive members of that body. But some consultation with the elders or officers of the church seems highly advisable both in connection with the reception of members by letter or statement and in connection with profession of faith and baptism. We believe also that the custom of Disciples in giving the invitation at each preaching service is admirable and ought to be retained. Indeed most Baptists are quick to see the advantage of this plan. The order, therefore, which we should suggest is that of public invitation and confession of faith as now practiced in our churches, followed by a conference between the candidate and the elders to learn something further of the facts which have led to the step. Upon the recommendation of this group the congregation feels the greater assurance regarding the motives that have induced the candidate to present himself and can lend its hearty sanction and extend its warm welcome to the newcomer who completes the act of church membership by baptism, or public welcome in the case of church letters. The Disciples have always felt that the Baptists did not make enough of the public invitation and profession of faith, and the Baptists have always regarded the Disciples as over-hasty in the reception of members without some consideration of their motives for taking the step. We believe that the plan we have suggested insures emphasis upon both these admirable features.

The observance of the Lord's Supper is an item usually adjusted without difficulty. Many Baptist churches practice weekly communion. All Disciples have grown accustomed to this method and are greatly attached to it. Even in those cases where the Baptist portion of the membership would not desire to observe the communion weekly, they would have no objection to the table being spread and the service observed by those who chose to attend. This is practically the case in our churches today. There are few of our congregations whose total membership or anything approaching thereto actually observes weekly communion. But a united church might admirably and without protest arrange for the weekly observance of the Supper for those who desired it. It could then be placed either preceding the ordinary morning worship or at its close, and sometimes perhaps in the evening to accommodate those who find themselves unable to be present at the earlier worship.

The division of missionary funds is much more easily arranged

than at first would appear. If the membership of the united church is about equally divided between Baptists and Disciples, an equal division of the funds between the missionary boards of the two bodies is a simple matter. If, however, for a time the officers of the church desire to have the missionary gifts designated, the envelope system makes this easy of accomplishment; and thus Disciples and Baptists contribute directly to those interests in which they are concerned. A missionary calendar can easily be arranged in which the great interests of both bodies can be combined in a few general offerings, such as home missions, foreign missions, state missions, city missions, and other interests which fall to the care of the churches. It is even possible to combine two or three of these objects of benevolence in one offering where the programs of the two communions differ, as, for example, the Church Extension fund of the Disciples may very well be combined with the Publication Fund of the Baptists, the proceeds of which go to church erection; and the offering for Ministerial Relief may be combined with the Baptist Society for the care of the aged ministers and their children.

A closing word of caution needs to be uttered. It is unfortunate that it should be needed, but such seems to be the case. We wish to emphasize the fact that where two local churches of the Disciples and Baptists are in conference over this question of union, they must expect to work out the plan largely for themselves upon the basis of those successful efforts which have been made in the same direction. They will not be able to count very much upon the friendly advices of men in official position in either religious body. It is a perfectly demonstrable fact that several cases in which negotiations had reached almost a final and happy issue have been blocked and thwarted by the negative counsels of men called in because of their official position in the respective denominations. Such men are often cautious to the point of coldness. Their chief concern is denominational prestige. If they are connected with the missionary or educational interests of the bodies with which they are identified, they are quite likely to be troubled lest these interests shall suffer from the change contemplated. We insist upon the fact that in most instances such outside advice is certain to be unfriendly to the plan of union. This is truer of the Baptists than of our own people.

But we are satisfied that if the plan of union above set forth, which we believe to be the only practicable plan at the present time, is to be made effective in local churches, it will have to be without waiting for the approval of the denominational authorities. It is a pathetic fact that men who will in public advocate Christian union and even appear to approve what has been done in the direction of actual unification, will in private discourage the churches which are making efforts in that direction. The time will come and is not far distant when the number of these unions will have become a factor important enough to require no apology or defense. But at the present time they are not numerous, and for that very reason they are sure to be viewed by the denominations concerned with a certain degree of suspicion and even of opposition. But the cause of union must justify itself, and we are encouraged by the number of those now working at the question in local fields. We believe that ere long the number of united churches will be the strongest answer to the lingering spirit of denominational pride now too frequently encountered.

Armaments As Irritants

The English press has of late been concerned with the question of the naval equipment of Great Britain. England has long maintained the position of supremacy upon the sea. This has not been questioned since Nelson's great victory at Trafalgar when the combined fleets of Spain and France were shattered.

But England is now confronted with a new and formidable rival for naval empire. Germany, which has not hitherto been considered a seapower of great importance, has come with extraordinary rapidity to the front, and under the able leadership of Emperor William, has equipped a navy which promises to rival that of Great Britain in two years. England's immense opportunities for shipbuilding on the Clyde and the Thames were supposed to cast into shadow all efforts of her rivals. But Germany has developed a series of shipyards with building facilities almost equal if not actually superior to those of Great Britain.

The question has been agitated in the English press for some weeks, but it became an important problem of government a few weeks ago when Mr. Balfour, the leader of the opposition in Parliament, openly charged the government with delinquency in its preparations for defense and predicted that England would be outclassed by Germany in a few months. The admissions of Mr. Asquith, the Premier, were construed by the English public as even more alarming, and something like a panic has seized all classes in England as if it were probable that almost any morning the spectacle might be present of a German fleet actually investing the coasts of England.

The astonishing feature of this situation is the fact that even the English religious papers are frankly conceding the necessity of a very much ampler naval equipment for England and are approving the government's policy of immediately building four and, if possible, eight more iron clads of the "Dreadnaught" type. Not since the jingo days preceding the Boer War has the militant spirit run as high.

This is one of the most pathetic spectacles of our times. It is well known that Germany is struggling under an enormous debt, and that the only arguments which have availed to increase her vast military and naval estimates have been those which point to England as a formidable rival, likely to menace German interests both in Europe and the far East. Under this spell of apprehension the German nation has been swept into consenting to an enormous burden of taxes for the support of its armaments.

Now comes England with its heavy debt, its multitude of unemployed workmen, and its decreasing revenue, and in this moment of fright by the spectre of German naval supremacy it votes a new and vast subsidy for naval equipment, which it could only need in the possible and supposedly remote event of war with the German Empire.

In the meantime both England and Germany profess to be Christian powers. In both of these lands the gospel of the Prince of Peace is preached in thousands of pulpits every week. In both the principles of the Hague Conference are endorsed. If war should break out between England and Germany, who would be responsible for it? Only those who have provoked the jingo type of patriotism and have assumed the chip-on-the-shoulder attitude in either nation.

It is sometimes said that preparation for war is the best means of maintaining peace. To a limited extent this is true. But the reading of history proves that a nation is far more eager to go to war when it is well equipped for the struggle. If England and Germany have put these great sums into their "Dreadnaughts," how are they to get value received for these huge engines of war except by putting their respective armaments to test? Upon the present basis of preparation or even a more limited one with no tendency to conflict, the two nations could look forward to a measure of industrial prosperity and the likelihood of war would be very remote. But with the huge increase of expenses for defense if not for aggression, the industries of the two peoples are taxed to their utmost to maintain the costly game and the spirit of both peoples is made more militant, aggressive, and quick to discern and resent insult.

The whole sorry business of increased armaments is one of the most pathetic and depressing of spectacles in an age like ours which has given promise of finding new and higher ways of settling international disputes. The lover of peace finds his only satisfaction in reflecting upon the fact that within a few months it is probable that aerial navigation will have become sufficiently perfected to offer a powerful counter force to any naval equipment that could be prepared. A few torpedoes dropped from an air ship upon a fleet could send to the bottom the laborious results of years of time and millions of treasure. The enginery of destruction in its rapid development is perhaps the best ally of peace. War is becoming so costly and the instruments of attack so deadly that the military spirit defeats itself by the very perfection of its tools. So once more science and ethics unite their powers to forbid the infamy and cruelty of war.

The present situation in Constantinople is vastly encouraging to those who have watched Turkish politics with a sense of depression and shame. For many years the Turkish government has been the blackest plague-spot in Europe. The policies pursued by the sultan and his advisors have been mediæval rather than modern, barbarous rather than civilized. Revolution and massacre have been the order of the day, and the chief sufferers have been the Armenian Christians of the interior. But now the Young Turkish party has come to its own. Once more in its long history Constantinople has fallen; but unlike the fall of 1453, which saw its transfer from Christian to Mohammedan hands, it has now fallen from one type of Mohammedan control into the hands of representatives of another and far more modern order. The young men who are now in the ascendancy are not Christians, to be sure, but they are those who

ave received their education in such institutions as the Syrian rotestant College at Beirut, the Scottish Mission School at)amascus, the United Presbyterian School at Cairo, and Roberts ollege on the Bosphorus. In these institutions, while no direct eaching antagonistic to Mohammedanism has been permitted, there as been a spirit of Christian tolerance and liberty, and these young ien have learned the lesson that Turkey must keep pace with iodern life or remain under the reproach of being a barbarous mpire. It is the triumph of the Christian faith under the diplo- iatic and political limitations of Mohammedanism. The reign of anaticism cannot last. A new day has dawned in that wonderful ity whose influence spread both east and west over a wide empire. The latest news is that the Sultan, Abdul Hamid II, whom Mr. Gradstone called "The Great Assassin," has been deposed, and his rother placed upon the throne with the title of Mehmed V.

* * *

An interesting event which throws some light upon church olitics in England has recently occurred in Birmingham. Mr. owett, the famous Congregational preacher at Car's Lane Church n that city, celebrated the first anniversary of his new institute or social service last month, and invited Canon Henson of West- ninster to preach the sermon. The Canon accepted the invitation ut was presently advised by his superior, Bishop Gore, that at he request of the Vicar of St. Gabriel's parish in Birmingham, he vas compelled to inhibit Canon Henson from taking the service. The Bishop expressed his regret at the necessity for this eccles- astical duty. Canon Henson replied that there was no disorderly r sinister intention in his action, but merely the intent to ex- ress the friendly co-operation with non-conformists, which he elt to be appropriate to the occasion. Moreover, he said that if is going to Birmingham to preach for Mr. Jowett broke any eccles- astical law, he felt that such a law ought to be broken and he roposed to do it, adding that he would ignore any inhibition sent o him. The Bishop then made his inhibition in definite and final orm, but Canon Henson disregarded it and preached at the in- titute, at the same time sending the correspondence between imself and the Bishop to the London Times. The whole matter s both informing and amusing as a sign of the times. A bishop, f broad mind and warm sympathies, reluctantly yielding to a arrow-minded and jealous vicar in whose parish a brother clergy- nan comes to preach, sends with evident regret his message of lissuasion, only to be reminded that it is too late in the centuries o resort to the mere technicalities of ecclesiastical law for the urpose of stopping the growing sympathy between the churches.

* * *

Professor George A. Coe, recently professor of religious and moral ducation at Northwestern University, Evanston, Illinois, has esigned to become professor of practical theology in Union Theo- ogical Seminary in New York City. Professor Coe is the President f the Religious Education Association and one of the foremost uthorities on religious pedagogy in America. His volumes on "Education in Religion and Morals," "The Spiritual Life," and "The Religion of a Mature Mind," comprise, with those of Star- uck, Granger, and the Annuals of the Religious Education Asso- iation, the foremost books now available on this theme. His work n New York will be exclusively in graduate courses. Professor Coe has been for the past five years perhaps the strongest man n the faculty of Northwestern University, and his departure is very serious loss both to that institution and to this city. But e will have gained something of academic freedom by the transfer nd will be able to render even greater service both to his own hurch, the Methodist, and to the universal church.

* * *

The presence of the National Peace Congress in Chicago this week makes especially pertinent our article by Secretary Phillips on the Lake Mohonk Conference. Next week we shall tell of the great Chicago meeting. Its dates are May 3, 4 and 5. The main sessions are being held in Orchestra Hall, though some sessions will be held in the Music Hall, Fine Arts Building, the Chicago Woman's Club Rooms and the University of Chicago. A banquet is announced for Wednesday evening given by the Chicago Associa- tion of Commerce to delegates. A reception to delegates was held Monday evening in the foyer of Orchestra Hall. Some of the most distinguished political and educational leaders are present. Honor- able J. M. Dickinson, the new Secretary of War, is presiding over the sessions.

Gary, Indiana, a suburb of Chicago in April 1906, was a region of sand dunes, marshes, and ponds. Now it is a city of 12,000 inhabitants, with all the conveniences of a modern city, newspapers, schools, libraries, churches, and no saloons. The center of this amazing city is the great steel mill, owned and controlled by the United States Steel Corporation, which covers about a square mile of land, and gives employment to a large majority of the men of the town. It is built in the most approved methods, with every facility for ease and speed of manufacture and transportation of steel products. A large harbor has been built to accommodate the lake traffic and five railroads pass through Gary, making communication from all quarters easy. The town itself is rapidly growing, and has all the beauty that fine houses, well laid out and paved streets, rows of trees, and excellent care can give it. Over half the present population are men of working age, and as the mill alone will ultimately employ some 14,000 men, the prediction that Indianapolis must yield first place to her new rival would seem to be a matter of assurance should the family life of Gary increase with the male popualtion. The Disciples have recently organized a church in this growing city and at the last quarterly rally of the Chicago churches, the new congregation was received into fellowship.

* * *

In view of the all but universal ostracism which Rev. R. J. Campbell has suffered in evangelical circles in England, his personal reassurance can only be equaled by the public surprise at the vote of his congregation a short time since. The members and pewholders came together, at Mr. Campbell's request, to the number of 800. He told them frankly of the consistent snub he was experiencing from religious organizations; that the Free Church Council, the Congregational Union, the International Congregational Council passed him by; and that he wished his congregation to indicate whether his leadership was an occasion of embarrassment to them. A resolution of support and appreciation was passed with absolute unanimity. Solicitude for his health was earnestly expressed and he was urged to abandon his announced trip to America this summer to lecture on Socialism. He will probably accept his people's advice.

* * *

We have received as many as ten or a dozen articles in the past two months on the subject treated of in Mr. Elmore's contribution on page 8. All of them we have declined, some because they were inadequate, others because they were too cruelly true, and all of them because it is our purpose to keep controversial matter out of our columns as far as possible. Mr. Elmore's keen statement, however appeals so strongly to our editorial sense both of justice and of humor that we decided to let it see the light.

* * *

The public is sensitive and suspicious concerning the money paid evangelists in the large meetings now being held. It is generally understood that a certain evangelist made $50,000 last year in his meetings. The local committee in charge of the Chapman campaign in Boston, recognizing popular sensitiveness on this subject has made public a financial statement showing that Dr. Chapman and Mr. Alexander received $1,300 which they shared with five assistants. This is in addition to the annual salary paid Dr. Chapman by Mr. John H. Converse.

* * *

A message from Professor Ira M. Price, who is conducting the University of Chicago Travel Study Class through Egypt, Palestine, and Asia Minor, reports their journey and work very successful and pleasant. They started north from Jerusalem with the camp on April 6. Every one was in the best of spirits and health. They have probably reached Constantinople in time to see some of the most interesting developments in that city during the past few days.

* * *

Mr. Guy I. Hoover, recently pastor of the West Pullman Church in this city, has begun auspiciously his pastorate at Tipton, Indiana. With a new church building and an enthusiastic membership the field seems to offer opportunity for a most serviceable and rewarding work. We congratulate Brother Hoover upon his good beginnings in this fine field.

* * *

Mr. Edward A. Henry, a member of the American School for Oriental Research in Jerusalem during the past winter, is now on his way home after having spent several months in profitable study in the Holy City. He made also a journey of some duration to Egypt to examine the antiquities there.

The Trend of Events

By Alva W. Taylor

A LEGISLATURE THAT DID THINGS

Here are some of the things done by the Nebraska legislature during the winter's session. It certainly acted up to the spirit of the times. Exception is taken in that it failed to pass a county local option bill.

This is a record of only the chief things done.

Oregon plan of electing senators. Open primaries, allowing names to be written in on ballots. Forbidding political parties to nominate candidates for judge or any educational office and putting all candidates for such offices on ticket without party designation.

Weight of binding twine must be stamped on each package and also composition of material. Bakeries, groceries, dairies, and all places where food is prepared must be kept clean. Actual weight of packages of wheat and corn products must be stamped on package.

Guaranteed bank deposit law. Annual occupation tax on capital stock of all corporations doing business in the state—tax is small but enough to provide registry and inspection. Regulation of stock and bond issues by state commission to prevent fictitious issues and watered stock. Warehouse receipts made negotiable.

Providing for physical valuation of railroads and other public service companies. Maximum freight rate on carload lots of oil fixed by law. Allowing passes to be issued to the dependents of those employes who die in the service. Prescribing the number of men in a train crew. Requiring railroads to equip stations with telephones.

Penalizing intimidation of voters by threats of loss of employment. All campaign contribution must be published fifteen days before election.

Establishing a school of citizenship at the State University. Forbidding high school fraternities. A system of teachers' pensions provided. Legalizing an osteopathic board of examiners.

Making provision for official gathering of divorce statistics from courts granting same. Divorces not to become effective for one year after granted. The indeterminate sentence for certain felonies.

Daylight saloon bill closing saloons at 8 p. m., not to be opened before 7 a. m. Forbidding sale of liquor on railroad trains except on diners.

CANADIAN CARE FOR THE AGED

Canada has just passed a law that will provide against the day of need for the worthy poor or the day of misfortune and age for all. It is not a pension in the sense of England's old-age pension system nor is it workingman's insurance such as Germany makes obligatory. It is less paternalistic than either. It simply establishes a system of guaranteed annuities with the government operating the business.

If 25 cents per week is paid for twenty-five years, $47 per year will be paid the annuitant the remainder of his life; if the payments are kept up for forty years the sum annually received will be $200. A young man may begin at the age of twenty by paying $10 down, make payments of 25 cents each week, add a lump sum of $10 every five years, and when he is sixty he will receive an annuity of $151; then if his employer will add $10 each five years he will receive $253 each twelvemonth of the remainder of his life. Provision is made for payment of a lump sum in case of death at any time; e. g. under the last named conditions, if the annuitant died at the age of fifty his heirs would receive $1,215. One may also buy these annuities by paying down at any time a lump sum. In this way the savings bank account, also cared for by the government in Canada, may be laid up safely against the day of old age and made to provide an assured annual income after the annuitant is sixty years old. One may provide for as low as $50 per year and cannot receive more than $600, and the money cannot be drawn before the age of fifty-five.

Not only does this make savings absolutely safe and provide against old age but it is impossible to alienate the funds once invested. If one falls sick or loses employment or for any reason cannot keep up payments, they can be resumed at any time. Employers and fraternal and benevolent societies may also purchase these annuities for others.

It is feared that old age pensions will encourage thriftlessness. This plan will encourage thrift. The government simply provides administration and insures safety. Germany goes one step farther and compels both employer and employee to contribute, or pay tax, that the workingman may be provided for. Belgium provides both old age pensions and life insurance. Denmark provides an old-age pension for worthy poor; no one ever convicted of crime or who has received pauper relief can receive it. This has helped to relieve the poor relief funds and to deter from crime. Cottages are provided for the pensioners and there is no stigma attached to the recipiency. New Zealand, among other things, sells homes to workers whose income does not exceed $750 per annum, upon the payment of 8 per cent of the value each year for thirty-two years. The dwelling cannot cost over $2,000. Thus the ordinary rental of a cottage pays for a substantial home, built of brick and concrete. If he prefers the worker may rent instead by paying five per cent of cost and the state will keep up all repairs..

BANISHING SMOKE

Smoke costs the great cities of the nation $600,000,000 in actual loss of goods and cost of cleaning after it. This is the sober testimony of the experts. This takes no account of that greater loss to health and comfort that it occasions. There have been many smoke consumers invented but few have proven efficient or economical. Now Uncle Sam's experts announce the problem solved. They have found a scientific way of stoking. No apparatus is required more than a proper setting of the furnace. They think it will be impossible to work the method with all kinds of men as stokers. Mechanical stokers is the solution of this defeating personal element. That may look like a defeat for their method. They claim mechanical stokers are now so economical that even small plants can better afford them than the hand fireman.

It all consists in getting the gasses afire before they strike the tubes of the boiler or get out of the area of great heat.

The expert agents of the Geological Survey visited 200 plants that are running their boilers economically without smoke. They say that 50 per cent of the factories would save 10 per cent on fuel by adopting the method and that the others would save at least 5 per cent. Director Wilson is burning a sort of waste or refuse coal at the Pittsburg Experiment Station. It is delivered to him for 88 cents per ton and he burns it without smoke. He says:

"The investigation indicates that the clean, comfortable American city, with a normal amount of sunshine, is not far off. Smokeless cities only await a public conscience, quickened to the fact that this nuisance means uncleanliness, poverty, wretchedness, disease and death."

THE ANTI-OPIUM CRUSADE

These paragraphs have noted from time to time the progress of the effort to get the nations in alliance against the devastating opium traffic. The renaissance of China aroused the world-wide interest that took form in the Shanghai conference last winter. That conference came very nearly being a failure owing to the elusive attitude assumed by Great Britain. She was finally prevailed upon, however, to join in some recommendations, the most vital of which was that the nations join in prohibiting the importation of the drug from one country to another. But this is only a recommendation. Another conference must be called to arrange the treaty forms and there the wholesome recommendations may be unable to obtain recognition.

Dr. Hamilton Wright of the American Commission has made a report of their investigations which is of interest. It is found that 15.48% of the criminal population of the United States are addicted to the use of the drug. Among non-criminal classes the physicians lead in the percentage of habitual users, averaging 2.06%. Of the entire population less than one-fifth of one per cent use the drug. The Chinese population of the country numbers 118,000 and one-half of them smoke the deadly pipe. It is found that the habit has grown by 50% in Maine since she came under prohibition. This is not to the discredit of prohibition, but shows rather that it has prohibited liquor to such an extent that certain depraved appetites have been driven to opium. Manifestly the remedy is to make it impossible to obtain the drug in Maine.

Congress has passed severe repressive measures, but their effectiveness, especially among the Chinese, will depend very largely upon obtaining an international agreement. Opium is small of bulk and easily smuggled. The best way to prevent it is to prevent its being either exported or imported, or perhaps even to prohibit its being grown or manufactured outside of governmental supervision.

The Practical Side of the Peace Movement

Some Achievements of International Arbitration—The Coming Lake Mohonk Conference

By H. C. Phillips Secretary of the Conference

About a year ago fifty business men met a little New York town and gave to the ress a statement of peculiar interest. The en were delegates sent by business organ- ations to the Lake Mohonk Conference on nternational Arbitration, and the statement as this:

"The men representing business organiza- ons in various parts of our country recog- ze the fact that international arbitration s a substitute for war between nations is practical proposition; that practical ducation should be encouraged as the est means to hasten the day of a World's ourt of Justice; that the business men, eing vitally interested in this, the greatest ause of humanity, feel it their duty to as- ume a large share of the financial burden of his educational campaign. They appreciate urther that they should give time and seri- us thought to the problems confronting hose who are now engaged in the interna- onal arbitration movement."

large and increasing body of Americans that the peace movement contains an element promising early, practical results. It must be admitted that on one question—that of armaments—our people, like other peoples, are widely divided in opinion, and the present great agitation against further increase in the navy seems lost in the race for naval supremacy. Unfortunate as it is, the public is generally unmoved by both ethical and economic arguments against great armaments, and anything like general agreement appears to be far in the future.

Are Armaments Results or Causes?

But apart from this the peoples of the world are coming into close accord on the question of international arbitration. There is a strong feeling that armaments may be, after all, only results, not causes, and that through upright diplomacy, supplemented by arbitration as made possible by past and future Hague Conferences and Tribunals, there may eventually come about an international condition that will atrophy excessive decidedly hopeful. A network of more than seventy-five treaties of arbitration, including the two score negotiated by Mr. Root for the United States, bind twenty-five great nations to reserve all save their more vital differences from armed strife. On May 1 the Hague Tribunal meets to decide the Casa Blanca controversy between Germany and France, after which it is soon to take up the Newfoundland Fisheries case, by the sub-republics, despite current rumors, have not yet violated their agreement of 1907 to refer all their differences to the Court of their own creation and that the Court has actually

mission of which this country and England terminate a century of dispute. Other cases are said to await it in pending claims of the United States against Venezuela arbitration of which, refused by Castro, has been granted by President Gomez. These three cases will not only renew public interest in the Tribunal, but will doubtless stimulate international activity in giving life to the proposed new Court of Arbitral Justice.

Self-Restraint of Nations.

Nor should we pass unnoticed such events as the convention creating a Joint High Commission to finally determine our Canadian boundary; the self-restraint shown by the world, particularly the United States, in not using justifiable force against the late Castro government in Venezuela; the three conventions among great European powers neutralizing Norway and agreeing to respect each others' territory on the North and Baltic Seas; the exchange of notes between Japan and the United States relating to the Far East; the fact that the Central American settled awo cases; and particularly is it well to consider how many years ago the Balkan crisis could have been thrust into world politics without a war.

The civilized world is at peace and there is no question that rulers and statesmen feel the pressure of a sentiment—a world conscience if we please—that makes it increasingly harder for any nation to break that peace by war while other means of settlement are at hand. The influence of the Hague Conferences is abroad: the opportunities they opened in the way of mediation, commissions of inquiry and arbitration (which may



Lake Mohonk House, Where Conference Meets.

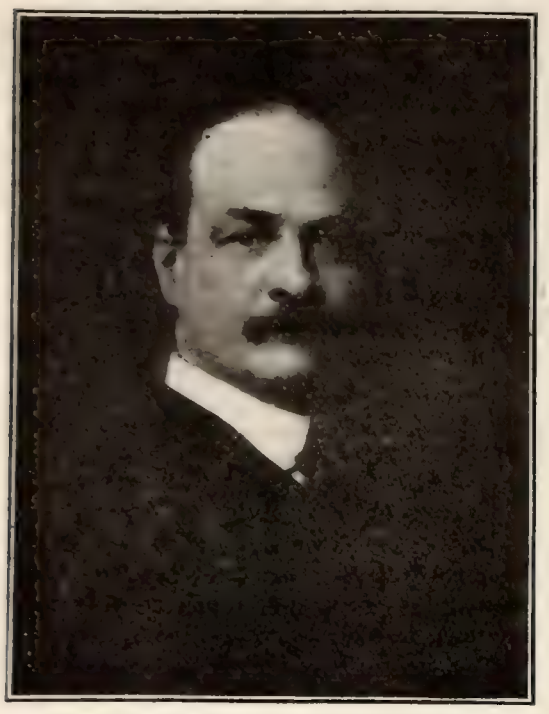
Three Hundred Organizations Represented.

This was no hasty or ill-considered declaration, but an official utterance by men of high esponsibility. Besides the president of the ational Board of Trade, who presided, there ere present officers and delegates of three ther national bodies and of forty-six leading hambers of commerce and boards of trade in he largest cities of the country, representing, the words of the president, nearly three undred organizations.

These representative business men had erely put into words the conviction of a rmament by making it unnecessary.

From this point of view, recent events are

not be sought by either disputant) weigh powerfully against any spirit of militarism. It is not impossible, but it is very unlikely, that war will ever again be waged over any but really vital issues. It remains to so strengthen public sentiment and to so improve the machinery of arbitration that many questions now considered "vital" may eventually



President Nicholas Murray Butler.
Chairman of the Conference.

be referred with confidence to peaceful adjudication. Along this line the more conservative peace societies are bending their energies; and the very fact that the great National Peace Congress about to meet in Chicago is to be presided over by the United States Secretary of War has in it not a tinge of humor but a striking proof of the practical trend of the movement.

Agencies Prior to Hague Conferences.

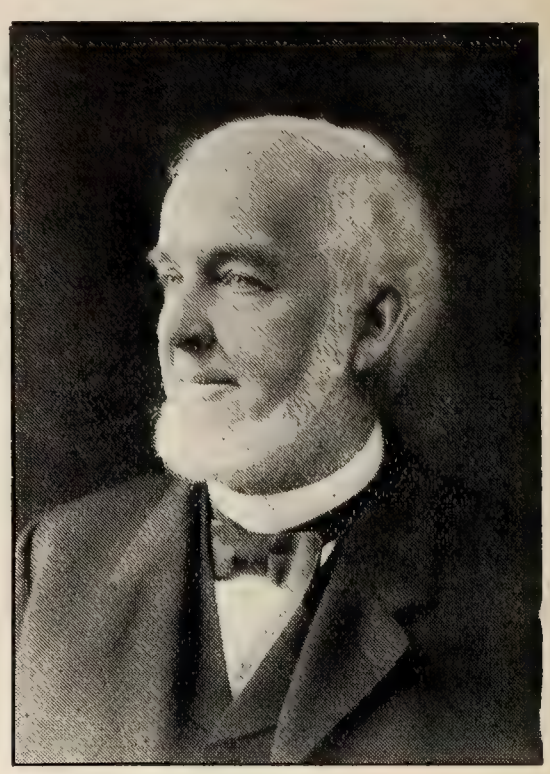
While the distinctive arbitration movement has come particularly into public notice since the first Hague Conference, two powerful agencies preceded that great gathering. Beginning in 1889, the Interparliamentary Union, that great body of the world's lawmakers now numbering more than 2,500, is believed to have had a considerable influence in the calling of the first Hague Conference; and it is certain that the Union was the inciting cause that led President Roosevelt to initiate steps for the second Hague Conference. The influence of the Interparliamentary Union for peace can hardly be overestimated. Yet, as its meetings are only occasionally held in this country, Americans are perhaps more familiar with the other agency, the Lake Mohonk Conference on International Arbitration, founded in 1895 by Mr. Albert K. Smiley who still entertains as his personal guests at his picturesque summer home in southeastern New York those who attend the annual meetings. From a small beginning, this Conference has grown until its meetings call out some three hundred distinguished persons, Americans and foreigners, representative of all classes, of widely differing views on national policies and national armaments, but united in support of international arbitration. Nearly two hundred business organizations and about half the colleges of the country coöperate with the conference in promoting this object.

Next Annual Conference in May.

The fifteenth annual conference meets this year May 19-21, with President Nicholas Murray Butler of Columbia University as chairman. The program includes as speakers, among others, Senor Don F. L. de la Bara, Mexican Ambassador; the Chinese Minister, Dr. Wu Ting Fang; the Bolivian and Costa Rican Ministers; the Dean of Worcester, England; Hon. Alfred Mosely of London, Chief Justice Maclaren of Ontario, Ex-Governor Montague of Virginia, Governor Ansel of South Carolina, Hon. Richard Bartholdt of Missouri, Hon. Frank Plumley of Vermont, President Faunce of Brown University, President Finley of New York City College, Bishop McVicker of Rhode Island, and Hon. William McCarroll of New York.

Other eminent men who will speak if their engagements permit are Hon. James Bryce, British Ambassador; Count von Bernstorff, German Ambassador; Mr. Nabuco, Brazilian Ambassador; Hon. William I. Buchanan of Buffalo, Hon. David R. Francis of St. Louis, and President Judson of the University of Chicago.

Among others who will attend are Dr. Andrew D. White, Hon. J. N. Gamboa of the Mexican Senate, Rev. V. A. Costabel, Italy; Judge Karl von Lewinski of Germany, Dr. Halvidan Koht of the Nobel Institute, U. S. Commissioner of Education Brown, Dr. Fran-



Mr. Albert K. Smiley.
Founder and Host of the Conference.

cis E. Clark of Boston, Hon. James Breck Perkins, M. C.; the Mexican, Japanese, Netherlands and Brazilian Consuls General in New York; Rear Admiral Merrell, U. S. N.; College Presidents Thwing of Western Reserve, MacCracken of New York, Garfield of Williams and Stryker of Hamilton; Judge Weakley and Belton Gilreath of Birmingham; Henry C. White of Georgia, Joseph E. Willard and R. S. Turk of Virginia, Ex-Mayor Jones of Minneapolis, Justice Moore of Michigan, Henry Van Kleeck of Denver, Joseph Shippen of Seattle, Lyman Abbott of the Outlook and Albert E. Hoyt of the Albany Argus.

The Ancient Curse of Meroz

By R. E. Elmore

"Curse ye Meroz, said the angel of Jehovah,
Curse ye bitterly the inhabitants thereof,
Because they came not to the help of Jehovah,
To the help of Jehovah against the mighty."

Meroz was a little Hebrew town hidden in the mountain fastness, and out of the track of the hostile armies. Israel had been invaded by a mighty host. A great battle had been fought almost within bow-shot of the town of Meroz. Upon the result of this battle depended the safety or the pillage of the whole land of Israel, including Meroz. The Israelites were victorious, and the invading army was driven out of the country with great slaughter, but Meroz took no part in the battle.

After the battle, as was the ancient custom, a song was composed celebrating the victory. In the song, the different tribes and cities of Israel were mentioned. Some were excused for the small number of men sent, because of their distance from the scene of conflict. But when Meroz was reached—almost within hearing of the shouts of battle, and not a man in line—the fearful curse with which this article sets out was hurled at her.

Meroz and Our Missionary Campaign.

All this is typical. Every great conflict, military or moral, brings to light the men of Meroz—men sometimes brusquely dubbed cowards, skulkers, shirkers, deserters, renegades, traitors. The inaction of Meroz may be ascribed to indifference, envy, pique, prejudice, cowardice, or personal interest.

In the great centennial campaign for foreign missions now on, Meroz is again unenviably in the limelight. Every year many congregations fail absolutely to respond to the call of the world. The records are yet to be written of the Centenary year, but when the Pittsburg pæan of praise is sung, the ancient curse of Meroz will still mar the music of the ode of victory.

Meroz, this year of years, is not alone notable for the heresy of paralyzing indifference, but to this is added the pernicious activity of opposition. Guiding in the centennial mutiny against missions is one of the leading journals of the brotherhood. From the editorial rooms of this periodical, where principles and policies are formed, not an utterance has issued in behalf of the Foreign Christian Missionary Society's great centennial aim. The hurt is intensified by this paper's veiled protest against the leaders of our missionary enterprise.

Editorial Excerpts.

From the "protest" column running in this Christian journal for many weeks, we have taken the liberty to copy. An editorial preface explains the origin of the celebrated column, to wit:

> "On October 29, we mailed the first announcement of the Centennial Committee to a number of brethren, and asked for an expression. Some nineteen responded, and their protests will appear among those to be published. All others of the scores on hand are voluntary."

Another preface explains the true inwardness of the protests, viz:

> "We but allow our interested brethren—stockholders of our *missionary enterprise*—to speak what they feel."

Still another preface exhibits the honor of the editor, and the fairness of the editorial policy, thus:

> "These messages do not all speak as the Standard thinks; the folks are speaking their convictions, and we let them do so, because our missionary management and the Centennial Com-

mittee have need to know the affront that has been given lovers of the plea. We feel like exhorting the brethren to learn the facts in the case as far as possible, and speak in sober, considerate language well within the bounds of Christian courtesy, so as to do no man injustice" (this would appear less humorous and hypocritical if the periodical had taken any pains to state facts, or allow others to do so, in its own columns). "We wish once more to call attention to the fact that there seems to be a lack of agreement as to who is responsible for the appointment of Prof. Willett to appear at Pittsburg. It but shows how the people are thinking, and we let them speak as they think. It is not our business to unravel the muddle" (how "unravel" a "muddle"?)

Specimens of the "Protests."

In the subjoined "protests" themselves we ee where the talons show. "If the Boards avor sending a mutilated Gospel to other ountries, then I am done with them." "Unless the committee in charge have Prof. Willet's name cancelled, your humble servant as given his last dollar to missions through he Foreign Society." "The protests should e against the Vatican policy of the missionry boards. Willett may be honest and sinere. Certainly our missionary boards are ot." "Owing to the attitude of the general oards, we call off indefinitely, and will turn ur benefits into other channels." "We will ot help support our missionary societies so ong as they are contaminated by Willettsm." "Many of us have been watching for he last seven or eight years the tendency of ur missionary secretaries to assume that hey have been elected to office, and by this hey have been given certain vested rights over the brotherhood, so that they may a little further along cast down whom they may and set up whom they will." "If they support heresy, I am done with them" (The church represented by this voice gave for foreign missions in 1902-03, $11.55, in 1907-08 nothing.) "I can hardly work for any national board till Willett disclaimers are made" (In 1902-03, $00.00; in 1907-08, $00.00). "If they do not quit it, we know of no better way than to stop giving" (The church here represented gave for foreign missions, in 1902-03, $4.50, and in 1907-08 $0..00). "If any of our missionary societies endorse said Mr. Willett, in occupying a place on the Centennial" (notice the perspicuity) "they have ceased to be fidei defensi, and I will no longer help to support them" (This church gave for foreign missions in 1902-03, $3.44, in 1907-08 $0.00. The minister who wrote the above was not with the church, however, in 1902-03). "As long as such men as Willett are thrust to the front in our National Conventions, thousands of good loyal churches will refuse to take collections, or forward contributions to the societies" (In 1902-03, $00.00, in 1907-08, $00.00). "Why are those friendly to destructive infidel higher criticism so persistently kept at the head of our missionary societies? Is not a reorganization of our missionary activities imperative?" The church represented by the minister writing the above gave for foreign missions in 1902-03, $10.75, in his absence, and nothing in 1907-08, he being present). "I hope you will keep up the fight until missionary society leaders understand that their true motives and doings are known by the brotherhood." (1902-03, $1.61. 1907-08, blank).

Another editorial preface: "Our people are getting down to the root of the matter" (as witnesseth the following):

"The missionary element should have no place on the Centennial program." "When a man gets up head in our organized work, he is there to stay, and no power we can exercise will dislodge him." "I protest against the action of our President-Secretary-Board."

The Climax of Humor.

Some brethren "join heartily" in the protests and "eagerly digest" the contents "every week."

Editorial: "As to the missionary contribution suffering, it is inevitable so long as the society encourages such teachers" (Society singular.)

The editorial preface closing the instalments of protests concludes: "Whoever attempts the exploitation of its (destructive criticisms) representatives, does so at the peril of the work he represents."

"In fact, I endorse the Standard," writes one.

The climax of humor is reached in the following editorial deliverance: "One thing is sure, we will not sit by in silent acquiescence and see our missionary progress of years blighted and our offerings cut in halves by those who seem determined to thrust this unwelcome leadership on our leadership."

Maybe it is not fair to say that the tooters beating this retreat are cowards. Maybe they are sulkers. Maybe they love the cash too ardently. Maybe they have sucked a lemon. Maybe they are merely religious mules, whose influence is more potent in the heels than in the head or heart. Some are honest, but ignorant. Others are among our noble men of faith, honest of heart and high of intellect, but betrayed into a false issue. With some it is simply "Where the Standard speaks we speak; where the Standard is silent, we are silent." With others it is, "Rejoice in a racket always; and again I say, rejoice." With all—barring motive—it is opposition to the Lord's appeal in the prayer, "That they all may be one, *that the world may believe.*"

Roanoke, Va.

Gipsy Smith, The Man, His Spirit and Message

An Interview With the Famous Evangelist in Which He Replies to His Critics

By Perry J. Rice

Gipsy Smith, the famous English missioner, s now in Minneapolis, repeating the experinces he has had in various American cities uring the past winter. The mission opened n Saturday evening, April 17. Vast audinces have attended the meetings, and aleady the spiritual uplift is felt in many ircles.

Having been apprised of the criticism that ad been published in The Christian Century egarding himself and his work in Denver, nd having been informed that he could ecure a copy of the paper through me, he nvited me to call to see him. At his invi- ation I gave him the paper containing the rticle in question, and he read it through in ilence. Then, looking up, he asked: "Who s this man Tyler? He was not with us in Denver; I did not meet him." I replied: Mr. Tyler is pastor of the South Broadway Christian Church in Denver, and a very genial nan. I am sure if you had come into close ouch with each other you would have become ast friends." "But," said he, "the ministers of Denver seemed especially appreciative of my work. They gave me a dinner at the close f the mission, and presented me this beautiul leather hand-bag. The ministers did this, ut I do not remember meeting Mr. Tyler."

Four Years Pastor of a Church.

Referring to the article in the Century I sked if the statements therein presented vith reference to his early life as a preacher vere substantially correct. "Yes, only I was longer than one or two years in the 'hired hall' of which Mr. Tyler speaks, and later I was for four years pastor of an independent church of 900 members."

"Do you regard the use of the term 'Gipsy' as a valuable advertising asset in your work, and do you use it for that purpose?" "No, I do not. When I began my work I was known as 'Rodney Smith, the Gipsy Boy.' The newspapers called me that, and later they shortened the phrase associating the word 'Gipsy' with my surname and called me 'Gipsy Smith.' In England I am only known by that name." He then showed me a number of letters he had recently received from England and all of them were addressed: "My Dear Gipsy." "I use it," said he, "simply because it is the name by which, with no purpose of my own to have it so, I have become generally known."

Dominant Motive in Preaching.

"In the preparation of your sermons," I asked, "what is the dominant motive?" "It is to enforce the fundamentals of the Christian life and to bring my hearers to an absolute surrender to Christ. Of course, in my work, I have to avoid, so far as possible, controverted subjects. I begin with the assumption that the people to whom I am to preach know quite well the purposes of Christ's ministry. The great need is to enforce the ethical significance of it all, and to lead people to obedience to Christ's commands."

Speaking of baptism on his own accord, he said: "I am myself an immersed believer. In my work I try to be perfectly fair with people who come to me. Only yesterday a woman came to me and asked, 'Must I be baptized?' I replied, 'You read your New Testament, do you not,' and she said she did. 'You remember, do you not, the account given of the marriage feast at Cana of Galilee, how, when the wine gave out and they were wondering what to do, Mary, the mother of Jesus, moved quietly about, saying, "Whatsoever he saith unto you, do it."' That is my answer to your question."

I wonder if any Disciple could give a better answer.

Not Equipped As a Theologian.

Gipsy Smith does not pretend to be a theologian, nor a great biblical scholar, but it is certainly far from the truth to intimate that he does not know the scriptures. Day after day he submits himself to a test that few of us would care to undergo. In the afternoon meetings he is always preceded by some local minister who speaks from any text he may choose for ten or fifteen minutes. The missioner does not know what is to be the text until it is announced publicly, but as soon as the first speaker has finished, he takes up the theme and goes on with it. This method is not calculated to result in great sermons, but it does test a man's knowledge of the English Bible, and thus far, in every instance, Gipsy Smith has proven

himself to be perfectly familiar with the whole situation surrounding the text, and often presents a much more lucid interpretation of it than the man who has studied it and preceded him, though always doing honor to what has been said by the local minister. Nor can it be fairly said that he is "incapable of serious thought." In the sermon on "Repentance," which I suppose he preaches in every mission, and which can scarcely be objected to in any of its parts from the standpoint of the scriptures, he gives utterance to the following sentence in a way that impresses one that he has carefully weighed its significance: "Calvary is no substitute for the life that you should live." I asked him why he laid such emphasis upon this statement and he replied: "I do it to offset the idea that has often gained acceptance, that since Christ has died for us, and we are no longer under law but under grace, we therefore, if we believe in him, can do as we please." It is evident that he sees some of the follies of at least one theory of the atonement.

Arraignment of Church Members.

"Do you ever feel that your sharp arraignment of church members is likely to prejudice people against the church and thus to weaken its influence?" "No, I do not. This is how it works. I preach to church members pointing out the sham and hypocrisy of much that is done and said by professing Christians, and thus establish in the minds of all an ideal. The unconverted person sees that I am interested in elevating the standard of Christian living, that there is beauty and charm in the real Christian life and it appeals to him. If I should point out his sin he would at once be placed on the defensive and would be slow to yield. What I say regarding the life of many professors of religion is true, and needs to be said, and at the same time it seems to awaken the conscience and the desire of the unconverted. The Master followed a similar course. No one ever spoke so sharply of the sins of so-called religious people as he did."

Many church people are moved under the ministry of this simple man of God to seek a deeper Christian experience, and a closer walk with Christ. In the inquiry room a few evenings since I was assigned to speak with a man who had come to be helped. Upon entering into conversation with him I found that he was a preacher, a pastor, who had come to the city to attend the meetings, and had been so moved by the appeal of the evangelist that he desired to humble himself and seek a closer fellowship with Christ. He was an intelligent, good-appearing man. I wonder if it is not true of many of us that we need the spiritual tonic that comes from the message of such a man as Gipsy Smith. Are we not all feeling that we have fallen upon times when the church needs to be humbled, and when Christian people need to be brought to their knees in penitence and prayer? Personally I am not disposed to criticize the man who, with gentleness, can lay bare the secret faults of the heart and expose them to view.

Manner Not Harsh, but Appealing.

But Gipsy Smith is no ~~orator~~ ranter. He does not seek to gain notoriety by invective. His voice, even when most severely exposing the evils of our lives, is plaintive and appealing. His language is not coarse or vulgar, but refined. His manner is gentle and courteous. Though his utterances sometimes pierce like an arrow, still one feels that it is a friend who has spoken to him. No one can listen to him long without being impressed with the feeling that he passionately longs to lead people to Christ, and to righteousness. He is not self-seeking: he is as humble as any man I ever met, and his manner is so simple as to put one at once at ease in his presence.

I asked: "Do you not regard church membership important?" "Yes, indeed," said he, "and I try to emphasize that throughout my missions, but I have got to a place where I do not stop to count. It is enough to know that the churches and preachers have received a new lease of life, that the air is filled with the gracious influences of the Holy Spirit, and that men and women everywhere are having their hearts turned toward God and the best things."

Does Not Have to Count.

Isn't it refreshing to hear an evangelist say: "I have got to a place where I do not stop to count!" We have often criticized evangelists for counting, but now it seems that the tables have turned and we find a defray local expenses when missions are held, the work is carried on. F. B. Meyer has recently been in South Africa, and is now in the orient. Of course his missions in such places are not self-supporting. The other two men, Rev. Talfree Parr, and Mr. W. R. Lane, are working in destitute places in England. The surplus from my meetings is indispensable to the carrying on of this work, but every dollar of it is sacredly used for evangelistic purposes. The Council is no 'Syndicate.' It is a voluntary organization of Christian men who hope to lift evangelism to its New Testament place and do a much needed work."

Plan of Support Admirable.

I do not know how the plan impresses



Evangelist and Mrs. Rodney Smith.

pastor, our good Brother Tyler, criticizing the evangelist because the pastors can't count as many as they would wish. How easy it is to fall into the trap we have set for others.

"What have you to say with reference to the representations of the Christian Commonwealth as quoted by Mr. Tyler regarding the financial aspect of your missions?"

"Why did not Mr. Tyler quote the British Weekly? The Christian Commonwealth has never been any too sympathetic to our work and its representations are therefore colored. I am working under the direction of the National Council of the Evangelical Free Churches of England. It is composed of well known ministers representing the various Free Churches. At present four men are employed to do exangelistic work. F. B. Meyer is one of them and I am another. They pay me a modest salary, and out of the funds collected in my meetings, only one-half of which go to the Council, the other half being reserved by local committees to other people but to my mind it is beyond criticism. The altruism of it commends it to all thoughtful people. Certainly it relieves the evangelist of all public censure, and can not fail to have happy reflex advantages. Every offering in Gipsy Smith's meetings is a missionary offering. I could wish the services in all our churches had a similar "dollar mark" on them.

I have felt as keenly as any one the shallowness of much that passes for evangelism. I have very seriously questioned the permanent value of such methods as are often employed. I would that all our churches would depend much more upon the methods of teaching and of personal work, but if we must have evangelists, and it seems that we must, give me such a man as Gipsy Smith, who with evident simplicity of speech and manner, and a passion for the souls of men, pleads with people to arise from the life of sin and live with Christ, and I will not complain.

Seven Deadly Sins

By Thomas Penn Ullom

It was my privilege and joy to attend the "Sixth Annual Conference of Eastern College Men Concerning the Christian Ministry," called under the auspices of Union Theological Seminary, Yale Divinity School and Hartford Theological Seminary and held in Hosmer Hall, Hartford, Conn., April 2-4. Purpose: "To present to those college men who are now deciding upon their life work, definite and reliable information concerning the opportunities and work of the Christian Ministry in this country." This union movement originated at Yale, although for two years previous Union had held a similar conference. The opening sentence of Mr. John R. Mott's notable book, "The Future Leadership of the Church," is that, "to secure able men for the Christian ministry is an object of transcendent, urgent and world-wide concern." Many agree with him in this declaration and hail with delight any movement which tends to interest young men in this high and holy calling.

Among the speakers were such men as Rev. B. W. Bacon, D. D., of Yale, Rev. Charles H. Parkhurst, D. D., of New York city, Rev. Chauncey B. Brewster, D. D., Bishop of Connecticut, Dr. William Douglas Mackenzie, president of Hartford Theological Seminary, Rev. J. W. Cochrane, secretary Presbyterian Board of Education, Rev. Harry E. Fosdick, pastor First Baptist Church, Montclair, N. J., Rev. Henry Sloane Coffin, D. D., of Union Seminary and Mr. Robert E. Speer, secretary Presbyterian Board of Foreign Missions.

Some of the subjects discussed were: "The Inspirations of the Pastorate," "The Preacher and Present Day Problems," "Intellectual Preparation for the Ministry," "The College Student and the Ministry," "The Call to the Ministry," "The Temptations of the Ministry," "The Minister and the Nation," "The Permanent Power of the Preacher," "The Public Influence of the Ministry."

All of the addresses were given with much power and fervor. The interest was intense throughout. I will only attempt to give a few sentences from the addresses of Charles Sloane Coffin on

"Seven Deadly Sins."

"The minister is not immune from temptations. I might speak of jealosy, professionalism, flippancy and many others but I will confine myself to what I shall call seven deadly sins.

"1. LAZINESS. Dr. Dodds has said that 'fifty per cent of failures in the Christian ministry are due to laziness.' All men are as lazy as they dare to be. We need to have on our study table that old volume, 'Baxter's Reformed Pastor.' The fact that we have God as our partner leads us to lie down on God, I fear. No one outlines the work for us and there is no one to whom we must report. We are too often busy with the things we like to do and leave the rest, no doubt just as essential, undone. We trust too much to organization and neglect the personal service which is so necessary. We must give ourselves to the work if we expect success.

"2. COWARDICE. There are distinctly two classes of people in our churches today. In fact there are too many 'class' churches and I do not believe in them for one moment. The rich and poor should worship God together in harmony, sympathy and love. It is not Christian for the rich to say we will build a chapel for the poor around the corner. This is a time of social readjustment and we ought to preach Isaiah, Hosea and the teachings of Christ.

"3. UNREALITY. I will not say insincerity. Let each minister ask himself, 'Am I absolutely genuine?' 'Am I the dedicated man I am urging these men to be that I may present them perfect in Christ?' 'Was that sermon born in my soul?' 'Is it part and parcel of my life?' 'Can I from my inmost being and experience declare in reference to the fundamentals in life: Thus saith your Father in Heaven.' Real preaching as Phillips Brooks said is, 'truth through personality.'

"4. CONCEIT. To get up and talk before people fosters self-conceit. It is easy for the minister to become proud and arrogant because of flattery, hand clapping and cheers. I was taken back very much some days ago, when visiting at a certain home in my parish the mother told me that her little boy the night before in concluding his evening prayer, prayed to be made like Dr. Coffin. This broke me up. The very idea of you or myself becoming the embodiment of the Christian life. Beware of conceit.

"5. LACK OF INTEREST IN PEOPLE. A man told a certain pastor that he felt he took an interest in his soul but he did not care two cents for him. The secret of Dr. Charles Cuthbert Hall's success was that he had the power of making a man feel that he was the most interesting person in the world to him at that moment.

"6. SEPSIS. This is a medical term and it has reference to a depleted system. So many ministers lose the early enthusiasm that once burned in their souls and then they often become pessimists and cynics. We should not let the fire go out. When we cease to burn our usefulness is at an end.

"7. LACK OF SPIRITUAL CONTAGIOUSNESS. You will remember that Paul desired to go to Rome in order that he might impart some spiritual gift to them to the end that they might be established. His very presence was to be an uplift to them. The minister's tool is himself. He must live in vital union with his Lord. Wherever he goes he should leave an atmosphere as though the very windows above had opened and the breezes of heaven had come in. His one business is to bring about a point of contact between earth and heaven, between the individual and his personal Saviour. Through him, those all around, in his company, should feel the inspiration of a true man of God. In the homes, church and in all places that he visits his supreme duty is to make God and the Kingdom of God the great realities and the only things worth while."

The Hero of An Hour

The facts concerning Father Gapon, who led so many of the poor unfortunate working people of St. Petersburg to a bloody end on "Red Sunday," have slowly been gotten together. From the debris of the Russian revolutionary junta at Geneva has come the following. Father Gapon did not meet his end on that dreadful day along with so many of his following but escaped to Switzerland. He set himself to organize a movement for the unification of all the elements which aimed at the overthrow of the Czar's government. He summoned a congress, at which the most extreme sections, impressed by the renown of Gapon's name, took part. At the first sittings of this congress the unity movement went to pieces owing to differences over the program to be adopted. Gapon failed not so much because he underrated these differences as because he was unable to grasp what they signified.

He then swerved back to the Social Democrats and sought to reconcile those who held that their program should include wholesale assassination of the Czar's agents with the minority, who were for educational propaganda. In this also he failed.

Meanwhile the October general strike in Russia had forced the Czar to yield the constitutional manifesto and a form of amnesty. Keenly expectant as to the future of their movement many of the emigrant comrades, Gapon among them, returned to Russia.

Gapon first tried to revive the old workmen's union which he had organized and sent out on that fatal march the previous January. He was defeated in this attempt by the opposition of the Committee of Workmen's Delegates, the body which had successfully carried through the general strike. This was the crucial stage of Gapon's career. The new proletarian leaders in Russia would not let him share their leadership. There is no evidence up to this point that he had consciously betrayed any movement. His chief attributes so far had been his vanity and appetite for praise, his lack of knowledge of affairs and of mental power. His elimination from the new direction of the revolutionary movement soured him.

After his failure to establish himself among the heads of the revolution he entered Count Witte's government and received his means of subsistence from that quarter. He was enabled to go abroad with government money, paid him on the railroad platform as he left the country.

He went to Monte Carlo and for a brief space treated himself to all the gilded dissipations that were going; the rest of the money he spent in Paris. He had now fallen to the depth when he would perform any Judas service for money to help him along with his pleasures. Such a man was a deadly rival of the spy Azoff; moreover, his former status in the revolutionary movement would probably tempt the political police to pay him from the funds that Azoff looked on as his own. He was marked down for death, sentenced by Azoff, and strangled by Comrade Ratenberg in a hired cottage at Izorki, near St. Petersburg, the day after he reached the capital.

A simple shepherd leading his flock, that was how he began. When the crash came and he found that if he was to fight on for his beloved factory workers he must be a silent inconspicuous wheel in the revolutionary machine his weak character collapsed.

A Little Nonsense

IT SURELY DO.

"Speakin' of de law of compensation," said Uncle Eben, "an automobile goes faster dan a mule, but at de same time it hits harder and balks longer."—Washington Star.

BED-TIME ALL AROUND.

Mother—"Alice, it is bed-time. All the little chickens have gone to bed."

Alice—"Yes, Mama, and so has the hen."—Harper's Bazar.

HORSE SENSE.

Customer—"Why, I thought you called him 'the colt'?"

Ostler—"Sure, yer honor, and that's the name he's had for the last twenty years, and he sticks to it like a respectable baste, the same as yourself!"—Punch.

MISSED IT.

"Your proposal comes too late."

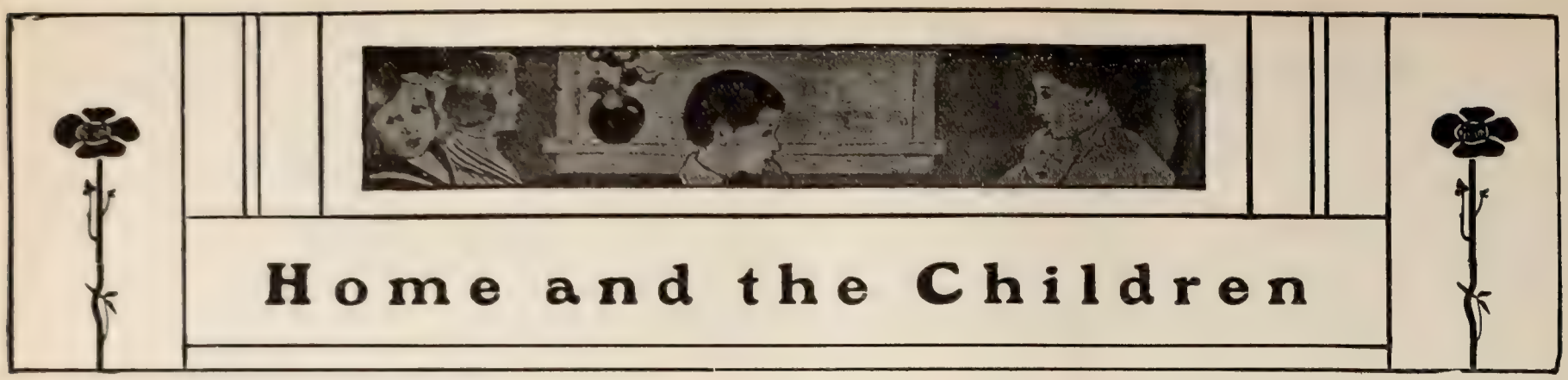
"Then you have engaged yourself to another?"

"No; but the silly season is over now."—Washington Herald.

THE DIPLOMAT.

Condescending Chappie—"I weally can't wemember your name, but I've an idea I've met you here before."

Nervous Host—"O, yes, very likely. It's my house."—The Sketch.



Sleepy Time

Las' night I stayed up pretty late;
I didn't go to bed till eight.
An' then I cried to sit up more—
Eight's awful soon for chaps most four!
I told mamma that I'd jes stay
Broad wide awake in bed till day!
But she jes laughed an' hugged me tight,
An' then she took away the light.

An' left it dark as it could be—
Blacker'n Egypt! I couldn't see
My own foot kicked up in the air,
An' had to pinch to see 'twas there.
It's funny how you feel at night—
When muvver's gone and so's the light.
Your froat all chokes up big an' dry,
You hate to holler, worse to cry.

You blink—an' blink—an' b-l-i-n-k—an' then
You're up in muvver's arms again!
An' it's so bright it must be day,
But—where did las' night go away?
An' muvver laughs an' says: "It's clear
You didn't sleep a wink, my dear!"
'Course I did not! I always stay
Broad wide awake in bed till day.

—Smith's Magazine.

Miss Julia's Change of Heart

BY HARRIET L. SMITH.

"I guess you're wasting your ammunition," said Miss Julia lightly. "You see, I don't take much stock in foreign missions. As far as I've observed," she added, pausing to bite a thread, "there's enough to be done at home."

The president of the missionary society leaned back in her chair, and untied her bonnet strings. She perceived that the interview was likely to be lengthy.

"There's plenty of need right about us, Sister Lightbody, that's sure. And we ought to do the best that we can for those that are near, without neglecting the ones that are further away and more needy still."

Miss Julia shook her head unconcerned. "I believe in taking care of your own household before you start out to look after your neighbors. When we've converted the heathen at home, it'll be time enough to cross the ocean to look out for the heathen over there."

"I don't think you're quite consistent, Sister Lightbody. Right in this little town of ours there's plenty who are needy, but when they had that dreadful fire at East Unity, you worked as hard as anybody packing up food and clothes to send to the poor things that had been burned out. If you'd been real consistent, now, you'd have refused to do a thing as long as there was a hungry man or a ragged child left in our town."

Miss Julia did not attempt to reply to her friend's logic. Instead, she approached the question from another standpoint. "As far as that goes, I don't imagine those poor simple heathen across the water have much of an idea of the meaning of Christianity. If they can get enough to eat, they're ready to call themselves anything. Caroline said in her last letter, that she didn't believe that there was any disinterested ones among the native Christians, not in China anyhow. They're all in it for what they can get, Caroline says." The president of the missionary society suppressed a smile. "Let's see," she said, "How long has Caroline been in China? Nearly six months, isn't it?" "No-o. Not quite three," said Miss Julia. "But of course she depends a good deal on what her brother says." "O, Dick's getting interested in missions. That's good news." "I don't suppose Dick cares any more about foreign missions than he ever did," acknowledged Miss Julia. "There's quite a number of English and Americans there engaged in business, just as he is, and he has a good time. Trust Dick for that. And he's making Caroline have a good time, too. She's enjoying every minute she writes me but she says she doesn't believe the Chinese, even the ones who call themselves converted, have any idea of what Christianity really means. She thinks that the change in 'em, if there is any change, is all on the surface, and down underneath they're as much heathen as they ever were."

Mildly the president of the missionary society suggested that perhaps the missionaries were better judges as to this, than a young woman who had been visiting the country for three months, and who was avowedly devoting herself to pleasure and to sight-seeing, rather than to the consideration of the missionary problem. But Miss Julia thought the missionaries prejudiced. "It's easy to believe what you want to believe," she declared triumphantly. And so the discussion waged till the shadows of evening began to gather, and the president of the missionary society hurried home to get supper.

The letter from Caroline which Miss Julia had quoted was the last for some time. For two days later terrible news stirred all Christendom from center to circumference. The Boxer rebellion had broken out. Hideous tales of massacre and carnage found their way into type under glaring headlines. In many an American home men and women waited for word from the absent, word that did not come.

Julia Lightbody aged visibly as the days crawled by. She insisted on reading the long columns in the papers in which ghastly rumors and horrible forebodings took the place of the news it was impossible to obtain. Troops were being hurried to the scene. Threats were freely uttered. And Miss Julia, pale and hollow-eyed, sat with Caroline's picture on the stand before her, and the newspaper in her shaking hands. At last, when hope had yielded the field to despair and the anguish of certainty was taking the place of the agony of foreboding, the long deferred tidings came. "Safe!" That was all. Miss Julia collapsed, and the doctor talked gravely of brain fever, and her acquaintance to a woman, agreed that they had expected something of the sort. But joy is the most efficacious of remedies, and the exhausted, nerve-racked woman soon began to mend.

But there were anxious homes into which the same reassuring tidings did not come, homes where every ghastly fear was realized. And the president of the missionary society, on the occasion of the monthly meeting, found herself facing a crisis in the ranks of her co-workers in the organization. It

The Junior Pulpit

RICHARD W. GENTRY, PREACHER

THE WHAT IF SERIES: II. WHAT IF BABIES BECAME BAD BOYS AND GROUCHY GIRLS?

One spring morning mother Nature was sweeping the snow off the carpet of earth when she found a little green shoot that had just appeared above the soil. It had been a little roly-poly seed that got the shivers last November and crawled under a clod to keep warm. But when the sun came out in April it felt its blankets to be too heavy and began to perspire. One day a frisky breeze had happened along and cried down through a peep-hole, "Wake up and let's play." And the little seed had called out, "Just as soon as I get my spring clothes on I'm coming right up."

So it was that one day mother Nature found it with a new green coat on, playing tag with a frisky breeze. Straightway she fell in love with the little shoot and hugging it up to her bosom, cried, "You dear cute little thing, you!" Then she became a mother to the little shoot. Every few days it was given a shower bath and the winds were shifted so that the warm breeze fondled it. And the little shoot waxed and grew, while mother Nature looked proudly on.

But one day she became worried. Shoot was not shooting just right. His green color was becoming dull and lusterless, and queer ugly little things were breaking out all over him. However, she just comforted herself and said, "Shoot is just sowing his wild oats. He will come out all right in the end." At last there came a warm night, like the nights when bad boys steal watermelons and put tick-tacks on windows, and of course Shoot was into meanness, too. In fact, Shoot went clear to the bad. When mother Nature came to his bedside to wake him for the day, the queer little buds had bursted and instead of becoming flowers they had become—burrs. Then mother Nature's heart was broken and she bent her head and wept. For listen; Shoot was —a weed.

Yes, that's true. Shoot couldn't help being a weed. But you and I can. Remember, we are I's, not It's. All the more shame then, if mothers mourn and fathers frown because babies become bad boys and grouchy girls.

seemed to some of them that the time had come for shaking off the dust of their feet against the land which had made martyrs of its well-wishers.

"When I think of that sweet little woman who talked to us less than two years ago and was so happy and enthusiastic over her plans for work—when I think of her dying that way," one of them declared, brushing the tears from her streaming eyes, "I declare I don't feel as if I ever wanted anything more to do with sending missionaries to China. I'm sorry if its wrong, but I can't help feeling that way."

The troubled president was about to answer her, when the door opened and Julia Lightbody entered the room. She came down the aisle hastily, like one who has news to tell. Those weeks of anguished waiting had whitened the hair about her temples and etched deep lines in her face, and a pitying hush fell upon them all. Miss Julia did not sit down. Instead she walked to the front of the room and stood before the president. "There's something I want to tell you all," she said. "I've hurried as fast as I could, for fear I'd lose courage. I'm not used to talking before a crowd, as you know very well, and it isn't easy for me to own up when I've been wrong, but if the Lord will give me strength and you're willing to listen, there's something I'm going to say." "Why, of course, Sister Lightbody," said the president, and Miss Julia faced about.

"I guess it's no secret to the most of you," Miss Julia began unexpectedly, "that I've never taken much stock in foreign missions. I've excused myself by pretending it was because there was so much to be done at home, but down in my heart I knew all the time there was another reason. And when the news of this dreadful rebellion first came, and I was well-nigh distracted, wondering whether my sister's children were alive or dead, there was another thing that kept running through my head. 'You thought that a heathen religion was good enough for Chinese,' I told myself. 'You didn't think it was worth while to tell them about a religion of love and kindness and doing unto others as you would be done by. And now those you love best in the world have been murdered by a mob that might have been Christians if you'd done your duty.' 'You see I sort of made myself entirely responsible," explained Miss Julia. "Perhaps that was a little unreasonable, owing to my being in such a state of mind. But I don't know as it is a bit more unreasonable than pretending that you're not responsible at all.

"I got a letter from Caroline today, my first letter since the news of the outbreak came. I read it through more than once before I understood a thing it said. Every word was saying 'She's alive, she's alive' and I couldn't hear anything more.

"At last I got to the point where I could understand that she was writing me of her rescue. It seems that when the rioting broke out, Richard was in another part of the city, and he couldn't get to her. He was frantic, poor boy, but he realized that he couldn't go ten steps without being cut down, so he had to stay quiet hoping that the disorder wouldn't be in the quarter of the city where Caroline was, and raving like a madman when he thought of what she might be enduring at that minute.

"God knows what her fate would have been if it hadn't been for a Chinese convert who took her through the street to the missionaries in disguise. He brought her some Chinese clothes to put on over her own, but even at that, he was taking a terrible risk. If the people on the street hadn't been too excited to notice much, they'd have seen that Caroline wasn't a Chinese woman, and then it's more than likely that both of 'em would have been murdered on the spot. It seemed a lifetime, Caroline says, before they reached the mission building, and when one of the women ran forward and caught her in her arms, Caroline fainted away.

"When she came to she asked about the man who had brought her. She hadn't even had a chance to thank him, you see. They told her he had gone out to attend to some things it was necessary to have done, and which it wasn't safe for a white man to attempt. They said he would be back in an hour or two. But he never came. Afterward they learned why. Somebody had seen him taking Caroline through the street and guessed the truth. They accused him of helping one of the foreigners to escape and he wouldn't deny it. That was his idea of being a Christian, to tell the truth even if it cost him his life. So they killed him," said Miss Julia, turning very white.

There was a long pause, during which no one moved. "I've marked a verse in my Bible for that man," Miss Julia continued at last. "And it is this, 'Of whom the world was not worthy.' Somebody's prayers and sacrifices made a Christian out of that poor heathen whom I didn't think worth teaching. I don't know how much this society has done, but I'll venture to say that if all you've given and all you've done made one such Christian as that, you ought to go down on your knees and thank the Lord for his goodness, the same as I thanked him that there were others more clear-sighted and unselfish and Christian than I was. For if there hadn't been, my girl would have died at the hands of the mob, and that is as much as I should ever have known."

Miss Julia made a movement as if to sit down, then checked herself.

"There's one thing more. You've all heard me say I didn't believe in foreign missions. You've all heard my selfish, senseless reasons. But my eyes have been opened. If you're not ashamed to have me, I want to be one of you. I want to do what I can to help in making Christians like the one I told you about, Christians of whom the world is not worthy." The president attempted to answer, but her usual fluency had deserted her. She looked about her silently but they understood. In a moment all were on their knees.

Woman's Sphere

—Miss Flora Wilson, daughter of Secretary of Agriculture Wilson, made her American debut to the public as a singer at a concert she gave in the ballroom of the Plaza, New York. It is probable that next season will see her a member of the Metropolitan Opera company.

—Elizabeth Chesser, writing of the women in prison in England, says that skilled workers are seldom among them. It is generally the woman without a trade or education that gets into trouble and it does not seem right, she says, that a girl arrested for a first offense should be obliged to associate with hardened criminals. The nobility of labor and the grandeur of the work are the things that an ideal system of prison training will endeavor to teach.

—The appointment of the Baroness Elizabeth Rosen, daughter of the Russian ambassador to the United States, as maid of honor to the empress of Russia has been gazetted.

—Lady Frances Balfour, Lady Stachey, Miss Cicely Hamilton, Miss Lownes and Mrs. Richard Grant compose the editorial committee of the new monthly, the Englishwoman, which has just been started in London. Its main object will be the promotion of equal suffrage, but it will publish articles and stories on many other subjects, including art, theater, literature, music and the more recent discoveries in the field of science.

—Mrs. George Cornwallis West, formerly Lady Randolph Churchill, well known in New York society many years ago as Jennie Jerome, is soon to visit that city, for the first time in many years, as a lecturer under the auspices of the League for Political Education.

—It is reported from London that the scenes of Mrs. Humphrey Ward's next novel will be laid in Canada, and that it is to appear serially in the Cornhill Magazine.

—Mrs. Jefferson Davis, wife of United States Senator Davis, has recently died at Little Rock, Ark. She was Miss Ina McKenzie before her marriage to Senator Davis.

—The "Mother of the Texas Republic," Mrs. Fanny Van Zandt, has just died at Fort Worth in her ninety-fifth year. She was the widow of the late Isaac Van Zandt, who negotiated and brought about the treaty annexing Texas to the United States. Mrs. Van Zandt took a prominent part in the affairs of the republic when Sam Houston was president. She leaves 103 descendants.

—Society women of Washington, D. C., supervised the cleaning of the streets of the capital city in most thorough style last week. Through the efforts of the Twentieth Century club the interest of one woman in each city block was enlisted to act as chairman for that block, and she in turn endeavored to interest all the other housewives in the block. In this way each woman attending to her own premises produced in the aggregate a clean city.

Persons of Interest

—Algernon Charles Swinburne, who has just died at the age of seventy-two, was the last of the distinguished line of Victoria poets. He wrote with equal facility in English, French and Italian. Swinburne defended Dante Gabriel Rossetti in the pamphlet "Under the Microscope." His "Poems and Ballads" made him much talked about.

—William Allen White, best known as the editor of the Emporia Gazette and now one of the editors of the American Magazine, has ventured into the novel field. His book is to be published this month under the title, "A Certain Rich Man."

—James R. Garfield, former secretary of the interior, has returned to Cleveland, after several years of public service. Mr. Garfield will engage in the practice of law.

—General Sir O'Moore Creagh, who has been definitely selected to follow Lord Kitchener in the supreme command in India towards the close of the present year, has served for the past two years or so as Military Secretary at the India Office, where his knowledge of the Dependency and its military problems has been well-nigh invaluable to Lord Morley and the permanent officials. He is an officer of the Indian Army, with which he has served for nearly forty years. Like many of our other leading generals, General Creagh is an Irishman and hails from Clare.

—Dr. Daniel K. Pearsons of Chicago, capitalist and philanthropist, who has been seriously ill in California reached the age of eighty years April 14. Born in Vermont and a practitioner of medicine fifteen years, he abandoned his profession for business in 1860 and amassed a fortune in real estate transactions. He has been the "angel" of more than two score colleges and hospitals.

—The members of President Taft's cabinet are great horsemen. Mr. Taft himself as well as Secretaries MacVeagh, Meyer, and Ballinger are very fond of horseback riding. Secretary Dickinson is the owner of the famous Belle Meade stock farm in Tennessee. Secretaries Wilson and Nagel are fond of driving horses.

—Former Vice President C. W. Fairbanks, accompanied by his wife and daughter, arrived in Honolulu April 23 and will remain until May 11 on their way to Japan.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XIV.

The Unexpected.

The sun beat down on the prairie, which was already losing its flush of green, but it was cool where Maud Barrington and her aunt stood in the shadow of the bluff by Silverdale Grange. The birches, tasselled now with whispering foliage, divided the homestead from the waste which would lie white and desolate under the parching heat, and that afternoon it seem to the girl that the wall of green shut out more than the driving dust and sun-glare from the Grange, for where the trees were thinner she could see moving specks of men and horses athwart the skyline.

They had toiled in the sun-baked furrow since the first flush of crimson streaked the prairie's rim, and the chill of dusk would fall upon the grasses before their work was done. Those men who bore the burden and heat of the day were, the girl knew, helots now. but there was in them the silent vigor and something of the somberness of the land of rock and forest they came from, and a time would come when others would work for them. Winning slowly, holding grimly, they were moving on, while secure in its patrician tranquility Silverdale stood still, and Maud Barrington smiled curiously as she glanced down at the long white robe that clung very daintily about her and then towards her companions in the tennis field. Her apparel had cost many dollars in Montreal, and there was a joyous irresponsibility in the faces of those she watched.

It is a little unequal, isn't it, aunt?" she said. "One feels inclined to wonder what we have done that we should have no exemption from the charge laid upon the first tiller of the soil that we, and the men who are plodding through the dust there, are descended from."

Miss Barrington laughed a little as she glanced with a nod of comprehension at the distant toilers, and more gravely towards the net. Merry voices came up to her through the shadows of the trees as English lad and English maiden, lissom and picturesque in many-hued jackets and light dresses, flitted across the little square of velvet green. The men had followed the harrow and seeder a while that morning. Some of them, indeed, had for a few hours driven a team, and then left the rest to the hired hands, for the stress and sweat of effort that was to turn the wilderness into a granary was not for such as they.

"Don't you think it is all made up to those others?" she asked.

"In one sense—yes," said the girl. "Of course, one can see that all effort must have its idealistic aspect, and there may be men who find their compensation in the thrill of the fight, and the knowledge of work well done when they rest at night. Still, I fancy most of them only toil to eat, and their views are not revealed to us. We are, you see, women—and we live at Silverdale."

Her aunt smiled again. "How long is it since the plow crossed the Red River, and what is Manitoba now? How did those mile furrows come there, and who drove the road that takes the wheat out through the granite of the superior shore? It was more than their appetites that impelled those men, my dear. Still, it is scarcely wise to expect too much when one meets them, for though one could feel it is presumptious to forgive its deficiencies, the Berserk type of manhood is not conspicuous for its refinement."

For no apparent reason Maud Barrington evaded her aunt's gaze. "You," she said dryly, "have forgiven one of that type a good deal already, but, at least, we have never seen him when the fit was upon him."

Miss Barrington laughed. "Still, I have no doubt that, sooner or later, you will enjoy the spectacle."

Just then, a light wagon came up behind them, and when one of the hired men helped them in they swept out of the cool shade into the dust and glare of the prairie, and when some little time later, with the thud of hoofs and rattle of wheels softened by the bleaching sod, they rolled down a rise, there was spread out before them evidence of man's activity.

Acre by acre, gleaming chocolate brown against the gray and green of the prairie, the wheat loam rolled away, back to the ridge, over it, and on again. It was such a breadth of sowing as had but once, when wheat was dear, been seen at Silverdale, but still across the foreground, advancing in echelon, came lines of dusty teams, and there was a meaning in the furrows they left behind them, for they were not plowing where the wheat had been. Each wave of lustrous clods that rolled from the gleaming shares was so much rent from the virgin prairie, and a promise of what would come when man had fulfilled his mission and the wilderness would blossom. There was a wealth of food stored, little by little during ages past counting, in every yard of the crackling sod to await the time when the toiler with the sweat of the primeval curse upon his forehead should unseal it with the plow. It was also borne in upon Maud Barrington that the man who directed those energies was altogether without discernment, or one who saw further than his fellows and had an excellent courage, when he flung his substance into the furrows while wheat was going down. Then as the hired man pulled up the wagon she saw him.

A great plow with triple shares had stopped at the end of the furrow, and the leading horses were apparently at variance with the man who, while he gave of his own strength to the uttermost, was asking too much from them. Young and indifferently broken, tortured by swarming insects, and galled by the strain of the collar, they had lain back their ears, and the wickedness of the bronco strain shone in their eyes. One rose almost upright amid a clatter of harness, its mate squealed savagely, and the man who loosed one hand from the head-stall, flung out an arm. Then he and the pair whirled round together amid the trampled clods in a blurred medley of spume-flecked bodies, soil-stained jean, flung-up hoofs, and an arm that swung and smote again. Miss Barrington grew a trifle pale as she watched, but a little glow crept into her niece's eyes.

The struggle, however, ended suddenly, and hailing a man who plodded behind another team, Winston picked us his broad hat, which was trampled into shapelessness, and turned towards the wagon. There was dust and spume upon him, a rent in the blue shirt, and the knuckles of one hand dripped red, but he laughed as he said, "I did not know we had an audience, but this, you see, is necessary."

"Is it?" asked Miss Barrington, who glanced at the plowing. "When wheat is going down?"

Winston nodded. "Yes," he said. "I mean, to me; and the price of wheat is only one part of the question."

Miss Barrington stretched out her hand, though her niece said nothing at all. "Of course, but I want you to help us down. Maud has an account you have not sent in to ask you for."

Winston first turned the two men who now stood by the idle machine. "You'll have to drive those beasts of mine as best you can, Tom, and Jake will take your team. Get them off again now. This piece of breaking has to be put through before we loose again."

Then he handed his vistors down, and Maud Barrington fancied as he walked with them to the house that the fashion in which the damaged hat hung down over his eyes would have rendered most other men ludricous. He left them a space in his bare sitting-room, which suggestd only grim utility, and Miss Barrington smiled when her niece glanced at her.

"And this is how Lance, the profligate, lives!" said she.

Maud Barrington shook her head. "No," she said. "Can you believe that this man was ever a prodigal?"

Her aunt was a trifle less astonished than she would once have been, but before she could answer, Winston, who had made a trifling change in his clothing, came in.

"I can give you some green tea, though I am afraid it might be a good deal better than it is, and our cookery is not all you have been used to," he said. "You see, we have only time to think of one thing until the sowing is through."

Miss Barrington's eyes twinkled. "And then?"

"Then," said Winston, with a little laugh, "there will be prairie hay to cut, and after that the harvest coming on."

"In the meanwhile, it was business that brought me here, and I have a check with me," said Maud Barrington. "Please let us get it over first of all."

Winston sat down at a table and scribbled on a strip of paper. "That," he said gravely, "is what you owe me for the plowing."

There was a little flush in his face as he took the check the girl filled in, and both felt somewhat grateful for the entrance of a man in blue jean with the tea. It was of very indifferent quality, and he had sprinkled a good deal on the tray, but Winston felt a curious thrill as he watched the girl pour it out at the head of the bare table. Her white dress gleamed in the light of a dusty window, and the shadowy cedar boarding behind her forced up each line of the shapely figure. Again the maddening temptation took hold of him, and he wondered whether he had betrayed too much when he felt the elder lady's eyes upon him. There was a tremor in his brown fingers as he took the cup held out to him, but his voice was steady.

"You can scarcely fancy how pleasant this is," he said. "For eight years, in fact ever since I left England, no woman has ever done any of these graceful little offices for me."

Miss Barrington glanced at her niece, and both of them knew that, if the lawyer had traced Courthorne's past correctly, this could not be true. Still, there was no disbelief in the elder lady's eyes, and the girl's faith

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remained unshaken.

"Eight years," she said, with a little smile, "is a very long while."

"Yes," said Winston, "horribly long, and one year at Silverdale is worth them all—that is, a year like this one, which is going to be remembered by all who have sown wheat on the prairie, and that leads up to something. When I have plowed all my own holding, I shall not be content, and I want to make another bargain. Give me the use of your unbroken land, and I will find horses, seed, and men, while we will share what it yields when the harvest is in."

The girl was astonished. This, she knew, was splendid audacity, for the man had already staked very heavily on the crop he had sown, and while the daring of it stirred her she sat silent a moment.

"I could lose nothing, but you will have to bring out a host of men, and have risked so much," she said. "Nobody but you and me and three or four others in all the province is plowing more than half his holdings."

The suggestion of comradeship set Winston's blood tingling, but it was with a little laugh he turned over the pile of papers on the table, and then took them up in turn.

"'Very little plowing has been done in the tracts of Minnesota previously alluded to. Farmers find wheat cannot be grown at present prices, and there is apparently no prospect of a rise,'" he read. "'The Dakota wheat-growers are mostly fallowing. They can't quite figure how they would get eighty cents for the dollar's worth of seeding this year. Milling very quiet in Winnipeg. No inquiries from Europe coming in, and Manitoba dealers, generally, find little demand for harrows or seeders this year. Reports from Assiniboia seem to show that the one hope this season will be mixed farming and the neglect of cereals.'"

"There is only one inference," he said. "When the demand comes, there will be nothing to meet it with."

"When it comes," said Maud Barrington quietly. "But you who believe it will stand alone."

"Almost," said Winston. "Still, there are a few much cleverer men who feel as I do. I can't give you all my reasons, or read you the sheaf of papers from the Pacific slope, London, New York, Australia, but while men lose hope, and little by little the stocks run down, the world must be fed. Just as sure as the harvest follows the sowing, it will wake up suddenly to the fact that it is hungry. They are buying cotton and scattering their money in other nation's bonds in the old country now, for they and the rest of Europe forget their necessities at times, but is it impossible to picture them finding their granaries empty and clamoring for bread?"

It was a crucial test of faith, and the man knew it, as the woman did. He stood alone, with the opinions of the multitude against him, but there was, Maud Barrington felt, a great if undefinable difference between his quiet resolution and the gambler's recklessness. Once more the boldness of his venture stirred her, and this time there was a little flash in her eyes as she bore witness to her perfect confidence.

"You shall have the land, every acre of it, to do what you like with, and I will ask no questions whether you win or lose," she said.

Then Miss Barrington glanced at him in turn. "Lance, I have a thousand dollars I want you to turn into wheat for me."

Winston's fingers trembled, and a darker hue crept into his tan. "Madam," he said, "I can take no money from you."

"You must," said the little, white-haired lady. "For your mother's sake, Lance. It is a brave thing you are doing, and you are the son of one who was my dearest friend."

Winston turned his head away, and both women wondered when he looked round again. His face seemed a trifle drawn, and his voice was strained.

"I hope," he said slowly, "it will in some degree make amends for others I have done. In the meanwhile, there are reasons why your confidence humiliates me."

Miss Barrington rose and her niece after her. "Still, I believe it is warranted, and you will remember there are two women who have trusted you, hoping for your success. And now, I fancy we have kept you too long."

Winston stood holding the door open a moment, with his head bent, and then suddenly straightened himself.

"I can at least be honest with you in this venture," he said with a curious quietness.

Nothing further was said, but when his guests drove away Winston sat still a while and then went back very grim in face to his plowing. He had passed other unpleasant moments of that kind since he came to Silverdale, and long afterwards the memory of them brought a flush to his face. The excuses he had made seemed worthless when he strove to view what he had done, and was doing, through those women's eyes.

It was dusk when he returned to the homestead, worn out in body but more tranquil in mind, and stopped a moment in the doorway to look back on the darkening sweep of the plowing. He felt with no misgivings that his time of triumph would come, and in the meanwhile the handling of this great farm with all the aids that money could buy him was a keen joy to him; but each time he met Maud Barrington's eyes he realized the more surely that the hour of his success must also see accomplished an act of abnegation, which he wondered with a growing fear whether he coud find the strength for. Then as he went in a man who cooked for his hired assistants came to meet him.

"There's a stranger inside waiting for you," he said.

The room was almost dark when Winston entered it, and stood still a moment staring at a man who sat quietly watching him. His appearance was curiously familiar, but Winston could not see his face until he moved forward another step or two. Tnen he stopped once more, and the two saying nothing looked at one another. It was Winston who spoke first, and his voice was very even.

"What do you want here?" he asked.

The other man laughed. "Isn't that a curious question when the place is mine? You don't seem overjoyed to see me come to life again."

Winston sat down. "We need not go into that. I asked you what you want."

"Well," said Courthorne dryly, "it is not a great deal. Only the means to live in a manner more befitting a gentleman than I have been able to do lately."

"You have not been prospering?" and Winston favored his companion with a slow scrutiny.

"No," and Courthorne laughed again. "You see, I could pick up a tolerable good living as Lance Courthorne, but there is very little to be made at my business when you commence in new fields as an unknown man."

"Well," said Winston coldly, "I don't know that it wouldn't be better to face my trial than stay here at your mercy. So far as my inclinations go, I would sooner fight than have any further dealings with a man like you."

Courthorne shook his head. "I fixed up the thing too well, and you would be convicted. Still, we'll not go into that, and you will not find me unreasonable. A life at Silverdale would not suit me, and you know by this time that it would be difficult to sell the place, while I don't know where I could find a tenant who would farm it better than you. That being so, it wouldn't be good policy to bleed you too severely. Still, I want a thousand dollars in the meanwhile. It's mine, you see."

Winston sat still a minute. He was sensible of a fierce distrust and hatred of the man before him, but he felt he must at least see the consummation of his sowing.

"Then you shall have it on condition that you go away, and stay away, until harvest is over. After that, I will send for you and shall have more to tell you. If in the meantime you come back here, or hint that I am Winston, I will surrender to the police, or decide our differences in another fashion."

Courthorne nodded. "That is direct," he said. "One knows where he is when he deals with a man who talks as you do. Now, are you not curious as to the way I cheated both the river and the police?"

"No," said Winston grimly, "not in the least. We will talk business together when it is necessary, but I can only decline to discuss anything else with you."

Courthorne laughed. "There's nothing to be gained by pretending to misunderstand you, but it wouldn't pay me to be resentful when I'm graciously willing to let you work for me. Still, I have been inclined to wonder how you were getting on with my estimable relatives and connections. One of them has, I hear, unbent a trifle towards you, but I would like to warn you not to presume on any small courtesy shown you by the younger Miss Barrington."

Winston stood up and set his back to the door. "You heard my terms, but if you mention that lady again in connection with me, it would suit me equally well to make good all I owe you very differently."

Courthorne did not appear in any way disconcerted, but, before he could answer, a man outside opened the door.

"Here's Sergeant Stimson and one of his troopers wanting you," he said.

Winston looked at Courthorne, but the latter smiled. "The visit has nothing to do with me. It is probably accidental, but I fancy Stimson knows me, and it wouldn't be advisable for him to see us both together. Now, I wonder whether you could make it fifteen hundred dollars."

"No," said Winston. "Stay if it pleases you."

Courthorne shook his head. "I don't know that it would. You don't do it badly, Winston."

He went out by another door, almost as the grizzled sergeant came in and stood still, looking at the master of the homestead.

"I haven't seen you since I came here, Mr. Courthorne, and now you remind me of another man I once had dealings with," he said.

Winston laughed a little. "I scarcely fancy that is very civil, Sergeant."

"Well," said the prairie-rider, "there is a difference, when I look at you more closely. Let me see, I met you once or twice back there in Alberta?"

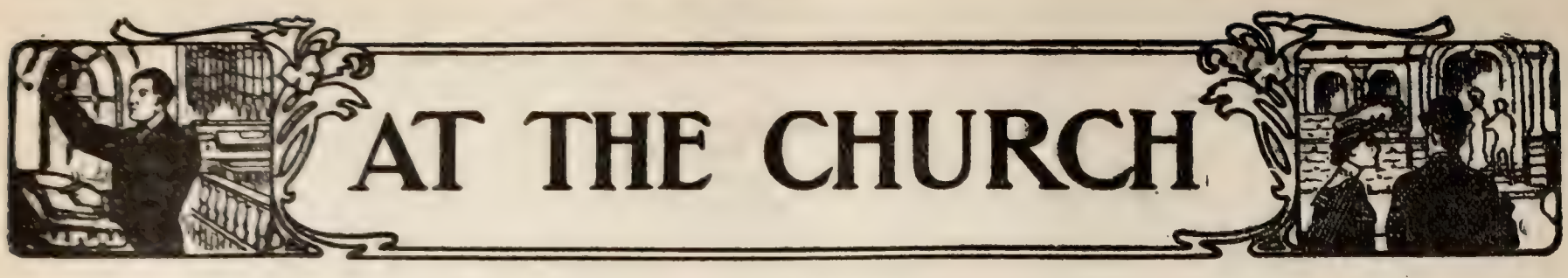
He appeared to be reflecting, but Winston was on his guard. "More frequently, I fancy, but you had nothing definite against me, and the times have changed. I would like to point that out to you civilly. Your chiefs are also on good terms with us at Silverdale, you see."

The sergeant laughed. "Well, sir, I meant no offense, and called round to requisition a horse. One of the Whitesod boys has been deciding a quarrel with a neighbor with an ax, and while I fancy they want me at once, my beast got his foot in a badger-hole."

"Tell Tom in the stables to let you have your choice," said Winston.

The sergeant went out, and when the beat of hoofs sank into the silence of the prairie,

(Continued on page 17.)



Sunday School Lesson

By Herbert L. Willett

Cities of Galatia*

The church had been planted at Antioch by the preaching of Paul and Barnabas. When the two missionaries were beset by hostile crowds they left the city with that characteristic gesture of an oriental, shaking off the dust as a token of reproach and witness against them. They then made their way to Iconium, the modern Koniah, a distance of eighty miles southwestward. This was an important place and probably a Roman colony with imperial privileges. Here they sought the synagogue first of all in order that they might reach the Jewish population, and made this the base of their evangelism in that city. It was not the only place, however, in which they preached, as is evident from the fact that not only Jews but Greeks also believed, and these latter would hardly be reached in the synagogue. They remained in this city for a considerable time and the progress of the faith was rapid. Converts were won to the gospel by the work of the missionaries and miracles were wrought by them in demonstration of their authority as witnesses for Christ.

Flight from Iconium.

But the prejudice of the people was moved by the argument of those Jews who were not minded to accept the teaching of the apostles. A division occurred and gradually violence was resorted to. It was the same story which was so frequently repeated in the apostolic days. A mob is easily assembled and roused to outrage and violence in an eastern city. The missionaries could only betake themselves to flight in order to preserve their lives, and they left Iconium after the accomplishment of the work for which they had come,—the establishment of a group of believers in Jesus.

Their next field of operation was to the south of Iconium. Whether they went directly to the cities of Lystra and Derbe or worked in the region of which these cities were the chief is not quite clear from the account. But at least the two towns were scenes of apostolic effort, for there they preached the gospel. In one of them there happened an event which was deemed by Luke worthy of record in the narrative of Paul's apostolic ministry.

The Visit of the Gods.

In the city of Lystra there was a temple of Jupiter, the Roman father-god. At this temple people were accustomed to assemble with offerings on stated occasions in honor of the gods, of which Jupiter was the chief. If was an ancient tradition in that region that on one occasion two of their deities had visited the people in the guise of men and had been neglected or mistreated by all save one old man and his wife, Philemon and Baucis. These two old people had entertained the strangers and had received, as a reward, the gift of immortality, while all the rest of the people had been turned into wolves. It was thus that legend accounted for the name of the district, Lycaonia (wolf country). Perhaps some remembrance of this story was in the mind of the people when Paul and Barnabas came to their city and performed the work of healing.

The Lame Man Healed.

At the gate of Lystra there sat a cripple, who perhaps chose that advantageous place to beg. In that same gate Paul stopped to speak to the people who assembled there for purposes of trade and counsel. Paul's attention was attracted by the lame man who seemed unusually interested in what he said and perhaps showed signs of conviction under the preaching of the apostle. To him Paul spoke with command, "Stand up on your feet." The cripple obeyed the command and instantly leaped up, demonstrating the power of God which the apostle had employed. Such an event was enough to rouse the multitude to the highest pitch of enthusiasm. They were sure now that the gods had come to them again.

The Speech of Lycaonia.

In the speech of their native province they shouted that Jupiter and Mercury had visited them. Barnabas, who was perhaps the taller and more impressive of the two missionaries, they thought to be Jupiter, and Paul, the readier and more eager speaker, they thought was Mercury, the interpreter and messenger of the gods. Apparently their language was not understood by Paul and Barnabas who would have been quick to see the meaning and purpose of their shouting. Using the Greek speech, which was everywhere a common dialect of the age since the wars of Alexander, the apostles did not learn the drift of the popular clamor until a procession was formed and sacrificial beasts, actually draped with garlands for the altar, were driven up to the temple and the work of sacrifice in honor of the supposed gods was begun.

The Sacrifice Refused.

When they really understood what the people were saying in their native dialect and comprehended the proposed sacrilege, the apostles were aroused to the keenest apprehension and with every manifestation of horror and grief cast themselves among the people with rent garments, and begged them to desist from these heathenish acts. It was perhaps their best opportunity to impress the crowd with the difference between Christianity and heathenism. Instead of many gods there was One; instead of these vain offerings to images, God wished acts of goodness and kindness to all men. He had never left himself without witness, because all his acts of providence were marked by love. He had not always corrected men in days gone by, although he had given frequent opportunity for them to know his will. But he could not endure such base imitations of true worship as the killing of innocent animals and the mockeries of heathen worship. By such arguments, though with difficulty they restrained the people from their first intent.

The Assault on Paul.

It is easy to believe that the multitude of Lystrians who had thus been disappointed in their worship of the gods were in no favorable mood when Paul and Barnabas finally convinced them that they were but ordinary men. Something of resentment perhaps lingered in their hearts. At any rate, it was not difficult for Jewish emissaries from Antioch and Iconium, the towns where the apostles had just preached, to persuade the multitude that the men were dangerous and should be silenced. That the Jews were the leaders in the plan is clear both from the reference to those who were foremost and also because of their method of treating Paul. Stoning was a strictly Jewish custom. Gathering the rocks and rubbish from the street they hurled them at the apostle until he fell down apparently dead. His body, supposedly lifeless, was then dragged out of the city. Perhaps in such treatment Paul was bearing witness in his own body to the sufferings of Christ and to those deeds of outrage in which he himself had been the leader against the disciples of Jesus in Jerusalem.

Paul's Recovery and Departure.

Already there was a little circle of disciples in the city. Some time had apparently passed since the apostles had come to that place and believers had been won. These now gathered about the body of Paul whom they mourned as dead. But to their astonishment he recovered consciousness and arose and presently went back with them into the city. He did not long remain, however, but on the following day, feeling it best to go elsewhere and leave the disciples to work out for a time their program of Christian service, he took Barnabas and went on his way. He must have suffered for days from the bruises of that awful ordeal and no doubt bore the marks for life.

The Work in Derbe.

The next scene of their operations was in Derbe, which was probably some sixteen miles southeast from Lystra. These sites are not identified with positive certainty, but the work of Professor Ramsey in Asia Minor has done much to clear up the dark places in Luke's narrative. In the entire region of these two cities they preached, probably visiting the villages and small towns as well as the larger cities. In Derbe there seems to have been no disturbance; at least none is mentioned. Perhaps the Jews thought Paul was dead, and Barnabas, the more quiet of the two, need not be further troubled. At least no attempt was made upon his life.

The Churches Revisited.

When the two missionaries had finished their work in this region, they thought it time to return to the church in Antioch of Syria and make report of their work. But with extraordinary bravery they retraced their steps through the very cities in which they had been so mistreated. They did not wish to leave the new churches without further exhortation. Probably they confined their efforts to quiet meetings with the brethren, in which the practices and customs of the new faith were explained still further. Nor did they forget to assure the disciples that they need not be surprised if they were called upon to suffer for the name

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International Sunday-school lesson for May 16, 1909. Paul's First Missionary Journey—Iconium and Lystra, Acts 14:1-28. Golden Text, Psalm 96:5. Memory verses, 21, 22.

of Jesus; through just such trials must the kingdom of God be entered and through such must it come to its strength and power in each of the churches. Elders or shepherds were chosen, perhaps by the churches, upon the advice of the apostles, and perhaps by the apostles themselves. The elders were the aged and revered men of the groups, who were made spiritual leaders after the analogy of the synagogue. Christianity easily adopted the social and religious customs already in vogue in the countries to which it went, and the synagogue was the easiest pattern to follow in Jewish communities. With prayer and fasting these men were solemnly set apart to their task as teachers and overseers of the church.

The Return to Syria.

From Antioch they made their way southward over the route by which they had come up from the seacoast a few months before. Now they stopped at Perga, which had been in their original plan on their arrival from Cyprus. Then they went down to Attalia, the seaport of Perga, and from that port they sailed directly to Antioch without retracing their journey through Cyprus. They went back to Antioch probably to report the success of their labors thus far, and perhaps also because they thought they might be needed again in the work of that city. We are not to undersand that they had been given a route or a program by the Antioch church. They had rather gone as seemed to them wise, journeying from place to place as circumstances indicated a favorable issue for their work. These circumstances they interpreted as indications of the divine Spirit. All of their work they felt thus to be directed by the Holy Spirit. They had no personal ends to gratify, but only the work of Christ to accomplish.

The Apostles.

This then completes the first formal missionary journey chronicled in the New Testament as undertaken among the Gentiles. It will be seen that in this narrative Paul and Barnabas are both called "apostles" in that free sense which includes not only the Twelve but those who by any special calling or service became notable as ambassadors of Jesus. There was no doubt a sense in which the Twelve were held by the early church as preëminently the apostles, but Paul was also reckoned as entitled to the name, and both he and Luke use it in the still wider sense which would embrace Barnabas, Timothy, and others of his associates.

Winston of the Prairie

(Continued from page 15.)

Winston called Courthorne in. "I have offered you no refreshment, but the best in the house is at your service," he said.

Courthorne looked at him curiously, and for the first time Winston noticed that the life he had led was telling upon his companion.

"As your guest?" he asked.

"Yes," said Winston. "I am tenant here, and that I may owe you nothing, purpose paying you a second thousand dollars when the crop is in, as well as bank-rate interest on the value of the stock and machines and the money I have used, as shown in the documents handed me by Colonel Barrington. With wheat at its present price nobody would give you more for the land. In return, I demand the unconditional use of the farm until within three months from the harvest. I have the elevator warrants for whatever wheat I raise, which will belong to me. If you do not agree, or remain here after sunrise tomorrow, I shall ride over to the outpost and make a declaration."

"Well," said Courthorne slowly, "you can consider it a deal."

(To be Continued.

PRAYER MEETING

By Silas Jones

GOD'S INHERITANCE IN US.

Topic, May 12. Eph. 1:15; 2:10.

What manner of people are these Christians? How well do they represent to the world their Father in heaven? It is easy enough to point out errors in their thinking and flaws in their character. Your radical in the church and outside of it denounces Christian people as traitors to the cause of human rights, but it is not necessary to take the radical at his own estimate of himself. He usually has a pet scheme that has to be greatly modified before it will work or he is a visionary whom we do well to ignore. Some who say they have the welfare of the church at heart are very much disturbed when they meet with professing Christians whose knowledge and zeal and courage are not equal to the knowledge, zeal and courage of the ablest and best men in the church. We forget that the church is a school and that it has and ought to have in its membership every grade of intellectual and moral culture. This fact does not exempt it from criticism but if we keep in mind the character of the institution our criticism will be something more than fault-finding.

A Progressive People.

God's people believe in him. They are therefore progressive. They are never satisfied with the good; they demand the best. Stoicism was better than Epicureanism but Paul determined to give the world something that was superior to Stoicism. It may be that Mohammedanism is to be chosen in preference to the superstitions of pagan Africa, but the missionary will not leave the field to Mohammedanism. He will continue his labors until the African is a Christian. When the church ceases its missionary activity it loses what is distinctively Christian in its belief and practice. It must grow or die. Admiration for the philosophy of India and the ethics of China will not keep alive a church that has no zeal for conquest. The barbarism that still lingers among peoples in some measure christianized is also an object of attack. Progress has for its goal the religion of love that casts out fear. The wisdom of this world may pronounce the vision of the Christian foolishness, as it did in the days of Paul, but faith cannot live down to the level of the worldly wise. Its great achievements have always seemed impossible to the prudent and they always will, for faith is creative and prudence is not.

An Enlightened People.

"Having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe." The glorious hope of the Christian calls for the exercise of all the powers of the mind. Opposition to education is opposition to Christianity. The misguided zeal of churchmen who undertook to keep scientific investigation under ecclesiastical authority was an encouragement to unbelief, not to faith. Much of the opposition encountered by the church in Europe and America had its origin in resistance to attempts of the church to suppress free inquiry. On the other hand, an enlightened church will not allow materialistic science to speak the last word concerning religion and morals. Dogmatism is not the peculiar prerogative of churchmen. It is characteristic of man as man. The ipse dixit of economists and sociologists ought to have no more terror than that of the theologian. But it is not enough that the disciple of our Lord respond to the accusation of the enemies of the church with a counter accusation. He must inquire into the fullness and richness of the Christian hope. They speak well for the Father in heaven who know what his children may become and have obtained a goodly part of their inheritance. Have we not all seen weak churches suddenly become strong when a preacher of rich experience took the place of one who by his inferior mental and spiritual equipment made the gospel weak and foolish? If one man reveals the truth of the gospel so mightily, a company of people enlightened in the things of the spirit will give testimony that few can set aside.

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

PILGRIM'S PROGRESS SERIES: IV. THE HOUSE OF THE INTERPRETER.

Topic, May 9. Eccl. 12:9-14; Jas. 1:19-25.

The "House of the Interpreter" makes pretty difficult reading, doesn't it? We enjoy our "Bunyan" very much, but sometimes we get almost a surfeit of allegory from him. Christian has many adventures in the house of the Interpreter before he comes even to the "pleasant palace" where further things are seen. And in nearly every thing that the Interpreter shows him he finds a symbol of a Christian truth. Hence we shall have to confine ourselves to the experiences of Christian in the first room. The conversation there centers about a man "whose eyes were lifted up to heaven, who had the best of books in his hands, and was 'pleading with men.'" Can we modernize these three phrases and can they mean anything to us? Do they contain something so vital that we, you and I, can find in them guides into the Kingdom?

Eyes Up.

The order that rings out from the captain to his cohort is, "Eyes to the front!" So the order that should ring out from the Christian guide to his cohorts is, "Eyes up! Get a vision! See something besides that which is immediately before thy face!" And the one who would enter the Kingdom must obey this command. Find something besides this imperfect, backsliding, sinful world. Find in it the seed of the Kingdom of God. Look over toward the hill-tops and see the red. Discover that we are in the morning of a better day. Has not your history shown you a man's immense progress? Are not your school studies causing you to see what is going to come in the future? The world moves—up. Eyes up and say, "Father, I thank Thee that Thou art guiding the world."

The Best of Books.

The Bible still remains the best of books. You wouldn't be so prone to run off at dish-washing time if you read the Bible more. You wouldn't stay out till midnight talking moonshine to some young girl with the folks wondering where you were, if you read the Bible more. You wouldn't class "Dad" as a back-number because he pronounced "Psalms"

with a short "a" if you read those same Psalms with their deep humility. Say, Latin and "running scales" and "geometry" and frat pins aren't all of it. I think you better get busy and read the Bible some, don't you?

Pleading With Men.

Isn't that beautiful? What wonderful emotions well up in our souls when we hear splendid music. The noblest strings in our natures ought to vibrate when we read these words. Serving men; saving men; guide-posts to the Kingdom; you don't have to be a preacher or a missionary to serve and save men. No one who does not lay his life before the altar of God and say, "Here am I, Oh Lord, send me," is fit to enter into the kingdom of God.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

THE KINDERGARTEN CHILD.

I. THE LITTLE SENSATIONALIST. The kindergarten age of the Sunday-school extends from three to six years. These are the years of SENSE PERCEPTION. Through the "eye, ear and nose gates" the little one is busy storing up sensations for future reference. Things and their qualities are its chief interest. Thought, as meant by the adult, has not yet appeared: such as there is, in scenic and pantomimic. The child thinks by pictures and types, not relations. This determines one important element of kindergarten work, namely, that it should be wholly concrete. Truth should be pictured, acted, and made tangible. Abstraction should be rigidly excluded. The object-lesson should be regularly, though judiciously, used. The lesson material and hymns should be such as to call up vivid images.

II. THE YOUNG NATURALIST. One chief characteristic of young childhood is CURIOSITY. The child is a born explorer, and no Columbus ever ventured on more daring voyages of discovery. Prof. James distinguishes between the abstract curiosity of later years and the sensational curiosity of childhood. The child is bent on discovering new sensations and forming new and more interesting groups out of the old. On this account he has been called "the little scientist," though it must be borne in mind that it is particular images, not general laws, that interest him. Where he can he travels alone, where the way is doubtful, he asks it. THE BATTERY OF QUESTIONS, so nerve-racking to over-worked mothers and teachers, is not to be suppressed. "Why does the wind blow? Where does the sea swim to? Can fishes breathe with their mouths under water?"—so nature leads the child into an understanding of the world it lives in. Tearing sawdust out of the doll, or sampling the taste of cinders is not original sin. There seems a vast difference between the little boy who asks, "How is it when we put our hand into the water we don't make a hole in it?" and the scientist puzzling over some problem in hydrostatics. Yet both are examples of the same instinct of discovery. The teacher, therefore, should not discourage the children from asking questions, because these are nature's cues to tell where interest lies. Answer them when you can; when you can't, frankly say so.

III. NATURE'S KINDERGARTEN. Play is the child's work-shop. It is nature's kindergarten where knowledge is gained by experiment and skill by practice. Look at the infant playing with the ball. How serious and tireless it is. It is doing more than having a good time: it is discovering something about balls. All normal children are inveterate players. They will sit for hours with a favorite toy. The crude scribblings or combinations of building blocks are full of meaning to the little architect or artist. Here is nature's great hint about child training. They should be allowed to play themselves into knowledge. Their little hands and feet should be kept busy acting out truth.

IV. FAIRYLAND. The child is a great magician. It lives in two different worlds—not alternately, like the poet, but in both at once. It invents things, persons, places, situations. It plays with imaginary playmates and speaks of them as though they were part of its real life. The fact is that the DISTINCTION BETWEEN FACT and FANCY has not yet been drawn. When the little child comes to its mother with some impossible tale of the things it has seen or heard, it is not "fibbing"; it is simply unable to distinguish between the play of fancy and the concrete realities of life. These fairy tales are merely the first workings of that faculty which makes all science, poetry and art—namely, constructive imaginations. They should not therefore be unduly repressed. If thwarted now, they will break out in illegitimate ways later on, to the horror of parents and teachers, who wonder how after all their precepts and punishments, they have managed to rear a "story teller." Let the child's fancy work. The myth-making faculty is natural to religion.

V. OTHER MENTAL ASSETS. (1) THE MEMORY of the kindergarten child is not as strong as it will be a few years later. It is largely associational and haphazard, depending on habit rather than reason. Hence, oft repetition is the great rule of kindergarten teaching. Too many new things should not be attempted and stories should be told over again in the same language.

(2) INTEREST AND ATTENTION are keen but capricious. The child attends to half a dozen things in a few minutes. Restlessness, due to the shifting of attention, is quite characteristic. The exercises and lessons, therefore, should be above all things varied.

(3) The faculty of IMITATION is strongly developed. It is by imitation that the young child acquires most of the social habits that later on will have become second nature. Moral and religious truths are best taught in this way. Parents and teachers should be models for their children.

(4) The range of experience and VOCABULARY of the kindergarten child is very small. Twenty-five hundred words is the limit of the latter at six years of age. The teacher should exercise the greatest care to avoid ideas and words belonging to a later stage of development. Bible stories should be told in bible words. Adult ideas in religion are quite beyond the child's range of experience.

(5) The child is very SUGGESTIBLE. In this stage sugges ion is a sort of substitute for will power. Advantage will be taken of this by the wise teacher in order to suggest in every legitimate way "the things that are lovely and of good report."

(6) The RHYTHMICAL FACULTY is strongly developed, as the wide-spread use of nursery rhymes would indicate. Singing begins as early as the third year. The kindergarten exercises should utilize this interest by providing frequent songs, marches, and rhythmical movements of hands and arms.

(7) The child is PARADOXICAL. He is apt to be a rebel against law and restraint, but will on no occasion enforce rules and show himself quite a stickler for propriety. Among his egotistic tendencies there are gleams of unselfishness. If he is prone to tell stories, he has yet a rudimentary conscience against untruth. The business of the teacher will be to take advantage of all the latter "promises of humanity."

LITERATURE: Mark's, "The Teaching and the Child"; Drawbridge's, "The Training of The Twig"; Harrison's, "A Study in Child Nature"; Richmond's, "The Mind of The Child."

QUESTIONS: (1) What is meant by calling the kindergarten child a "little sensationalist"? (2) What hint does this give for teaching? (3) What relation does the curiosity of the child bear to teaching? (4) What attitude should the teacher adopt towards the "battery of questions"? and why? (5) Of what use is the "play instinct" in the education of the young child? (6) What part does imagination play in the life of the child? Give examples. (7) Are the "inventions" of the child to be classed as falsehoods? (8) Name some of the other mental assets of the kindergarten child. (9) Characterize its memory. (10) Characterize its interest and attention. (11) Of what use is the child's faculty of imitation in education? (12) How extensive is the vocabulary of the child at six years? (13) How can you take advantage of the suggestibility of the child? (14) To what use should its rhythmical faculty be put? (15) What is meant by saying that the child is paradoxical?

OUR CHURCH MEN

By John R. Ewers

A Visit to Uhrichsville, Ohio

On Monday evening, April the twenty-sixth I addressed the Men's Club of the First Christian Church, in Uhrichsville, Ohio. This thriving little city of 10,000, is situated on the Panhandle Railroad midway between Pittsburg and Columbus. The church is representative of many of our best wide-awake churches throughout the union. In thirty-three years it has grown from sixteen to seven hundred members. Most of this growth has been due to the toil of the last two pastors, Pliny Allison, now of Dunham Ave., Cleveland, who did grand, substantial work for several years, and the present efficient minister, Charles Darsie, who is now in his fifth year, and who has brought out all the latent factors in the congregation. On almost any evening and for any worthy occasion five or six hundred people can be gotten out. At the meeting held last winter without any sensation, the audiences averaged six hundred. Therefore I had the satisfaction of speaking to a great crowd for the men were allowed to bring the ladies on this night. One of the very best Men's Clubs in our entire Brotherhood is here. The nominal membership is seventy, the real membership is about two hundred and seventy. At several of the meetings this winter between two and three hundred men have been present and when the "wet" and "dry" battle was on, as many as six hundred men attended.

The whole church is highly organized. The

Sunday-school has an attendance of more than four hundred, with eleven organized adult classes. A new Sunday-school addition has recently been built with separate class rooms. There are some great men's classes. Men do the organizing. While the women's groups flourish, it is distinctly a Men's church. Working men from the Pennsylvania shops, merchants from the stores, professional men from the schools and offices toil happily and intensely side by side in delightful fellowship. The men run the church.

An old colored preacher speaking of the women said, "Brevren, de wimmin' am de back-bone of de church and am rapidly comin' to de front." This is not true in Uhrichsville. The men are the back-bone of that church and they stay where they belong. From the preacher to the last man they are a husky, healthy, happy lot. Darsie reads fifty books every years, calls on all his flock once a year, at least, takes long eight mile walks over the hills, makes his own garden, preaches two original sermons every Sunday, publishes a paper, pushes missions and Sunday-school work, is a leading and much respected citizen, and governs well his household. He is a Roosevelt Republican with five delightful children. His wife is a college woman and a more happy and well regulated home-life one would travel far to behold.

The special object of my visit was the dedication of the new reading room which the Men's Club has provided. A town having large railroad shops presents opportunities for institutional work which the men of this congregation have grasped. A large dwelling house just south of the church has been purchased and remodelled for reading rooms, club rooms, dining room and study rooms for special Bible classes. Two large front rooms are connected by an arch, well furnished and provided with tables and easy chairs. A book case full of attractive titles and racks filled with the current magazines and papers, makes the place very homelike and agreeable, especially when the two old-fashioned fireplaces glow with warm coals. Many a young man dwelling in a bleak boarding house will now spend his evenings here. Fortunately he cannot spend them in a saloon for there are none in the county. That there are none is due in large measure to this same progressive Men's Club. The initial meeting of the campaign, called by our men was held in the First Christian Church. Darsie is a great singer. He got together five hundred men and how he did make them sing! All over the county they went singing, "Glory, Glory Hallelujah, the Last Saloon Must Go." They made hundreds of votes. Chrichsville itself went dry by eleven hundred majority. I say this is a representative church. Some way or other the Disciples have a nack of doing the thing that needs to be done. Our fellows deliver the goods. We arrive.

I write of this Men's Club at length for it is a vigorous, successful aggregation. Their work is diversified. Thus they meet one time for a good fellowship affair. Then they eat, drink and are merry. Again they tackle some problem in civic righteousness and win a notable victory. At another time they listen to a lecture that stimulates their thinking. Yet again they buy a house, not hesitating to go in debt for it, in order to establish institutional features. Every club is peculiar. This is the way this one works. Most of these men are deeply interested in the Sunday-school. You might almost say that the common center of their work is there. On Sunday they meet in great men's classes and thus a certain continuity is afforded to their efforts. All the time the church and her welfare is uppermost in their minds. It was a great pleasure for me to meet these men—and the women who inspire them.

Chicago

Disciples of the City Meet in Quarterly Convocation to Hear National and City Secretaries

By Orvis F. Jordan

The Disciples of many cities are wealthier than in Chicago. They are more numerous in at least two cities of the United States—Des Moines and Lexington. Chicago, however, has more separate congregations than in any other city. Should all of these thrive and make normal growth, it is only a matter of a few years until the greatest group of Disciples in the United States will be in Chicago. The only reason we seem weak in Chicago is that we compare ourselves with the other religious bodies of the community and that we undertake sometimes more than we are able to carry through with the meager support given city missions.

One of the evidences of the unparalleled unity and strength of the Disciples of Christ is their quarterly rallies. No other great city has been able to have this common meeting with any measure of success. At the rally held on April 25, Secretary Wright of the American Christian Missionary Society made mention of a similar effort that was made in Cincinnati recently. After speaking facetiously of the efforts of Cincinnati to keep the brotherhood orthodox, he referred to an attempt at a city rally there recently which resulted in an attendance of forty-six brethren. He complimented Chicago upon a unity and an esprit de corps which he regarded as nothing short of marvelous.

Rally of Four Hundred Disciples.

The rally held on April 25, convened in the First Methodist Church in the loop district. This is necessary for the Disciples have no building within four miles of this district. A union meeting in any of our churches becomes by the necessities of transportation a meeting of the South Side, the West Side or the North Side. Disciples came from all parts of the great metropolis. Two brethren came from the new suburb of Gary, over thirty miles. Nearly four hundred brethren came from all over Cook County, none of them belonging to churches nearer than four miles. The largest delegation came from the Jackson Boulevard Church. Perhaps they remembered that Parker Stockdale had been present at the last rally and on the following day had been taken to the hospital. Only one church was without a delegation, and that church had no pastor and was far removed from the center of things.

The music for the rally was furnished by the West End Church. This church is still receiving aid from the society and is making commendable growth under the ministry of C. M. Kreidler. This amateur choir has been singing together only four months but rendered some of the best music with great credit to themselves and with real religious effect in the rally.

Home Missionary Secretary Present.

The chief address of the rally was made by Secretary W. J. Wright of Cincinnati. He referred to the work of the past administration in planning the conservation of the national resources. The work of saving waste material was the task which the nation has set for itself. This, we were told, was very much the work of the church. There was much waste going in the religious field. Men were being wasted in vice and misery. Shelley's statement that hell was a city very much like London could be changed to read, Hell is a city very much like Chicago, declared the speaker. It is not simply the weak and unfit that fall in city temptations but the resourceful and kind-hearted are often victims as well. Christ's program was and is "to seek and to save the lost."

The speaker also said that this program of conserving religious forces had given point and urgency to the now popular doctrine of Christian union. The work of the Disciples the past hundred years has undoubtedly had something to do with the rising tide of sentiment in favor of a reunited church. This spirit of co-operation is of the highest value in the work of redeeming the city.

Urgency of City Evangelization.

The great message of the hour was the urgency of the task of redeeming the city. It was shown that the cities were growing far out of proportion to the natural increase of population in the country. The Disciples are still a rural people and have contributed but little to the work of redeeming the city. Only about seven per cent of their strength is in the cities which is less than one-fifth what it should be to have proportionate representation in the great cities.

The secretary referred with feeling to his humilation as a Disciple when he was called upon by Chas. Stelzle of the Presbyterian Home board to tabulate our work among the foreigners. The fact is that the Disciples have no missionary work among the foreigners of America worth the name. They have been busy saving the native Americans, and have forgotten that the great tide of immigration was rapidly changing America so that it is now almost proper to speak of America as a Catholic rather than a Protestant country.

Secretary Wright expressed the deepest interest in the redemption of Chicago. He promised that his influence as secretary would ever be on the side of helping this great metropolis into a larger measure of religious life. He made a number of suggestions for the conducting of the missionary operations of the city and desired that the work should be done on an ever larger scale.

Money for Buildings as Well as for Preachers.

The writer as secretary of the Chicago Society spoke briefly on the Chicago problem, mentioning the many open doors of opportunity about the city. He insisted that the Disciples were not up-to-date in their methods in that they put all of their money in men while the other religious bodies put money in buildings and equipment, the Presbyterians putting three times as much money into buildings as into men. He showed that the other religious bodies made suburban churches self-supporting much more rapidly and that therefore a method that seemed expensive was really cheap in the end. He joined Secretary Wright in expressing humiliation at the poor reports made the interdenominational organizations of work

among the foreigners. His proposed remedy for our weakness in the city was to abandon the methods of work that are successful in village churches as unadapted to city life and to develop a new kind of church activity adapted to the city.

At the close of the rally, the churches reported their delegations and the amount pledged to city missions. Twelve congregations were ready with pledges which aggregated a total of twelve hundred dollars. These twelve were Armour Avenue, Douglas Park, Englewood, Evanston, Harvey, Hyde Park, Irving Park, Jackson Boulevard, Maywood, Sheffield Avenue, South Chicago and West End. Eleven other churches promised to take an offering but were not ready to respond to the appeal of the society for a definite pledge. A number will make pledges before the month is out. There is every reason to hope that Chicago will raise an unusually large sum this year for her own redemption.

Our rally has left behind the enthusiasm and idealism which is necessary in a great task. It serves a useful function in our city life. We have a task that should nerve us to do our best, and a message that we should ever be proud to deliver.

CHICAGO CHURCH NOTES.

Roscoe R. Hill ministers for the church at Elgin while continuing his studies at the University of Chicago.

There was one addition at Maywood recently. Reports indicate commendable activity in all departments of the work.

The church at Austin secured a lot for a new building some time ago. They have not yet disposed of the old lot, but when this is accomplished, they will probably proceed with a building enterprise.

Pastor Mullins of the Oak Park Church has been having a serious illness which was at first thought to be a tubercular trouble but is now diagnosed differently. He was able to preach last Sunday seated.

The Sheffield Avenue Church reports the best meeting in three years, held by Charles Bloom of Newman, April 11-21. There were eleven additions, eight by primary obedience. Geo. H. Brown spoke at the rally on April 8.

The pastor of the Monroe Street Church has been giving Wednesday evening lectures on the great leaders of our religious movement. This is part of a program to make the church realize its part in the Centennial movement.

The Hyde Park church has installed a fine library on religious, social and philosophical subjects. The list printed in a recent Messenger has been preserved by many of our ministers as a valuable guide in their reading. The library has nearly 200 volumes of the choicest literature.

The household of Dr. H. L. Willett has been greatly afflicted for several weeks in the serious illness of both his mother and wife. Mother Willett continues critically ill. Mrs. Willett is making slow but encouraging improvement. The family has the sincere sympathy of the Chicago household of faith and of thousands throughout the brotherhood.

Richard Gentry has been installed as assistant pastor at the Hyde Park Church. He will give his time especially to the promotion of the work of the Sunday school. The securing of a paid assistant to take care of the Sunday school is an event of much significance in our city life. It is a recognition of the central place of the Sunday school in the program of the church.

At a church dinner at the Hyde Park Church recently, some of its distinguished members spoke on their special work. Mr. Clifford Roe, Assistant State's Attorney, spoke on the work of the Municipal Court. Alexander M. Wilson, superintendent of the Chicago Bureau of Charities, told of the work of this great organization. The next dinner will be held on May 12.

The Evanston Church spent the morning hour on April 25 discussing their new building project. The congregation voted unanimously to erect a new building this summer. It is hoped the work may begin early in June. The rear section of the ultimate large building will be erected. It will care for more people than the present building and be located accessible to the North Shore, thus enlarging the scope of activity of the church.

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No Alum—No Phosphates

Be on your guard. Alum Powders may be known by their price—10 or 25c. a lb., or one cent an ounce.

Pittsburg News

The best thing to report this week is from the Bible-schools. The following is the report for the week:

Bellevue	355
Allegheny, First	373
Knoxville	513
Crafton	53
Sheridan	48
Greensburg	150
Duquesne	107
McKeesport	307
McKees Rocks	237
Carnegie	142
Herron Hill	139
Squirrel Hill	180
Hazelwood	190
Central	203

President Cramblet gave an interesting talk on the summer prospects of Bethany. Aside frim the six weeks' special course for normal and college students, there will be a Chautauqua, embracing lectures, musical entertainments, and a number of other most interesting features. Some boarders will be accommodated at $4.00 per week, embracing room and meals. B. S. Johnson will read a paper on Monday next on the theme, "Isaac Errett."

O. H. PHILIPS.

203 Bissell Block, April 26, 1909.

Obituary Notice

The following resolution was passed by the board of the Seventh Street Christian Church, Richmond, Va., H. D. C. Maclachlan, pastor, at their meeting of April 22:

"Whereas, in the Providence of God we have had taken from us our beloved brother, N. A. Stall, who has been associated with us for many years on the Official Board of our church, we wish to express our deep sense of the loss sustained by our church and Official Board. Having been so intimately associated with Brother Stall, we have had exceptional opportunities of observing his fidelity to the Master's work. Although unassuming in character, he was minutely faithful to every trust imposed upon him. We wish to testify to our admiration for him as a true Christian gentleman, and to his family in this their hour of bereavement extend our most sincere sympathy, commending them to the loving care of Him who is the Father of the fatherless and the Husband of the widow."

PURVES.—Isabella Renton was born at St. John, N. B., January 11, 1844; was married to Geo. T. Purves October 25, 1865; and died April 8, 1909, at Tucson, Arizona, where her husband is pastor of the Christian Church. She was baptized at St. John in October, 1865, and lived a blameless Christian life. She leaves her husband, one son and three daughters to mourn their loss. She was buried at Tucson, the beautiful funeral services being conducted by the City Ministerial Association.

He Called Me Friend

By Thomas Curtis Clark.

He called me friend; words lightly given—
Yet at their music song flooded my throat;
Deep in my heart trembled its note,
Then through my lips took its flight straight to heaven,
Where it shall bide time without end.
When I was sorrowful, he called me friend.

He called me friend. Lo, there was borne
Into my heart of hearts, by sorrow torn,
Balm for its wounds! I saw anew;
Weeds became roses, light touched with the dew!
Gladness and peace his way attend—
When I was sorrowful, he called me friend.

St. Louis.

Moline (Ill.) Dedication

The First Christian Church at Moline, Ill., was dedicated last Sunday, April 18. Rev. O. W. Lawrence, of Decatur, had charge of the services. He preached at the morning service and presided throughout the day. Rev. S. M. Perkins of Davenport, preached at the afternoon service and Rev. W. B. Clemmer of Rock Island, crowned the day with an evangelistic service at night at the close of which four splendid people came into the fellowship of the church. The church was organized here three years ago by Rev. Lawrence, then of Rock Island, and that splendid church has helped support the work ever since. I was called as pastor as soon as the work was organized and with more than the usual amount of hard times the work is fairly well established now. The building dedicated is located in the heart of one of the best residence districts and has the best lot in the city for a church building. The property cost with lot $5,400 and the building will seat about three hundred. There were fourteen charter members in the original number. There are now sixty-five.

Following or rather continuing after dedication the church is in a meeting with Rev. Mr. Clemmer doing the preaching. There have been additions at each service, eleven since Sunday. This is a great city with a population of 30,000, one-half of whom are Swedes and Norwegians. The primitive gospel is getting a hold upon the foreign people and they are among the best members we have. They are easily Americanized and the second generation are about as fully American as the native born.

ROBERT E. HENRY, Minister.

WITH THE WORKERS

Attendance at Second Church Sunday-school, Warren, Ohio, April 25, was 407; offering $7.69.

The Hiram College Glee Club gave an entertainment at the First Church, Warren, Ohio, April 28.

R. S. Robertson, pastor of the chrurch at Milan, Mo., is in a short meeting with the church at Humphres.

A. J. Bradshaw, who is now at Cameron, Texas, is available for work as pastor. He would like some Oklahoma church.

Attendance at Sunday-school, First Church, Warren, Ohio, April 18, was 508; offering $9.89. There were ninety men present.

Walter C. Winchester recently gave a lecture on "India" at the Lyons Street Church, Grand Rapids, of which E. B. Barnes is the pastor.

E. F. Metcalf, minister of the Christian Church, Alexander, S. D., led the fight in a recent campaign in which the town was voted "dry." This is successful preaching.

Rev. John Encell, well beloved by the members of the Lenox Avenue Church, New York, has returned to that city, and on April 18 preached for the Lenox Avenue Church, where W. A. Harp is now pastor.

John Ray Ewers, pastor of the First Church Youngstown, Ohio, gave his lecture, "Lion Heart," before the Men's Club of the church at Urichsville, Ohio, April 26. The ladies were invited and Mr. Ewers addressed about 500 persons.

H. O. Pritchard, Bethany, Neb., is preaching a series of Sunday evening sermons during May and June, in the chapel of Cotner University, on the general topic, "Modern Industrial, Social and Moral Reform." During April his topic was "Exodus and Industrial Reform." In May it will be, "Leviticus and Social Reform," and in June, "Deuteronomy and Moral Reform."

The East Orange Church, New Jersey, recently presented their pastor, who has been working very hard with seminary work and a building campaign for the church to direct, with a round trip ticket to New Orleans, with the invitation to take a short vacation, and allow the church to supply the pulpit while he was away. The pastor, L. N. D. Wells, did so and has returned to his work with renewed strength and determination to push it with vigor.

At Delta, Col., since A. L. Glover began his work with the church last August, a new house costing $3,500 has been built, and seventy persons have been received into the fellowship of the church. Fifty-two of these came and were received during a four weeks' meeting with the help of Victor Dorris, who also had charge of the dedicatory service, at which time all money needed to free the church from debt was raised.

The church at Columbia, Mo., announces a celebration of its seventh anniversary to be held May 6-9, Thursday to Sunday evening. The program consists of, Address, "History of the Christian Church in Missouri," J. H. Garrison; address, "The Church and School," Prof. C. M. Sharpe, Columbia; address, "Inspiration of the Centennial Year," R. G. Frank, Liberty, Mo.; address, Dr. J. H. Foy, St. Louis, Mo.; Sunday morning address, "Looking Forward," M. A. Hart, pastor; Sunday evening address, T. P. Haley.

A. L. Ward, pastor of the church at Boulder, Col., has been giving a series of Sunday morning sermons under the general heading, "Some Important Considerations of Religion." Special topics: "The Primacy of Christ," "The Fatherhood of God," "The Brotherhood of Man," "Suffering and Sorrow," "The Tragedy of Sin," "The Message of Salvation." He has at the same time been giving a series of Sunday evening sermons on "The Wonderful Man of Galilee." This increasing tendency on the part of the ministry of our church to preach series of sermons has the advantage of a systematic and connected educative influence, and will be found by most preachers a saver of time and conducive to systematic study.

J. F. Green, who came from Rochester, N. Y., has begun work with the church at Mariette, Ohio.

Dr. S. M. Cook has resigned as pastor of the church at Wellsville, Ohio, after a service of many years.

Judge A. R. Webber, Elyria, Ohio, is to address the Brotherhood of the Franklin Circle Church, Cleveland, some weeks hence.

C. E. Aldridge, an alumnus of Berkley Seminary, Cal., and for three years pastor of the church at Pacific Grove, has resigned to take effect June 1. The Pacific Christian commends his work.

The church at San Jose, Cal., is being led in an evangelistic campaign by Victor Dorris, evangelist, and Prof. Gates, singer. The meeting is attracting a widespread interest in the city, and there were forty additions at the close of the first week.

The Christian Union, April 22, devotes a large part of its space to present cuts of the buildings of Drake University and the University Place Church. Wonderful advance has been made in the growth of these institutions in the last few years.

The new church at Hamlin, Texas, was dedicated April 18. The building cost $3,290, and was dedicated free of debt, A. J. Bush, of Wichita Falls, had charge of the service. William Pearn is the pastor who has led the church in this successful enterprise.

P. H. Welshimer, E. J. Meacham, Herbert Moninger and Marion Stevenson are to speak on the work of the Sunday-school at the Ohio State convention which meets at Elyria, May 24-27. Some of the speakers for the church program are, F. D. Power, P. C. Macfarlane, J. G. Slayter, W. B. Taylor.

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Paraffine is wonderfully handy to have about the house—useful somewhere, somehow, from Monday to Saturday.

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We offer some of the most timely and vital books now appearing among the Disciples of Christ. You need every one of this splendid list.

OUR CENTENNIAL BOOK.
"Historical Documents Advocating Christian Union."—Edited by C. A. Young.

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to pass without possessing this book.

Z. T. Sweeney, Columbus, Ind., a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

J. E. Chase writes:

"It is the voice of a soul in touch with the Divine life, and breathes throughout its pages the high ideals and noblest conception of truer life, possibly only to him who has tarried prayerfully, studiously at the feet of the world's greatest teacher."

Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of the Life and Teachings of Jesus, etc., etc. 12mo., cloth. 140 pages, gold stamped, postpaid 50 cents.

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that * * * present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially real now may come to fruition that these churches are given their present form."

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES' ILLUMINATING WORK.
"The Early Relation and Separation of Baptists and Disciples."

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel. In cloth, 35c. Paper binding, 25c.

We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, PA.

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—THE CONGREGATIONALIST, BOSTON, MASS.

The Plea of the Disciples of Christ, by W. T. Moore. Small 16mo., cloth, 140 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

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WITH THE WORKERS

Ira E. Carney becomes pastor of the church at Eldora, Iowa.

A new church was dedicated at Winchester, Ky., May 2. J. H. McNeil is the pastor.

The church at Lake Port, Cal., has been having a good meeting under the leadership of E. W. Darst.

The Vine Street Church, Nashville, Tenn., has engaged the Brooks Brothers for a meeting next October.

J. A. Burns, who graduates from Drake University in June has accepted a call to the church at Gravity, Ia.

F. O. Fannon, formerly pastor of the First Church, St. Louis, Mo., has been over in Illinois lecturing at Mt. Vernon.

A new house of worship was dedicated at Bucklin, Kan., April 25. George E. Lyons of Topeka, was master of ceremonies.

The new $40,000 building of the First Church, South Bend is being rapidly pushed forward. George W. Hemry is minister.

The South Street Church, Springfield, under the leadership of F. L. Moffett, is planning to erect a new building in the near future.

J. N. Crutcher has accepted a call to the church at Lyons, Kan. Evangelist Joel Brown is leading the forces in a meeting at Gallatin, Mo.

The Forest Avenue Church, Buffalo, N. Y., loses its pastor, B. H. Hayden who has accepted a call to the church at London, Ontario.

The foundation is being laid for a $20,000 church building at Muskogee, Okla., where Melvin C. Putnam, late of Bedford, Ind., is the pastor.

The work in Boulder, Colo., is growing and is rapidly becoming one of the great churches of the state. Large audiences greet the pastor, A. L. Ward, at every service.

A friend of the children of our missionaries who resides in Iowa has recently contributed $500 toward the founding of the Wharton Memorial Home at Hiram, Ohio.

Last Sunday morning Loweil MacPherson was with the River Street Church of Christ, Troy, N. Y., and raised in cash and pledges $211 for Keuka College. This will be increased. Easter Sunday this church raised $439 on the organ fund. Cecil J. Armstrong is the pastor.

The Milan, Mo., Church is building up in all lines. A series of sermons were delivered preparatory for the great Easter service on Christ's last words and deeds. The entire membership came to the pastor's home on the evening of April 8, giving him an old-fashioned "pound party."

The Des Moines, Iowa, ministers reported the following accessions to the churches at their meeting Monday, April 24. Finis Idleman (Central) two confessions, three by letter; H. E. Van Horn (Capital Hill) one by letter; J. McD. Horne (Highland Park) one confession.

The first annual banquet of the Christian Citizens' Council of Nebraska was held at the First Church, Lincoln, April 14. L. R. Smith, president of the Lincoln Brotherhood, acted as toastmaster. Addresses were made by C. H. Challis, Ulysses; P. C. Macfarlane, Messrs. Aylesworth, Pritchard, William, McLucas, of Fairbury, and ex-Senator Sackett.

J. McD. Horn, who has been pastor of the Grant Park Church, Des Moines, for the past two years, has accepted a call to the Highland Park Church of that city. This is looked upon as one of the strategic fields of the state because of the large number of students in the community.

Tipton, Ind., reports a forward movement in the Sunday-school. The average attendance for April was 346; average collection, $10.59. Three classes averaged over twenty-five per Sunday. Prof. Charles Patterson's class (young men) fifty-six; Mr. William Wanderford's class (young ladies) forty-seven; Mr. W. C. Carter's class (women) thirty-four. G. I. Hoover is the pastor, recently removing there from West Pullman, Ill.

On April 18, A. L. Ward of Boulder, Colo., and J. F. Findley of Fort Collins, exchanged pulpits.

James H. Maley recently closed a year's work with the church at Colorado Springs, Colo. They have not secured his successor.

The work in Colorado is growing rapidly. The state officials are pushing things on the western slope. There are great opportunities.

The church at New Philadelphia has called Asa McDaniel, recently of Dayton, O., to become their pastor. The Century bespeaks for the church a successful work.

The convention of the Northern District of Colorado will hold its convention at Loveland, June 9 and 10. This is one of the strong districts of the state.

F. M. Dowling has resigned from the pastorate of the First Church, Pasadena, Cal. We regret to note that the resignation was caused by a nervous breakdown. He plans spending a year on the farm recuperating.

At Washington, Ill., E. H. Reed who has been pastor of the Christian Church is giving splendid satisfaction. The church, by a unanimous vote, re-employed him for another year, giving him the privilege of holding a meeting.

Russell F. Thrapp, Jacksonville, Ill., Jesse P. McKnight, Los Angeles, Cal., J. W. Hablit, Atlanta, Ill., and A. A. Sleyman, Bloomington, Ill., will sail on July 3, for Europe and the Orient. They will spend a month in Syria and Palestine, passing through the country on horseback. They will also visit Egypt.

M. S. Peckham, pastor of the First Church, Indiana Harbor, Ind., gave a lecture, "All About Cuba," April 16, at the Auditorium in that place under the auspices of the Ladies' Aid Society of that church. This is his third lecture on Cuba since his return from there, and appreciation has been expressed each time by those who attended.

C. C. Crawford, formerly of Elmira, N. Y., has accepted a call to the Columbia Ave. Church in Rochester, N. Y., and entered upon his work there April 18. Mr. Crawford went to Elmira nearly thirteen years ago, a few months after the organization of the church in that city. Under his ministry the church has grown from a mere handful, meeting in a small room on the third flat, to a strong church with a property worth about $30,000. He goes to Rochester under the direction of the N. Y. State Missionary Society, which is helping to support the work in that difficult field.

Mrs. Rawson, wife of Rev. M. B. Rawson, for many years pastor of the Christian Church at Wayland, Mich., passed away April 5, after an indisposition of several months. Mrs. Rawson was a woman of beautiful character who lived the Christian life in a simple, genuine fashion which won all who knew her not only to admiration for herself but to genuine appreciation of the Christian faith. For many years the family of Mr. and Mrs. Rawson was the main support of the church at Wayland, where they have continued to live since his active work as a preacher closed. The community and a considerable circle of friends will greatly miss Mrs. Rawson.

Two more good friends have entered the fellowship with the National Benevolent Association in its care of the widow and the orphan in their affliction by giving $500 each on the annuity plan. In sending in these offerings they expressed themselves as desirous of having fellowship in the Centennial joy of our great Brotherhood. These gifts were a part of their Centennial thank offering. The Association has received between $15,000 and $16,000 in annuities since the beginning of the year. It ought to have several thousand more before we assemble at Pittsburg. It pays five per cent to those who are under fifty and six per cent to those who are over fifty. This plan furnishes a good opportunity for those who can not spare their money while they live to invest it in one of the holiest ministries of the church and at the same time enjoy the benefit from it until they are ready to go hence.

Rochester Irwin writes encouragingly of the progress of the work at Long Point, Ill.

The church at Iowa Falls, Ia., has extended a call to A. J. Garrick to become their pastor.

Harry E. Tucker, minister at Platte City, Mo., reports two confessions recently. He preached the Odd Fellows' memorial sermon in the church April 25 to a large congregation.

Allen T. Shaw reports four added to the church at Pontiac, Ill., where he ministers. The Children's Easter offering was $13. The District convention will be entertained by the Pontiac church May 26-28.

N. S. Robertson is in a meeting at Humphreys, Mo., with two additions to date. He reports his regular work at Milan, Mo., as growing constantly and the church in a hopeful spirit. Mr. Robertson commends the excellent work done in that part of Missouri by the students of Christian University, Canton.

M. S. Peckham has resigned at Indiana Harbor, Ind., to accept a call to Sumter, S. C., under the American Christian Missionary Society. The members and friends of the church at the Harbor gave a farewell reception to Mr. and Mrs. Peckham just before they left. They expressed their appreciation of their services, and their regret at their leaving, and presented them with a substantial farewell present.

Ray M. Beauchamp, pastor at Twin Falls, Idaho, reports 210 calls made in the past year, 8 funerals and 10 weddings. He conducts a Teacher-Training class of 30 members. A good Sunday-school of over 100 members and a C. E. of 45 support the church in all good things. Sixty-nine persons have been added by baptism to the membership of the church and sixty-five by letter and statement. These figures have much significance when the pioneer character of the field is considered. W. L. McCullough, of Washington, begins a meeting there soon.

AUNTIES

They Belong to the Whole Neighborhood

That dear old neighbor we knew as "Aunty" and who lived down the street was no relation, of course, except that her tender old heart made her "Aunty" to all the young people. And how she did love the young mothers!

One who remembers her says:

"We could always depend on 'Aunty' for good sound advice. She was particularly well informed on food and what to use for certain troubles.

"After having taught in the public schools for years my health became bad and I suffered frequently from indigestion. After my marriage I had indigestion so badly that it became chronic.

"Owing to my condition my little baby did not get proper nourishment and was a very delicate child. I had about decided to put her on artificial food altogether when the advice of dear old 'Aunty' put baby and me on the right road.

"She insisted upon my trying Grape-Nuts food, declaring that it would help me and give baby more nourishment, so to please her I did, trying it for breakfast. The result was so marked and so quick that I ate it for luncheon, too, and I must say the change has been wonderful. I have good health now and baby is a strong active child.

"My mother says that Grape-Nuts helps her more and keeps her more cheerful and happy than anything else she has ever done. Truly pure, scientific food has great power." "There's a Reason."

Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

A number of schools have shown remarkable gains in the Easter offering for benevolences. Coffeyville, Kan., Ellis Purlee minister, has multiplied its best previous offering by four. Sedalia, Mo., Brother Kokendoffer, minister and W. W. Herold, superintendent, started out to raise $100 and raised $200. Marion, Ill., J. H. Stampaugh minister, reported $64.10, a marked increase over last year. Minier, Ill., jumped from $3 to $20. Center, Mo., from $3.35 to $18.20. Council Grove, Kan., H. M. Gillmore minister, from $8.50 to $50. Centralia, Mo., from $125 to $200, twice a life line. Colfax, Ill., J. B. Arnold minister, from $35 to $66. J. H. Jayne minister, $16 to $34. D. N. Gillett, Oxford, Ind., reports a fine gain over previous years.

Northern Indiana Ministerial Institute

The Ministerial Institute for Northern Indiana meets this year with the church at Huntington, May 10-12. It is believed that a program of far more than ordinary interest and merit is in process of preparation. Such men as George W. Hemry, L. M. Sniff, E. F. Daugherty, and George H. Clark will present carefully prepared papers. The following subjects, among others, will be treated: The Problems of Coöperative Work in Indiana, The Emmanuel Movement, The Church and the Social Program, and Modernism. Ample time will be allowed for discussion. The Institute opens Monday evening, and continues through Tuesday and Wednesday. It will be a great treat to gather in the splendid new edifice of the Huntington congregation. It is probable that a plan employed by our brethren on the Pacific coast will be used, viz., the pooling of the expense of travel, etc., so that all the members of the Institute will share alike. You will have a message from E. W. Cole, Huntington's minister, with respect to local entertainment.

We desire to have a large attendance of all the men of the Northern district. Be sure to come. Huntington is admirably located, and the program ought to be a rich recompense for all who attend. Get other men enthused and bring them with you. Come for the first session and stay until the close. Come prepared to take part in the discussions. This is about our sole opportunity to participate in free and general discussion over the themes that interest us as ministers. Write and tell us that we may expect you. Address E. W. Cole.

VERNON STAUFFER, Pres.
M. H. GARRARD, Sec'y.

Telegrams

Frankfort, Ky., May 2—Sellers and St. John closed three weeks' meeting tonight. 112 added beside sixty-one at state prison. Greatest meeting in history of church. Knoxville, Tenn., next. C. R. Hudson, minister.

Hopkinsville, Ky., April 26—Church packed again and again to hear Herbert Yeuell. Men's meeting at union tabernacle one of the greatest since the days of Sam Jones. Community aroused. Continuing.—H. D. Smith.

North Yakima, Wash., May 2—Fifty-seven added today, thirty-three tonight, 425 in thirteen days' invitations. Bro. Rose royal yoke-fellow. New record for evangelism in the northwest. Rockwell and wife and Mrs. Scoville my assistants.—Chas. Reign Scoville.

Bloomfield, Iowa, April 28—The Bloomfield Church becomes Living Link in the Foreign Field. One thousand per cent increase over the offering last year. Pastor and people greatly rejoiced. Seven additions, outside the Bruce Brown meeting, not reported. F. D. Ferrall, pastor.

Red Oak, Iowa, May 2—Thompson, the Egyptian opened upon the ramparts of sin here tonight with Kirkpatrick as singer. House packed to the door at every service. The gospel is being preached with great power and souls are responding at every call and the church is waking up. To God be all the glory.—Geo. H. Nichol.

Kalispell, Mont., May 2—Beautiful fifteen thousand dollar church edifice dedicated today. Brethren and citizens responded liberally. Eight thousand dollars called for and subscribed, the amount sufficient to meet all obligations. The handsomest church building in Northwestern Montana. Thus far sixty-three additions. Continue another week. Professor Burditt, chorister, Mrs. Brandt director large sunbeam chorus. Harold Griffis successful pastor.—John L. Brandt.

The Union Avenue Church, St. Louis, which has for years been one of the most liberal supporters of our benevolent work, passed all previous records this year. The latest report indicates that the offering is just a little short of $600.

The program of the second National Teacher Training and Adult Bible Class Institute at Bethany Park, Ind., is completed. It is very fine and will soon be announced. Bible-school workers should plan to go and receive great inspiration and help such as was given last year.

O. F. Jordan, secretary of the Chicago Christian Missionary Society, is moving from 1002 Asbury avenue to 1022 Sherman avenue, Evanston, There will be a corresponding telephone change. Correspondents will please take notice.

Our hearts are touched by a letter from Rev. and Mrs. W. F. Richardson of Kansas City, telling of the taking away of their son Clement, aged 27 years. The letter which comes just as we go to press will be printed next week. Meanwhile Mr. and Mrs. Richardson may be sure of the sympathy of a great host throughout the brotherhood who will grieve to read the sad news.

The reports from the Easter offerings for benevolences up to the present time are encouraging. The returns for the first seven days after Easter this year show a gain of nearly $500 over the first seven days of last year. A number of new life lines have been gained. It is too early to report at the present time. The First Church of Omaha, of which J. N. Kersey is minister, has come into line.

One hundred and ten men of the Christian churches of Cincinnati and vicinity banqueted at the Monroe Hotel Friday evening, April 30. Dean Rogers of the Cincinnati Law School was toastmaster and President Crossfield of Lexington made a stirring address on "Man's Work in the Church." A committee was appointed to arrange for another such meeting in the future and it is evident that some permanent men's organization will result from this banquet.

ALL ABOUT BELLS.

How They Are Made and What Material Enters Into Their Composition.

The Cincinnati Bell Foundry, Cincinnati, Ohio, manufacturers of the famous Blymyer Bells—known everywhere as the most musical and resonant bells made, and easily recognized by their sweetness of tone,—have for free distribution a beautiful, illustrated booklet, in which is told how bells are made, the metal used and a lot of other interesting information regarding the history of bells. This booklet will be of particular interest to those who buy bells for churches or schools.

What is known as "bell-metal," an alloy of copper and tin, has been used in all bell making for at least 500 years. Both these metals being expensive, the cost of bells has, therefore, been high. In the booklet referred to above is described a new and better "bell-metal" than the alloy of tin and copper. While to a certain extent the composition of this metal is a trade secret, it is shown that an extra quality of fine steel is used, which greatly lessens the expense of making a bell, at the same time adding to its tone and usefulness.

"Blymyer" Bells are made in peals and singles, and are adapted to all uses. Anyone interested in the purchase of a bell should get full particulars about the "Blymyer" Bells before deciding, and to do this, they should by all means send for the booklet mentioned above. Simply address The Cincinnati Bell Foundry Co., Cincinnati, Ohio.

CHILDREN'S DAY

FOR HEATHEN MISSIONS

FIRST SUNDAY IN JUNE

SUPPLIES SENT FREE



"PASS IT ON"

THE following supplies will be sent free by the FOREIGN CHRISTIAN MISSIONARY SOCIETY to those Sunday-schools observing the day in the interest of Foreign Missions:

1. ***"The Centennial Call."*** The beautiful new Children's Day Exercise.
2. ***Missionary Boxes.*** Unique, self-locking.
3. ***Pulling Down Idol.*** Supplementary exercise.

Send name of school and average attendance to **STEPHEN J. COREY, *Secretary*, Box 884, Cincinnati, Ohio.**

Drake University Summer School.

The Summer Quarter **June 14th to August 20th.**

Credit work will be offered in Algebra, Bacteriology, Commercial Branches, English, Geometry, German, Greek, Harmony, Histology and Embryology, History, History of Education, Law, Methods, Old Testament Studies, Philosophy of Education, Piano, Psychology, Public Speaking, School Management and Supervision, Trigonometry, Voice and Zoology.

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Courses in all subjects required for any grade of certificate
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Text books rented at nominal fees.
Total school expense for short course $7.00
Uniform county examinations may be taken at the University in June and July
Send for announcement
Drake University, Des Moines, Iowa.

Centennial Bulletin

W. R. Warren, Centennial Secretary

The President of the United States and the Centennial.

Thursday, April 22, a delegation composed of United States Senator George T. Oliver of Pennsylvania, Representatives Champ Clark of Missouri and Edgar D. Crumpacker of Indiana, F. D. Power and George A. Miller of Washington, D. C., and the Centennial secretary were cordially received by President Taft. When the party was lined up before him he promptly exclaimed, "What but the church could have united you men!" "Yes, Mr. President, and we represent a church which proposes to unite all men," was the immediate response. Senator Oliver as spokesman for the party said that we represented the fifth largest Protestant body of the United States, and the only one of the leading bodies that originated on this continent, that we were expecting at least 20,000 of our representative members to attend the celebration in Pittsburg, and that the city united with each church in extending him a cordial invitation to spend one of the days of the meeting with us.

The president said that he was not a stranger to the strength of our movement in Ohio, Kentucky, Indiana and Illinois, and that he would gladly accept our invitation if plans that are already under way should not take him out of this part of the country at that time. By this we understand that he refers to the proposed Alaska trip, and feel quite sure that if undertaken it will not last long enough to conflict with the Centennial.

A copy of the de luxe edition of the Declaration and Address was presented to him, with the statement, that this contained our declaration of independence and the appeal for unity.

Now we want to make the Centennial so attractive that neither the president of the United States, nor any one else who has an excuse for attending, can afford to be anywhere else on earth at that time.

Declaration Day, September 26, 1909.

The seething brain of Herbert Moninger has produced another idea of the first magnitude, which will be taken up and carried on to glorious realization under the auspices of the National and State Bible-school Associations. Look out for communications on the subject from Marion Stevenson, National Bible-school superintendent.

In brief the proposal is that September 26 shall be a universal Bible-school rally day in all the Churches of Christ, with the aim set at an aggregate attendance of two millions. At the morning church service every preacher is asked to speak on Thomas Campbell's immortal watchword, "Where the Bible speaks we speak, where the Bible is silent, we are silent." In the evening he is asked to deliver a sermon on "A Generation of Bible Students." There is every ground for believing that the stupendous aim "Two million in Christian Bible-schools September 26" can be reached. The realization of this will tell mightily in the advancement of the cause in every department.

Two Centennial Preachers.

The brethren in all parts of the country are taking the Centennial as a chance to tell everybody the inspiring facts of the Restoration Movement. Two samples of successful agitation are given.

Walter Scott Priest of the Broad Street Church of Christ, Columbus, Ohio, gave a reporter of the Columbus Dispatch enough Centennial matter to fill a column in that paper. Then he made arrangements with them to devote their entire magazine section to the Centennial some Sunday in July or August (if they will publish a Sunday paper he thinks it best to have it filled with the best reading matter). For this he will make free use of pictures illustrating the history of the Restoration Movement, and the growth of the church in Columbus.

He expects to have a special train to Pittsburg from Columbus, 192 miles.

Two young men from the Broad Street Church are studying for the ministry, one in Lexington and one in Hiram. Another is beginning to preach.

The Columbus churches have united in making the city a living link in foreign missions, home missions and state missions.

S. Boyd White of Moberly, Mo., has just finished a series of Sunday evening sermons on "The Church of Christ," as follows:

Origin and Authority of the Church.
Purpose and Organization.
Principles and Practices.
Spirit and Service.
The Twentieth Century Church.

The Centennial is kept prominently before the minds of the people both from the pulpit and through the bulletin. Complete use is being made of the Centennial roll book, and every department of the church has its own Centennial aim. In the Bible-school this is "An attendance of one thousand before the Centennial."

The church has become a living link for heathen missions this year, and is making corresponding advance for other interests.

There are three or four young men whom Brother White considers hopeful Timothys.

The above series of sermons is being followed by another course on the "Reformation of the Ninteenth Century." After that will come several on the "Fathers of the Restoration Movement," which in turn will be followed by a series of morning services on the various Centennial aims.

Centennial College Banquets.

President Hill M. Bell of Drake University, was in the city this week arranging for the Centennial Banquet of his great institution. He was delighted with the facilities placed at his disposal, and made a contract for 400 plates.

One of the most important questions that will come up before the Centennial committee at its meeting in Pittsburg May 10, will be the arrangement of hours for the Centennial college banquets, so that there will be the least possible conflict between these functions and the sessions of the convention.

This, That and the Other.

The mail coming to Centennial headquarters grows daily in volume and interest. Charles Reign Scoville promises to forward at once the program for the day of New Testament evangelism, Tuesday, October 19. Herbert Moninger sent in the superb bill of fare for the three Teacher Training sections of Bible-school day, Monday afternoon, October 18. If he has not given it out, we will hold it in the hope that next week, or the following, the morning and evening sections of the same day can be published and the Evangelistic Prospectus at the same time.

Not content with writing much, and always to the point, W. C. Pearce, International superintendent of Adult Class Work, spent Monday in Pittsburg organizing his local lieutenants for the Adult Class sections in the Centennial. E. O. Excell was with him to get first-hand knowledge of the situation from the singers' viewpoint.

The spirit of our preachers' response to invitations to preach Centennial Lord's Day lifts one's highest conceptions of the occasion's greatness. These are going to be such sermons as no other time, no other place and no other men could produce.

The Centennial roll books are going out by counties and states. To make sure that not even one of our "Scattered Disciples" is missed we have asked the state secretaries to suggest the names of special Centennial secretaries in every county and district. Without waiting for such appointment let the brethren of every community take up the matter themselves. For instance, E. F. Daugherty has ordered roll books for every church in Wabash county, Ind., giving the size of the book to be sent to each. W. A. Fite did the same for Callaway county, Mo., H. F. Barstow for the state of Wisconsin, Frank E. Jones for Southern Idaho, etc., etc.

Did you notice W. C. Pearce's last quarterly report showing that in three months our number of organized adult classes had doubled, from 800 to 1600? We now lead all religious bodies both in the number of classes and in aggregate membership—and we are just getting started!

Let us send the banner, "All the church and as many more in the Bible-school." It is printed in black and red on muslin twenty-eight inches wide and 125 inches long. It costs us three-tenths of a cent more than the fifty cents we charge, but we are anxious to lose thirty dollars this way.

We have taken no little pride, and justly, in the Americanism of the plea both in origin and spirit. We have rightly insisted that the better statement is to say, "America is a Christian continent, both in the origin of its settlements and in the genius of its laws and customs." The first Lord's Day of May gave us all a chance to show the reality of our faith. It is a proud distinction that we enjoy. It is a grave responsibility that we share.

The slow and painful beginnings of a hundred years ago are in marked contrast with instantaneous responses that most of our present day home missionaries meet. There are still hostile sectarians and locked houses and warned congregations, but they are merely survivals. Both in numbers and in power they are daily wanting. Are we as steadily waxing in zeal and consecration?

Each of the Centennial speakers and preachers is being asked for half a dozen of the photographs that he wishes to go down in history." (We wish they would all accept this instead of a formal request by letter.) By our Centennial offering for American Missions this entire American movement for pure and powerful Christianity is giving its real likeness to the world! Make it God-like, brethren!

W. R. Warren,
Centennial Secretary.

—Harvey W. Scott of Portland, Ore., is to be the American ambassador to Mexico, to succeed David E. Thompson of Nebraska, who will leave the diplomatic service. The change will not take place for several months, however. Mr. Scott is seventy-one years old. He is editor of the Portland Oregonian, and is one of the best known journalists of the West.

OLD SOAKERS
Get Saturated With Caffeine.

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., says she used coffee for about 40 years, and for the past 20 years was troubled with stomach trouble.

"I have been treated by many physicians but all in vain. Everything failed to perfect a cure. I was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

"I finally concluded coffee was the cause of my troubles and stopped using it. I tried tea and then milk in its place, but neither agreed with me; then I commenced using Postum. I had it properly made and it was very pleasing to the taste.

"I have now used it four months, and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia.

"I have found the cause of my troubles and a way to get rid of them. You can depend upon it, I appreciate Postum."

"There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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THE CHRISTIAN CENTURY

Sharp C. M. May 10

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Mrs. W. T. Moore's Resignation at Christian College

For nearly two years, Mrs. Moore's health has been so precarious that it has been doubtful whether she could continue her work at Christian College. She has tried two different Sanitariums, and though benefited, it finally became evident that she would be compelled to resign the Presidency of Christian College. This she has done, and final arrangements were consummated April 27, by which she rents her half life ownership of the college grounds, buildings, furnishings and equipment, to the Board of Trustees of the same. Heretofore, the Trustees have had only a nominal relation to the management of the College, and it was felt by Mrs. Moore that a much more real relation would bring the Board into active sympathy and helpfulness in a greater degree than had been the case in the past history of the College. She therefore proposed, on certain conditions, to make over her interests to the Trustees.

Mrs. L. W. St. Clair, who has been a business co-partner with Mrs. Moore for ten years, comes back to the institution, and at the close of the present collegiate year will become its President, with the Board of Trustees associated in half ownership.

While Mrs. Moore regrets very much the necessity of giving up her work at Christian College, she nevertheless rejoices in the fact that she leaves the College in a much better condition than it has ever been in its history. For the last six years, while she has been alone in the work, being responsible for both the business management and the Academic direction, the number of student boarders in the dormitory has averaged considerably more than at any other time since the College was founded. Furthermore, the amount of money she has put into permanent improvements, liquidation of debts, equipment, etc., etc., during the last six years has been almost marvelous, the sum amounting in round numbers to about $70,000. When it is remembered that during these six years she has had the disadvantage of two presidential years and a very severe financial crisis, it is little wonder that she has broken down under the labors which all this splendid work has entailed upon her.

In taking leave of the College, Mrs. Moore expresses her hearty desire that it may continue to be a great success in the future. She has put twelve of the best years of her life into building it up to its present almost unrivaled position. Mrs. St. Clair has already had eight years of experience in the administration of the College, four years before Mrs. Moore was elected President, and then after Mrs. Moore had served two years alone, Mrs. St. Clair became associated with her as co-principal for four years until Mrs. St. Clair went to Kentucky, leaving Mrs. Moore alone in the management of the College for the last six years.

During the four years when Mrs. Moore and Mrs. St. Clair worked together, Mrs. St. Clair nobly assisted in the administration of the school and in the erection of new buildings, giving her share of means, as well as of labor, for that purpose. Mrs. St. Clair is, therefore, no stranger to the College, and with the hearty coöperation of the Trustees, who are now equally interested with her in the management of the College, and in its financial success, there is no reason why the future of the College should not be brighter than in the years already past, especially as it is now nearly out of debt, and thoroughly equipped with splendid buildings, beautiful grounds, and everything needful for the work before it.

Mrs. Moore has not only given these twelve years, as well as a goodly fortune, to the work of building up the College, but she has also sacrificed her health in performing the strenuous duties resulting from doing the double work of attending to the business, and at the same time superintending all of the affairs of so large an institution. But, however this may be, she rejoices that her efforts have not been in vain to save the College and to make it what it is.

Columbia, Mo., April 28. W. T. Moore.

The church at Capitol Hill, Des Moines, Iowa, H. E. Van Horn minister, becomes a living-link in the Foreign Society. This makes twenty-five new living-links since the first of March. And there are others!

The church at Bloomfield, Iowa, enters the living-link rank in the Foreign Society. F. D. Ferrall is the minister. He and the whole church are greatly rejoiced over their success. Last year the church gave $60.00. Good increase!

Drake University Summer School.

The Summer Quarter **June 14th to August 20th.**

Credit work will be offered in Algebra, Bacteriology, Commercial Branches, English, Geometry, German, Greek, Harmony, Histology and Embryology, History, History of Education, Law, Methods, Old Testament Studies, Philosophy of Education, Piano, Psychology, Public Speaking, School Management and Supervision, Trigonometry, Voice and Zoology.
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The Christian Century

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Has God Spoken to Man?

It is the steadfast conviction of the Christian church that in the Holy Scriptures God's life is revealed to man as in no other utterance of literature or history. The uniqueness of the Bible places it far beyond comparison with any other writing. All the arguments which have been formulated by theology to prove its inspiration fall far short of the simple impression which the Book makes upon its readers. Above all other documents it rises, not so much by what it claims for itself, nor by reason of its departure from the usual manner of writings in antiquity. It has the same general characteristics which are found in other ancient documents. It uses the language, the thought, the figures, the imagery, the conceptions of the age or ages out of which it came. It shares the human limitations of its writers in many varying forms.

And yet there breathes through it a unity of purpose, a sense of divine things, which no other book possesses, and it, therefore, vindicates for itself daily at the bar of public opinion and of private inquiry the title of the Holy Scriptures, the Word of God. Yet this remarkable collection of books claims this name not in virtue of the fact that in it God speaks in direct terms, nor even that Jesus, our final and authoritative interpreter of God, ever wrote a portion of it. In fact the only place at which divine activity in connection with actual written records is asserted is in the story of the Ten Commandments. But even there the varying character of the narratives makes it uncertain as to whether primitive belief credited the actual writing to Moses or to God; and the customs of primitive nations furnish abundant proof that laws were customarily described as having been received on tablets of stone, written by the divine hand.

The Bible student comes to see with increasing clearness the fact that the Scriptures are less the Word of God to man in the sense that the documents are the chief concern of God, than that the Bible is the record of the religious experiences of those who have known God most intimately and have spoken most authoritatively in his name. This authority grew out of their own high sense of the divine will, and the results of their lives prove that in this perception of things they were not mistaken. Many a record has claimed to be inspired of deity without evincing such qualities as would fortify the claim. The sacred books of the world abound in such assertions. The Bible is perhaps the most modest of all the holy books of the nations in its claims for itself. Yet its impressiveness and urgency remain superior to every other document.

How then did God speak to his people in olden time? Did the prophets hear the voice of God as one man hears another? Did Moses converse with deity in the mountain as friends meet and talk by the way? Have we the record of the actual words uttered in human speech by the heavenly Father, and reproduced in the narratives of the prophets, priests, and sages in the annals of Israel's history? It is needless to say that the satisfaction which many sincere and confident Christians derive from the reading of the Bible rests upon the belief that the words of the Old Testament are to be taken quite literally, and that whenever a prophet begins his utterances with, "Thus saith the Lord," or whenever the statement is made that "the Lord said to Moses," to Samuel, or to others, it is to be understood that the very words of deity are used.

Yet the objections to this view are insuperable. They grow first out of the failure to understand primitive modes of thought and expression. There was probably no other way in which the prophet, whose soul was aflame with a passion to utter the truth which the divine Spirit communicated to him in his hours of meditation upon his age, his people, and his religious duties, could convey to his hearers the meaning of things as he interpreted the mind of God. To have omitted from his speech that element of authority which came from the assertion that he was putting forth the truths he had received direct from Jehovah would have been to vitiate his work and leave it without sanction in the minds of his hearers.

Nor was he conscious of any departure from the absolute truth in such an utterance. To him God had spoken in the recesses of his own heart with an authority which no outward oracle could have equaled. But again it is perfectly clear that the messages which the prophets proclaimed and which they believed implicitly to be the will of God were of varied value and not always either final or fully trustworthy. In cases where the prophets of one generation spoke one message as the will and word of God and their successors in the next generation denounced that former message as mischievous and false, it is impossible to suppose that in either case we have more than the prophet's own highest conception of the divine mind for his time, the result of his own experience and his devotion to the program of righteousness. Of such phenomena the Old Testament contains many examples, and skepticism has made the most of them in its effort to belittle the book. But such negative arguments fall to the ground when one abandons the theory of verbal inspiration, which fails so absolutely to explain the simple facts of Old Testament narratives.

That God spoke to his people in the lives of holy men of the past rather than in words heard by the outward ear is a view which not only meets every test of the Scriptures but satisfies the mind as no other theory can do. This does not mean that those who have been accustomed to other conceptions, such as the verbal theory of Scripture implies, may not find their customary views of greater value to them than any which attempt to explain all the facts as biblical scholars today find them. No one who has reached a final and satisfactory view of the Bible even on so treacherous and unstable a ground as that of verbal inspiration should be asked to abandon it as long as it yields him a standing ground of even fancied security.

The real problem becomes urgent in the experience of those who look more deeply into the facts and who have discovered that beyond the frontiers of mere verbal inspiration there lies a whole region of meaning in the Bible for them. Modern scholarship has no controversy with theories that have failed to meet the test of facts. Those who still adhere to such theories may well be left in the serene possession of an unchallenged faith. But the questioning and alert mind of our generation needs more substantial bases for its faith in Holy Scripture, and such bases are found in the utterances of the great men of Israel's history. These utterances themselves came out of the experiences of their own lives, in which God was apprehended in such convincing ways that they were left in no doubt of his presence or of his purposes, and went forth to declare in their own language but with absolute urgency and authority, the will of the Highest for their generation. Such men adequately prepared the way for the coming of Jesus, and the results of their lives and teaching are the vindication of their activity. We are concerned not with the method which they employed but with the facts which they revealed.

Conscious, therefore, that the Bible is not a mere rescript of messages spoken from the sky in the ears of men, but is the record of human lives conscious of the presence of the Infinite and struggling through human limitations to a truer knowledge of holy things, the student traces the story of God's education of the race through all of its windings and variations up to that supreme moment when Jesus spoke as never man had spoken. And in this onward progress from low to higher levels of duty, from dim to clearer visions of truth, lies the authority of the Word of God for all men. It is not the authority of mere assertion, nor of ecclesiastical institutions, nor of dogmatic propositions. It is the authority of the one Life in all history for which definite and constant preparation was made, a life whose facts are the most wonderful and compelling in history, a life whose touch outreaches all nations to the end of time. Such an authority is supreme. Such a life has imperial and compelling values for every open-minded and reverent spirit.

The Trend of Events

By Alva W. Taylor

DICTATOR DIAZ

President Diaz has "consented" to serve as President of Mexico for another term. If he lives through it his "reign" will be among the longest of living rulers. Diaz has been praised much as the Father of Mexico. He has made her modern, given her international standing, developed vast resources, cleared her roads and mountains of banditti, created a commerce, granted religious toleration, laid railroads and made her name fair among the nations. All this he has done and he has done it with the iron hand of a Spanish dictator. He can have no successful opposition as a candidate for president because those who oppose him soon either leave the country or find it safer to become his supporters. There are no elections in Mexico. The form is generally gone through with, as in some other Spanish republics, but the military conduct them, the ruling officials count the votes, and the result is always practically unanimous.

Diaz is a sort of benevolent dictator. Were Castro a man of Diaz's caliber he would be acclaimed as is Diaz because he would use his power as has Diaz, discerning the signs of the times and placating the power of foreign money and being a benevolent rather than a petty tyrant.

Diaz has developed Mexico at the top. Her shame is her people. The masses are in dense ignorance and are little better than serfs. Vast holdings are in the hands of the few and the favored. Wages are far below the standards of civilization and illiteracy beggars belief for a nation with the fair reputation of our southern neighbor. Immense tribute is paid for the foreign capital that has developed Mexico; not only the tribute of large dividends but the tribute of millions of days of grinding animal toil where men do the tasks of beasts and live but a grade above the barbarous.

Diaz is a fitting representative of the old theory that a "benevolent despot" is the ideal type of ruler and furnishes the model government. His is the administration of "big business." It has given Mexico property, but who has ever boasted of the men it has given her. The world crosses paths with Mexico on the highways of investment and from that viewpoint all seems splendid. At the multitudinous crossroads where her millions dwell, travelers and missionaries today are discovering to the world the real state of Mexican civilization.

ONE OF UNCLE SAM'S BANK ACCOUNTS

Victor Murdock, the courageous young Kansas congressman, has been poking around Uncle Sam's treasury and finds that our Uncle had some spare cash back in the late thirties and so loaned it to the states under the name of "deposits." Wall street did not have a City Bank in those days and our Uncle was rather primitive in his ways anyhow, so he "deposited" the surplus with the states "until called for." Twenty-six states received proportionate amounts amounting to a little over $28,000,000. There was to be no interest and the states were to keep it "until otherwise directed by congress." Congress seems to have forgotten all about it, and the states likewise, and now young Mr. Murdock is in a fair way to raise some trouble for the sake of our depleted national treasury. He asks that it be "otherwise directed by congress."

JUDGE CLELAND'S INDICTMENT OF JUSTICE

Judge Cleland has made a reputation that bids fair to rival that of Judge Ben Lindsey. He is the famous "parole judge" and the orthodoxy of his fellow judges has managed to deprive him of his bench of mercy. They have defeated him for a time and like all the traditionalists think they have put him out of the way, but the far reaching effect of their zeal will be but to give publicity to his methods and make mandatory by law what he was doing by personal initiative. In a recent address the judge made some striking indictments of the orthodox manner of administering justice to the masses in the courts of first resort in a great city. Where justice is ground out in machine-like manner because the accused has no neighborly publicity as he has in a smaller place where all know all the neighborhood affairs. He had the facts in hand and most of them were so recent as to defy contradiction or to be explained away.

He showed that last year in the city of Chicago, 8,326 men and women were locked up in the house of correction, "with the scum of the earth," because they were too poor to pay their fines. In 1,173 cases the fine was but $1.00 and in 2,750 cases it was $5.00 or less. The day before the Illinois Central Railroad had been fined $700 for seven violations of the law, and of course paid it without difficulty out of the $57,000,000 of profits it laid up last year. A few days previously a mother of seven children was locked up for picking up decayed fruit in South Water street. The judge said "The crowning injustice of our law is done the poor—God help them." Out of 1,231 prisoners the judge paroled while at the Maxwell Street Station, 1,134 quit drinking, found work, and escaped further criminality. Had he not paroled them they would have gone to the Bridewell as these others and been disgraced and discouraged and made worse by their associations. Yet the judge must do it no more because the traditions and orthodoxy of judicial procedure forbid. Let the mint, anise and cummin of the judicial creed be tithed, though the weightier things of justice and righteousness be neglected.

TOLL FOR THE PEOPLE

Chicago has had many troubles over its street car system. Yerkes made millions out of it and left one of the worst systems in the world. The people voted for city ownership but the powers-that-be thwarted their will and the companies are now operating under a compromise by which they are rehabilitating the lines and giving the city 55 per cent of the profits after taking 5 per cent for interest on the investment. The city's share on this arrangement was $864,290 for the last year. This gives the public some idea of the enormous toll they pay to the usual street car corporation. The people are exacting a toll of nearly a million a year now from the public corporation to whom they grant the privilege of charging five cents for a ride. In accounting it was found that the companies kept a double set of books, one of which was secret. A system of rebates was found by which the material for rehabilitating was discounted to the companies. The question is as to whether the city gets its 55 per cent of these rebates. The company finally offered to let the accountants examine the secret accounts on any specific item but not to give full access to them. Full publicity will not be denied by frank honesty.

WILL THE TURK BE FREE?

One of the most remarkable revolutions of history is going on in the Land of the Crescent. The extreme individualism and the fatalism of the Turk, combined with the orientalism of his character, was supposed to make him immune to progress until he was taken in charge by some western power and forced along the way. Today we see him winning his own way to freedom but we may well ask the question, "Will he be free?"



Artillery Officer, The Young Turks.

There has been a Young Turk party for some years with headquarters in Paris and members in every European capital. They were educated men who held to the forms at least of Mohammedanism, but caught the spirit of the Christian world. At home there were many who silently lived under the old regime, but secretly confided in the Young Turks and even acted as agents for them. Gradually there grew up a marvelous masonry among them. No one knew who more than four others were, but all acted under a common direction. Their ignorance of persons and their enlightenment in principles and policies made them immune from fatal home conspiracies and effective as soldiers of the silent cause. Their numbers grew to thirty thousand and there was scarcely a hamlet in Turkish Europe that did not claim as members of it the three or four ablest and most progressive leaders in it. The empire was honeycombed with sedition in the name of liberty.

It was a marvelous organization and explains the quiet with which the revolution progressed to the gates of Constantinople. The old Sultan, immured within the fatal assurances of his harem and spies, was nonplussed when an army of revolution could march to the doors of his palace without a hand being raised in all the land to stay their progress.

But Abdul the Damned had lived for thirty years by the power of intrigue and the fear of his cruel deperation, visited with sure vengeance upon the one here and there who dared to assert a contrary opinion. He could not conceive that terror was yet



A VIEW OF CONSTANTINOPLE

out of the hearts of his people and he bowed with many a grimace of graceful pretension and signed the constitution which he had once overthrown. He then appealed to the smoldering fires of fanatical tradition in the hearts of those nearest him and no doubt firmly thought his day was won. He say the army about the palace once more obey his will and sure of his old time tyranny planned to rid the country of his enemies and to do it with such barbarity that all sympathizers would once and forever cower into abject compliance. But he had not reckoned with his host.

The spirit of the Young Turks had saturated the army. It required men of some education to make the army the Sultan must have to face the probable contingencies his place in Europe has placed him in. And education meant sympathy with progress. The Young Turks had the army leaders with them. Thus the crafty mediæval despot must now await his fate and his own blindness hastened his day.

It may well be seriously doubted that the present high ideals of the Young Turks can be put into operation. Turkey is a conglomerate of peoples and religions and the masses of them are yet full of primitive passion and religious and racial hate. It will need a strong hand and a universal school and police system. They have already shown their wisdom by employing foreign experts to teach them the arts of organization and industry. Englishmen have been retained to reorganize the customs, the navy, and a scheme of irrigation. The army is under the efficient tutoring of Germans and a large number of young men will be sent to foreign universities.

There will doubtless be excesses in the name of liberty. Old racial and religious hatred will take vengeance here and there through the attempts to relax militarism. The traditional faith will cry for supremacy and death to the Giaour. Ambitious men will abuse new found power. But Turkey is firmly caught in the spirit of the age and she will overcome all handicaps, even that of her fatalistic religion, and will be free. To be both free and Mohammedan may be impossible unless the religion of Islam is modified and grafts in the civilizing factors of Christianity.

EDITORIAL

The Disciples of Christ were honored by the selection of Rev. A. W. Fortune, of the Walnut Hills Christian Church, Cincinnati, as a member of the Interdenominational Commission which visited a number of the leading cities of the country in the campaign for home missions. Reports from the cities where the Commission held its meetings indicate that Mr. Fortune's work was very greatly appreciated.

* * *

E. B. Barnes, of Grand Rapids, Mich., calls the attention of Mr. P. C. Macfarlane to the fact that Mr. J. A. Macdonald, editor of the Toronto Globe, was formerly a Presbyterian minister and preached for several years in Toronto before entering upon a journalistic career. This fact, Mr. Barnes says, explains the remarkable grasp of church affairs evinced by the brainy editor in his address in Toronto at which Mr. Macfarlane marveled.

* * *

The retirement of President James B. Angell from his position at the head of the University of Michigan is an incident of more than usual importance. For nearly forty years he has been the creating and inspiring factor in the development of one of the greatest of our state universities. Yet there has never been any of the spectacular in President Angell's work. With a quietness that almost seemed subtle, with a geniality that seemed to include in his friendship every student in the university, he has slowly built up that institution which is really his creation. Few men have done more for popular education in this generation than he.

* * *

We have been following the literature on the Men's Movement quite closely recently and we find ourselves growing tired of the tone of voice in which many writers address us just because we happen to be men. The "hurrah boys" kind of literature and of speech addressed to Christian men about the grave and weighty matters of the moral life is not, in our opinion, going to interest them for the long run. The affectation of swagger manners and the language of "sports" will not permanently enlist men. After all's said, what men like in their leaders is downright earnestness expressed in pure speech no less devoid of vulgarism than of prudishness.

* * *

On Wednesday evening of last week occurred the tragic death of Professor Hugh M. Scott of the Chicago Theological Seminary, who, in the driving storm which prevailed through the evening, was caught between two electric cars on one of the down town streets and crushed. Professor Scott had been for many years in charge of the department of church history at the Seminary. He was held in universal esteem and was in constant demand as a preacher. His education was of the broadest, having been completed by courses of study in Edinburgh and Berlin. He was closely identified with the city mission work of the Congregational church and was an active promoter of all good causes in the city. His

death will be profoundly felt not only at the Seminary but in the wide circle in which he was honored.

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The Survey for May contains an exceedingly interesting article on "The Irregularity of Employment of Women Factory Workers," by Louise C. Odenerantz. It shows by detailed statement and by illustrations how precarious are those forms of employment upon which many women depend for living, including the weary following up of advertisements, the waiting in lines of applicants for an opportunity to apply for the position, and the brief duration of many such jobs when actually secured. Other articles in this same number deal with the Pittsburg Playgrounds, the work of the Pure Food Commission in Indianapolis, and The Industrial Survey of the Month, by Professor Graham Taylor.

* * *

Mrs. Mary Agnew, who has for several years been the efficient and devoted President of the Chicago Christian Woman's Board of Missions, has left the city to make her home in the far West. Mrs. Agnew will be greatly missed by the auxiliaries of this city. She was a faithful and consecrated worker in the interest of this great missionary enterprise. With unfailing devotion she attended the meetings and looked after the interests of the work. The best wishes of Chicago Disciples will go with her to her new South Dakota home. It may be taken for granted that if there is a church within reaching distance of the Agnew home, she will be an active and valued member.

* * *

The Convention of the churches of the Second District of the Illinois Christian Missionary Society will be held in Memorial Church of Christ in this city May 20 and 21. The Second District includes Chicago and the immediate region. The first day will be devoted to the sessions of the C. W. B. M. and luncheon will be served by the Woman's Society of Memorial Church. The second day will be given to the program of the District Society which is practically identical with the Chicago Christian Missionary Society. An interesting list of speakers has been prepared and a notable feature of the evening program will be the use of stereopticon views relating to social conditions in Chicago.

* * *

The Auditorium theatre in this city was filled to its capacity a week ago to listen to the debate regarding the success of prohibition, by President Dickie, of Albion College, Michigan, and Mayor Rose of Milwaukee. President Dickie is widely known as a leader in the prohibition movement, and it was a notable fact that on the very evening of the debate the city of Albion, where he lives, permanently closed the doors of all its saloons, largely as the result of his efforts and those of his colleagues at the college. The liquor interests were heavily represented in the audience, as every effort had been made to secure a noisy element on that side. The speeches were strong and the educational value of the occasion was very great. Mayor Rose used to the utmost the narrow margin of reasonable argument in favor of personal liberty, and his appeals to prejudice and sectarianism made up the remainder of his contention on behalf of the saloon.

Notes of the Peace Congress

The Second National Peace Congress was held in this city last week. It was a very notable gathering in the number of delegates present and the character of the program rendered. The weather was ideal and the sessions were well attended, several of them being duplicated in Orchestra Hall and the Fine Arts Building.

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The main auditorium of the Congress was Orchestra Hall, which was tastefully draped with flags and with the coats of arms of the various nations which have taken leading parts in peace negotiations during recent years. The symbol of the Congress, a huge circular shield with the inscription "Peace and Justice, Chicago, 1909" circling a field on which a dove with olive branch was quartered with a pair of balances, occupied the center of the rear of the stage, and prominently displayed about the hall were the names of Bright, Bloch, Ladd, Kant, Sumner, Penn, Channing, Grotius, Victor Hugo, and Nobel, whose names are familiar to workers in the cause of conciliation.

* * *

The week began with services directly related to the theme of the Congress in a number of churches. Many of the prominent delegates occupied Chicago pulpits and emphasized the work of the Congress and the general cause of peace. On Sunday evening a mass meeting was held in Orchestra Hall under the auspices of the Sunday Evening Club at which addresses were made by Jenkin Lloyd Jones, Dr. E. G. Hirsch, and President Schurman of Cornell.

* * *

The sessions of the Congress began on Monday afternoon, after a morning spent in the registration of the incoming delegates. The first session was devoted largely to greetings from the state and city and to reports regarding the present position of the peace movement, the final address of the afternoon being given by Dean W. P. Rogers of the Cincinnati Law School on the "Dawn of Universal Peace." Later still in the afternoon a reception was tendered to visiting delegates in the foyer of Orchestra Hall.

* * *

At the Monday evening meeting held in Orchestra Hall, perhaps the most notable address was that of President Jordan of Leland Stanford University, who spoke on the "Biology of War" and pointed out the deteriorating effects upon nations caused by the loss of their best blood through the havoc of the battlefield. The fact that the inferior men of a nation remain at home and become the fathers of the coming generation accounts for much in the history of Rome, Greece, Italy, Spain, and perhaps nations nearer home. At the same hour in the Fine Arts Building Professor Graham Taylor delivered an address on "Victims of War and Industry."

* * *

The depressing effects of war upon business was the chief theme at the Tuesday morning session. And at the same hour a committee on resolutions held an open session. Tuesday afternoon Professor Hull, of Swarthmore College, spoke upon the "Advance Registered by the Two Hague Conferences." Professor Hull has written perhaps the best account now available of these notable gatherings. At the same hour the Chicago Woman's Club held a session at which addresses were delivered by a large number of representative women from different organizations interested in the peace movement. This session was closed by an address on "The Five Dangerous Fallacies," by Mrs. Ames Mead, of Boston. At the same hour the intercollegiate oratorical contest was held at Mandel Hall at the University of Chicago with a theme of university and college interest in the peace movement and an address on the Cosmopolitan Clubs was delivered.

* * *

Tuesday evening was devoted to the next steps in peace making, and Mr. Edwin D. Mead, of Boston, spoke on the "Arrest of Competitive Arming in Fidelity to the Hague Movement," and J. L. Jones spoke on "Armaments as Irritants." In the Fine Arts Building, Mr. Holt, of the Independent, spoke on "The Federation of the World." Wednesday morning was given over to ten minute addresses from leading representatives of peace organizations through the country. And in the afternoon the closing session of the Congress was the occasion for the introduction of Count von Bernstorff, Minister from Germany; Wu Ting Fang, Minister from China; Honorable Richard A. Ballinger, Secretary of the Interior, and a number of consular and diplomatic representatives of foreign governments.

* * *

The First National Peace Congress, held in the United States, met in New York in 1907. This is the second. International Peace Congresses have been held since 1843 in different cities of Europe and America, the one in connection with the World's Columbian Exposition at Chicago in 1893 being one of the most notable. Of course the central feature of the world's effort for peace is the series of Hague Conferences, of which the first met on May 18, 1899, with official representatives of twenty-six nations present. The second met in 1907 with the representatives of forty-four nations present. The Third Hague Conference is planned for 1915.

* * *

On Wednesday evening a magnificent banquet was given by the Chicago Association of Commerce to the visitors at the Congress. Addresses were delivered by the Secretary of the Interior, several members of Congress, and other notable visitors. The Convention was admirably planned. The various committees did their work with promptness and precision and in all respects the gathering was most effective and impressive.

* * *

One of the interesting features connected with the movement for disarmament, conciliation, and arbitration is the Nobel Peace Prize, which has been conferred annually since 1901 upon some person or persons prominent in the work of international conciliation. The

only American to receive this prize was Theodore Roosevelt, the recipient in 1906.

* * *

A number of auxiliary gatherings were held in Chicago during the progress of the Peace Congress to which some of the visitors were invited, such as the luncheon of the Outlook Conference on Monday where addresses were made by Mr. Mead, Professor Hull, Dr. Crapsy, and others.

The press of this city gave large space to the Congress, and the associated press did admirable work in diffusing knowledge of its sessions throughout the country. Chicago pulpits and those of many other cities devoted the services of the Sunday following the Congress to a consideration of the great theme of international peace and to a summary of the impressions made by the great gathering.

Positive Good in a Successful Revival

Further Study of the Typical Meeting Held in Illinois' Capital

The reports of the great revival in Springfield, Ill., printed in recent issues of THE CHRISTIAN CENTURY have elicited a variety of responses from the readers of this paper. Some have taken keen delight and uncritical satisfaction in the reports. Others have expressed surprise, not to say chagrin, that their favorite paper could regard a Billy Sunday meeting with sufficient toleration to justify an extended and graphic write-up. Still others have expressed the view (which we ourselves hold), that such a phenomenon in our modern church life and in the spiritual history of a typical city demands a fair reporting as a basis for further analysis and ultimate evaluation.

Now that the meeting is over and the churches with their host of reinforcements are devoting themselves again to the steady tasks of Christian culture and service, it is well for us to examine and see what are the positive good effects produced by the great revival.

Of course the obvious good in the meeting is the fact that about five thousand people were "converted," of whom close to twenty-five hundred have joined the churches. With many this bare fact will suffice as a basis of estimating the meeting. Their standard of value in evangelism is numbers. The meeting in Springfield with five thousand conversions is a more successful meeting than that in Anderson, Indiana, with twelve hundred conversions, and less successful than that in Melbourne, Australia, with ten thousand conversions.

To our mind this way of measuring the significance of religious work is superficial and false. In Christian work quantity is significant only where quality is assured. We call to mind an evangelistic meeting in which five thousand persons were alleged to be converted. It does not seem presumptuous for us to say that that meeting acted to retard the Kingdom of God rather than to advance it. Another meeting we recall, one in whose leadership we had a subordinate part, in which two hundred persons came forward, organizing themselves immediately into a church. In our heart we have no doubt that that meeting brought pain to the heart of God and his angels instead of the joy with which heaven hears of every sinner who repents.

What qualitative facts lie back of the numerical returns in the Springfield revival? To this test of quality all Christian work must at last submit. "The fire shall try every man's work, *of what sort it is.*" We shall undertake at this writing to point out the positive values with which our mind was struck in a study of the Springfield meetings.

Most impressive to us was the beauty and singular power of a united church.

The absurdities of sectarianism were temporarily cast aside. Twenty churches forgot their petty differences and stood together on their mighty agreements. Twenty pastors stood shoulder to shoulder in battle against the common enemy under the command of Christ. It was beautiful indeed to see these Christian brethren dwelling together in unity. And it must have given every man of them an oft repeated suggestion of the possible power of a united church which should stay united all the year round. No doubt the consummation for which our hearts devoutly pray, after the manner of our Lord, was brought nearer by the fellowship of those six weeks.

The Springfield churches were awakened to a consciousness of undreamed-of power in the community's life.

Churches get into the habit of tolerating low standards of morality in their community. A certain amount of talking against flagrant evils is expected to be done in the course of the year, but nobody expects the evil thing to be put away. A nice balance of power is maintained between sin and righteousness in the community. In order to maintain this balance the pulpit must occasionally fulminate against flourishing vices, but these vices are so entrenched, so knitted in with political and business interests, as to defy the sporadic attacks of the church. In fact the church comes to be a mere symbol of protest, a sign that evil is flourishing without the consent of that class of citizens represented in the churches, rather than an aggressive militant force constantly extending the borders of its dominion.

Such a meeting as that in Springfield brings into the realm of possibility a higher righteousness for individuals and the city. New and purer standards are set up. The church feels its power as an engine for civic righteousness and it can hardly settle back into the old toleration with the consent of its conscience.

A revival like that in Springfield compels men ordinarily removed from church influence to entertain the possibility of becoming Christians.

Every community contains men and women who, psychologically considered, are virtual heathens. They may be among the most respectable folk. They walk up and down past the churches. They even go into the churches and hear sermons. But the inherent claim of the gospel has never gripped them. The plea of Christ has never stuck to their smooth-rubbed souls. The church they take for granted. It is a good thing in the community, but that they have any obligation to sustain it never occurs to them.

What Mr. Sunday's meeting in Springfield did was to create such an atmosphere in the whole city as that hardly any man could escape reckoning with the call of Christ and the church to him personally. As a result the churches are reënforced with the presence and help of many men and women whose present attitude would not have been predicted by their best friends. There is enormous achievement in getting religion into the atmosphere of a community. Pentacosts come that way.

One feature of the Springfield revival that impressed us as extraordinarily well conceived and executed was *the placing of religion in close juxtaposition with people's every day work.*

Factory meetings were held every day. In big stores and laundries and shops, wherever men and women were gathered together, Mr. Sunday's assistants went and spoke at the noon or other convenient hour about Christ. Large sections of seats were reserved often in the big tabernacle, for various labor unions. People were not only invited to come and hear, but men and women who had heard went forth to tell the good news. The good effect of this method of taking the gospel to the people was seen in the conversion of groups of associates who work in the same room, or at the same desk, or in the same factory. No doubt as the Christian life is carried on this companionship of toil and of religious experience will be a constant stimulus to the highest ideals.

Finally, we could not but be impressed with the fact that Mr. Sunday's work was an aid *in releasing religion from the thrall and bigotry of dogma.*

If you asked the evangelist direct questions on doctrine you would find that he is a dogmatist, and one of the old school type. But in his actual preaching Mr. Sunday's dominant note was the ethical. We do not think for a moment that his crude theological conceptions were adopted by his converts. Probably three-fourths of the pastors in the meeting would regard his teaching on dogmatic questions as impossible. But neither they nor the people were made conscious of this aspect of the sermon. Mr. Sunday is not a teacher but a preacher of righteousness and of faith.

The effect of such a ministry under union auspices for six weeks is to release religion from dogma. It shows the possibility of union upon the great vital fundamentals of our religion in which all Christian churches agree. No minister could now proclaim his distinctive sectarian dogmas without an apologetic tone. The insignificance of creedal considerations has been made manifest in the presence of the saving grace of Christ and the practical problems of personal and community righteousness.

It is our purpose to suggest next week certain possibilities of harm resulting from such a revival.

The Coming Christian Unity

An Editorial in The Congregationalist That Will Quicken the Pulse of Every Disciple

Whenever a public service is held in which several Christian denominations take part, the coming union of all into one body is sure to be spoken of. It is sure also to call forth a fervent response. The strong and widespread desire for union may be taken as a prophecy of its coming. Recently at the celebration of the centenary of the Brick Presbyterian Church, New York, this was the main theme. Dr. Mellvaine, formerly pastor of that church, later for several years pastor of Union Congregational Church, Providence, now rector of Calvary Episcopal Church in Pittsburg, honored in all these denominations, evoked devout enthusiasm when he declared that the union of the church is coming.

How is it coming and what will it be? It is nearly always anticipated as one organization based on one declaration of belief. The main efforts to bring in Christian unity are in the direction of adjusting differences of ecclesiastical government and of formulating a single creed that all Christians may be willing to sign. We do not see any real progress toward union along either of these paths. In our country the attempt of Congregationalists, United Brethren and Methodist Protestants demonstrated the fact of the essential unity of those concerned in it and quickened the sense of Christian brotherhood. It was a glad and inspiring experience of the betrothal till we came to the final act of accepting the written basis of agreement and the management of the household. Then the engagement was broken. A similar process is going on among churches in Canada and another in Australia. We are confident that they will ultimately come to have a like result.

The unity that is everywhere talked about is unity of government, bringing all the churches under the control of one body. That is the ideal of the Roman Church. That is the unity that is not coming. The trend of society is away from it. The assertion of the divine right of kings, of the peculiar divine knowledge and power of priests commands unity through subjection, provokes revolution. The social religious movement of today is toward the primitive Hebrew ideal of a kingdom of priests whose leaders say, with Moses, would that all the people were prophets. The time is wasted that is spent in planning a yoke under which all the churches can be persuaded to put their necks.

The basis for unity is sought in a common creed, and this is looked for diligently among things new and things old. It will not be found in either collection. The newer creeds may be excellent, but they have not stood the test of time. Some are wholly evolved out of current religious thinking, and the more one is absorbed in the present phases of Christian experience the better he is pleased with them. Some, like the one proposed by our Canadian brethren, are curious attempts to recite past experience in the present tense. Our Australian brethren would ignore the Christian experience of fifteen centuries and go back for their creed to the Council of Nicea. None of these efforts to find a common statement of belief can succeed. Unity of belief comes only when one person does all the thinking and all others are subject to him. The tendency of our time is toward independence of thought in religious matters.

The only Christian unity that is coming, so far as we can see, is that which depends on a common attitude toward Jesus Christ of believers in him. That was the unity of primitive Christians. Every writer of the New Testament has the same attitude toward Christ, but each has his own Christology. Paul's conception of Christ is not that of Peter or John. His idea of the resurrection of Christ is not that of Matthew or Luke. But they are all one in their loyalty to Jesus Christ as their Saviour and Lord. The churches which different apostles founded differed widely in doctrine, and had, we think, different ideas of the person and work of Christ. A comparison of Paul's letters to the Corinthians with the accounts in the Acts of the church in Jerusalem seems convincing evidence of such differences. But Gentile churches sent contributions of money to their Jewish brethren and these in turn gave counsels to the churches in Asia. They were one in their attitude to Christ and their purpose to establish his Kingdom among the nations.

Dr. James Denney's "Jesus and the Gospel," recently reviewed in these columns, is one of the ablest theological productions of this generation. It presents the highest conception of Christ ever held by his disciples. It is sanely conservative in its interpretation of the New Testament. The reader comes with surprise to Dr. Denney's concluding suggestion that the symbol of the unity of the Christian Church should be expressed in this single phrase, "I believe in God through Jesus Christ his only Son, our Lord and Saviour." Yet the careful reading of this profound study of the New Testament leads naturally to this conclusion. Church government and creeds vary in different times and countries and according to inherited ideas and degrees of education. Loyal devotion to Jesus Christ is everywhere the same among his disciples.

It may be, therefore, that Christian unity is nearer than we have supposed; and some new and adequate expression of it that will impress the world may be at hand.—*The Congregationalist* (Boston).

Correspondence on the Religious Life

By George A. Campbell

Money and the Church

The Correspondent: "Why do our churches make such slow progress in the cities? They grow rapidly in smaller places; but it takes decades to measure much substantial advancement in the first-rate cities."

I will mention but one outstanding cause. We lack the money necessary to growth. The small church is a burden to its members. Many avoid it because they fear its financial demands. The faithful grow weary in giving a superabundance of their time and energy to money matters. The average church board in the city does not consider spiritual matters; but gives its attention in all its meetings year after year, to bills, bills, bills. Expenses are much higher in the city than in the country or town. To have any considerable prestige there must be a large investment in a lot and building. The preacher cannot live on seven or eight hundred dollars. Fifteen hundred is scarcely a living income for a minister in a large city.

An annual budget of $4,000 is very small for a city church; and yet it is very burdensome for the members of the small church.

Fewer Churches and Better Ones.

What is the remedy? The struggling churches must be greatly decreased. We must build fewer churches—but better ones. And constituencies must be enlarged. And again, the present evil of the non-paying small church will be curtailed by rational coöperation between the different denominations.

Protestantism in the cities must show reasonable working unity or succumb. When we cease to stand so tenaciously for some divisive tenets, and more loyally for man and Christ, a new day shall have dawned for Christianity. There is a loyalty that is of God; and there is a loyalty that is of the devil. Sectarianism with all its evil is the result of the latter kind of loyalty. The new day is about at hand. It is coming even here in Chicago.

Progress of the New Day in Chicago.

Perhaps it is coming here before it comes in more likely places. Weigh well the significance of this happening: A Baptist and a Congregational church were crowding each other so that both were in a semi-dying condition. There was room but for one. The clearance house committee of the various denominational boards asked a committee of three Presbyterians to look into the situation and advise which should withdraw from the field.

Surely this action must have been pleasing to our common Christ. He said, "He who is not against me is for me." We do not quote these words frequently.

Financial Burden of Struggling Church.

The struggling church far too greatly burdens its members with money matters. The first duty of a man is to support himself and his family. He who does not do this is worse than a non-church member, a non-believer even, who does support his family.

A man's first duty is not to pay the preacher and the janitor of the church, but to feed and clothe his own wife and babies. We can never make progress in the city with insignificant church buildings, complaining janitors, and thread-bare preachers. And what is more important, we cannot be a factor of any consequence in the great human problems, social questions, and religious unrest of our time.

* * *

Isaiah and the Peace Congress

The Correspondent: Isaiah had his dreams of peace as well as the distinguished gentlemen who are meeting in Chicago this week. Doubtless he called peace conferences of his people. Over two milleniums ago he

wrote such beautiful words as these: "And they shall beat their swords into plowshares, and their spears into pluning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Was this a vain dream? War, as we know it, scarcely existed in Isaiah's time. He knew only petty warfare. Napoleon appeared two thousand years after this expressed hope of the great prophet. The most deadly weapons are modern. Isaiah never dreamed of the awfulness of modern warfare. The airship is but of last year. Is peace still a vain hope? Has the peace conference meeting now in Chicago any better ground for its hopes than had Isaiah? We are more humane with our prisoners than were the ancients; but does not this very kindness help prolong warfare? Is not the peace of the world grievously threatened at this very moment? Are not Germany and England making all possible speed in preparation for war? Germany is building four Dreadnoughts a year. England, therefore, is rushing to build eight at once. War between England and Germany with their vast resources might be the greatest war this world ever knew. Therefore I ask, "Have we any more reason to hope for peace than did Isaiah?"

The New Humanity.

I think we have. We still have passions and prejudices that will doubtless lead to some wars in the future; but, nevertheless, a spirit of peace and humanity pervades our world such as Isaiah never knew, yes, even such as Isaiah's successors as Paul, Calvin, Wesley and Campbell never knew. We have come to the age of man. The king is no longer above man. The mob no longer has the power it once did because man today is intelligent. The king absolute and the mob frenzied are the two dangers to peace. Goldwin Smith says England's four wars in his lifetime were each caused by two or three ambitious men exciting the mob spirit. A new humanity inhabits the world. A spirit of brotherhood is world wide. The uttermost parts of the earth are now next door to us. The dangerous stranger has ceased to be because he is no longer a stranger. Books, science, churches, fraternal orders, labor societies, etc., are binding nation to nation and man to man the world over.

Religion and Brotherhood.

The religion that makes for brotherhood is covering the whole world. The bigot is giving place to the Christian. The retiring Sultan when informed that he had been dethroned said: "The will of Allah be done." He was a tyrant, bigot, pharisee. The king could do no wrong. He has passed; and with him is passing the religion that makes for war.

The new Sultan when informed that he had been made the monarch of his people said: "The will of the people be done." That sentence makes for peace. I believe we have vastly more ground for hope than did Isaiah. A new spirit is upon us, the Spirit of God, I verily believe. Is war expensive? Then this new spirit asks: How does the expenditure serve man? Is war religious? How then does the religion that leads to war serve man? Is war for patriotic reasons, then how does war patriotism serve man? When the age asks great questions it cannot give foolish answers, at least not for long.

Our Church Men

By John R. Ewers

Men and the Ministry

Hear me. I have somewhat to say concerning the ministry. We must have men. Professor Giddings, of Columbia, recently told a friend of mine that the brightest and best young men were not entering the ministry, that the opportunities of business were so alluring that they were devoting their energies to the financial world. Some of us do not like to hear that. It makes us feel decidedly second rate. It makes us question whether we are not soft mystics, rather than world builders. Some of us, I think, know that it requires some nerve and consecration to remain ministers, and we believe that he who effectually molds the spirits of men works with nobler stuff than he who molds but iron and clay.

Why Entrance to Ministry is Barred.

Two things have in these last days operated to keep young men of power and broad vision out of the ministry. Let us be very frank—these two forces are the narrow theological tests that bar the way to ordination, and the desperately stingy salaries that follow ordination. Given freedom to think and a decent remuneration, the ranks of the ministry would again be filled. Now I know as well as you do that the minister ought to be called of God. That he ought to feel the inner imperative, that he ought to cry out, "Woe is me if I preach not the gospel." (Although it may be woe if he does). We all know, without your wonderfully wise observation, that the minister should renounce this present wicked world and find his compensation in his noble calling. But the young man notices that the rotund business men, who make these brilliant remarks, go right on piling up the coin, storing up the life insurance, adding farm to farm and bank to bank while the good man of religion wears out his life trying to figure out just how he can pass rich on forty cents a year.

Does the Minister Get all He is Worth?

Last year in one of our conventions where this subject was up I said: "We get all we are worth, the man who gets only $500 would be cheap at half the price." That sounded very brilliant to me, then, but here comes Dr. Henry S. Pritchett, of Boston, and says some similarly caustic things about inefficient ministers and some way it doesn't set quite so well. Dr. Pritchett is a brainy man. I once heard him give a very learned address and his words have weight. This is what he says in part: "Much has been said in recent years of the decay of churches, and the weakening of church ties, particularly among Protestants. Many explanations have been given of this tendency. No doubt many factors have a part in the result which we see. Among these one of the most evident is the inefficiency of the ministry, due in the main to low standards of admission. In the Protestant churches, where the power of authority has largely passed by, the work of the church depends upon the quality of the religious leadership of its preachers. The efficiency of this leadership is low. In the small towns one finds the same conditions that exist among lawyers and physicians. Four or five ministers eke out a living where one or two, at most, could do the work effectively. Like the doctors of these villages these men concern themselves with the chronic cases and specific remedies, while the great problems of the moral health of their communities go untouched.

Roman Catholic Priests Severely Trained.

"The old Mother church has pursued a more far-sighted policy in this matter than the majority of her daughters. She requires of all her priests a long and severe training. However one may criticise the kind of education which they receive, or the large factor of the loyalty to the ecclesiastical organization which forms part of it, the wisdom of the requirement is unquestionable. To it is due in large measure the enormous moral power of the Roman Catholic church throughout the world, particularly among the great masses of working people in the cities, where Protestantism has been so markedly effective, partly, at least, because of defects that an adequate modern education would go far toward remedying.

"It is impossible to estimate how much the cause of religious progress is delayed by the fact that a great proportion of the men who assume, as representatives of the Christian denomination to take the place of religious leaders, are unprepared for such leadership, are untrained for the fundamentals of theology, in the elements of learning, in knowledge of mankind, in the interpretation of life from the religious rather than from the denominations to take the place of religious are the salaries paid, they are in many cases equal to the services rendered. In this situation the public is profoundly interested.

Leaders Must Be Educated.

"The public can form no sound conclusion whether a Methodist or a Baptist is likely to be the more efficient religious leader any more than it can determine whether a homeopath or an allopath is the more likely to be an efficient practitioner of medicine. Of one thing only can it be sure, and that is that whether a man undertakes to lead in one religious organization or another, he ought to have grounded himself in the fundamental studies which lie at the basis of all religious teaching, of all intellectual and spiritual leadership. Training counts for as much here as in any other human relation.

"The raising of the efficiency of the profession of the ministry rests largely in the hands of the preachers themselves, just as the raising of the profession of medicine rests with the physicians. That the effect presents for any particular Christian organization serious social, administrative, and economic difficulties can not be denied. That the advancement of religious influence in the lives of men rests in large measure on this effort seems equally clear."

Ministry Behind Other Professions in Progress.

Dr. Aked, of the Fifth Avenue Baptist Church, New York, was asked as a representative minister what he thought of this statement. He seemed to think that Dr. Prichett is right when he says that the ministry has not kept pace with the advancement of the other professions. Dr. Aked adds the other element mentioned above, viz., that many men are too big to go through the narrow wicket gate of theological tests. Man after man of real worth is thus deterred. He says: "These men have felt themselves called to maintain the orthodoxy, out of harmony with our modern thinking, denied by all that we know today under the continuous operations of the spirit of God. Men who respect themselves, real men, men who have it in them to do some good in the world, are not going to stultify themselves by

submitting to the absurd little tests which these adsurd little men propose." Continuing he points to a single instance where a bright, brainy university trained man was kept from the ministry by these "little men." He says: "It made me sick to hear men asking questions about the doctrine of everlasting punishment, the verbal inspiration of the Bible and about things that a decent man ought to be ashamed to bring up for discussion in the twentieth century. The fact is that only little men with little minds in little positions can afford to give their time to this kind of folly—and they like it." He also denounces the waste of men, machinery and money in our denominational system. The good sense of Americans will soon modify this sectarian system toward unity.

Church's Self-respect Must Be Cultivated.

I have taken the above from the Literary Digest. It is a burning question. Men are not entering the ministry. Ministers are forsaking their calling for other positions. What is to be done? The highly trained minister has to compete with some fellow with no education, and if this fellow can make a big bluff and has an oily tongue and can be "hired" for a pittance, the average church is content, especially if he repeats, like a parrot, the shibboleths of orthodoxy. It is like an American workman competing with cheap Oriental labor. The churches must have self-respect enough to demand a trained ministry or else be content to see power and prestige fade away. Training will injure none. It will empower and equip all. Training is imperative. Here is a chance for our big laymen to assert themselves. The trouble is that the churches which favor these "scab" workmen, have only petty, narrow and hidebound laymen in them. It is not as though a man could not have a training if he wanted it. Any man who will not take a training today is not fit to aspire to religious leadership. Laziness is the only cause of modern unfitness so far as training is concerned.

Narrow Theological Tests Unendurable.

Again if we want big, broad men in our ministry we must heed the wise words of Dr. Aked and quit imposing narrow theological tests. You cannot do the thinking for a big man, he insists upon doing his own. The times demand trained men, theological freedom and adequate salaries. So long as laymen value a minister at $517.23 per annum there will be some big fellows who will not be impressed by the ministry. We pay for what we value. Some parsons would be expensive at $400, but the most of our men are honest and consecrated and the way they are treated by well-to-do laymen is an outrage. It is true that one should not enter the ministry unless he is called of God. But that call does not mean that God will fill his mind and mouth. He must study and the church must appreciate him. There are some strange things in this world. Thus we write with care our sermons—what we say to men; we make extemporaneous prayers—what we say to God. We will not allow a doctor to care for our child or friend unless he has studied for four years in some approved college and has passed a state board, but we will trust the culture of our child's spirit to some ignorant man whose only qualification is a lazy emotional desire to be religious. If the church expects the world to respect her, she must be worthy of it. The church will continue to lose power; the pulpit will continue to decline; the intelligent and powerful men of affairs will continue to despise our holy cause as long as it is interpreted to them by little men.

Once the church was imperilled by rascally monks, now it is endangered by cheap preachers and stingy laymen.

CENTENNIAL STUDIES

By Dr. Errett Gates

The Disciples and Democracy

The last quarter of the eighteenth century was an age seething with political revolution in Europe and America. Men were freeing themselves from ancient political tyranny under the spell of a new feeling of the worth of man and of his inalienable rights. They appealed to that trinity of natural rights and duties—Liberty, Equality and Fraternity. It seemed to constituted authorities like an age of libertinism and anarchy, and that is what it came to for a moment in France when the Goddess of Reason was set up as an object of worship in 1793.

Democratic Atmosphere.

The atmosphere of the time in America was charged with the feeling of freedom. The people had come at last to their ancient birth-right of self-government—the right to be governed by laws and persons the people themselves had sanctioned and set up. In place of the divine right of kings to rule had come the divine right of men to rule. They were impatient of all forms of illegal or unconstitutional authority. Men everywhere were asking of every public law, decree, or tax, By whose authority imposed. It was in asking and answering this question, in the light of the new principles of democracy, that the conscience of the American colonies was aroused against the arbitrary tea tax of England. An act of political tyranny led to the Declaration of Independence and the American Revolution.

Declaration of Independence.

An act of ecclesiastical tyranny led to the "Declaration and Address" and the Campbellian Reformation. A like act of ecclesiastical tyranny led to the "Last Will and Testament of the Springfield Presbytery," and the Stone movement. Both historic documents of the beginnings of the Disciples were declarations of independence—they were manifestos of revolt against unscriptural, that is, unconstitutional authorities; and both were written in America, the one in Kentucky in 1804, the other in Pennsylvania in 1809. The identity of principle, purpose, and spirit of the Campbell and Stone movements brought them together in 1832. Both Campbell and Stone established pure religious democracies in the purest political democracy in the world at that time. It was not an accident that it happened so. Social conditions in America made it so. Nothing but a religious democracy could have succeeded.

Not only political influences but religious influences urged toward democracy. The most prosperous denominations of the time were more or less democratic—the Baptists, the Congregationalists, the Quakers, the Methodists, and the Presbyterians. The Campbells had grown up under Independent (Congregational) influences in Ireland, while the New Testament which they adopted as a guide in all matters of faith and practice, presented a democratic brotherhood as the model after which they should order the churches of God.

Origin of Their Ideas.

The question may be asked, Since the Campbells referred every item of faith and practice to the New Testament, why is it not sufficient to say that they drew their democratic ideas from the Scriptures? It might be correct to say that they drew their ideas from the New Testament, but they drew their courage and decision to practice those ideas from the temper and constitution of the social consciousness. Those particular New Testament ideas made their appeal to them, because they appealed to that age, and were beginning to work politically and socially. The world has to make an idea work before it is generally felt to be true. For the first time in the history of Western Society democracy was working at the opening of the nineteenth century. Nothing else could be trusted to work. That was the one political principle that was relied on to make all things new in heaven and on earth. Democracy was the prelude to the social millennium. Would such an atmosphere be a favorable one for an ecclesiastical monarchy? If the New Testament had presented the example of a monarchy in the organization of the early church, is it at all probable that the Campbells would have tried to work it, or if they had tried, would they have succeeded?

Truth Something That Works.

It was social and political conditions that gave them the working courage of their ideas which they professed to draw from the New Testament. If at the same time they had lived in Russia or Turkey, it is not at all likely that they would have found those democratic ideas in the New Testament, or if they had found them there, that they would have felt the working efficiency and truth of them. An idea is never held to be true until it gives promise of working well for the best interests of the greater number. An idea that constantly works ill, ceases to be true, and gradually drops out of the thought of men. When an idea has come to fill the common consciousness of society all past history and sacred literature are suddenly found to be filled with it. It might lie for ages unnoticed upon the page of sacred literature until the congenial conditions of the social mind quickened it into life and gave it recognition.

New Light From the Scriptures.

Why is it that new light and truth are breaking forth from the Scriptures in each new generation? Surely they are the same Scriptures, filled with the same light and truth in all generations. Whence the new truth? It comes from the new minds that read them in each succeeding generation. Truth is in the mind before it is seen in the Book. The world grows into the truth; experience is the essential condition for its understanding. It must be lived as experience before it can be apprehended as revelation.

Democratic Church Organization.

The world had lived itself into the truth of democracy when the Campbells came declaring it to be the teaching of the New Testament, and making application of it to religious conditions in a more thoroughgoing way than had been done in Congregational churches which were its bearers to the modern world.

1. They applied the principles of democracy, or of independency, first of all to church organization. They made the first church at Brush Run a little religious sovereignty under the constitution of the New Testament. All authority locally was vested in

the members of the congregation. There was no authority over it or outside of it save Christ and his word as expressed in the New Testament.

Democratic Ministry.

2. They applied democratic principles to the ministry of the gospel and of the ordinances, as was not customary even in Independent churches.

The call to the ministry was of the free choice and determination of any person who thought himself qualified for it; while ordination by the congregation or its officers was never made a condition of ministerial activity. The distinction between clergyman and layman was completely blotted out in practice, and even the words were tabooed in speech. There was no service or office performed by the minister that could not be performed by any member. The preaching of the gospel, the administration of baptism on the Lord's supper, might fall to any member of the church in the absence of a minister appointed to the service. All were priests unto God, in the widest and freest application of the Lutheran principle of a "universal priesthood of believers."

Democratic Education.

So offensive had any class distinction in the church become to Alexander Campbell that he went the whole length of repudiating special training for the ministry in theological seminaries, which he stigmatized as "priest factories"; and when he organized a college for the training of ministers he made no distinction in the curriculum between sacred and secular, liberal and ministerial studies. Ministers were given the same studies as all other students; all other students the same studies as ministers. The distinction in the schools of the Disciples between the college and the Bible college is a recent development.

In keeping with this same democratic principle he repudiated all clerical titles, such as reverend, doctor of divinity, or bishop; though he used the latter title in the biblical sense of elder. He not only ridiculed the clerical garments of Catholic and Episcopal priests, but the black clothes which had become a kind of habit among all ministers of the time. He went so far as to deny the right of a minister to accept a stipulated salary, for it was one of the marks of the "salaried clergy."

Popular with the People.

This leveling process of his democratic principles he carried out with ruthless consistency, much to the consternation of the clergy, but much to the joy of the common people, who rallied to his support in proportion as the clergy rallied to his persecution. The issue drawn between the assumed authority and dignity of the clergy and the inherent sovereignity of the people was truly American. On which side popular sympathy would be arrayed is easy to guess. It was a winning appeal which the Campbells made for the constitutional rights and freedom of the individual and the people against the inherited prerogatives of the clergy. All the odious terms and titles which had been used in derision of the English and their cause in the late War of the Revolution, were now applied to the clerical and ecclesiastical establishment. "Spiritual aristocracy," "clerical nobility," "ecclesiastical lords," were some of the un-American and undemocratic epithets applied to the existing system. Political feeling and convictions were turned to account against an order of things in the churches which stood in the way of the reformation of religious society.

This frank and unreserved patronage of the rights of the people in the church of God, backed by an appeal to the written constitution of the Christian republic, the New Testament, met with instant success. It felt like a revolution in the church which was parallel in principle and purpose to the Revolution that had so recently taken place in the state.

Democratic Bible.

3. There was a democratic element infused into the use and interpretation of Scripture. The Bible which under Luther, had ostensibly become the people's book, had gradually come in Protestant society to be the minister's book. He was its official and sole interpreter to an extent which practically set aside the Lutheran principle of private interpretation. This democratic principle was now brought back with new force and given a new meaning. The individual who in Protestantism was given the right to interpret the Bible, was by Campbell given the capacity to interpret it, under the principle of the essential intelligibility of Scripture. It did not require profound learning and scholarship to be able to understand the plan of salvation, or to rightly divide the word of truth. In its vital parts it not only could be understood aright without note or comment, but ought to be read alone if one desired to arrive at its correct meaning. Every believer from the least to the greatest was encouraged to interpret the Bible for himself, and challenged to find more than one meaning or arrive at a doubtful conclusion.

The Bible for the People.

It became once more the book of the people. It was wrested out of the hands of the clergy and out of the keeping of the

(Concluded on page 13.)

The Gates of the West

By Burris A. Jenkins

Not long ago there was a dedication of a handsome new Baptist church a few blocks away from our Linwood Boulevard Church. It is the "First Baptist" church of this city. The Baptist pastor had been invited, last fall, to make the principal address at the laying of the corner stone of our church, which he did. In return for that courtesy, I suppose, I was asked to be one of four or five speakers, one night, during his dedication week, on the general theme "Interdenominational Fellowship." And thereby hangs this tale.

I made what I thought was a trite and harmless speech, the lines of which are very familiar to any "Disciple of Christ." But what a lot of smoke it raised! I went home feeling that, as so often happens with me, I had opened my mouth, and put my foot in it. That speech created surprise—more surprise in me than in anybody else, for the effect it had.

What Caused the Smoke.

This is about what I said: "There are five Protestant churches on this boulevard, in less than a mile, each one of them building, or about to build costly edifices. They would average, perhaps, six hundred in their audiences Sunday morning and Sunday evening. Their membership might average a thousand each—liberal estimates. Now suppose we built instead, one vast, imposing cathedral. I am sure that two men could preach to three thousand people, one in the morning and one at night, more acceptably than one man can to six hundred; and four or five pastors could look after a congregation of five or six thousand people, or more, better than the pastors can look after a thousand. The Catholics teach us that.

"So, for my part, I am ready to see every stone of our new structure razed to the ground; I am ready to see the identity of our congregation lost in one great united Linwood Boulevard Church of Christ; and I would be glad to hand in my resignation tomorrow, if necessary to bring it about.

"Disappearing Brotherhood" Again.

"Some time ago, one of our young men raised a great hue and cry by suggesting that it was the destiny, perhaps, of the church to which I belong, to become a 'disappearing brotherhood.' Certain of our denominational papers and denominational thinkers rose up and cried out that they didn't want to disappear. (*Nota bene*: Some of them have disappeared already, though this was not in the speech.)

"I want to declare that, for one, I am ready that we should decrease that He may increase. I would be glad to see our denominational press, denominational machinery, missionary societies, and the like, all lose their identity, merged into a greater whole, lost in the united church, our membership to percolate into the body of the great united Church of Christ in the world. It is a long way off, no doubt, but speed the day!"

Not a Candidate for New Pulpit.

Now there's the gist of the whole speech. The moderator, Bishop Hendryx, one of the broadest Methodists in the country, who presided over the Federal Council in Philadelphia, thought it necessary to assure the audience that this remarkable declaration to which they had just listened was, he believed, entirely sincere. Then it was jokingly suggested that the speaker might now be considered a candidate for the pulpit of the new Baptist Church. I was tempted to shout, "Not Baptist!" but forbore for obvious reasons.

Then each speaker that followed took a crack at the preacher and the church that was going out of business, declared they were to be at the same old stand, and that he was the best Christian who was most loyal to his denominational machinery, etc., etc. The good bishop was careful to emphasize—I don't know that this was at all due to my talk—that in organizing our local Federal Council, each denomination would maintain its entity.

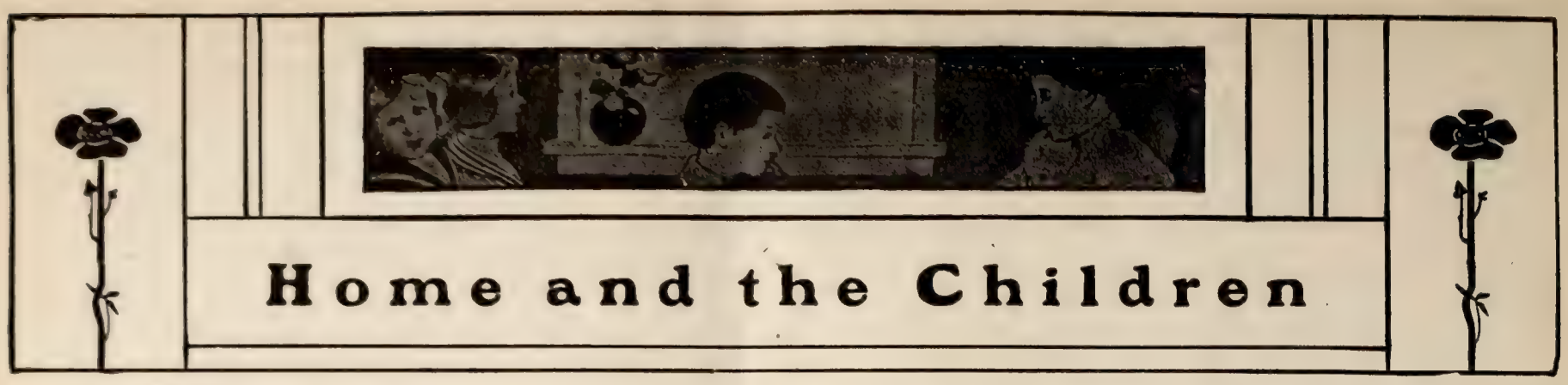
What Do Disciples Stand For?

Now what I would like to know is what do we Disciples stand for if not for about what is in that speech? And is it so strange a doctrine, has our voice been so little heard outside our own ranks in declaring it, that it stings like the splendor of a sudden thought? Is it an assumption of superiority, is it a false humility to declare that we would like to fade away in the fulfilment of our Lord's command that they all may be one? Is there any want of tact in publicly declaring it?

Don't think I was sore at all. I knew I had a stronger congregation than any one there on that boulevard, that our completed church will bear comparison with any of them, that our growth will measure up with any of them, to say the least. O no. I was just simply surprised. I want to know if this is strange doctrine, brethren.

Meantime one good old Baptist layman took my hand at the close and said: "I say amen to every word, young man. I wish the name Baptist was sunk in the bottom of the sea." Maybe there are seven thousand such in Israel!

Kansas City, Mo.



The Monday Voyage

By Grace Wood Castle.

On sunny wash-days, Nell and I
Underneath the clothes-lines lie
On the soft grass, and we play
That we're sailing far away.

Napkin, sheet and pillow-slip
Snowy sails are for our ship,
While for masts—the clothes-poles look
Like those in our picture-book.

Tommy's pigeons, white as snow,
Are our sea-gulls; breezes blow
And fill our sails; we say good-by
And go a-sailing, Nell and I.

"Little Sunshine"

BY D. C. KAUFMAN.

Little Annie Drew, everybody called her. Truly, she was small for a girl of fourteen, not much larger than a child of ten.

Annie's parents were very poor. Her father was a charcoal burner, and hardly made a living for them. In all her life she had had but a few pennies to spend, and those few times were events long to be remembered.

They lived in a little house on the edge of a great woods; the house really was not much more than a hut. But Mrs. Drew always kept it as clean as wax.

Annie had been a cripple since her birth, having trouble with her back, and being lame in one leg, which necessitated the use of a crutch. Although her home was about two miles from the church, she always managed to get there on time, if the weather was such as to permit her to walk.

There were a great many things going on at the church, such as entertainments, fairs, etc., but poor Annie was never able to take part in any of them. Her crippled form prevented her from appearing in the entertainments, and she had no money to give or to spend for the other affairs. Yet she was anxious to do her share, and finally, one Sunday, remained a while when service was over, and spoke to the minister about it.

The Rev. Mr. Harrison was a kindly man, and the question puzzled him a great deal, knowing, as he did, how the little girl was situated. But he promised to find something for her to do, and to let her hear from him during the week.

She watched anxiously every day for him, but not until Thursday was she rewarded by seeing him come along the grass grown road. He drew his horse up and tied him, passed the time of day, and sitting down on the doorstep beside her, said cheerfully, "Well, now, let me see. You want to do something to help the Lord?"

"Yes, sir."

"You can read pretty well, I believe?"

"Yes, I went to school until I was twelve and I've read lots since then."

"Good. Here, then, is something you can do. About a mile up the main road lives Mrs. Jones. The yellow house,—do, you know it?"

"I saw it once, sir."

"Well, she has always been a good member of the church, but cannot get up from her bed now. She has a servant who cannot read very well, but no relatives or friends. I cannot get there every day, and if you could manage to call there on fair days and read a little to her from the Bible, I am sure she will appreciate it, and so will I. It will be a splendid chance to do the Lord's work."

Annie eagerly accepted the commission. She was to start the next day if possible, but it rained, so she had to wait until Saturday.

It was a long, slow walk for the little cripple, but she kept steadily at it. Mr. Harrison had told Mrs. Jones, so Annie was expected, and received a pleasant welcome from the old lady. She read her several chapters from the Bible, and was able to give an outline of the last Sunday's sermon, which greatly pleased her aged friend.

They had a pleasant little luncheon together, and Annie left, feeling that, cripple though she was, she was some good in the world after all.

Regularly, on such days as she could take the walk, she made the trip, and was a source of great joy to old Mrs. Jones.

But Annie was not satisfied. She still had some time to spare, and begged Mr. Harrison to find her something more to do. So he called on different days, when out visiting, and took her along in his carriage, leaving her where she could read or chat in her old fashioned way to some sick or bed-ridden person.

Mrs. Jones had christened her "Little Sunshine," for despite her infirmities, Annie had a cheerful way with her. Mr. Harrison told this about, and soon she became known by that name better than her own.

Annie had discovered, among other things, how much flowers were appreciated by sick people, and begging a slip here or a plant there, she coaxed them and cared for them, and always had a few blossoms to take with her. Tired as he usually was, her father would help her to do the heavy work in the little garden she had made.

Winter came. Annie's sunshine work had grown, and every fair day was crowded with something to do. She could not now get out as frequently as formerly. But Mr. Harrison called on all his visiting days for flowers, and there was always a few for him. He had secured a lot of boxes for her, and as much of her garden as was possible had been moved inside till the little house was fairly crowded for room. Mrs. Jones missed Annie's regular visits, and arranged with a man to call and bring her every day.

Annie not only enjoyed the visits, but the sleigh rides as well, wrapped up well in the robes that were provided.

Mrs. Jones, although alone in the world, and bed-ridden as she was, was a fairly wealthy woman. Hearing from her pastor how much "Little Sunshine" was in demand, she arranged to have the sleigh call and take her out on certain days, and also allowed her the use of many windows in the house to grow more flowery plants, that she might have them to take with her.

And so, you see, while Annie grew hardly any herself, her good work grew faster and faster, until she was known far and wide.

Thus her work went on for two years. Then, on a rainy April morning, Mr. Harrison called and told her that her good friend had suddenly died during the night.

Poor "Little Sunshine" wept many bitter tears. She had learned to love Mrs. Jones, who had been so kind to her, and gave her many helpful suggestions.

Of course Annie thought some of her work

The Junior Pulpit

RICHARD W. GENTRY, PREACHER

THE CHINK CHINK CHINAMAN.

Now, children, gather all around me here—yes, that's right, but don't push so. There is plenty of room for all of you. I am going to tell you a story, the story of the chink chink Chinaman. Yes, Mary, you're a perfect dream in those pink bows, but if you look in the glass all the time, dear, you will miss the story. Where was I?—yes, the chink chink Chinaman. Now, Bobby, there's plenty of room for you and Tommy both on that chair. No, you don't have to either. The chink chink Chinaman—well he had a little laundry all in a little shop—yes, yes, he had a little pig tail, too, but the story isn't about that. One day I went to see the little Chinaman in the little shop. I wanted the Chinaman to washee washee for me. But do you know, the little Chinaman could not speak English, not even a little English? So I was out of patience with the Chinaman and as I went to leave his shop I said, "The Chinaman is only a 'me.' He is a block-head. He is like the post." But what do you suppose happened? When the little bell tinkled to show that I was going out the door, the little Chinaman said—no, he didn't say a thing about rats, Susie—he said in the nicest, pleasantest, most friendly tone, "Goo'-bye." Then I was very much ashamed of myself and I said, "The Chinaman is not a 'me,' he is an 'i'; only you don't spell him with a capital. He wishes to do something, to be somebody, to be good, but he doesn't know how." Then I said to myself, "I will try to help the Chinaman make himself into a big 'I.'"

Now remember; you can't be even a little "i" unless you can be good.

And remember when you're tempted
To part with tear and cry,
That even the chink chink Chinaman
Knows how to say good bye.

would have to stop, as she would not have the carriage to call and take her around any more, but would have to walk again. The same man continued calling regularly, however, and when she asked him about it he only smiled. Mr. Harrison did the same thing. Then one day he came and took her to a lawyer's office, and there Annie learned that Mrs. Jones had done a great many charitable things during her life time, through the Rev. Mr. Harrison and others, and had left her house and most of the money to Annie, setting apart a certain sum for the girl, and the rest to be used to continue the work. Her father and mother could live comfortable, and she had plenty of room to grow her beloved flowers. Of course, for the present the money was in trust, but eventually it would be all her own.

Thus, a little cripple girl, was, by constant effort, able to accomplish wonderful things, and all because she wanted to do something for the Lord, in her own little way.

Annie lived for many years, and continued to carry on the good work. She was always better known as "Little Sunshine" than by her own name.

Cradle Song

Baby, baby wise,
Love's divine surmise
Lights your constant eyes.

Day and night and day
One mute word would they,
As the soul saith, say.

Trouble comes and goes;
Wonder ebbs and flows;
Love remains and glows.

As the fledgeling dove
Feels the breast above,
So your heart feels love.
—Algernon Charles Swinburne.

At Whose Home

A beautiful little canary came flying by and settled down on a branch of the honeysuckle. "I'm so tired," he said. "I haven't found a really happy home yet. I'm quite sure, though, that no one would be unkind or unhappy in such a charming place as this. I think I'll make my home here."

But just then a dog came round the corner of the porch, limping and crying, for a boy was running after him, striking him cruelly with a big stick.

"Oh! Oh!" said the bird, and away he flew. "I couldnt stay there. That boy would surely be unkind to me." And he flew to a window sill of a fine stone house in a beautiful garden.

"What a lovely home! I'm sure I can stay here." But there were sounds of crying from the room within, and, peepi g in, he saw two little sisters quarreling over a doll.

"Let go! That's my doll! No, you shan't have it! I want to play with it," and in the struggle the poor little doll was torn to pieces.

"Dear! Oh, dear!" chirped the poor little bird. "They might try to do that to me. I don't want to live here."

On he flew, from home to home, finding unkindness so often that at last he sank down, worn out, on to a porch to die, his poor little heart almost broken with sadness. Suddenly he felt a warm hand close over him, and a soft, kind little voice said: "Why, you poor little thing! Oh, mother, see this dear little bird! Please let me keep him. I'll take good care of him, and not let a thing hurt him!"

"Very well, dear, you may. Now go and feed him."

And the little canary found happiness and kindness at last, and sang and made the little child happy for being so good to him.

Do you suppose any little birds would have to fly away sorrowfully from your home?—Child's Gem.

Woman's Sphere

—Prussia has many women bricklayers. At present they number upward of 20,000.

—Mrs. Matthew T. Scott of Illinois, has been elected president of the D. A. R. Mrs. Scott's victory goes down on the records of the society as one of the most closely contested in the history of the organization.

—Mrs. Elizabeth F. Noble of Mansfield, Mass., whose will has just been made public, left $10,000 to the Midnight Mission of New York and the same amount to build drinking founts for horses and dogs in the streets of New York.

Perhaps the most expert and intrepid of living lady motorists is Miss Dorothy Levitt, whose book, entitled "The Woman and the Car," is attracting considerable attention. She has driven a motor car at the amazing speed of ninety-two miles an hour.

—Mrs. Clarence Mackay has presented forty-six sets of six books each to Dr. John S. Billings of the New York Public Library. The books all advocate equal suffrage for women. It is intended that the sets shall be distributed among forty-two branches of the public library.

—Mme. Curie, who is to be one of the sectional presidents at the International Chemistry Congress, was really the discoverer of radium, although her late husband is generally credited with that achievement. It was entirely due to Mme. Curie's investigations that the new element was discovered in pitchblende.

—Old customs die very hard in China and in several parts of the celestial empire it is still considered a high act of virtue for a woman to publicly commit suicide after the death of her husband. According to the law the proceeding is actually legal in some provinces, and such is the state of public opinion that in districts where it is officially prohibited the authorities rarely interfere.

—Probably no other lady has such a record of exploration as Mrs. French-Sheldon, who, amongst other claims to distinction, possesses that of having been the first woman elected a Fellow of the Royal Geographical Society. In addition to three journeys round the world, she has personally conducted more than one African expedition, and has traveled alone on the Congo.

—Mrs. Sarah E. Thompson, seventy-five years old, the only woman borne on the pension rolls as a former soldier of the United States, died in Washington as the result of injuries received in an accident several days ago. Mrs. Thompson was employed in the office of the auditor for the postoffice department. During the civil war she served as a spy and was entered on the army rolls as a soldier.

—Miss Fanny Cochran, a graduate of Bryn Mawr, and Miss Florence Sanville, a graduate of Bowdern college, in Pennsylvania, have just returned to Philadelphia from a six weeks' tour of the silk factories, in which time they worked in sixteen different factories, says a writer. The work was done in the interest of the child-labor bill under the auspices of the Consumers' league. They found some of the factories very well taken care of and others in which the conditions were unsanitary and the tendencies immoral. They had no difficulty in getting work and in plain clothes performed the duties assigned them.

A Little Nonsense

THE LAST STRAW.

Arthur—"They say, dear, that people who live together get to look alike."

Kate—"Then you must consider my refusal as final."—The Christian Register.

HORRIBLE SUSPICION.

"Dat Darwinian theory," said Uncle Eben, "wouldn't worry me none if I could be good an' sure dat some of us weren't doublin' on de trail."—Washington Star.

IT DIDN'T WORK.

"There's some good things in town this week," said the engaged girl who was hinting for an invitation to the theater.

"Well," responded Mr. Grouch, "I ain't one of 'em."—Kansas City Journal.

A NEEDED CHANGE

The Navy Department recently received from the commander-in-chief of the fleet an official communication relative to certain changes recommended by him to be made in the uniform shirt of the enlisted men. In accordance with custom this letter was forwarded to various officials for comment or expression of opinion, the remarks of each officer being appended on an endorsement slip. Each endorsement introduces the subject matter of the letter in a brief, and one of them thus tersely explained the contents: "Commander-in-chief desires to change shirt."—Lippincott's.

DIPLOMACY.

Harold visits on terms of intimacy a household that boasts of three good-looking sisters—Betty, Babbie, and Ellen—and of these Harold has not yet quite made up his mind touching a certain important contingency.

On one occasion, when he had called early, and no one was yet down-stairs, Harold was half-dozing in a Morris chair in the library, when suddenly a pair of soft little hands covered his eyes and a sweet little voice commanded.

"Guess who!"

Immediately Harold was up a tree. He couldn't for the life of him determine whose voice it was—Betty's? Babbie's? Ellen's? A wrong guess would mean complications too awful to contemplate. Finally, however, a happy solution of the difficulty offered itself, and Harold blandly announced:

"It's the dearest, sweetest little girl in all the world!"

"Dear Harold," murmured the young thing, as she removed her hands.—January Lippincott's.

A PRACTICAL ANSWER.

Some one asked Max Nordau to define the difference between genius and insanity. "Well," said the author of "Degeneration," "the lunatic is, at least, sure of his board and clothes."—Argonaut.

Centennial Studies

(Continued from page 11.)

schools and given to the plain man, to read and interpret for himself. Thomas Campbell constantly reaffirmed this principle in the Declaration and Address: "Let the case, then, be fairly submitted to all that know their Bible, to all that take upon them to see with their own eyes, to judge for themselves."———"Is it not as evident as the shining light that the Scriptures exhibit but one and the self-same subject matter of profession and practice?"

So deeply ingrained into the temper of the movement has this democratic spirit become, that it is still one of the most characteristic and sensitive points of reaction in the body of the Disciples. They are above everything else jealous of their freedom and independence as individuals and churches.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XV.

Facing the Flame.

Courthorne rode away next morning, and some weeks had passed when Maud Barrington came upon Winston sitting beside his mower in a sloo. He did not at first see her, for the rattle of the machines in a neighboring hollow rowned the muffled beat of hoofs, and the girl, reining in her horse, looked down on him. The man was sitting very still, which was unusual for him, hammer in hand, gazing straight before him, as though he could see something beyond the shimmering heat that danced along the rim of the prairie.

Summer had come, and the grass, which grew scarcely ankle-deep on the great levels, was once more white and dry, but in the hollows that had held the melting snow it stood waist-high, scented with peppermint, harsh and wiry, and Winston had set out with every man he had to harvest it. Already a line of loaded wagons crawled slowly across the prairie, and men and horses moved half-seen amid the dust that whirled about another sloo. Out of it came the trampling of hoofs and the musical tinkle of steel.

Suddenly Winston looked up, and the care which was stamped upon it fled from his face when he saw the girl. The dust that lay thick upon his garments had spared her, and as she sat, patting the restless horse, with a little smile on her face which showed beneath the big white hat, something in her dainty freshness reacted upon the tired man's fancy. He had long borne the stress and the burden, and as he watched her a longing came upon him, as it had too often for his tranquillity since he had been at Silverdale, to taste, for a short space of time at least, a life of leisure and refinement. This woman who had been borne to it could, it seemed to him, lift the man she trusted beyond the sordid cares of the turmoil to her own high level, and as he waited for her to speak, a fit of passion shook him. It betrayed itself only by the sudden hardening of his face.

"It is the first time I have surprised you idle. You were dreaming," she said.

Winston smiled a trifle mirthlessly. "I was, but I am afraid the fulfillment of the dreams is not for me. One is apt to be pulled up suddenly when he ventures overfar."

"We are inquisitive, you know," said Maud Barrington; "can't you tell me what they were?"

Winston did not know what impulse swayed him, and afterwards blamed himself for complying, but the girl's interest compelled him, and he showed her a little of what was in his heart.

"I fancied I saw Silverdale gorging the elevators with the choicest wheat," he said. "A new bridge flung level across the ravine where the wagons go down half-loaded to the creek; a dam turning the hollow into a lake, and big turbines driving our own flouring mill. Then there were herds of cattle fattening on the strippings of the grain that wasteful people burn, our products clamored for, east in the old country and west in British Columbia—and for a back-ground, prosperity and power, even if it was paid for with half the traditions of Silverdale. Still, you see it may all be due to the effect of the fierce sunshine on an idle man's fancy."

Maud Barrington regarded him steadily, and the smile died out of her eyes. "But," she said slowly, "is all that quite beyond realization? Could you not bring it about?"

Winston saw her quiet confidence and something of her pride. There was no avarice in this woman, but the slight dilation of the nostrils and the glow in her eyes told of ambition, and for a moment his soul was not his own.

I could," he said, and Maud Barrington, who watched the swift straightening of his shoulders and lifting of his head, felt that he spoke no more than the truth. Then with a sudden access of bitterness, "But I never will."

"Why?" she asked. "Have you grown tired of Silverdale, or has what you pictured no charm for you?"

Winston leaned, as it were wearily, against the wheel of the mower. "I wonder if you could understand what my life has been. The crushing poverty that rendered every effort useless from the beginning, the wounds that come from using imperfect tools, and the numb hopelessness that follows repeated failure. They are tolerably hard to bear alone, but it is more difficult to make the best of them when the poorly-fed body is as worn out as the mind. To stay here would be—paradise—but a glimpse of it will probably have to suffice. Its gates are well guarded, and without are the dogs, you know."

Something in Maud Barrington thrilled in answer to the faint hoarseness in Winston's voice, and she did not resent it. She was a woman with all her sex's instinctive response to passion and emotion, though as yet the primitive impulses that stir the hearts of men had been covered if not wholly hidden from her by the thin veneer of civilization. Now, at least, she felt in touch with them, and for a moment she looked at the man with a daring that matched his own shining in her eyes.

"And you fear the angel with the sword?" she said. "There is nothing so terrible at Silverdale."

"No," said Winston. "I think it is the load I have to carry I fear the most."

For the moment Maud Barrington had flung off the bonds of conventionality. "Lance," she said, "you have proved your right to stay at Silverdale, and would not what you are doing now cover a great deal in the past?"

Winston smiled wryly. "It is the present that is difficult," he said. "Can a man be pardoned and retain the offense?"

He saw the faint bewilderment in the girl's face give way to the resentment of frankness unreturned, and with a little shake of his shoulders shrank into himself. Maud Barrington, who understood it, once more put on the becoming reticence of Silverdale.

"We are getting beyond our depth, and it is very hot," she said. "You have all this hay to cut!"

Winston laughed as he bent over the mower's knife. "Yes," he said, "it is really more in my line, and I have kept you in the sun too long."

In another few moments Maud Barrington was riding across the prairie, but when the rattle of the machine rose from the sloo behind her, she laughed curiously.

"The man knew his place, but you came perilously near making a fool of yourself this morning, my dear," she said.

It was a week or two later, and very hot, when, with others of his neighbors, Winston sat in the big hall at Silverdale Grange. The windows were open wide and the smell of hot dust came in from the white waste which rolled away beneath the stars. There was also another odor in the little puffs of wind that flickered in, and far off where the arch of indigo dropped to the dusky earth, wavy lines of crimson moved along the horizon. It was then the season when fires that are lighted by means which no man knows creep up and down the waste of grass, until they put on speed and roll in a surf of flame before a sudden breeze. Still, nobody was anxious about them, for the guarding furrows that would oppose a space of dusty soil to the march of the flame had been plowed around every homestead at Silverdale.

Maud Barrington was at the piano and her voice was good, while Winston, who had known what it is to toil from red dawn to sunset without hope of more than daily food, found the simple song she had chosen chime with his mood. "All day long the reapers."

A faint staccato drumming that rose from the silent prairie throbbed through the final chords of it, and when the music ceased, swelled into the gallop of a horse. It seemed in some curious fashion portentous, and when there was a rattle and jingle outside other eyes than Winston's were turned towards the door. It swung open presently and Dane came in. There was quiet elation and some diffidence in his bronzed face as he turned to Colonel Barrington.

"I could not get away earlier from the settlement, sir, but I have great news," he said. "They have awoke to the fact that stocks are getting low in the old country. Wheat moved up at Winnipeg, and there was almost a rush to buy yesterday."

There was a sudden silence, for among those present were men who remembered the acres of good soil they had not plowed, but a little grim smile crept into their leader's face.

"It is," he said quietly, "too late for most of us. Still, we will not grudge you your good fortune, Dane. You and a few others owe it to Courthorne."

Every eye was on the speaker, for it had become known among his neighbors that he had sold for a fall; but Barrington could lose gracefully. Then both his niece and Dane looked at Winston with a question in their eyes.

"Yes," he said very quietly, "it is the turning of the tide."

He crossed over to Barrington, who smiled at him dryly as he said, "It is a trifle soon to admit that I was wrong."

Winston made a gesture of almost impatient deprecation. "I was wondering how far I might presume, sir. You have forward wheat to deliver?"

"I have," said Barrington, "unfortunately a good deal. You believe the advance will continue?"

"Yes," said Winston simply. "It is but the beginning, and there will be a reflux before the stream sets in. Wait a little sir, and then telegraph your broker to cover all your contracts when the price drops again."

"I fancy it would be wiser to cut my losses now," said Barrington dryly.

Then Winston did a somewhat daring thing, for he raised his voice a trifle, in a fashion

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that seemed to invite the attention of the rest of the company.

"The more certain the advance seems to be, the fiercer will be the bears' last attack," he said. "They have to get from under, and will take heavy chances to force prices back. As yet they may contrive to check or turn the stream, and then every wise man who has sold down will try to cover, but no one can tell how far it may carry us, once it sets strongly in!"

The men understood, as did Colonel Barrington, that they were being warned, as it were, above their leader's head, and his niece, while resenting the slight, admitted the courage of the man. Barrington's face was sardonic, and a less resolute man would have winced under the implication as he said:

"This is, no doubt, intuition. I fancy you told us you had no dealings on the markets at Winnipeg."

Winston looked steadily at the speaker, and the girl noticed with a curious approval that he smiled.

"Perhaps it is, but I believe events will prove me right. In any case, what I told you and Miss Barrington was the fact," he said.

Nobody spoke, and the girl was wondering by what means the strain could be relieved, which, though few heard what Barrington said, all seemed to feel, when out of the darkness came a second beat of hoofs, and by and by a man swaying on the driving seat of a jolting wagon swept into the light from the shadows. Then there were voices outside, and a breathless lad came in.

"A big grass fire coming right down on Courthorne's farm!" he said. "It was tolerably close when I got away."

In an instant there was commotion, and every man in Silverdale Grange was on his feet. For the most part, they took life lightly, and looked upon their farming as an attempt to combine the making of money with gentlemanly relaxation; but there were no laggards among them when there was perilous work to be done, and they went out to meet the fire joyously. Inside of five minutes scarcely a horse remained in the stables, and the men were flying at a gallop across the dusky prairie, laughing at the risk of a stumble in a deadly badger-hole. Yet, in the haste of saddling, they found time to arrange a twenty-dollar sweepstake and the allowance for weight.

Up the long rise, and down the back of it, they swept, stirrup by stirrup and neck by neck, while the roar of the hoofs reft the silence of the prairie like the roll of musketry. Behind came the wagons, lurching up the slope, and the blood surged to the brave young faces as the night wind smote them and fanned into brightness the crimson smear on the horizon. They were English lads of the stock that had furnished their nation's fighting line, and not infrequently counted no sacrifice too great that brought their colors home first on the racing turf. Still, careless to the verge of irresponsibility as they were in most affairs that did not touch their pride, the man who rode with red spurs, and Dane next behind him, a clear length before the first of them, asked no better allies in what was to be done.

Then the line drew out as the pace began to tell, though the rearmost rode grimly, knowing the risks the leaders ran, and that the chance of being first to meet the fire might yet fall to them. There was not one among them who would not have killed his best horse for that honor, and for further incentive the Colonel's niece, in streaming habit, flitted in front of them. She had come up from behind them, and passed them on a rise, for Barrington disdained to breed horses for money alone, and there was blood well known on the English turf in the beast she rode.

By and by, a straggling birch bluff rose blackly across their way, but nobody swung wide. Swaying low while the branches smote them, they went through, the twigs crackling under foot, and here and there the red drops trickling down a flushed, scarred face, for the slanting rent of a birch bough cuts like a knife. Dim trees whirled by them, undergrowth went down, and they were out on the dusty grass again, while, like field guns wanted at the front, the bouncing wagons went through behind. Then the fire rose higher in front of them, and when they topped the last rise the pace grew faster still. The slope they thundered down was undermined by gophers and seamed by badger-holes, but they took their chances gleefully, sparing no effort of hand and heel, for the sum of twenty dollars and the credit of being first man in. Then the smoke rolled up to them, and when eager hands drew bridle at last, a youthful voice rose breathlessly out of it:

"Stapleton a good first, but he'll go back on weight. It used to be black and orange when he was at home."

There was a ripple of hoarse laughter, a gasping cheer, and then silence, for now their play was over, and it was with grim quietness, which is not unusual with their kind, the men of Silverdale turned towards the fire. It rolled towards the homestead, a waving crimson wall, not fast, but with remorseless persistency, out of the dusky prairie, and already the horses were plunging in the smoke of it. That, however, did not greatly concern the men, for the bare fire furrows stretched between themselves and it; but there was also another blaze inside the defenses, and, unless it was checked, nothing could save house and barns and granaries, rows of costly binders, and stock of prairie hay. They looked for a leader, and found one ready, for Winston's voice came up through the crackle of the fire:

"Some of you lead the saddle-horses back to the willows and picket them. The rest to the stables and bring out the working beasts. The plows are by the corral, and the first team that comes up is to be harnessed to each in turn. Then start in, and turn over a full-depth furrow a furlong from the fire."

There was no confusion, and already the hired men were busy with two great machines until Winston displaced two of them.

"How that fire passed the guards I don't know, but there will be time to find out later," he said to Dane. "Follow with the big breaker—it wants a strong man to keep that share in—as close as you can."

Then they were off, a man at the heads of the leading horses harnessed to the great machines and Winston sitting very intent in the driving-seat of one, while the tough sod crackled under the rending shares. Both the man and the reins were needed when the smoke rolled down on them, but it was for a moment torn aside again, and there roared up towards the blurred arch of indigo a great rush of flame. The heat of it smote into prickliness the uncovered skin, and in spite of all that Winston could do, the beasts recoiled upon the machine behind them. Then they swung round wrenching the shares from the triplex furrow, and for a few wild minutes man and terrified beast fought for the mastery. Breathless half-stranged objurgations, the clatter of trace and swivel, and the thud of hoofs, rose muffled through the roar of the fire, for, while swaying, plunging, panting, they fought with fist and hoof, it was rolling on, and now the heat was almost insupportable. The victory, however, was to the men, and when the great machine went on again, Maud Barrington, who had watched the struggle with the wife of one of her neighbors, stood wide-eyed, half-afraid and yet thrilled in every fiber.

"It was splendid," she said. "They can't be beaten."

Her companion seemed to shiver a little. "Yes," she said, "perhaps it was, but I wish it was over. It would appeal to you differently, my dear, if you had a husband at one of those horses' heads."

For a moment Maud Barrington wondered whether it would, and then, when a red flame flickered out towards the team, felt a little chill of dread. In another second the smoke whirled about them, and she moved backward, choking, with her companion. The teams, however, went on, and came out, frantic with fear, on the farther side. The men when I led them afterwards wondered how they kept their grip on the horses' heads. Then it was that while the machines swung round and other men ran to help. Winston, springing from the driving seat, found Dane amid the swaying, plunging medley of beasts and men.

"If you can't find hook or clevice, cut the trace," he said. "It can't burn the plow, and the devils are out of hand now. The fire will jump these furrows, and we've got to try again."

In another minute four maddened beasts were careering across the prairie with portions of their trappings banging about them, while one man who was badly kicked sat down gray in face and gasping, and the fire rolled up to the ridge of foam, checked, and then sprang across it here and there.

"I'll take one of those lad's places," said Dane. "That fellow can't hold the breaker straight, Courthorne."

It was a minute or two later when he flung a breathless lad away from his plow, and the latter turned upon him hoarse with indignation.

"I raced Stapleton for it. Loose your hold, confound you. It's mine," he said.

Dane turned and laughed at him as he signed to one of the Ontario hired men to take the near horse's head.

"You're a plucky lad, and you've done what you could," he said. "Still, if you get in the way of a grown man now, I'll break your head for you."

He was off in another moment, crossed Winston, who had found fresh beasts, in his furrow, and had turned and doubled it before the fire that had passed the other barrier came close upon them. Once more the smoke grew blinding, and one of Dane's beasts went down.

"I'm out of action now," he said. "Try back. That team will never face it, Courthorne."

Winston's face showed very grim under the tossing flame. "They've got to. I'm going through," he said. "If the others are to stop it behind there, they must have time."

Then he and the husband of the woman who had spoken to Maud Barrington passed ont with the frantic team into the smoke that was streaked with flame.

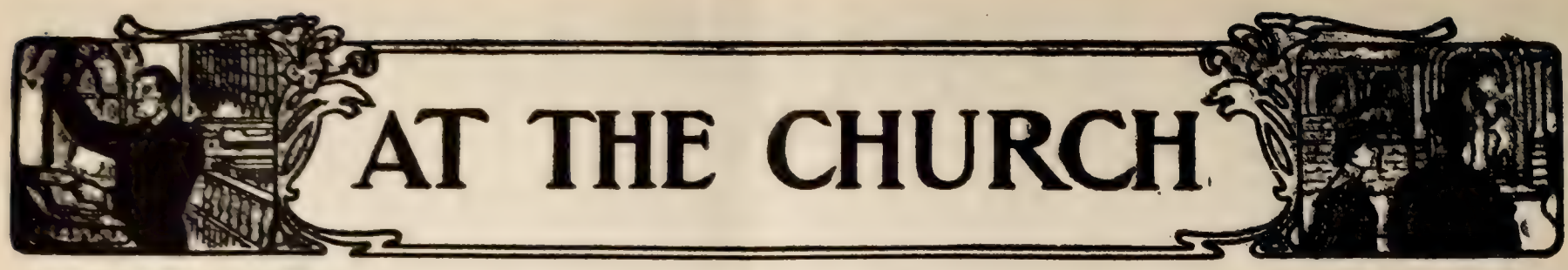
"Good Lord!" said Dane, and added more as sitting on the horse's head he turned his tingling face from the fire.

It was some minutes before he and the hired man who came up loosed the fallen horse, and led it and its fellow back towards the last defenses the rest had been raising, while the first furrows checked but did not stay the conflagration. There he presently came upon the man who had been with Winston.

"I don't know where Courthorne is," he said. "The beasts bolted with us just after we'd gone through the worst of it, and I fancy they took the plow along. Any way, I didn't see what became of them, and don't fancy anybody would have worried much about them after being trampled on by a horse in the lumbar region."

Dane saw that the man was limping and white in face, and asked no more question. It was evident to him that Courthorne would

(Continued on page 24.)



Sunday School Lesson

By Herbert L. Willett

The Opening of the Door

The preaching of the gospel in the home of Cornelius in Cæsarea had given apostolic sanction to the reception of Gentiles into the church. The mixed character of the congregation in Antioch, which resulted from the preaching of the faith by the Jerusalem refugees, was the first experiment in attempting to mediate between Jews and Gentiles in the same group. It is apparent that neither of these events was regarded with favor by the conservatives of the Jerusalem church. They felt that the Jewish privileges were too sacred to be lightly passed over to men of foreign blood. The choice which God had made in earlier times had set the Jews apart from all others, so they insisted. And the efforts of some of the Christians to bridge the chasm and destroy the ancient line of separation were deemed not only unpatriotic but sacrilegious.

The Jerusalem Visitors.

Burning with this zeal to stop the inroads of the broader spirit, certain men made the journey from Jerusalem to Antioch representing themselves as clothed with the authority of the mother church, and insisted that the Jewish Christians in Antioch must separate themselves from the Gentiles and, indeed, that the Gentiles must conform to the Jewish law or else be excluded from Christian fellowship. The sudden appearance of this unauthorized committee and its abrupt demands must have caused no little astonishment and excitement among the Antioch disciples. We may be very sure that Paul, brief as had been his experience in the apostolic office, was in no mood to make such compromises with that Jewish spirit of prejudice from which he had happily been emancipated. We can well fancy with what indignation he rejected the demands of these zealous conformists and strove to preserve harmony in the community whose success was so largely due to his own untiring efforts.

The Controversy at Antioch.

It is equally clear that the Jerusalem committee was bitterly hostile to Paul's leadership in Antioch and to the wider views which he represented. We know enough of the charges which were made against him so freely in later days to understand the bitterness of their attack upon his position. He was no apostle, they insisted. He had never personally known Jesus; all that he knew of the faith he had learned from Peter and the rest in the short period of his visit in Jerusalem after his conversion, and much of that truth, they would add, he had apparently spoiled since he came away from the holy city. The controversy was heated and prolonged, and when no hope of settlement seemed possible it was decided by both parties that the matter should be referred to the church in Jerusalem. Perhaps this was the demand of the committee, and no doubt it was their hope that the superior numbers of conservatives in the mother church would overwhelm the rising movement toward equal rights for the Gentiles.

The Journey to Jerusalem.

The narrative which Luke has given in such graphic terms in Acts 15 is admirably interpreted on its inner side by Paul's own words in Galatians 1 and 2. In that remarkable autobiographical passage the apostle asserts that he owed nothing to the Jerusalem disciples. His gospel was not derived through them, but was given by the Lord direct to himself. He had never had sufficient acquaintance with Peter and the other apostles to gain from them anything of value. On the other hand, he asserted that they had recognized his apostolic position and his right to carry forward his ministry.

They started from Antioch for Jerusalem, Paul taking with him Titus, a young Greek who was one of the Gentile converts made on the first missionary journey. With him and Barnabas and the visitors from Jerusalem the journey was made slowly down the coast, passing through the cities of Phoenicia and them up to the highlands and through Samaria. This seems an unusual course, as a shorter and easier way would have been down the sea coast to Joppa and then to Jerusalem. But perhaps there were special reasons why Paul wished the Jerusalem brethren to see the character of the churches which had been planted in Samaria, beyond Jewish influence.

Paul's Visit to the Apostles.

On arrival in Jerusalem, Paul's admirable diplomacy at once manifested itself. He knew that if the matter were discussed in open session of the Jerusalem church, the conservatives might well out-vote him a hundred to one. He therefore repaired at once to the great apostles whose names were household words in all the churches. He went to Peter, to James, the brother of the Lord, and to John, and before them he laid the facts relating to his Gentile mission. He told them that he had gone first to the Jews, but when they declined to hear, he had boldly proclaimed the message to the Gentiles. They had listened, and considerable numbers of them had chosen the Christian life. Of such Titus was an admirable example, and Paul may well have taken this young Gentile Christian with him in these interviews. Why should such a man, representing the best Gentile life of the day, be compelled to learn and practice the numberless injunctions of the Jewish law in order to become a Christian? Paul could well urge the fact which Jesus had pointed out that even the Jews themselves had found the law burdensome and were accustomed to make all kinds of compromises with its observance, not touching it, as he said, with one of their fingers.

The Conference.

Such arguments won the day with the leaders of the Jerusalem church. The record of Paul's interview with them is given in Galatians 2:1-10. Probably Paul secured from James and Peter and John the promise that they would advocate his more catholic view of the rights of Gentile Christians when the matter came up for discussion. In the meantime the conservatives were busy spreading their doctrine of exclusiveness and fortifying themselves for the struggle which was impending. They did not propose to have the church caught unawares when Paul and Barnabas should present their side of the question and should plead for the new view of Gentile freedom.

The title of the lesson "The Council at Jerusalem" is a misnomer. There was no council held; it was a simple conference of the members of the church. The word "council" in the vocabulary of church history means a formal meeting in which delegates, vested with power to legislate, are gathered for official action. The days of councils were far in the future when the Jerusalem church gathered on that eventful day to hear the case which was then awakening such deep interest in the community.

Jewish Arguments.

It is probable that James, the brother of the Lord, as the foremost member of the church, acted as presiding officer. How large a representation of the church was present, we do not know. But a large number is indicated by the language of verse 12. The apostles did not have a deciding voice in the matter. It was a question to be submitted to the entire church, and before such an assembly Paul and Barnabas presented their case, rehearsing again, as they had done on their first arrival in Jerusalem, all the work that they had been permitted to do on the first missionary journey. They told of the results in the conversion not only of Jews but of Gentiles. Then we may be very sure, though the record is scanty, that the conservatives presented their ideas with force and vehemence. They belonged to the Phariseic section of the Jewish people, and though they had accepted Christianity, they had all the old prejudices of Judaism in their minds. To the Jews God had given the law and the prophets. He had chosen their nation above all others as the one guardian of his will, and with manifold wonders he had illuminated their history. Why should they cheaply barter away these privileges? They had no objection to Gentiles entering the church, but it was too much to ask that such entrance should be on other terms than their entrance first into the Jewish community as proselytes. This was little enough to exact from the unclean and hated heathen, whom in their souls the Jews held in such execration. Thus the debate went on, and we may believe it was a scene of intense excitement with the result far from clear.

Peter's Speech.

At that moment Peter arose, and perhaps Paul and Barnabas had long waited with anxiety for his words. He pointed out how some years before God had chosen him to speak the first message to the Gentiles. The vision at Joppa made clear to him the fact that there was no difference between the two classes. Both must be saved, if at all, not by the works of the Jewish law but by the grace of God revealed in Christ. He was, therefore, of opinion that Paul's view was right, and that they should lay no burden upon the Gentiles beyond the obligation of faith and obedience. Again Barnabas and Paul spoke of their work among the Gentiles in proof of the value of such discipleship, and no doubt again and again the excited guardians of the older orthodoxy uttered their

*International Sunday-school lesson for May 23, 1909. The Council at Jerusalem. Acts 15:1-35. Golden text: "We believe that through the grace of the Lord Jesus we shall be saved even as they." Acts 15:11. Memory verses, 28, 29.

protests against such breaking down of divine distinctions and such dangerous modernism as the Antioch idea represented.

At last the decisive moment came. The question must be submitted to the assembly. After a free discussion, in which all had been permitted to participate, it was necessary that some conclusion should be reached. It could hardly be true that Paul was confident as to the outcome. He must still have felt that the chances of gaining his point were very modest. Even the words of Peter and probably also of John had not completely convinced the assembly. Would they vote down the measure which he proposed and set back the progress of faith for another generation? That was the question which hung trembling upon the decision of that moment.

The Decision of James.

The decision came, however, in a way which no one could have expected. And it is one of the most astonishing incidents in the history of New Testament Christianity. It was the duty of James, the Lord's brother, the saintliest and most revered disciple in Jerusalem, to speak the final word and put the question to the assembly. All knew his staunch adherence to Jewish practices. It was the tradition in the early church that so saintly was his life and so deep the regard in which he was held by Jews and Christians alike that he was even permitted to wear the garments reserved for the priesthood. Certainly no one could expect him to lean to the broader view, although they might well anticipate his perfectly impartial bearing.

It was at that moment that he uttered the words which changed the whole course of Christian history. With that authority which lay not in office but in his own personal holiness and in his intimate relation to the Master, he took the entire question out of the hands of the assembly and decided it himself in those wonderful words, "I, therefore, decide that we trouble not them which from among the Gentiles turn to God; but that we write unto them that they abstain from heathen polutions which are especially hateful to Jews; and with this conduct on their part we shall rest content." It is difficult to conceive the spirit of devout and astonishing thankfulness in which Paul and the men of the broader view must have heard this decision. From it there was no appeal. It opened the new door of access to that wide and waiting Gentile world which lay ever more upon the heart of the great apostle. He recognized the reasonableness of James' request that such heathen customs as the eating of food which had been offered in idol temples, the sin of fornication, whether of personal impurity or of marriage within the prohibited degrees prescribed by the Jewish law, and all use of blood which to the Jews was practically obnoxious because of their view that the blood was the seat of life should be abandoned. And he was willing to incorporate these requests in the message sent out to all the mixed and Gentile churches.

Judas and Silas.

This happy decision having been reached, the Jerusalem church did not content itself with the mere preparation of letters embodying the decision, but chose two of its own representatives, Judas and Silas, or Silvanus, who were evidently men of great ability, able to speak with some of the authority which the situation demanded. These men accompanied Paul and Barnabas back to Antioch bearing the letters which brought the good news from the conference. Their message was received with the utmost joy by the Antioch brethren, and in the period which ensued the work went forward wth fresh vigor.

Paul the Liberator.

Thus Paul's true function in the church as the apostle to the Gentiles and the vindicator of Christian liberty was established. No doubt the victory had been achieved by the sore discomfiture of the conservative members of the Jerusalem church. To them Paul represented a reckless and heretical tendency which they felt to be the most threatening of all influences disturbing the peace of the church. Nor were they satisfied with the decision reached. Later New Testament history shows how zealously they pursued their task of saving Christianity from Paul's liberalism which they felt threatened the very foundations of the faith. No heretic was ever more hated nor pursued with greater invective than the apostle. In every field they followed his work with misrepresentations of his character and teaching and with constant efforts to block the progress of his evangel. And yet Paul went forward with calm and unfaltering trust in the greatness of that cause to which he had dedicated his life, which was above all mere limitations of rank or country, school or creed. And history has shown which of the two, Paul or the zealous and alarmed conservatives of Jerusalem, were in the right.

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

PILGRIM'S PROGRESS SERIES. V. "AT THE CROSS"

Topic: May 10. John 19:16-27; Luke 23:39-49.

Meaning of the Cross.

"At the cross, at the cross, where I first saw the light." These are old familiar words, going back to early days of childhood. In fact we are so familiar, and have been familiar so long, with the fact that Jesus died upon a cross, and that in this death we catch a vision of the "life of light," that we may be prone to forget the full meaning of the cross. The death of Jesus was the logical ending of the kind of life he led. With the eyes of a prophet he saw it coming and prayed God that the cup might not be his to drink. He did not want to die. He was as fond of life, of flowers and birds and waters, and people, as anyone could be. But with the courage of a hero he walked knowingly into the jaws of death when he saw that he had to choose between this and the surrender of his attitude toward men. He was one of that rare class of people who say, "I'd rather die than give up my principles." Jesus was a physician to human souls. He was an alopathic physician. He gave strong medicine. Read his denunciation of the Pharisees. He was a physician who dealt with causes rather than effects.

Caused Helpfulness.

Jesus went down into the roots of people's lives and found out when was wrong, and then told them. This always means taking up a cross. It is easy to deal with effects. It is easy to take a drunken man home. Another drunken man will try to do that. It is harder to fight saloons and the man's inclinations. At no time does sin appear darker than when it causes people to hate those who are really trying to help them most, i.e., with something more than surface help. For the completion of one's reward one must wait, as Jesus did, until after death.

The Meaning of Eternal Life.

This is the true meaning of eternal life; to so live this life that it becomes eternal life already; to give this brief fragmentary life the quality that the life beyond the gates of death will have. Too many people today act as if death were going to end all. They compromise with their principles. They sell their birth right to be sons of God, for wealth, for pleasure, for power for the things that end when death ends. Jesus triumphed over death because he lived those things which were eternal. He had no place to lay his head, but he found rest. He met death upon a cross, but he found life. Salvation consists in willing actively to live the kind of life that Jesus lived. And the eternal life is the kind of life that Jesus lived. Says Christian when he has seen the cross, "He has given me rest by his sorrow and life by his death."

PRAYER MEETING

By Silas Jones

ALL MEN MADE ONE IN CHRIST.

Topic, May 19. Eph. 2:11—3:13.

The section of Ephesians selected for the lesson of this week has vital interest for the student of race questions. The prejudice of Jew against Gentile and of Gentile against Jew is matched by the race prejudices of the present day. The Chinaman is perfectly satisfied that he is a superior man and that the western peoples are barbarians. The Japanese may borrow mechanical devices from Europe and America, but he would not have any one believe that he thereby confesses the superiority of the white man. The Hindu has a lordly contempt for the upstart nations of the West that are proclaiming themselves as the possessors of the highest culture. Was not Hindu culture old when these nations were born? We are quite familiar with Anglo-Saxon pride of race. We have no doubt that the world has not the slightest inkling of what a real man is unless it has beheld our greatness. With this sense of race importance goes race friction. There would be no trouble if the other fellow had the gumption to accept the place we assign to him and to revere us according to our own valuation of ourselves. We have no serious quarrel with our dogs, for they accept gratefully the favors we bestow and enter no complaint on account of social discriminations. But when no one is willing to play the part of the dog, conflict is bound to follow the contact of race with race.

In order that all men may be one in Christ it is not necessary that the customs and manners of European humanity be adopted throughout the world. Paul made war upon no customs except those that were fundamentally at variance with Christianity. Jew and Gentile were free to live their lives in harmony with the best they had received by inheritance. He adapted his teaching to the experience of the hearers. Now if we will only follow the example of the great apostle, we shall be more useful disciples of our Lord and we shall have more hope for the world. In their long national life the Chinese have developed manners and customs differing from any with which we are familiar, but as useful to the Chinaman as our manners and customs are to us. If he is a queer fellow in our eyes, let us remember that we are queer to him. We may expect him to make such changes as go with a scientific knowledge of the world and the supremacy of Christ in his heart. These changes will be revolutionary enough. If he becomes a Christian, he will fight disease with modern weapons instead of drums

and incantations. He will lose the superstitious fear that keeps him from developing the material resources of his country. He will put into the ethical teachings of Confucius a deeper meaning than they have ever had. On the other hand, it may be that the Chinese Christians will teach us how to reverence old age. We have become Christian in part. Perhaps the world will have a chance to know the meaning of our holy faith when there are great churches in India, Japan, China, Turkey, Africa, and the islands of the sea. Where we are weak, the Christians of these lands may be strong. We ought to rejoice that other men are not as we are and this we will do unless we are blinded by ignorance and prejudice.

We have seen that oneness in Christ is consistent with integrity of racial type. The meeting place of Jew and Greek was Christ. Neither yielded to what was merely a peculiarity of the other. Both had to change in thought and conduct in order to come up to the measure of the new faith. Neither Jerusalem nor Athens nor Rome lost its significance. Men were in the church because they believed in Christ and were obedient unto him. Paul preached not a Jewish gospel, not a Gentile gospel, but a gospel for the world. We cannot hope to preach a universal gospel if we try to confine our preaching to our own people. If we take the world as our field and study the message in the presence of all races and all conditions of culture, we may with reason expect deliverance from local and racial crankiness. Our Lord is by right the ruler of nations. We cannot make him a local sovereign without detracting from his majesty. Therefore our missionary activity must not be the expression of race pride, but of a sense of universal brotherhood. The other man does not look like us and he does not act like us, but he is our brother and he must not be allowed to remain in ignorance of our elderly Brother.

The Book World

MIND, RELIGION, AND HEALTH. By Robert Macdonald. The recent growth of interest in various forms of psychic treatment of diseases has been emphasized by the Emmanuel movement in the city of Boston. The pastors of Emmanuel Episcopal Church, especially Dr. Worcester, have been remarkably blessed in their efforts to relieve suffering within a rather wide range of experiment. Naturally something of a literature has grown out of this effort. Probably the most important books on the subject are "The Psychic Treatment of Nervous Disorders," by Dr. Paul Du Bois of the University of Berne, and the works of Dr. A. T. Schofield of London, England, especially "The Mental Factor in Medicine or The Force of the Mind." Dr. MacDonald, the author of the present volume, is the minister of the Washington Avenue Church, Brooklyn, and the book consists of a series of Sunday evening addresses delivered in his church. After some introductory discussions, such as the mind's power over our ills, the power of the sub-conscious self, the demand for health and its realization, chapters which are based largely upon the work of Hudson, Trine and Matthews, the author undertakes to point out the significance of the Emmanuel movement as resting not upon the fantastic foundations which Christian Science assumes but upon the genuine facts of mental experience and the well known truths which science has disclosed of the control of the body by the mind. It is a book that will give many interesting suggestions to ministers and Christian workers regarding a perfectly legitimate feature of the gospel. It is evident that health and not sickness is the ideal of Christian faith. At the same time any doctrine of healing must have its values and its limits. The Emmanuel movement appears to recognize both. Its aids to health are freely at the service of any who desire them, both those who suffer and those who would help their fellowmen. Dr. MacDonald speaks from experience in real application of this principle to common cases of sickness and morbid states of mind. (New York, Funk & Wagnalls Company, pp. 368. $1.30, net.)

SOCIAL DUTIES FROM THE CHRISTIAN POINT OF VIEW, By Charles Richmond Henderson. This latest of the Constructive Bible Studies series, is a text-book on "social duties" intended for use in the advanced department of the Sunday-school. Professor Henderson here writes in a style expressive of intimate and fatherly interest. A few sentences from the introductory chapter will indicate the purpose of the book: "It has been discovered that the youth who finds it simply impossible to follow the fortunes of Saul, Samuel and Peter for the fiftieth round, will attend regularly where a practical leader compels every member to confront at every lesson some immediate task within his power. A person old enough to choose for himself, and serious enough to do any real thinking, demands science and law, contemporary fact, rather than insipid anecdote and threadbare exhortation." "The articles which follow are intended to furnish some hints for Sunday lessons for groups of young people who can not be held together by the conventional methods of teaching the Bible. They will demand serious study and considerable knowledge on the part of the leader. Yet an earnest man with modest equipment of books, can accomplish good results, if he will set the entire group at work investigating the questions, reading the books cited, and discussing situations in the neighborhood, which are of moral interest and demand moral choices." Some of the subjects discussed are: "Social Duties," relating to the family, the material conditions of family life, to neglected children, to workingmen, in rural communities. "Urban Life," "Public Health," "Economic Interests," "Educational Agencies," "Duties of the Church," "The Municipal Government." "Social Duties relating to the Business class and the Leisure class," "Rights and Responsibilities of Great Corporations," etc. These studies were published in the Biblical World in 1907 and 1908. (The University of Chicago Press. $1.25, net.)

TRAVELS IN THE FAR EAST, by Ellen N. H. Peck. This is one of the most attractive books of travel that has come to our notice this season. The writer is an informed and experienced traveler who has written the narrative of a leisurely and observing journey made through Egypt, India, Buhrma, Ceylon, Java, Siam, China, Japan, Manchuria, and Korea. The descriptions are informing and often vivid. The writer has given sufficient personal experiences to enliven the story. At the same time there is always some hint of the historical background which adds interest for the reader who is not fully informed regarding the countries visited. Mrs. Peck has illustrated her book with a profusion of splendid photographs which make it an exceedingly artistic production. We have seen no finer use of photographic illustrations than this book contains. They run beyond two hundred in number. The letter press is almost perfect and the book-maker has done his work admirably.

If there is a single delinquency in the volume, it is in the failure to take sufficient account of that wonderful feature of eastern life today, the presence and influence of Christian missions. It is of course true that the ordinary unobserving traveler sees but little of missionary work. But Mrs. Peck is not a traveler of that sort. She indeed mentions the missions and missionaries on a number of occasions, but, as it seems to us, does not quite preserve a sense of the significance which their presence has added to the Orient in our time.

The book is a sort of narrative which one dislikes to leave until it is quite finished, and the illustrations add attractiveness to the volume which certainly contains more than its price value in substantial and entertaining records. (New York: Thomas Y. Crowell and Co., 1909; Pp. 349, illustrated, $3.00 net.)

CIVICS AND HEALTH, By William H. Allen. This work is much more than a mere routine statement of factors connected with public health. It is a very vivid and illuminating story of the work which is now being attempted in dealing with children and indifferent citizens in reference to public health. The vast waste which the nation suffers because of insufficient attention to health laws is stated in terms which cannot be misunderstood. And the efforts which are now being made successfully to correct the errors out of which disease and bad morals arise are described. Special attention is given to such maladies as those commonly observed in school children, both of the poorer classes and of the well-to-do. Among these diseases are mouth breathing, usually due to adenoids; preventable infectious diseases; the evils resulting from eye-strain in children, malnutrition, deformities, and inattention to the teeth. Other matters are discussed which are directly related to public health and should be given serious attention by parents, teachers, and the guardians of the public. The work being done both in this country and Europe to remedy evil conditions is described, and ample instructions are given, the observance of which would be of incalculable benefit to any family or community. The story of the fight for clean milk, for humanized medicine, and for the suppression of alcoholism and the evils that arise from the use of tobacco is sure to be of interest to all who have the future of the nation upon their hearts. This book cannot be too highly commended to all who are concerned with child culture and with physical and moral health. And who is outside of this circle? (Boston: Ginn and Company. Pp. 403. $1.25 net.)

THE EDUCATIONAL IDEAL IN THE MINISTRY; the Lyman Beecher Lectures at Yale University in the year 1908. By William Herbert Perry Faunce. Of these addresses the author says, "They contain no information on any subject; but are designed to give —what is perhaps the only gift one man can make to another—a point of view." That point of view is briefly set forth in the following words which at the same time illustrate the vivid style of President Faunce: "Many ministers today have a dim and baffled feeling that their work is somehow not fully correlated with the life of the modern world. They stand like David when he had rejected Saul's armor and had not yet found his own, bravely facing the gigantic form, but

uncertain as to the method of attack. They are striving to define their own calling afresh and adjust it to novel and rapidly changing conditions. Must the prophet decrease because the teacher has increased? The writer has attempted to show that the two spheres of preacher and teacher are closer and more vital than has yet been recognized; and that the educational conception of the ministry will be especially fruitful in our time." The chapter headings tell of the interesting and timely character of the book. They are: "The Place of the Minister in Modern Life" "The Attitude of Religious Leaders Toward New Truth," "Modern Uses of Ancient Scripture," "The Demand for Ethical Leadership," "The Direction of Religious Education," "The Relation of the Church and the College," "The Education of the Minister by His Task." To the man who feels the peculiar problems confronting the church of our day, this work by President Faunce will bring illumination and inspiration. (The MacMillan Company, 1908. $1.25, net.)

"THE HOUSE OF RIMMON," by Henry Van Dyke. Dr. Van Dyke's literary work covers a wide field. But hitherto he has ventured only slightly into the realm of poetry. The present work is a poetic drama in four acts, dealing with the biblical episode of Naaman, the Syrian captain who sought cleansing at the hands of Elisha, the prophet of Israel. The characters of the play include Benhaded the king, Rezon the high priest of the House of Rimmon, Naaman captain of the armies of Damascus, Tsarpi his wife, and Ruahmah the captive maid of Israel. From the slight material afforded by the biblical narrative a story of considerable dramatic power is constructed. Naaman's policy is that of resistance to the encroachments of Assyria, but the high priest, who has been offered large bribes by the Assyrians, bends the unfaithful Tsarpi to his counsels and through her treachery Naaman is stricken with his lingering disease after draining a poisoned cup. The love and devotion of Ruahmah the captive maid forms a foil to those plots. The captain is informed of the prophet's power, makes the journey to Samaria, and at last wins complete victory over his foes both in the house of the god Rimmon and in the field. Whether the play has dramatic possibilities is questionable. But as literature its charm is indisputable; its fidelity to the general facts of history is sufficient; and its appeal to the reader is strong. (New York, Charles Scribner's Sons. 1908. Pp. 121, $1.00 net.)

THE ORGANIZED BIBLE CLASS, by J. H. Bryan, Superintendent of the Adult Department of Bible-School Work in Missouri. The volume is a bound book of methods on this growing feature of the modern Sunday-school. Mr. Bryan has had large and varied experience which he gathers up into a helpful text. (Christian Publishing Co., St. Louis. Pp. 180: 50c.)

Chicago

The City Problem of Getting the Public's Attention. Shall We Advertise Religion?

BY ORVIS F. JORDAN

We have been observing lately that the churches are adopting means of bringing their message to public notice which equal in ingenuity those adopted by the business houses. The church has been forced in every age to adapt itself to the changing social environment. Once there were no newspapers and no printed page. Gossip was a social necessity and the news of the doings of the church traveled with other news free of charge. When the printed page became more common, men gossiped less.

Now it has come about that in the city flat-dwellers do not know each other. They do not need to know their neighbors to have the gossip of the world which comes in the morning and evening papers with an occasional special edition besides. Now when the merchant would reach the people he cannot depend upon the news of his bargains to travel by word of mouth. He is compelled to buy display advertising and with picture and bold-face type tell the story of his business.

Professional Ethics Against Advertising.

The professions, being the most conservative part of our population, have been the last to hold out against modern methods of publicity. The physicians, through their organization, formulate a code of "ethics" which has one of the first words of its decalogue, "Thou shalt not advertise." Other professions without the same compactness of organization, enforce the principle as well as possible.

What shall be the attitude of the church? Shall it be dignified and let men seek it? Or shall it adopt all modern methods of publicity and seek men? The answer to those questions depends upon the ideals of our religion. If we are to be ascetics like John the Baptist, we can afford to wait for the multitude to hunt us up in the wilderness. If, however, we have the passion for souls which was in Christ Jesus, we shall find our chief life interest "to *seek* and to save that which was lost."

Churches Employ Diverse Methods.

The methods of church advertising are about as diverse as any other kind of advertising. The other day we noted men scattered all over the city at the noon hour advertising a divine of the Church of the Nazarene and promising to show the public "The Old-time Religion." On another day men were all over the city announcing a sermon by Rev. A. C. Dixon of the Moody Church on "The Blood Atonement." If this sort of religious ware is worth the advertising, how much the more should we feel an interest in commending the view of religion we hold to the public.

Probably no medium for advertising the church is more favorable than the secular press. It speaks with authority to the multitude. It goes into practically every home. It is read more generally than the higher grade journals. The secular press has, of course, often criticized the church. It has written up false ministers. It has garbled our sermons. On the other hand, have we always been as friendly as we should have been? If we had furnished carefully prepared excerpts of our sermons they would have gone into print in place of what the reporter remembered. Most of our churches wait for the reporter to find out about the new building enterprise or about the new method of church work. What wonder that the facts have not been properly stated. Intelligent and friendly coöperation with the great newspaper offices would give a different flavor to the reports given the public. Friendly reports of the church's activities in the secular press is one of the most valuable means of church advertising.

Newspapers Not Always Accessible.

There are many times, however, when we cannot command the news columns of the daily paper. There are times, too, when we need to express more vigorously our interest in the spiritual welfare of our fellow-men. Then the paid advertisement is used most effectively. The Moody Church has often bought a column in an evening paper for a short sermon by the pastor. Other churches have advertised their special services in the theater column. These efforts convey to the population around the church the news that everybody is wanted. Most churchmen are ignorant of the widespread feeling that the churches are exclusive and aristocratic. An advertising campaign goes far to correct this popular feeling.

Next to the newspaper, the mail is the most valuable advertising medium. The mail finds a man alone, just where the zealous preacher would like to find him. There are many other appeals in the mail of every sort. Some are cast into the waste-basket without being read. Where the point is presented briefly and forcibly it will command attention. The preacher's habit must be completely reversed. In the sermon he prepares his way by argument and illustration for half an hour and then presents his climax. He dares to use this method for he has his audience where they cannot escape for a half hour and he feels secure.

Advertisement Not Like Sermon.

When he writes church advertising this method must be reversed. Instead of saying as in sermon-style: "Believing that music was a part of primitive worship and that it has been useful through the ages in directing our religious motives, we have a very pleasant announcement to make to you; this announcement is that the choir of our church will give on next Sunday evening a song recital"—he would better say like the department store "ad": "SONG RECITAL! Wesley Ave. Church, Sunday evening at 7:30 p. m. Seats Free!" In the first case the busy reader might consign the wordy invitation to the waste-basket. In the second, the climax comes first, and if there is any hope of enlisting the reader, he receives the whole message.

Occasional Canvass Profitable.

Every church ought to conduct an occasional canvass of its neighborhood. The names of the non-churchgoers would furnish one mailing list. The names of the adherents of the church would furnish another. Why not send the church calendar to the whole list occasionally? If one activity of the church did not appeal another might. A mimeograph letter from the pastor on a religious subject might occasionally do good. A preacher ought to sell a set of commentaries and buy a mimeograph or a printing press, if there is no other way.

Perhaps the least effective advertising is the dodger circulated promiscuously. It looks cheap; all too often it is wasted in the distribution. Yet the church might organize a messenger system through the Sunday-school for distributing tracts and cards at the door. The little messenger of the church will be received favorably and his cards will be read. This is one of the cheapest means of gaining publicity. A church printing press makes it still cheaper.

Advertising Now a Profession.

Advertising is now a profession, with its well-established rules. The principles of this advertising are as often disregarded by the church as by anybody, for church folks are still amateurs in this great field. Some of these principles ought to become a part of our advertising creed.

The first thing necessary is to have goods of merit. Money spent on advertising inferior articles is wasted money in the long run. A man with a certain line of pho-

tographic goods can advertise year after year if these are really the best. The best soap can be safely exploited year after year. Let a preacher fear to advertise a sermon which has no message but is simply a bouquet of oratorical daisies. Let him not present less than his best. But if he feels a new note needs to be sounded in the community life, a real sermon cannot have too much announcement. A church cannot afford to feature music in their advertising, unless it is unusually good. Only the best deserves to be advertised.

Honesty Invaluable in Advertising.

Another principle in advertising is honesty. We cannot afford to misstate or to overstate. The department store that prints a price too low sells a stock of goods at a loss rather than risk arousing popular disfavor. The store that advertises cotton as silk is wasting its money. The church must be temperate in its statements, in sending out advertising, or it will do more harm than good. Mere bragging will not take the place of solid facts.

Another principle of advertising is persistency. Sometimes a church makes a spasmodic advertising campaign. It usually complains of lack of results. The church that adopts an advertising policy for the year and puts the expense in the budget will not complain about results. Why do many of us buy ———'s soap? Because from childhood we have seen the advertising; at last our inertia was overcome and we bought the first cake. We continued to use it because it was good soap. The church must not expect to succeed with advertising on a less vigorous and persistent policy.

Advertising a Means of Saving the Lost.

Foreign missionaries on their return justly complain of the lack of enterprise in the home church. While they go to the bazaars to preach to a crowd we ring a bell and preach to empty benches. That accounts for the fact that foreign churches have a higher percentage of growth than our own. Let us take as our motto, "All things to all men." If we dare not adopt such sensational advertising methods as Isaiah employed, we ought at least to express our interest in the spiritual welfare of our fellow-men by methods that will be effective to win them to a like faith in Jesus, who thought his chief work was to seek and to save the lost.

CHICAGO CHURCH NOTES.

Nelson Trimble of the Christian Center, Baltimore, visited our ministers' meeting recently. He had been visiting in Iowa and stopped off here to study institutional church work.

Our ministers attended the Peace Congress held in our city recently. Many distinguished visitors spoke.

The Pennsylvania railroad announces a rate to the Centennial convention at Pittsburg of $14.25 for the round trip from Chicago. As this rate is fixed by the Central Passenger Association it will doubtless be offered by all the roads entering the Centennial city. It is a fare and a half at the prevailing rates.

The Protestant churches of Austin are arranging to build a hospital to be managed by these churches. George A. Campbell is chairman of the committee. The ladies of the Christian church served a dinner to one hundred leading citizens recently as they discussed the project.

The meeting held at Irving Park recently was ended abruptly by the storms that came last week in Chicago, but thirty were added to the church; twenty-five by confession of faith.

Pastor Mullins has resigned at Oak Park, preaching his farewell sermon on May 2.

O. F. Jordan and C. G. Kindred attended state board meeting at Bloomington, on Tuesday of last week.

The Second district convention will be held in the Memorial Church on May 20, 21. Among the visiting speakers will be P. C. Macfarlane of the Brotherhood Movement, A. W. Fortune of Cincinnati, G. W. Muckley of the Church Extension Board and Johnson Myers president of the Baptist City Society. The state speakers touring the state will speak, among them being Bert Doan, Clarence Depew and H. H. Peters. The programs will be distributed at the churches soon. With such an attractive program we ought to rally out our district in unusual force. The men's clubs of Chicago will have a special invitation to hear Mr. Macfarlane.

Charles Pearce of Ohio has been called to the West Pullman Church. He comes to us with splendid recommendations. He expects to pursue some studies in the University of Chicago while at West Pullman.

Church Starts With Clean Slate

Notable Achievement in Raising Big Church Debt by Clever Methods—Champaign (Ill.) News of May 3, Tells Story.

Interest yesterday at University Place Church of Christ centered in the "Clean Slate" which had not yet all been "cleaned." Some months ago the workers, led by Pastor Fisher set out to pay off all indebtedness against the church by the time of their centennial convention at Pittsburg in October. A blackboard was provided, three feet by ten; this was divided into a sufficient number of squares, each representing $20 to cover the entire debt, about $5,800. Two weeks ago it was found they were still $2,000 short. Sunday, May 2, was set as "Clean Slate" day; the work was organized. Each evening for the two weeks the workers from the eighteen sections of the church community in Champaign and Urbana met at the church to report, for prayer and planning. Each day the squares were gradually painted white, "cleaned," and yet when the appointed day came twenty-eight of them, representing $540, remained black. Yesterday morning the minister referred to the campaign; led us all to see the advantage of getting out of debt, and called for pledges, and when all were in there was a margin for sinking fund of almost $400. This insures all indebtedness being paid October 1. When the young man wielding the brush painted the last square white the congregation burst into applause, and the "Clean Slate," cleaned now indeed, was borne in triumph from the room. University Place Congregation has had a remarkable growth and this movement will be of great advantage to them in making possible the development of plans for greatly enlarging the scope of their work.

The G. L. Wharton Home for the Children of Missionaries

After long and careful consideration final action has been taken looking to the opening of the Wharton Memorial Home at Hiram this fall. A beautiful tract of nearly twelve acres of land, fronting on West Church street, in the southwest part of the village has been purchased. This property is the highest ground in the village. A row of magnificent maple trees extends along the front. The location is all that could be desired for beauty. Because of its situation on a sandy knoll, no more healthful spot can be found in a region noted for its healthfulness. It is two blocks from the public school, three blocks from the college campus, and about the same distance from the church, yet it is far enough to one side to afford needed quiet and seclusion. The ample grounds offer opportunity for all kinds of fruit, a garden, chickens, and a cow or two if desired. It seems an ideal place for a real home for the children who must return to this country and remain here during the school age, while their parents continue in missionary service in heathen lands.

For some months the question of size and style of building for the Home has been under consideration. A happy solution to the problem for the present has been reached in the purchase of this land, since the ten-

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

Hill's Hair and Whisker Dye Black or Brown, 50c.

CHILDREN'S DAY

FOR HEATHEN MISSIONS

FIRST SUNDAY IN JUNE

SUPPLIES SENT FREE



"PASS IT ON"

THE following supplies will be sent free by the FOREIGN CHRISTIAN MISSIONARY SOCIETY to those Sunday-schools observing the day in the interest of Foreign Missions:

1. ***"The Centennial Call."*** The beautiful new Children's Day Exercise.
2. ***Missionary Boxes.*** Unique, self-locking.
3. ***Pulling Down Idol.*** Supplementary exercise.

Send name of school and average attendance to **STEPHEN J. COREY, *Secretary*, Box 884, Cincinnati, Ohio.**

ST. LOUIS

VIA THE

ILLINOIS CENTRAL RAILROAD — CENTRAL MISSISSIPPI VALLEY ROUTE

FROM CHICAGO

10:02 A. M. 10:15 P. M.

DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

room house now on the property will be sufficient for immediate needs. A little later, when it is required, a permanent building will be erected to meet the growing demands. The ample frontage will make this possible without disturbing the house now in the lot. This policy was pursued by the Congregationalists in providing such a home for the children of their missionaries at Oberlin, Ohio.

We are sure that many of our missionaries will feel the lifting of a burden of anxiety upon reading this announcement. The opening of the Home this fall will mark one more forward step by the Disciples of Christ before their Centennial.

There still remains the necessity of securing a large sum to complete the fund of $25,000 needed for founding this work on a self-sustaining basis. No better investment can be made in the Lord's work. Those who are able to contribute large sums should do so. All who are interested in foreign missions and are missionaries ought to help according to their ability. Address THE WHARTON MEMORIAL HOME, Hiram, Ohio.

F. W. NORTON.
Special Representative.



PROPERTY RECENTLY PURCHASED FOR WHARTON MEMORIAL HOME.

Notes From the Foreign Society

The churches in Woodford county, Ky., will in the future support their own missionary on the foreign field. This is a decided step in advance.

M. D. Adams, missionary of the Foreign Society in India, and its oldest missionary is just getting over a painful surgical operation recently performed.

The prospects for Children's Day were never before so bright for a great offering. All the signs point to an increase of not less than $10,000 in the receipts.

The churches of Columbus, Ohio, combine their offerings and will in the future have their own representative on the foreign field. The living-link column continues to grow in length.

Last week the Foreign Society received another gift on the Annuity Plan. The total gifts for the year now amount to $16,120, an increase of $11,720. A number of other gifts will come in before the close of the missionary year.

The church at Pasadena, Cal., becomes a living-link in the Foreign Society. F. M. Dowling is the minister. This makes nine living-links in the state of California. California is coming to be one of our great missionary states.

Sunday, May 2, Secretary F. M. Rains assisted in the dedication of the great new church at Winchester, Ky. The property cost $74,000, and about $29,000 was raised to cover the $28,000 debt. This is one of the best missionary churches in our brotherhood. The new church building in no way interfered with the usual large missionary gifts. J. H. MacNeill is the minister.

The Foreign Society has received $22,147 in cash and pledges for the two colleges—one at Vigan, Philippine Islands, and the other at Bolengi, Africa. The total amount required is $50,000. Of this sum R. A. Long proposes to give $10,000 if we can raise $40,000 besides by August 1. The time is growing short. It is hoped that the friends will make a note of this. We must secure $17,853 for this special purpose in the next three months.

During the month of April the Foreign Society received $37,544, a gain of $4,430 over the corresponding month, 1908. The churches as churches gave $31,404, a gain of $3,636. There was also a gain of seventy-nine contributing churches. The total receipts for the first seven months of the current missionary year amounted to $118,895, a gain of $25,179 over the corresponding time last year. The churches as churches have given $79,794, a gain of $9,659. There has been a gain from every source of income except bequests, which show a loss of $4,118.

Soda Cracker Logic

Any baker can make an ordinary soda cracker — but to produce Uneeda Biscuit requires the specially fitted bakeries of the

NATIONAL BISCUIT COMPANY

All soda crackers are food. But there is only *one* soda cracker highest in food value as well as best in freshness. Of course, *that* soda cracker is

Uneeda Biscuit 5¢

WITH THE WORKERS

A new building is to be erected by the church at Santa Clara, Cal.

J. M. Grimes, Tarkio, Mo., has accepted a call to the church at Bethany, Mo.

Benj. L. Smith, Cincinnati, Ohio, preaches for the church at Salina, Kan., May 9 and 16.

Miss Adelaide Gail Frost is to speak at the Ohio State Convention, at Elyria, May 24-27.

The church at Oklahoma City, Okla., is preparing for the coming of Scoville and his helpers for a meeting.

A. J. Bush and song evangelist Brady are in a meeting at Wichita Falls, Texas, with a very hopeful outlook.

Sunday, May 16, is the day set for the dedication of the new church at Lincoln, Neb. F. M. Rains will be in charge.

C. W. Cooper, who has been pastor of the Central Park Church, Topeka, Kan., has accepted a call to the church at Holton, Kan.

Harry G. Hill has entered upon his third year with the Third Church, Indianapolis, Ind., and with a most promising outlook.

Edward Clutter, evangelist, closed a short meeting at Murray, Neb., April 24, in which there were twenty-seven additions to the church.

Offerings for home missions at Minier, Ill., $22.32; their Easter offering was $20. These are the largest offerings at this time of year in the history of the church. W. W. Walston is the pastor.

Marion Stevenson, national superintendent of Bible-schools, recently spent two weeks in Indiana in attendance upon district conventions in the interest of the Bible-school work in Indiana.

The church at Columbia, Mo., has brought its Home Missionary offering to $270; surpassing their apportionment by $70. The pastor, M. A. Hart, writes that they expect to make it $300, thus becoming a living-link in the home work.

O. L. Hamilton and his helpers are in a meeting at Fort Scott, Kan., under the direction of the state board. Forty-five additions the first ten days.

W. H. Bagby, Missoula, Mont., is preaching the following series of Sunday evening sermons, during the month of May: "A Fast Young Man," "A Model Young Man," "A Model Mother," "An Incorruptible Judge," and "A Romance of Lowly Life."

During the five years of the ministry of S. W. Nay at Kansas City, Kan., the congregation has grown from 150 to 626. They have raised more than $200,000 and led in the organization of two new churches in the city, which now have pastors.

A building to cost $35,000, with an auditorium that will seat 1,000 people, Sunday-school room seating 600, is being erected by the church at Greeley, Colo., where A. E. Dubber is minister. They expect to complete the work during the present summer.

At the recent meeting of the Kansas Christian Ministers' Institute two papers were read on "Union of the Disciples and Baptists," one by Thomas R. Young, pastor of the First Baptist Church, Topeka, and the other by O. L. Lyon. The convention voted to have both of these published.

An attractive announcement of the commencement of William Woods College, May 27, has just been received. They are to be twenty-seven regular graduates; twelve graduates from special courses. The baccalaureate sermon will given by F. W. Allen, Paris, Mo., and the address to the undergraduates by W. A. Fite, Fulton, Mo.

The First District Oklahoma Christian Missionary Society will hold its annual convention at Enid, May 12 and 13. Addresses are to be made by O. L. Lyon, President Zollars, Prof. F. H. Marshall, S. H. Horne, George Weimer, H. S. Gilliam, William LeMay, W. H. Kindred, and others. Randolph Cook, Enid, is president of the district.

A. F. Hensey, who is supported in his work at Bolengi, Africa, by the Euclid Avenue Church, Cleveland, O., will reach home about the 18th of May on his first furlough. No doubt he will be in great demand for addresses about this interesting work at Bolengi.

Scoville and helpers are in a meeting at North Yakima, Washington, where they dedicated a $57,000 church building April 24, with the amount pledged exceeding the indebtedness by $6,000. M. L. Rose, the pastor, has done a great work in this field. There were 201 professed conversions the first week of the meeting.

W. B. Craig, pastor of the Central Church, Denver, Colo., has been assisting W. B. Cleaver in a meeting at the Central Church, San Antonio, Texas. This is in return for the meeting in which Mr. Cleaver did the preaching at the Denver church. During Mr. Craig's absence from his pulpit it is being supplied by B. O. Aylesworth, president of the Colorado Agricultural College.

The Pacific Christian announces that L. P. Schooling closed his work with the church at Pullman, Wash., on Easter Sunday. In writing of this a member of the church says, "In losing Brother Schooling the Pullman church suffers the greatest loss in its history." We have known of the excellent work Mr. Schooling was doing in Pullman, a work that affected the life of the entire community.

A recent statement in the Christian Century concerning a union meeting of the ministers of the Baptist and Christian churches in St. Paul, calls out from Walter Scott Priest, Columbus, Ohio, the good announcement that the ministers of the two churches in that city have been meeting together for a year past. There are six ministers of each body, and the fellowship has been delightful. We should be glad to know of other places where this delightful plan is followed.

The seventh district convention of Oklahoma met with the Woodward Church, April 13, and 14. E. D. Hendrickson was president. Principal addresses were delivered by H. C. Gresham, G. W. McQuiddy and H. I. Bryant.

H. H. Cushing has closed his work at Gloversdale, N. Y., and accepted a call to the church at Watertown, where he began his work, May 2. The church at Watertown has a beautiful building erected in 1903, and in one of the best parts of the city of 30,000 inhabitants. It is mutually understood that the engagement between the church and their new minister is to be continued at least five years.

There is a growing desire among the schools in Indiana for the employment of a state superintendent of Bible-schools. The state Bible-school Board is in correspondence with a number of good men, one of whom will soon be employed. During Mr. Stevenson's attendance upon the conventions a very large number of the best schools in the state pledged their hearty support to the Bible-school man as soon as he was announced.

The church at El Paso, Texas, under the leadership of H. C. Robison, is making a fine record for regular healthful growth, and increasing efficiency. During the month of March there were fifteen additions to the church. During April five baptisms, seven reclamations, and five from other churches. "One of these is J. C. Francis, a strong preacher of twelve years experience." Mr. Robison is a thoroughly trained man, and is wielding a strong influence in directing the forces that determine the life of the city.

USE A

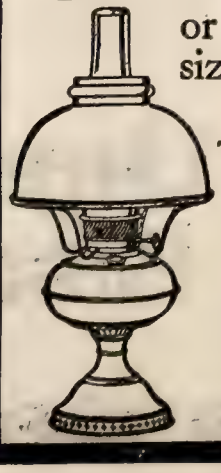
NEW PERFECTION

Wick Blue Flame Oil Cook-Stove

Because it's clean.
Because it's economical.
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Because it gives best cooking results.
Because its flame can be regulated instantly.
Because it will not overheat your kitchen.
Because it is better than the coal or wood stove.
Because it's the only oil stove made with a useful *Cabinet Top* like the modern steel range.



For other reasons see stove at your dealer's, or write our nearest agency. Made in three sizes. Sold with or without Cabinet Top.



The Rayo Lamp cannot be equaled for its bright and steady light, simple construction and absolute safety. Equipped with latest improved burner. Made of brass throughout and beautifully nickeled. An ornament to any room, whether library, dining-room, parlor or bedroom.

Write to our nearest agency if not at your dealer's.

STANDARD OIL COMPANY
(Incorporated)

WITH THE WORKERS

George B. Stewart, pastor at Warrensburg, Mo., is spending a few weeks in Colorado Springs.

The Stuart Street Church, Springfield, Ill., reports over 140 additions since the close of the Billy Sunday meetings. C. C. Sinclair is the pastor.

We are indebted to the courtesy of the Institute Tie for the excellent likeness of Evangelist Gipsy Smith and Mrs. Smith, printed in our issue of last week.

J. M. Lowe of Goodland, Kan., can assist in a meeting in his part of the state during June. Here is a good chance for some church to get a month's preaching by one of our strongest men.

Frank Thompson, pastor at Cairo, Ill., reports fourteen additions to the church at regular services during April, most of them adult confessions. The prayer-meetings, he says, are the largest in the history of the church.

Austin Hunter closed a meeting at Rockford, Ill., May 2. There were seventy-one additions, fourteen the last day. He says, "W. D. Ward is doing a fine work in Rockford and has the love and esteem of all the people. Mr. Hunter's next meeting is Baltimore, Md., Nelson Trimble, Pastor.

Des Moines ministers reported accessions to their churches May 2 as follows: University Place, two by letter; Grant Park, one by confession of faith, one by letter; Valley Junction, one by confession; Capitol Hill, one by letter, two confessions; Highland Park, one by letter, one confession.

The Disciples of Mississippi have chosen West Point as the location of the college they plan to establish. Jackson was the chief competitor of the victorious city. This is a praiseworthy enterprise for the brethren of that state. The founding of a college should mark a new epoch in their history.

The First Christian Church of Springfield, Ill., voted last Sunday to build a new church edifice and appointed a building committee. Both their Sunday-school and church congregation now tax the capacity of the old building, and besides, modern appointments are greatly needed for progressive work. We congratulate the pastor, F. W. Brenham, who built the beautiful house in Decatur, on the privilege of building another and we expect to see Springfield erect one of the best church buildings in the brotherhood.

Mr. S. M. Cooper of Cincinnati, president of the acting board of the American Christian Missionary Society, spent some days in Chicago during the past week in attendance at the Peace Congress. He was accompanied by Dean Rogers of the Law School of the University of Cincinnati. Mr. Cooper and Dean Rogers are members of the Walnut Hills Church in that city, of which A. W. Fortune is the pastor.

The congregation at Long Beach, Cal., has inaugurated the "merger service," a combination of the Sunday-school and morning worship. F. M. Rogers, the pastor, formerly of Springfield, Ill., West Side Church, having "tried out" the plan in Illinois believes it will succeed in California just as well. The combined service begins at 10 o'clock and closes at 12 o'clock and includes Bible study, preaching and communion. The Long Beach church has recently become a living-link in the Foreign Society.

W. F. Turner has finished three months of his new pastorate of the Central Church in Peoria, Ill. Audiences and interest have both gained steadily. Nineteen have been received into membership. The Bible-school recorded its largest attendance Easter with 329. Howett Street on that day had 229, their largest. It has been decided to organize Howett Street chapel into a Second Church before the Centennial convention. The new minister will be William Price, who has preached there for two years while in Eureka College where he will graduate in June. He is able and consecrated and will do a fine work. Evangelistic campaigns in both fields will be held this fall.

Telegrams

Cincinnati, Ohio, May 8.—Good reports from May offering. Many new living links. Churches doubling previous offerings. Stormy weather makes it necessary to follow offering heroically. Let every pulpit sound bugle blast for America next Sunday. Don't forget! Don't neglect! Don't fail!—H. A. Denton.

North Yakima, Wash., May 9.—Eighty-six this closing day of meeting; 594 in eighteen days of invitations. In every way the greatest meeting ever held in the Northwest; $3,660 pledged for current expenses for next year. Scoville without question our greatest evangelist and true to gospel, church and preacher. His helpers worthy of great praise. —Morton L. Rose, Pastor.

Red Oak, Iowa, May 9.—Meetings one week old, crowded houses. Forenoon and evening meetings were held in our opera house and the good people jammed it to the doors and out into the street. We are having a great awakening. Thompson the Egyptian is a great power and preaches the gospel of a great God. Kirkpatrick is a marvelous singer. Souls are responding and old conservative Red Oak is being stirred for once in her history. We are expecting great things in the next two weeks and we shall not be disappointed.—George H. Nicol.

Hopkinsville, Ky., May 3.—Just closed short but delightful meeting with Harry Smith and his wonderful church. Visible results are 127 responses to invitation. I have never had a better meeting although have had much larger visible results. Proportionally these results are as large; as, after all, numbers depend on place, pastor, and condition of church. Brother Harry Smith is the best organizer of a meeting I ever knew. His character and standing after thirteen years are phenomenal. This small town and literary church have a real city preacher. I leave for Oxford University for ten weeks next Saturday, returning for the fall work about September first. Send all communications to my wife at Latonia, Ky. —Herbert Yeuell.

Hopkinsville, Ky., May 3.—Herbert Yeuell meetings here closed last night. Twelve days of invitation. One hundred and twenty-seven in all. The literary and professional elements of the town in regular and delighted attendance. Yeuell's preaching positive, doctrinal and intensely spiritual. His courtesy to local pastor and pastors of other churches refreshing. He lectured four times to overflowing houses, seating capacity a thousand. No easy task in college and chautauqua town. Money easily rolls into a Yeuell meeting. Holds a really big meeting without the slightest claptrap and needs no troupe. His preaching among our students produced a real reformation. Yeuell's voice is an instrument of sweet and powerful music. His vocabulary copious and his diction beautiful and vigorous. Yeuell happily is not number crazy but no stone is left unturned to bring about the largest possible number of real converts. Mrs. Yeuell a charming and winsome personality whose influence in the meetings is most happy.—H. D. Smith.

Echoes From the May Offering

Pomona, Calif.—We will continue in the Living Link column.—M. D. Clubb.

Centralia, Mo.—Offering Sunday amounted to about $250.—R. B. Helser.

Columbia, Mo.—Our pledge $200; offering nearly $270. Will go to $300.—Madison A. Hart.

Holton, Kans.—Offering taken at Soldier. We will reach our apportionment of $25.—C. C. Atwood.

Wilson, No. Carolina.—Our apportionment was $15. Raised over $20 yesterday.—S. P. Spiegel.

Eminence, Ky.—$100 for Home Missions.—Jos. Armistead.

Bellhaven, No. Carolina.—Will raise our apportionment and more.—H. C. Bowen.

Lexington, Ky.—Raised $15 at Siloam yesterday for Home Missions.—I. P. Bornwasser.

Cape Girardeau, Mo.—Our apportionment $15. Will make it $23.60.—H. N. McKee.

Midland, Texas.—Living Link assured.—H. R. Ford.

Mt. Sterling, Ill.—Offering $31.—Lucy M. McMillan.

Frankfort, Ind.—Offering $65.—I. J. Silas.

Mansfield, Ohio.—Had a complete victory for Home Missions yesterday. Offering $140, and think it will go to $150 by next Lord's Day! Double last year's offering.—Chas. R. Oakley.

Lancaster, Pa.—Offering for Home Missions $12.38; expect to make it $15.—W. L. Dudley.

North Fairfield, Ohio.—The North Fairfield Church will send you $25 this week for Home Missions.—Robt. Pegrum.

Flannigan, Ill.—I believe our offering will reach $75.—R. E. Thomas.

Chester, Neb.—Offering about $85, and will probably reach $100. This is about four times as much as the Chester Church ever gave to Home Missions before.—Chas. E. Cobbey.

Gainesville, Texas.—Gainesville, Texas, will remain a Living Link.—Ernest C. Mobley.

Death

RICHARDSON.—Clement J. Richardson, son of W. F. and Leora M. Richardson, died on April 21, 1909, aged twenty-seven years. Clement had been for several years suffering with tuberculosis, and had spent most of this time in Roswell, New Mexico. While he had never gotten well, he was so much better, and gained so steadily in strength, that we expected him eventually to overcome the disease. But a sudden attack of pneumonia prostrated him; and he desired to come home with his mother and sister, who were with him and were planning to return soon. They started at once with him, but he did not survive the journey, and fell asleep by the way, without struggle or pain.

The funeral services were held on Monday, April 26, Bro. George W. Muckley conducting the services, assisted by Bro. Barclay Meador and Bro. F. L. Bowen; and our dear boy was laid away in beautiful Forest Hill Cemetery, to await the resurrection morning. Clement became a Christian while yet a little boy, and his life was beautiful in its childlike trust and purity. He was loved by everyone who knew him, and his memory is a blessing in our home. The dear people of our church here were so kind and tender in their ministry of comfort as to greatly lighten the burden of our hearts, and add to the affection in which we already held them. We shall see him again, in that land where the inhabitants shall never say, We are sick.

Mr. and Mrs. W. F. Richardson.

NOT DRUGS.

Food Did It.

After using laxative and cathartic medicines from childhood a case of chronic and apparently incurable constipation yielded to the scientific food, Grape-Nuts, in a few days.

"From early childhood I suffered with such terrible constipation that I had to use laxatives continuously going from one drug to another and suffering more or less all the time.

"A prominent physician whom I consulted told me the muscles of the digestive organs were partially paralyzed and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known, but found no help that was at all permanent. I had finally become discouraged and had given my case up as hopeless when I began to use the predigested food, Grape-Nuts.

"Although I had not expected this food to help my trouble, to my great surprise Grape-Nuts digested immediately from the first and in a few days I was convinced that this was just what my system needed.

"The bowels performed their functions regularly and I am now completely and permanently cured of this awful trouble.

"Truly the power of scientific food must be unlimited." "There's a Reason."

Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Pittsburg News

President William H. Taft will attend the Centennial October 16, and make an appropriate address on that greatest of all days of the convention.

The Pittsburg Sun, an afternoon paper, published a two column article on the Centenary of the Disciples of Christ. It was well prepared and held a very prominent place in the paper. This among other things is an indication of the interest that the city is beginning to take in the coming Centennial.

The regular monthly meeting was held in the First Christian Church, McKeesport, Pa. The morning session was devoted to the Ministerial Association. B. S. Johnson read a luminous and most enjoyable paper on "Isaac Errett." In the afternoon the C. W. B. M. auxiliaries and the W. P. C. M. S. Board held short meetings.

E. B. Quick of Dravosburg, has been chosen as the successor of J. C. Crosby at Braddock, Pa., and will begin his work the first Sunday in June. The semi-annual convention of the churches of western Pennsylvania will be held in Johnstown next week, beginning Tuesday and continuing three days.

O. H. PHILIPS.

203 Bissell Block, May 3, 1909.

An Appreciation

In the call of Rev. D. H. Shields to Eureka, Ill., the church at Salina wishes to give expression, at least in a small measure, to the esteem and high regards in which he is held.

Not that he needs our testimonial, and we would avoid foolish and fullsome praises; but a plain and candid expression of our esteem and heartfelt gratitude at this time is certainly in keeping with the promptings of our heart.

First, as a man: He came to us direct from college, twelve years next June, 1909, young and inexperienced, and has gone in and out among us for nearly twelve years, lived his plain, earnest, honest life in the Christian ministry, in our homes, in the pulpit, before the public and in the capacity of civic officer. This length of time and varied activity should reveal what is in a man of worth or weakness, merit or demerit. In the test he has more than made good. Not only is he a man among men, but we have found him to be a man of God. His voice has rung clear, his conscience ever domained, his movements in the open and above question, and no breath of suspicion has clouded his good name. No explanation or defense has ever been called for on account of the moral conduct of Mr. Shields. As a man he stands four-square to every wind that blows.

Second, as a preacher and pastor: The best evidence of his strength and efficiency in these respects is the continuous growth of the church in members, in harmony and unity, in moral earnestness and spiritual power and in all departments of the church activity. He leaves the church in a position of commanding influence both in the community and state. In the pulpit he is especially strong, illuminating every subject he touches. He carries his audience to heights where they enjoy his moral vision. Always earnest, always eloquent, always helpful.

While duly conservative, loyal to the book, to the tested truths of the past, "the things that remain," he is at the same time progressive in the most sane and wholesome sense. Those who listen to him know his face is toward the rising sun. As his clear mind and sound heart work before you, he leads you into an intellectual atmosphere so breezy and stimulating that it is intensely pleasing.

Equally does he touch the heart and awaken in it the noblest impulses. Rarely does he fail to leave his audience in the hush of the Divine Presence, the mind conscious of truths dawning and the soul tremulous with holiest emotions.

In the realm of thought Mr. Shields is distinctly a leader. But his leading is not into doubt, conjecture and fruitless speculations. His is the leadership that crystalizes in civic reforms, in better daily living, in moral and spiritual growth, in the enthronement of the Master in the lives of men.

Third, as a citizen: Mr. Shields has won merited distinction for his intelligent grasp and practical views upon municipal affairs and law enforcement as touching the liquor question and other evils affecting the home and the moral health of the community.

At a time when law-defying joints brazenly plied their nefarious, corrupting and deadly traffic upon our streets—the city becoming a party to the crime by collecting regular stipulated fines—Mr. Shields was elected mayor by reform forces and made oath that he would enforce the law. He did not forget his oath and as the Kansas City Star said recently: "He is the man that drove the joints out of Salina." In this he did a work for the community, for temperance and good government, not equaled by any other citizen or officer in the history of Salina.

While the Eureka Church has not employed his wife, we take it, yet deficient indeed would be this appreciation without suitable reference to the worthy companion and faithful wife, Sister Shields. Reared here, a product of Salina, all Salina respects and honors her. Equally beloved is she in the church with Mr. Shields. As the minister's wife she has filled her place well. The smoothness with which the church machinery has run is largely due to her wisdom and tactful influence. Her quiet, amiable and unobtrusive spirit has filled the church like a sweet melody and her daily life has been a gracious and peaceful benediction throughout its bounds.

They leave the church united, strong, hopeful and in its heart of hearts they are both deeply entrenched and beautifully enshrined. May they and their little ones, together with their every undertaking be richly blessed is the prayer of this congregation.

COMMITTEE.

Winston of the Prairie

Continued from page 15.)

be where he was most needed, and he did what he could with those who were adding furrow to furrow across the path of the fire. It rolled up to them roaring, stopped, flung a shower of burning filaments before it, sank and swept aloft again, while the sparks rained down upon the grass before the draught it made.

Blackened men with smoldering clothes were, however, ready, and they fought each incipient blaze with soaked grain bags, and shovels, some of them also, careless of blistered arms, with their own wet jackets. As fast as each fire was trampled out another sprang into life, but the parent blaze that fed them sank and died, and as last there was a hoarse cheer. They had won, and the fire they had beaten passed on divided across the prairie, leaving the homestead unscathed between.

Then they turned to look for their leader, and did not find him until a lad came up to Dane.

"Courthorne's back by the second furrows, and I fancy he's badly hurt," he said. "He didn't appear to know me, and his head seems an kicked in."

It was not apparent how the news went round but in a few more minutes Dane was kneeling beside a limp, blackened object stretched amid the grass, and while his comrades clustered behind her, Maud Barrington bent over him. Her voice was breathless as she asked, "Yon don't believe him dead?"

Somebody had brought a lantern, and Dane felt inclined to gasp when he saw the girl's white face, but what she felt was not his business then.

"He's of a kind that is very hard to kill. Hold that lantern so I can see him," he said.

The rest waited silent, glad that there was somebody to take a lead, and in a few moments Dane looked around again.

"Ride in to the settlement, Stapleton, and bring that doctor fellow out if you bring him by the neck. Stop just a moment. You don't know where you're going to bring him to."

"Here, of course," said the lad, breaking into a run.

"Wait," and Dane's voice stopped him. "Now I don't fancy that would do. It seems to me that this is a case in which a woman to look after him would be necessary."

Then, before any of the married men or their wives who followed them could make an offer, Maud Barrington touched his shoulder.

"He is coming to the Grange," she said.

Dane nodded, signed to Stapleton, then spoke quickly to the men about him and turned to Maud Barrington.

"Ride on at a gallop and get everything ready. I'll see he comes to no harm," he said.

The girl felt curiously grateful as she rode out with her companion, and Dane, who laid Winston carefully in a wagon, drew two of the other men aside when it rolled away towards the Grange.

"There is something to be looked into. Did you notice anything unusual about the affair?" he said.

"Since you asked me, I did," said one of the men. "I, however, scarcely cared to mention it until I had time for reflection, but while I fancy the regulation guards would have checked the fire on the boundaries without our help, I don't quite see how one started in the hollow inside them."

"Exactly," said Dane, very dryly. "Well, we have got to discover it, and the more quickly we do it the better. I fancy, however, that the question who started it is what we have to consider."

The men looked at one another, and the third of them nodded.

"I fancy it comes to that—though it is horribly unpleasant to admit it," he said.

(To be continued.)

NOTHING.

"Nature plans well for mankind's needs."

"I should say so. What could be more convenient that ears to hook spectacles over." Washington Herald.

GAS FACTORIES.

In People Who Do Not Know How to Select Food and Drink Properly.

On the coffee question a lady says:

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"Finally, I concluded to give up my coffee and tea altogether and use Postum. The first cup was a failure. It was wishy-washy and I offered to give the remainder of the package to anyone who would take it.

"I noticed later on in one of the adver isements that Postum should be boiled at least fifteen minutes to make it good. I asked the cook how she made it and she said, 'Just the same as I did tea, being careful not to let it steep too long.'

"I read the directions and concluded Postum had not had a fair trial, so we made a new lot and boiled it 15 to 20 minutes. That time it came to the table a different beverage and was so delicious that we have been using it ever since.

"My sick headaches left entirely as did my sleepless nights, and I am now a different woman."

"There's a reason." Read "The Road to Wellville" in pkgs.

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DO NOT MISS A. W. TAYLOR'S PARAGRAPHS ON THE PEACE MOVEMENT

THE CHRISTIAN CENTURY

Sharp & Dohme
May 1910

Vol. XXVI. May 20, 1909 No. 20

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Illinois District Conventions

FOURTH DISTRICT

The Fourth District Annual Meeting will be held at Pontiac May 26 and 28. Lodging and breakfast are given free. Dinner and supper are served at the church dining room. We note the name of Mrs. Maria R. Ford of Porto Rico on the C. W. B. M. program for Wednesday afternoon, and a splendid array of speakers and subjects for the sessions of Thursday and Friday.

FIFTH DISTRICT

The district convention this centennial year will be held in Taylorville, June 1 to 3. The C. W. B. M. session will be held Tuesday, June 1. The district sessions will be held Wednesday and Thursday. The program is strong and practical. Many of the speakers are well known throughout the brotherhood. This centennial year every church in the district of fourteen counties should be represented, both with delegates and offerings. The names of all churches sending an offering will be printed on the back of the program distributed at the convention. Wait not. Send your offering now. "Be sure to come." O. C. Bolman, Sec'y.
Havana, Ill.

SIXTH DISTRICT

The convention of Illinois' Sixth District will be held at Rantoul, June 2 and 3. The C. W. B. M. sermon will be preached on Wednesday afternoon by Rev. F. B. Thomas. The program includes the names of the strongest men of the district with President Hieronymous of Eureka, J. Fred Jones of the whole state, and O. F. Jordan of Chicago, as "imported" talent. Vital subjects will be discussed.

Dixon Is Still On the Map

By A. R. Spicer.

Our Bible-school is in a contest with the great school at Canton, Ill. C. B. Rhodes, superintendent, and Harry Stauffer, assistant, are our faithful leaders; being mail clerks with alternating runs, they alternate in charge of the school, but their plans harmonize like clock work.

On Adult Class Day seven adult classes were organized, and they have their certificates framed and before them each Sunday.

We are having additions at regular services; baptized five recently at midweek service, and had one confession, all adults.

One of our new members, A. J. Horner, made the church a beautiful present, and a much-needed one, that of a five-tray individual communion set.

The C. W. B. M. have W. H. Waggoner for a week's missionary institute and Bible study this week.

The official board and church are planning for an aggressive evangelistic compaign this fall or winter. The leaders have not as yet been selected.

The church and community are looking forward to a new church building, which is a paramount need in this strategic little city of northern Illinois.

One of our young men, Elmer Rice, has been singing for W. F. Shearer, in his recent meetings. Brother Rice is one of Dixon's best, and it's just a question of time when he will be in the front ranks with our great singing evangelists.

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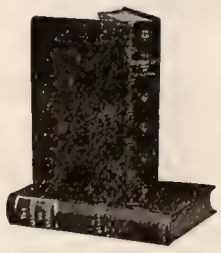
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The Christian Century

Vol. XXVI. CHICAGO, ILL., MAY 20, 1909 No. 21

Possible Harm in a Successful Revival

There is probably no subject in our modern church life tnat demands re-examination and criticism as does our Evangelism. A wide-spread sense of the church's impotency in its regular methods makes many a pastor tolerate a type of evangelism against which his better judgment vaguely, but strongly, protests. Even in this day of phenomenal revivals in our own brotherhood and in all sects, the feeling of doubt, of suspicion, is wide-spread. While some are glorifying God for the unprecedented out-pouring of his grace, others are shaking their heads in skepticism, evidently not convinced that the results are so significant as the face of the returns would indicate. There is much confusion of mind upon the problem among Christian leaders, and when attempts are made to point out the weaknesses and faults of our evangelism there is surprising superficiality.

With the W. A. Sunday meetings in Springfield, Illinois, as our typical case, we would be expected, no doubt, by many readers, in writing upon the possibility of harm in evangelism to select Mr. Sunday's slang, his theology, and his ten thousand dollar collection for himself as the big items for any criticism we might make. To do this, however, would be to betray the same superficial conception of the problem as is exhibited by most critics of evangelistic procedure.

To our mind there are more serious possibilities of harm than those evils which we can trace to the vulgarity of Mr. Sunday's speech. We believe in clean preaching. We offer no excuse for any man's use of inferior language in the pulpit. The theme, the soul and the preacher's own mental wholesomeness demand pure and earnest speech. But in assessing such a meeting as that in Springfield we would dismiss that point with a sentence.

The theology of the evangelist is, taken by itself, particularly crude and, to us, impossible. But we have already pointed out in a previous article that the dominant note of his preaching was not dogmatic, but ethical. Nobody took Mr. Sunday seriously as a teacher of doctrine, but only as a preacher of righteousness. Therefore to make one's judgment of the meeting turn on a criticism of its theology would betray a small and finical mind.

With others we too believe that the financing of the meeting should be organized in such a way as to pay the evangelist a reasonable compensation without this compensation being made so large as to excite doubt in the public mind as to the preacher's simplicity of motive in his work. But we do not regard this item as important enough to enter vitally into a criticism of the meeting as a whole.

All these points seem to us to be flaws in the meeting, but more or less negligible in a final assessment of it. The comparison of one evangelist with another on a basis of considerations like these seems to us to be a superficial procedure. The serious possibilities of harm lie deeper. They are involved in the essential enterprise of the evangelistic meeting itself.

Let us consider some of these.

The revival may do injury to the religious life of the community by stimulating religious feeling beyond the point where the church can maintain it in its normal appeals.

This is a serious possibility of harm. It makes inevitable a certain disillusionment after the evangelist has gone. And the last state of an individual, a church or a community that has suffered such disillusionment is worse than the first.

It is unfair to reply that the church is at fault when such reaction ensues. It may be at fault; and again it may not be. It is quite possible that the church is unable, in the nature of the case, to utilize certain incentives to action that are part and parcel of the revival meeting.

Pastors and office bearers in the church must learn to face this question before entering upon a great revival: Will the meeting fit naturally into the ideals and methods of our regular church life? A revival does not stand in its own right. Its value depends on the direction given to religious effort in the community before the evangelist appears and after he goes away. Its significance, therefore, is never indicated by any numerical results nor by any emotional delectation. Its value is relative—relative to its connection with the on-going kingdom before and after.

From this point of view it is clear that the revival that looks big on paper and that feels big for the moment to the people of the community might be exotic—neither fitting into the past work of the church nor fitted into by subsequent church activity.

Another possibility of harm may lie in the training of the church to the use of sensational methods in its regular work. This is one of the most obvious of the baneful effects of the great wave of evangelism now sweeping over the country. Churches are being educated to a false standard of success. Numbers and enthusiasm, good and important in themselves, are taken as the only standard of success and anything that will bring numbers and create enthusiasm is seized upon by hard-pushed pastors.

In the long run this cannot but make for the weakening of the church. Her real power in the community is exercised through modest and quiet activities. Indulgence in artificial and sensational modes of getting results renders her *blase* and impatient with those processes whereby, after all, Christian character and social welfare are promoted.

In the revivalistic exploitation of children we have an illustration of the injury resulting to the church from present day evangelism. We will hardly need to argue the statement to our intelligent readers that the typical revival meeting is not the place for children to be brought to commitment. The meaning and importance of this step in the child's experience calls for the most delicate personal attention from pastor and parent and Sunday-school teacher. No defense can be made of the practice of herding children to the front in a revival hot with hypnotic excitement.

Yet in those churches where the revival machinery is used for this purpose little patience exists for the use of those quieter, systematic methods of instruction by which the child's soul opens up toward God as the rose opens to the sun. Why take so long and spend so much effort in doing what can otherwise be done by wholesale in a single week? is the impatient question asked by those who have become accustomed to the revivalistic method. Thus the opportunity to enrich the conversion experience of children through careful instruction is passed by in favor of the mechanical methods of the revival.

In a further paper we shall consider the criterion of evangelistic success.

There is a tendency in our time to make all reading and all study easy. The substitution of gossip for news in the daily press, which we skim today and forget tomorrow, the seeking of soft and easy snaps to meet the demand, are illustrations of this vicious habit. The wise man will seek for the high places in literature; will walk with Homer and Shakespeare and Dante and Browning and Hawthorne, with men who will compel him to mingle some thinking with his reading. The Germans have a proverb that reading is an excuse for not thinking. Some reading is. The value—or, if my conservative reader thinks that is too strong a phrase, one value—of the Bible is that it compels thinking. The Bible is a literature of lofty souls. We cannot understand them unless we climb: hard thinking is the price we pay for broad vision. I like Paul partly for the same reason that I like Browning: they are both difficult to understand. The meat is sweeter because we have to crack the nut. No doubt there is much in the Bible that is easily understood; but even the simple experiences, or the experiences more simply narrated, yield far more to him who studies than to him who merely reads.—Lyman Abbott.

The Trend of Events

By Alva W. Taylor

THE PRICE SIR, THE PRICE

Of course we are rich. Therefore must we be prodigal? Our riches may make a fool of us as they do of the proverbial young man. We are rich, yet we are enormously in debt and the last and richest year of all our years of grace ran us more in debt. Worst of all it was not the debt of investment, but the debt of waste. We put 65 per cent of our national income into the war budget. $525,000,000 for war—$30 for each family of us. And it is all expense. There is no investment. A battleship lasts but a few years and costs enormously while it lasts besides. Capitalize the cost of the army and navy and the sum we attach staggers comprehension. The income on $6,000,000,000 would not pay the bill to the workers who must pay the tax. In other words if each family were to put out at current rates of interest a sum sufficient to pay their part of the cost of our army and navy in times of peace they would tie up from personal use and give over to military uselessness the sum of $600 apiece.

THE BURDEN OF THE PAST

Our civil war has cost us to date over $6,000,000,000. That makes no account of the greater cost to the devastated southland. We could have paid almost twice the value of every slave freed and been the saver. Fourteen million human lives has been the terrible toll of war in this last and most Christian century. In the history of the world it is estimated that more than 16,000,000,000 human lives have been lost in war. If the last century's wars cost $40,000,000,000 what must have been the cost from the beginning.

Historians may dilate on the gains of civilization from battle, but we are beginning to study the matter with a more philosophical temperament and to feel that but for war the progress of the world might have been forwarded a millenium. War, except it be in defense of freedom, costs most dearly to every principle upon which freedom is built. It destroys not the worst but the best. It destroys industry and invention; it kills the strength and brawn of the nation and leaves the weak and wan to sire the future; it brings that enmity that retards at the cost of that fraternity which enhances progress.

THE PROGRESS OF CONCILIATION

Within the last six years, eighty pairs of treaties have been ratified between the different nations. Each of these make arbitration obligatory on all matters not involving independence and national honor. At the Second Hague Conference thirty-five nations voted for a universal treaty of obligatory arbitration while but nine failed to support it. These thirty-five nations represented four-fifths of the world's population. The Third Conference will doubtless see that work pretty well begun by the independent powers. It will also doubtless make a permanent Court to adjust all difficulties that may be referred to it, including a large list that must be referred to it. The one draw-back is the delusion of "national honor." It is the national survival of the *code duella.* No reputable civilized person is tolerated in his use of it today. Soon no reputable nation will be. Our personal and national principles will soon penetrate through to our international relations. We will settle differences as individuals, corporations, and even states in the one nation do now settle them—by a judicial court whose decisions will be enforced by an enlightened public opinion and, if need be, by the strong arm of an international police force.

THE FUTURE WAR

It is doubtful if there will ever be a struggle of the civilized nations again. The giants cannot afford to fight. This is an industrial age and industry pays terrible toll to war. The future war will be one of economic strength, said Jean De Bloch. Great armies, with modern accoutrement, are of tremendous cost. They must fight hidden from each other and with artillery chiefly. They must call out practically their entire militia population and all have enormous debts already hanging to their necks.

Then war will be so terrible as to almost destroy itself soon. The latest rifle will penetrate a skull at 2½ miles and can be fired eighty times per minute. It is thirteen times as effective as forty years ago. The prospect is good for a three mile gun that will shoot a steel bullet every second and require a belt of 575 cartridges, and it will use smokeless powder and a "silencer" that will make the position or even direction of the enemy a mystery. Sharpshooting will make visible lines or officers an impossibility. One round of the latest shrapnel bomb will send 1,000 deadly pieces of iron over an area one-half by one-quarter miles, and be fired with such rapidity as to make life impossible under its deliverance. Artillery can be effectively aimed from even greater distances and in undiscoverable ambuscades. Illuminated bombs will turn night into day. The airship will at least be the most effective scout ever put in commission if indeed it does not carry a deadly weapon that will be irresistible on both land and sea. With the "Nautilus" under the water and the perfected air ship in the air the best navy will carry a hazard such as to make it of doubtful efficiency.

AMERICA'S "BIG STICK"

Many enthusiastic admirers of Theodore Roosevelt feel that his "big stick" bodes as much ill to us as his civic program gave us of good. Their could be no wilder vagary than that of the gallant Captain Hobson, and no policy more at odds with the time than that of vieing with the nations for supremacy as a navy builder. Who menaces our shores? Here more than in any old country nation is Lloyd-George's phrase applicable. England and Germany may stand, armed to the teeth, daring one another, but no one is daring us nor would they dare to dare us. David Starr Jordan hit the thing off wittily when he said that we could insure all our coast lines against loss by war with the cost of a single Dreadnaught and get English and German companies to take the risk. Not even a heathen could imagine so vain a thing as any reason why any European nation would desire to attack us unless it was because of some overt act of our own. Then we are left to Hobson's "night-mare." Captain Hobson is gallant and when on any other topic quite sensible. He is a brave man and he has shown it in times of peace as well as war, but he is navy nurtured and the grooves of his brain are tented and bristling with battle dreams. It would be quite as sensible to turn the settlement of the saloon question over to the brewers as to give anything but the technical end of the war question into the hands of the military men.

Japan is an overcrowded island empire that farms far up the mountain sides and far out into the sea to keep its teeming millions fed and clothed. She fought the Manchurian war to a whirlwind finish and won before its resources were exhausted. Had she had a less worthy cause and an enemy that had any heart in the fight she would have soon been bankrupted by her battles, and lost. She desires only peace to build up her resources, and above all she could not hazard a war with America across ten thousand miles of sea. Our friendship and not our enmity is the hope of her future and she is too acute not to recognize it.

Then against whom are we building Dreadnaughts but against the "night-mare" of our jingoism.

THE COST OF WAR IN TIME OF PEACE

The materialism of the pagan never reared its head higher above our Christian civilization than when it coined the slogan "in times of peace, prepare for war." The golden age of utter disarmament has not come, but the iron age of utter materialism is past. So long as there are criminals among the nations there will need to be police in national armament to restrain them from preying upon the rights of weaker neighbors. But to suspicion every neighbor of being a potential thief is a relic of the barbaric. It belies our Christian faith in things. History will record this era as one of not only prodigal expenditure, but as the darkness before the dawn of the better day of conciliation and arbitration. The economic insanity of the Dreadnaught panic will reveal to the nations their impossible rivalry in building engines of destruction to keep each from the other's throat. It will also reveal to them the fact that they do not wish to fly at each others throat, but that the building of Dreadnaughts has given them the nightmare of barbarism. Lloyd-George phrased it rightly when he termed it "the building of navies against a night-mare."

Germany has not had a war since '71, yet every peasant is today carrying two soldiers upon his back and Germany's chief menace is the fact that she has a well trained army with nothing to do except carry a chip on its shoulder and a vast poverty stricken industrial class groaning under the burden. The very cost of her army in times of peace has so drained her resources that a war in these times, when dollars will fight the battles in the end rather than men, make it impossible for her to even defend the Fatherland without facing a national poverty that will ruin her. Germany is the imperialistic "bad boy" among the nations. She refused to

consider disarmament at the last Hague Conference. She fails most signally to ratify the treaties of arbitration which the nations are now signing in pairs. She is developing an industrial efficiency that would give her second place at least in the markets of the world if not lead her to first and then she shuts those markets by the menace of her militarism. The day is past when every man's home must be his castle and he must be ever ready to defend it. Industrial supremacy is the name of the new era and the watchword of the nations that would rank first. Let Germany turn her strong young men into the factories and put her millions into trading ships and she will soon have a prosperous people and be intrenched behind the bulwarks of the nation's needs, for no country in these days is going to throw the gauntlet of war over her docks when they groan with the prosperous trade of nations.

THE "FOOL-TAXPAYER" IN FRANCE.

Most taxpayers are entitled to the epithet. Economists are generally agreed that current methods of collecting taxes are about the limit of unscientific administration and the very irony of equity. If this be true in the other countries it certainly is thrice true in the land of "liberty, equality, fraternity." Horses, carriages, windows, salt, sugar and many of the commonest articles of necessity are arbitrarily taxed. Taxes of this kind are called imposts; impositions would better describe them. Now the Clemencieu government proposes to levy an income tax and make the whole system over. Earned incomes will be subject to a lesser rate than those simply "enjoyed" and foreigners will pay more than citizens.

EDITORIAL

The Federal Council of the Churches in Chicago held a luncheon at the University Club last week to take steps toward securing a District Secretary for Chicago and Illinois and the states immediately adjacent. This effort will mark a distinct advance in the work of the Federal Council and ought to promise a much greater unity among the churches of this region.

* * *

P. J. Rice, of Minneapolis, calls our attention to an error in his article on Gipsy Smith, two weeks ago. He did not say the evangelist was no "orator," but no "ranter." "In a very true sense," Mr. Rice adds, "he is an orator. He has a marvelous voice and uses it with telling effect and splendid control. Besides he moves his audience as few public speakers ever do."

* * *

The churches in and near Chicago will be interested to know that a large number of ministers and teachers from the pulpits and colleges of the Disciples are to be in attendance at the University during the summer quarter and will be glad to supply the pulpits of any of the churches in need of ministers. Our pastors in the city who are to be absent from their pulpits for a time on vacation will have opportunity of selecting from those who will be in attendance such supplies as they need.

* * *

In answer to numerous inquiries as to the official route to Pittsburg from Chicago we are glad to inform our readers both in Chicago and the West that the amplest and most convenient arrangements are now being developed for Centennial trains from Chicago. THE CHRISTIAN CENTURY will be in a position to assist you in making the trip to Pittsburg delightful both in comfort and in the companionship of the friendliest people in the world. It is not too early to make inquiries even now.

* * *

The provisional program for the 24th International Christian Endeavor Convention at St. Paul, Minnesota, July 7-12, has now been issued. The sessions will be held in the Auditorium and Armory, and the leading churches of the city. The program promises an exceedingly interesting series of meetings. The general theme of the Convention is "Thy kingdom come" and the application of this theme to the individual, the home and society, to civic and social life, to business life, and to all the world, shows the scope and intent of the program makers. All signs are favorable for a very large and inspiring convention and every society of Christian Endeavor ought to arrange for representation at St. Paul.

* * *

The buildings of the Texas Bible Chair, erected by the Christian Woman's Board of Missions, for instruction in connection with the State University at Austin, Texas, were dedicated on April 30th with a program including representatives of the University of Texas, the Young Men's Christian Association, the Christian Woman's Board of Missions, and various other Christian agencies of the state and city. The work of the Bible Chair has long since justified itself in the regard of those who watch educational progress in our day. The Bible courses for University students given by Professor Jewett include the life of Christ, studies in the Gospel of Mark, the earlier prophets, the life of Paul, early church history, and comparative religion.

* * *

Passing through Chicago on his way to Toronto Gipsy Smith spent the greater part of a day recently in conference with members of the Laymen's Evangelistic Council, in regard to plans for his mission to be held in this city beginning October 2, 1909. "The Gipsy" has spent a large part of the year in America and is sailing for England on the 2nd of June. In the course of his talk with the members of the Council he remarked that at the close of his mission in Toronto he will have addressed over three millions of people during this American tour; though he much prefers to talk, in his modest, unassuming way, of the personal work he does with the individual. He expressed a regret that his limited time in Chicago would prevent his having a conference with the ministers of the city in regard to plans for the campaign. While two other short missions will be held at the close of the campaign in Chicago, he comes to America preëminently for the Chicago Mission.

* * *

An interesting gathering was held at Providence, Rhode Island, the last week in April, looking toward a thorough federation of all the church forces of that state. Twenty-one of the twenty-six Protestant churches were represented in the gathering. Mottoes such as "some church responsible for every square mile," "to overcome our overlooking, overlapping, over-organizing," "to learn all the facts and to ally all the forces" were conspicuously displayed. The meeting was characterized by the greatest enthusiasm, good fellowship and awareness regarding the problems of the time. A program for united Protestantism was adopted, which we publish elsewhere. This is the first case in which a state has been so thoroughly organized, and perhaps it was well that the little state of Rhode Island should be the pioneer in this movement. The federation idea is gaining rapid headway, and its results are already being seen far beyond the mere influence of such great gatherings as the one in Philadelphia, in December, and the one in New York four years ago.

* * *

The ecclesiastic may assure his sectarian constituents that Church Federation means to preserve the denominations intact, but the practical minded laymen of the churches are bound, once they are committed to Federation, to look beyond Federation to out and out union. Mr. David R. Forgan, the dean of Chicago's bankers, declared his view of it the other day in these words:

> "I hope to see the day when there will be one great church, big enough and broad enough to embrace the dignity of the Episcopalian, the order of the Presbyterian, the freedom of the Congregationalist, the fire of the Methodist, and the water of the Baptist."

The speech was delivered at a Federation meeting and closed with this telling sentence: "Our fathers were dead sure that they were right about the things that separated them from one another; let us be just as sure, but in a different way—dead sure we are right in those things that unite us." It is from the hard headed practical laymen of the churches that the strongest pressure will eventually come to overthrow sectarianism and answer Christ's prayer for the unity of his followers.

* * *

In connection with our words of two weeks ago on the subject of the union of Baptists and Disciples, and especially the note of warning then sounded regarding the danger of trusting too much to the advice of outside representatives of either Disciple or Baptist interests, we have had forcible reminders in the form of letters and reports which have come in since that date. One of these, written by a brother who has been actively at work attempting to secure a local union of Baptists and Disciples in the city where he lives, says: "I am tempted to wish that your warning of the possible danger in carrying such negotiations to a satisfactory end should have come to us earlier. Our efforts at union with the Baptists in this place have come to naught apparently for one of the reasons which you stated as a danger to such negotiation. The retiring

pastor of the Baptist Church here, it appears was bitterly set against the union being effected; and their church, under his influence, adopted a resolution which forbids any further talk of this nature for the present, at least. At the same time a large element of the Baptist community appears to be directly in favor of such an effort. And the brotherly agreements reached elsewhere may be of use to us as a suggestion and model sooner than we now think." Other testimonies of similar kind could be quoted if there were need. Those who are seriously working at the task of uniting local congregations of Baptists and Disciples must be prepared to make their plans and carry them out on the basis of the judgment of those immediately concerned and without waiting for the approval of outside counsellors whose judgment is so likely to be colored by denominational self-interest.

* * *

We have received a number of articles protesting in strong terms against the position taken by B. B. Tyler in his article on "Gipsy Smith at Denver" in a recent number of THE CHRISTIAN CENTURY. One of the best of these is from Richard Dobson of St. Cloud, Minnesota. Mr. Dobson was for a number of years an effective worker among our English churches and was also in active coöperation with the Free Church Councils of Great Britain. He protests against Dr. Tyler's characterization of Gipsy Smith and his work. He attended the Gipsy's meetings in St. Paul and was profoundly impressed by them. He believes that the practical teachings of the evangelist are precisely what this generation needs. He says, "Let us have less fuming about 'our plea' and more emphasis upon our practice. Let us talk less about 'our position' and more prayer for and patience with those who differ from us; less sentiment about ordinances and a better appreciation of their spiritual significance; less bickering and more brotherliness; fewer concerts and ice cream socials and more prayer meetings, fewer cents in our offerings and more dollars; less ambition for telegraphic additions and more anxiety for retentions." He adds, "I strongly protest against Brother Tyler's application of the term 'syndicate' to the English Free Church Council if he means by syndicate an association of persons for the promotion of some financial scheme. The Free Church Council is engaged in a mission of world wide evangelism and any profits arising from Gipsy Smith's campaign are devoted to this purpose. The Free Church Council movement in Britain has been of immense value to the spiritual life of the church. Would to God that a similar movement existed in this country. Brother Tyler was exceedingly unfortunate in his source of information when he quoted the Christian Commonwealth, which has ceased to speak for evangelical Christianity in England, and does not represent any appreciable section of religionists."

* * *

We hold no brief for theh University of Chicago, but, traduced as it is, we feel a certain moral obligation to call attention to any word of truth spoken on its behalf. Mr. Guy W. Sarvis, a graduate student at the university writes to *The Delphic* of Drake University, an interesting and evidently sincere statement of the spirit of the great school. After setting forth the ideal of the university as a school of research, whose professors are devoted not to the repetition of tradition, but to the discovery of new truth, Mr. Sarvis writes of the divinity school in which his chief work has been done. The work of this department has been, he says, "very satisfying to me. Perhaps no department of the university has been more maligned or misrepresented. It is true that an occasional freak appears and is magnified some hundreds of times by newspaper reporters; but, as Bro. Medbury has said so often, sensational newspaper reports represent only the unusual. The greatest surprise that has come to me in the months I have been here is the devout, reverential, religious spirit of almost all the men on our faculty. Class-room work does not tend to develop these characteristics, but rather the spirit of critical analysis and exact definition. In spite of this, I have rarely met a body of men more genuinely interested in the propagation of a living and virile gospel and the promotion of godliness in the world. At the present moment, Prof. Burton is abroad on a mission to China which has for its purpose the establishment of a great Christian university in that country. On the other hand, there is no shrinking from facts, no dismissing of arguments with a wave of the hand, no calling of contemptuous names. The whole spirit of the divinity school is that of earnest seeking after truth. On the whole, the University of Chicago is one of the most marvelous of modern educational institutions. Its equipment is unsurpassed, its surroundings are beautiful, and its faculty scholarly and efficient to an unusual degree. It has no traditions from a historic past, but it has vital contact with a living present."

The Consecration of Children

It has long been evident to students of Christian institutions that the practice of infant baptism, while wholly unscriptural and misleading as to the intent of the ordinance and misused in its application to the unconscious period of childhood, has had a very great social significance as a mark of the church's interest in the family at one of the moments of its profoundest emotional experience.

The birth of a child is an event which has singular power to unite the members of the family in a sense of responsibility and in an atmosphere of affection probably not equalled by any other incident. The Roman Catholic Church and the Pedobaptist churches have fixed upon this happy moment to secure recognition by the family of its relation to the church and appreciation of the church's reciprocal interest in it.

Those Christians who, like the Disciples and the Baptists, have rightly protested against the practice of infant baptism, have perhaps unconsciously at the same time failed to take advantage of the social as well as the religious value that lies in some public recognition of the little child. For this reason an effort is being made in a number of churches in these two bodies to emphasize this feature of the family life by a service which shall avoid all appearance of baptism or christening, but shall at the same time utilize the unquestionable values which lie in the public recognition of the child as under the care of the church.

Such a service should be very simple, but may, at the same time, be very impressive. It could be arranged either in the Sunday-school or the church service. If the parents are present with the child, a few words of counsel to them regarding the training of the little one in Bible knowledge and religious interest would deepen in their hearts a sense of obligation which no amount of preaching can create or foster. Such a brief message should be followed with a prayer, and neither the parents nor others present could fail to understand that the church does not defer its interest in the child until it has entered or even passed the critical period of character formation, nor does it leave this matter wholly to the chance influences of the Sunday-school. But it takes direct personal interest in the religious education of the child in the home and in the church. We believe that such a service of consecration, divested of every resemblance to infant baptism, but made of equal impressiveness, would remedy one of the manifest defects in the usual attitude of our churches toward the little child.

The Yellow Journal

It is a current and popular method of awakening interest in certain types of journalism for the editors to secure contributions attacking this or that institution or individual or group in the supposed interest of public welfare. The muck-racking principle so caustically commented upon by President Roosevelt months ago has carried very far in the popular magazines. At the present time one of these journals is publishing a series of articles which, under scare heads, undertakes to point out the alarming tendencies of modern university teaching on the subjects of economics, domestic life, and biblical literature. The statements of university men throughout the country are compiled, sometimes in a manner to express their real convictions, at other times giving statements which they have uttered only for the purpose of criticism or condemnation, and all these are put together as the sober and accurate records of university opinion in our age.

Of course the publishers of this journal are not giving this material space merely for public information. Their purpose is to exploit the journal by the same methods of sensationalism which have prevailed successfully in other journalistic offices. If their attacks upon the university instructors of America are to be taken seriously, it would mean that ninety-five per cent of all the institutions of the country have gone wrong and that the university is only a hotbed of anarchy, infidelity, and of questionable ethics.

With a degree of naivete which is diverting, the editor of this same journal says in a private letter to one of the men whose views have been quoted in part and have been held up to public criticism, "Our object in printing this series of articles is not in any sense to institute an attack upon the universities or upon the modern methods of thought or teaching, but merely to bring before the public the attitude of the leading professors of the country upon the vital questions of the day." The disingenuousness of such procedure is sufficiently clear. The contributor is bidden to gather, after the manner of a grub street writer, stray sentences from the teachings of men of repute in the leading universities of the country, as if he and the journal he represents were vitally concerned in showing the heretical and dangerous

character of such teaching. To its readers the journal poses as profoundly concerned to promote the welfare of the nation by disclosures of the questionable ethics of the men who occupy conspicuous positions as public instructors, but to these men themselves the editors pose as only mild and amiable reporters of current views in which they profess to be impartially and profoundly interested.

It is this type of journalism which has brought the American newspaper and magazine into such deserved reproach on the other side of the Atlantic. The very name "American" as applied to journalism is a synonym for the insincere and unreliable. Perhaps the price we pay for freedom of the press is very heavy. Public men engaged in political, educational or religious activity are never free from the lurking and malicious practice of unprincipled journalism, either of misquotation or of caricature. It is unquestionable that even this licentiousness of the press is preferable to enforced silence as under the regime of "lese majeste," and yet there should be a higher standard of ethics in the journalism of a nation so progressive and fair minded as the American people. The next great reform that America must inaugurate, after the saloon has been destroyed and the divorce court scandal has been suppressed, will be the purification of the American newspaper and magazine, both secular and religious, from the reproach of partisanship, sensationalism and misrepresentation.

The Eloquence of Silence

The more deeply one penetrates into the essential facts of life the more he becomes convinced of the power of silence and the futility of speech. Carlyle once said of his countrymen: "The English are a dumb people. They can do great acts but not describe them. Nature alone knows thee, England. Thy epic unsung in words is written in huge characters on the face of this planet—sea moles, cotton trades, railways, fleets, and cities, Indian empires, Americas, new orients—legible throughout the solar system."

One is not quite sure that these words are true of England today. And he is more than certain that they are not true of America. Here certainly there is much noise. The press is clamorous; politics keeps up its constant note of insistence rising to deafening tumult at times; conventions are always demanding the attention of the public with the consideration of every question imaginable from a peace congress to a tailors' association. The pulpit certainly secures as much public notice as at any time in the past. If it does not as profoundly impress the generation as once it did, it is not because of its failure of speech. All this outbursting of words, this eloquence of debate, argument and affirmation is a part of our modern life. The nation enjoys it and believes in its effectiveness. Yet it is questionable whether the world owes to speech any such debt of gratitude as that which it owes to silence.

Nature is silent. The psalmists wondered at this marvel of the mighty works of God. Man is demonstrative and vociferous; God is modest and silent. The movements of the stars are without clamor. Spring comes with the miracle of awakening life and yet is almost voiceless. The songs of birds and the murmur of waters singing their way to the sea are faint and far off notes in the vast quietness of the advancing year. No artist is at work painting the gorgeous tints of the flowers or the forests. There is no show and ostentation. The voice of an occasional storm is almost the only breaking of the silence. Heaven and earth are full of the glory of God, but they are not clamorous. "There is no speech nor language; their voice cannot be heard."

The primitive races of mankind thought of deity as necessarily vocal and self-uttering like themselves. They could not conceive of silent gods. To them every sound of nature was a direct utterance of higher powers. Hence came their idea of "revelation." They imagined it to be the outward spoken vocal consignment of knowledge to men. This idea has lingered long. It has its echoes in Greek oracles and Roman auguries; in Hindu shrines and Egyptian monuments. In all these the gods were believed to be speaking directly to man. Humanity never quite learned the lesson that it was usually man speaking to God, and accepting the echo of his words as the voice of the Highest.

Even in Hebrew life which was most of all sensitive to the divine, there seemed no other way of expressing the great truths of life save in terms that predicated speech of God. It seemed necessary to use the old anthropomorphic terms to represent that silent and inner word of grace which comes not in earthquake nor tempest nor in scorching flame, but in the still small voice within the human soul. Humanity is vastly in love with speech. It has babbled its childlike ideas in so many languages that it has come to feel that only words can convey thought. And in its constant talk of God, the highest of all its concerns, it has fallen naturally into the belief that it was God who was speaking.

If there is one thing which the Bible discloses more impressively than another it is the fact that God, who has never from the first ceased to seek means of reaching the heart of man, has spoken in the silence of the spirit rather than in the voice of oracles. Those great souls, of whom the Old Testament speaks, who were willing to pay the price of silent and lofty meditation upon the will of God, came forth at last with words which were sanctioned by the sense of that inner union which they had enjoyed with Jehovah. In the silence of the night, in the wild stretches of the desert, in the quiet of humble homes, or even in the crowded and tumultuous gatherings of men, they were still alone with God. And never did the divine Spirit cease to utter in the secret place the message which they were prepared to receive. The measure of that truth was necessarily conditioned by the prophet's capacity to receive it and had to pass through the lenses of his own personality. But it was the voice of God speaking in the quiet place to the awakened soul and then uttering itself in the trumpet tones of the prophet's public message.

It is the discovery of this fact, so patent in the pages of the Old Testament and in all religious history, that has disturbed and shocked not a few of the sincere and earnest believers of our generation. It seems so much easier and more satisfying to believe that God spoke in human speech, because speech seems to us so much more natural than silence. Our very civilization estimates so highly the powers of utterance in the thousand ways which enrich and illumine man's life that we can hardly adjust ourselves to the discipline and eloquence of unspoken truth. This has led not a few to feel that with the emphasis upon the spiritual intuition of the prophets as the organ of their knowledge of God's will rather than the vocal utterance of deity, there has passed away the essential validity of revelation. In pained and astonished protest they rise up to ask if, then, the old foundations are not entirely gone, and if we are not denying that God has ever really made known his will to men. But this is an unthoughtful and inadequate view. God's education of man has always been in silence. It is not as a remote and separated personality that he has spoken to man, but rather in the quiet of the soul. He is not at distances removed, but is "closer than breathing and nearer than hands and feet." Dogma utters itself in speech, but truth enters silently into the open heart.

The Theatre a Sociological Instructor

By Miss Jane Addams.

A dozen plays on the stage at the present moment whose titles might be easily translated into proper headings for sociological lectures or sermons:

1. "The Battle" might be called "The Need for Model Tenements."

2. "The Melting Pot," "The Value of Immigration."

3. "The Easier Way," "The Entrenchments of the Social Evil."

4. "The Strong People," "A Strike and Its Unfair Suppression."

5. "The Man of the Hour," "An Effort to Combat Municipal Corruption."

6. "The Lion and the Mouse," "The Ruthless Methods of Big Business."

7. "The Dawn of a Tomorrow," "Optimism as a Rectifier of Social Wrongs."

8. "The Third Degree," "Sweating in Police Courts Resulting in False Confession."

9. "Salvation Nell" has been called rightly or wrongly, "The Divine Comedy of the Poor."

10. "The Writing on the Wall," "An Exposition of the Methods of Trinity Church in Administering Its Property." (As this play, however, is still being tested in Philadelphia, a New Yorker would say it was not yet before the public.)

11. "Sampson," "The Results of Frenzied Finance."

12. "The Flag Station," "The Accidents Resulting from Long Hours of Labor."

This list does not even mention the plays of Ibsen, Shaw and Hauptman, which deal so directly with the moral issues, that the moralists themselves wince under their teachings and declare them brutal.

Unanswerable Arguments for Children's Day

By Stephen E. Corey

Satan is Opposed to World-Wide Missions.

If there is anything that arouses the fears of the Prince of Darkness it is to see the children in line for the conquest of the world for Christ. He knows that if they are on fire for missions, his sway is doomed. He hates Children's Day. He frowns when he sees a man give $50,000 for missions, but he trembles when 50,000 children give one dollar each for missions. The one man has given as much as the children, but the 50,000 lives will be lined up against him long after the man is in his grave. God is for world-wide missions and Christ is for world-wide missions. The Devil is opposed bitterly to the whole enterprise. Let us enlist our Sunday-schools on the right side, not simply in sentiment but in deed.

It is Only Fair to the Sunday-schools.

It is certainly an injustice to deprive the children of the education, inspiration, and unselfish service which this day makes possible. Here is a day that eclipses even Christmas in its opportunity for the exercise of unselfish love service. The young life needs a channel for the expression of Christian ideals—and here is the channel. Great things are going on in the world. The Sunday-school army has a most honorable part in the advance movements of Christendom. The boys and girls deserve one day of recognition when they can exercise their powers. Children's Day for Foreign Missions is the most joyful of the whole year. Probably one million people attend these services in our churches. Last year almost 4,000 schools observed the day. The Children's Day offering was $75,180; it will probably be $100,000 this year.

It Will Wake up the Neighbors.

There is nothing that will arouse the interest of outsiders like Children's Day. It is genuine, joyous, wholesome, victorious. It reminds folks that you are doing something. It downs the criticism that the church is dead. It makes the critics sit up and take notice. It teaches your religious neighbors that you believe in applied Christianity. It warms the souls of the cold and indifferent. Whose heart can resist the squeeze of warm little hands? Children's Day will make friends that could not otherwise be won. The outside people believe in a Sunday-school that does stirring things.

We Must Not be Faithless to Our Missionaries

The Foreign Society has sent forth more than 160 missionaries. They are in Japan, China, Tibet, The Philippines, India, Africa, Cuba and Scandinavia. They have gathered about them over 400 native evangelists and teachers. They have baptized thousands of converts, organized churches, built hospitals, established schools, erected orphanages, healed the sick, and preached the gospel to vast multitudes. They are making Jesus Christ known in our stead. They are doing a work at which the angels rejoice. They are following the command of Christ to be witnesses unto Him to the ends of the earth. They are our brethren—we have sent them forth. To fail to support them is to be infidel and deny the faith.

It is the Will of Christ.

Children's Day is dedicated to the saving of a lost world, and Christ said: "Go ye into all the world and preach the gospel to every creature." Christ expects every agency of His church to obey Him, and the Sunday-school is an agency of His church. In fact it is His future church. Children's Day for Foreign Missions in the Sunday-school is an opportunity to obey Christ in His supreme command.

Is a Part of Our Plea.

To be non-missionary is to be heretical. We claim to be a New Testament people. The one supreme passion of the New Testament church was to make Christ known to the world. If we are true to our plea we must make our churches and Sunday-schools missionary. To do otherwise is to deny the "faith once delivered unto the saints." The Sunday-school is a Bible-school. It meets to study the Word of God. This Word of God is a library on missions. Take the missionary idea out of it and the Book disappears. The Sunday-school can not be truly a Bible-school unless it is missionary. It is not enough that the leaders of a school assent to missions. To be missionary means to do missionary work. The children will never grow into the missionary ideal unless they can express that ideal by doing something. Children's Day offers the opportunity. To be true to our position as a people of the Book, we must harness up the Sunday-schools to the great command of the Book, "Go ye into all the world and preach the gospel to every creature."

Children's Day is Possible for Any School.

If your school is small that is all the more reason for the observance of Children's Day. You can make it a great, joyous day and get the whole community to attend. You can make it the event of the year. Your school will be happy and the neighborhood will be pleased because you have done something worth while. It is as possible to observe Children's Day as it is to conduct a successful Sunday-school picnic. It is a happier occasion for the children and the value to the child heart is unmeasured. It simply requires that some one with moderate ability in training children take it in charge and work patiently at it. Pick out some one with tact, who loves children, and put them to work. In hundreds of country Sunday-schools Children's Day is the high day of the year. The children enjoy it more than any other season. It is the bright spot of the year. No school can afford to miss it.

Our Sunday-schools in Foreign Lands Observe Children's Day.

Get in line! Monterey, Mexico, Sunday-school sends for Children's Day supplies; Australia ordered 1,000 copies of the exercise a month ago; Matanzas, Cuba, will observe Children's Day; Akita, Japan, always does; our Sunday-schools in Jamaica keep the day; we have already heard from England; Canada is preparing for the day, and Bolenge, Africa, will hold the children's festival. Ho! Ye sleepy Sunday-schools in America that have not yet ordered Children's Day supplies! Wake up! Don't let the ends of the earth lead our Lord's Sunday-school army! Get in line!

Adult Class an Avenue to Social Service

By W. D. Endres

Many Christian people who are also students of social problems and conditions are convinced that the church ought to do more than it does to promote social welfare. Church work has pretty generally been conducted without much thought of its vital relation to the community in which it is located. But we are now coming to see that there is a mutual obligation, and a recognition of the fact raises the problem of ways and means by which we can make ourselves effective in the community life. Churches are following time honored customs, official boards are conservative, many preachers are likewise conservative, indeed the entire machinery of the church has been made with a view to increase its own strength rather than to make itself a servant in the community. Under such circumstances what can be done? How can things be set going in such a way as to include this larger purpose? One way which is easy, available, and effective in nearly every church, is the Adult Bible Class.

Larger Obligation of the Church.

Obviously the first and greatest work to be done is to educate the church to a sense of its larger obligation. It must realize that it is a part of the business of Christian people, as such, to interest themselves in the social welfare, especially of the local community. This can most effectively come from those who are already in the church. What better and more genuine Christian service could the Adult Class do than this very thing? It is assumed that Christians have good hearts, then let the class instruct them that here is a righteous duty which they should seek to discharge.

But men must be interested in these problems as well as interested in them and I do not hesitate to say that this may legitimately come within the scope of the Adult Bible Class. We are in danger of overlooking the great fundamental importance of instruction. There is danger too of relying too confidently on the agencies we already have. The free public schools, the colleges and the universities, the press, the public library, and the lecture platform are the principal ones. But great as these things are they do not meet entirely the demands of the situation. Let us look at them for a moment. The vast majority of the children in the public schools do not pass beyond the grades. Maybe they get a peep into some very inferior text book on civics, maybe not. And even those who go to high school get no instruction worthy of consideration in any of the social sciences. When we remember also that only a fraction of those who finish high school ever go to college, and that the number is smaller still which goes on to the university, we begin to appreciate how great the number is which the schools fail to reach for our present purpose.

Utilizing the Power of the Press.

At this point the press comes to our rescue. But we must remember that only a portion of it is aiding our cause. Do not think that I do not value the power of the press. It has determined the outcome of elections, declared war, and overthrown governments. But it is not an agency of unmixed good. Its work tends to confuse and defeat quite as much as to instruct and promote. From the little county weekly to the great metropolitan daily, the real facts they set forth are

so mingled with political prejudices and sensational accounts as to seriously cripple them as instructive agencies.

In the Magazines we get some good reliable information and fortunately they are widely read, but by no means by all, nor by as many as the daily paper. Of course, the great supply of good scientific books at moderate prices must not be overlooked. But it is astonishing how few of these are on the shelves of our smaller public libraries and how unsoiled are those which are there.

There remains the lecture platform with its good and evil. To be sure we have upon it the real leaders, thinkers, and instructors of our time. But we have also the spellbinder and the office seeker whose only interest is his personal success, and the grain of instruction if at all, is in a bushel of chaff. The last national campaign was conducted on a high plane, yet there was little dispassionate discussion of the issues aside from the work of President Taft and Mr. Bryan. It is perfectly evident that these combined agencies do not cover the ground. There is need, sore need, for wholesome instruction especially for those who are not effectively reached by those agencies discussed above, and their name is legion.

Bible Class an Opportunity.

Here then is an opportunity, yes a Christian obligation, not only to erect Christian ideals, but to impart actual knowledge of conditions and to consider ways and means to escape them. Why not study such problems as: child labor, the gainful employment of women, capitalism, trades unionism, housing in the cities, the family, municipal government, foreign population, etc., giving special attention to local conditions? With the ideal of our Lord before us, is not the time far better spent to study the sins and follies with which we are surrounded and which are working hardships on us every day, than to dwell upon the hypocrisies of the Scribes and Pharisees which happened on the other side of the globe more than twenty centuries ago? Could we use an hour to higher purpose than to lead a class of forty or fifty men to see the terrible results of child labor, pointing out its un-Christian fruits and help them to form resolutions to strike it whenever and wherever an opportunity is given? For us to neglect these vital things, and instead to pore over the phraseology of the New Testament, or even of Jesus, is to tithe mint and anise and cummin, and to neglect the weightier matters of justice and mercy.

Neither New Nor Impracticable.

Nor is this a new or an impracticable thing. There are scores of classes meeting in the churches at the Sunday-school hour and studying these problems with interest and righteous profit. There are helps within the reach of every such class. Professor Henderson's new book, Social Duties, published by the University of Chicago Press, is designed for this very purpose. It covers a wide and very interesting field, gives a good list of reference books, and sells at $1.25. Dr. Josiah Strong of New York is also writing a series of lessons on social problems which are published in the Homiletic Review and also in pamphlet form under the title, The Gospel of the Kingdom, which may be had for 50 cents per year. It has a list of reference books.

Such a class will thus have opened up a field of Christian activity, which until recently has been closed. Christianity will have a new and richer import. Things which were vague and indefinite will become tangible and real, and the individual will have a respect and a confidence in his religion which he had not before experienced. With the way thus opened for a practical application of Christian principles, those who attend such a class are almost sure to become actively interested in community affairs. And it is perfectly clear that a church which fosters such an institution to any reasonable extent can be of great practical service to the community in which it is located.

Harvey, Ill.

Paris as a Student Resort

By Kilbourne Cowles

Perhaps to the American just arrived in Paris, the modest little sign, "American Students Atelier Reunions," which may be seen outside a building on the Boulevard du Montparnasse every Sunday evening, means very little. But should the stranger happen to be remaining in Paris to study painting, sculpture, music or any of the arts that call so many of our young people across the sea, he or she will soon learn that the "Reunions" are an important feature of American student life in the Latin Quarter, which as everybody knows, is the stamping ground of students of most everything from most everywhere.

The meetings or reunions, are held in the Academy Vitti, an art school under the management of Signore and Signora Vitti, Italian teachers of painting. Many young men and woman who have drifted so far away from the life religious, that they would not bring themselves to enter a church, do most willingly and cheerfully find their way through the dimly lighted gate, and traversing a picturesque old courtyard, climb two long flights of stairs to the attic-like studio of the academy. There, for the most part, regardless of creeds or prejudices, they take part in the simple yet beautiful service, singing the dear old hymns, joining in the responsive reading, listening to the pastor's intersting and helpful address and enjoying the music that is always a feature of the evening and which is contributed by artists and very advanced students.

The picturesque raftered room adorned with sketches and hung with unfinished studies also adds its charm and gives an informal touch to the meetings which are usually crowded. Several hundred, with a remarkably large proportion of men, find seats in the body of the room, while a great many stand and others perch themselves at the back of the atelier upon boxes, easels and artists' stools pressed against the wall.

Cosmopolitan Audience.

The audience is interestingly cosmopolitan for while consisting mostly of Americans and Canadians, there is a large sprinkling of students of many other nationalities who have come, possible unbidden, but who are not refused a welcome in this little way station of hope and courage. Some of the boys and girls, for many seemed scarcely out of their teens, wearing the look of eager youthful enthusiasm, come, I fancied, from homes of wealth and refinem nt, but there are many others whose life here in gay, beautiful Paris, it could be plainly seen, is one of struggling poverty. Some whose talent gives promise of greatness are working bravely with brush, chisel, or pen, hoping for golden success, and others are laboring, sadly enough, with only the forlorn hope of earning enough to get home to America. Just here, let me say that students at home who are longing to come to Europe for greater advantages should be quite sure of the strength of their talents and the length of their purses before they set forth. It is a great mistake for parents to allow their sons or daughters to embark without being sure of sufficient means for the duration of the stay contemplated, for Paris is a long, long way from home and it is very hard to be poor and ill and even hungry in a foreign land. The minister in charge of the reunions, Rev. Ernest Warburton Shurtleff D. D. acts as an elder brother to all those of his great flock who are in any distress of mind, body or estate, and his home is a haven for the lonely or discouraged. He and Mrs. Shurtleff seem peculiarly fitted for the work here, being keenly sympathic in both the trails and triumphs of the students, helping them in every way possible in their times of need and rejoicing and encouraging them in their hours of success. They hold frequent receptions in their home to which the students may come, meet each other, make friends and feel that there is a wholesome, pleasant social side to their student life.

A Pastor to the Stranger.

It is no uncommon thing for Doctor and Mrs. Shurtleff to have sudden calls for immediate aid and I was told of a pathetic case, when one evening as the minister and his wife were going out to a studio dinner, they found as they opened their door a scrap of paper on which was written, "I am alone, sick, with no money—come to me." The name signed was strange to them but they went at once to the address given and found a very sick girl in a bare, cold room in which there had been no fire or food for a week. The girl had simply succumbed to hunger and cold and on the several occasions that she had attempted to get out of bed she had fainted. Although she had not attended the Vitti reunions, she knew of Dr. and Mrs. Shurtleff, and when she felt that she was facing death she begged their concierge to take the meager note that her weak fingers could pen and leave it at their door. They took charge of her immediately, providing every necessary comfort, and under their tender care, she soon grew well enough to continue her work. Her talent was great and with their help she quickly became able to support herself. Her gratitude was sincere, but she told these good friends frankly that she was not a Christian and never could be for she had long since lost her belief. Dr. Shurtleff asked her to come to the reunions in order that he might keep in touch with her and one night after several months' attendance, she said to him. "I am still an unbeliever, but I do love the hymns you sing here," and it was not so very long afterward that she went to him, confessing a regained faith, eep and earnest. Now she is a successful artist, married to one of her own profession and her home is one of happy Christianity.

There are many other such incidents that could be related were Dr. Shurtleff not so modest and did he not so carefully guard the secrets of those who come to him with their trouble. The bright side of the student life is quite as prominent if not more so, than the gloomy one, and Dr. nd Mrs. Shurtleff enjoy their association with the hundreds of clever, charming Americans in the students' quarter.

Shares Joys Also.

Fourteen years ago these atelier meetings were established by the Rev. Dr. Charles Wood, now of the church of the convenant, Washington, D. C. Coming here for a brief stay he found a lack of religious influence in the "American" Latin Quarter, and he gath-

ered a few students together for Sunday evening talks and when he left, Dr. Paxton, formerly of St. Paul, continued the work.

This loving labor among he young Americans, is no part of foreign missions and is supported entirely by voluntary subscriptions.

An inconspicuous little box is placed in the atelier where students who can and wish, may drop coins and no other collection is made. Rev. Sylvester W. Beach, of the First Presbyterian Church, Princeton, N. J., who had charge of the reunions for a number of years, is the treasurer of the fund in America and Dr. Wood is chairman of the committee.

While our boys and girls attend these meetings, there is little danger of them becoming expatriated for the American holidays are always noted at the reunions. Frequently prominent Americans speak on these occasions as well as at the regular Sunday night gatherings. Among those who have shown a deep interest in the work and spoken, are: Mr. Henry White, the American Ambassador, President George Harris of Amherst, President Charles F. Thwing of the Western Reserve, Dr. Henry van Dyke of Princeton and Herr Pastor Charles Wagner, author of "The Simple Life," and who has written enthusiastically of the methods and aims of the atelier reunions.

Dr. van Dyke's Popularity.

Dr. Henry van Dyke, who has been lecturing at the Sorbonne (the University of Paris) this winter on "American Men of Letters," has certainly received an amount of appreciation that must have warmed his heart and made him feel that there is a literary tie that binds together the two great widely separated republics.

His lectures were given to overflo ing houses and French and Americans vied with each other in the matter of applause. His closing lecture was attended by a scene of enthusiasm that was more French than American in its tumultuousness and the Doctor was almost overwhelmed by the ovation given him. He bowed and smiled repeatedly and then as the furore continued he raised his hands in happy protest as the audience, carried away with admiration and good-will, continued to wave, clap and shout, "Vive le van Dyke!"

Before closing this letter I wish to mention the restlessness now apparent in Paris among the working classes. The postal and telegraphic strike is over, but there remains an air of unrest and many feel that the strike was essentially a sort of rehearsal for future and more serious demonstrations of the power of the people to upset government regulations; that it was merely for practice and for arousing a spirit of rebellion which will, sooner or later, bring about another upheaval equal to the terrible revolution.

The clericals think the trouble is due to the divorcing of state and church, and they charge the threatening tribulations of France to the growing disregard for the old Catholic religion. Be that as it may, the future of France is darkened by a cloud of dangerous discontent, and those Americans who love the bright, gay country cannot but feel a fear of what may come.

The Blade, the Ear and the Full Corn

By Arthur Holmes

In this day of masculine enthusiasm for things religious, the young minister who takes a city pulpit thinks much of men. His first impulse for them is the divinely paternal one of "working for men." With his young heart yearning and burning for that manly portion of the community which so largely lingers away from church, he sets himself to organize a men's Bible class in the Sunday-school. He takes it in charge himself. He prepares the lesson; teaches the lesson; writes personal letters; makes evening calls; button-holes men on the streets; reads the latest things on men's organizations and on the problems of men's worlds.

For every problem he has a solution; for every man's ill he has a proprietary panacea, bottled, corked, labeled, ready with the spoon to take it.

Working Capital and Temperament.

If he is a man of great capacity for work; with a strong emotional nature and plenty of time, he will surely build up a large class. Men of more or less parasitic disposition will gather around him, lean upon him, bring him their trials and woes, bask in the warmth of his stronger will, get what they can and keep on doing about the same as they have always done. His church will be known for its marvelous "men's work" and the megalomaniac soul of a little minister would be quite nicely satisfied.

If however, growth comes with experience and an analytic conscience compels him to measure results in terms of individual soul-growths, then he will some day inevitably be well nigh cast down. In the prayer of that moment, when his fine achievement appears nothing but the re-shifting of sand grains by the restless waves of the sea, there may come to his soul a great new thought. A brand new enthusiasm will be kindled by this brand new conception. Henceforth he goes forth girded with the motto: Work not for men but with men!

The brotherhood idea takes hold of him. It glows with a new meaning. He now works with his fellowmen; he is a brother to every man; he listens to instruction, and learns the wisdom of not knowing; he hears tales of woe; pours out sympathy for the working man and tears asunder his brain-cells over the problems of the employer. He goes into stores, offices and even work-shops, mingles with street crowds and in every way seeks, and believes he is finding, the throbbing hearts of his fellows.

At this stage he generally affects a change in his attire trying to conform more nearly to the every-day man's ways. This may proceed no farther than the wearing of a colored necktie or it may reach the limits of a nauseating wrestle with a strong cigar at a men's banquet. The new view expresses itself otherwise in the organization of a church brotherhood, the meetings of which he religiously attends. He talks economics, sociology, science, politics and labor problems.

Living Down to Men's Standard.

Again, if he has the capacity he will build up a big brotherhood and add a multitude to his congregation. Again, too, if he keeps on growing, there will come the sickening thought that after all, the crowd he has gathered are essentially untouched; they follow merely the diversion of the hour, a demagogue, a minister who has lived down to their standards of interest and expresses for them only the ideals which they feel but have no words to express.

In that second bitter hour of prayer another saving vision will graciously come to the earnest soul. This time it will be epitomized in the slogan: Men at work for men!

His former attitudes will be at once reversed. Out of his multitude of disciples he will select a few apostles. In these he will kindle a zeal for unselfish service away and beyond their daily meed of work or ordinary gifts for charity. With them he will labor until they catch a glimpse of his consuming inner fire and be willing, after a hard day's work, after all church service is done, after their share of expenses is paid, after the standards of their professions have been fully lived up to, after every admitted duty is fulfilled, still to call upon the deeps within themselves and add, in holy sacrifice, some bit more of service, altogether unselfish, never to be paid for, never to be appreciated by any one, even those for whom it is done.

This new impulse may express itself in a variety of organizations. Almost certainly it will not include the selfish one of merely adding to the home congregation. That motive for work is forever perished in the overwhelming tide of inspiring men everywhere to work for men anywhere.

The three stages just described are beautifully illustrated in the work done by the Church of the Ascension in New York city, under the supervision of Mr. Alexander Irvine.

The Meetings Described.

"To these evening services some working people came. Mr. Irvine preached about the things of which they wanted to hear. He preached of Socialism, of Morris and Ruskin first, then of some ideal commonwealths, those of Plato and Lycurgus, More's Utopia, Bacon's and the Brook Farm experiment.

"After a few weeks it was decided that there should be an aftermeeting at the close of the service. The first Sunday night thirty people stayed for the aftermeeting. It was held in the chapel informally. They talked about the sermon. . . . Soon some people began to come. . . . They were asked to speak.

"The meeting took on more formality. They are now conducted by a chairman who calls regularly upon three or four speakers for five minutes apiece, after which the discussion is thrown open to the audience.

"These are not cool meetings. Working people are not cool on economic questions."

Note that the first page is marked by the organization of a meeting at which Mr. Irvine preached for men; the next by the remarks on the sermon and participation by certain other speakers; then by the formation of a "people's forum," crowded with laboring people often incoherent; all thinking and coming into life intellectually, and asking why things are as they are with them; a large proportion of wage earners, and with them an increasing number of those who pay wages, wealthy pew-holders in the chruch, brought in touch with an aspect of life little known to them.*

Simplicity of Energy.

An almost entirely opposite expression of this same third attitude is to be found in the example quoted from Miss Richmond's little book: "Some clergymen who feel the call of the city fling themselves unselfishly into its life, but dissipate their energies by becoming directors of many boards, attending many meetings, and making many addresses on a great variety of topics. This was not his way. Having in mind always that the exercise and development of his members in his own congregation in the Christian life was his highest duty, he set himself to the task of studying first the

*The Outlook, May 16, 1908, The Church and the Social Unrest. Madge C. Jenison.

needs of the city in which they lived; then the possibilities both social and spiritual of the many agencies created to meet these needs; and last the aptitudes and capacities of his people. The city was their workshop and into it he fed them freely, associating them with every uplifting work that was going forward. Some of his men visited prisons and became volunteer probation officers in charge of individual boys, others founded an equitable loan company for the poorer sort of borrowers, and many worked hard in municipal campaigns. . . .

"The church had no group of charitable buildings, no new charities to which it could point with pride; it was the city as a whole that bore eloquent witness of the power of his preaching. But in however many places outside church boundaries his people may have made their power felt, all the work that they did was religious work; they always so regarded it, and their first loyalty was always to their church and its leader. Sometimes it seemed to me, an on-looker, that he played upon the community as upon a great organ, drawing from it new and inspiring spiritual harmonies." **

In some bright, new day in the far future one more vision may come to dazzle the eyes of men. This will be the futility of men's work and the mighty effectiveness of boys' play. It may then be found that after all, the reapers have been exceedingly busy garnering the husks of the grain.

**The Good Neighbor, by Mary E. Richmond, secretary Society for Organizing Charity, Philadelphia, 1908, pp. 146-148.

A Program for United Protestantism

Adopted by the Federation Gathering of Twenty-one Rhode Island Denominations.

1. A thorough study of the local field by the local church or churches in coöperation, with a new view to more adequate ministration to its every real need.

2. Definite attempts to combine weak, dependent churches, especially when of kindred basic polity or doctrines, for more effective pastoral services, the needs of the community being greater than local church or denominational interests.

3. Interdenominational coöperation particularly of kindred denominations, for a larger colportage or circuit ministry.

4. A new standard of ministerial equipment, measured not by the time honored requirements of the past, but by the demands of this age, with its new social and industrial problems.

5. A sincere and intelligent interest in the welfare of the working man, that he may secure for himself and his family the rights and privileges to which he is justly entitled.

6. Some definite basis of exchange of representatives of ministerial bodies and labor organizations, that each may learn the viewpoints and understand the problems of the other.

7. Discriminating study of the foreigner, avoiding the injustice of wholesale classification and criticism, and meeting the individual opportunities created by national and racial differences.

8. Open the church doors widely for the foreigner, and welcome his children in your Sunday-schools.

9. Denominational support of foreign churches where demanded, and interdenominational coöperation to meet the larger opportunities.

ISN'T IT SO?

"Mamma," asked the little boy who had been allowed to stay up and take dinner with company, "Mamma, is the dessert bad for me, or is there enough to go round?"—Lip-

Aspects of a Spiritual Religion

By J. M. Lowe.

II. SPONTANEITY.

"Let your light so shine." It will shine if you will let it. The spiritual seeks evermore to permeate and control the common life.

"Neath the harsh noises of our day,
A low sweet prelude finds its way."

The good Quaker poet knew. That inner light, fed of course by the true light, led him on and out into a large and beautiful life. Growing old and weary, waving his hand, he said "my love to the world," and fell asleep. A scientist in Scotland, lying full length upon the ground, was studying a heatherbell. A highlander approaching said, "What are you doing?" "Studying this flower," said the scientist, "ever see one?" said he, pulling the flower from the ground and handing both it and the glass to the highlander. As the strong countryman studied the beautiful and delicate structure of the plant, a tear stood in his eye and he said, "I'm sorry you showed me this flower." "Why so?" "Because," said he "I have stepped on so many of them." Here is the spiritual history of the race in miniature. How many flowers of beauty and of grace have we stepped upon. How many sweet and gentle influences have come creeping modestly into our lives, and we have allowed some coarse brutal thought to crush them.

"Be still and know that I am God." He is not in the whirlwind but in the still small voice. Have you heard it? In sober truth, I have heard this inaudible voice from the throne room. It spoke unbidden and seemingly with its own organ of speech. God is busy within us and about us and our only safety and happiness lie in coöperation with Him. Our own physical growth from childhood was spontaneous. Our wills were not invited to assist, and our anxious appetites called loudly for building material. Blessed are they that hunger and thirst after righteousness for they shall be filled. Growth is God's way of bringing things to perfection. We tend the plant. Its growth is from God. It can be suppressed, it can be crushed, but no human power can lift it from the seed. How small a part has man in the growth of things. His work is to keep things out of the way. Let your light so shine.

There is somewhere a picture called "Life." It is of a frail nude child making its way painfully up a rough and rocky steep. How beautiful and how wonderfully suggestive! Dear precious life; it must come to its own, but against what odds! What a refined and delicate heart had the artist who made the picture. Asking no assistance yet this frail figure must climb higher and higher. Such is the spiritual life. We can understand Wordsworth when he says:

"Thanks to the human heart by which we live,
Thanks to its tenderness its joys and fears.
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Very like unto all of this is the coming of Jesus. Born in barren poverty like the woodland rose, plotted against in his boyhood by a crafty king, his public life beset by plots and intrigues, opposed by those who should have helped. Finally face to face with death, foreseen, deliberate death. Then the cruel nails, the stinging thorns, the agony. With what a struggle did love find its way into our world. Along such a crimson pathway of pain crept this child of heaven the son of his love. At last hidden in the grave from which bloomed the lily of an endless life. The thought overwhelms me. Although coming from my brain and flowing from my pen, it seems greater than a hundred lives like mine. It uplifts me. It transforms me. It redeems me from cruelty and meanness forever. Let this sweet strong love of God like a river flow into our lives. Like the kindling rays of morning, let it flood the windows of our souls. Like the hovering spirit of spring, let it cause our lives to bud, blossom and bear the precious fruit of immortality.

Biblical Problems

By Professor Willett

What was the length of the Sabbath day mentioned in Genesis 2:1-3?

The author conceived of the work of creation as accomplished in six days of the ordinary length. The later view that such days were perhaps geological periods was certainly not in the mind of the writer nor of those to whom the records first came. The Hebrew people of the age from which the priestly account of creation comes had long since become accustomed to the week of seven days, based apparently upon Babylonian custom. Into such a week the whole scheme of creation is thrown by the writer, and the final day of that week is reserved for God's rest day.

How would you teach the traditional stories of the early part of Genesis to children?

In exactly the form in which they are given. The biblical narratives are admirably adapted to teach children the very truths which are most important for children of all ages to know. Parents and teachers need not be troubled because the Genesis stories do not present scientific facts. They present what is more important than merely scientific facts, namely, religious truths, and truth is always greater than fact. The child who is trained in the public school system of our present generation will lay aside the mere framework of these earliest Bible stories as soon as he arrives at years where they no longer have significance for him as narratives of actual events. But he will never lay aside the truths which they contain and of which they have proved themselves the most admirable vehicles in all literature. They teach the reality and nature of God, the worth of man as the greatest of all created beings, the moral discipline to which human life must be submitted if it is to be worthful, and the divine condemnation upon sin. These realities have never been taught more impressively than in the early narratives of Genesis. We do not go to these stories for scientific or historical facts but for religious instruction, and as such they will always be worth teaching just in the form in which we find them.

Why did Jesus speak of the Gentiles in the slighting way recorded in Matthew 6:32 and 10:5? B.

Jesus necessarily confined his own ministry and that of his first disciples to the Jewish people. To go among others would have been to dissipate their strength. It was not that other nations were not as dear to Jesus as the Jews, but he needed to complete his ministry in that one small section of the world in order that all the world might share the results of his completed task. More than this, the Jews were the people in whose history preparation had been

made for such a message as the gospel. Jewish ideals of religion and conduct were much higher than those of the Gentile world. He forbade his disciples to go into the ways of the nations beyond Palestine until they were really prepared with the gospel message based on the redemptive facts of his own life and death.

> Will you please explain the last clause of John 12:40—"That they should not see with their eyes nor understand with their heart and I should heal them?" F. W. W.
>
> "Please explain Matthew 13:13-15." Inquirer.

These questions both concern the same type of utterance on the part of Jesus. They go back to the description of Isaiah's vision (Isa. 6:9-10), where the prophet was apparently bidden to harden the heart of Israel and close their eyes lest they should see, understand, repent, and be healed. A study of the prophet's vision shows clearly that this was not a command to harden the heart of the nation, but only a warning that such would apparently be the result of even the best work that Isaiah could do. He would often feel discouraged because the outcome of his ministry was so disappointing. Yet he must not despair, for such was likely to be the visible effect of all prophetic teaching. Jesus took up this text in Isaiah and applied it to his own ministry among the hostile Jewish people. His parables were intended not only to reveal but to conceal truth because he knew that many were listening to his words who had no intention of accepting his teaching but only of finding fault and hindering his efforts. So he adopted the method of teaching in parables because he could explain their meaning to the disciples who were sincere in their attachment to him, and for the rest they would seem to be merely harmless stories. Jesus knew quite well that the primary effect of much of his teaching was to turn men away from him because his plan of life, with its simplicity and the hardships it involved, was in such contrast with the political hopes of the nation who wished a Messiah who would establish a kingdom and restore the ancient glories of the people. To such the teaching of the Master must have brought disappointment and discontent. But fortunately there was a group of those whose hearts were opened to the truth and from these the message spread into all the world.

> What is the explanation of Luke 10:42 in which Jesus says of Mary, "One thing is needful, and Mary hath chosen that good part which shall not be taken away from her?" W.

Jesus did not underestimate the kindness of Martha's anxiety for his entertainment. His affection for her was probably as great as for her sister, and perhaps there was some justice in Martha's feeling that Mary was too absorbed in listening to the Master and did not take quite enough interest in household matters. But Jesus wanted to show both sisters that the interests of good housekeeping are not the only matters that need woman's attention, and for this reason he spoke approvingly of Mary's regard for his words. He could not be with them long, and it was worth while to give attention to what he had to say to them in those precious hours rather than to be so much absorbed in household matters, even when their kindly object was his entertainment. The one thing needful that Mary had chosen was of course the message of the kingdom which Jesus was everywhere concerned to make known.

Correspondence on the Religious Life

By George A. Campbell

My Recent Reading

THE RELIGION OF SOCIALISM.

The two faiths of today that have proselyting warmth are Christian Science and Socialism. Socialism a faith? That is what John Spargo tells us in his book, "The Spiritual Significance of Modern Socialism." I have never known a Christian Scientist that was a Socialist. Is it because the soul of man is incapable of two enthusiasms at once? Or is it that the mental makeup of the two devotees is radically different? Mr. Spargo's book is well written. He writes burning sentences. He likes Micah and Hosea and is like them. To him modern Socialism is what Carlyle saw when he wrote "An unspeakable religion is struggling to speak itself." The "unspeakable religion" has spoken in socialism. It is spiritual because it is the greatest uniting force that humanity has seen. Millions of people of most diverse habits and customs, of every nation have been rallied by it to a common passion—the passion of universal brotherhood. It, according to the author, gives the only hope and inspiration that saves from the crass materialism of the present day. In the religion of socialism there is plenty of room according to Mr. Spargo, for both him who believes in God or simply in the process of evolution. "The glorious comradeship of a great cause" is wide enough for the religion of the agnostic and the Episcopal bishop.

We commend the book to those who wish to know the inner fire of Socialism. It is a plea for events as well as a treatise.

A SCOTCH BIBLE CLASS.

The Scotch mind seems to have a peculiar love for theological religion. Calvin was not Scotch; but Calvinism is, or was, for I believe extreme Calvinism has passed. Sandy Scott's Bible Class published by Bonnel, Silver & Company, is a little book giving an ultimate view of a Bible class of a few hard-hearted Scotchmen. They consider the great doctrines of the Bible and problems of life with avidity and freshness.

There are a goodly number of quaint remarks by various members. The Scotch words are interpreted by foot notes.

A STRANGE VIEW OF GOD.

"The Living Word" by Elwood Worcester, is published by Moffat, Yard & Company. In the preface we are told that the inspiration of this book was Gustav Theodor Fechner, "one of the greatest and least appreciated thinkers of the nineteenth century." The author quotes Pfleiderer as pronouncing the three motives of Faith as given by Fechner the best argument for God which the nineteenth century produced. The three reasons briefly stated are:

1. I believe in the soul because all men have believed in it. This is the traditional motive.
2. I believe other men have souls because it is good thus to believe and dangerous to doubt. This is the practical motive.
3. I believe in the souls of other men because on the whole it is reasonable to believe it and unreasonable to doubt it. This is the rational view.

These same reasons are applied to the existence of God.

The Problem of Evil.

A book starting in thus cannot go far until it deals with the problems of evil. The one problem in religion is to have a good God. The scientific uncovering of the pain of nature has re-emphasized to our age the necessity of trying to harmonize the existing evil with the Christian idea of our altogether good God. The author realizes the momentousness of the problem. He knows that many noble souls in our day after a long search for light rest in hopeless sadness. As a foreword to his chapter on "The Goodness of God and the Evil of the World" he quotes Isaiah who represents God as saying, "I form the light and create darkness. I make peace and create evil. I the Lord do all these things." He thinks Isaiah would repudiate Zoroaster's doctrine of a good Ormuzd and a bad Ahriman. Also the doctrine of a devil who originates lies and tempts men.

"The devil explained is the devil dead." He contends further that if God created by his own choice evil, He is an evil Deity; and if he permitted evil when He might have prevented it He is a lazy Deity.

Is God the Source of Evil?

How then did evil arise? It comes not from God conscious or willing; but from the lower nature of God which in unconscious states gives off the bad that is all about us, just as man has impulses and passions which he does not will.

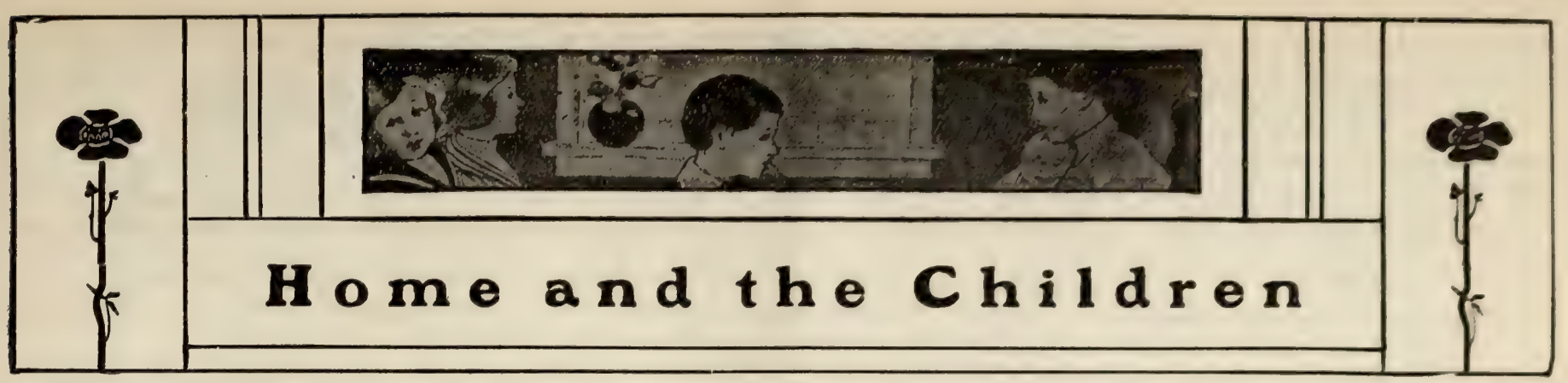
This theory to me is neither traditional, practical nor rational. I prefer to keep a great big black devil who is all but almighty if there is left us in this universe of complexities one Almighty being who is altogether good. To have a good-bad God is to have none. We cannot worship a God who out of his unconscious depths had evil springing, over which He has no control. The author fully appreciates a grave problem, but his hint throws no light upon it.

GOD'S GOOD WORLD.

"Steps Along the Pathway," by "Katharine H. Newcomb," published by Lothrope, Lee & Shepard Company, is another of that increasing number of books that plead for beautiful, practical lives. In these books the kind of a life our mothers lived, calm, cheerful, hopeful, trusting, religious, Christian, is made to rest upon "Metaphysical Principles." What are some of these principles? Seriously ask the meaning of your life? Do not fear. Be an inspiration to others. Trust. Love. Rest. Be positive. Say, "I am well." Don't be afraid of anything that presents itself as an obstacle.

All this is good. Whether the "Metaphysical Principles" gives the strength of character as just plain Christian teaching did may be questioned. Our mothers were strong, calm, splendid, without realizing it. However countless numbers would be infinitely helped if they would heed what the author says.

Too many are oppressed with complaining minds. They are negative, darkened souls. They need light and air. They need to cultivate good, clean, hopeful thinking. They need to believe vitally in God's good world.



Home and the Children

The Little Brown Dog

BY MAY ELLIS NICHOLS.

Little brown dog with the meek brown eyes,
Tell me the boon that most you prize.
Would a juicy bone meet your heart's desire?
Or a cozy rug by a blazing fire?
Or a sudden race with a truant cat?
Or a gentle word? or a friendly pat?
Is the worn-out ball you have always near
The dearest of all the things held dear?
Or is the home you left behind
The dream of bliss to your doggish mind?
But the little brown dog just shook his head
As if "None of these are best," he said.
A boy's clear whistle came from the street;
There's a wag of the tail and a twinkle of feet,
And the little brown dog did not even say,
"Excuse me, ma'am," as he scamped away;
But I'm sure as can be his greatest joy
Is just to trot behind that boy.

—Observer.

"Thank You"

I don't mean simply "Thanks!" or "Owh, Thanks!" or "Thanks, awful!" or any other cheap, "yellow-back" stuff that sometimes passes for gratitude, but that isn't worth the wind that it takes to make it. I mean the genuine article imported direct from the tropical regions of the heart, a real "Thank you!" that has a rich ring to it. Give a coolie a rupee and he immediately sounds it to ascertain whether it is genuine. So the genuineness of a "Thank you" is easily detected by the ring of it. It tells the difference between the real and the counterfeit.

A genuine "Thank you" is all to rare. Bogus ones are plentiful in so-called "tone society" where formal politeness is required. They may be as cold and formal and meaningless as "I'm sorry" but they are accepted at face value. But the genuine article coming from a real thankful heart, how nice it is. How good it makes the recipient feel even if his favour has not cost him much. But this is not all. It indicates so plainly the character of the one who says it.

So many people forget to say "Thank you." The other day I gave a fakir two annas. Not a salam or any other recognition of the favour escaped his lips. I called him back and made him return the money, just to teach him a lesson. I have seen hundreds of favours bestowed in European homes without any recognition.

These little civilities are often omitted in the home. A man receives some favour. If it is from some other man's wife he is profuse in expressions of gratitude. But if it is from his own wife he never thinks of recognizing the favour. Shame on him! But the wife may be as forgetful as the husband in this point. I know a family very different from this. The father and mother never forget to recognize a favour in the home. A button is sewed on, and a "Thank you" follows. A thousand other little accommodations receive their proper recognition. That sturdy rollicking boy is treated as politely as the father and mother treat each other, and he in turn says "Thank you" with such a sweet ring that it makes one's heart glad to hear him. And what a flavour this adds to the home life. This is worth a thousand times the trouble.

Then a "good morning," and "good night" passing between members of the family is all too rare, but when it is observed it adds so much to the refinement and home-i-ness of the home. It is indicative of refined character. It does far more than most people think in determining the future character of the children. Then, too, it makes the home so much happier.

Why should I not be more polite to my husband than to other people? Why should I not be more polite to my children than to those of other people If these little civilities are due to my friends they are surely due to my family. Would that we had more of them. —Witness.

My Little Minute Man

(Alice Francisco Ross in May St. Nicholas.)

I

I have a darling little son
Who never cared to have a gun.
He has red cheeks and sunny hair,
But never had a soldier's air.

If there should be a sudden raid,
And he were called upon for aid,
I greatly fear he'd run away,
Nor face the foe and win the day.

My little "Minute-man" is he,
And lest, perchance you may not see
Nor understand why he should wear
A name that none but soldiers bear—

The reason I will give to you:
When he is told some work to do,
"In just a minute," he replies,
But from his book lifts not his eyes.

If he is asked to shake the grate,
To bring a chair, or close the gate,
He does not hurry to begin it,
But always says: "Just in a minute."

And thus because he is so slow,
And when he's sent he does not go,
You see quite plainly why I can
Call him my little "Minute-man."

II.

I have another little son
Who always wished to have a gun,
He has red cheeks and sunny hair,
And quite a martial, soldier's air.

Although his heart might quake with fear,
Should there be danger lurking near,
He would not turn and run away,
But fight right well to win the day.

Yet not because he is so brave,
To him, also, this name I gave.
I've other reasons why I can
Call him my little "Minute-man."

This secret, too, I'll tell to you:
If he is asked some work to do,
"I will, this minute," he replies;
And off upon his errand hies.

If he is told to close the door,
Or bring a broom to sweep the floor,
He runs right quickly to begin it,
And has it done in just a minute.

And thus because he never waits,
Nor loiters, halts, nor hesitates,
You see quite plainly why I can
Call him my little "Minute-man."

Since one, when sent, is always slow,
The other always prompt to go,
We can be very certain, then,
There are two kinds of "Minute-men."

The "Just-a-minute" one, you see,
Is just the sort you shouldn't be,
When mother has some work to do,
And, needing help, has called on you.

The "Yes-this-minute!" Minute-man,
Who promptly does the best he can,
Will always have a host of friends,
For every one on him depends.

Woman's Sphere

—Mrs. Tom Thumb, now the Countess Magri, has just left the Tom Thumb estate at Middleboro, Mass., for a six months' tour of the Parisian theatres. The little lady is now 67 years old.

—Instead of remaining in Europe through next winter and traveling up the Nile in the spring to meet the former President, Mrs. Theodore Roosevelt will return to this country about November 1 and spend the winter months at the family home at Sagamore Hill.

—Miss Amy Wren of 149 Henry street, Brooklyn, has just been made the first woman receiver in the history of the United States. Miss Wren is receiver of the firm of Koslow in New York state. The company of which Miss Wren is receiver is the firm of Koslow & Co., shoe dealers, of Brooklyn.

—Miss Nora Iselin, the daughter of C. Oliver Iselin, the well known banker and yachtsman, has secured her parents' consent to her marriage to Count Ferdinand Colloredo-Mannsfeld, an Austrian. It is said that papers were signed guaranteeing the Count the transfer of $2,000,000 to his name before the marriage takes place in May. The American girl of today would mortgage her shoes to buy a title.

—Having arranged for the erection and equipment of a hospital in memory of his mother, recently deceased, John W. Gates has provided an endowment of $500,000 for the maintenance of this institution at Port Arthur. Texas, to be known as the Mary Gates Infirmary.

—Four women suffragists succeeded in getting into the outer lobby of the British house of commons. They at once fastened themselves by chains to statues in the lobby. The police, profiting by their previous experiences, were provided with metal-cutting instruments, and they quickly severed the chains and expelled the four women from the building.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XVI.

Maud Barrington Is Merciless.

Dane overtook the wagon close by the birch bluff at Silverdale Grange. It was late then, but there were lights in the windows that blinked beyond the trees, and, when the wagon stopped, Barrington stood in the entrance with one or two of his hired men. Accidents are not infrequent on the prairie, where surgical assistance is not always available, and there was a shutter ready on the ground beside him, for the Colonel had seen the field hospital in operation.

"Unhook the tailboard," he said sharply. "Two of you pick up the shutter. Four more here. Now, arms about his shoulders, hips, and knees. Lift and lower—step off with right foot, leading bearer, with your left in the rear!"

It was done in a few moments, and when the bearers passed into the big hall that rang with their shuffling steps, Maud Barrington shivered as she waited with her aunt in an inner room. Their trampling was horribly suggestive, and she had seen but little of sickness and grievous wounds. Still, the fact scarcely accounted for the painful throbbing of her heart, and the dizziness that came upon her. Then the bearers came in, panting, with Barrington and Dane behind them, and the girl was grateful to her aunt, who laid a hand upon her arm when she saw the singed head, and blackened face that was smeared with a ruddier tint, upon the shutter.

"Lower!" said Colonel Barrington. "Lift, as I told you," and the huddled object was laid upon the bed. Then there was silence until the impassive voice rose again.

"We shall not want you, Maud. Dane, you and I will get these burnt things off him."

The girl went out, and while she stood, feeling curiously chilly in an adjoining room, Barrington bent over his patient.

"Well put together!" he said thoughtfully. "Most of his people were lighter in the frame. Well, we can only oil the burns, and get a cold compress about his head. All intact, so far as I can see, and I fancy he'd pull through a good deal more than has happened to him. I am obliged for your assistance, but I need not keep you."

The men withdrew, and when a rattle of wheels rose from the prairie, Maud Barrington waylaid her uncle in the hall. Her fingers were trembling, and, though her voice was steady, the man glanced at her curiously as she asked, "How is he?"

"One can scarcely form an opinion yet," he said slowly. "He is burned here and there, and his head is badly cut, but it is the concussion that troubles me. A frantic horse kicks tolerably hard, you know, but I shall be able to tell you more when the doctor comes tomorrow. In the meanwhile you had better rest, though you could look in and see if your aunt wants anything in an hour or two."

Maud Barrington passed an hour in horrible impatience, and then stole quietly into the sick-room. The windows were open wide, and the shaded lamp burned unsteadily as the cool night breeze flowed in. Its dim light just touched the man who lay motionless with a bandage round his head, and the drawn pallor of his face once more sent a shiver through the girl. Then Miss Barrington rose and lifted a warning hand.

"Quite unconscious still," she said softly. "I fancy he was knocked down by one of the horses and trampled on, but your uncle has hopes of him. He has evidently led a healthy life."

The girl was a little less serene than usual then, and drew back into the shadow.

"Yes," she said. "We did not think so once."

Miss Barrington smiled curiously. "Are you very much astonished, Maud? Still, there is nothing you can do for me, and we shall want you tomorrow."

Realizing that there was no need for her, the girl went out, and when the door closed behind her the little white-haired lady bent down and gazed at her patient long and steadily. Then she shook her head, and moved back into the seat she had risen from with perplexity in her face.

In the meanwhile, Maud Barrington sat by the open window in her room staring out into the night. There was a whispering in the birch bluff, and the murmuring of leagues of grasses rose from the prairie that stretched away beyond it. Still, though the wind fanned her throbbing forehead with a pleasant coolness, the nocturnal harmonies awoke no response in her. Sleep was out of the question, for her brain was in a whirl of sensations, through which fear came uppermost every now and then. Why anything which could befall this man who had come out of the obscurity, and was, he had told her, to go back into it again, should disturb her, Maud Barrington did not know; but there was no disguising the fact that she would feel his loss grievously, as others at Silverdale would do. Then with a little tremor she wondered whether they must lose him, and rising stood tensely still, listening for any sound from the room where the sick man lay.

There was nothing but the sighing of the grasses outside and the murmur of the birches in the bluff, until the doleful howl of a coyote sent its cry out upon the wind, and the girl trembled as she listened. The unearthly wail seemed charged with augury, and every nerve in her thrilled.

Then she sank down into her chair again, and sat still, hoping, listening, fearing, and wondering when the day would come, until at last her eyes grew heavy, and it was with a start that she roused herself when a rattle of wheels came up out of the prairie in the early morning. Then a spume-flecked team swept up to the house, a door swung open, there was a murmur of voices and a sound of feet that moved softly in the hall, after which, for what seemed an interminable time, silence reigned again. At last, when the stealthy patter of feet recommenced, the girl slipped down the stairway and came upon Barrington. Still, she could not ask the question that was trembling on her lips.

"Is there anything I can do?" she said.

Barrington shook his head. "Not now! The doctor is here, and does not seem very anxious about him. The concussion is not apparently serious, and his other injuries will not trouble him much."

Maud Barrington said nothing and turned away, sensible of a great relief, while her aunt entering her room an hour later found her lying fast asleep, but still dressed as she had last seen her. Then, being a discerning woman, she went out softly with a curious smile, and did not at any time mention what she had seen.

It was that evening, and Barrington had departed suddenly on business to Winnipeg, when Dane rode up to the Grange. He asked for Miss Barrington and her niece, and when he heard that his comrade was recovering sensibility, sat down looking very grave.

"I have something to tell you, but Courthorne must not know until he is better, while I'm not sure that we need tell him then," he said. "In the meanwhile, I am also inclined to fancy it would be better kept from Colonel Barrington on his return. It is the first time anything of the kind has happened at Silverdale, and it would hurt him horribly, which decided us to come first to you."

"You must be more concise," said Miss Barrington quietly, and Dane trifled with the hat in his hand.

"It is," he said, "a most unpleasant thing, and is known to three men only, of whom I am one. We have also arranged that nobody else will chance upon what we have discovered. You see, Ferris is unfortunately connected with you, and his people have had trouble enough already."

"Ferris?" said Maud Barrington, with a sudden hardening of her face. "You surely don't mean——"

Dane nodded. "Yes," he said reluctantly. "I'm afraid I do. Now, if you will listen to me for a minute or two."

He told his story with a grim, convincing quietness, and the blood crept into the girl's cheeks as she followed his discoveries step by step. Glancing at her aunt, she saw that there was horror as well as belief in the gentle lady's face.

"Then," she said, with cold incisiveness, "Ferris cannot stay here, and he shall be punished."

"No," said Dane. "We have no room for a lad of his disposition at Silverdale—but I'm very uncertain in regard to the rest. You see, it couldn't be done without attracting attention—and I have the honor of knowing his mother. You will remember how she lost another son. That is why I did not tell Colonel Barrington. He is a trifle—precipitate—occasionally."

Miss Barrington glanced at him gratefully. "You have done wisely," she said. "Ethel Ferris has borne enough, and she has never been the same since the horrible night they brought Frank home, for she knew how he came by his death, though the coroner brought it in misadventure. I also fancy my brother would be implacable in a case like this, though how far I am warranted in keeping the facts from him I do not know."

Dane nodded gravely. "We leave that to you. You will, however, remember what happened once before. We cannot go through what we did then again."

Miss Barrington recalled the formal court-martial that had once been held in the hall of the Grange, when every man in the settlement had been summoned to attend, for there were offenses in regard to which her brother was inflexible. When it was over and the disgraced man went forth an outcast, a full account of the proceedings had been forwarded to those at home who had hoped for much from him.

"No," she said. "For the sake of the

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woman who sent him here we must stop sh-rt of that."

Then Maud Barrington looked at them both. "There is one person you do not seem to consider at all, and that is the man who lies here in peril through Ferris' fault," she said. "Is there nothing due to him?"

Dane noticed the sternness in her eyes, and glanced as if for support towards Miss Barrington. "I fancy he would be the last to claim it if he knew what we do. Still, in the meanwhile, I leave the affair to your aunt and you. We would like to have your views before doing anything further."

out, Maud Barrington sat down at a writing-table. "Aunt," she said quietly, "I will ask Ferris to come here at once."

It was next day when Ferris came, evidently ill at ease, though he greeted Miss Barrington with elaborate courtesy, and would have done the same with her niece, but the girl turned from him with visible disdain.

"Sit down," she said coldly. "Colonel Barrington is away, but his sister will take his place, and after him I have the largest stake in the welfare of Silverdale. Now, a story has come to our ears which if it had not been substantiated would have appeared incredible. Shall Miss Barrington tell it you?"

Ferris, who was a very young man, flushed, but the color faded and left his cheeks a trifle gray. He was not a very prepossessing lad, for it requires a better physique than he was endowed with to bear the stamp of viciousness that is usually most noticeable on the feeble, but he was distinguished by a trace of arrogance that not infrequently served him as well as resolution.

"If it would not inconvenience Miss Barrington, it would help me to understand a good deal I can find no meaning for now," he said.

The elder lady's face grew sterner, and very quietly but remorselessly she set forth his offense, until no one who heard the tale could have doubted the origin of the fire.

"I should have been better pleased, had you, if only when you saw we knew everything, appeared willing to confess your fault and make amends," she said.

Ferris laughed as ironically as he dared under the eyes which had lost their gentleness. "You will pardon me for telling you that I have no intention of admitting it now. That you should be so readily prejudiced against me is not gratifying, but, you see, nobody could take any steps without positive proof of the story, and my word is at least as credible as that of the interloper who told it you."

Maud Barrington raised her head suddenly, and looked at him with a curious light in her eyes, but the elder lady made a little gesture of deprecation.

"Mr. Courthorne has told us nothing," she said. "Still, three gentlemen whose worth is known at Silverdale are willing to certify every point of it. If we lay the affair before Colonel Barrington, you will have an opportunity of standing face to face with them."

The lad's assurance, which, so far and no further, did duty for courage, deserted him. He was evidently not prepared to be made the subject of another court-martial, and the hand he laid on the table in front of him trembled a little.

"Madam," he said hoarsely, "if I admit everything what will you do?"

"Nothing," said Maud Barrington coldly. "On condition that within a month you leave Silverdale."

Ferris stared at her. "You can't mean that. You see, I'm fond of farming. and nobody would give me what the place cost me. I couldn't live among the outside settler fellows."

The girl smiled coldly. "I mean exactly what you heard, and, if you do not enlighten them, the settlers would probably not object to you. Your farm will be taken over at what you gave for it."

Ferris stood up. "I am going to make a last appeal. Silverdale's the only place fit for a gentleman to live in in Canada, and I want to stay here. You don't know what it would cost me to go away, and I'd do anything for reparation—send a big check to a Winnipeg hospital and starve myself to make up for it if that would content you. Only, don't send me away."

His tone grew almost abject as he proceeded, and while Miss Barrington's eyes softened, her niece's heart grew harder because of it, as she remembered that he had brought a strong man down.

"No," she said dryly. "That would punish your mother and sisters from whom you would cajole the money. You can decide between leaving Silverdale, and having the story, and the proof of it, put into the hands of Colonel Barrington."

She sat near an open window regarding him with quiet scorn, and the light that shone upon her struck a sparkle from her hair and set the rounded cheek and neck gleaming like ivory. The severity of her pose became her, and the lad's callow desire that had driven him to his ruin stirred him to impotent rage in his desperation. There were gray patches in his cheeks, and his voice was strained and hoarse.

"You have no mercy on me because I struck at him," he said. "The one thing I shall always be sorry for is that I failed, and I would go away with pleasure if the horse had trampled the life out of him. Well, there was a time when you could have made what you wished out of me, and now, at least, I shall not see the blackleg you have showered your favors on drag you down to the mire he came from."

Maud Barrington's face had grown very colorless, but she said nothing, and her aunt rose and raised the hammer of a gong.

"Ferris," she said. "Do you wish to be led out by the hired men?"

The lad laughed, and the hideous merriment set the white-haired lady's nerves on edge. "Oh, I am going now, but, for once, let us be honest. It was for her I did it, and if it had been any other man I had injured, she would have forgiven me."

Then with an ironical farewell he swung out of the room, and the two women exchanged glances when the door closed noisily behind him. Miss Barrington was flushed with anger, but her niece's face was paler than usual.

"Are there men like him?" she said.

Miss Barrington shook off her anger, and rising, laid a gentle hand on her niece's shoulder. "Very few, I hope," she said. "Still, it would be better if we sent word to Dane. You would not care for that tale to spread?"

For a moment the girl's cheek's flamed, then she rose quietly and crossed the room.

"No," she said, and her aunt stood still, apparently lost in contemplation, after the door swung softly to. Then she sat down at the writing table. There was very little in the note, but an hour after Dane received it that night, a wagon drew up outside Ferris's farm. Two men went quietly in and found the owner of the homestead sitting with a sheaf of papers scattered about the table in front of him.

"Come back tomorrow. I can't be worried now," he said. "Well, why the devil don't you go?"

Dane laid a hand on his shoulder. "We are waiting for you. You are coming with us!"

Ferris turned, and stared at them. "Where to?"

"To the railroad," Dane said dryly. After that you can go just where it pleases you. Now, there's no use, whatever, making a fuss, and every care will be taken of your property until you can arrange to dispose of it. Hadn't you better get ready?"

The grim quietness of the voice was sufficient, and Ferris, who saw that force would be used if it was necessary, decided that it was scarcely likely his hired men would support him.

"I might have expected it!" he said. "Of course, it was imprudent to speak the truth to our leader's niece. You know what I have done?"

"I know what you did the night Courthorne nearly lost his life," said Dane. "One would have fancied that would have contented you."

"Well," said Ferris, "if you would like to hear of a more serious offense, I'll oblige you."

Dane's finger closed on his arm. "If you attempt to tell me, I'll break your head for you."

Next moment Ferris was lifted from his chair, and in less than ten minutes Dane thrust him into the wagon, where another man, who passed a hand through his arm, sat beside him. It was a very long drive to the railroad, but few words were exchanged during it, and when they reached the settlement one of Ferris's companions mounted guard outside the hotel he found accommodation in, until the Montreal express crawled up above the rim of the prairie. Then both went with him to the station, and as the long cars rolled in Dane turned quietly to the lad.

"Now, I am quite aware that we are incurring some responsibility, so you need not waste your breath," he said. "There are, however, lawyers in Winnipeg, if you fancy it is advisable to make use of them, and you know where I and Macdonald are, if you want us. In the meanwhile, your farm will be run better than it ever was in your hands, until you dispose of it. That is all I have to tell you, except that if any undesirable version of the affair gets about, Courthorne or I will assuredly find you."

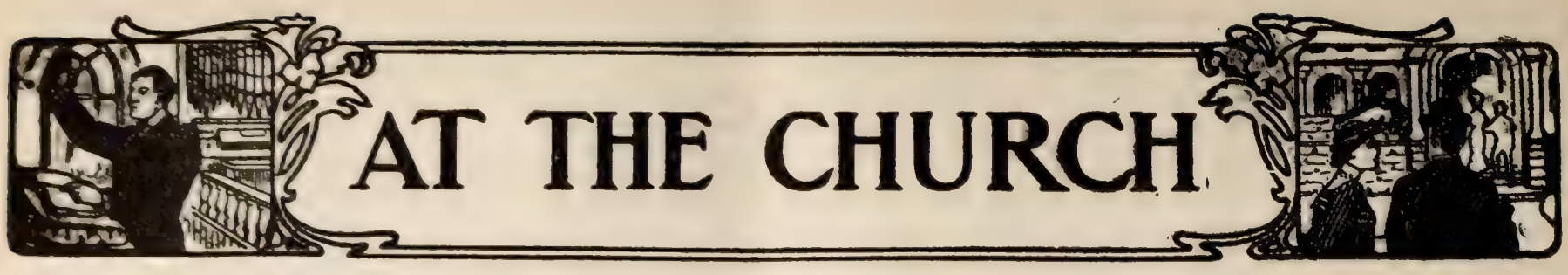
Then there was a scream of the whistle, and the train rolled away with Ferris standing white with fury on the platform of a car.

In the meanwhile Maud Barrington spent a sleepless night. Ferris's taunt had reached its mark, and she realized with confusion that it was the truth he spoke. The fact that brought the blood to her cheeks would no longer be hidden, and she knew it was a longing to punish the lad who had struck down the man she loved that had led to her insistence on the former leaving Silverdale. It was a difficult admission, but she made it that night. The outcast who had stepped out of the obscurity, and into her peaceful life, had shown himself a man that any woman might be proud to mate with, and, though he had said very little, and now and then his words were bitter, she knew that he loved her. Whatever he had done, and she felt against all the teachings of her reason that it had not been evil, he had shown himself the equal of the best at Silverdale, and she laughed as she wondered which of the men there she could set in the balance against him. Then she shivered a little, remembering that there was a barrier whose extent he alone realized between them, and wondered vaguely what the future would bring. *(To be continued.)*

THEY WERE FLYING.

"So your candidate went through with flying colors."

"Hm! Well, yes; his waving the 'long green' did have something to do with it, I admit."—Boston Transcript.



Sunday School Lesson

By Herbert L. Willett

Uselessness of Faith Alone

The studies of the Book of Acts, which have proved so interesting thus far through the year, are at this lesson interrupted with three lessons taken from the Epistles, two from James and one from Hebrews. It was probably the intention of the lesson committee to follow the story of the Jerusalem conference where the question of Gentile believers was discussed and settled, with these lessons which deal with the practical application of Christianity to human life, and especially with the significance of Paul's doctrine of faith as the indispensable ground of pardon and hope. These three lessons are followed by a review and the temperance study which complete the quarter.

Violation of Pedagogical Principles.

Teachers may find some difficulty in passing abruptly from the interesting narratives of Acts to the discussions of James and Hebrews. The mistake of such a method has long been apparent to those who have used the International Lesson Series. The Book of Acts can be admirably taught to one grade of pupils who are totally unprepared for the Epistles, and to mingle two such contrasting types of Scripture in the curriculum of the same grade of pupils is to violate every pedagogical principle. But our purpose is to make the best of the situation and to wait for better days when the character of the child mind, so well understood by teachers in every other line of instruction, shall be sufficiently recognized in the Sunday-school to avoid experiences of this order.

The Book of James is quite generally believed to be one of the earliest documents of the New Testament. There are, to be sure, suggestions in the book itself of a late date. But the balance of impression seems to be in favor of the earlier time, between 45 and 52 A. D. Of the four different men bearing the name James, who are named in the New Testament, only one can be the writer of this brief book. The apostle James is excluded by his early death. Tradition, which early fixed upon James the brother of the Lord as the writer, seems sufficiently vindicated by the contents of the book.

James' Prestige in the Early Church.

In our last lesson James was seen as the chief figure in the Jerusalem church, held in reverence by all of its members as well as by the Jewish community outside. His family relationship to Jesus and the loftiness of his personal character gave him a position of undisputed priority among the disciples, particularly after Peter's association with the Gentiles, which must have caused no little prejudice among the conservatives. Of James' early career very little is known. He is mentioned among Jesus' four brothers—James, Joseph, Simon, and Judas; and Paul (I Corinthians 15) affirms that to James Jesus appeared after his death. Perhaps such an experience was needed to dissipate the doubts which had separated the brother of Jesus from the disciples during our Lord's ministry.

Close Similarity to Wisdom Literature.

The book itself shows the strong impression of Jewish environment and teaching. In its form it seems more closely related to the wisdom literature of the Old Testament than to the prophetic. And this is at once an indication of the dependence of James in thought and in expression upon the words of Jesus. The latter, while they share the spirit and enforce the teachings of the prophets, are in their method and style far more closely related to the proverb-like messages of the sages. The book of James is not a systematic treatment of any question. It is rather a series of brief and pregnant utterances upon practical matters connected with conduct. It puts almost no stress upon doctrines of any sort, but insists that the faith of Jesus is to be held as a living reality, bringing forth the fruits of modesty, humility, and self-restraint in Christian life.

Does James Contradict Paul?

One of the favorite inquiries of the church particularly in the Reformation period, was whether the teachings of Paul, who so strongly emphasized faith and deprecated dependence upon works of the law, do not directly contradict those of James, who with equal emphasis insists that faith is useless standing alone, and that works are the chief element in salvation. Indeed, some commentators went so far as to advocate the view that James, writing, as they supposed, after Paul's epistles had begun to circulate, was throwing all the force of his influence and teaching against what he regarded as the harmful doctrine of the apostle, who would absolve men from obedience to law and would magnify the saving power of faith alone. Others have tried to argue that Paul, writing later than James, was endeavoring to counteract the effect of the latter's teaching that works were effective in securing salvation, and threw his powerful personality into the advocacy of faith as a means of grace.

No Disagreement.

Neither view is correct, and both are based upon that common mistake—the failure to understand what each of these two New Testament writers meant by the terms he used. Paul, who had found that salvation did not consist in obedience to the laws, recorded in the Old Testament, but did rest upon the apprehension of Jesus and loyal submission to his progam of life, felt that no words should be spared in making men understand the glory of that freedom from the bondage of legal rites which to him was like a resurrection from the dead. On the other hand, James was troubled by the fact that there were people in the church of his day who insisted that mere belief in Jesus was sufficient without any practical outcome in life; that if one confessed the Lord and could say with reasonable confidence that he believed in his divinity, this was sufficient. Against such a false and heretical view James argues with all the force of his nature. By "works" Paul meant adherence to legal institutes which had no value for character. James means by "works" those natural fruits of the Christian life which are the indispensable proofs that a man has accepted the leadership of Jesus and is seeking to imitate him in spirit and in life. There is no disagreement between the two writers.

Faith and Works.

In the long history of the church these two elements of Christian life have ever been closely related. There have been some periods which emphasized faith at the expense of its practical outworkings in life. No more dangerous heresy could be propagated than that which makes salvation contingent upon the intellectual acceptance of doctrines, even the most profoundly true ones. A man is neither better nor worse for believing intellectually that Jesus of Nazareth is God's son. That confession might be made by him every day throughout his life and yet his conduct never be lifted out of selfishness and sin. It is only as this faith blossoms into obedience and character that it has any significance. On the other hand, one might imitate the virtues of the Christian life without any real conviction of their value. And there have been times in which the church has seemed to emphasize an outward conformity that remained wholly superficial and meaningless. Against this the noblest spirits in the church from Paul's day to ours have protested. It is not eloquence nor tongues nor preaching nor benevolence nor even martyrdom that can avail without love. And love is the outpouring of faith in Christ. Love, therefore, and its fruits, faith and its works, are indispensable counterparts. Faith and works have often been likened to the two oars of a boat. With either one alone the boat only travels in useless circles. But with both it goes straight on its way.

Abraham's Children.

The writer of this epistle emphasizes strongly the significance of Abraham as the father of the faithful, not merely because he believed in God but because he actually wrought out his faith in character. The Jew who prided himself on descent from Abraham and counted this the open sesame to salvation was shown that there was no value in faith alone even to Abraham, but only in faith as it voiced itself in life. Using the same illustration of Abraham's faith, Paul showed that it is not by works of merit, by prayers or fasting or the mortification of the flesh, that God is pleased, but by the faith that works through love.

Rahab's Faith.

Rahab, the woman of Jericho, is another illustration used by James. She believed the story told her by the spies concerning the coming of Israel and the impending capture of Jericho, but her faith in the message of her guests would have been of no avail had she not been at pains to provide for them and to secure their promise that she and her family should remain unmolested in the sack of the city. So evermore is faith made effective through character. Indeed salvation is character; there is no salvation save that which comes from gaining the character made possible of attainment through faith in and obedience to our Lord.

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*International Sunday-school lesson for May 30, 1909. Believing and Doing, James 2:14-26. Golden Text, "Faith without works is dead," James 2:20. Memory verse, 26.

PRAYER MEETING

By Silas Jones

THE UNITY OF THE SPIRIT IN THE BOND OF PEACE.

Topic, May 26. Eph. 3:14; 4:16.

Unity of the Spirit awaits the complete triumph of democracy in the church. The remedy for the divided state of Protestantism is spiritual enfranchisement for all, not a return to the principle of authority enunciated by the church of the middle ages. If unity cannot be attained through love of truth, through enlightenment, spiritual insight, deliverance from the bondage to sin, and the desire to use all available means for the Christian conquest of the world, it is an idle dream and we ought to let it pass from our thought. When the members of the churches really desire unity and are fit for the responsibilities of the church universal the divisions now much discussed and regretted will disappear.

One Body.

The church of the New Testament is one body, animated by one Spirit, and inspired by one hope. It acknowledges one Lord in whom it trusts and it gives expression to its unity by one baptism. Exalted above it and working through it and dwelling in it is one God the Father of all. In this age of commercial and industrial combinations the advantages of a united church are obvious. There would be a saving in money. Where now there are two, three, or four church buildings there would be one. The election of school directors would be disconnected from religious controversy. The preachers would have more time to preach the gospel and they would not be required to expose the heresy of the neighbor preacher. Of course this would necessitate a higher type of preacher. When a fight is between two churches a man can easily please his hearers even if his spiritual perceptions are dull. But when there is an uncomplicated fight against wickedness alone a man of high qualities is needed for leadership. The notion that we have to be sectarian in order to keep alive interest in the church is repugnant to sound Christian sentiment.

Many Members.

The useful man knows his task and is busy with it. He is therefore not denouncing others on account of their success. One who attempts work for which he is unfitted becomes dissatisfied with himself and with everybody else who is not a failure. He has not learned that no occupation is honorable unless a man is fitted for it. Of course there is sometimes friction between two capable men. It is worse than useless, it is wicked to invite strife by insisting that two strong men whose methods are at variance shall stand side by side at the same task. If the situation is such that they must work together they and others should make the best of it, but they should be far apart whenever it is possible. Then will each contribute his share to the progress of religion and each will respect the other. Unity does not mean that individual differences shall be ignored. It does mean that we shall appreciate service wherever and however it is rendered. The officious person who has no word of commendation for service that is done as he would not do it and who is trying to remake the world to suit his notions should be suppressed by the united action of all Christian people. Such a person destroys the peace and unity of the church. The early church had apostles and prophets and teachers. These were all commissioned to deliver the same message of life but they did not all follow one method. Paul could rejoice at the progress of the gospel even when men hostile to him aided in the preaching. He was not pleased with the motive but he approved the good result.

The Perfecting of the Saints.

Teachers and preachers are in the church for the purpose of building up the body of Christ. All the activities of the church that are worthy of encouragement have this end in view. We have therefore a standard by which to judge men and organizations. The question for us to consider in connection with a proposed enterprise is not whether it suits our convenience or whether it leads into new paths or along old ones but whether it will result in an increase of righteousness and love. Christians should get into the habit of looking at everything with reference to the matter of service. If one has a fondness for novelty and another for the familiar there can be no unity, but if all are concerned first of all for the progress of the gospel there will be unity.

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

LESSONS FROM THE BIRDS AND FLOWERS

Topic, May 23, 1909. Luke 12:24-28.

One can quote scripture for almost anything. The saloon-keeper tells the story of how Jesus changed water into wine as a support for his business. The seeker for divorce could quote his words on the disruption of the family. The advocate of war would recall the sentence, "I have come not to bring peace, but a sword." The get-rich-quick schemer would remember the parable of the unjust steward. So the man who whittles before the corner grocery, or the college student who lives supinely off the "old man," or the girl whose feet know not the straight and narrow path to the kitchen might find the words, "they toil not, neither do they spin" ample justification for their course. But idleness is not the lesson to be learned from birds and flowers, nor does Jesus mean to teach it any more than drunkenness or dishonesty.

Jesus was a master interpreter of nature. The other side to his aversion to working miracles was his finding God manifest in those things which were perfectly natural.

God Seen in Growth.

When he wishes a final analogy for his fundamental teaching, the conception of the Kingdom of God, he goes to the natural growth of the fields and takes from them the picture, "first the blade, then the ear, after that the full corn in the ear."

"Consider the lilies, how they grow." The next verse reveals the fact that God is the one who clothes them. As God is behind every flower and his divine wisdom is producing the beautiful forms of lily and rose, so God had ordered the world in such manner that men are provided with food and clothes, and placed under laws which should make for noble and beautiful forms. Poverty and starvation are due mostly to society, not to God. Did you ever stop to think of the fact that many people have not to eat and wear because others are trying to help God, so to speak; to help Him provide themselves with more than they need.

Thus Jesus teaches us that as God has provided the things of the body, so man is not to give his whole mind to thoughts of and plans for

Bodily Blessings.

Bodily blessings are but secondary things, food and drink and raiment are but machinery with which to work out the higher life. One should eat to live. One should be as well clothed as possible because that which is beautiful is closely akin to that which is good. But to live for these things is to be no better than the Roman degenerate who sits in his villa and gives his whole thought to his clothing and his meals. Jesus' teaching is that if men are industrious, sober, honest and righteous, the matters of bread and drink and clothing will all come of themselves. And barring some exceptions this rule will be found to be universally true.

The dual lesson of Jesus from the birds and flowers is that if we live for those things which fit one to be in the Kingdom of God, material things will not only largely take care of themselves, but we will find in our lives a growth of God's plans as beautiful as is the growth which produces the leaves of the flower.

God's plans like lilies pure and white unfold,
We must not tear the close shut leaves apart.
Time will reveal the calyx of gold
And when we reach that better land
Where tired feet with sandles loosed may rest,
I am sure we shall all say, "God knew best."

Twelve Little Boys

There are twelve little boys I would tell you about
(Just think what a dreadful noise);
They are all of an age, just three and a half,
These twelve little blue-eyed boys.

There's a doctor, a preacher, a farmer lad,
And one is a soldier bold,
Who rides about with his pistol and sword,
Like the frog in the story of old.

There's the acrobat boy, with his heels in the air;
But I think and so would you,
That the sweetest of all is the boy who sings
"Two Little Girls in Blue."

Sweetest of all, did I say? There's one
Who sits—dear little man—
Just "thinking of mother" the red lips say,
As only a baby can.

There is one little boy, I am sorry to say,
Who will cry and pout and fret;
Who likens himself to a "bad, bad man,
Who loves no one," and yet

Somehow we think that he loves us all:
For the clouds soon pass away,
And a sweet smile dimples the tear-stained face,
Like a sunbeam gone astray.

There is "auntie's sweetheart" and "uncle's boy,"
And "brother's little brother,"
And "father's man"—I think you scarce
Could find just such another.

But when the hour comes for the good-night kiss
To these laddies so precious to me,
I find just one poor tired little boy,
As sleepy as sleepy can be.

—Selected.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

LESSON XVIII. THE KINDERGARTEN CHILD

(Continued.)

I. SPECIFIC AIMS OF KINDERGARTEN TEACHING. There are certain ends which the kindergarten teacher should keep clearly before her. (1) The impartation by Bible stories, songs, nature studies and brief memory verses of the simpler spiritual truths about the strong and good God who makes and sustains all the beautiful and wonderful things in the world and about His Son Jesus, the Friend and Helper of little children. (2) The formation of the more fundamental moral habits of obedience, unselfishness, happiness, etc. This implies the beginnings of discipline in the control of the egotistic tendencies of the child. (3) The development of such religious emotions as awe, reverence and trust. The children should come out of the kindergarten with an unclouded conviction that they are in the arms of the Great Loving Father who knows and can do everything, who loves them and wants to be loved and trusted by them in return.

II. REQUIREMENTS OF THE LESSON. The following elements will be present in every well taught kindergarten lesson:

1. SOMETHING TO WONDER AT. The wonderful and unknown is fascinating to children because it gives free scope to their imagination and belongs to their instinctive interests. The "wonder" stories of the Bible are perfect models of this class of lesson material. Do not stop to explain too much; the child will form its own mental picture in spite of your explanations, which will only confuse it. "I can understand well enough if you would not explain so much," said a little boy to his mother.

2. SOMETHING TO ASK ABOUT. This links the lesson on to the curiosity of the child. The more questions, asked with a real desire to know, that are provoked by the lesson, the more successful it is. It must be remembered that curiosity in the kindergarten age is in objects, their origins and uses, and not at all in ideas and their relations, and the teacher need not be discouraged if the class is not curious about what she considers the vital point of the lesson, which is probably too abstract for their young minds.

3. SOMETHING TO REMEMBER. The kindergarten age is the period of absorption, when the little soul is laying in stores to be organized into knowledge later on; hence in every lesson there should be something which the children are expected to remember and be questioned about on the following Sunday. To this end the lesson should be presented in the form of a story, not a homily or pious talk. The merely verbal memory, however, is weak, and memory verses should therefore, be short and frequently repeated.

4. SOMETHING TO SEE AND TOUCH. At this age the sense of hearing needs to be reinforced. This principle springs from the "sensational" mightily with those of sight and touch. "The point of contact" should be found in some concrete object connected with the child's everyday life. It is here that nature studies get their vital importance. The sight of the different stages of a plant's growth from seed to flower, and of its persistent turning towards the sunlight, will teach the child more about God's power and love than a hundred moralizings. Care should, however, be taken not to moralize too much as the child's interest is in the object itself, not its "lessons."

5. SOMETHING TO IMITATE. Character at this stage is acquired by imitation. Precept is of little use except to make parrots. Hence in addition to the personal bearing of the teacher as the greatest of all essentials in character training, the lesson stories should have some personal touch in them that the child can reproduce in its own way. Sometimes the children may be shown how to represent the point of the lesson dramatically in play-form as part of the class exercise. Children of this age imitate externals—expressions rather than feelings, arts rather than motives, words rather than their meanings. Hence care should be taken that the external features presented should have some vital connection with the inner moral truths that are to be taught.

III. THE INTELLECTUAL APPROACH. The teacher should never forget that the intellectual approach to the child is circumscribed by its lack of experience. Especially should it be kept in mind that the child gets knowledge by absorption rather than by reason. It learns THINGS rather than ABOUT THINGS! it FEELS truth rather than knows it intellectually. Indiscriminate curiosity and the instincts of wonder and imitation are the chief vehicles of its information. Hence the importance of having the right atmosphere, a true and beautiful environment. Hence positive instruction in the form of abstract statements or moral precepts should have small play in the teaching of this period. To speak technically, the method should be "inductive;" that is to say, the child should be allowed to work out the truth in its own way, always of course from the right models. Memory may be used to a limited extent, but it should always be re-enforced by the use of imagination and self-activity.

IV. THE MORAL APPROACH. The kindergarten child is unmoral though not immoral. It is inclined to be egoistic and lawless. The will is undeveloped and spasmodic, showing little power of self-restraint. Action has not yet become deliberative, and conscience is rudimentary.

(1) IMITATION AND SUGGESTION. Imitation and suggestion are the chief means of moral training in this period. By imitating the teacher and the actions of the characters in the lesson stories, the child will learn by practice to walk in the right way. Right courses of conduct will be "suggested" by what these models do rather than by what they say. It follows that moral teaching at this age should be positive. Wrong ideas and actions should be discouraged, not so much by prohibition, as by setting an example in another direction. The word "don't" should be sparingly used.

(2) AUTHORITY. This does not mean that the children should not be brought under authority as such. On the contrary, the will of the teacher and the rules of the class must be supreme, under the limitation, however, that the will of the child should never be "broken." Authority in some sense is of the very essence of religion, and thus early in life the child should be taught the meaning of "Thou shalt." The weakness of much kindergarten work is just the forgetting of this and the substitution of pleasure and self-interest for discipline and obedience.

(3) THE PLAY INSTINCT has also moral value. Even the simplest games have rules, and these demand self-control, patience, order, and the sense of routine. The wise teacher need not, therefore, be afraid, even in the Sunday-school, of play for its own sake.

V. RELIGIOUS APPROACH. (1) THE SUPERNATURAL. A child's religion is not yet differentiated from the rest of its life, but is found everywhere. The child of this age is a natural myth-maker, personifying everything and revelling in the supernatural, which is, however, to it perfectly natural. The rain is "the tears of the angels;" the wind is "God's breath." Hence the miracle stories of the Old Testament—which grew up in the kindergarten stage of Israel's history—furnish a "point of contact" between the soul of the child and the God of Christianity, and an ideal transition from those crude myth-makings to more orderly and moral conception of God and his working. It must be remembered that the child thinks of God as a man, and has no difficulty in "understanding" his omnipresence and omnipotence. The New Testament stories being more highly moralized and less anthropomorphic, are not so suitable.

(2) AWE. The sense of awe has much to do with reverence and worship. The child soon loses interest in what is known unless it be connected with the satisfaction of its bodily needs; but the unknown is a perpetual source of delight. Here again the Old Testament "wonder" stories—God talking with Abraham, the giving of the Law on Sinai, etc.—will lay just the right kind of foundation for reverence and worship.

(3) ORIGINS. The child is interested in causes of things, and the origin of the natural world and its movements. Stories of creation and miracles—crossing of the Red Sea, calling down fire from heaven, the flood, etc.—have here their fitting place as leading the child into right ideas of God as Creator and Sustainer of the world.

(4) HOME LIFE. The home life of the children should furnish clues for teaching about God the Father and His loving care of His children. To the child with a happy home, prayer needs no explanation, and no exception should be taken to the concrete and egoistic character of its prayers; but in the class prayers, the moral and religious elements should be chiefly prominent in order that by practice and imitation the child may learn that "Man does not live by bread alone."

(5) CAUTION. A normal child of this age has little or no conception of sin or of the need of salvation and should know nothing else than it is God's child from the beginning. It is a crime against child-nature to twist its mind into any theological straight jacket. Child conversions are as abnormal as convulsions.

LITERATURE. Same as preceding lesson.

QUESTIONS: (1) What are the aims of kindergarten teaching? (2) Name five requirements of the lesson. (3) How should the following characteristics of childhood be appealed to? (1) Its sense perception, (2) its sense of wonder, and (3) its faculty of imitation. (4) Describe how the child gets knowledge. (5) What does this teach us about abstract teaching? (6) Name three important elements in the moral training of the child. (7) What is the place of authority in this training? (8) How can the "play instinct" be utilized? (9) How would you utilize the child's vivid imagination for the purpose of religious training? (10) What religious value can you get out of its "sense of awe?" (11) Of what value is the "home life" in the religious training of the child? (12) Would you teach the child of this age about sin and salvation? Explain your answer.

THE FRENCH WAY.

(From "Success Magazine.")

I popped the question to Marie,
  Like any other beau:
She blushed and smiled and answered, "Oui."
  For she is French, you know.
"My dear," I asked her, bending low,
(I feared my cake had turned to dough)
  "Whom do you mean by we?"
  "O, U, and I," said she.

Our Readers' Opinions

"Befogged"—What Shall We Teach Our Children

Brother Moore can readily answer the criticism of J. S. Hughes in the Christian Century, of April 29. But what of the young who read such vaporings?

They read J. S. Hughes': "Christ Himself did not baptize, and Paul disclaims that there was any baptism in his commission, though he himself was also baptized." What does the child think? One may read to him: "Jesus was making and baptizing more disciples than John (although Jesus baptized not, but His disciples). But will the child see that he who authorizes building the house is the builder? he who authorizes baptism, the baptizer? The child might quote, "Jesus yielded to a practice"!! Would he then as readily believe, "The Pharisees rejected the Counsel of God, not being baptized of John"? or would he cut the "Counsel of God" down to a "yielding to a practice"?

The child reads, "Baptism wasn't in Paul's commission," in Hughes' interpretation of the Corinthian Epistle. When we read to him, "Many of the Corinthians hearing, believed and were baptized," can we get the child to see that baptism was the obedience of what the people at Corinth heard—and so of all who obeyed—whether of Peter, or of Philip, or of Paul? Will the child grasp that Paul "delivered that which he also received" at Corinth, when told "it wasn't in Paul's commission"? Mirabile dictu! Paul and his companions must have used a great deal of self-manufactured impediments in their deliverances to have secured such uniform results in baptism!

Let J. S. Hughes replace his fiction with the fact, and it will more nearly read: "I, Jesus, baptized more than John (authorizing my disciples, to reject whose teaching is to reject me). When John is told of this, he will say, "He must increase, but I must decrease." John 3:26-30. "At Jerusalem I announce thro' my apostles to many nations the Law prophesied by Isaiah and Micah." To a Nicodemus of the 20th century Jesus would say: "I prompted Peter at Pentecost, when, in response to wonderment and conviction, he preached that I, Jesus, had shed forth the things seen and heard, and in my name and by my Spirit Peter said: 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the spirit of the Holy Spirit.' In the days I was with them after the resurrection, I taught them concerning the kingdom; and even Deacon Philip, full of my Spirit, preached the gospel concerning the Kingdom of God, and the name of Jesus Christ to Samaritans, who were baptized, both men and women."

Who will say that the command of Acts 2:38 bears not the authorship or authority of Jesus? Not Luke; for he writes Acts 2:38 in fulfillment of Christ's promise of "power from on high, and that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem." John, whom our brother quotes preeminently, writes: "This is the love of God that we keep His commandments." Aye, more, speaking of Jesus Christ as the propitiation for our sins, and also for the whole world, John writes: "And hereby we know that we know Him, if we keep His commandments. He that saith I know Him and keepeth not His commandments, is a liar, and the truth is not in him; but whosoever keepeth His word; in him verily hath the love of God been perfected." Is John's Savior promised without obedience?

What shall we teach?

WILL F. SHAW.

"Is Protestantism a Failure?"

I have read the editorial in the Christian Century of April 22 with above caption, several times over with much interest.

I do not think that is just the way to put the case.

Protestantism has not failed. It has fully served its purpose in the world economy up to the present hour. It may be passing: it probably is.

The spirit which directs the course of things by evolution produces these changes and if the time is ripe for a change it will be made and the nature of it as well as the means by which it shall be produced will be provided by a power far above the will of man.

It is our privilege and duty to watch for and read the signs of the times and put ourselves into a line with the evolutionary forces that we may be used by them to advantage of the world.

I am of the opinion that the coming trend of religious thought and action will be more world interested than the passing form of Christianity was. It may be discovered that the Catholic interpretation of Jesus has not been true to facts in every respect and that the religion which has been attributed to the Christ does not reflect his real thought or carry out fully his world purpose.

There is a spirit of deep inquiry working in the minds of thousands as never before, creating a determination to follow the "sources" to their sources and learn all that may be known to our age of this wonderful Man and his idea. I feel quite sure that the result will be a radical reconstruction of our ideas of religious life and service.

I feel sure that the coming religion will be a Christianity which will depend very little on the authority of writings regarded heretofore as sacred but on the life of the spirit within humanity, giving direction and power in the effort to realize the divine ideal in the individual and social life here on this planet.

Sincerely,

F. M. CUMMINGS.

Sedan, Kan., April 30, 1909.

Booker T. Washington and Prohibition

By William Oeschger.

In the hopes that what is here given may be of assistance in winning temperance victories these lines are written. Because of a fierce local option contest in a city where there is a large colored constituency the writer wrote Mr. Booker T. Washington for his views on the effect of closing the saloons on the Negro race and upon the race differences. In a letter sent to Mr. Washington on March 29, 1909, among other things, the following was incorporated:

"I write you these lines to ask you the direct question, Do you think that the prohibition of the liquor traffic, the abolition of saloons, will be a blessing to the colored race? Secondly, do you think that the race differences will be helped by the closing of the saloons, as you see the problem?"

To this letter the following reply was received:

"Tuskegee Institute, Ala., April 1, 1909.

"Rev. William Oeschger, Vincennes, Ind.

"My Dear Mr. Oeschger: I have your kind letter of March 29. I am writing to say that I fully believe that prohibition in the South and elsewhere is perhaps the greatest blessing to the Negro race since Emancipation. Everywhere I have been I have noted a change for the better and that the relations between the white and colored races are becoming more and more friendly. I have had opportunity to observe these relations recently on trips I have made through the states of Mississippi and South Carolina.

"Thanking you for your letter and for your interest in the subject of prohibition, I am

Yours truly,

BOOKER T. WASHINGTON.

A Little Nonsense

LIBELOUS.

"I wouldn't allow any one to speak as disrespectfully of my father as that fellow just spoke of yours."

"Did he insult my poor old dad? Let me get at him. I'd have him know my progenitor is just as good as any one. What did he say?"

"He said you looked like your father."—Des Moines Register.

BEST WISHES.

"What do you think!" exclaimed the theatrical star, proudly. "They are going to name a new cigar after me."

"Well," rejoined the manager, "here's hoping it will draw better than you do."—Chicago News.

TOO TRUE.

"No one understands me!" he groaned; "no one on earth."

It is the old story wrung from many a tortured, youthful heart. The sufferer is generally mistaken, but the pain is no less poignant. Yet in this instance the man's complaint was true. Nobody on earth could understand him.

For he was an announcer of trains at the Union Depot.—Cleveland Leader.

A LEAP-YEAR HINT.

Jack—"The fortune-teller said I would marry a blonde."

Belle—"Did she say how soon?"

Jack—"In six months."

Belle (coyly)—"I can easily be a blonde by that time Jack."—Boston Transcript.

THE SLUMBERS OF THE BROOK.

The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

IT DIED HARD.

"It is clear, Poston," said Herlock Shomes. "that the farmer who raised the spring chicken was very tender hearted."

"How in the world do you know that?" asked the astonished Poston.

"It's simple enough. The farmer hesitated so long before striking the final blow.—Boston Transcript.

A LITERARY PROJECT.

"So you have a great idea for a novel."

"Yes," answered the publisher.

"Who is going to write it?"

"Oh, I haven't gone into details. What we're at work on now is one of the most striking cover designs ever introduced to the holiday trade."—Washington Star.

ON THE SAFE SIDE.

Visitor—"Well, son, what will you be when you grow up?"

Tommy (aged nine)—"A soldier."

Visitor—"But you will be in danger of getting killed."

Tommy—"Who'll kill me?"

Visitor—"Why, the enemy."

Tommy—"Then I'll be the enemy."—Catholic News.

WITH THE WORKERS

The Orange, Cal., church makes Home Missionary offering of $190. Four additions recently under C. C. Bentley's ministry.

Charles T. Radford has well in his grasp the situation at Monrovia, Cal., where the church was recently greatly strengthened by the Stivers meeting.

John T. Stivers is well into a remarkable meeting at Whittier, Cal. He reports the capacity of the building taxed and twenty additions at the close of the first week. Indications favor many additions.

The Japanese Christian Church of Los Angeles, celebrated its first anniversary with prepared exercises Friday evening, May 7. We understand that A. C. Smither, Mrs. Reba B. Smith, in addition to a number of Japanese Christians made addresses.

Jesse P. McKnight, the pastor at Magnolia avenue, Los Angeles, has been granted a leave of absence that he might take an extended tour abroad. He expects to sail from New York early in July and will travel through Europe and the Holy Land.

W. H. Martin and wife are in fair way to repeat their great Fresno work at Whittier, Cal. The time element is the only element lacking, and this is sure to come if the Lord gives these Christian workers the expectancy of life.

F. E. Hagin of Japan has been assisting Robert Grieve in a meeting at Glendora, Cal. There were thirty-two additions to the church. Mr. Hagin leaves this week to do convention work in the West under the Foreign Board.

Levi McCash always does a substantial work in the upbuilding of a congregation. His work at Ontario has moved steadily forward, month by month these two years. With a church membership of 115, they have a Sunday-school enrollment of 230.

Willis S. Myers, of the Naomi Ave. Church, Los Angeles, has taken a leave of absence to hold a meeting at Escondido, Cal. For a month now Fred Lee has been on the ground preparing the way, and a large tent has been provided, and a fine meeting will doubtless be held.

There are strong indications of a large delegation from southern California to the Centennial convention. The exact rates remain to be fixed by the general passenger agents which meet in Seattle early in June. A special train will be run through to Pittsburg from Los Angeles.

This is proving a season of evangelistic activity in the churches of southern California. S. M. Martin and Prof. Hogett, having concluded a successful meeting at Covina, are now leading the forces to victory at Fullerton. This meeting began last Wednesday evening, the 21st in a large tent brought to Fullerton for this purpose.

Mrs. H. T. Buff, the good wife of our venerable brother, who has served a life time in the Christian ministry, passed to her reward last week. She died at the home of her daughter, Mrs. Ernest Whipp at Brawley, in Imperial Valley, Cal. Burial took place at Pamona. A more extended notice will probably be furnished the papers.

The moving picture machine which created such an interest through the Central States in the March offering, is to make the tour to the western conventions this summer. F. E. Hagin of Japan, will be spokesman for it, and beginning with Texas he will make a tour of the Mountain States, returning southward by way of the coast conventions.

Grant K. Lewis, Southern California secretary, is in the field with his stereopticon lecture entitled "Uncle Johnnie Appleseeds," and everywhere splendid audiences gather to hear his message, and the responses indicate the largest offering in the history of this missionary enterprise. Mr. Lewis confidently expects that the churches of southern California will reach their apportionment of $1.00 per member for Home Missions this year. He is speaking every night at some church and twice on Sundays.

The church at Rialto, Cal., last year received $300 from our Home Missionary Society in order to support its pastor. This year they are self-supporting and their contribution for missions has about reached the $1,000 mark. This illustrates the fact that the surest way to preach the gospel abroad is to carefully sow the seed in the home land.

The work at Glendale, Cal., where the new church was organized last fall is prospering under the ministry of J. W. Utter. The new building is completed and was occupied for the first time on May 2. This will mark the beginning of a protracted meeting, the pastor and Prof. B. B. Stout doing the preaching. At the close of this meeting this splendid new property costing about $5,000 will be dedicated.

Grant K. Lewis, California, has received from the Centennial Committee at Pittsburg a set of thirty stereopticon slides which illustrate the beginning and progress of the Disciples of Christ. Among them are the pictures of the pioneer fathers, the Brush Run Church, scenes at Bethany, and other persons and places made notable by these historic movements in the church of God. Under the auspices of the Auxiliary to the C. W. B. M. he recently delivered this lecture at San Bernardino. It is an instructive, inspirational speech on our Centennial. Mr. Lewis will be glad to deliver it free of charge and for the good of the work wherever invited.

B. B. Tyler is to be present and contribute his personality and messages at the annual convention at Long Beach, Cal., to be held August 11 to 22. Other prominent brethren are expected. A full announcement will be made in the near future. On Sunday afternoon, April 18, Bercal Hall was dedicated by the young people of Naomi Ave. Church, Los Angeles. This splendid class consisting of 125 members, is probably the largest in Los Angeles. They have built this hall, and propose to make it the center of their Christian activity and social life for southeast Los Angeles. The building cost $1,000, and is on the property owned by the church. C. C. Chapman was dedicator and all the money was raised to meet expenses.

New Mexico-West Texas Convention

The New Mexico-West Texas Convention will be held at El Paso, Texas, May 29 to June 2, ticket limits being May 26 to June 5. One and one-fifth fare is granted east of El Paso and one and one-fourth fare west. Buy full fare ticket coming, and be sure to get certificate from agent, which will entitle you to reduced rate on return trip. We must have fifty tickets beside the clergy tickets. W. J. Wright, J. H. Mohortor, J. C. Mason and Mrs. Ida W. Harrison are among those who are on the program. The El Paso Church bids you a hearty welcome and will entertain you free.

H. B. Robison, Pastor.

The congregation at Hamlin, Texas., dedicated an excellent $3,200 church building, April 18. William Peem is the pastor.

H. A. Carpenter of Whitehall, Ill., has proposed that all the churches consecrate one Lord's Day this year to the appeal for ministerial volunteers. This suggestion must appeal to every man as both timely and vital. Responding to it, W. R. Warren, Centennial Secretary, says: "Let Sunday, May 30, be the day! Let every preacher exalt his calling, and lead his congregation in prayer that the Lord of the harvest may send forth laborers into his harvest. Let him anticipate the service by talking personally with promising young men. Let him press the invitation after the sermon with as much earnestness as he does the call for confessions. Let him and all the leaders of the congregation follow up the occasion as consecrated common sense may suggest. Let both the numbers and the names of volunteers be reported both to the Centennial office and to the church papers."

Best Seal for Jelly Glasses



The way to be *certain* of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly *on* the contents of each glass after jellies are cool.

Pure Refined PARAFFINE

when cool, makes an air-tight seal and is more convenient than the old way. Fruit jars are sealed by dipping caps *into* melted paraffine after closing.

Use Pure Refined Paraffine as a polish for uncarpeted floors—put a little in hot starch to give finish to linens—add it to hot wash water and make the washing easier. Write for a neat Paraffine Paper Pad for use on ironing-day. It keeps sad-irons from sticking.

STANDARD OIL COMPANY
(Incorporated)

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

Hill's Hair and Whisker Dye Black or Brown, 50c.

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VIA THE

ILLINOIS CENTRAL RAILROAD — CENTRAL MISSISSIPPI VALLEY ROUTE

FROM CHICAGO

10:02 A. M. 10:15 P. M.

DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

Can We Stand the Test?

Since the first of the year we have been studying Acts of Apostles anew in all of our Bible schools. Never in our history have our Bible schools reached so many people as during the past few months, consequently, there has never been a time when so many people have been studying this great book, and never has it been studied so carefully.

What has God a right to expect of us as a result of this widespread and diligent study of this marvelous book? Nothing less than this: that the whole church from its youngest member in every Bible school to its maturest supporter should be moved by a deep, strong, intelligent missionary zeal which will surpass anything that the church has ever before experienced.

If this be not the result of our study of the book for the past few months, it will mean that we have been studying it indifferently under careless teachers, or that we are deliberately disobedient to the heavenly vision which moved the Apostles and the early church to the accomplishment of the great purpose of our Lord.

Children's Day for Foreign Missions, June 6, 1909, is a testing day for more than a million Disciples of Christ in the world. Will we stand the test, or shall we be weighed in the balance and found wanting? Loyalty to our Lord and the responsibility of our knowledge demand that every Bible school in our brotherhood secure the co-operation of the whole church on that day in making an offering which shall hasten the accomplishment of the eternal purpose of God to send the light of the Gospel to the uttermost parts of the earth. Can we stand the test?

This should be a matter of pride to us during this year of Centennial aims as well as a matter of loyalty. This year of all the years of our history, the school or church should feel ashamed that does not respond to this great teaching which has been before the heart of the church for these past few months. $100,000.00 from 8,000 Bible schools is a very small acknowledgement of our responsibility to this great opportunity and obligation.

MARION STEVENSON,
National Superintendent of Bible Schools.

Dedication at Hannibal, Mo.

Disciples in Hannibal, Mo., are rejoicing in the erection of a new church on the south side of their city. That side of the city is rapidly growing in population of late, mainly due to the erection of the Burlington shops and certain factories there. The church building proper is the gift of Mr. W. H. Dulany, who provided $10,000 on condition that not less than $5,000 in addition was raised to furnish the church and buy the lot. F. M. Rains dedicated the church Sunday, May 9. A large congregation essembled. At the close of the sermon $2,500 was raised which cleared the parsonage and furnishings of debt, thus giving the south side a property worth about $19,000.

The new house is of Gothic style, with corner tower. The outside walls are all of pressed brick. The auditorium is a combination one, with church auditorium and Sunday-school room on the same level. Both rooms have bowed floor so that when the folding partition is raised the two rooms make one large one. There is a gallery in the Sunday-school room. The class rooms are so arranged that the rostrum can be well seen from them. Every seat in both rooms is a good one from which to see and hear the speaker. In the basement there are the primary room, furnace—steam heat—dining room, wash room, etc. The baptistry is of cement under the pulpit rostrum. The choir loft is above the pulpit rostrum. The windows are of fine stained glass. Since this is the only church on the south side, a fine bell has been placed in the tower to remind the people of the approaching hour for church service, wherever they may attend.

This is a fruitful field. The Sunday-school already has had an attendance of 216 in the three Sundays of its existence. The church was organized only three weeks ago and the first sermon was on Saturday, the 8th, by F. M. Rains.

The new organization starts off with a membership of about 150, with prospects of many more to be added soon in the locality. This leaves the First Church with a membership still of about nine hundred. C. R. Scoville and his company, while holding a successful meeting at the First Church, laid the cornerstone of the new building November 11, 1908. Clarence E. Wagner, of Palmyra, has been called to the pastorate of this remarkable church, and with his splendid equipment in mind and heart we predict for the union of people and preacher great success in Christian work. He begins his pastorate May 16, with a beautiful and useful edifice and a loyal, consecrated people.

Northfield's Summer Program

Many Speakers from Many Denominations and Many Lands.

The program for the Summer Conferences at Northland clearly indicates that D. L. Moody's desire that Northfield stand for interdenominational gatherings is still being carried out. Speakers from nearly every evangelical denomination will be heard. And although sectarianism is seldom mentioned, the receptions and the friendly rivalry, over the number of delegates, and in the interdenominational baseball series, at which the umpires and many of the players are ministers, show how completely everybody finds a welcome in Northfield. Prominent among this year's list of speakers are: Rev. Henry S. Coffin, Dr. John Douglas Adam, Rev. John S. Carson, Dr. Arthur T. Pierson, Rev. G. A. Johnston-Ross, Rev. G. Glen Atkins, Rev. Frank W. Gunsaulus, Rev. J. H. Jowett, Canon Cody, Rev. John A. Hutton, Rev. J. Stuart Holden, and Dr. Len G. Broughton. Numerous other speakers will be announced later.

The program also indicates the international feature of Northfield. It attracts people from every section of this land and its influence has spread far beyond the borders of America. Speakers come to Northfield from nearly every country. Mission fields will be represented by prominent missionaries, among them being Dr. W. T. Grenfell, medical missionary of the Labrador, and Dr. S. M. Zwemer, who was one of the pioneers in Arabia. England, as in the past, furnishes some of the strongest speakers. In fact, Northfield has been the means of introducing to America some of the foremost English divines, notably Dr. F. B. Meyer, Rev. G. H. C. Macgregor, Dr. G. Campbell Morgan, and Rev. J. Stuart Holden. Rev. J. H. Jowett, of Birmingham, who will make his first visit to America in connection with the General Conference in August, is, however, well known here through his writings, which have won for him already a host of admirers on this side of the Atlantic. He is one of the dominant figures in the Non-Comformist church today. Rev. J. Stuart Holden, of London, will be welcomed again, and Rev. G. A. Johnston-Ross, of Cambridge, will return to Northfield after a two years' absence. Other Englishmen announced for the platform are Rev. John Kelman, of Edinburgh, Rev. Charles E. Brown, of the National Council of Evangelical Free Churches, and Mr. and Mrs. Charles S. Studd, members of the well known missionary family. Scotland will be represented by Rev. John A. Hutton, of Glasgow, and Canon Cody, of Toronto, will be among the Canadian speakers. Many of these pastors will aid in conducting the Ministers' Sub-Conference, which will be led by Rev. G. A. Johnston-Ross, and will take place during the August Conference. It is hoped that this will be as helpful as was the discussion of Laymen's Work which was held last year.

The dates of the seven different gatherings follow: Young Men's Student Conference, July 2 to 11; Young Women's Conference, July 13 to 20; Women's Home Missionary Conference, July 14 to 20; Summer School for Women's Foreign Missionary Societies, July 22 to 29; Summer School for Sunday-school Workers, July 22 to 29; General Conference of Christian Workers, July 31 to August 15; Post Conference, August 17 to about October 1.

George B. Stewart of Warrensburg, Mo., who is spending some time in Colorado Springs, is addressing the Y. M. C. A. there in a series of Sunday afternoon services.

Missouri State Convention

After thirty-four years the Missouri State Convention again returns to St. Louis. It will be held at the Union Ave. Christian Church, June 18-24. In view of the fact that it is more difficult to arrange accommodation at short notice in a large city than in smaller places, it is very desirable that all who expect to attend shall send in their names at once to the chairman of registration, Mr. T. C. Clark, 2712 Pine St., St. Louis, or to Mr. T. L. Horn, chairman of the entertainment committee, at 710 Washington Ave., St. Louis. Mr. Lee W. Grant, 910 Carleton Bldg., is chairman of the general executive committee, and Mr. C. Hy. Brown, 400 S. 4th St., general secretary. Mr. R. D. Paterson, care Buxton & Skinner, is chairman of the music committee. A boat excursion is being arranged for the benefit of the Orphans' Home on the last day of the convention, and Mr. Elmer Shepard, 5947 Easton Ave., has this matter in charge.

The St. Louis churches give a cordial invitation to the brethren throughout the state to be with them this centennial year. Lodging and breakfast will be provided to all the delegates and visitors who desire this.

PAUL MOORE.

A WOMAN'S IDEA OF SUMMER COMFORT

To every woman, especially the woman who keeps house, the topic of summer comfort in the home is one of never-failing interest.

This is particularly true where comfort in the kitchen is concerned as it is in this one room that the most trying part of the work is done such as cooking, baking, ironing, and heating water for wash-day purposes. Even in cool weather such work is not altogether welcome, but it becomes drudgery on days when the mercury is trying to jump through the top of the thermometer, aided by a hot stove that diffuses its almost unbearable heat through the kitchen.

But such days are past. With the New Perfection Wick Blue Flame Oil Cook Stove, kitchen drudgery becomes kitchen comfort, for this wonderful stove is so constructed that it not only produces quick results, but does it all without perceptibly raising the kitchen temperature.

All this means real comfort to the woman who works in the kitchen, especially when considered with the added advantages in the saving of time; in the doing away with all carrying of coal, wood and ashes; in having a stove that can be turned on or off, high or low, as required; and in not having to keep it lighted when not in use.

Then there is the saving of fuel to be considered; and it is here also that the New Perfection excels. Although equipped with three burners it has but one oil reservoir, thus reducing three separate filling operations to one.

Besides all this, the "New Perfection" is the only oil stove built with a cabinet top. Its commodious top shelf is particularly useful for warming plates and keeping food hot after it is cooked. In addition there are two drop shelves on which may be set the teapot or coffee pot and small cooking utensils. Also has two racks for holding towels.

Altogether the "New Perfection" is a stove of wonderful utility. Its extremely handsome appearance sets off any kitchen to full advantage. It is superior to the hot coal range no matter what the point of comparison may be—or whether regarded as a summer stove only or as a stove for year 'round use.

Another household article of unusual convenience is the Rayo Lamp, a scientifically constructed lamp that will adorn any room—whether library, parlor, dining-room or bedroom. The Rayo Lamp gives a mellow, steady light that does not tire the eyes. Its center draft burner of the latest design and its fine porcelain shade make it a lamp of combined usefulness and beauty.

The New Perfection Wick Blue Flame Oil Cook Stove and the Rayo Lamp constitute two household articles that will meet any woman's idea of home comfort. In the thousands of homes in which they are already used they are making things cheerful because of their absolute safety, great simplicity, and wonderful convenience.

WITH THE WORKERS

Six persons were received into the church at Belding, Mich., April 25. Five young ladies by baptism, and one man, head of a family. O. W. Winter, the pastor, is pushing the work.

Des Moines, Iowa, ministers reported additions to their churches Sunday, May 9, as follows: Finis Idleman (Central), one confession; Charles S. Medbury (University), two confessions; J. M. Van Horn (Capitol Hill), three confessions.

At Santa Barbara, Cal., where Sumner T. Martin ministers, the church is enjoying a Sunday-school institute conducted by E. W. Thornton, the Sunday-school man. The place and power of the Bible-school is appreciated as never before. The church is planning a great evangelistic campaign for this fall.

George L. Snively, evangelist, has removed from Greenville, to Lewistown, Ill. He intends to give his time constantly to evangelistic work. Just now Mr. Snively is in a good meeting at Valdosta, Ga., where R. W. Wallace is pastor. His next meeting is with George Pruvitt at Aurora, Mo.

From the report of the church at Chaplin, Ill., where T. L. Read ministers, we take the following for the year ending April 30: Sermons preached, 150; number added to membership, 109; letters granted, five; loss by death, three; gain, 101. Funerals, five; marriages, six. Money given for missions through all departments, $270.02. Amount expended for local improvements and back debts, $745.80; current expenses, $1,200; total, $2,215.84. Five organized adult classes. An average attendance of 112 for April.

John G. Slayter recently closed a meeting with the Connellsville, Pa., church, of which C. M. Watson is pastor. There were thirty-eight additions to the church. Twenty-eight were by baptism. Fourteen were men, with a total of twenty-four adults. These excellent results came in the face of sixteen days of rain out of the twenty-one days of meeting. When it didn't rain, it blew a hurricane, a weather condition unprecedented. Yet with fine courage Mr. Slayter preached his big, positive, inspiring message to the uplift of saints and the saving of sinners. When he left Connellsville for his meeting in Martins Ferry, Ohio, which begins May 11, he went from a congregation which had been greatly blessed by his presence.

Bolenge, Haut Congo, Africa.—Since my arrival here last October there have been one hundred and twenty people baptized at Bolenge, and eight more up the Bosira. We have not heard from Longa since the last incoming of the evangelists, so cannot report in full. We are prospering, but how much we need the school to train more evangelists, and how much we need more missionaries to help us! We received word recently that a score or more inquirers were waiting for baptism at Bonyeka. The distance is too great for them to come to us, and too expensive, and it's a hard and long trip for us in a canoe. We hope and pray that our friends will help us to take the gospel with greater speed. Hasten the steamer. Yours in his righteous cause,—Charles P. Hedges.

AUSTIN HUNTER IN ROCKFORD.

We have just closed a three weeks' series of evangelistic services, with Brother Austin Hunter of Indianapolis as evangelist. Seventy-one persons responded to the Gospel invitation, forty-eight to make confession of their faith in Christ and twenty-three to unite by letter or statement. There had been four confessions and baptisms the three Sundays preceding the beginning of the meetings, and there will be a good number of additions during the next few weeks. The church has been permanently quickened and strengthened. Northern Illinois is proverbially a difficult field for our people. Rockford is no exception. We have been fortunate here, however, in purchasing one of the most beautiful and advantageously located sites in the city. Our chapel, which seats comfortably about 300, is already too small. Brother Hunter was with us just three weeks and one day, beginning Easter Sunday and closing Sunday, May 2. We have never experienced worse April weather. During the first and third weeks there were only two evening each week without rain. The meetings were twice interfered with just at the most critical times. The attendance and interest were remarkable whenever the weather was reasonably good. Brother Austin Hunter is almost an ideal evangelist. He combines the highest culture, the deepest consecration and the broadest sympathies. He is a preacher of great power and an effective personal worker. Any church that secures him for a meeting will be greatly blessed. W. D. Ward,
Pastor Central Christian Church.

Some April Happenings in Kentucky

Work at Latonia is doing well, as told by H. C. Runyon.

J. L. Hall added two and worked hard in the Sandy Valley.

Six baptisms reported by G. H. Thomas in Second London District.

W. P. Collins is in Sandy Valley also. Four added and one preacher located.

J. B. Briney reports six added at Bardstown; five of them heads of families.

Three added in First London district, as reported by the evangelist, R. B. Baker.

J. B. Flinchum had a good month in Breathitt county. Nine baptized; two others added.

L. A. Kohler says the meeting at Bromley was quite a success, although there were few added.

G. B. Swann filled his appointments in Hopkins and Webster counties and reports matters as usual.

E. C. Lunger preached two Sundays at Second Church, Richmond, and matters progress as usual.

South Louisville had the services of J. B. Lockhart all the month and matters are progressing fairly well.

A. E. Robertson reports progress fair in Harlan county. A meeting to be held at the county seat in June.

Thirteen baptized by Z. Ball and two others added. He dedicated a new house at Goochland, Rockcastle county.

W. A. Wolfe says that matters are progressing very well at Springfield where he preaches three Sundays each month.

D. G. Combs was at work all the month. Added nine. He was at Providence in Webster county and one of the brethren writes all of his efforts.

W. J. Hudspeth held a meeting at Bromley, Kenton county, and another at Glencoe, Gallatain county. Nineteen added and a good work done at both places.

A. Sanders has resigned at Paintsville and gone to Lockland, Ohio, where he is already at work. He was useful at the place he has just left and in the surrounding country.

W. J. Cocke's work was at Ewing, Fleming county. He was asked to go there with a view of organizing a new congregation. He baptized twenty, reclaimed fourteen, eighty-nine united by letter or statement and eight came from other religious bodies, making a total of 131. Money raised to support preacher half time, meeting self-supporting. He is to be in The Purchase for much of the time during the remainder of the year.

H. W. Elliott was at work all the month; most of the time away from his desk. The total receipts were $756.77. This is an improvement over March and over the corresponding month of last year. This does not pay the expenses of the month. We urge all our friends who can help the work to do so promptly. Some churches are taking combined offerings. A prompt remittance from these will help us very much. This is our hard time of the year. Every dollar that can be sent in for the work is sorely needed. We are a month behind in paying the men. Help us to send all that is due them at the close of each month. H. W. Elliott,
Sec. and Treas. K. C. M. C.
Sulphur, Ky., May 4, 1909.

Books You Need

We offer some of the most timely and vital books now appearing among the Disciples of Christ. You need every one of this splendid list.

OUR CENTENNIAL BOOK.

"Historical Documents Advocating Christian Union."--Edited by C. A. Young.

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to pass without possessing this book.

Z. T. Sweeney, Columbus, Ind., a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

J. E. Chase writes:

"It is the voice of a soul in touch with the Divine life, and breathes throughout its pages the high ideals and noblest conception of truer life, possibly only to him who has tarried prayerfully, studiously at the feet of the world's greatest teacher."

Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of the Life and Teachings of Jesus, etc., etc. 12mo., cloth, 140 pages, gold stamped, postpaid 50 cents.

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that * * * present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially real now may come to fruition that these churches are given their present form."

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES' ILLUMINATING WORK.

"The Early Relation and Separation of Baptists and Disciples."

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel. In cloth, 35c. Paper binding, 25c.

We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, PA.

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—THE CONGREGATIONALIST, BOSTON, MASS.

The Plea of the Disciples of Christ, by W. T. Moore. Small 16mo., cloth, 140 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

JUDGE SCOFIELD'S FASCINATING TALE.

"Altar Stairs."

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WITH THE WORKERS

Ford Ellis is the new minister at La Grande, Oregon.

John L. Brandt has been in a meeting at Modesto, Cal.

A new church was organized at Kensington Ohio, April 6.

Frank B. Titus has accepted a call to the church at Tekoa, Wash.,

The Sunday-schools of Richmond, Va., are to hold a picnic in June.

T. S. Hansaker has begun work with the church at Davenport, Wash.,

S. P. Spiegel, Wilson, Carolina, reports an offering of $50 for Home Missions.

R. L. Winn has been called to the pastorate of the Second Church, Woodland, Cal.

There will be thirty graduates from Virginia Christian College at its commencement June 1 and 2.

The church at New Franklin, Mo., has voted to ask their minister, J. E. Rains, to remain a third year.

C. N. Williams, Graham, Texas, has been called to become pastor of the church at Danville, Texas.

G. D. Edwards, Columbia, Mo., formerly pastor of the First Church, Carthage, Mo., spoke in his former church April 25.

S. B. Culp has closed his work with the church at Williamsport, Pa. He was given a cordial farewell reception by the people of the church.

"The Martin Family" Evangelists, are in a meeting at Stafford, Kan., with good interest, with seventy additions. Their next is at Anderson, S. C.

At the Mothers' Day celebration by the Sunday-school of the First Church, Lincoln, Neb., every man was asked to wear a white flower in honor of his mother.

The new Christian Church, Lincoln, Neb., has an "office" room convenient to the street, which is equipped with telephone, and made to serve the interests of the congregation.

The Sunday issue of the State Journal, Lincoln, Neb., contained an extended account of the history of the First Christian Church of that city together with a description of the new building and its dedication.

The Fifth District Illinois Christian Missionary Society annual meeting will be held at Taylorville, Ill., June 2 and 3. The officers of the board are H. J. Hostetler, Virden; L. P. Fisher, Cantral; O. C. Bolman, Havana.

The church at Chanderville, Ill., where I. A. Engle is minister is doing some extensive advertising. This is a feature of church work that has not been given the attention it deserves.

The church at Fitzgerald, Ga., reports the reception of two members by letter on May 2. The pastor has a teacher training class of forty, using Stevenson's handbook. After a trial of Moninger's book it was deemed best to replace it with the more finished and thorough book by Mr. Stevenson.

Frank E. Boren, minister at Vacaville, Cal., announces the following interesting series of sermons: Mornings, on "The Mission of Jesus," (1) To the Sinful, (2) To the Sorrowing, (3) To Society, (4) To the Sick; evenings, "The Simple Life," "The Strenuous Life," "The Spiritual Life," "The Life of Healing and Happiness."

"The Kingdom" which is published by a Congregational minister in Missoula, Mont., gives space in a recent issue to an article by W. H. Bagby, pastor of the Christian Church of that city, on "The Work of the Disciples in Upbuilding God's Kingdom." The article is a brief resume of the history and statement of the purpose of the Disciples.

The Missouri state convention will be held in the Union Avenue Church, St. Louis, June 18-23. The communion service at three o'clock Sunday afternoon will be led by L. J. Marshall, Independence. Convention sermon by W. F. Richardson. Other addresses are to be by A. McLean and T. P. Haley. The program is noticeably devoted to business interests of the convention.

Telegram

Knoxville, Tenn., May 16—Fifty added; twenty-five today. Our house too small. Moved to large Cumberland Presbyterian Church which is packed nightly. Knoxville earnestly hearing our plea for the first time. Sellers and St. John, magnificent evangelists, managing wisely this difficult field.—P. F. King, Minister.

Cincinnati, Ohio, May 15—Nearly half our offerings from new churches. More than half old churches made increased offerings. Big churches slow in reporting. Round up offering and remit. Has your church reported? —Ranshaw and Denton.

Evansville, Ind., May 16—Dr. Scoville arrived Friday. First invitation today. Eighty-eight accessions. Our three churches coöperating. Evans hall, seating twenty-two hundred, and hundreds turned away tonight. City aroused as never before in union meetings.—F. L. Drash.

Red Oak, Iowa.—Three meetings today have been among the greatest meetings at Red Oak. Morning meeting to G. A. R. Nothing like it ever held here. Afternoon meeting to secret societies. Packed opera house. And evening meeting was a perfect jam. The preaching is far above the average and there have been additions at every service for over a week, and many more are in sight. We expected a great preacher in Thompson, the evangelist, and we have not been disappointed. The singing under direction of Mr. Kirkpatrick is of the very best.—George H. Nicol.

The Home Offering

1. Of the offerings sent in since the first Sunday in May nearly one-half are from churches that made no contribution last year. This is probably the largest gain in new churches on record.
2. Of those that gave last year and having sent in offerings so far this year more than one-half have increased their offerings. The churches making the smaller offerings are reporting first this year.
3. Most of our big offerings, and our strong churches are yet to be heard from. This means that the brethren are taking time to finish the canvass.
4. As usual the society is borrowing money at this season of the year, and the sooner the churches hurry up their collections and remit to us, the sooner we will be able to quit paying interest.
5. Regardless of whether the offering is to be large or small, let every church in the brotherhood take an offering for home missions. If you have no supplies and made no preparations, preach a sermon on the matter next Sunday, and pass the baskets.
6. Let us make it unanimous this year.

B. H. Coonradt goes from Marcus, Iowa, to Rochester, Minn.

C. P. Craig has begun work with the First Church, Denison, Texas.

M. J. Grable, Dunham, has accepted a call to the church at Salem, Ohio.

The new South Side Christian Church, Hannibal, Mo., was dedicated May 9, by F. M. Rains.

On June 1 Charles E. Geis will close his work with the church at Willoughby, Ohio, where he has ministered for two years.

Lockhart and Lintt began a meeting at Lockhart, Texas, May 9. The offering for Home Missions in that church was $30. E. O. Sharpe is pastor.

Baxter Waters is preaching for a union church in northern Michigan, but it is hinted that he would feel more at home with a church of the Disciples.

The church at Meadville, Pa., which has been undergoing extensive repairs is to be reopened May 16. President Bates, Hiram College, will have charge of the dedicatory services.

The Columbia Avenue Church, Rochester, N. Y., has called to their service as pastor, Clayton C. Crawford, formerly of Elmyra, N. Y. Mr. Crawford was pastor at Elmyra thirteen years.

G. W. Morton is to become pastor at Salem, Ill.

The Carondelet Church, St. Louis, Mo., has begun the erection of its new building.

J. W. Underwood is doing an aggressive work with the church at Ashtabula, Ohio.

Oliver W. Stewart has been in the East promoting the cause of Prohibition, to which he has devoted so many years of his life.

Ohio state convention, Elyria, May 24-27.

F. M. Dowling who will close his work with the First Church, Pasadena, Cal., July 1, expects to purchase a ranch, and live upon it, thus availing himself of an opportunity to rest.

Prof. R. G. Sears, who has for two years held the chair of Semetic Language and O. T. Literature, in Texas Christian University, has resigned to accept the chair of history and literature in the East Normal School at Ada, Okla.

M. S. Peckham, son of Prof. Peckham, Hiram College, has closed his work with the church at Indiana Harbor, Ind., and accepted a call to the church at Sumter, S. C., where he works under the direction of the American Christian Missionary Society.

Charles E. Pierce has resigned as pastor of the church at Ashland, Ohio, having accepted the work at West Pullman, Ill., where he succeeds Guy Hoover, lately removed to Indiana. Mr. Pierce will pursue studies in the University of Chicago, while caring for the church at West Pullman.

A new church is to be erected in East Dallas, Texas, for which $25,000 was pledged Sunday, April 18. The church has been for five years in a little shell costing only $300. Only recently have they dared to hope for anything better in the near future. The church is therefore elated over what they have been able to accomplish under the leadership of Chepas Shelburne.

MEMORY MENDING.

What Food Alone Can Do For the Memory.

The influence of food upon the brain and memory is so little understood that people are inclined to marvel at it.

Take a person who has been living on improperly selected food and put him upon a scientific diet in which the food Grape-Nuts is largely used and the increase of mental power that follows is truly remarkable.

A Canadian who was sent to Colorado for his health illustratesthis point in a most convincing manner:

"One year ago I came from Canada a nervous wreck, so my physician said, and reduced in weight to almost a skeleton and my memory was so poor that conversations had to be repeated that had taken place only a few hours before. I was unable to rest day or night for my nervous system was shattered.

"The change of climate helped me a little but it was soon seen that this was not all that I needed. I required the proper selection of food although I did not realize it until a friend recommended Grape-Nuts to me and I gave this food a thorough trial. Then I knew what the right food could do and I began to change in my feelings and bodily condition.

"This kept up until now after 6 months' use of Grape-Nuts all my nervous trouble has entirely disappeared. I have gained in flesh all that I had lost and what is more wonderful to me than anything else my memory is as good as it ever was.

"Grape-Nuts has remade me all over, mind and body, when I never expected to be well and happy again." "There's a Reason."

Look for the famous little book. "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial Bulletin

W. R. Warren, Centennial Secretary

A meeting of the international Centennial committee was held in Pittsburgh, Monday, May 10. The request of the Brotherhood that it be allowed to hold a men's convention parallel with the C. W. B. M. sessions Tuesday, October 12, was heard. It was decided that in view of the exceptional character of the Centennial Convention and the enormous attendance anticipated, that the request be granted for the afternoon and evening of that day. Plans and programs for these two sessions will be duly announced by Brother Macfarlane.

To encourage the reunion element in the celebration and promote the interests of the colleges, it has decided that all banquets should be held Friday, October 15, that of Bethany College occurring between the afternoon and evening sessions, and the rest simultaneously at the close of the night session. To allow ample time for these banquets and prevent conflict with either the evening session of Friday or the morning session of Saturday, a readjustment is being made that will shorten the Friday evening session.

In the saddle of the ridge a quarter of a mile above the Farrar school house and between Brush Run and Hanen's Run (now called Turtle's Run) in the edge of the woods is a rectangle twenty-four by thirty feet, distinctly outlined by the remains of a limestone foundation. "What mean these stones?" "Where the Scriptures speak we speak, where the Scriptures are silent we are silent." "That nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion; but what is extremely taught and enjoined upon them, in the Word of God. Nor ought anything be admitted, as of divine obligation, in their church institution and managements, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament church; either in expressed terms, or by approved precedent."

This was the meeting house of the first church organized by the Campbells. Here Alexander Campbell was licensed to preach in 1811. Two or three miles away and about a mile above the confluence of Brush Run with Buffalo Creek, in a bend of the Buffalo, Thomas Campbell, wife and daughter, Alexander Campbell and wife, James Hanen and wife were baptized June 12, 1812. Half a century and more ago the members all removed to Dutch Fork, Bethany, Wellsburg and elsewhere. The Washington and Bethany road was changed so that it no longer passed the spot. The house was removed two miles to West Middletown and rebuilt to make a blacksmith shop for George McFadden. A few years ago this was torn down but the hewn white oak timbers were too good to throw away and so were used in the erection of a stable across the main street of the village on the place which now belongs to John H. Kelly, a colored man.

Down Brush Run to Buffalo, down the Buffalo to the Ohio, down the Ohio to the Mississippi, and up all the tributaries of all these streams went the watchword of a hundred years ago, "Where the Scriptures speak we speak, where the Scriptures are silent we are silent." But there went not only the watchword but the earnest and self-sacrificing efforts of the men and women filled with the Holy Spirit and with power who taught the Word of God to all who would receive it, and organized churches after the ancient order wherever groups of believers were found.

With railroad development the extension of the Word was carried on both more widely and more rapidly. To economize both men and money the churches began to coöperate systematically. At last they reached the point where they were not satisfied to have the extension of apostolic Christianity limited by the metes and bounds of their own country, but under the authority of the great commission began to carry the Word into foreign lands also, and then it was found wise to let the children have a share in this world-wide extension of Christ's Kingdom.

Now in the year of one hundred years we are expecting that the Bible-schools alone will contribute $100,000 to the great Centennial foreign mission fund of $400,000. We are expecting that every class of every school will make an earnest and enthusiastic effort to have every scholar give at least $1.00 to this fund. Of course if all these efforts are successful, as they ought to be, the Children's Day offering will run far beyond the $100,000 mentioned. Let those who are charged with the responsibility of leadership realize that a worthy share in this Centennial celebration will be remembered with proud satisfaction by every child when he has grown to manhood, and the mementos of the year will be handed down as precious heirlooms to succeeding generations. As never before we are practically exalting the Word in our own churches. As never before we must practice its world-wide dissemination.

W. R. Warren,
Centennial Secretary.

Home Mission Hints

Interest in missions constitutes the difference between a dead and a living church.

Dr. R. S. Storrs said: "Every church not coming into this work of Missions becomes sluggish, inert, effete."

Get full of the subject of missions yourself and then you will have little trouble in filling the whole church with the same spirit.

He is not rich who lays up much, but he who lays out much.

When the churches at home become as willing to practice self-denial as they are to praise the missionaries for self-sacrifice, then there will be larger contributions for the work.

"Some give according to their means; others, according to their meanness."

The reason many people have no interest in missions is because they invest no principal.

The devil smiles when a man clinches his argument for apostolic Christianity one day, and then gives a pittance for missions the next.

A man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote the kingdom, is a conscious or unconscious hypocrite.—Francis E. Clark.

Notes From the Foreign Society

Last week the Foreign Society received $2,314.67 from Lazarus Ehman on the Annuity Plan. He it was who made the first gift to the society on this plan November 27, 1897. He has made ten different gifts, aggregating $9,049.03. Besides this gift, a friend in Minnesota, who has a daughter on the foreign field, sends us $500 on the Annuity plan. This gift goes toward the Vigan Bible college.

The receipts of the Foreign Society for the first twelve days of May amounted to $12,879, or a gain of $2,106 over the corresponding twelve days of 1908. The total gains to date amount to $27,286.

The prospects for Children's Day are bright indeed. Great numbers of orders are being received for Children's Day supplies. It is hoped that every school will be in line. The Children's Day exercise, the Centennial Call, is a splendid document.

George E. Miller, Damoh, India, reports six confessions and baptisms. A number of recent baptisms are reported from Japan. Five of the number were at Osaka.

There is a Christian Union Orphanage at Sendai, Japan, with a board of trustees representing the different Protestant churches. Our own missionary, M. B. Madden, has twice been elected chairman of the board of trustees. The institution owns about six acres of land. There are 205 children in the home.

News Letter Number One

Out of 870 graduates of Teacher Training classes in Illinois for the first four months of 1909, 800 are credited to our own schools. Out of forty adult classes receiving certificates in Illinois, from March 25 to May 5, thirty-nine of our own schools have received the certificate of recognition. Illinois adds two schools to our list of Centennial Bible-schools. Havannah, Ill., enrolls "The whole church and as many more in the Bible-school," and also Cuba, Ill.

Myron C. Settle and his wife have just sent in two programs for their morning programs for the morning conference hours at the Pittsburg Centennial Convention. Mrs. Settle will instruct the Junior teachers or workers. Mr. Settle will instruct Intermediate department teachers or workers. In these two morning hours we will have the benefit of the special study of these two people in the Hartford School of Religious Pedagogy.

Robert M. Hopkins, state Bible-school superintendent for Kentucky, will have charge of the superintendents' conference every morning at the Pittsburg convention. He has sent in a fine program for these morning hours. Every superintendent in the United States should have the benefit of this instruction.

Dr. Homer J. Hall, president of our National Temperance Board, has prepared a fine course of temperance instruction. He will spend about twenty-five minutes each morning in a different room demonstrating methods of temperance instruction in our Bible-schools. This is a new feature of the Bible-school work and one that will be very much appreciated.

Howard R. Weir of Bowmanville, Ont., Can., has been selected upon the very warm recommendation of Prof. Charles T. Paul, of Hiram, Ohio, to demonstrate to the teachers of the different departments of the Bible-school how to teach missions in the Sunday-school. He will have twenty-five or thirty minutes each morning in the Pittsburg conferences for the different departments. It is hoped that some scheme of regular missionary instruction may grow out of this feature of the convention.

LIGHT BOOZE.
Do You Drink It?

A minister's wife had quite a tussle with coffee and her experience is interesting. She says:

"During the two years of my training as a nurse, while on night duty, I became addicted to coffee drinking. Between midnight and four in the morning, when the patients were asleep, there was little to do except make the rounds, and it was quite natural that I should want a good, hot cup of coffee about that time. It stimulated me and I could keep awake better.

"After three or four years of coffee drinking I became a nervous wreck and thought that I simply could not live without my coffee. All this time I was subject to frequent bilious attacks, sometimes so severe as to keep me in bed for several days.

"After being married, Husband begged me to leave off coffee for he feared that it had already hurt me almost beyond repair, so I resolved to make an effort to release myself from the hurtful habit.

"I began taking Postum and for a few days felt the languid, tired feeling from the lack of the stimulant, but I liked the taste of Postum, and that answered for the breakfast beverage all right.

"Finally I began to feel clearer headed and had steadier nerves. After a year's use of Postum I now feel like a new woman—have not had any bilious attacks since I left off coffee."

"There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE BIG TASK OF SAVING THE FOREIGNERS IN OUR GREAT CITIES--BY O. F. JORDAN

THE CHRISTIAN CENTURY

Vol. XXVI. May 27, 1909 No. 21

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Gist of President Dickie's Prohibition Argument in the Chicago Debate With Mayor Rose.

"Goliath Rum on the Run."—What Shall Disciples Do for the Triumphing Anti-Saloon Movement?—By William Oeschger.

Additional Numbers for the Centennial Program.

Ex-Governor Poynter, of Nebraska, Pillar and Support of Righteousness in Church and State, Passes Away.

Reports of Recent Conventions in Various Districts.

Important Features For Next Week

DR. B. B. TYLER WILL MAKE SOME OBSERVATIONS ON "GREAT PREACHERS."

"THE RELIGION OF THE SPIRIT?"—BY REV. C. C. ROWLISON.

THE NEW CHRISTIAN CENTURY COMPANY

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SUMMER RESORT and Fruit Farms. I have for sale or for rent Summer Resort homes and small Fruit Farms on the lake shore. J. S. Hughes, Macatawa Park, Mich.

Oklahoma Christian Ministerial Institute

This institute held its sixth annual session with the church in El Reno, May 3-5. The attendance was much larger than at previous meetings. Local arrangements were all that could be desired, and those who attended feel grateful to Pastor O. L. Smith and his people. The president, J. H. O. Smith, being absent, Vice President Randolph Cook presided.

Monday evening an address was given by George D. Conger, superintendent of the Anti-Saloon League in Oaklahoma..

Able, thoughtful, and scholarly papers and addresses were given by brethren as indicated in the following: "The Setting of the Bible," Prof. Rolla G. Sears; Review, W. G. Surber; "Teacher Training," Clay T. Runyan; "The Pastor and the Bible-school," Oscar Ingold; Review, H. S. Gilliam; then in place of the absent president's address Dr. T. L. Noblitt gave a helpful one on "The Place of the Minister in the Community"; "The Minister's Duty to Our Organized Work"; R. E. Rosenstein; Review, J. R. Middleton. In the evening D. A. Wickizer delivered an address on "Christian Science vs. Christianity"; "The Emmanuel Movement," Prof. O. L. Lyon; "Preparation for the Pulpit," F. L. VanVoorhis; Review, W. A. Curtis; "Christian Journalism," Randolph Cook; Review, L. A. Bethcher; "The Church, the Preacher, and the Social Reform," O. L. Smith; "The Men's Brotherhood of the Disciples of Christ," D. A. Wickizer; Review, Charles Musselman; "Union of Christian and Baptist Churches," E. T. Lane.

The spirit of the meeting could hardly be improved upon. To the writer it seems that but two things were lacking to make this all that such an institute should be—a thoroughly competent visiting lecturer and a larger attendance on the part of the Oklahoma ministers. At our next meeting the first of these will be supplied and its is hoped the preachers of the state will remedy the latter defect.

The officers for the ensuing year are: President, F. L. VanVoorhis, Shawnee; Vice President, D. A. Wickizer, Tulsa; Secretary-Treasurer, R. E. Rosenstein, Edmond; Executive Committee, E. A. Cluiddy, Alva; O. L. Smith, El Reno; E. O. Eirtley, Marlowe. Next May we are to meet with W. A. Curtis and the church in Hobart, where a hearty welcome is now being prepared for you, brother preacher.

Robert Edward Rosenstein.

Edmond. Okla.

May 16 was a great day for the Gibson City, Ill., church. The Bible school attendance was 337 with 210 in the Men's Bible Class. It was also the day upon which they raised a year's offerings for missions and benevolences. It was estimated that $600 would be secured, but after the call had been made it was found that cash and good pledges to the amount of $725 had been given. This will surely be increased to $750, which will be an actual increase in all the offerings of the church of 200 per cent. We need not add that the church is happy. Four have been added recently, who have not been reported. L. O. Lehman is the capable pastor.

CHILDREN'S DAY

FOR HEATHEN MISSIONS

FIRST SUNDAY IN JUNE

SUPPLIES SENT FREE



"PASS IT ON"

THE following supplies will be sent free by the Foreign Christian Missionary Society to those Sunday-schools observing the day in the interest of Foreign Missions:

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Send name of school and average attendance to **STEPHEN J. COREY, *Secretary*, Box 884, Cincinnati, Ohio.**

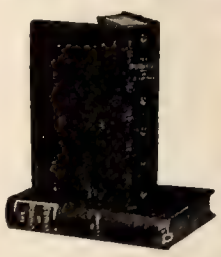
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The Christian Century

Vol. XXVI. CHICAGO, ILL., MAY 20, 1909 No. 21

The Test of a Successful Revival

How Can We Tell a Good Revival When We See One

It seems ungracious to analyze a Revival meeting. A Revival is full of human emotion. It has been planned by the loftiest motives. It burns with unselfish desires. In the Revival self is forgotten and the lost are sought out. Pastor and people and evangelist invest their prayers in it, agonizing prayers, often, which cost blood.

A Revival saves the drunkard, makes a new man of the respectable self-centered citizen by giving him a new conscience toward the community, establishes family altars, increases attendance at the Sunday-school, multiplies the sale of Bibles, makes possible the building of a church or raises the debt on one lately erected.

Would it not be better to let the Revival alone? Is it not evidently of God? What right has man to raise questions in the presence of God's work?

The task is very delicate indeed.

But it is not presumptuous to undertake it. It is a weakness quite too common for religious leaders to pass into a state of ecstasy in the presence of a revival, to lay aside the faculty of discrimination and criticism and allow themselves to be caught up by the surging tide of feeling which the Revival creates. It is hard for a student to maintain his questioning attitude when he beholds a mother leading her husband and three grown sons to the place where they confess Christ. Her lifelong prayers are being answered. Her heart is almost breaking for joy. It is a moment ineffable. The student, face to face with this work of God, ceases to be a student, the fountains of his tears are broken up and his voice joins in that mother's hallelujah.

To stand critical and unmoved in the presence of an experience such as that would betray a lean and hollow soul devoid of numan sympathy and natural enthusiasm. But the final judgement of the Revival is not to be made while the Revival is in action. Nor is its standard to be found inside itself.

There is need that some one should stand outside the Revival and report of its relation to and effect upon the interests of the Kingdom of God.

It is a fallacy all too common to judge the Revival by a standard inside itself. If it has big "crowds," if it secures many conversions, if it provides an emotional "blessing," it is pronounced good. The average person, preacher or layman, is disarmed of all criticism in the face of these results.

Now the important thing about the Revival is not the size of the crowds, but what is done with them; not the number of conversions but what they are converted to; not the excitement of intoxication or convulsion, but the enthusiasm of a clear vision of God and of self and of sin in the light of Christ's cross.

No more should we stand inside the revival and judge its worth than we should stand inside the church and judge of *its* success. The church must constantly bring its methods and results to the test of the Kingdom of God in its two-fold aspect of personal character and social welfare. The church is not end; it is means. The kingdom is end. The church's work must positively advance the kingdom or it possesses no worth.

To a student of Christ's own methods of work, such a statement is a truism. But it is a truism that needs to be reiterated today until men take it seriously in practice. It is assumed by many pastors and evangelists that the success of the church means the success of the kingdom of God. Of a piece with this assumption is this, that the success of the Revival means also the success of the kingdom of God.

But we cannot afford to proceed upon this stereotyped assumption. No more costly error has been made in the history of Christendom than that of making the church an end in itself. This is the essential fallacy of Rome. The church is identified with the kingdom. To glorify the church is to establish the kingdom. Every vice that flourishes in the Roman church has its roots in this conception.

Our Protestant scandal of a divided church is traceable to just this same departure from Jesus' conception of the kingdom as the important matter. Who supposes for a moment that if Christian men were conscious of the kingdom as end and the church as means there would obtain such super-sensitiveness to doctrinal beliefs, to polity, ritual and ordinances as has been the cause of sectarian subdivision in the body of Christ?

Thoughtful men who have learned this lesson of the distinction between church and kingdom are therefore not content to ask the question, Do such and such methods work? They want to know what such methods work *toward*. They are not convinced when certain methods get people into the church, because they well know that people may be gotten into the church in such a way as to leave them weaker in character than they were before they came in. Likewise they will understand that the community may experience an emotional shake-up about religion and be left weaker in the power of socal self-control. Thus the kingdom of God may be made to suffer by those very agencies which are designed to further it.

A church may be conspicuously prosperous as an institution and, conceivably, count for little in the kingdom of God. Another church may be small and struggling and weigh heavier in the scales of the kingdom than its more conspicuous neighbor.

Likewise in the Revival it is not in numbers nor success nor excitement that its values are registered, but in its abiding effects upon personal character and social righteousness.

We do not urge this criterion of evangelistic success because we imagine that the Revival will shrink from being measured by it. Our belief is that every true evangelist will gladly re-examine his work, not by the test of mere church success but by the test of its value for the kingdom which is, after all, the only ethical test.

Such a man of God would, we think, ask concerning his work certain questions with a view to making his work count to the utmost for the kingdom of God. These questions we will consider in our next article.

Ailments are never relieved by much talking. The person who is in trouble only deepens the trouble by continually discussing it. The temptation is strong upon us all to forget this; and it is refreshing to find one who resolutely declines to forget it. An indefatigable worker who has had to contend with a great deal of serious illness was under the necessity of writing about her illness as having hindered her in a certain work for which she was committed to others. At the conclusion of her letter she said: "You will excuse, I am sure, this reference to so personal a matter; I felt that I really ought to let you understand my frequent remissness. * * * One of my aims has been, and still is, to maintain some other character than that of a woman with an ailment. To do what work I can is my greatest happiness." There is cheery heroism for us. Silence over our troubles may not cure them, but it at least checks their growth.—Sunday School Times.

The Trend of Events

By Alva W. Taylor

THE BOOZE SKIRMISH

The battle with the bottle has been mostly on the skirmish line the past month. Time was when it would have been reckoned big fighting, but when there is such ominous firing all along the line by both night and day the campaign develops such proportions that one time battles become but skirmishes. The city of Lincoln, Neb., joins the dry column of larger places. It is significant that the capital of the state should lead in this matter. The capital of Illinois failed to land Lieut. Gov. Sherman as mayor by a few votes and that on only a law enforcement platform, but for even so diluted a program as simple law enforcement to come within a few votes of winning in Springfield is significant. It will serve as a campaign of education and encouragement for the future and not even this town of riot and rum is hopeless in these days. The governor of Arkansas has called the legislature into extra session for the purpose of submitting to a referendum a state-wide prohibition law. The legislature is already committed to the task and Arkansas will soon join the white row of southern states. In Tennessee, where Nashville and Memphis will be the largest dry cities in the world, one of the judges has served preliminary notice that the courts will administer severe penalties to every form of subterfuge. Both houses of the Missouri legislature have passed the necessary resolution for the submission of a prohibition constitutional amendment, and if agreement is effected on details the fight between the large cities and the country places will be on. The army of the home and morality has not won every place attacked, but they have not lost a place once occupied.

SOCIALIZING GOVERNMENT

Perhaps the most signal ground-movement of the age is that which is making government more a matter of social than of mere political concern. David Lloyd-George, the brilliant British Chancellor of the Exchequer, in presenting the British Budget to the House of Commons a few days ago, gave the world one of the most marked demonstrations of this fact. His budget of financial proposals embodied a plan of taxation to meet the governmental deficit and outlined the Liberal cabinet's proposal for the expenditure of the same on the lines of a distinctly social as opposed to the old-time distinctly political programs. It is original, comprehensive daring; yet to be enacted with such temperateness as to make it evolutionary rather than revolutionary. If it succeeds in passing the Lords it may mark the beginning of a new epoch; if it fails it may do the same by changing the face of present day political contentions in Britain and by helping to "end or mend" the House of Lords. The hope of this latter would lie in its effort to place the responsibility for helping the masses on the government by the frank declaration that social reform is its chief business.

The Chancellor declared that Britain should not loose her "greatest national asset," her immunity from invasion; that ample provision should be made for the navy but that there was no necessity for "building navies against nightmares" and that social problems could not await a fuller treasury for if the "social sores" were allowed to fester they could but add to the aggravation of all the ills of the nation. The Old Age Pensions Act is already in operation and is responsible for a large part of the annual deficit, but it will not be curtailed. It is proposed to create a department for insurance of the wage-workers against non-employment and to establish labor exchanges. A million dollars is proposed as a beginning of afforestation, waste land is to be reclaimed and the ownership of small farms encouraged. The Chancellor said "any man who has crossed and recrossed this land must have been perplexed at finding so much waste and wilderness possible in this crowded little island." He declared that England's farms "provided a living for fewer people than they did a thousand years ago." And it is here that he proposes the most revolutionary of his reforms.

This reform lies in the basis of taxation. He proposes to lay extra tax on unused land and thus strike a body blow at the luxuries of English landlordism which keeps great estates for hunting preserves, even dispossessing the tenantry for the sake of the pleasure of "my lords and ladies." Even more striking is the proposal to take one-fifth of the increase in land values that is due to the "unearned increment." This is the execution of Henry George's idea in a modified form. Whenever the land or lot increases in value by the general community rise of values the government will levy a tax equal to one-fifth of that rise. In other words when the community gives value to property it will take one-fifth of what it has given. Those who hold royalties to mineral lands will also have their royalties heavily taxed because they enjoy income from a capital nature provided and for which they are at no expense for operation. Unused farm or forest land will be submitted to an extra tax over that used, with such exemptions as will lay the tax only on that which could be put under cultivation. Thus landlordism is attacked in principle and an effort made to modify the existing land monopoly. Once the principle is established and the reform is begun the way is opened for its abolition in the course of time. If the Lords reject a measure containing so essentially these provisions affecting their plethoric purses it is thought the ministry will be greatly strengthened with the people in its fight for the "mending of the Lords."

But this is not all. The principle of taxation involved is carried further in the proposal to lay the increased burden upon wealth. Mr. Lloyd-George declares that the industrial classes are paying much more than their proportionate part of taxes. Then he levies upon the "unearned incomes" a larger tax than upon those earned and exempts all moderate incomes from the increase. The man of leisure will have to pay 6 per cent of his income to the national treasury. Death duties are to be graduated from 4 per cent for an estate of $25,000 to 15 per cent for one of $5,000,000 or more.

Luxuries are to bear their part of the increase. The tea and sugar of the poor are not to be touched, but whisky and tobacco duties are to be largely increased. Automobiles are to pay an increased license annually and the gasoline they burn is to further add to their contributions to the government.

CHURCH UNION WITH AN "IF"

The spirit of church union is moving everywhere on the face of the waters. In religious matters the movement of the spirit of things means everything. There is no mistaking the signs of the times. Let us beware of impatience and let us not be frightened by the dolorous doubts of some of those who are high in the ecclesiastical world. Those who are the beneficiaries of ecclesiastical privilege and power could not be expected to lead in any great forward movement that looked to the modification of things as they are.

The Episcopal communion has long been promulgating pleas and plans for union. But it is always union with an "if." No ecclesiastical body that regards itself as officially the "Church of God" could do otherwise except they first surrender their own official claims. The recent Boston congress of this great Christian communion considered a plan for church union that doubtless seemed to them very liberal. But it could become operative only *if* all will become Episcopalian. Each denomination would be allowed to "temporarily" maintain separate existence, but subject to the "bishop of the diocese" who would act as president of denominational conferences and "have sole right of ordination and confirmation." Each denomination would be free to use its own methods of worship except it must "use the sacramental form and repeat the creeds publicly." All ministers would be recognized but would have to "receive ordination to the priesthood" thus "making them priests of the 'Church of God.'" All the people would have to "receive confirmation and thus be admitted to communion." After all these matters of outward form had been complied with, ministers would be encouraged to "celebrate at each other's altar" and proselyting and rivalry would cease. The declaration is made that "exchange of pulpits means nothing, but exchange of altars means everything." This latter epitomizes well the whole situation from the standpoint of the plan submitted, viz, that form is everything and spirit must follow form. No plan of union that carries an "if" will ever be effective. Churches of like ecclesiastical construction will continue to unite on the basis of likeness in form but not until the spirit purges us of all sectarianism will form become a matter of expediency and union the divine consumation with which we answer the Master's prayer that we may all be one "that the world may believe that thou didst send me."

"There is tide of the soul as well as of the sea. He is wise who uses the flood-tide for good when it rises in the soul. As at sea the sailor seizes the flood-tide for accomplishing what he could not otherwise do, so the mariner on life's sea should use the highest aspirations and the noblest impulses, and not allow them to ebb until they have resulted in some real good. Too many of us allow the sea of the soul to swell and surge, ebb and flow; and nothing more results from it than the washing of the sands."—Christian Observer.

The Ministry of Silence

If it is true, as was pointed out last week, that silence is more eloquent than speech and that the greatest messages of history have been unspoken messages that found their expression in the souls of men rather than in uttered words, not less is this principle true in the field of knowledge. Science has evermore taught this lesson. There are times when men of scientific training and experience meet for conference and even for argument. But the messages which they bring to such public utterance are those that have arisen in the quiet hours of observation and research. It is the lonely watcher of the stars, the quiet worker in the laboratories, the absorbed observer of Nature who, after long silence, speaks at last in few and pondered words regarding the mysteries which have opened their hearts to him in these hours of vigil.

Copernicus, village priest, brooded long over the movements of the heavenly bodies before he ever ventured to tell his revolutionary secret to the world. Galileo watched many a pendulum swing beside that cathedral chandelier at Pisa before he came fully upon the great truth which has proved basic to an entire body of problems in physics. Newton and Kepler lived for years in the solitudes of the stars before the world knew what secrets were locked in their hearts. Harvey had performed many surgical operations, content with the definitions of his age, before he was ready to announce the truth regarding the circulation of the blood. And so with the inventors. Watt watching the uplifted kettle lid, Whitney working out slowly the mechanism of the cotton gin, Howe applying the example of his wife's swiftly moving fingers to mechanics in the discovery of the sewing machine, are all illustrations of the law of silence which comes at last to speech rather in action than in words. Dana and Agassiz, Darwin and Spencer, in spite of the volumes which they wrote and inspired, passed their years in silence rather than in speech.

Is not the same fact true of the saints who are to us the living embodiments of the facts of religion in the world? We speak much of Abraham, of David, of Hosea, and of Jeremiah. Yet so far as the records go they were largely men who dwelt in silence and retirement. Few words have been recorded of Abraham, the father of the faithful. Very little is set down as the actual speech of David, when one reserves the right of question regarding the psalms bearing his name. Hosea bore witness to the love of God in a life of tragedy and in certain sermons preached in Samaria, whose report has come to us in a most fragmentary manner in the book which bears his name. Yet how small was the volume of his speech as compared with the greatness of his silent message. Jeremiah breaks into passionate and vibrant protest over the sins of kings and people. But in those few chapters preserved for us in the Old Testament how small a record have we of the mighty influence exerted by that prophet through years of urgent and probably, for the most part, silent ministry.

Orators and priests, soldiers and prophets impressed themselves upon the world of ancient Israel not by what they said, but by what they were. Back of the message stood the man; and back of the man himself stood the wonder of God's life, with its quiet outreaches of power, its simple ritual of worship.

> "The tumult and the shouting dies;
> The captains and the kings depart;
> Still stands thine ancient sacrifice,
> A broken and a contrite heart."

Equally impressive is the silence of the New Testament and of early Christianity. We are tempted to think of that wonderful outbreak of religion and love in the world as chiefly expressing itself in words,—the words of the great forerunner of the Jordan, the words of our Saviour, and the words of the apostles who spoke and wrote as the divine Spirit urged them on. And to be sure, we must allow for the vastly larger volume of spoken messages concerning the new life than our New Testament has recorded. The words of Jesus could be reduced to the dimensions of a daily newspaper, but we know that these are only the headlands of great continents of truth which he disclosed to men in his discourses. Yet the New Testament is the record of silence rather than of speech. Jesus lived a solitary life though he was constantly with men. The new age came in not with cries of "Lo, here, and lo, there," not with trumpet tongues nor human eloquence. It came silently, as a thief in the night. The silence and restraint of the apostles is one of the most impressive facts of early Christianity.

The wonder of its rapid diffusion was the quietness with which it went everywhere. As Hausrath says: "The hidden spring sent its mighty stream of influence flowing through workshops and servants' room where workman whispered the message to workman, slave to slave." The Roman world looked on, skeptical and sneering at first, and later astonished, to see the transformation that Christianity wrought in human lives. It was an astonishment beyond all speech that fell upon imperial officials and highborn ladies when they witnessed the quietness and constancy of the followers of the Nazarene. "They see," said Justin Martyr, "men, formerly tyrannical, converted, or they notice how their neighbors endure everything cheerfully or how a cheating fellow traveler takes injustice meekly." This silent pervasion of human society with a new enthusiasm which asked not to be heard but only to live, was the wonder of the age. "It surprises them," said Tertullian, "that we love one another, for they hate one another; that we regard each other as brothers, for amongst them the love of brotherhood is but feigned."

Christianity's greatest power must lie in silence rather than in speech. The religion that talks easily is always superficial and shallow. It comes over-quickly and has no strength left for real struggle. Those who are called upon to be the spokesmen of the Christian faith, such as ministers and teachers, need ever more to keep this truth close to their hearts. The deepest experiences of life are not lightly spoken of. There are always dangers that frequent comment upon spiritual things may tend to make them commonplace and unreal to the man who thus comes easily to speech. Carlyle once spoke a great truth on this very theme. "If," says he, "you want a man not to practice what he believes, then encourage him to keep often speaking it in words. Every time he speaks it the tendency to do it will grow less." Surely this is overstatement. Yet there lies not faraway a warning which every sensitive interpreter of Christianity will wish to heed. Not in vain did Tauler spend his two years in silence. And not without significance was the statement made of von Moltke, "He can be silent in seven languages." Words are of little value merely as words. The dictionary belongs to every man. Only as speech comes freighted with gifts which silence has stored is it worth while.

The silence of the soul is its inner sanctuary, its place of power. The throne room of the soul is that inner chamber in which it sits in quietness and waits for God to speak. To know the values of this secret place, to discover the significance of silence as a source of power, to gather in the inner places of life the facts and forces which can be wrought into character, this is to discover the soul's true eloquence and value.

Saint Joan

After a long debate regarding the canonization of Joan of Arc, the Roman Catholic Church has decided, upon due and formal scrutiny of all the facts, to elevate her to the position of saint in the calendar of that church. Five centuries and more have passed since the remarkable events which made Domremy and Orleans memorable spots in the history of France. In the day when the nation was groaning under foreign oppression, when English garrisons were occupying half her strongholds, and king, court and people were in the depths of despair, a young woman of the peasant class, sustained by unquenchable faith in the saints whom she had chosen for her spiritual guidance, St. Michael, the warrior arch-angel, St. Margaret and St. Catherine, journeyed from her village where she believed she had heard celestial voices urging her to the task, and at the court offered herself as the deliverer of her country.

The wonderful result of this young girl's faith perhaps could have been realized in no later age. It was a time of superstition when miracle and common experience easily changed places and when signs and wonders might be expected, particularly in a period of deep national distress.

It would seem from all we know of Joan's early life that her love of home and her modesty would both have conspired to keep her in the quiet circles of the village where she was born. And yet allured by no hope of personal advantage and keeping to the last the simplicity of her unspoiled nature, she led the most remarkable crusade for national deliverance upon which the world has looked. She rallied her countrymen, led the attack upon city after city, regained most of the lost domain of France, and at last saw her king crowned as the veritable monarch of the land she loved.

The story of Joan of Arc will always be precious to the lover of heroic deeds and to the student of religious experiences. Her career is the proof of the fact that the mightiest emotions of the heart are stirred by the consciousness of a divine mission, and that

a people may be roused to the accomplishment of any praiseworthy acts, when assurance is given that the sanction of heaven falls upon the enterprise. Those panels in the Pantheon at Paris, illustrating with the finished art of the painter the story of the Maid of Orleans, have been the inspiration of the children and youth of Paris for a generation. They are worthy to complete the circle begun by the story of St. Genevieve, the patron saint of the city's cradle hours.

The elevation of Joan of Arc to sainthood by the Roman Catholic Church can add nothing to the lustre of her achievements. The fact only proves that after the most diligent inquiry into the facts of her life, it has been proven clear that the petulant charges made against her by English prejudice, charges of witchcraft and unchastity, have fallen to the ground. But the true sainthood of this maid of France is that which can be conferred by no canonical pronouncement, but consists in the verdict of the world upon a pure, lofty, and consecrated career, reaching the zenith of military and patriotic success, but lifted to still higher levels of glory by the patient endurance of imprisonment, torture, and disgrace which ended at last in the flames at Rouen. There, like another prophet of earlier times, she went back to God in a chariot of fire.

Results of the Chuchow Revival

By Elliott I. Osgood, M. D.

In two former letters we have told of the growth of the revival in this district. The immediate district in which we have outstations reaches thirty-five miles north and northwest to Chiho, our newest outstation. Eight miles east of that place is a little circle of Christians who have been wont to meet in each other's homes. Coming back on the main road from Chiho we pass through Gwan-wei, seventeen miles from here, Evangelist Shi's headquarters. South of him eight miles and west of Chuchow fifteen miles is Shi-gia-dzi, a flourishing outstation opened by and watched over by Shi himself. West of that in the mountains, twenty-four miles from Chuchow, is Djo-gia-gan, also fostered by Shi. Twenty-one miles southeast of that and twenty miles directly south from Chuchow is Tswein-dziao, where Koh, the photographer, has been saving souls. Swinging still around to the east of Chuchow on the road to Nanking is Wu-i, twelve miles away. Connected with these points are other centers where are found bodies of Christians.

The entire district has now about 200 Christians, eight regular meeting places, three irregular meeting points, with eight evangelists, Mr. Dannenberg and myself to minister to them. Miss Clark is also doing a very effective work among the women.

Revival Begun by Pastor Chen.

The revival had begun in the Chuchow church in a series of addresses by Pastor Chen, in which Chen himself led in the confessions. The way opened and Mr. Dannenberg and Chen went in the power of the Holy Spirit to Gwan-wei. Then Shi joined them and they went to Tswein-dziao. Then they all gathered at Chuchow for three days, where the presence of the Holy Spirit was as marked as at the first. Then Mr. Dannenberg and Chen went to Wu-i, and Shi went with Evangelist Dju and Wu to Djan-ba-ling, sixteen miles north of Chuchow, at another outstation.

The meetings usually lasted three days, with three services each day. Some of the results were shown in money pledges and confessions by non-Christians. Besides the confessions of sin by a large majority of the Christians, seventy-three outsiders made confession of faith in Christ. The Christians sent in the names of almost 300 others for whom they individually pledged themselves to work and pray to win to Christ. The subscriptions for Christian work were much augmented and twelve became members of the Tenth Legion. This latter we are much indebted to A. A. Everts, the greater leader of American tithers, who lives in Dallas, Texas. We have been in correspondence with him since we met him during the rallies of '06-'07, and he has sent us many helpful aids in developing this line of work for the Lord.

Christianity Strengthened Among Outsiders.

The influence of Christianity was greatly strengthened among outsiders. One of the finest young men in this section of the country, an educational leader in a nearby city, said when told of the effects of the revival on the Christians, "I have never heard of anything like that among the Chinese. When any great Chinese confessed his sins, he usually did it to win approbation and gain influence, and we always feared him. But this is altogether a different thing."

Then he added, "Dr. Osgood, you do not know what a heavy burden I am carrying. I have come to believe in God and Christ and the power of the Holy Spirit. I know I ought to become a follower of Christ. I know I am a sinner. I have to confess with shame that I have not the courage to do so yet." He will some day.

Another place where the effects of the revival are being seen is the wonderful interest in the study of the Bible. The Sunday-school formerly numbered forty or fifty in attendance, and those attending were very irregular. Now every Sunday the chapel is crowded to the doors. The number has passed the 130 mark and a majority are regular in attendance. Instead of four classes we have eleven.

Sunday Problem in China.

The problem of observing Sunday as a rest and worship day has been always before us. A Christian might rest himself, but if he had a number of heathen workmen, how could he have them rest? To have them not work on that day meant much financial loss to him, and perhaps the workmen would but spend the day gambling.

One carpenter of whom we gave a sketch in "Breaking Down Chinese Walls," rose at the close of the revival here and said, "I have studied over the problem but always feared to try to stop Sunday work. I am going to make the experiment now. More than that, I am going to give one-tenth of my income to the Lord." The next day he began a contract for overhauling a building on which he had fifteen men at work. Moreover he searched among the poor Christians and enquirers and took a number of them on the job at good pay. "I am going to try to make my trade glorify God," he said.

There is another carpenter whom we are watching with interest. Before the revival he had grown cold. Both he and his wife had been members of the church for years. He had never seemed to try to increase his skill in his trade. Just before the local revival, his wife was overtaken with labor pains. The presence of the missionary doctor (and his work) saved the lives of both mother and child. The whole was known to the Christian community and the contrast between heathen and civilized methods was so apparent that it became the local talk for the time. Old Evangelist Shi said, "Could the Chinese people only know these scientific methods and practice them it would save the lives of thousands of women and children.

Conversion of a Carpenter.

The carpenter was so strongly moved by the saving of his wife and baby boy that both he and his wife have become new people. He is as enthusiastic a Christian worker today as he was cold and indifferent last fall. He, too, is among the tithers. The other day when the Christian Endeavorers were short of money for a good work, he said, "Go ahead. I will pay the rest of the bill," and he did. Oh, Mr. Everts, your influence is far-reaching.

There is another old man who has often tried the patience of the missionaries. Long ago Brother Hearnden led him to Christ, a poor illiterate farmer. He went to Nanking to have his children educated, and Mr. Meigs took him on as cook. The man's temper made hard places for Mr. Meigs. Then he was shifted to Dr. Macklin's city dispensary to act as gate-keeper, and later his son went into Dr. Macklin's hospital to study medicine. The old man did not see why the missionaries should not help people out of their legal troubles, and did many little things on the sly in the name of the foreigners. Then one day Dr. Macklin found him using the doctor's card to smuggle firearms across the river for a friend. The doctor also strongly suspected that the son was misappropriating the clinic funds, and so he dismissed both father and son.

Again Trusted as Keeper.

They came across the river, seemed to show fruits of repentance. Mr. Arnold opened Tswein-dziao as an outstation and put the old man in as keeper. Later the son became my medical assistant. Of the latter we had no fault to find save that in religious matters he had lost his enthusiasm. The old man was later given the place of local preacher, but soon we found him again in his old business of helping people in legal cases, and we had to ask for his resignation. Since then while their memberships have been with the church, the old man has done many things to hinder the work of the gospel. We have been patient and waited.

The answer came during these meetings. The old man sat long while others confessed. Finally he arose and told the story of how all through the years he had been unwilling to listen, and bound to have his own way. He told of the times he had wronged the missionaries and Christians. "Now," he said, "God helping me, I am no longer going to hinder but help." He, too, became a tither and his son is going into the ministry. God bless them all.

Chuchow, China, March 14, 1909.

President Dickie's Prohibition Argument

Sixteen Items in the Prohibition Advocate's Indictment of the Liquor Traffic, Which Neither the Evasion, Extenuation, or Rebuttal of His Antagonist Could Shatter or Discredit

In the two debates already held between Mayor Rose and President Dickie, the latter, championing the Prohibition side, presented two completely distinct arguments for the abolition of the drink traffic which are equally effective but afford in their diverse data and reasoning a striking illustration of the breadth and scope of the Prohibition argument.

President Dickie's first address at Milwaukee detailed the basic reasons why the liquor traffic was economically wasteful and dangerous. In his opening address in the Chicago debate, Dr. Dickie emphasized the social and scientific side of the Prohibition issue and announced that "in the third debate of the series, I am hoping to put before Mayor Rose the most comprehensive and the most conclusive array of statistics ever gathered in connection with a discussion of this important question."

Four Leading Points of His Milwaukee Argument.

A consecutive study, therefore, of President Dickie's argument at Milwaukee and Chicago reveals some fifteen items of indictment of the liquor trade as a legalized traffic, not one of which have so far been shaken or answered by his distinguished opponent. The argument of his Milwaukee address is summarized in these four paragraphs at the beginning of Mr. Dickie's Chicago oration:

"In the first debate of the series, I undertook to lay down and to establish by statistical proof, court decisions and documentary evidence, the following propositions:

"1. That the liquor traffic on economic grounds is entirely defenseless, that the business creates no value, meets no legitimate want of society, absorbs vast values; that it is the enemy of prosperity and the foe of labor, that in proportion to the capital invested it employs the smallest number of workmen and pays the least amount in wages.

"2. That the liquor traffic debauches and degrades all who come in contact with it and is the most prolific source from which come recruits to our criminal classes.

"3. That the traffic itself is a huge organized criminal, the large majority of the men engaged in the business being flagrant and frequent violators of law, and

"4. That Prohibition though imperfectly enforced and by no means ideal, has nevertheless proved itself to be the most effectual means of restraint."

The line of argument adopted in the debate by President Dickie's Chicago address discloses the following conspicuous points which the Prohibition advocate developed in succession and none of which drew any effective rebuttal from their license antagonist:

The Chicago Argument.

"The commodity in which the saloon deals is a commodity unlike the ordinary commodities that are sold over the counter in other retail establishments.

"Any commodity whose free and general use promotes the health, wealth and advancement of mankind cannot be excluded from the open market in a country like this except by the most unwarranted and tyrannical exercise of power on the part of a triumphant and despotic majority.

"Liquor is a commodity of such peculiar properties that the state may well apply to it restraints and safeguards not necessary in the case of ordinary articles of merchandise."

Effect on the Patron.

"If I were to ask you to consider the effect of the hardware store or the grocery upon its patron, you would deem me daft and smile your incredulity at all I might affirm. You will, however, give a most respectful hearing if I consume ten minutes of my time calling your attention to the manifest and uniformly hurtful effect which the saloon has upon its patron. I cannot even enumerate all the harmful consequences.

"Let five of the number suffice for our present purpose and I ask you to note what is the effect of the saloon upon its patron as to his reputation, as to his health and length of life, as to his occupation, as to his efficiency, and as to his character.

"First then, what does the saloon do for the reputation of its patron? The saloon blasts and blights and ruins the good name of any man who will spend his money at the bar.

Second, what does the liquor business do for the health and long life of its patron? Few among us but have seen health ruined and lives shortened by the use of alcholic liquors."

Here Mr. Dickie presented an overwhelming array of scientific and medical testimony which united in declaring the danger in even the moderate indulgence in alcholic liquors, and which were for the most part comprehended in a remarkable pronouncement signed by 664 doctors at the instance of the British Medical Temperance Association:

"1. That experiments show that small quantities of alcohol are injurious, and that it is not a food.

"2. That it increases liability to disease and shortens life.

"3. That abstainers do more work, live longer, have less sickness and quicker recovery.

"4. That the bodily functions are best performed without alcohol, in spite of delusions to the contrary.

"5. That alcohol injures the offspring and leads to the deterioration of the race."

"Third, what does the saloon do for its patron in opening or closing doors of opportunity?

"The United States Department of Labor, using percentages based upon several thousand reports, found that ninety per cent of railways, seventy-nine per cent of manufactories, eighty-eight per cent of trades and seventy-two per cent of agriculturists discriminate against employees addicted to the use of intoxicants as a beverage.

"The patron of a saloon may drive a garbage wagon or get a steady job as a doorkeeper of a dance hall, but he cannot drive a locomotive or secure employment as a paying teller in a bank. He may clean cuspidors in a barroom and sweep up refuse on the street, but he cannot be trusted to run a stationary engine, drive a passenger omnibus, fire a boiler, amputate a leg, administer medicine, fill a prescription, keep a set of books, try an important case, manage a business corporation or do any other work demanding a clear head and a steady hand.

"The saloon which takes its patron's money, double crosses him for disappointment and failure in the race of life."

"Fourth, what does the saloon do for its patron in the way of promoting or decreasing his efficiency as a workman with either hand or head? The answer is so obvious and the time so short I leave the inquiry without discussion, confident that every auditor has long since lost the count as to the number of his friends and acquaintances whom he has seen steadily dropping from one grade of employment to another of lower rank because his too faithful patronage of the saloon has impaired his nerves, taken the steadiness from his hand and robbed him of that clearness of mind and accuracy of judgment essential to the more lucrative employments."

"Fifth, what does the saloon do for the character of its patron? Does it ever elevate, ennoble and improve human character? Does it ever inspire to lofty thought, self-sacrificing devotion and exalted endeavor? Does the influence of the saloon ever change a shiftless loafer into an industrious workman or convert a worthless vagabond into an honorable citizen? Who can testify that saloons turn brutal husbands and inhuman fathers into loving, conjugal companions and affectionate parental guides? Who, Mr. Mayor, who dares to say that the saloon does aught but degrade and bestialize and curse and corrupt and damn forever all who yield themselves to its pernicious power?

Standing of the Dealers.

"In all other vocations we are accustomed to admit that men are 'good, bad and indifferent,' and are not likely to jump to conclusion as to the manner of man one is simply because we know the business he follows.

"The liquor traffic, however, is an exception to the rule and seems to set the brand of Cain upon all who engage in it. By the common consent of all mankind it is an accepted proposition that the saloonkeeper and the bartender are bad men, the net result of whose life and labor is to lower the moral tone of the community and mark the dealers as base and deliberate destroyers of all that is best in human life.

"There is a black mark on the liquor dealer. Most churches will not have him. The fraternal societies exclude him save only two or three created by himself, and very largely he finds the doors of the best homes are to him forbidden portals. He is the foul bird of our social fabric and must flock by himself or live the solitary life.

"Of the great fraternal orders, the following bar saloonkeepers and bartenders from membership: Gleaners, Tribe of Ben Hur, American Yeomen, Catholic Mutual Benefit Association, Catholic Order of Foresters, Fraternal Brotherhood, Fraternal Union of America, Red Man Foresters, Odd Fellows, Junior Order of United American Mechanics, Knights of Columbus, Knights of Honor, Maccabees, Knights of Pythias, Modern Woodmen, Mystic Workers, National Union, Protected Home Circle, Royal League, Woodmen of the World."

The Saloon Man's Mode of Defense.

"The fourth peculiarity of this very peculiar traffic is its method of defense. It must be admitted by friend and foe alike that the liquor traffic is now on the defensive. It is on trial before the court of all the people and is endeavoring to show cause why it should not be sent at once to the electrical chair.

"The defense of the saloon is largely made up of falsehood, forgery, boycotting, bulldozing, assaults, dynamiting, arson and murder. I have here the documents to prove every one of these statements in each specific case. If every American citizen cou'd know the saloon exactly as it is, the horrible institution could not endure the storm of indignation for one short period of six months.

Who are its Defenders?

"Wipe out the saloon and the social evil becomes an easier problem with which to deal. The wine room is the vestibule of the house of shame, while liquor inflames and arouses the evil propensities of those who are the patrons of the horrid trade.

"Speaking broadly and admitting an occasional exception, you will find on the side of Prohibition the ministers, the White Ribbon Women, the Y. M. C. A. workers, the Sunday-school teachers, the college professors, the church members, the best of our business and professional men, and in general, the education, culture and refinement of our citizenship.

"On the saloon side, besprinkled all too freely with gentlemen of eminent respectability, you will find a group controlled and dominated by distillers and brewers and saloonkeepers and bartenders, and to which thieves and thugs and gamblers and harlots give their loyal support.

"If we knew nothing else about the liquor traffic, the character of its friends and defenders ought to damn it forever."

The Saloon in Politics.

"One of the most dangerous influences exerted by the liquor traffic grows out of its disposition and ability to meddle with politics. On November 12, 1862, the United States Brewers' Association held its first congress in the city of New York. The introduction to the constitution adopted at that time has this to say: 'The owners of breweries, separately, are unable to exercise a proper influence in the interest of the craft in the legislature and public administration.' 'That it appears especially necessary for the brewing trade that its interests be vigorously prosecuted before the legislative and executive departments, as this branch of business is of considerable political and financial importance.'

"We have great corporations that are sometimes brazen enough in their efforts to effect desired legislation, but we have never had in the United States any more wicked, selfish and unpatriotic exhibition of corrupt combination for selfish ends than is to be found in the solidarity of the liquor forces. With them it is liquor first and the country afterwards, but liquor all the time.

"Henry Watterson, editor Louisville Courier Journal says: 'Every office, from the president's down is handed out over the saloon counter.' Theodore Roosevelt, when police commissioner of the city of New York, said: 'The most powerful saloonkeeper controlled the politicians and the police, while the latter in turn terrorized and blackmailed all other saloonkeepers. If the American people do not control it, it will control them.'

"Hear the Indianapolis News again: 'The saloon is a running sore on the body politic. It is a vicious, contagious, dangerous plague spot. There is not room for it and liberty both to live, one or the other must go.'

"Civil liberty and the liquor traffic are engaged today, as never before, in a death struggle. It is the last great desperate battle. I am not here to tell you that one or the other must go down. I am here with my feet on the solid rock of the constitution, with my front to the foe and my eyes on the stars to tell you that civil liberty will live and the saloon will die."

Goliath Rum on the Run

By William Oeschger

For the truth of the title of this article we thank God and take courage. The victory for which some of us have prayed and labored long is now coming to us, or will speedily reach us. From every party of our country comes cheering news. It is a doleful tale that the enemy has to tell. Everywhere they tell of diminished business as a result of the rising tide of prohibition. But their losses are our gains. The saloon is going. It may not be going as rapidly as it should, or as rapidly as we would like to see it go, but, thank God, its days are numbered. The social program of Jesus will not admit of its existence in society. This is the age of man. It is he that is the end and aim of Christian civilization, and not money. The quickened sense of brotherhood among men will not countenance the continuance of this terrible man-destroying institution, the licensed saloon.

The Disciples and Temperance

But while this is all going on, we pause to ask the question, What part are the Disciples of Christ taking in this titanic conflict? What are we doing while this fearful struggle is going on? The battle rages fiercely. The battle is gigantic in its magnitude, and far reaching in its results. Every inch of the ground is being stubbornly contested. The enemy that is opposed to us holds on with great doggedness. He only yields a point when actually driven to it by main force. We ask again, in this struggle, what are we doing? The struggle has been open to us always. Have we shouldered our share of the work? We answer, we have not done all that we should have done, but we have a record of which we may feel justly proud. The Churches of Christ, and the ministers among the Disciples, can be counted upon in almost any community, to do their part, when it comes to driving the saloon our of existence. In such a struggle you will find our people standing shoulder to shoulder with our good Methodist brethren in fighting the rum traffic. We can face our record as a whole with pride, when compared with that of other evangelical church bodies in our country.

Yet, while we have done well in the past, we must do better in the future. We must quicken our pace and double our zeal. The deadliest part of the conflict is still in the future. The call to action was never more urgent than just now.

At the National Convention held in Norfolk, Va., in October, 1907, the temperance leaders in our brotherhood organized the American Temperance Board of the Church of Christ. It selected six well-known ministers and the same number of prominent laymen as members of the Board. The



REV. WILLIAM OESCHGER.

Board at the present time is composed of the following brethren: President, Judge S. R. Artman; vice-president, Harry G. Hill; secretary, Dr. H. J. Hall; treasurer, A. L. Orcutt; W. H. Book, Austin Hunter, E. L. Frazier, Robert Sellers, Prof. Jabez Hall, Judge H. C. Barnett, A. B. Kirkpatrick, and O. O. Frazier.

The object of the board is officially stated as follows:

1. To do Educational Temperance Work in and through the church by use of literature, the pulpit, the platform and the press, and give the temperance cause its proper place and emphasis in the church.

2. To co-operate with the Inter-Church Temperance Council, and other temperance organizations and agencies for the prevention of the liquor habit and the destruction of the liquor traffic.

Official Equality with Other Interests

The men that are behind this board believe that the work of temperance should be given official equality with all the other departments of the church. It is the purpose to make temperance an organic work of the church. The board has well matured plans for carrying on its work. It aims to organize and to bring into perfect working order all of the various temperance forces in our brotherhood. It purposes to lead our people unreservedly into the conflict which under God is destined to result in the overthrow of the greatest enemy that the church of God has to contend with today, the saloon.

At the New Orleans Convention, the secretary of the board, Dr. H. J. Hall, made a most excellent report of the first year's work of the board. The Convention also listened to two speakers on the temperance question. No sessions of the Convention were more enthusiastic than was the temperance session. The resolutions presented by the board and unanimously passed by the Convention took possibly the highest ground that was ever taken by a great religious body in America. One of them was: "That we adopt as the principles of the Church of Christ on the temperance question: 1. Total abstinence for the individual. 2nd. Prohibition for the state and nation. 3rd. A political party in power committed to this policy of state and national prohibition and the enforcement of all laws." This is indeed high ground. But is no higher than it should be.

The board has excellent literature to send to those who desire it. Any one desiring such literature should write Dr. H. J. Hall, of Franklin, Indiana. The board solicits an offering from churches, Sunday-schools, and Young People's Societies, once a year. The writer will ask the Sunday-school in the

(Concluded on page 15)

Influential Layman Gone

Ex-Governor Poynter of Nebraska, a Strong Man in Church and Society, Passes Away. A Model Elder in the Lincoln Church

By H. H. Harmon

The church family of the First Christian Church of this city are in deep sorrow because of the loss of one of its elders, ex-Governor W. A. Poynter. On Lord's Day preceding his death he was in attendance at both morning evening services of the church and at Bible-school. He presided at the communion service in the morning and addressed to the congregation what proved to be his last words to them in connection with that service. At Bible-school he taught his class consisting of sixty young married people. There was nothing about his appearance or conduct to give the slightest intimation to friends of the impending end.

On Monday morning, April 5, he went with a delegation of several hundred temperance workers to the State House to call upon Governor Shallenberger to urge upon him the signing of the bill passed by the legislature in its last days, known as the "Daylight Saloon Bill," compelling saloons to close throughout the state at 8 p. m. Mr. Poynter was the first spokesman of the delegation. He delivered a brief speech which, while entirely impromptu, was notable for its fluency, ease and the earnestness with which he spoke and the personal touch which made it very impressive upon the assemblage in the governor's office, even before the tragic end.

He urged the signing of the bill on moral grounds, on business grounds, and on political grounds, urging that the liquor interests have become arrogant and have tried to control the policies of the state and that their political influence should be lessened.

"I am opposed to any special interest dictating our politics," he said. "I believe that from any standpoint—moral, political or business—it will be for the best interests of Nebraska to have this bill become a law, and I believe if left to the vote of the people it would prevail by a large majority."

Two or three minutes after ending his speech and taking up a position back in the crowd, he was stricken and would have fallen to the floor except for being caught in the arms of men near him who bore him to the office of the adjutant general across the hall. It is the verdict of physicians who happened to be present that death was practically instantaneous. The statement was made by the physician that Mr. Poynter had an old endocardial trouble and in all probability his death was the result of an embolus, they adding that it is likely that the effort put forth in making the speech caused one of the roughened vegetations from the heart to be thrown off into the circulation, carried to the brain and lodged there.

Mr. Harmon, his pastor, was near by when he was stricken and carried the word to the members of the family.

Owing to the incomplete state of the new First Christian Church building, the funeral service was held April 6 at 2:30 p. m., at St. Paul M. E. Church with a great throng in attendance, including Governor Shallenberger and other state officers and many other men and women of prominence. Dean A. M. Haggard, of Drake University, and many Christian ministers from over Nebraska were present and the ministerial association of Cotner and the Berean Brotherhood of the First Church attended in a body.

Chancellor Aylesworth read the Scripture lesson and ex-Lieutenant Governor J. E. Harris, a life-long minister of the Christian Church, offered prayer. The sermon was by his pastor, H. H. Harmon, being a tribute to the noble life of the deceased, rounded out in the full tide of its influence for good. A quartette consisting of Messrs. Spangler, Plumb, Selby and Walt sang the hymns, "Rock of Ages," "Jesus, Lead Me Lest I Stray," and "Lead, Kindly Light." The pulpit was covered with a great profusion of floral offerings from his Bible class, the official board, the Berean Brotherhood and other organizations of the church, from state officers and institutions and other friends.

A detachment of the State Farm Cadets led the funeral procession. The burial was at Wyuka cemetery in this city.

William A. Poynter was born near Eureka, Illinois, in 1848. His father was a minister of the Christian church. The son graduated at Eureka college at nineteen, and then taught school a few years and engaged in mercantile pursuits. In 1869 he married Miss Mariah McCorkle, who, together with



Ex-Governor W. A. Poynter.

her son, Dr. C. W. M. Poynter, and daughter, Mrs. Josephine Bickford, both of Lincoln, survive him. Mrs. Poynter is herself the daughter of a minister.

In 1879 Mr. and Mrs. Poynter removed to Boone County, Nebraska, and settled on a farm near Albion, which remained their home for twenty years. A part of their one-story frame house they had framed in Illinois and brought with them, all their neighbors, few and far between, living in sod houses. Mr. Poynter engaged in general farming but made a specialty of a dairy herd with which he was highly successful. He was president of the Boone County Fair Association for six years. His brother, D. J. Poynter, still resides in Boone County, being editor of the Albion Argus.

W. A. Poynter was a member of the lower house of the state legislature in 1885, and was a member of and president of the state senate in 1891. He early became a leader in the Farmers' Alliance movement and later in the populist party and was its candidate for congress in 1892. In 1898 he was elected governor of Nebraska, defeating Judge M. L. Hayward of Nebraska City. He served as governor two years, being defeated for re-election in 1900 by Charles H. Dietrich through the opposition of the liquor interests.

Mr. and Mrs. Poynter have continued to reside in Lincoln since his term as governor ended. Of late years he was engaged in fraternal insurance work for some time and later became the president of the Security Savings & Loan Association of Lincoln upon its organization, and held that position until his death. He has also given considerable of his time and strength the last few years to the farmers' institute work of the State University throughout the state, for which his practical experience well fitted him. He has at all times lent his influence and efforts to every good cause and especially to the church of which he was a life-long member.

We have lost a model church officer. He knew what it meant to be an elder in the church of God. He possessed the qualifications for this office as few men to be found anywhere. He was "apt to teach" for he knew the Word. He was a born leader for he possessed a great Christian personality of force. His judgment seemed to be born of instinct, and a lover of the flock, he was therefore an "overseer," as scripturally implied.

His greatest place in the church was as teacher of the Word and his marked ability in this capacity had its master hold on the large adult class that was so devotedly fond of their leader. In the Berean Brotherhood he was one of its charter members and best leaders; his papers and discussions were always of the highest type and most helpful. He was the first president of the Joint Board of the Churches of Christ of Lincoln and vicinity and his last plea in meeting with his brother elders was for the recognition of the claims of the many fields yet untouched by our cause in this city.

At our social gatherings he was a tower of strength, his life and heart pervading the entire atmosphere. He had sympathy for every movement that he believed good and worthy. The New Testament Church in its simplicity without sham or makeshift was a living principle of his life. He believed the church was divinely led and that the Lord always blessed his own plans and methods.

The Conquerer of death, the Dispenser of life will overrule this apparent calamity: His spirit shall fill; His hand shall guide and in his going the Father will bestow blessings upon us all, and, somehow, not yet understood, it shall prove the best. Nothing could have blended our hearts so much as one, making us conscious that we are a family in Christ Jesus, that his call to every one is to the church and for the extension of the Kingdom. How sweet the end. How triumphant. God will abundantly bless the believing hearts of the bereaved ones and the church shall become stronger as it shall seek to become truer to the ideals of our brother's heart and life.

—Miss Garibaldi, granddaughter of the liberator of Italy, and a former student of the Woman's college, Baltimore (Methodist Episcopal), has charge of the Girls' Home school in Via Garibaldi, Rome, under the auspices of the Woman's Foreign Missionary society of that church.

Chicago

Shall the Disciples Grapple With the Big Task of Evangelizing the Foreign Population of Our Great Cities?

By Orvis F. Jordan

Just now the Disciples everywhere are discussing the advisability of taking a more serious part in the evangelization of the foreign speaking portions of the great cities. This sort of talk is heard in Chicago and in all of our cities where there are great foreign populations.

The facts are all on the side of those who take this position. The character of our country is rapidly changing. A writer in the Outlook recently raised the question whether it would not be well to frankly admit the fact that we now live in a Catholic country, since the majority of religious people of the country are Catholic or of Catholic extraction. In New York city there are more Jews than Protestants. In Chicago the great Catholic structures overshadow the greatest of the Protestant buildings. Their parish schools, hospitals and other public institutions are on every hand to testify to the virility of the old mother church. A far more significant fact, however, is the number of adherents to these ancient faiths who have lost their moorings and who are now unchurched when they are not actually irreligious. It is to be doubted if a third of the Catholics who come to this country remain in fellowship with their church. Rabbi Hirsch uttered a plaintive note recently in his great house of worship when he said the Jews were not a religious people as was supposed, and pointed to his empty pews for proof.

Hostility to All Religion.

Not only are people drifting away from religious ideas, but the contrary ideas are taking root. The materialism and sensualism of the city is alarming. Some foreign peoples like the Bohemians even have in their midst an anti-religious catechism which replaces Christian ideas with blasphemous references to the Christian religion. The number of divorces, the crimes of violence, the breaches of trust, are all evidences that there is not the support to moral and social ideas that is needed. Our civilization with all of its pride of achievement will go the way of the older civilizations if we do not introduce the saving salt of the religion of Jesus Christ. The city must be evangelized. When we ask how, however, we are confronted with a set of difficulties that give us pause. Since they that go to war ought first to count up the cost, it will be a most profitable enterprise to enumerate the difficulties to the evangelization of the foreign-speaking elements in our city populations.

Making a Beginning.

How shall we start a mission among the foreign-speaking peoples in Chicago or in New York City? Some suggest that we just rent a hall and start. Were we to start among the Greeks, we would find them with a daily paper in their own language and find that the greater part of them do not speak the English language at all. It is obviously necessary to evangelize them in their own tongue. But where is there a Disciple that speaks modern Greek? Was there ever a modern Greek that joined one of our churches? If there was and we had sent him away to one of our schools, he might at the end of his educational course tell us that he preferred to preach to Americans rather than to his own people. This difficulty is multiplied when we realize that forty-seven different languages are spoken in Chicago and for the most part by people who have too little English to do more than the simplest business transactions. We may have among us some Scandinavian preachers or some German preachers. There is work to be done among the people speaking these languages. In fact, these are the predominant foreign tongues of Chicago. But these people have come from the Lutheran countries and for the most part have the least need of any of our city population. Our city pastors all over the country will need to lay hands on every young man convert whose mother tongue is a foreign one and try to get him to enter the ministry if we are to have the competent helpers that are needed. One denomination in Chicago sent to Bohemia for a preacher of that denomination educated for the ministry in the native land. He had but meager results in Chicago and finally took his converts and went back into the Catholic church. It is obvious that the Disciples could not send back to Europe to get men to evangelize many of our foreign populations.

How Shall It Be Done?

If the question of men is a serious one, the question of methods is also serious. It will cost as much to evangelize Chinamen in Chicago as in Shanghai. Buildings must be erected. Methods must be devised that will be adapted to winning Chinamen and these will have to be financed. Our foreign societies have frankly admitted that their missionaries must do more than preach. Dr. Dye commends his gospel with surgical operations. Jacob Kenoly in Liberia commends his gospel with industrial education. Some of our missions maintain colleges. Some have hospitals. Others care for orphans. In the foreign work it is frankly recognized that as the miracles of Christ were expressions of sympathy so the preacher of today must show his sympathy and his good purpose by deeds.

A Chance for Experiment.

In our home mission work, it will not do to assume that the newly arrived foreigner is to be gained by imposing the details of our religious institutions upon him. Some of us like prayer meetings. It does not follow that a Greek will. Some of us enjoy Christian Endeavor societies. It does not follow that the Hungarians will express their religious life in this way. We have informal worship. A man reared in a Catholic church might reject Roman dogma and still hunger for the more formal ways of worshipping God. When we approach the task of evangelizing the foreign sections of Chicago we must not be unmindful of the work of Hull House and Chicago Commons. We could wish that these two institutions had somewhere in their program more of an evangelistic zeal. But we cannot forget that while the denominations still have only relatively small and unimportant missions, Hull House dominates the lives of the Greeks in its section and that Graham Taylor's institution has a wider sweep of influence than any mission run on the old lines. The ideal method for evangelizing the city has yet to be worked out. Perhaps it is the task of the Disciples to lead the way. But certain it is that all of our indications at present point in the direction of combining the methods of Hull House with the spirit of Gipsy Smith. When we talk of city missions among foreigners, we must be perfectly willing to make our mission a laboratory of methods until we shall find the way of approach to the problem.

Handicapped by Inadequate Buildings.

Another difficulty in the task of city missions among foreigners is the task of providing proper buildings. Even our own people who move here from the country and who have never worshipped in stately buildings, find our equipment in Chicago a rock of offense. They see the great ecclesiastical structures on every hand and feel ashamed of their own people. If this be so, we cannot expect the foreigner who has once been a worshipper in a cathedral to get fervidly religious in a grocery store meeting. Many of the denominations have recognized this and have built buildings for their work among foreigners at an expense of from ten to twenty thousand dollars in each plant. Even these buildings are overshadowed by great Catholic structures which cost a hundred thousand dollars. On the foreign field we have had to build in territory where the great works of architecture are not known. Our foreign societies are spending great sums of money for this purpose and wisely. We will have to make up our minds to do the same in the home fields if we are to have results commensurate with our labors.

A Big Task But We Can Do It.

These are but a few of the difficulties. Let it not be thought that we are doing the evil work of the ten spies who brought back the adverse report. Rather we report that the land to be possessed is desirable and "we are well able to possess it." We are a rich church. If we lag behind in giving, it is that we have not taught this Christian grace as we should. While we have been proving our point on baptism, the Methodist brother has proved his point on giving. We would not give up the glory of our achievement, but we should develop the tremendous power of the unused wealth among us for the glory of the Master. We have the money if we will give it. We will find the men if we hunt for them. We have the men of constructive genius to formulate the plans. We can be a mighty power for God in the city. We must have careful plans and an honest accounting of the difficulties. Those with faith in our message and in our Leader will achieve success.

CHICAGO CHURCH NOTES.

The Austin Church is planning to build this summer. They have one of the finest lots in their suburb and purpose to erect a building that can be paid for in full and which may eventually be used for the Sunday-school and certain institutional activities. The pastor, George A. Campbell, is out on a trip to Wisconsin.

O. F. Jordan is representing the interests of the Chicago work at the district conventions this month.

Geo. W. Muckley, Secretary of the Church Extension Board, P. C. Macfarlane, secretary of the Men's Brotherhood and A. W. Fortune of the Walnut Hills Church, Cincinnati, were among our out-of-town visitors last week. F. M. Rains was also here recently.

The district convention last week was a source of help to us. The addresses were of real significance to the church life of the district.

C. C. Morrison has been giving a series of Wednesday evening talks at the Monroe St. Church, on Centennial topics. He has spoken on Thomas Campbell, Alexander Campbell, Walter Scott and Barton W. Stone. Further topics will be: "The Organization of our Missionary Societies," and "Present Day Tendencies among the Disciples." The attendance has been most gratifying.

At a recent dinner at the Hyde Park Church, two members of the congregation spoke on current problems. John Cummings, Professor of Political Economy in the University of Chicago, spoke on the advances in that science the past ten years. Charles T. Hallinan, an editorial writer on the Chicago Evening Post, spoke on Social Settlements. He said the settlements were suffering from two causes. First, moneyed men were withdrawing support because of the sympathy of the settlement with the laboring man. Again, the indifference of the churches was a powerful factor.

Mrs. Willett, the mother of Dr. H. L. Willett continues very seriously ill.

The building committee at Evanston is hard at work upon the plans and hopes to turn ground early in June.

The sixth annual May breakfast of the Monroe Street Church was held the morning of Saturday, May 15, in the dining room of the church. The attendance was unusually good this year, being attended by about 175 persons. This custom was inaugurated during Prof. Ott's pastorate and is growing more popular every year.

The special service for young people at Monroe Street Church, last Sunday evening, was well attended. The music was especially attractive. The pastor spoke on, "The Peril of Character," from the text, "He knew not that the Lord had departed from him."

At the next church dinner at Evanston, the pastor will show some stereopticon slides made by the Lumiere Color Photography. The colors are reproduced by chemical processes. He will explain briefly the method of producing the pictures.

A number of our ministers are getting ready to spend vacations at Campbell Park, Pentwater, Michigan. Pentwater is getting to be a great rendezvous of the Disciples with the St. Louis colony on one side of the channel and the Chicago colony on the other.

George A. Campbell has been elected president of the permanent organization that is to erect a Protestant hospital in Austin. This recognition will be pleasing to all of our city churches. An agent has been employed to solicit funds and when fifty thousand dollars has been raised, the hospital will be erected.

The Gates of the West

By Burris A. Jenkins

"All hope abandon, ye who enter here." That is the inscription, not over the gates of the West, but over those of Dante's Inferno, which I have been sort of half-preaching, half-lecturing about to my people for the past three Sunday nights. Fancy the temerity—the Divine comedy in three evenings! But fools will ever rush in where angels mind the guide-boards.

Dante Versus Dooley.

Dante doesn't seem to be read quite as much as Mr. Dooley, et al, these days. Perhaps because it takes a little longer to read him, and this age and country seems to have learned well the oft-recurring lesson of Virgil to the visitor in Hell that time is very, very brief. Only, to put it in our vernacular, it would be "Time is our most valuable asset." We have to have time to build up towns and farm machinery, street railways and sewer systems. But Dante has evidently been heard of, and Gustav Dore seems to have told folk, in a general way, what is in Dante. At any rate, the Sunday night audiences were increased—even in the early automobile season—fully twenty-five per cent, and that, too, without uncomfortable crowding, or the need for hiring extra chairs.

Fertile in Applications.

On the whole, the *Divina Comedia* makes a pretty good series of topics for variety. It has scripture enough in it to make it palatable to the Disciples. With the Inferno you can scare, at least a little, the timid souls, who can be scared into trying to be good. With the Purgatory you can encourage the heavily laden who are struggling up the rocky steeps of this weary world. With the Paradise you can inspire the imaginations of those who love to look forward to a heaven in the Empyrean in a day that is yet to be. And after all, it's a rather poor situation if all the heaven we shall ever get is what comes to us in the day that now is. On the whole, the greatest benefit of the series will be to you who have the industry to plow clean through that great field of verse once more. Ah me! What wonderful sights and sounds in that variegated field!

Plowing Sometimes Monotonous.

After the Hell and the Purgatory, to be sure, the plowing grows at times very monotonous. You must go weary stretches, through theological discussions, outgrown scientific theories, and animadversions on the decadent orders of the Roman church; but the recurrent blazes of light on these plains of God more than compensate. No doubt Dante was temperamentally melancholy—one might say even morbid—and therefore far happier in descriptions of unhappy scenes. Certain it is, at least, that the charnel-houses of hell, the dissecting-room technique of the Inferno the wild and distorted imaginations of the regions of the damned are much more vivid and fascinating than the more conventionalized glories of the heavenly circles. It is rather an interesting question, too, whether the best company is not often found there. Was it Mark Twain who said, "Heaven for climate; hell for company?" The upward struggle through Purgatory, the repentance and the hope in the twilight world of that rugged mountain side is also more congenial to the exiled poet than is the beatific air of the blest.

Highest Reach of Eloquence.

Nevertheless the one highest reach of eloquence in the entire Divine Comedy, I think, is in the closing Cantos of the Paradise—the River of Light between its banks of verdure; the lake of glory with its overhanging cliffs gazing at themselves in its surface as if in admiration; the vast white rose formed by the expanding circles of spirits with Mary at the centre, Beatrice in the third row, and God in the ineffable, unbearable light. There is nothing like it for grandeur in all literature.

But for real human interest stories, as the newspaper men say, give me the Inferno and the Purgatory. Here are real living people who have fought the same fights we are in the thick of now. Here is the pathos and the tragedy we see all about us. There is nothing in the great epics or dramas that surpasses the touching pictures of Francesca da Rimini and Ugolino in the Tower of Hunger. Read them twenty times and they tug at your heart-strings all the more. And the meeting with Beatrice in the Purgatory, near the close, the loss of his beloved guide, Virgil, at the same time, these reach us.

Epigrammatic Skill of Dante.

What can be said of the thrills of joy that one gets at little single line or single word pictures dashed off with a skill—no, a genius—surpassing that of almost any artist in words the world has ever known—like the pearl hung on a white forehead, the half blind old tailor threading his needle, the notched arrow leaving the string! What is there to compare with the elaborated similes—not like those of Milton, Homer and the rest, so elaborated and so detached that they could be left out without injury to the sense or story; glorious to look at, but like art-glass windows, not essential to the light—but similes and metaphors that could not be sacrificed without actual loss to clearness and vividness, real windows of translucent glass letting in the light.

Longfellow and Dante.

Longfellow's comparison of the Divine Comedy to a vast Cathedral, bewildering and inspiring in its gorgeous mass and ornamentation is about the best brief thing that has been said of it:

"Oft have I seen at some Cathedral door.
A laborer, pausing in the dust and heat,
Lay down his burden, and with reverent feet,
Enter and cross himself, and, on the floor,
Kneel to repeat his paternoster o'er.
Far off the noises of the world retreat,
The loud vociferations of the street,
Become an undistinguishable roar.
So, as I enter here, from day to day,
And lay my burden at this minster gate,
Kneeling in prayer, and not ashamed to pray,
The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait.
"How strange the sculptures that adorn these towns,
This crowd of statues, in whose folded sleeves
Birds build their nests, while, canopied with leaves,
Parvis and Portal bloom like trellised bowers.
And the vast minster seems a cross of flowers.
But fiends and dragons on the gargoyled eaves
Watch the dead Christ between the living thieves,
And underneath the traitor Judas lowers.
Ah, from what agonies of heart and brain,
What exultations trampling on despair,
What tenderness, what tears, what life of wrong,
What passionate outcry of a soul in pain,
Up rose this poem of the earth and air,
This medieval miracle of song."

A Startling Question

An eight-year-old youngster recently came to her father after church service one Sunday and astonished him by asking:

"Daddy, have I any children?"

The old man dropped his newspaper and regarded her in amazement.

"What?" he demanded.

"Have I any children?" doggedly repeated the child.

"Well, I should hope not," replied the father. "May I ask the reason of this startling question?"

"Why, in church this morning," explained the youngster, "the minister preached about children's children and I wondered if I had any."—Lippincott's.



Home and the Children

Just Imagine It!

B. Frederick Moxon.

If Fishes all had feathers,
And Birds had fins and scales;
If Foxes had no "brushes,"
And Guinea-pigs had tails;
If Elephants could cackle,
And Hens could curl a trunk;
If Frogs could nibble turnips,
And Sheep could dive, "ker-plunk";
If Dogs were fond of me-owing,
And Cats were heard to bark;
If Owls swam best by daylight,
And Ducks saw most at dark;
If Everything was Anything,
And Nothing was The Same;
If Nonsense Verse was serious,
And Life was just a game;
If You and I were Somebody Else,
And not like You and Me:
How very ʎʇɹnʇ-ʎsdoʇ Topsy-turvydom
would be!

—St. Nicholas.

What Julie Taught the Teacher

By Frances J. Delano.

If any one had told Julie that the new teacher was going to learn more of her than Julie was of the new teacher wouldn't she have opened her eyes! It was true all the same, and this is the way it happened.

When Miss Field tied on her veil, just before starting for school that first morning, she said to herself:

"What's the use of trying to be anybody? My hair is thin and my face is sallow and these glasses are so unbecoming. This world has no use for plain people like me."

Poor Miss Field was discouraged that morning, and if it hadn't been for Julie she might have kept on being discouraged, and then what would have become of her I wonder!

Now Julie was a very plain little girl. Her hair was thin like Miss Field's, and she wore glasses, too, and although her face wasn't sallow, it was dreadfully freckled. When she came tripping into the schoolhouse after the gong struck, Miss Field thought she was as homely a child as she had ever seen.

Of course neither Julie nor Miss Field knew that Julie was to teach a very important lesson that day; nevertheless Julie started right in on the lesson just as if she knew she was to do it, and Miss Field began at once to learn it.

First, when Julie came in the room, she began to show a great interest in everything around her. Her jolly, little, round eyes behind the glasses darted hither and thither, taking in the new teacher, the new globe on the platform, Mary McPhearson's new dress which was piped with red, the new scholar—a pretty little girl whose looks seemed to delight Julie very much. Many other things interested her, and every once in a while Miss Field's eyes would rove round to where Julie sat, and she couldn't help smiling at her. "That child isn't troubling herself about her plain face," said Miss Field to herself. You see the new teacher had already begun on the lesson Julie had set her.

By and by Miss Field began to examine her pupils on their last term's work. Julie took the liveliest interest in the recitations. She watched the children's faces while they were reciting and listened to every word they said, just as if their success or failure was a matter of vital importance to her. Her eyes lighted with satisfaction when the answers were correct, and when they were wrong her disappointment was quite decided.

"Well, well," said Miss Field to herself, "that child is as interested in each recitation as if it were her own. What an unselfish little creature she must be!"

After this speech you may be sure that Julie's success as a teacher was assured.

At recess time Miss Field went down in the yard to watch the children play, and there everybody was inquiring for Julie.

"Come play with me, Julie."

"Julie, isn't this the way to play Flumpy?"

"Julie, I want to tell you a secret."

"Julie, want a piece of my apple?"

Miss Field heard remarks like these on every side, and Julie was here, there and everywhere.

"Dear me," said Miss Field to herself, "how the children do like Julie! Seems to me looks don't count in her case." You see the new teacher was progressing.

At noon, when Miss Field was putting on her things to go home, she saw there was trouble on the playground. The children were gathered round the pretty, new girl, who was talking very fast.

"I don't want to play with Julie," Miss Field heard her say, "I don't like her; she wears glasses and has lots of freckles."

"There!" said Miss Field to herself, "now, here's trouble for Julie; she's got to reckon with her freckles. It's just as I said this morning—the world has no use for plain people."

"I don't think we know how to play the game without Julie," said Mary McPhearson.

"I don't care! I wouldn't be seen playing with her," declared the pretty, new girl.

"She is homely," acknowledged Jane Butler.

"I never saw such freckles," said Bessie Conant.

"Nor I," agreed Nellie Davis.

"Nor I."

"Nor I."

It seemed now as if everybody was turning against Julie. Miss Field was just going to take her part when she saw her bounding across the yard. "Come," cried Julie, "we'll play the new game. It's lots of fun."

The children made no move to begin. Julie stopped short.

"What's the matter?" she asked eagerly.

The children looked at the pretty, new girl. "She doesn't want to play with you," spoke up Jane Butler.

"Why not?" inquired Julie.

Before Miss Field could speak, some child blurted out the truth. "For shame!" cried Miss Field, starting towards the group of girls; but she stopped before she had taken two steps, for she saw that Julie was equal

The Junior Pulpit

RICHARD W. GENTRY, PREACHER

THE DICKEY DIALOGUES.

We're going to the woods. Say, won't we have a good time though? Now, you let me carry it awhile, won't you? There he goes; isn't he a pretty red, though? There he is now on that limb. Don't the leaves sink down squshy-like though? Oh look what I've found; here's some more! We'll take them home to mother. Say, I am getting awfully thirsty. Wonder where we can get a drink. Oh come here quick! No don't try to drink out of it that way. Let's build a wall around it. I will pile the mud up and you put in the rocks. Wasn't that good though? My, this is hard climbing! Well, here we are at last. Let's eat our lunch right here. Say, I was hungry, weren't you? Did you see that rabbit? Didn't he run though? Say, aren't there lots of creatures in the woods? Who do you suppose takes care of them?

Yes, that's what mother says, that God cares for even the tiniest bird.

I guess if He's got time for all of them he must have lots of time to think about us, don't you? Do you suppose God is thinking about us? Say, I'm glad we came to the woods, aren't you?

I guess we ought to go home; mother said that when the shadows began to get long we were to start. Say, it takes lots longer to get home, doesn't it? Say, I'm tired, aren't you? Did you hear that screech owl? Sounded fun-ny, didn't it?

Now, it is my time tonight; you slept in front last night. I'm going to write a poem on spring tomorrow. Why, Tommy's asleep!! There goes that owl again. Doesn't he sound fu-n-n-y though? Say, Tommy, wake up and TAWK to me!!

The Poem.*

"Springtime is here
Birds are near.
The buds are green,
Now the bluebird is seen,
And springtime is here again.

The flicker to the tree does tap,
And out of the tree does come the sap.
March winds, April showers,
Do bring forth May and June flowers.
And the springtime is here again."

*Written by a nine-year-old.

to the occasion.

"Dear me!" cried Julie, "I thought something awful had happened. Why!" she exclaimed, turning to the pretty, new girl, "what do you care for freckles and things, long's I know how to play the game? Come on."

Julie laughed and danced away, and the children followed, every one of them, even the pretty, new girl!

Miss Field stood a moment and watched the children. A big tear had gathered in each one of her eyes, yet her face was beaming. "Dear little teacher!" said she softly, "she knows how to play the game and so her books don't count. Now I'm going to try Julie's way, indeed I will."

When the new teacher got back to her boarding place she began to "play the game." She greeted all the guests with the pleasantest smile. She took an interest in everything they said and did, and she told them about Julie, although, of course, she didn't mention any names. Happy tears came into her eyes as she talked, and after she had gone back to school the boarders got together and decided that the new teacher was "lovely." Wasn't Julie a nice little teacher?

Woman's Sphere

—Mrs. Alice Roosevelt-Longworth has applied to the Ohio state automobile department for a license. An automobile tag has been sent to Washington for her.

—Mrs. Collis P. Huntington has given a large plat of ground at Broadway and One Hundred and Fifty-sixth street, New York, valued at $250,000 or more to the American Geographical society on the condition that the society raise money for the erection of a building on the site.

—Mrs. William Sylvester Holt of Portland, Ore., has been serving as an interpreter in a Chinese murder case in which Lee Gueng is accused of the fatal shooting of Lee Dai Hoy in March of last year. Mrs. Holt spent twelve years in China with her husband doing missionary work, during which period her ear for languages enabled her to learn the use of the Chinese language.

—Baroness Elizabeth Rosen, daughter of the Russian Ambassador to the United States, has been appointed maid of honor to Her Majesty, the Empress of Russia.

—Miss Annie S. Peck, the world-famous mountain climber, will visit Seattle during the Alaska-Yukon-Pacific Exposition and will ascend Mount Rainier and Mount Olympus and probably several lesser peaks. The exposition management will shortly make her an offer to give a series of lectures on Puget Sound scenery during the fair.

—Mrs. Mary L. Dalzell, wife of Representative Dalzell of Pennsylvania, has just died in Washington after a long illness.

—King Edward has given orders that a new regulation is to be strictly enforced which prohibits ladies from going to court oftener than once in three years unless they are in an official position. This regulation has become absolutely necessary, for as a former member of the royal household remarked not long ago: "Everybody of all classes now thinks it necessary to go to court."

—She was tall, decidedly dressy and very handsome. After attending a suffrage meeting where two real live actresses had spoken she had come away a warm convert. She had just explained to her best young man one eve as they strolled down the drive that she was going in for plainer and more conservative styles in dress to prove to skeptical men that not all of the opposite sex were slaves to the insane styles so much in vogue. On turning a corner they saw bearing down upon them two of her dearest enemies arrayed in the most extreme. Quick as a flash the changed one dragged the young man into the shade of a clump of lilac bushes until the other women had passed. She explained as she peered over her right shoulder that she wouldn't be seen at that time of eve in a morning gown for anything. Just then the fat man in the moon got behind a cloud and laughed.

—Prince Nicholas of Montenegro has had in his family three sons and seven daughters. Two of the latter have married Russian grand dukes, and entertain lavishly in the Russian capital. Another married Prince Peter Karageorgevitch, and had she lived she would have been Queen of Servia. The fifth daughter, Princess Anna, was married about twelve years ago to Prince Francis Joseph of Battenberg, connecting her with the British, Spanish and German royal families.

—Professor Marie L. Sanford has offered the state university of Minnesota regents her resignation, which was accepted. She quits the faculty after twenty-eight years of constant service as head of the department of rhetoric.

—The Princess De Broglie, who was formerly a Miss Alexander of San Francisco, has secured a divorce and $50 a month alimony. It is not expected, however, that she will have a very wide influence as an object lesson.

—Mrs. John D. Rockefeller, who is convalescing at Hot Springs, Va., from an attack of pneumonia, continues to improve and her condition no longer gives occasion for alarm. She is now reported as being very much better.

—She got on to the Elevated at the Indiana avenue station. Her 175 pounds of loveliness was arrayed in a gown that made people wonder how she managed to sit down in it without tearing it all to pieces. On her head was a large waste paper basket, trimmed with ripe tomatoes on one side and feather dusters that fairly bristled with defiance, on the other. On her feet were a pair of suede pumps that would have fitted a kindergarten pupil better than a woman in the heavy weight class. A modest looking man with a lighted cigar in his hand of expensive brand passed quietly through the car. Her nose became a "turnip" as she said to her friend "smell that fire cracker." An old gentleman across the aisle looked over his glasses at her as if he thought she was crazy.

—The foundation stone of the first county consumptive sanatorium in Ireland has just been laid by Lady Aberdeen, the wife of the viceroy. It is provided by the hospital board of County Cork and is situated at Stream Hill, near Doneraile.

—According to a Bombay man it is a rare thing to see the women of India these days wearing any valuable gold jewelry, as they did in years gone by. He says: "When I first went to the Orient the women of the upper class commonly owned and wore thick chains and bracelets of the finest gold and of exquisite workmanship. In these times of pinching poverty they are too reduced financially to possess any expensive ornaments, and instead of the gold trinkets of their affluent days they now wear cheap plated or imitation stuff they would have formerly despised.

—Mrs. James A. Garfield, wife of the martyred President, has passed her 77th birthday. She has a home in Pasadena where she spends most of her time.

—Miss Sorahji is said to be the only woman lawyer in India. She is said to make a comfortable income by practicing her profession and to encourage other women to follow her example.

When Mother Goes Away

Clara Odell Lyon.

Says Bobby to mother:
"I'll be good as I can."
"I know you will, Bobby;
You're mother's little man."
BUT—
His mother then takes every match from the box;
The door of the pantry securely she locks;
Puts the hammer and tacks, and the scissors and ink
In the best hiding places of which she can think:
And wonders at last, as her hat she pins on,
What mischief her Bobby will do when she's gone.—St. Nicholas for May.

How to Save Time

BY MARY A. WOOD.

"Where's my cap? Do help me find it!"

"Where did you leave it, Jack?"

"I forget, mother. Somebody must have hidden it, just to bother me!"

"I guess not," said his sister Kate. "I saw it hanging on a chair last night."

"I shall surely be late. He told me to be there at nine o'clock sharp."

"Have you looked in the closet?"

"Yes, it isn't there."

"Could it by any possibility be on the hat-rack in the hall?"

Out rushed Jack to look.

"Here it is!" called Kate, pulling it from under a sofa pillow on the couch.

"Have you your overshoes?" called his mother.

"Don't want them; the ground is frozen hard."

"But there will be mud at noon."

Back he came. "Somebody has stolen them! I know I left them here last night."

"I've found them!" called Kate.

"I forgot; I came in the back door, didn't I?"

At last he was off. It was Saturday; there was no school, so he could work all day for Mr. Leavett. He had missed the car, and he started off on a brisk trot, wishing he had his gloves, for the air was keen. "I left them with my cap, I think. I must be a pretty careless boy, no mistake. Mother and Kate are always telling me so; but it's hard for a fellow to put his things where they belong. It would surely save time, though I hope Mr. Leavett won't mind very much if I am a little late this morning."

Jack came home at noon. "I'm hungry as a bear!" he said as he sat down to dinner.

"Were you busy all the morning?" asked his mother.

"No mother, and I suppose it was my own fault. I was so late—I missed the car, you know—that Mr. Leavett thought I was not coming and he gave two errands to Alec. Hunter, and I have made only twenty cents."

"Why were you late?" asked his father.

Jack's face flushed at the question, but he gave a truthful account of the matter, not sparing himself, and concluded by saying: "I wanted my gloves the worst way, but I've no idea where I left them. Have you seen them lying around anywhere, Kate? You always seem to know where everything is."

"I know where your gloves are, and for once you put them in their proper place and forgot to look there."

"Can't you tell a fellow? You don't mean" —— For Kate had picked up the coat he threw down on a chair as he came in, and pointed to one of the pockets.

"Well, I am a goose! They were in my pocket all the time! I'm going to turn over a new leaf. You needn't laugh, Miss Kate. I mean it, and the next time I can't find my belongings you may let me hunt till I do find them."—"The Sunbeam."

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XVI.—Continued.

It was a week or two before Winston was on his feet again, and Maud Barrington was one of the first to greet him when he walked feebly into the hall. She had, however, decided on the line of conduct that would be most fitting, and there was no hint of more than neighborly kindness in her tone. They had spoken about various trifles when Winston turned to her.

"You and Miss Barrington have taken such good care of me that if I consulted my inclinations I would linger in convalescence a long while," he said. "Still, I must make an effort to get away tomorrow."

"We cannot take the responsibility of letting you go under a week yet," said Maud Barrington. "Have you anything especially important to do?"

"Yes," said Winston, and the girl understood the grimness of his face. "I have."

"It concerns the fire?"

Winston looked at her curiously. "I would sooner you did not ask me that question, Miss Barrington."

"I scarcely fancy it is necessary," said the girl, with a little smile. "Still, I have something to tell you, and a favor to ask. Ferris has left Silverdale, and you must never make any attempt to discover what caused the fire."

"You know?"

"Yes," said Maud Barrington. "Dane, Macdonald, and Hassal know, too, but you will not ask them, and if you did they would not tell you."

"I can refuse you nothing," said Winston with a laugh, though his voice betrayed him. "Still, I want a *quid pro quo*. Wait until Ferris's farm is in the sale list and then take it with the growing crop."

"I could not. There are reasons," said the girl.

Winston gazed at her steadily, and a little color crept to his forehead, but he answered unconcernedly, "They can be over-ridden. It may be the last favor I shall ever ask of you."

"No," said Maud Barrington. "Anything else you wish, but not that. You must believe, without wondering why, that it is out of the question!"

Winston yielded with a curious little smile. "Well," he said, "we will let it drop. I ask no questions. You have accepted so much already without understanding it."

CHAPTER XVII.

With the Stream.

It was Winston's last afternoon at the Grange, and almost unpleasantly hot, while the man whose vigor had not as yet returned to him was content to lounge in the big window-seat listlessly watching his companion. He had borne the strain of effort long, and the time of his convalescence amid the tranquility of Silverdale Grange had with the gracious kindliness of Miss Barrington and her niece been a revelation to him. There were moments when it brought him bitterness and self-reproach, but these were usually brief, and he made the most of what he knew might never be his again, telling himself that it would at least be something to look back upon.

Maud Barrington sat close by, glancing through the letters a mounted man had brought in, and the fact that his presence put no restraint on her curiously pleased the man. At last, however, she opened a paper and passed it across to him.

"You have been very patient, but no doubt you will find something that will atone for my silence there," she said.

Winston turned over the journal, and then smiled at her. "Is there anything of moment in your letters?"

"No," said the girl, with a little laugh. "I scarcely think there is—a garden party, a big reception, the visit of a high official, and a description of the latest hat. Still, you know, that is supposed to be enough for us."

"Then I wonder whether you will find this more interesting: 'The bears made a determined rally yesterday, and wheat moved back again. There was later in the day a rush to sell, and prices now stand at almost two cents below their lowest level.'"

"Yes," said Maud Barrington, noticing the sudden inertness of his pallid face. "I do. It is serious news for you?"

"And for you! You see where I have led you. Ill or well, I must start for Winnipeg tomorrow."

Maud Barrington smiled curiously. "You and I and a handful of others stand alone, but I told you I would not blame you whether we won or lost. Do you know that I am grateful for the glimpses of the realities of life that you have given me?"

Winston felt his pulses throb faster, for the girl's unabated confidence stirred him, but he looked at her gravely. "I wonder if you realize what you have given me in return? Life as I had seen it was very grim and bare—and now I know what, with a little help, it is possible to make of it."

"With a little help?" said Maud Barrington.

Winston nodded, and his face, which had grown almost wistful, hardened. "Those who strive in the pit are apt to grow blind to the best—the sweetness and order, and all the little graces that mean so much. Even if their eyes are opened, it is usually too late. You see, they lose touch with all that lies beyond the struggle, and without some one to lead them they cannot get back to it. Still, if I talk in this fashion you will laugh at me, but every one has his weakness now and then—and no doubt I shall make up for it at Winnipeg tomorrow. One can not afford to be fanciful when wheat is two cents down."

Maud Barrington was not astonished. Tireless in his activities and, more curious still, almost ascetic in his mode of life, the man had already given her glimpses of his inner self and the vague longings that came upon him. He never asked her pity, but she found something pathetic in his attitude, for it seemed he knew that the stress and the turmoil alone could be his. Why this was so she did not know, but it was with a confidence that could not be shaken now she felt it was through no fault of his. His last words, however, showed her that the mask was on again.

"I scarcely fancy you are well enough, but if you must go, I wonder whether you would do a good turn to Alfreton?" she said. "The lad has been speculating—and he seems anxious lately."

"It is natural that they should all bring their troubles to you."

Maud Barrington laughed. "I, however, generally pass them on to you."

A trace of color crept into the man's face, and his voice was a trifle hoarse as he said, "Do you know that I would ask nothing better than to take every care you had, and bear it for you?"

"Still," said the girl, with a little smile, "that is very evidently out of the question."

Winston rose, and she saw that one hand was closed as he looked down upon her. Then he turned and stared out at the prairie, but there was something very significant in the rigidity of his attitude, and his face seemed to have grown suddenly careworn when he glanced back at her.

"Of course," he said quietly. "You see, I have been ill, and a little off my balance lately. That accounts for erratic speeches, though I meant it all. Colonel Barrington is still in Winnipeg?"

"Yes," said the girl, who was not convinced by the explanation, very quietly. "I am a little anxious about him, too. He sold wheat forward, and I gather from his last letter has not bought it yet. Now, as Alfreton is driving in tomorrow, he could take you."

Winston was grateful to her, and still more to Miss Barrington, who came in just then, while he did not see the girl again before he departed with Alfreton on the morrow. When they had left Silverdale a league behind, the trail dipped steeply amid straggling birches to a bridge which spanned the creek in a hollow, and Winston glanced up at the winding ascent thoughtfully.

"It has struck me that going round by this place puts another six miles on to your journey to the railroad, and a double team could not pull a big load up," he said.

The lad nodded. "The creek is a condemned nuisance. We have either to load light when we are hauling grain in, and then pitch half the bags off at the bottom and come back for them—while you know one man can't put up many four-bushel bags—or keep a man and horses at the ravine until we're through."

Winston laughed. "Now, I wonder whether you ever figured how much those little things put up the price of your wheat."

"This is the only practical way down," said the lad. "You could scarcely climb up one side where the ravine's narrow abreast of Silverdale."

"Drive round. I want to see it," said Winston. "Call at Rushforth's for a spool of binder twine."

Half an hour later Alfreton pulled the wagon up amid the birches on the edge of the ravine, which just there sloped steep as a railway cutting, and not very much broader, to the creek. Winston gazed at it, and then handed the twine to the hired man.

"Take that with you, Charley, and get down," he said. "If you strip off your boots you can wade through the creek."

"I don't know that I want to," said the man.

"Well," said Winston, "it would please me if you did, as well as cool your feet. Then you could climb up, and hold that twine down on the other side."

The man grinned, and, though Alfreton remembered that he was not usually so tractable with him, proceeded to do Winston's bidding. When he came back there was a twinkle of comprehension in his eyes, and

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Winston, who cut off the length of twine, smiled at Alfreton.

"It is," he said dryly, "only a little idea of mine."

They drove on, and reaching Winnipeg next day, went straight to Graham the wheat-broker's offices. He kept them waiting some time, and in the meanwhile men with intent faces passed hastily in and out through the outer office. Some of them had telegrams or bundles of papers in their hands, and the eyes of all were eager. The corridor rang with

"You're feeling sick?" he said. "Still, I don't fancy you need worry."

Then Graham appeared and claimed him, and it was next morning when he saw Alfreton again. He was breakfasting with Colonel Barrington and Dane, and Winston noticed that the older man did not appear to have much appetite. When the meal was finished he drew him aside.

"You have covered your sales?" he asked.

"No, sir," said Barrington. "I have not."

"Then I wonder whether it would be presumption if I asked you a question?"

Barrington looked at him steadily. "To be frank, I fancy it would be better if you did not. I have, of course, only my own folly to blame for believing I could equal your natural aptitude for this risky amusement which I had, and still have, objections to. I was, however, in need of money, and seeing your success, yielded to the temptation. I am not laying any of the responsibility on you, but am not inclined to listen to more of your suggestions."

Winston met his gaze without embarrassment. "I am sorry you have been unfortunate, sir."

Just then Dane joined them. "I sat up late last night in the hope of seeing you," he said. "Now, I don't know what to make of the market, but there were one or two fellows who would have bought my estimated crop from me at a figure which would have about covered working expenses. Some of the others who did not know you were coming in, put their affairs in my hands too."

"Sell nothing," said Winston quietly.

It was an hour later when a messenger from Graham found them in the smoking-room, and Colonel Barrington smiled dryly as he tore up the envelope handed him.

"'Market opened with sellers prevailing. Chicago flat!'" he read.

Dane glanced at Winston somewhat ruefully, but the latter's eyes were fixed on Colonel Barrinton.

"If I had anything to cever I should still wait," he said.

"That," said Dane, "is not exactly good news to me."

"Our turn will come," said Winston gravely.

That day, and during several which followed it, wheat moved down, and Dane said nothing to Winston about what he felt, though his face grew grimmer as the time went on. Barrington was quietly impassive when they met him, while Alfreton, who saw a way out of his difficulties, was hard to restrain. Winston long afterwards remembered that horrible suspense, but he showed no sign of what he was enduring then, and was only a trifle quieter than usual when he and Alfreton entered Graham's office one morning. It was busier than ever, while the men who hastened in and out seemed to reveal by attitude and voice that they felt something was going to happen.

"In sellers' favor!" said the broker. "Everybody with a few dollars is hammering prices one way or the other. Nothing but wheat to be heard of in this city. Well, we'll simmer down when the turn comes, and though I'm piling up money, I'll be thankful. Hallo, Thomson, anything going on now?"

"Chicago buying," said the clerk. "Now it's Liverpool! Sellers holding off. Wanting a two-eighths more the cental."

The telephone bell tinkled again, and there was a trace of excitement in the face of the man who answered it. "Walthew has got news ahead of us," he said. "Chicago bears caved in. Buying orders from Liverpool broke them. Got it there strong."

Winston tapped Alfreton's shoulder. "Now is the time. Tell him to buy," he said. "We'll wait outside until you've put this deal through, Graham."

It was twenty minutes before Graham came out to them. "I'll let you have your contracts, Mr. Alfreton, and my man on the market just fixed them in time," he said. "They're up a penny on the cental in Liverpool now, and nobody will sell, while here in Winnepeg they're falling over each other to buy. Never had such a circus since the trade began."

Alfreton, who seemed to quiver, turned to his companion, and then forgot what he had to tell him. Winston had straightened himself, and his eyes were shining, while the lad was puzzled by his face. Still, save for the little tremor in it his voice was very quiet.

"It has come at last," he said. "Two farms would not have covered your losses, Alfreton, if you had waited until tomorrow. Have supper with us Graham."

"I'll come," said Graham, with a curious smile.

Then Winston turned suddenly, and running down the stairway shook the man awaiting him by the arm.

"The flood's with us now," he said. "Find Colonel Barrington, and make him cover everything before he's ruined. Dane, you and I, and a few others, will see the dollars rolling into Silverdale."

Dane found Barrington, who listened with a grim smile to what he had to tell him.

"The words are yours, Dane, but that is all," he said. "Wheat will go down again, and I do not know that I am grateful to Courthorne."

Dane dare urge nothing further, and spent the rest of that day wandering up and down the city, in a state of blissful content, with Alfreton and Winston. One of them turned his losses into small profit, and the other two, who had, hoping almost against hope, sown when others had feared to plow, saw that the harvest would repay them beyond their wildest expectations. They heard nothing but predictions of higher prices everywhere, and the busy city seemed to throb with exultation. The turn had come, and there was hope for the vast wheat lands it throve upon.

Graham had much to tell them when they sat down to the somewhat elaborate meal Winston termed supper that night.

"I'm not fond of speeches, Courthorne," said Dane, "and I fancy our tastes are the same," he said. "Still, I can't let this great night pass without greeting you as the man who has saved not a few of us at Silverdale. We were in a very tight place before you came, and we are with you when you want us from this time, soul and body, and all our possessions."

Alfreton's eyes glistened, and his hand shook a little.

"There are folks in the old country who will bless you when they know," he said. "You'll forget it, though I can't, that I was once against you."

Winston nodded to them gravely and shook hands with the three.

"We have put up a good fight, and I think we shall win, but, while you will understand me better by and by, what you have offered me almost hurts," he said.

"What we have given is yours. We don't take it back," said Dane.

Winston smiled, though there was a wistfulness in his eyes as he saw the faint bewilderment in his companions' faces.

"Well," he said slowly, "you can do a little for me now. Colonel Barrington was right when he set his face against speculation, and it was only because I saw money was badly needed at Silverdale, and the one means of getting them, I made my deal. Still, if we are to succeed as farmers we must market our wheat as cheaply as our rivals, and we want a new bridge on the level. Now, I got a drawing of one, and estimates for British Columbia stringers. yesterday, while the birches in the ravine will give us what else we want. I'll build the bridge myself, but it will cheapen the wheat-hauling to everybody, and you might like to help me."

Dane glanced at the drawing laid before him, but Alfreton spoke first. "One hundred dollars. I'm only a small man, but I wish it was five," he said.

"I'll make it that much, and see the others do their share," said Dane, and then glanced at the broker with a curious smile.

"How does he do it—this and other things? He was never a business man!"

Graham nodded. "He can't help it. It was born in him. You and I can't figure the plan, but Courthorne is different—the right thing comes to him. I knew the first night I saw him, you had got the man you wanted at Silverdale."

Then Winston stood up. "I am obliged to you, but I fancy this has gone far enough," he said. "There is one man who has done more for you than I could ever do. Prosperity is a good thing, but you, at least, know what he has aimed at stands high above that. May you have the Head of the Silverdale community long with you!"

(To be continued.)

Goliath Rum on the Run

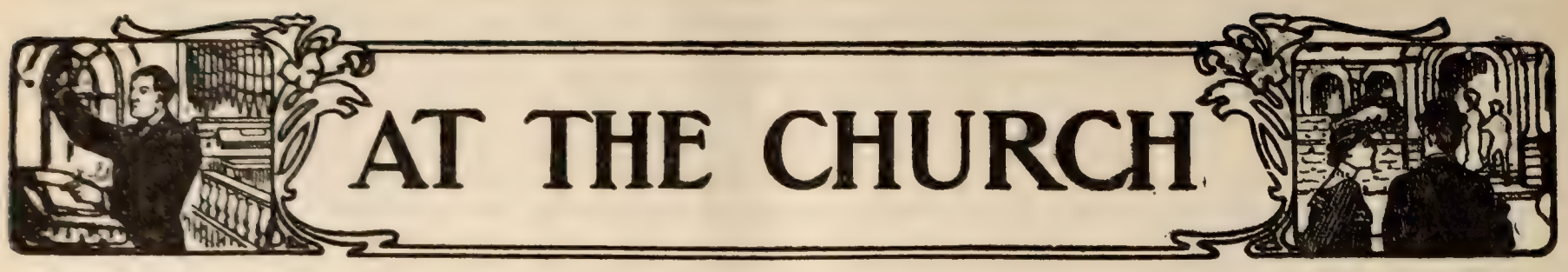
(Continued from page 8.)

church of which he is pastor to make a good liberal offering every year. Let others do the same. The saloon is the avowed enemy of the church. It attempts to destroy what the church and Sunday-school builds up. Jesus, we are told, was manifested to destroy the works of the devil; and, as the Father had sent Jesus, so he sends us. We too, are to destroy the work of the devil. If the saloon business is not the work of the devil, then sin can no longer be classed as the work of the devil. But it will be found out that when all sin in the world is overcome that there will be no saloon left.

The board has been given a place on the National Convention Program at Pittsburg this fall. Hon. Oliver W. Stewart has been secured to deliver the address on that occasion. It will be worth one's time and money to cross the continent to hear Mr. Stewart. He will deliver a great address. He has no superior on the American platform when it comes to the subject of temperance.

Let every member of the Church of Christ buckle on the temperance armor and enter the great fight for God, Home, and Native Land. Let every man help to drive the demon of rum from the land. Help banish the saloon, and by so doing you will drive from our shores the worst enemy that ever cursed our fair domain. We may all help materially by giving the American Temperance Board our hearty co-operation. Send for its literature. Help carry out the plans it seeks to give to our people. Send it a liberal offering for its work. Pray for it that under God it may be instrumental in giving to Goliath Rum his death blow. Now is the accepted time, today is the day of salvation from the awful curse of rum.

Vincennes, Ind.



Sunday School Lesson

By Herbert L. Willett

The Power and Peril of Speech

The character of the book of James was explained somewhat fully in our last study. It is seen to be a collection of practical observations upon Christian conduct, put into the form of brief, proverb-like sentences or of short discourses, after the manner of the wisdom writers of the Old Testament. The line of thought is rarely consecutive for more than a verse or paragraph. The writer is interested rather in a variety of matters upon which the good name and influence of the church must depend. Doctrine has little charm for him. He is not concerned with the teachings of the gospel, but he is deeply interested in the practical efficiency of Christian life and is therefore, at pains to warn his readers against those sins which mar and impair character and usefulness.

The Book of James.

Among the matters mentioned in this little book, which is scarcely more than a tract, are the means of getting wisdom, the divine gifts to the Christian, the character of real religion as consisting of benevolence and purity, the danger of belief that does not work itself out in character, the sin of pride and ostentation, and the perils of unrestrained speech. With the last of these our present lesson is occupied.

Human language is one of the greatest of achievements of the race. It grows out of very simple beginnings. The earliest races had almost no language, and for many generations there was no effort at written speech. Language developed according to the needs of tribes and clans, becoming more complex, more diverse, more abundant as thought developed, until it reached its zenith of power in the Greek tongue, which has perhaps never been approached in the splendor of its flexibility and beauty as an instrument for the conveyance of ideas. If language in its complexity, perfection, and artistic beauty is an index of intellectual power, certainly the Greek of the classic period occupied the highest place which mankind has ever reached. If it shames us somewhat to think that we have to go to the past for such perfection, and if we are humiliated by the miscellaneous, discordant and lowered character of our present speech systems, we are perhaps comforted by the thought that the world is no longer chiefly concerned in intellectual dexterity and precision, but that it has the higher interests of social ethics and spiritual character on which to expend its chief energies.

Speech and Character.

Language is the index of character. And yet it is more than this, for it produces character, and this is the very point of warning which James has given us in our study. It would be indeed a matter of concern in language were only the revelation of disposition. A man speaks the things that are in his heart. "Out of the abundance of the heart the mouth speaks." An evil disposition utters itself in evil words; a cross, discontented nature will speak in language of that sort; a foul imagination will betray itself by foul words; a vulgar mind will disclose itself in profanity and obscenity.

And yet this is not the most difficult side of the problem. Character is formed by speech as well. It is in argument that a man develops his acuteness of intellect. It is in angry words that he fires his nature with increasing anger, and, as we say "works himself up" to a high intensity of wrath. If the principle of restraining speech until nature judgment has been reached could be applied, there would be few angry outbreaks and fewer demoralized characters.

The Sins of the Tongue.

The custom of gossip, of trading in other people's reputations, of speaking whispered insinuations which are only half founded or baseless, is one of those poisonous activities to which people permit themselves to descend upon the plea of regard for the truth or concern for public morality. Half the reputations that have been ruined have suffered first of all from malicious and unfounded gossip. It is the tongue which has been the offender. Less evil has been wrought by the mailed fist and the hand clasping the sword than by the tongue, sharpened with malice and laden with venom.

He who carefully restrains his speech, who is jealous of other reputations as well as of his own, who will not multiply words in angry debate, who shuns the kind of babbling which requires no effort of the intellect, is the one who keeps his powers for highest use.

Three Levels of Intelligence.

In general it may be said that people fall into three groups so far as intelligence is to be classified. The first are those who have only capacity for conversation about people; other people or themselves. In listening to the talk of such, one is always interested to see how almost exclusively it concerns itself with people. There is another and higher grade of intelligence which is interested in things or activities, in objects, or achievement or even the common arts and trades of life. This type of speech is certainly of much higher character and much more fruitful in its reaction upon the speaker himself.

The Love of Higher Things.

Then there is a still higher order of intelligence that is little concerned to talk about people, and is not chiefly interested in objects, in plans, in enterprises, or activities. But it is rather at home in the realm of ideas, of principles of motives, and the entire range of the higher life toward which the soul of man should be led by all the processes of education and service. With such people sins of the tongue are likely to be rare. The mere gossip of the social circle or the market place has little significance to them, while the higher elements of character—affection, rightmindedness, benevolence, beauty and power—are always given their true value. To such the sins of the tongue of which James speaks so pointedly and pertinently will be largely unknown.

*International Sunday-school lesson for June 6, 1909. The Power of the Tongue. James 3:1-12. Golden Text, "Whoso keepeth his mouth and tongue, keepeth his soul from troubles. Proverbs 21:27.

PRAYER MEETING

By Silas Jones

WALKING IN THE SPIRIT.

Topic, June 2, Eph. 4:17-24; 5:15-21.

The spiritual man thinks right. He is mindful of the relations in which he stands to other men and he considers carefully those relations in order that he may know what his duty is. He values feeling highly but he has no word of praise for the peace of mind that arises from ignorance of the world's need. He takes hold of the rough work of the world. The recluse is not spiritually minded; he is a coward who runs away from duty. Solitude is a teacher to those who live in society. They need to go apart from the crowd for seasons of meditation that they may be the better able to see what is worth while. Thinking is often a painful process and living in the presence of sin and fighting against it is painful but the spiritual man thinks through his problems and faces the anxieties and disappointments incident to the life of service. His thinking therefore has for its end the direction of conduct.

Subconscious Mind.

For those who are asking the meaning of the movement to reform the world through the action of subconscious mind the following words of warning from Professor Witmer are of interest: The systems of belief which represent the antithesis of the intellectual and moral ideals of our European civilization, namely, oriental mysticism and theosophy, cultivate a laxity of spirit characteristic of this dream state, and consign the will and character to the automatic, i. e., subconscious, currents of imagination and emotion. There is something repugnant in Worcester's theory that the subconscious mind, which is most active in suggestion, is purer and freer from evil than our waking consciousness. A woman recently asked help of the Psychological Clinic of the University of Pennsylvania in controlling the actions of her son, a youth of eighteen or nineteen years. She claimed he showed no respect for her opinions, no regard for her feelings, declined to work at any profitable employment, refused to do small chores about the house, and appropriated to his own use any sum of money she might not have under her constant guard. And yet her view—and this was the view upon which she had trained the boy was that he was subconsciously refined and noble. It was only his actions, she said, that were abnormal and wrong, and she wanted to see whether we could not, by absent treatment (as she could not get the boy to come to the labratory), cause his subconscious self to gain control over his conscious activities. She had apparently tried to dream the boy into paths of rectitude instead of compelling him thereto by the force of stern moral discipline. The hypnotic consciousness, the dream consciousness, the relaxed moments of revery, the alcoholic and drug consciousness, the co-called subconsciousness—these are closely allied."

A New Life Not a Dream State.

Christ calls men to a new moral life, not to a dream state. The trouble with some of the "sinless" men whom one occasionally meets is that they have not so much as the rudiments of a Christian conscience. When they say they have ceased to sin, they mean that they have reached a state of spirituality where the distinction between right and wrong does not exist. They live in a fool's paradise. To cheat in a horse trade is sin if the cheating is done by an imperfect man, it is entirely harmless when it is the act of a sinless man. Now it would be unprofitable to refer to the folly of the freaks who imagine they are perfect if we should feal to notice that they illustrate and error to which we are all friendly. We minimize the wickedness of an act because of a private construction which we put upon it. A student steals and disturbs the peace but he is a respectable young man and resents the charge that he is a criminal. His deeds are not at all like those of the burglar and the saloon loafer. Physicians, lawyers, manufacturers, merchants, workingmen, preachers, men and women have mental reservations when they subscribe to the moral code. Their state of mind takes away the sinfulness of certain forms of wickedness. Thus the moral insanity exhibited in a marked degree by the fanatic shows itself in people thought to be normal. The cure for it is renewal in Christ. The new man in Christ is able to form independent judgments. The formalities of bargaining do not hide dishonesty from him nor does politeness cover up uncleanness of thought and act. The singing of psalms, hymns, and spiritual songs stimulates him to right action; he never engages in it for the purpose of becoming oblivious to his duty.

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

HEROES OF HOME MISSIONS.

Topic, May 30, Matt. 10:7-16.

Every church should be and is, to a certain extent, I think, a center of home missionary labor. It is in the church that most of us feel the quickening of our humanitarian instincts. We have been very busy during the week making money, having a good time, working to realize our ambitions, so bent on making the most of this life that we often travail in our very pleasures. Then a Sunday rolls around and as we enter into Christian service in the teaching of class or filling of office, as we hear the great ideals of service for which Jesus stood, spoken from the pulpit, we say to ourselves in sober thought, "What is my life counting for anyhow? I'm getting lots of things and advantages for myself. But dear me, I had almost forgotten that the world is full of my brothers." Then are we moved to earnestly link the Sundays with Christian service.

Unknown Heroes.

So it happens that churches are full of unknown heroes of home missions. Thanksgiving Day and Christmas time, and other days, bring to the front oftentimes a work that is being done all the year around behind the scenes. One does not have to go to Africa to be a missionary. One can be one right in his own church. Did you ever think of that? Our own America, our towns and cities, are full of ignorance, sickness, poverty, and sin. You and I have plenty of opportunity to be heroes of home missions if we will.

Moreover, there are great known heroes of home missions, inside the church and out, who set for us noble ideals.

Jerry McCauley.

Everybody nearly is familiar with the story of Jerry McCauley; how, after leading a drunkard's career he met with a rebirth and gave his life to the service of his fellow men; how he established a mission in the great city, and the ignorant sinner, the drunken bum, the decayed loafer, were seized by the power of a great soul and made into sons of God. Read the story of Jerry McCauley.

Jane Addams.

Likewise are most of us familiar with the story of Miss Jane Addams of Chicago. Bro. Jordan has told us in the pages of the CENTURY of her work shop, Hull House, where, with an intelligent emphasis upon the educational and social, as well as religious sides, she takes young men and women under her care, and makes them over again, so to speak. In the missions of various great churches as well as in the semi-religious, semi-social, settlements established by secular sources, we may find heroes and heroines who show us how to be home missionaries.

Maud Ballington Booth.

Let me tell you about one of the most inspiring things that ever happened to me. It was two years ago and the Volunteers of America were celebrating their tenth anniversary. A woman stood on the platform in the face of a great throng, and with splendid voice, oratorical power, and depth of feeling, told a wonderful story. It was the story of how she saved her prisoner boys. They called her the "little mother," and truly did her story reveal that she was deserving of some of the halo that tradition has placed around the head of Mary. The prisoner going from his cold cell into a colder world, was taken under her warm care. A job was gotten for him, the practical needs of his life were met, and the rest followed. Touched by this Christian service he was changed into another man, and henceforth led a righteous life. Was this not a noble work? Why, it saved the man, and it saved society.

These are some of the great lives whose light so shines that the feet of men are guided. Many others there be. Shall you and I not decide, moved by these and by the indwelling power of Christ, that we will be at least among the lesser lights?

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY-SCHOOL PEDAGOGY.

Lesson XIX. Later Childhood, 6-9.

I. GENERAL CHARACTERISTICS. Many of the characteristics of the kindergarten stage are present, but these are being modified by contact with a growing experience; new interests are arising and vital powers functioning.

(1) INTEREST. The stock of "general intelligence" is increasing rapidly, thus furnishing a wider range of interest upon which the teacher may draw. The values and meaning of things, rather than their sensational qualities are becoming important. The personal replaces the naturalistic interest; hence this is the golden period for biography, both secular and sacred.

(2) ATTENTION. Attention is less fluctuating and capricious than in the kindergarten period, and is controlled by remoter ends. "Voluntary attention should now be demanded.

(3) IMAGINATION. Fancy becomes less lawless and is distinguished more or less closely from fact. The distinction between the real and the ideal world is born and with it the instinct for truth. The child is still credulous compared to the adult; but its credulity is tempered with a criticism that is sometimes even pedantic, as when the child demands that the same story be always told in precisely the same way.

(4) MEMORY. Memory is quicker and more retentive, but remains verbal and mechanical. Hence oft-repetition is still the rule. This is an ideal age for learning scripture verses—not long passages—that have reference to the daily interests of the children.

(5) PLAY. The instinct of play persists, but the games are more elaborate and social. The child plays with others rather than by himself, and begins to show almost a religious reverence for rules and "use and want." Bodily activity and rivalry are prominent in the games of the boys, while the girls are interested in dolls and "playing house."

II. NEW POINTS OF CONTACT. (1) SOCIAL TENDENCIES. If the kindergarten child is an individualist, the primary child is a budding socialist. He is not happy alone, even, as we have seen, in play. His feelings are dimly altruistic. The instinct of loyalty to play-mates and school-fellows is born. He forms boon companionships. He does what other boys are doing. Through these means the religious value of friendship and loyalty may be freely "suggested" by the teacher.

(2) THE HISTORICAL SENSE appears during this period. The interest is not so much in scenic incident or groups, as in connected narrative, especially of the biographical character. The Old Testament biographries are thus a golden treasury for the primary teacher. "Bible history," as such, should not, however, be taught.

(3) RIVALRY being one of the chief characteristics of the games of this period, should be utilized by the teacher. "To be first" should be as laudable in the Sunday-school as in the play-ground. Hence emulation between individuals and classes, stimulated by honor records and prizes, are not out of place, when wisely used.

III. DAY SCHOOL INFLUENCES. It is during these years that the day school influences begin, and these are of large importance to the Sunday-school teacher. Her method should as far as possible parallel those of the day school, in order that no conscious breach may be felt between the two. By the age of six most of the pupils of this department are learning to read, and by the seventh year simple home lessons are being assigned. Hence in the Sunday-school the lesson story, golden text and memory questions may be given for home work, though most of the learning should be done in class or by departmental drill. The social instinct already mentioned is now being rapidly reinforced by the coöperation of the larger school life. School boy honor, however imperfect, is nature's clue to higher teaching. Discipline is being more or less enforced during the week and should not be allowed to lapse in the Sunday-school.

IV. LESSON MATERIAL. The lessons of this period should be chiefly Bible stories about men of action, especially those of the Old Testament. They should be narrative rather than didactive. The historical con-

nection may be loosely indicated, but no attempt should be made to teach "Bible history" and chronology, for it is in the personal, not the time element of the story that the boy or girl is interested. Hymns should be largely used, but care should be taken to select only those that shall turn the child's budding aesthetic sense in the direction of reverence and worship. "Ragtime" and shoddy sentiment are to be rigidly excluded. So-called "hymns for children" are apt to be written by irresponsible persons and have little rhyme, reason or music in them. Many of the classic hymns of the church may be taught in the primary; and in this case it is not necessary, as in that of the lesson-story, that the words and sentiments be wholly at the child's level. In all singing, the educational approach is through atmosphere and emotion, rather intellectual comprehension, which will only come with the years. The motor-activity of this period being great, the problem of discipline may be greatly helped and the ends of learning furthered, by manual work. The systematic study of missions should be begun in this department. Stories from the missions fields will furnish just the right material for the young imagination to work into its own ideal setting.

V. TELLING OF STORIES. The telling of stories should be the chief method of instruction in this department. Children of this age will listen to a well-told story when they will "attend" to nothing else. No primary teacher, therefore, should come before her class without having the lesson-story at her fingers end, so that she can link it on to their childhood interests and put it before theme vividly and dramatically.

VI. THE MORAL AND RELIGIOUS APPROACH. (1) MORAL. Voluntary action being more pronounced than in the preceding stage, precept may now be allowed to supplement, though not to supersede suggestion and imitation. Authority should be the keynote of moral training here, as example was that of the kindergarten stage. Right and wrong should be set forth in the form of command and prohibition. This period corresponds to the Old Testament or Sinai stage of the education of the chosen people; the freedom of the gospel-stage will not come until later. If, however, reasons are asked for this or that bidding, they should be given wherever possible; for the child's sense of injustice at this age is very keen, and once hurt is hard to heal. The budding social nature of the child furnishes an ideal point of contact for the teaching of the altruistic or other-regarding virtues (sympathy, helpfulness, friendship, etc.) (2) RELIGIOUS. The moral rather than the naturalistic qualities of God should be developed. The religious life should not be differentiated from the moral: being "good like God and Christ" should cover both spheres. In the first year of this department the supernatural will be found to still function strongly, but gradually, this will be replaced by a sense of God's orderly working in nature, which may be used by the teacher as a gateway to the understanding of God's providence; though of course no attempt should be made to tell the child about the "laws of nature."

QUESTIONS: (1) Compare the interest and attention of the primary with that of the kindergarten child. (2) What are the characteristics of imagination in this period? (3) Characterize the memory of later childhood, and indicate what clue this gives for teaching. (4) Of what kind are the plays of this period? (5) Name and discuss three new "points of contact." (6) What day-school influences are now at work and how can these be utilized in Sunday-school teaching? (7) Of what nature should the Bible lesson be in this period? (8) Discuss "hymns for children." (9) What place does the telling of stories occupy in the teaching of this period? (10) What should be the key-note of moral training for this department? and why? (11) What religious ideas should be developed in this period?

Centennial Program Additions

W. R. Warren, Centennial Secretary

(Some readjustments will have to be made to bring all the programs into conformity to the rule that no name shall appear in the final printed program more than once.

C. W. B. M. DAY.
Tuesday, October 12.

Mrs. Atkinson, Mrs. Harrison, Mrs. Atwater will be the presiding officers.

Reports will be presented by Mrs. M. E. Harlan, Mrs. Ida W. Harrison, Miss Mary J. Judson, Miss Mattie Pounds and the President's address by Mrs. Atwater. These reports will be repeated in all three meetings.

Addresses will be delivered by the following:

Mrs. Alice Wickizer, Tulsa, Okla.
Mrs. Ella Humbert, Eugene, Ore.
Mrs. Reba Smith, Whittier, Cal.
Mrs. J. J. Zigler, New Orleans, La.
C. C. Smith, Cincinnati, Ohio.
E. C. Davis, Maudha, India.
Mrs. Bessie Farrar Madsen, Pendra Road, India.
Miss Adelaide Gail Frost, Mahoba, India.
Hugh McLellan, Richmond, Ky.

CHRISTIAN ENDEAVOR NIGHT.
Friday, October 15.

Three Parallel Sessions.

A. W. Kokendoffer of Sedalia, Mo., W. F. Turner of Peoria, Ill., and ————will preside and conduct the devotional services.

W. A. Moore of Tacoma, Wash., R. P. Anderson, Associate Editor of The Christian Endeavor World, and Claude E. Hill, of Mobile, Ala., will deliver the addresses.

Teacher-Training Sections of Bible School Day, Monday, October 18.

Section One.

2:00 Service of Song.
2:20 "The Train-Class Work a Preparatory and Conserving Force in Evangelism," Stephen E. Fisher.
2:40 Four ten-minute messages from those who have done things:
1. "Methods of Working up a Teacher-Training class," Clifford S. Weaver.
2. "The Crowning Glory of a Glorious Century," Chas. C. Wilson.
3. "Training-Class Work for a Revival of the Country-old Call, 'To the Law and to the Testimony,'" B. S. Ferrall.
4. "Make it Unanimous," Clifford A. Cole.
3:20 Song.
3:25 "Bible-trained Men in Places of Power," Walter Scott Priest.
3:45 Class Contest—Youngstown, O., vs. Big Run, Pa.
4:15 "What of the Future of the Training Work?" W. W. Berks.
4:35 Adjournment.

Section Two.

2:00 Service of Song.
2:20 Introductory Word.
2:25 Two ten-minute telling messages on methods.
1. "Methods of working up a Training-class," Adam K. Adcock.
2. "Methods of teaching a Training-class," Walter Mansell.
2:45 Four telling messages on what the Training-class work means.
1. "Where the Training-class has Helped; or, Teacher-Training the Panacea for Church Ills," H. A. Pearce.
2. "Training-class work, a Revival of The Century-old Call, 'To the Law and to the Testimony,'" Grant W. Spear.
3. "The Bible: What it is and for what it is," W. H. Book.
4. "The Witchery of Teacher-Training," Edgar D. Jones.
3:25 Song.
3:30 "Bible-trained Men in Places of Power," David H. Shields.
3:50 Class Contest—Canton, O., vs. Portsmouth, O.
4:10 Song.
4:15 "What of the Future of the Training-class Work?" E. J. Meachan.
4:35 Adjournment.

Section Three.

2:00 Service of Song.
2:30 Introductory Word.
2:35 Ten-minutes telling messages from those who have done things.
1. "Methods of working up a Training-class," G. O. Foster.
2. "Methods of teaching a Training-class," F. M. Rogers.
3. "Where the Training-classes Help; or, Teacher-Training, the Panacea for Church Ills," Homer W. Carpenter.
4. "Training-class Work, a Revival of the Century-old Call, 'To the Law and to the Testimony,'" Geo. A. Miller.
5. "Why make it Unanimous?" Wm. Grant Smith.
3:25 Song.
3:30 "Bible-trained Men in Places of Power," S. M. Perkins.
3:45 Class Contest—Columbus, O., vs. Wheeling, W. Va.
4:15 "What of the Future of the Training-class Work?" J. M. Kersey.
4:35 Adjournment.

Music—Prof E. O. Excell and Chas. H. Gabriel, together with our own singing evangelists, will lead the music of this day.

EVANGELISTIC DAY.
Tuesday, October 19.

Three Parallel Sessions.

Morning Session—Music by LeRoy St. John.
Devotional Reading, Thomas Penn Ullom.
Prayer, Allen Wilson.
1. Address: "The Pioneer Evangelists of the Reformation; their problems and their message to the Church of today," L. L. Carpenter.
Solo: Singing Evangelist, C. H. Hoggatt.
2. Address, James Small.
Solo: J. E. Sturgis.
3. Address: Herbert Yeuell.
Music by Arthur K. Brooks.
Benediction, R. R. Hamlin.

Afternoon Session—Music by Jesse Van Camp.
Devotional Reading, H. E. Wilhite.
Prayer.
1. Address: Allen Wilson.
Solo by Frank C. Huston.
2. Address: John L. Brandt.
3. Address: William J. Lockhart.
Introduction of Evangelists by J. V. Coombs.
Music by W. E. M. Hackleman.
Benediction, W. E. Harlow.

Evening Session:
6:30 p. m. Street meetings by volunteer evangelists in different sections of down town districts. Music at each place by volunteer singing evangelists.
7:30 p. m. Music, Percy M. Kendall.
Invocation, E. E. Violett.
Devotional, by W. J. Wright.
1. Address: W. T. Brooks.
Solo by DeLoss Smith.
2. Address: G. Campbell Morgan.
Music by chorus of singing evangelists.
Benediction, O. P. Spiegel.

Early morning conference on evangelistic problems for pastors and evangelists.

We hope to be able to publish the other sections of the Bible School Day shortly.

The Book World

A COMMENTARY ON THE HOLY BIBLE, Edited by the Rev. J. A. Dummelow. Complete in 1 volume. On the face of the statement nothing could seem less possible than the gathering of a commentary upon the entire Bible into a single volume. And yet this has actually been undertaken and the book is about equal in size to one of the volumes of such a Bible dictionary as Hastings or the Encyclopedia Biblica. To begin with there are a few special articles on such themes as "General Introduction to the Bible," "Hebrew History," the "Pentateuch," "The Bible and Babylonian Traditions," "Prophecy," "The Messianic Hope," the "Apocryphal Literature," "The Life and Teachings of Jesus," "The Synoptic Problem," the "Work of Paul," and some general doctrines such as God, the person of Christ, the Trinity, miracle, resurrection, the atonement, inspiration, the study of the Bible and the elements of religion. Some concluding pages of the Introduction deal with biblical geography and antiquities. This introduction covers 150 pages; and then follows the commentary to which a number of recognized scholars have contributed. It has been the manifest effort of the editor to modify as far as possible all statements out of harmony with traditional conceptions of the Bible. At times this effort has wrought some havoc with the work of his contributors. Of course it is the obvious defect of such a work as this that it is bound to leave unexplained many of the passages for whose interpretation a student would first consult such a work. But, on the other hand, a vast amount of useful material has been gathered in this brief space and probably the book will render valuable service to those who have not the means of investing in such a series as the International Critical Commentary, The Bible for Home and School, The Westminster Commentary, The Expositor's Bible, or even the Cambridge Bible for Schools and Colleges. (New York: Macmillan Co., 1909. Pp. 1092. $2.50 net.)

CHRISTIAN SCIENCE IN THE LIGHT OF HOLY SCRIPTURE, by I. M. Haldeman. This is an excellent example of the kind of book which is so violent in its opposition to an error that it not only overshoots the mark but actually elicits interest in and sympathy for the cause it is attacking. Mr. Haldeman apparently is totally incapable of understanding the fact that no heresy or error could exist and reach the dimensions of Christian Science without having some basis of truth and the elevation of this truth not only to commanding but to exclusive place in a religious program which is both the strength and fatal weakness of Christian Science. No one will ever again gain headway in opposition to the system who does not understand these facts and who is not willing to concede that modicum of truth which Christian Science actually holds and emphasizes. The author of this volume has laboriously gone through the text books of Christian Science and set individual utterances over against quotations of the Scripture in the effort to organize a refutation of Christian Science in the words of the Bible. All this is very easy of accomplishment, and the principle could be almost equally well applied to any body of writings. But the weakness of Mr. Haldeman's book is the totally uncritical character of his citations from the Bible. The book has value for those who are willing to proceed upon a purely literalistic view of the use of Scripture, and who are incapable of pronouncing discriminating and therefore effective judgment upon Christian Science. (New York: Fleming H. Revell. pp. 441. $1.50, net.)

MAN IN THE LIGHT OF EVOLUTION, by John M. Tyler. The author of this book is Professor of Biology in Amherst College and has presented in attractive and popular form the main facts of evolution as the accepted scientific principle of the modern world. After a preliminary discussion of Darwin's formulation of the theory and the leading items of his program of evolution, the author goes on to describe the steps of human evolution from the brute life below. Then after the development of the theme in the direction of the family and society and a discussion of the doctrine of the survival of the fittest in its higher significance, Dr. Tyler proceeds to discuss the relationship between evolution and faith and the value of the one as an interpretation of the other. The closing chapter of the book, on racial experience, conformity to environment and social environment, are full of information and suggestion. We know of no more admirable discussion of the evolutionary principle in concise and popular form than this book affords. It is an excellent introduction to the general subject of evolution. From it one could easily go on to such books as Conn's "The Method of Evolution," Jordon and Kellogg's "Evolution and Animal Life," Metcalf's "Organic Evolution," and Romanes' "Darwin and after Darwin." (New York: D. Appleton & Company. pp. 226. $1.25, net.

THE SILVER CUP. By Charles Cuthbert Hall. The late President of Union Theological Seminary was for many years a pastor before he took up his academic duties. During those years one of the features of his ministry which attracted not a little attention was his success in preaching children's sermons. The present volume is a collection of such messages to little people. Those who have read with delight and profit Dr. Hall's volumes on Christianity in its relation to the thought of the East and West will find in the present volume a delightful collection of some of the best utterances of this prophetic mind adjusted to the simplest natures and the most plastic moments in the experience of the young. Ministers who preach sermons to children (and what conscientious and successful minister misses the privileges and obligation of such services) will be delighted to see how a brother minister of rare attainments and wonderful power meets the little people in familiar language upon their own plane of thought. (Boston: Houghton Mifflin Co. 1909. Pp. 283. $1.25.)

PRESENT DAY CONDITIONS IN CHINA, by Marshall Bloomhall. B. A. This is a most timely discussion of present conditions in China, with the purpose of enlisting interest in the more rapid evangelization of that country in preparation for the great career it is to have among the nations of the East. China is awakening to its true place in international affairs, through the influence of the events of the past few years, especially the war with Japan. That struggle aroused this slumbering giant as no force for a century has been able to do. The necessity of circulating the Bible in China, the recognized need of religious teaching in that land, the duty of the hour in connection with Christian missions, form the impressive arguments of the book which is illustrated by maps, charts, and photographs. It is a campaign document of great value. (New York: Fleming H. Revell, in coöperation with the China Inland Mission. pp 58. $0.50.)

FRAGMENTS FROM GRAECO-JEWISH WRITERS, by Wallace Nelson Stearns, Ph. D. Readers of Jewish and New Testament history are certain to come upon many references to such Jewish writers of the Greek school as Demetrius, Eupolemus, Artapanus, Aristeas, Artistobulus, Philo, Theodotus, etc. These writers are discussed in such works as Schuerer, "The Jewish People in the Times of Jesus Christ." But it is not easy to lay hands upon the sources themselves. These have now been gathered into a small volume by Professor Stearns, who has added brief introductions and notes. The Greek text has been carefully edited. It would have been well if an English translation could have followed each selection, and an index is needed. But the work even as it stands will be found of great value to those who deal with Jewish life in the period from 200 B. C. to the end of the first Christian century. (Chicago: University of Chicago Press, 1908. Pp. 126. 75 cents net.)

IS IMMORTALITY DESIRABLE, by G. Lowes Dickinson. This little volume is the latest addition to that growing shelf-full of books on Immortality prepared on the foundation of the Ingersoll Lectureship at Harvard. Various workers in the Society for Psychical Research have challenged the statement so generally assumed by apologists for immortality, viz., that there is a universal and intense longing in the human heart to live forever. Mr. Dickinson, quite apart from this question of fact asks whether immortality is a worthful desire. His answer is a strong affirmative. (Boston: Houghton Mifflin Co, 1909. $0.75 net.)

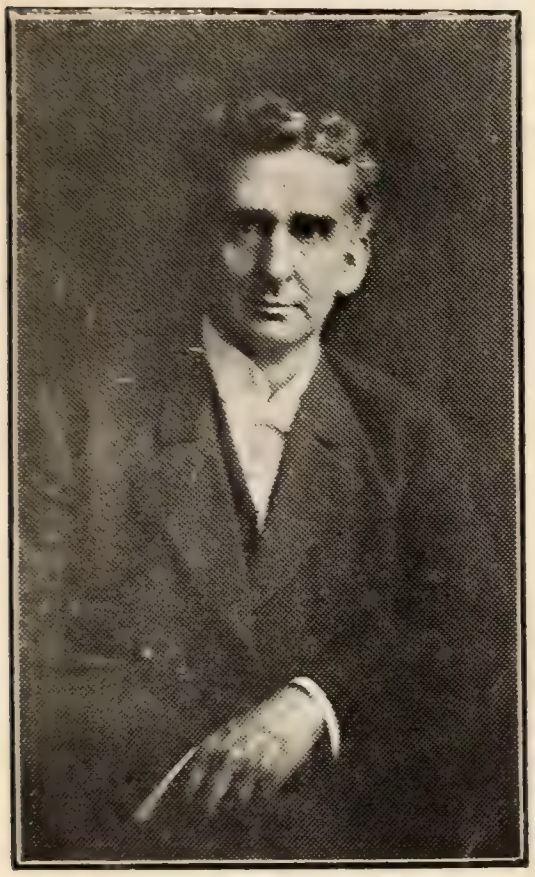
PRINCIPLES OF SUCCESSFUL CHURCH ADVERTISING, by Charles Stelzle. The author is widely known as the Secretary of the Church and Labor under the direction of the Board of Home Missions of the Presbyterian Church. He is the author of "Christianity's Storm Center," "The Working Man and Social Problems," and other books of a similar character. Mr. Stelzle has recognized the necessity of applying the principles of successful advertising, so commonly understood and utilized in business, to church work. This little volume deals with the theme under a variety of topics, such as the principles of advertising, the preparation of advertising material, methods of advertising, the use of illustrations, etc. The cuts and reprints of advertising schemes are valuable aids in the discussion. (New York: Fleming H. Revell. Pp. 172. $1.25, net.)

THE SCOFIELD REFERENCE BIBLE, with a new system of connected topical references to all the greater themes of scripture, with annotations, revised marginal renderings, summaries, definitions and index. Edited by Rev. C. I. Scofield, D. D. A valuable text presenting many distinctive features as a reference Bible. Its chief feature is the devising of a new system of connected topical references by which all the greater truths may be traced through the entire Bible. (New York: Oxford University Press, 1909. Prices varying from $2.00 to $10.00.)

WEBSTER'S NEW STANDARD DICTIONARIES, the library edition of which is on our the library edition of which is on our desk, presents a convenient series for use on the library table, the high school desk, and for students' use generally. It is up to date in omitting certain superfluous features of the larger dictionaries. No practicable feature has been left out either in the contents or fashion of the book. (Chicago: Laird & Lee, 1909.)

H. O. Breeden at Cedar Rapids

Sunday, May 9, Dr. H. O. Breeden, assisted by Mr. and Mrs. Percy Kendall, closed a meeting of nineteen days duration with the First Chuch of Cedar Rapids, Iowa. My reason for a report of this meeting is not the quantity of the results, but the quality of the work done and the character of the people received into the church—in short the impression which the meeting made upon the community. There were forty-six accessions to the church, of which number only thirteen were from the Bible School. There were twenty-four heads of families. The weather could hardly have been worse; there were not two consecutive evenings during the entire meeting when there was not either a rain storm or a sudden change in the weather. In the light of this fact even the number of accessions is remarkable. The older and most discriminating minds in the congregation pronounced it the best meeting in the history of the church. The most unusual feature of the meetings was the class of people who attended the services. They were not the professional revival goers; the



H. O. Breeden.

audiences were predominantly made up of the thoughtful and quiet people of the city, many from the other churches attending almost every service. The uniform testimony of all these people was that they had been helped to a more intelligent understanding of the Bible and a more wholesome and satisfying conception of the church and of their duty. The "high pressure" methods were wholly absent from the meetings, but the claims of Christ were none the less urgently impressed upon men and women. There was no riot of emotions, but men were none the less profoundly stirred in the deep things of their souls. The distinctly spiritual atmosphere of the meetings was a marked feature. Dr. Breeden is one of the truly great preachers of this generation. He is a master in his grasp of the truth and an artist in his presentation of it. He is pre-eminently a preacher of the Bible. Few men use the scriptures as much or as intelligently as he. The spirit in which men and women obeyed the gospel was not that of the slavish submission to a hard requirement as of necessity, but rather the joyous response of hearts to the high call of love and loyalty to Christ. The First Church is happy in the results of the meeting, which are indeed but the first fruits as the meeting left a great company of people in the attitude of serious thought that will ultimately mean their enlistment in Christian service. Duty will henceforth be easier for the membership of the church because it has been cast upon a higher plane. We cannot speak too highly of the work of Mr. and Mrs. Kendall. Their direction of the music, their personal work and their character and manner of life are inspired by a genuine Christian spirit and leave no doubt of the sincerity and integrity of their devotion to Christ.

G. B. Van Arsdall.

Buckeye Dedication

There has been recently coming from the press a flood of articles concerning the problem of the country church. As evidenced by the story I am about to tell, there seems to be no country church problem in Huntington County, Indiana.

As per invitation of the official board of the Buckeye Church, I attended their dedicatory exercises on Sunday afternoon, May 16. About one year ago this church, sixteen miles from Huntington, the county seat, decided to build a commodious and up-to-date structure. In the building as it now stands, their fondest dreams have been realized.

I say without hesitancy that it is the finest country church building I ever saw. It is of pressed brick and Bedford stone exterior. The church is fully modern in every department. The main auditorium has a bowled floor, golden oak pews and pulpit furniture to match. The walls and ceilings are beautifully frescoed and the windows are of the finest quality, figured, stained glass. They have an open baptistery with robing rooms adjacent. There are reception rooms, choir room, and a beautifully finished basement.

The church cost complete $9,560. On Sunday afternoon this building was dedicated, Brother T. A. Reynolds, pastor, being in charge. Every cent of indebtedness was paid in cash and not in pledges before the building was dedicated. Considering all things, it seems to me nothing less than miraculous.

Much credit is due to Brother Watts and Brother Lacey, former pastors, and Brother T. A. Reynolds, the present pastor, for this work. A. D. Mohler of Huntington, Indiana was the architect and surely has proved himself a good one.

Huntington, Ind. Elmer W. Cole.

Mr. R. A. Long, of Kansas City, has offered $1,000.00 toward the founding of the Wharton Memorial Home for the children of missionaries on condition of the sum of $25,000.00 being raised. The friends of the missionaries should take note.

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

Hill's Hair and Whisker Dye Black or Brown, 50c.

ST. LOUIS

VIA THE

ILLINOIS CENTRAL RAILROAD — CENTRAL MISSISSIPPI VALLEY ROUTE

FROM CHICAGO

10:02 A. M. 10:15 P. M.

DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

Arrangements have been made with the

Pennsylvania Lines

to run special train

Chicago to Pittsburgh

on account of

Centennial Celebration of the Disciples of Christ,

to be known as

"The Christian Century Special"

Full details in regard to date, time of train and fare will be announced later in this paper.

Our Best Convention

For nine years the writer has been a regular attendant at the Twelfth District Convention in Indiana. But the convention held May 12, 13, and 14, at Elnora, was the best convention ever held during these nine years. The attendance was the largest ever known. There were 153 delegates present. These delegates were all intensely interested people. They did not come to the convention for sight seeing or mere pleasure. They were there on business for the King. At every session the church was crowded. At the first morning session of the convention the church was filled twenty minutes before the time of beginning the program. The program was an excellent one and was carried out, with one or two exceptions, as printed. The preachers in the District were almost all there from the beginning and remained to the last. The address by the President, J. Francis Ashley, on Wednesday evening was to the point. It dealt with the fundamental needs of the work in the District. At the close of the address a delightful time was spent in social intercourse.

The session on Thursday morning was devoted to the Christian Endeavor interests. The following preaching brethren made short addresses: J. A. Spencer, J. J. Bare, and D. E. Hanna. J. M. Vawter of Sullivan, preached a very helpful sermon. The afternoon session was given over to the Sunday-school work in the district. Robert Taylor, a prominent layman of the Sullivan Church gave the convention a fine address on how the Sullivan school had built up from 200 to 700 in the last year. His address was followed by a very helpful discussion. The one thing that was noticeable in the discussion was that our people are becoming adepts in Sunday-school work. They are learning to do things. The session came to a close with an address from S. S. Lappin on "Contributions of the Sunday-school to Our Centennial Growth." The address was a splendid one. It was much appreciated and will bear much fruit. It is to be hoped that Brother Lappin may be heard again in our conventions. At the evening session the interests of Butler College were ably represented by Carl VanWinkle. J. O. Rose, state corresponding secretary, presented in a forceful and effective way the interests of the state work.

On Friday morning the missionary and evangelistic session was held. The report of the district evangelist, Mellnotte Miller, made our hearts glad. During the last year the district kept Brother Miller in the district doing evangelistic work. His report showed that he had done much hard and painstaking work. His evangelistic efforts had met with much success. During the year there had been 1,406 added to the churches in the districts. The convention voted unanimously to continue Brother Miller as district evangelist.

The afternoon session was given over to the C. W. B. M. interests. The district manager, Sister Mina Greist, had charge of the meeting. The reports of the different auxiliaries showed that good work had been done during the last year. The addresses for the afternoon were made by Mrs. Effie Cunningham, state president, and by Mrs. Frank Wells, state vice president. The writer never listened to two finer addresses than were made by these two consecratd workrs.

At the evening session, which closed the convention, the district evangelist, Mellnotte Miller, preached a very able and helpful sermon.

The music all through the convention was fine. The spirit of the convention was most gracious. There was not a single discordant Lnote. There was complete oneness in Christ. Much praise is due the Elnora Church and its pastor, Brother W. D. Terrill, for the kind and hospitable manner in which the delegates were cared for while in attendance upon the convention. Brother Ashley, the district president, and Brother Miller, the district evangelist, are to be given much praise for this excellent convention. They were untiring in their efforts in working up a great convention.

The officers elected for this coming year are: President, J. Francis Ashley; vice president, L. V. Barbre; secretary-treasurer, W. D. Terrill. The convention will go to Jasonville next year.

WM. OESCHGER.

Northern Indiana Ministerial Institute

On May 10, 11, 12 the Northern Indiana Ministerial Institute met with the Central Christian Church of Huntington, Indiana. About thirty ministers were present. The Institute was opened on Monday evening with a paper by E. F. Daugherty of Wabash, on the subject of "Modernism." The paper was a masterly presentation of the subject in a most scholarly way. This paper was reviewed by the pastor of the Huntington Church. Lively discussion followed. Tuesday morning G. H. Clark of Rensselaer read a paper on the subject, "The Problem of Co-operative Work in Indiana." The paper was of intense interest and evoked lively discussion. This discussion was followed with a paper by A. B. Houze of Kendallville on the subject, "The Church and the Social Program." Tuesday afternoon M. H. Garrard of Laporte read a splendid paper on the "Emmanuel Movement." This paper created, perhaps, the most general interest of any item of the Institute program. On Tuesday evening, Vernon Stauffer of Angola made a great address on the subject, "Ideals of the Pulpit." On Wednesday morning the ministers received a treat in the paper from Joseph C. Todd of Bloomington on the subject, "The Growth of the New Testament Canon." On Wednesday afternoon Brother A. McLean gave his masterly address on "Thomas and Alexander Campbell."

An auto tour of the city and surrounding country was then given the visiting ministers by the Men's Club of the Huntington Church, and in the evening one hundred and twenty-five men sat down to the banquet given by the Men's Club of the Central Church. After a veritable feast the chairs were pushed back and Vernon Stauffer was introduced to the banqueters and gave a stirring address that will not soon be forgotten on the subject, "What the Minister Thinks About in His Study." The Institute closed with the general verdict—we have had a great time.

The following officers were elected for the coming year: President, E. F. Daugherty, of Wabash; Vice President, S. G. Buckner, of Elkhart; Secretary and Treasurer, E. W. Cole, of Huntington.

ELMER W. COLE,
Pastor Central Christian Church.
Huntington, Ind.

Soda Cracker Logic

Any baker can make an ordinary soda cracker — but to produce Uneeda Biscuit requires the specially fitted bakeries of the

NATIONAL BISCUIT COMPANY

All soda crackers are food. But there is only *one* soda cracker highest in food value as well as best in freshness. Of course, *that* soda cracker is

Uneeda Biscuit 5¢

WITH THE WORKERS

At Cheokee, Okla., F. S. White is the new minister.

Most commendatory words are heard of the work of T. L. Noblitt of Guthrie, Okla.

J. B. Daisley is supplying the pulpit at Pomeroy, Wash., until a permanent pastor can be secured.

E. S. McKinney has resigned the pastorate at Woodward, Okla., and accepted a call to the church at Childress, Texas.

Dr. Joseph Clarke, a noted Bible-school worker, visited the school of the First Church, Warren, Ohio, May 21.

W. J. Lockhart will hold a meeting at Falls City Neb., during June. The pastor, B. E. Day, is doing an excellent work here.

E. W. Thornton is holding Bible-school institutes on the Pacific Coast and the pastors where he has been esteem them of highest value to the churches.

J W. Kelsey is supplying the pulpit of the church at South Berkeley until the coming of the new pastor, O. B. Irelan, who is expected about the first of June.

A. B. Moore, St. Louis, has been called to the church at Chickasha, Okla., where he succeeds J. E. Dinger, recently called to the work at Fort Worth, Texas.

Dr. F. D. Fox, pastor of the California Ave. Congregational Church, Chicago, is to lecture at Drake University, being the closing number on the annual lecture course.

It is said that D. C. Peters, the new minister at Payette, Idaho, is making a propitious beginning. A new parsonage has just been completed, and the church building has been repainted.

Four additions to the membership of the Central Christian Church in Gulfport, Miss., since last report. Disciples going to the gulf coast to spend the summer are requested to notify Louis H. Stine, the pastor at Gulfport.

H. C. Runyan has begun work with the church at Kingfisher, Okla. Mr. Runyan was for three years the successful pastor of a good church in Oklahoma, but left the state for a time to complete his education. He has now returned for his life work.

Christian ministrs of Portland, Ore., have held a meeting and debated the question, "Resolved, That Organic Unity Would Be Advantageous to the Kingdom of God." Mr. Ghormly of the First Church had the affirmative, which, as we might suppose, carried the day.

J. Will Walters of Sullivan, Ill., delivered the commencement address at Bethany High School last Wednesday evening. Subject, "Voices Worth Heeding." He also delivered the baccalaureate sermon May 23 for the high school. The church at Sullivan raised nearly $100 for missions May 2.

Andrew P. Johnson, Fayette, Mo., writes that the church there has this year doubled its offering for Home Missions. This church has a flourishing Sunday-school of 250 attendants. In their church calendar the request is made for ladies to remove their hats during the service.

At South Pasadena, Cal., a meeting has just closed in which the preaching was done by R. P. Shepherd, with Princess C. Long in charge of the music. There were twelve additions to the church, and the pastor, Mr. McConnel, counts it a truly successful meeting.

The Sacramento Valley Convention was held at Colusa, May 18-20. It was a great "gathering of the clans." The principle speakers were F. E. Boren, Vacaville; G. L. Lobdell, Chico; J. J. Evans, Sacramento; Dr. H. H. Guy; H. J. Loken, Alameda; W. H. Brown, Oakland; W. B. Reed, Marysville; and W. P. Bentley, Berkeley.

In the First Church at Warren, Ohio, where J. E. Lynn ministers, there has been for several Sundays a "hatless section" of the congregation, and it is increasing in numbers. The ladies of the church look with favor upon the plan to attend public assemblies during the summer without the milliners' decorations.

The Texas Christian Convention will be held at Corsicana June 4-8. A strong program has been prepared, including many of the best men in the state. The program as published present the portraits of many of the leading men, and cuts of several of the churches of the state.

O. L. Smith, El Reno, Okla., was invited to preach the baccalaureate sermon for the high school at Minneapolis, Kans., May 16. While he was away the Baptist and Christian churches held a union service, with preaching by the pastor of the Baptist church. The Baptist church will return the courtesy by arranging a union service when the Christian pastor can preach.

To the list of places where Baptist and Disciple ministers hold union meetings we are advised to add New York City. L. N. D. Wells, pastor of the Park Ave. Church, East Orange, N. J., says, "While we are overshadowed in numbers, all our men are members of the association and the fellowship is fine." The Divine Hand is leading toward union.

C. L. DePew, State Bible School Superintendent, spoke both Sunday morning and evening, May 9, at Galesburg, Ill., and the pastor, J. A. Barnett speaks enthusiastically of his work. It was the rally day of the school. There were 241 present, and they made an offering of $9.59. On the following Tuesday evening Mr. DePew addressed the Men's Bible Class.

P. J. Rice reports several additions to the Portland Ave. Church, Minneapolis, in his special services following Gipsy Smith's visit.

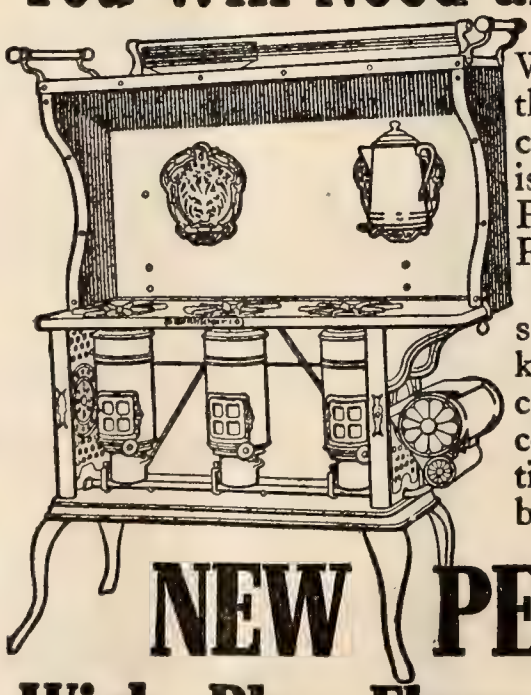
Guy E. Sarvis of the university addressed the Douglas Park Church recently on Africa. Mr. Burns, the pastor, and all the people report that Mr. Sarvis has a most helpful message to deliver.

W. B. Crewdson, who has been pastor of the church at Salida, Colo., has decided to return to Iowa and has been called to the pastorate of the church at Logan, Iowa. A local paper commends very highly Mr. Crewsdons' work in Salida, and comments upon his having led in the building of a beautiful new house of worship, and maturing plans by which the church will be entirely freed from debt within one year.

S. S. Lappin, editor of the Christian Standard, and P. H. Welshimer, pastor at Canton, Ohio, are to hold a debate during the convention at Elyria, Ohio, on the question, Resolved, That where members of the church attend the Bible-school, it is profitable to eliminate the Sunday morning sermon, and confine the morning worship to Bible study in the Bible-school, and the observance of the Lord's Supper." Mr. Welshimer will take the affirmative.

The second annual meeting of the Fourth District Convention of Oklahoma will be held in Geary, June 2-3. H. S. Gilliam will represent the Bible-school interest, J. M. Monroe the Oklahoma Christian Missionary Society, Mrs. M. A. Luey the C. W. B. M., and President Zollars the educational interests. Other addresses will be, "Our Centennial," C. T. Runyan; "Oklahoma and the Centennial," F. M. Colville, Calumet; "The Convention Sermon," C. A. Musselman, Anadarko; "The Outlook," B. H. Morris, Cement; "Caring for What We Have," O. L. Smith, El Reno.

You Will Need an Oil Stove



When warm days and the kitchen fire make cooking a burden—then is the time to try a New Perfection Wick Blue Flame Oil Cook-Stove.

Marvelous how this stove does away with kitchen discomforts—how cool it keeps the room in comparison with conditions when the coal fire was burning. The

NEW PERFECTION

Wick Blue Flame Oil Cook-Stove

is the only oil stove built with a CABINET TOP for holding plates and keeping food hot after cooking. Also has useful drop shelves on which to stand the coffee pot or teapot after removing from burner. Fitted with two nickeled racks for towels. A marvel of comfort, simplicity and convenience. Made in three sizes—with or without Cabinet Top. If not with your dealer, write our nearest agency.



The **Rayo Lamp** Just such a lamp as every one wants—handsome enough for the parlor; strong enough for the kitchen, camp or cottage; bright enough for every occasion. If not with your dealer, write our nearest agency.

Standard Oil Company
(Incorporated)

WITH THE WORKERS

Echoes From the May Offering

Anderson, So. Car.—$15 was our offering for Home Missions.—J. Q. BLACK.

Poestinkill, N. Y.—$26 for Home Missions. $14.66 last year.—P. G. HUNT, Treasurer.

Millville, Pa.—$6.60 for Home Missions.—JOSIAH HEACOCK, Elder.

Medford, Ore.—Apportionment $15; raised $15.00.—M. F. HORNE.

Clarksville, Tenn.—Apportionment $25; raised $40.—J. J. COE.

Pompey, N. Y.—$17.70 for Home Missions. —M. O. BERRY.

Madison, Mo.—$20 in the offering for Home Missions.—ARTHUR DRY, Clerk.

Monticello, Ky.—Offering for Home Missions $40.—ARTHUR H. BAUGH.

Lubec, Me.—$27.62 for Home Missions yesterday.—R. LEE BUSSABARGER.

Arkadelphia, Ark.—$16.50 for American Missions. $6 last year.—I. W. LOWMAN.

Davenport, Wash.—Received in cash and pledges $43.50; will try to make it $50. Apportionment $15. Gave last year $8.00.

Shelbyville, Mo.—$57.77 for Home Missions from the Shelbyville Church. Last year's offering was $44.—A. COOPER, Treasurer.

Alva, Okla.—Offering today for Home Missions will exceed $50; offering last year was $28.00.—GARRETT W. MCQUIDDY.

Chehalis, Wash.—$23.75 contribution from the First Church, Chehalis, Wash., for Home Missions.—U. E. HARMON.

Rogers, Ohio.—$25.24 for Home Missions from the Rogers Church; offering last year was $15; our apportionment this year was $20.—P. M. BAKER.

Woodbine, Ia.—Find enclosed draft for $140 for Home Missions from the Woodbine Church of Christ. Offering last year $85.00. —B. F. HALL.

Asherville, Kans.—Took May offering for the Home work yesterday: $32 in cash and pledges; best in the history of the church; offering last year $5.70.—W. H. CURTIS.

Greensburg, Kans.—$22.75 as a Centennial Offering from the Greensburg Church. May the Lord bless our cause this year.—BISHOP M. HOPKINS.

Fulton, Mo.—Enclosed find draft for $100, a part of the contribution from the Fulton Church for Home Missions. We expect to send more later.—W. A. FITE.

Rocky Ford, Colo.—$26.18 for Home Missions from the First Church at Rocky Ford. $10.50 was the offering last year.—LEON V. STILES, Pastor.

Erskine, Alta.—Please accept the amount of $21.50 from this new church, $10 of the amount being given by Brother Clark Hawley.—A. W. BERGMAN, Treasurer.

Elk City, Kans.—Enclosed find $21.50 for Home Missions. Our apportionment was $15. I promised $10, and the offering reached $21.50. Success to Home Missions.—O. L. SUMNER.

Fayette, Mo.—Offering at the First Church will double last year's offering. I also went out to one of the country congregations and preached on missions in the afternoon and took an offering which amounted to $5.00—ANDREW P. JOHNSON.

Eustis, Fla.—May is one of the hardest months in the year for us to take an offering, but the little church has done astonishingly well. $20.55 for Home Missions, an average of 75 cents per member for those present at this season.—J. J. HALEY.

Galveston, Texas.—Offering will reach $20, five dollars beyond apportionment. Foreign offering was $12.50. This does not mean that I did not try just as hard for the Foreign as for the Home Offering, but it means that the advance marks our progress since March 1, which is evident on every hand.—C. G. BRELOS.

Telegrams

Cincinnati, O., May 22.—We have received 3,200 orders for Children's Day supplies and they are still pouring in. Many thanks for your generous advocacy of the day.—S. J. Corey.

Cincinnati, O., May 22.—May offering coming. Thousand dollars a day. Gather up the fragments. Remit promptly. If delayed take offering next Sunday. Help us break all records.—Ranshaw and Denton.

En voyage.—Greetings from this side. Land of Erin in sight. Reach Queenstown in few hours. Calm and beautifuul voyage. I send a breath of these rejuvenating sea breezes to the readers of THE CHRISTIAN CENTURY. Heartily yours.—Herbert Yeuell.

Evansville, Ind., May 23.—Sixty-eight today, 232 in seven days of invitation. Scoville forces leading Christian forces of Evansville to greatest victory in history of Southern Indiana. Evans' Hall, seating 2,200, packed to uttermost. Brethren pray for us. Bring great delegation to this inspiring service.—H. A. Turney.

Ernest C. Mobley has received a unanimous call to succeed George L. Bush as pastor of the Dixon St. Church, Gainesville, Texas, and accepted. This church has had a line of fine ministers. Mr. Bush is held in high esteem by the entire church and by the city at large. It was largely through his ministry that the church became a Living Link in the foreign, home and state societies. C. R. Scoville held his first great meeting for this church. The prospects for the future are bright.

H. O. Breeden will supply the pulpit of the West Side Church, San Francisco, until a successor is found to Robert Lord Cave, who recently resigned. This removes Dr. Breeden from the evangelistic field temporarily. He says he is too much enamored of the evangelistic work to leave it except for a short time. Certainly the fact that Dr. Breeden has over a hundred invitations from our best churches which he cannot accept indicates that there is a deep desire among us for the highest evangelism.

One of the leading Bible school specialists of Western Pennsylvania, and one who is charged with a part of the responsibility for the success of the Centennial Bible School exhibits is Chester A. MacDonald, the minister at McKees Rocks. He went to Pennsylvania from Ohio after a few years of thorough testing in hard places. He has doubled the power of the church, greatly increased its membership, put its Bible school among the first in the district, with a splendid men's class at the head, and made himself the trusted friend of every young man and boy of McKees Rocks.

Obituary Notice

HATCHER.—Born August 25, 1833, Josiah H. Hatcher departed this life in his seventy-sixth year. He was a charter member of the Englewood Christian Church, and most faithfully filled his place as senior elder for nearly a quarter of a century. Throughout his long life he enjoyed uniform good health; the summons to "come up higher," arriving very suddenly. On Thursday, May 6, he was stricken with apoplexy; dying peacefully and painlessly, two hours after the stroke. Bro. C. G. Kindred preached the funeral discourse from the pulpit of the Morgan Park Baptist Church, our brother having resided in that suburb during the closing years of his life. He died in the faith and his works follow him.

W. P. KEELER.

Chicago (Englewood) May 17, 1909.

JACKMAN.—Mary Jackman was born February 12, 1869, died April 15, 1909. She united with the church when quite young and lived a most faithful and consistent Christian life. She was a public school teacher and had the kindly sympathy which made the child, the parent and the home the objects of her solicitude. The poor and needy had a friend in her. Her charities, which were many, were without display. She occupied many and important positions in the church and gave herself to them with rare devotion. She was resourceful in methods, self-sacrificing in efforts and dependable in the highest degree. Religion to her was not an ebb and flow of feeling, but a life of joyous, because grateful and love-inspired, service. She leaves an aged mother, five sisters and four brothers. The church as well as these have lost a time friend.

E P. WISE.

East Liverpool, O., May 15, 1909.

Notes From the Foreign Society

Sunday, May 16, Secretary F. M. Rains assisted pastor H. H. Harmon in the formal setting apart of the great new church building of the First Church, Lincoln, Neb. It was a great day. The property is worth over $50,000, and over $16,000 was raised at these services. This is the Living Link church that supports Miss Olive Griffith in India through the Foreign Society. Dr. C. C. Drummond and wife, missionaries in India, went out from this church and still hold their membership here where Dr. Drummond's parent still reside. O. J. Granger, also in India, went out from this church. And in this church Secretary S. J. Corey made the good confession and was baptized by J. Z. Briscoe, one of the elders. This is a great missionary center. Our churches in and about Lincoln united in the dedicatory services. This great occasion reminds us that the first sermon preached by one of our brethren in Nebraska dates back to June 15, 1845, on the North Platte River near the present town of Ogalalla. The first church in the state was organized at Brownville, January, 1855, by Joel M. Wood. This is said to be the first church organization in the territory by any people.

Dr. M. E. Poland of Bethany, W. Va., has been appointed a medical missionary to Nantungchow, China. He and Mrs. Poland will leave for the field in September.

Mr. and Mrs. A. F. Hensey have arrived home on furlough from Africa. Their address is Bedford, Ohio. They have done good work, and are entitled to a season of rest.

Dr. Dye expects to sail from New York on the S. S. "Baltic," June 18. The missionaries on the Congo are counting the days until he joins them. Dr. Dye has done a great work among the churches. His life has reinforced his message.

THINK HARD

It Pays to Think About Food.

The unthinking life some people lead often causes trouble and sickness, illustrated in the experience of a lady in Fond Du Lac, Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

"I gained ten pounds in this short time, and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use.

"I like the delicious flavor of Grape-Nuts and by making Postum according to directions, it tastes similar to mild high grade coffee."

Read "The Road to Wellville." in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial Bulletin

W. R. Warren, Centennial Secretary

A CAMP FIRE OF VETERANS.

One of the problems that has been constantly before the Centennial Committee has at last been solved. Provision is being made to have a Camp Fire of veterans in one of the large churches of the Centennial district, Saturday afternoon, October 16, while the five sessions of the special Centennial Day are in progress in the halls.

The men whom we especially delight to honor in this Centennial occasion are those who were comrades of the Pioneers themselves in their mighty labors. It would be too great a tax on their strength to deliver addresses in the great Centennial auditoriums. But even there some of them will be presented at every session, so that all the pilgrims to the Centennial may have the privilege of seeing them and according them the honor that is due their long, distinguished and unselfish service. They will be chosen to preside at the tables in the celebration of the Lord's Supper. In many other ways the Centennial hosts will honor these aged servants of the Lord. But the Camp Fire is planned to be of the veterans, for the veterans, and by the veterans. It will necessarily be held in an auditorium that will seat only 800 or 1,000, because their voices are not strong enough to reach a larger number. But it is easy to guess that the meeting will be of such great interest that especially strict regulations will have to be adopted to prevent the younger people from crowding out the elders.

THE CENTENNIAL COLISEUM

The intense interest that is being taken in the Centennial is manifest in the microscopic scrutiny that is given to every detail of the plans of the celebration. In the Associated Press dispatch the statement was made that a baseball grandstand was to be used for the communion service. One of the noblest of our women has written inquiring anxiously if this is true, and entering an earnest protest. The statement is both true and false. If you are thinking of an ordinary baseball grandstand with the usual surroundings and associations as such places it is absolutely untrue. What we are expecting to use is a great steel and concrete coliseum located in the center of the higher life of Pittsburgh, and newly constructed at a cost of one million dollars. It will seat in comfortable opera chairs securely protected from the weather 17,000 persons. 6,000 more are provided for in the open air if the weather is as perfect as our mid-October days usually are. The great desideratum for the communion service is that we shall all be together. The use of this building the six preceding days for the sessions of our Convention will have so consecrated it that even those who look upon clean and honorable athletic recreation as profane will count the coliseum a sacred place when they come to the Lordsday.

NUMBERING ISRAEL?

Astonishing objection has been made to the use of the Centennial Roll Book, which is a survival of the deplorable extreme to which some of the brethren went in the period from 1830 to 1850, when they refused to keep church rolls or records because they found no New Testament command or precedent for them. But this objecter bases his argument especially upon the condemnation of David for numbering Israel. This is going back under the old covenant! In the Book of Acts we read that three thousand were converted on the Day of Pentecost, and a little later we are told the number of men in the Jerusalem church had come to be five thousand. Brethren if we are going to go back to Jerusalem we must count the disciples in the Centennial year! Moreover, we have good precedents for wanting not only the numbers but the actual names of all the disciples, for the inspired evangelists give us the names of all twelve of the Apostles. Luke gives a full list of the seven deacons appointed at Jerusalem. Paul names many of his associates in missionary labors. Since we are all one in Christ Jesus, and all on an equal footing, if it is permissible to tell the names of each member in the church, there can be no vital objection to giving the entire list of its membership. This is precisely what we are striving to do with the Centennial Roll Books, and it is going to prove one of the most inspiring features not only of the Centennial Celebration, but of the years that follow.

MEMORIALS FOR THE YOUNG.

The great feasts of Israel were instituted especially for the instruction and inspiration of the children. This is the chief value of every memorial. It is of the past but for the future, so that Centennial Children's Day in the interest of world-wide missions should and will prove one of the greatest events of the entire Centennial year. The exercise is the "Centennial Call." The gifts go to make up a Centennial offering. The frequent use of the word "Centennial" gives a priceless opportunity to tell the story of the Pioneers and of their missionary labors. They did not stop with taking missionary collections. They gave themselves as missionary offerings. If their stories are fairly told in all the Bible School classes of our great brotherhood, both young and old will rejoice to emulate their example, and to make not only a cash offering that will run beyond the $100,000 aim, but to consecrate hundreds of young lives to Gospel service in our own or other lands. Select any worthy preacher or missionary from Thomas Campbell, Barton W. Stone, Alexander Campbell and Walter Scott, down to the last recruit to the ranks and raise the question, In what secular calling could he possibly have done so much for God and humanity and his own soul? "First they gave their own selves to the Lord."

Pittsburg News

Tuesday, May 11, W. R. Warren, Centennial Secretary and J. H. Garrison, Chairman of the Centennial Committee, went out to West Middletown, found the old paths our fathers trod, and very gladly walked therein. We don't mean to say that this is the first they ever did it, but without joking they went on a quest for the old foundation of the Brush Run Church, that church where Alexander Campbell was ordained to preach in 1811, where for a number of years he and his father preached to a small company of rustic pioneers. The old log building was removed to West Middletown, two miles, two years ago and converted into a blacksmith shop and afterwards into a stable. Truly it has fallen in evil ways. We recall with pleasure having visited the little log congregational church in Salem, Mass., built in 1620. There were tablets there that we read with very great interest. Somehow we feel that the timbers of this old church ought to be taken down to old Bethany, and there reconverted into a church building. It would be a building of historic interest. Probably some of our loyal disciples who have somewhat of antiquarian spirit will purchase the building from the colored man who now owns it and sees that its final resting place is in this town of historic interest. In this building could be placed documents and a tablet properly inscribed, and all visitors to this college town would be deeply interested in everything connected with the old church. Our visitors went also to the bend in the Buffalo some two or three miles away and saw the place where the first baptisms were ministered.

The Monday morning meeting was attended by twenty-four ministers and visitors. J. D. Dabney of Herron Hill read a review of Professor Orr's, "The Resurrection." It showed much patient research in its preparation.

Among few of the best things might be noted, F. M. Gordon's Juvenile Boys' Band for park services. He has conducted these services for the past two years with excellent success. The large attendance at the Bellevue Bible School, there being 312 present, eighty-five men in the Adult Bible Class.

O. H. PHILIPS,
May 17, 1909. 203 Bissell Block.

Shall We Have a Centennial Hymn?

A fine Centennial Hymn set to excellent music has been received by us. Growing out of this a suggestion is made by us. For the next two months the music committee of the Centennial will receive other compositions of a similar character, after which a competent committee of five will make a selection. We ought to produce for this Centennial occasion a hymn that would have in it the divine flame of sacred poesy,—a hymn if you please that could be sung for a hundred years to come. It should be so catholic in its spirit that it could be sung acceptably in all religious gatherings. It should be so true in its conception that in singing it every heart might be filled with a burning desire to realize the Lord's prayer for unity.

We solicit contributions from all sources. Send such with or without music to O. H. Philips, 203 Bissell Block, Pittsburgh, Pa., on and before July 15, 1909.

Talk Happiness

"Talk happiness every chance
You get—and
Talk it good and strong!
Look for it in
The by-ways as you grimly
Pass along;
Perhaps it is a stranger now
Whose visit never
Comes;
But talk it! Soon you'll find
That you and happiness
Are chums."

—Journal of Education.

FOUND OUT

A Trained Nurse Discovered Its Effect.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkesbarre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion.

"While on a visit to my brothers I had a good chance to try Postum, for they drink it altogether in place of ordinary coffee. After using Postum two weeks I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes after boiling begins and served with cream, then it is certainly a delicious beverage."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

FURTHER STUDY OF THE SUCCESSFUL REVIVAL.--EDITORIAL

THE CHRISTIAN CENTURY

Vol. XXVI. June 3, 1909 No. 22

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Re-examining the Successful Revival.

The Scandal of Easy Divorce.

Echoes From the May Offering for Home Missions.

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Hon. Z. T. Sweeney Proposes That Both Himself and Prof. Willett Speak on Miracles at the Pittsburg Convention.

How the Boy Was Saved—By Judge B. B. Lindsay of Denver.

Dr. B. B. Tyler Writes on "Great Preachers."

Rev. Carlos C. Rowlison, Pastor at Iowa City, Iowa, Writes on "The Religion of the Spirit."

Dr. Errett Gates, in an Illuminating Article, Traces Connection Between the Disciples' Typical Way of Thinking and the Age of Reason in Which the Reformation Took Its Rise.

Important Features For Next Week

GEORGE A. CAMPBELL WILL CHANGE THE HEADING OF HIS "CORRESPONDENCE" PAGE TO "VIEWS OF LIFE." HIS FIRST ARTICLE WILL BE ENTITLED "SECTARIAN AND VITAL BELIEFS CONTRASTED."

"SHOULD PASTORS KNOW ANYTHING ABOUT ART?"—A KEEN ARTICLE BY PROFESSOR T. CARL WHITMER.

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Southwest Missouri Notes

The Third District convention was held this year with the church at Neosho. The splendid new church, which was erected last year under the leadership of J. W. Baker, is a thing of beauty. J. B. Hunley and his good people made admirable hosts. The entertainment of the convention was all that could be desired. The program was of unusual merit. F. L. Moffet presided at all sessions. J. H. Hardin, T. A. Abbott, G. W. Muckley, C. M. Chilton, G. D. Edwards, J. H. Diehl, George B. Ranshaw, Joseph Keevil and P. C. Macfarlane were there from outside the district. Messrs. Walters, Moore, Ragland, E. L. Ely, Gaylor, J. H. Jones, Miller, Cooksey et al. contributed to the feast of good things. The C. W. B. M. had their usual good program. The fellowship was one of the most enjoyable features. Mrs. Persis L. Christian slipped away from her retreat at Eureka Springs, Ark., and came to be once more in a convention of her brethren. Her presence was a benediction to all. The closing session was notable. The men of the Neosho church banqueted the men of the convention. Joplin sent down seventy-five. About a hundred and thirty-five sat down together. There were great speeches, short talks and running through all masculine note that was inspiring. No doubt Brotherhood work will be greatly strengthened in this district as a result of this meeting.

Perhaps the most notable action of the convention was the passage of a resolution accepting the invitation of Drury College to establish and maintain a Bible professorship in the college. The churches of southwest Missouri have been wrestling with the college problem for years but have been unable to make any advance, being unable to provide the necessary equipment and endowment. Drury College was established in 1873. It has buildings and equipment valued at $517,197 and endowment amounting to $446,445. It enrolled 496 students this year. It is undenominational, being on the Carnegie foundation, and it has invited the Christian churches to place a professor in its faculty to teach the Bible, he to be appointed and maintained by the Christian churches, and to be untrammeled with respect to his teaching of the Bible. His standing in the college would be that of any professor. Such an opportunity as this has rarely come to our people. The convention was quick to recognize it and appointed an executive committee of the following persons to launch the enterprise. F. L. Moffet, N. M. Ragland, George L. Peters, Joseph Gaylor, D. W. Moore, F. F. Walters, and E. L. Ely. It is hoped to see the professor installed at the opening of the fall term.

George L. Peters.

Springfield, Mo.

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Re-Examining the Successful Revival

The Evangelistic Meeting Questioned Conscientiously by the Evangelist

Our study last week engaged us in the problem of defining the test by which all church work, including evangelistic work, must sooner or later be judged. We saw that there is danger of standing within the Revival and judging it by a standard intrinsic to itself. The true standard of evangelistic success lies outside the evangelistic meeting, outside the church, even. Both church and Revival must be judged by their worth to the kingdom of God, a kingdom of righteousness in personal character and social organization.

If, as was pointed out, the church is a means to an end and not an end in itself, it is possible that a church might prosper without advancing the kingdom of God. It is even conceivable that a church which forgot the end it was meant to attain would actually weaken and retard the kingdom of God. Likewise a Revival, judged by a standard inside itself, might be successful in a marvelous degree, while, judged by its abiding fruits in personal holiness and community well-being, it might prove to be *nil* or even reactionary.

The conscientious Christian leader will not tolerate the stereotyped assumption that success justifies itself. Shallow people and vulgar are the only ones who accept as theirs tne motto, "Nothing succeeds like success." Thoughtful people agree with Chesterton that oftimes nothing fails like success.

Awareness to the truth of this paradox and a sincere desire to make his work really advance the kingdom of God will prompt every conscientious evangelist to thoroughly re-examine his work to see what relation it has to the wider and deeper order of righteousness which the church is organized to establish.

We do not share the popular criticism of evangelists. We believe that as a class of men they are consecrated to Christ and his work. They are not grafters as is often charged. They are not professional —no more so than pastors. If there are serious faults in their work they are traceable, not to the evangelist as an individual, but to the conventional system of values and methods under which the church in general is working.

It is our firm conviction, however, that if there is to be a reform in our evangelistic methods and standards it must be made by the evangelists themselves.

So long as a crass evangelism—sensationalistic, hypnotic, manipulative, irreverent—is abroad in the land there will be hard-pushed pastors and churches that will utilize it. Judgment of evangelism must begin with the evangelist's own heart if there is to be an effective reform. And there is no group of men whom we would expect to face the situation more conscientiously and squarely than our evangelists. Because we believe they will earnestly re-examine their work in the light of anybody's intelligent suggestion, we have formulated certain questions which may aid in making concrete and immediate the criterion of evangelistic success set forth in our last article. We would suggest, to begin with, that the evangelist ask concerning his work:

Does the Revival which I hold make itself "at home" in the church where I hold it?

Do the methods and results of the Revival link in naturally with the work the church was doing before the Revival began and must do after it closes? There must be continuity and progressiveness in the life of every church. If the Revival is a diversion, an episode or an adventure, the reaction from it is bound to leave the church and the community in a worse condition than had there been no Revival at all. After the Revival does the process of settling down to the regular work of the church with its steady ministries and stated services, and, throughout, its quieter routine of activities, operate so as to leave the converts disappointed? Unless the church is working on a false plan altogether the evangelist's work should fit naturally into its methods and habits and be itself a natural foundation for future work.

Often times, however, we have observed that the converts were siezed with a chill on the second Lord's day after the evangelist went away. The minister was not versatile and fertile enough to supply sufficient stimuli to keep up the interest awakened by the methods of the evangelist. Ordinarily the blame for this is laid upon the pastor. In many cases, no doubt, he is to blame. But it is just possible that the evangelist has produced an overwrought situation which in the nature of things cannot be maintained by any honest methods. The very wistfulness with which, in after months or years, the church looks backward to the Revival does but betray its lack of the sense of steady progress now. And a Revival which does not set a church in the path of steady progress by means of normal methods of work has hurt the church and weakened the kingdom of God. Following close on this first question the earnest evangelist will ask:

Does my Revival create an appetite in the church for sensational methods?

This question deals with one of the diseases of the modern church—the mania for methods. In a time when the masses are indifferently turning away from the church, her leaders, instead of re-studying the content of the gospel that they might speak a prophetic message to the men of today, are exhausting their imaginations with devices and tricks and attractions to get people to attend church.

The church seems to have given up *commanding* men and is devising ways and means of *attracting* men. These ways and means are often very clever and often very silly. But whether we call them silly or clever they do, in their net influence, cheapen the gospel in the eyes of the world.

It is a sad day for prophecy when preaching instead of being a passion becomes an art.

The question is an open one whether our present day evangelism has not debauched the churches with the notion that we must at all hazards get the crowds no matter what we do with them, and get converts no matter what they are converted to.

The conscientious evangelist will deal drastically with himself on this question for his success is so conspicuous that his methods are certain to be imitated by many others in the ministry and to set up a craving in the churches and the communities that cannot be satisfied by a normal procedure. A third question the downright honest evangelist will consider, and prayerfully, is:

What is my attitude toward people? Do I conceive them as possible "converts" for my meeting or as spiritual beings not to be taken advantage of, and do I approach them with that courtesy of the spirit which allows full right to their personalities?

In other words, does the evangelist conceive his meeting as made for men or men for his meeting?

This is no fictitious question to the religious leader who has been instructed in the ethics of crowd psychology. Concerned primarily about the Kingdom of God and only secondarily about "breaking his record" in this meeting he would scorn to use the tricks of hypnotic control which are the common asset of a certain type of evangelist. He sees plainly that "breaking down the will" by organizing a social situation around a man to which he is compelled to yield through hypnotic pressure is the poles apart from a genuine spiritual conversion.

The conscentious evangelist who is instructed in the mere rudiments of mental science will spurn all hypnotic control over people because he knows that while it makes a "great meeting" it outrages the personality of every individual involved in it and builds wood, hay and stubble into the temple of God.

If this uncanny method is objectionable in the case of a congregation of adults it becomes positively vicious when practiced upon crowds of children. We are bold to say, and we believe every earnest

(Continued on page 7.)

The Trend of Events

By Alva W. Taylor

DEMOCRATIZING OXFORD

Lord Curzon, for many years Viceroy of India, now Lord of the Realm and Chancellor of Oxford University, proposes to make that ancient and tradition loving seat of learning modern and democratic. He tells members of the university that he has been offered $150,000 for a certain scientific object if Greek is removed from the stated requirements for entrance and recommends that the conditions be met. He further asks that degrees be given woman. These two things are enough to make the hoary spirits of the Middle Ages wrap themselves in sack-cloth and prepare to forsake the sacred confines of the Oxford medieval curriculum. What, are not Greek and Latin inspired by the gods of learning and endowed thereby as the only means by which brains can be developed? Further the iconoclastic Chancellor would take up the program of John Ruskin and provide for the education of workingmen at the university. Oxford is already richly endowed with the spirit of Ruskin's efforts in this matter and has extra-college provisions for the enlightening of the working-classes as well as extension courses for the people of the country without regard to class. It will be a great day for the democracy of education in old England when it becomes as possible for a penniless boy to take a course at Oxford as it is for an American lad of ambition to work his way through our best universities.

THE SUGAR THIEF

Call a spade a spade. The inimitable Will Maupin sings:

"If in sheerest desperation he protects his little flock
By the theft of but a single loaf of bread,
Clasp the handcuffs tight upon him, thrust him in the prison dock;
Fling the curses of the righteous at his head!
But if by manipulation he depletes the widow's store,
If by cunning he can mint here tears of gold;
If he profits by the burdens he imposes on the poor
We must hail him as a man of business bold."

It was supposed Mr. Loeb would be given a cabinet place. When he was appointed Collector of the Port of New York it was generally said it was the payment of a political debt. Now it seems that the very able Loeb desired that place and the why is appearing. He was no sooner installed in this very comfortable and rich post than he began to show signs of his association with the great Nimrod, except that he went after a certain colored gentleman he had sighted in that particular wood-pile.

Back some thirty years ago there was a "Sugar Ring." Even then a certain treasury expert wrote some pamphlets charging that the "Ring" had cheated the government out of some $12,000,000 by the manipulation of the "polariscope test." He offered to furnish the names and prove the cases but those were days when we were falling under thralldom to the "Captain of Industry" and these were "men of business bold" who were leading the country to the conquest of the world of commerce.

The polariscope is an instrument that tests the purity of sugar. It is a very exact instrument and does its part well and truthfully. But the tariff rates are variable as to the different standards of purity and thus manipulation of the polariscope test would reduce duties at the will of the manipulator and put the steal into the pockets of the "Ring." But this is not all.

It is now found that the stealing has been continuous and by many bold methods. It has bribed the clerks charged with the scales and tests at the custom house. Loeb has seven of these $13 a week men in the toils of the law. Will he get the real thieves who bribed these seven? They simply cogged the scales to beat honest weight, but they were petty criminals compared to the rich managers of the Sugar Trust who bribed them to do it and who thus cheated the government out of millions while the poor petty tools of their bribery reaped a few ill-gotten dollars. Loeb has made them return $2,500,000 of this stolen money. But this is really petty pilfering compared to the greater criminality of the Trust that levies toll upon every table in the land and most of all on that of the humblest.

They have monopolized this article of common living and made it pay dividends upon some $240,000,000 of capitalized iniquity. No one knows just what part of this is "water" but from the fact that it began by capitalizing a property that cost in actual money but $7,000,000, into a company of $50,000,000 and made it pay dividends, it may be well presumed that the "water" is to the actual investment as one to five and perhaps much more—and it all is made to pay dividends by its levy upon the table of the masses and not a man who works for $1.50 per day and sweetens the food of his family but that pays toll to this highwayman.

The favorite ruse of the Trust is to get a "joker" into any bill that would protect the people against its interests. This "joker" is a hidden provision that will permit the Trust or Interest involved to reap from the law what that same law is supposed to deprive them of. It is as if you hired a policeman to guard your premises and he himself stole what he was keeping from the burglars. The Sugar Trusts "joker" is the provision relating to unrefined sugars. It is the use of the "No. 16 Dutch Standard" which is supposed to discriminate as to quality, but in reality discriminates only as to color. That is, to the public a duty is supposed to be levied according to the quality of the unrefined sugars; to the Trust it is simply a difference in color for there is little difference in the quality. Dr. Wiley denounced it ten years ago.

People want only white sugar. White sugar is sugar that has been run through bone-black and thus whitened. This is called refining. The Sugar Trust's monopoly consists, like that of Standard Oil, largely in the refining business. Thus its advantage from the "joker." There is a high duty on refined sugars to prevent competition from refineries that might be built in sugar producing countries. But the duty on unrefined sugar is very low so the product that cannot go on the consumer's table until it passes through the Trust's refineries, pays little duty before it comes to the refinery, but after there being put through the very simple process of having its color removed is sold to the consumer upon the basis of the highly taxed refined sugar. The Trust buys the unrefined sugar cheaply because there is a small duty, refines it at an insignificant cost, and sells it at a big price because of the high duty on refined sugar.

MR. BRYAN ON TEMPERANCE

It is the destiny of Mr. Bryan to become the political idealist of our country. Doubtless the reason he cannot be president is that he is too utterly an idealist and a man of conscience and no compromise for our exceedingly practical and materialistic folk. It is greater to be right than to be president and the Great Commoner, as even his political enemies now distinguish him, has before him the pleasing prospect of winning so distinguished a place in history. He is the most eminent of political preachers. His particular plans for enacting legislation may not be adopted, but his campaign for principle will be adopted regardless of the party in power.

Naturally insistent demands have been made by temperance folk that Mr. Bryan espouse each particular plan that each particular advocate thinks the only one for the defeat of the liquor traffic. Because he refuses to do so multifarious a thing many particular advocates vote him a fraud. In recent issues of the Commoner he takes very marked ground on the temperance question. He defines his position by saying he is for temperance, that he is also and fundamentally for the principle of local option, i. e., that the people should rule in all things and that the problem of whether the option should be limited to a town or village, a township, a county or should take in a whole state depends entirely upon circumstances. For the first time he uses the word "recent" personally in saying that he "resents" a certain effort of the liquor dealers to use his name in their interests. His usual calm and his imperturbable good humor under misrepresentation is thus broken by the unprincipled efforts of the liquor dealer who sought to help his cause by a misconstruction of Mr. Bryan's local option principles in favor of the saloon.

Further he has taken up a definite crusade in favor of such legislation as that of the Littlefield and Hepburn bills. The national government issues licenses to men who buy them for use in prohibition territory. He says the government collects the $25 either "without giving anything valuable in return (in case the one receiving it cannot sell liquor), or it encourages the one buying it to violate the local law, for he cannot use it without violating the law" and adds "Can the federal government afford to continue a partner with the lawbreakers?" Noting the charge so often made by campaign orators and a partizan press that the Democratic party was the party of the saloon and lawlessness he says significantly, "The time has come to put it to the test."

EDITORIAL

Rev. George H. Combs, pastor of the Independence Boulevard Church in Kansas City, is just completing a European journey of several months, and in a recent note from Venice he speaks with enthusiasm of the journey and especially of the happy anticipations of return home.

* * *

Mr. P. C. Macfarlane, our Brotherhood secretary, is adding to his literary laurels by a new story in McClure's Magazine for June, entitled, "Sergeant McCarty, Man Handler." Mr. Macfarlane's serial, "Unto the Lion's Mouth," printed three years ago in THE CHRISTIAN CENTURY was deservedly popular with the readers of this paper.

* * *

The pastors of Memorial Church of Christ and the Hyde Park Baptist Church exchanged pulpits on Sunday evening last. Dr. John L. Jackson, the pastor of the Hyde Park Baptist Church, is soon to leave Chicago after a fruitful ministry of ten years. He has been a close friend and sympathizer in the union of the First Christian and Memorial Baptist Churches into the Memorial Church of Christ, and has promoted friendly feelings between Baptists and Disciples wherever possible. He goes to accept the Baptist pulpit at Sharon, Pennsylvania.

* * *

Citizens of Montclair, N. J., recently gave a dinner to Rev. Amory H. Bradford whose long ministry there has made him one of the chief figures in the city life. In the course of his talk after the dinner, Dr. Bradford gave voice to the following municipal creed:

"I believe that the place in which I live, while I live in it, is for me the greatest place in the world, and that as it gives me the best which it has, it deserves from me the best that I can give to it. I believe that my duty to my city and to my country is as sacred as my duty to my church, and a part of my duty to my God. I believe that service of the public is one test of true religion, and that the ballot is a sacrament as holy as the Supper of our Lord."

* * *

Brooklyn takes its place beside Chicago in declining to invite Dr. J. Wilbur Chapman to hold union evangelistic meetings in that city. The Congregational pastors took the lead in voicing the opposition to his coming. The reason assigned for the opposition of such Congregational leaders as Drs. Hillis, Boynton, Cadman, Waters and others is that the churches of their denomination are involved in especial obligations for next year making it inopportune to join in the proposed united evangelistic movement. It is well known, however, that more important considerations lie back of the opposition. Among these considerations the chief is the earnest desire of the best leaders of the churches to purify evangelism of professionalism and commercialism.

* * *

A new plan has been matured for the program of the Chautauqua Assembly at Chautauqua, New York, for this season. Special themes are to be considered during each week of the season. The week of July 11 is to be given to the work of the Religious Education Association, and a special series of addresses on character development occupies the 2:30 o'clock hour each day. Professor Coe will speak on Monday on "Character Development through the Colleges and Universities;" Professor Votaw on Tuesday on "Character Development through the Public Schools;" Professor Starbuck on Wednesday on "Character Development through the Sunday-schools;" Professor Willett on Thursday on "Character Development through the Churches;" Dr. George J. Fisher on Friday on "Character Development through Social and Personal Hygiene" and Secretary Cope of the Association on Saturday on "Character Development through Social Living."

* * *

It has been the custom of recent years for cities that have attained an honorable history to celebrate some important anniversary with a historical pageant. The coming summer is to be marked with such a celebration by the city of Bath, England. This celebration occurs July 19-24 and will recall by a series of historical scenes the story of Bath from Roman times to the present. Among the tableaux and pageants presented will be the Roman market and the dedication of the temple, about 160 A. D., the sack of the British city of Bath by the West Saxons in 577, the coronation of King Edgar in 973; the visit of King Henry VII, in 1499; the visit of Queen Elizabeth and the confirmation of the city's charter in 1590; the battle of Landsdown in 1569; the glorious days of Beau Nash in the period of 1750; the visit of Queen Charlotte to Bath in 1817, and other notable events in the history of this quaint and historic English town.

The preparations for the 24th International Christian Endeavor Convention at St. Paul, Minnesota, July 7-12 are going forward with precision and enthusiasm. It is apparent that the Convention is going to be one of the greatest in the history of the Christian Endeavor Society. The general topic "Thy kingdom come" will be considered from practically every point of view in the many sessions that will be held in the Auditorium, the Armory, the Opera House, and the various churches of St. Paul. Special noon evangelistic services will be held; conferences and schools of methods will develop the ideals of Christian Endeavor in practical application to life; and a large number of addresses will deepen consecration and arouse enthusiasm. One of the notable features of the series of meetings is the celebration of Mendelssohn's Centennial on Saturday evening at the Auditorium with the rendition of the oratorio "Elijah" by eminent soloists and a great chorus. Every Christian Endeavor Society that can possibly arrange to do so ought to have its representative at this Convention. The program, containing the details of the sessions, lists of special convention features, of churches to be used as state headquarters, information regarding railroad rates and state transportation managers, will be mailed upon request made to the Convention Committee in the Germania Life Building, St. Paul, Minnesota.

* * *

The desperate struggle the saloon is making for its life is illustrated in the surprising victory gained by the liquor forces in the Illinois Legislature a week ago when the local option law, adopted two years ago, was annulled by a vote of 78 to 70 in the House of Representatives. This measure is now in the hands of the Senate, and strenuous efforts are being made by the friends of temperance throughout the state to prevent the complete annulment of this admirable measure. The significance of the battle may be seen in the fact that Chicago with its enormous liquor interests must depend upon the state at large to win the victory against the forces of the saloon. With the enormous following of the United Societies, which are recruited largely from the foreign elements in the city and are banded together to promote the interests of the open saloon, doing continuous business, nights and Sundays included, the temperance forces of Chicago have on their hands a fight which cannot be won without the assistance of sober-minded and decent people of the small cities and communities throughout the state. The liquor men realize this fact and are making desperate efforts to limit the power of local option to each community, thereby forestalling the possibility of state-wide prohibition which would be the only means of reaching the deeply intrenched liquor interests of Chicago. The temperance people of Illinois are abundantly able to deal with the saloon as it deserves if only they are sufficiently aroused, and hold together in the combat. The Anti-Saloon League is nobly leading in the effort to crush the greatest foe that progress, civilization, and Christianity encounter in our age.

* * *

One of the most active workers in the cause of social uplift in this city is Rev. Morton C. Hartzell, pastor of the South Park Methodist Church. Mr. Hartzell's church is in the third ward of Chicago, in the middle of the South Side district, which has perhaps suffered more than any other part of the city from the deteriorating influences of the saloons and dance halls during the past ten years. Property owners throughout that district assert that the value of real estate has declined for residence purposes not less than one-third. Mr. Hartzell two years ago accepted the presidency of the Douglas Neighborhood Club which has ever since waged war upon the all-night saloon, Sunday desecration, and the presence of music in the saloons, a factor that is recognized as the fruitful source of most of the evils which the saloon breeds. Mr. Hartzell has been attacked viciously by the element against which he has roused the forces of righteousness in his district. One of the city aldermen is a member of his church, and this man has spared no efforts to remove Mr. Hartzell from his pastorate and to discredit his work in the city. The fight has culminated at last in a lining up of the respectable forces against the lawless and vice-breeding element in the third ward. The charges against Mr. Hartzell are, of course, undue political activity and the neglect of his church work in the interest of reform efforts. This is a very old and stale charge to bring against a man who is accomplishing the very tasks for which the church is set in any community. The ministers of the entire district, including Protestants, Roman Catholics and Jews, are at one with Mr. Hartzell in his noble crusade, and it is

to be hoped that the authorities of the Methodist Church, to whom the matter has now been submitted for final decision, will recognize the splendid work that has been done both by the Douglas Neighborhood Club and by Mr. Hartzell in person to promote the cause of decency and community welfare.

The Death of Marcus Dods

Few men have been more prominent in the Protestant church of Great Britain than the Reverend Marcus Dods, Principal of New College, Edinburgh, who died a fortnight ago. The story of his life is intimately interwoven with the progress of the Free Church of Scotland during the past half century. He was educated in Edinburgh Academy and at the University. Later he studied at New College in the theological department, and after his graduation waited for seven years before he was able to secure a pulpit. He preached as a supply in a number of places, but never received a call until he was summoned to Renfield Church, Glasgow, where he continued as minister for twenty-five years. In 1869 Dr. Dods was called to the Free St. George's Church, Edinburgh, as a colleague of Dr. Candlish, but he declined the call.

In 1877 he was brought before the church courts for heresy, following a sermon on revelation and inspiration. But the case was finally closed with the decision of a majority of the presbytery that they found the views expressed in the sermon were to be tolerated in the church and were not condemned in the Confession. In 1889 at the semi-jubilee of his ordination, Dr. Dods was presented with various addresses and the sum of $5,000, together with a six months' holiday. In the same year he was called to the chair of New Testament Criticism and Exegesis in New College, Edinburgh, the position held by him until the end. In 1901 he was nominated as moderator of the General Assembly, but declined, much to the regret of his friends. When Principal Rainey died in 1907, Dr. Dods was elected to the leadership of New College, but expressed even at that time the fear that the honor had come to him too late.

Dr. Dods has been known familiarly to ministers and teachers who are acquainted with recent literature through his many books, of which "The Commentary on Genesis," "The Gospel of St. John," "The Parables of our Lord," and "The Bible, Its Origin and Nature" are best known. Most of his books were the results of his preaching at Renfield. Dr. Dods was a very wide reader and his book reviews in British periodicals cover a large range of subjects. Perhaps his favorite studies were in the life of St. Augustine, on whose "Confessions" he wrote probably the best existing commentary.

Marcus Dods was a scholar of the first rank, a fearless defender of the newer science and criticism as applied to biblical study, an eager worker, and a Christian of unblemished character and of profound influence upon the lives of his students.

The Scandal of Easy Divorce

One of the most encouraging signs of the times is the arousal of public interest regarding the divorce laws which have too long disgraced American legislation. The variations between the statutes in the different states have permitted grave irregularities to gain legal standing. Encouraging proofs are at hand that those states which have been most lenient in regard to divorce regulations are being aroused by a continued agitation of the matter to a larger degree of sensitiveness and are remedying the worst of the abuses which still exist. The scandal of easy divorce laws and of discordant statutes in the various states is, we may hope, to be remedied in the not distant future. The churches are giving renewed attention to this question. The Roman Catholic and the Episcopal Churches have long been leaders in insistence upon the integrity of the marriage vow and the sin of divorce. Ministers are recognizing the necessity of careful inquiry into the conditions upon which they marry applicants who come with marriage licenses, and of refusing such as cannot justify their right to enter the marriage relation.

In the meantime the whole question of the New Testament teaching upon divorce is receiving fresh attention. Ministerial commissions have taken up this study with a desire to know, if possible, exactly the attitude which Jesus took upon the question and the limits of the principles he laid down. A recent utterance of Professor Milton S. Terry, of Northwestern University strikes the heart of the whole question. It is his contention that Jesus absolutely forbade divorce and suggested no modifying or mitigating circumstances in connection with the subject. This he bases upon the statement of our Lord in the earliest gospel, Mark, and points out that the modifying clause in Matthew and Luke, which provides that statutory offenses may furnish a justification for divorce, is wholly a later and temporizing addition which the early church felt to be necessary considering the laxity of morals and the Jewish customs which had rendered divorce so easy and so common. Professor Terry insists that the Christian law of marriage can know no abridgment or limitation. Separation of absolutely uncongenial spirits in the marriage relation may be necessary, but divorce with the right of remarriage can never be justified.

On critical grounds Professor Terry's contention seems amply justified and has indeed long been held by some of the best biblical scholars. It is clear that the modifying clause in Matthew regarding sins against the purity of the marriage state, has been used with ever widening application until a flood of abuses has gathered force and threatened to overwhelm the sanctity of marriage throughout Christendom. An arousal of conscience is needed in all the churches upon this theme. The impossibility of absolute divorce would work unquestioned hardship to large numbers of innocent and well meaning people. But is there not a higher law involved—the law of the integrity of the family? And in the interest of that law may it not be necessary that the abiding sanctions of the Christian faith and the undoubted teachings of our Lord upon this subject be reaffirmed with an emphasis that cannot be mistaken?

Let us Hope it is not Quite So Bad!

We are witnessing now several cases of acute hysteria in pulpit and religious press due to the appearance of certain new books on religious subjects. As a rule, the books themselves are only indirectly responsible for the nervous disorder. The direct cause of the trouble is some sensational comment by a reporter in a daily paper who has read perhaps the preface and glanced through the pages to find some startling sentences. These he quotes with the air of one who has read and inwardly digested the volume in hand. Often the injustice of the second hand pronouncement is neutralized by the utter ludicrousness of it. One of the best specimens of this sort we find in the Christian Union (Des Moines). A student in Drake University writes an article for that paper on Professor Sharman's new book on "The Teaching of Jesus About the Future." He has not read the book itself, but takes his text from a review published in a Des Moines paper, which makes the statement that Professor Sharman says "Jesus did not commission his disciples to preach the gospel." The "student" concludes his over-a-page effusion with this peroration:

"Christ did not commission his apostles or disciples to preach the gospel. Why the very name apostle means missionary. Oh you poor deluded, self-sacrificing missionaries, who have gone to heathen lands and sacrificed your lives for poor, blind, misguided humanity, you were mistaken in your mission. Christ did not want you to go. Oh you poor old fathers and mothers who gave them up for His sake, you were deceived! He did not require it.

"Oh you poor old broken-down pioneer preachers; you have spent all your lives in toil and tears to build up his cause, but you were not sent.

"Oh you poor, Charles Reign Scoville and other mighty men of God, you are burning up with zeal without knowledge you toil and pray and preach and plead with men to give up their sins and flee from the wrath of God, you are mistaken.

"Oh, Brother Medbury, thou man of God, you are mistaken when you meet with us every Friday evening and thrill our hearts with a burning message to the world and God's people. For there is no heaven, no hell and no commission to preach the gospel for so says the 20th century apostles of Chicago University, and yet strangely doth it contrast with the words of Christ, 'All power is given unto me in heaven and in earth, go ye therefore and preach the gospel unto every creature.' 'He that believeth and is baptized shall be saved.'"

Burbank's Fairy Garden

Luther Burbank is the wizard of the garden and fields. He bids fair to make the desert blossom as the rose. A company has been organized to put his inventions in plant life on the market. It is to be sincerely hoped that Mr. Burbank has guarded the public against a monopolistic control that will take toll from the pockets of the many for the sake of the few who will manage the business. Mr. Burbank cares nothing for money. May no mere money mongers be allowed to exploit his genius! It belongs, by his own splendid spirit, to all humanity.

Burbank has grown an ever-blooming poppy, ten inches in diameter; he has developed the common field daisy into a flower as gorgeous as the chrysanthemum, called the Shasta Daisy; his canna lillies range from two to twelve inches in diameter; he has crossed the almond and the peach stone and produced a rapidly growing walnut with a rich white meat and a thin shell; he has crossed the potato and tomato and made the new hybrid grow the Irishman's favorite fruit on the roots and something very like the tomato on the stem; he has new fruits made up from the plum and the apricot and from the pine-apple and the quince. But greatest of all is his spineless cactus. Here is a desert plant that will grow in a rainless region to a bulk of 600 pounds in three years time, furnishing both food and water for stock. It will people vast areas of the west and southwest that are now useless and open in the desert the great ranges for cattle that wheat is driving from the plains. Now comes announcement of another product of his botanical wizardry that is among the greatest. It is that he has developed a saccharine cactus that will yield both sugar and alcohol. If these last two prove industrial commodities it will mean millions for our desert west and a boon for the table of every man by adding to the cheapness of both meat and sugar.

Successful Evangelism Re- examined

(Continued from page 3.)

and informed evangelist will agree with us, that there is a way so much better for guiding children into the church that the machinery of the revival ought never to be used as a substitute for it.

The evangelist's constant temptation is to forget the good of the individual in his passion for the success of the "meeting," just as the pastor's temptation is to forget the good of the individual in his passion for the success of the church. After all, as we are saying over and over again, the test of the "meeting" is not in the meeting itself but in the souls of the men and women who have a part in it and in the community where their life is carried on.

The conscientious evangelist who is thinking about the Kingdom of God will want to know not alone how many are being brought into the church by his meeting but also how many are being alienated from the church.

This is an aspect of the problem rarely treated of. There is no way of counting those who vote no. It is the common experience of every pastor to meet persons who have formed an attitude against the church by attending some revival.

Here is a man who under the influence of the evangelist went to the altar night after night to pray God for a change of heart. Not receiving the "feeling" claimed by others he turned away from the whole performance as a hoax. Throughout the years he has maintained a stubborn cynicism toward religion. This man's name is legion.

Here is the man who has been offended by the so-called "personal work" in the modern revival. Its cheapness is apparent to him, its unreality, its indelicacy, its breach of the rights of personality. He judges the church by that. His suspicion of charlatanry in leaders who organize that kind of device inhibits a natural trust in other leaders. And so the church never gets hold of him. His name, too, is legion.

Add to these the names of those whose intelligence revolts at the utterly fictitious and impossible dogma which makes up so much of evangelistic preaching and one has found at least the typical lines along which to look for the injurious effects of a certain type of successful revival. The evangelist who is in earnest in making his work count its utmost for the Kingdom of God will reckon honestly lest this by-product of harm outweigh the direct product of good.

This last consideration will bring up to the evangelist's mind a query concerning his stock of doctrines. Although a conscientious man of God he is in constant peril of choosing his doctrines with his meeting's success in mind, forgetting for the time the deeper interests of the Kingdom of God. Such a preacher will search his heart not once nor twice with this question:

Do I preach what I preach because I really, thoughtfully believe it and because human souls profoundly need it, or because I have found that such preaching gets results for my meetings which another kind of preaching would not get?

We do not suggest this question to the evangelist as though he particularly of all Christ's workers needs his heart searched. For the pastor as well as the evangelist must ever consider the same temptation. Only this week a well-known pastor brought to us the problem that is haunting his soul. His church is "prosperous." But he is not preaching his real heart to the people. He says things he is expected to say. He is seeming to be interested in points of doctrine that do not interest him at all. The truth that does interest him and into which his life-blood goes is eclipsed, he feels, by his people's complacent satisfaction with the conventional formulæ he recites.

Even editors are tempted thus! In these weeks since THE CHRISTIAN CENTURY has passed into new hands our office has received much precious counsel from our brethren. This counsel is invaluable. It is prompted by a sincere desire to help. And it does help. But there is one bit of counsel that no one has proffered.

No one has yet urged us to speak right out plainly the thing that is in our soul.

Some have said, If you wish to make your paper a success, say thus and thus. Others, if you wish to build up a great business stand for this and this.

No words can express our appreciation of the good wishes of our brethren in behalf of the larger success of THE CHRISTIAN CENTURY. We well know we cannot succeed without the earnest support (oftimes the sacrifices) of men and women who share our ideals.

Yet, after all, we do not hold it important that THE CHRISTIAN CENTURY be a success. But that the editors be honest men we believe is very important. We do not believe that it is important that the church of which our brother is pastor should succeed in numbers and property. But that their pastor preach the truth that is in him, nothing less nor more, we believe to be all-important.

Nor do we believe that it is important for your Revival to succeed, Brother Evangelist, if it costs you your intellectual integrity. We heard an evangelist preach on the personal devil recently. Afterward, as we walked away, we found our mind considering the question, not whether there was a personal devil or not, but whether the evangelist, despite his passionate talking, really believed there was.

Oftimes we wonder if the evangelist's appeal to his hearers on the basis of the "old time religion" is not motived by the fact that men act more readily on the basis of familiar, even obsolete, ideas than upon fresh, though vital, ones. Certainly no informed evangelist, if he once thinks of it, can fail to discern the inapplicability to actual life of certain of these "old-time" dogmas upon which great stress is laid in the exhortation. And no conscientious evangelist can be blind to the many reasons why the Kingdom of God is hindered by his preaching them even though they are his strongest incitements in getting results.

Another question to be asked concerning an evangelistic meeting is:

What is the direct and indirect effect of the Revival upon the sacred cause of Christian Union?

Certainly every evangelist among the Disciples will ponder this question earnestly, aware, as he must be, that to the championship of this sacred cause his people are especially called. The naive assumption prevails too widely that the sheer ingathering of additions to a church of Disciples is a contribution to Christian union. As a general rule, no doubt, this is a fact. But it is not a safe assumption for evangelistic procedure. As a result of this unconscious assumption the Disciples are reputed to be trouble-makers among the Christian people of a community where they hold a Revival. The explanation often given in the reports to the effect that our phenomenal success awakened jealousy on the part of other Christian people is too purblind, if not perverse, to require attention.

We feel like making short work of this question. Whatever may have been the fact as to past conditions, there can be no defense of an evangelistic method which produces a bitter temper in the souls of men and women who are equally with ourselves Christ's disciples. We make bold to say that no Revival is a success in its value to the Kingdom of God even though its accessions to the church mount up into the hundreds if it has operated to alienate the denominations from one another or from us.

Christian union is not coming so much by the way of correct preaching as by Christian consideration. No dream is more wild than the notion that the Disciples are to effect unity by swallowing up the denominations. Our championship of the cause of unity must be conceived as an influence, an illustration of it, which shines like a city on a hill. But no Ishmaelite among the denominations, his hand against every man and every man's hand against him, can so much as get the considerate ear of Christ's divided people to urge his plea upon them.

The problem is delicate. Our great plea calls for a wondrous great spirit. The Kingdom of God is "love, joy, peace, in the Holy Spirit." And if the Kingdom of God is the standard of evangelistic success we must conclude that no numerical results can outweigh the baneful results of envy, strife and hatred among God's people. One of the most hopeful and significant indications of our present day is the demonstration by one or two of our evangelists that the people whose plea is union are the logical leaders in union evangelism.

We have already passed far beyond the limits we had set for this article and will leave a further consideration or two until next week.

The Religion of the Spirit

By Carlos C. Rowlison

"God is spirit: and they that worship him must worship him in spirit and truth." John 4:24.

The religious world always is in more or less turmoil and conflict over the differences between the ecclesiastical and the spiritual. Mankind is incurably religious, as Sabatier said. And naturally religion seeks social expression. But social expression must have form. While we are young and uncritical, how easily do we yield to the insistence of the recognized, authoritative form. Having once accepted it, how it holds us by its anathemas; by its cries of heresy; by its appeal to the lazy, uncreative side of our nature, which is always ready to put the spirit in bondage. Hence the power of tradition, of ecclesiastical and theological authority; the value of holy lands, sacred places, religious pilgrimages, holy days. And hence comes inevitably, for the vast majority of worshippers, the substitution of the form for the reality. The all-important question becomes, Shall one worship in Gerezim or Jerusalem, in a Roman Catholic church or a Protestant meeting house, with this denomination or with that?

In Gerezim or Jerusalem?

To the many Samaritan women (and men too) who are asking this question, the Prophet of the Religion of the Spirit is saying, "There is, of course, a difference between Gerezim and Jerusalem, for the face of Jerusalem is open toward the redemption of the world, though she herself perish—'salvation is from the Jews.' Nevertheless, these distinctions are insignificant and puerile. They are ridiculous in God's eyes. He is spirit, independent of our ecclesiastical forms to which Romanism has tried to bind him, independent of our theologies to which Protestantism has tried to limit him. 'God is spirit,' and his worship consists only in true, spiritual union with himself."

Contrary Currents in this Century.

In this twentieth century of the Christian era, there is a vast unrest in church life. There was never before in the Christian church such prosperity, such missionary enterprise, such evangelistic fervor, such world-embracing programs of propaganda, such insignificant apostacies, such cessation of hostilities between sects. And yet there is universal dissatisfaction with present forms of church life, everywhere indifference to the commands of tradition, silent but widespread contempt for the authority of the priest and the theologian.



Carlos C. Rowlison.

A noted Protestant minister, of New Haven, Conn., a year or so ago expressed his belief that, since Protestantism is proving a failure, therefore some form of Catholicism will be the inevitable ecclesiasticism of the near future. He may be right in his guess of the near future, though I doubt it; but he certainly is wrong in his belief that the adoption of Catholicism will correct the evils of Protestantism. The failure of Protestantism, in so far as it has been a failure, is due solely to the element of Catholicism which it long ago adopted and has clung to fanatically. That element is, its insistance upon authority.

The Spiritual Fathers of Our Age.

The Religion of the Spirit produced Savonarola and John Wycliffe, and Martin Luther and John Wesley and Alexander Campbell and Charles Darwin and Phillips Brooks and their kind. These men are the spiritual fathers of the age in which we are living. Catholicism broke into Protestantism under John Calvin and his scholastic successors, inspiring them to create an authoritative standard for the defeat of Rome. Thus, in order to fight Roman Catholicism, a narrower, harder catholicism was created which has inevitably been the chief factor in creating all our warring, divisive sects. The weakness of Protestantism, as of Romanism, is Catholicism, and correction will come only by transcending this element in both. As Catholicism is everywhere repudiated today in science and philosophy, this repudiation reaching even to the most elementary grade of education, so this age of enlightenment, of the awakened religious consciousness, of a profound devotion to Jesus Christ and his world-ideals, is gradually throwing off the yoke of Catholicism, whether Romanist or Protestant, and is transforming the church into an opportunity for the free worship of God and the whole-hearted service of man, is transforming the priesthood into the prophetic order of the free spirit.

Freedom in Christ.

"For freedom hath Christ set us free"; and never has any age known so well as ours how necessary to the truest life this freedom is. Of course we must beware not to make our freedom a cloak of bondage. Yet we who believe in the Lord Jesus Christ (and who are not?), are called now to the heroic task, not of restoring Catholicism, either Romanist or Protestant, but of building up the church of the free spirit, under the leadership of our supreme Master.

Centennial Studies

By Dr. Errett Gates

The Disciples as Rationalists

The Campbells were born and reared in an "age of reason." During the seventeenth and eighteenth centuries rationalism had dominated both philosophy and theology. It was an all-persuasive spirit which put all systems of thought and activity under homage. Christianity did not escape. The temper of the age demanded that every cause justify itself before the court of reason. The defenders of the Christian religion set about a construction of its doctrines in the forms of the prevailing rationalistic method to satisfy the demand. Both the friends and foes of religion construed Christianity in terms of reason—the one as a vindication of the truth of revelation, the other as a vindication of the sufficiency of reason; the one for the purpose of commending revealed religion, the other for the purpose of supplanting it.

Books of the Age.

It is instructive to scan the titles of books published in the age of reason preceding the opening of the nineteenth century; Toland's "Christianity Not Mysterious"; Tindal's "Christianity as Old as Creation"; Locke's "The Reasonableness of Christianity," and many others of similar import. These books created the atmosphere of religious thought in the midst of which the Campbells grew up. No religious teacher could go far without coming to terms with "right reason" and the "light of nature."

Notice the appeal to reason in the "Declaration and Address." The author professes to base his plea for unity upon "universally acknowledged and self-evident truths," and after laying down thirteen propositions he inquires: "Do they exhibit truths demonstrably evident in the light of scripture and right reason?" He is confident that he has "been happily led to suggest obvious and undeniable truths," and therefore does "not claim the approbation" of his brethren for his plan of union, "further than it carries its own evidence along with it."

But the rationalistic element was not so pronounced in Thomas as in Alexander Campbell, whose influence upon the movement was the greater. He was its theologian in so far as it had a theology; and it was he who impressed his calm rational nature upon the doctrines which have been characteristic of the teaching of the Disciples. In two very notable respects Campbell's teachings disclose rationalistic influence: in his principles and method of biblical interpretation and in his doctrine of spiritual influence.

Rational Interpretation.

1. Concerning the interpretation of scripture he says: "The same philological principles, deduced from the nature of lan-

guage, or the same laws of interpretation which are applied to the language of other books, are to be applied to the language of the Bible."

The Bible had been treated quite differently in the church down to modern times. It was a magical book, filled with a hidden meaning and a mysterious influence. Only the instructed, or the initiated, or the inspired knew what it meant. A lawless fancy gave it such meaning as the supposed influence of the Spirit upon the mind dictated. Campbell was among the first to declare that in its interpretation it was subject to the natural laws of human language. He gave it historic setting, and implied the presence in it of historic, human coloring. There was diversity of authorship, variation in date and place of composition, which made inevitable a variety and idiosyncracy of ideas. Such was the import of the familiar investigation which, he insisted, must precede any correct understanding of scripture. He says: "On opening any book in the sacred scriptures, consider first the historical circumstances of the book. These are the order, the title, the author, the date, the place, and the occasion of it." "The peculiarities of the author, the age in which he lived, his style, mode of expression, illustrate his writings. The date, place, and occasion of it, are obviously necessary to a right application of everything in the book."

A New Bible.

Such an attitude toward the Bible was new to the general thought of his time and place, and made of it a new and fascinating volume. People went to it with a new interest and found in its reading a new pleasure and profit. Bible reading and study were greatly stimulated by the burning controversy that sprang up wherever the preachers of the movement carried the new ideas. The old position had to be defended and the new position vindicated out of the scriptures. The frankness and courage with which the layman was invited to open and read his Bible, and interpret it as he would any other book, made many friends to the new cause, and contributed in no small measure to its popular success.

Rational Conversion.

2. But it was more particularly in his conception of spiritual influence that Campbell's teachings show the influence of the rationalistic temper of the age.

The prevailing conception of spiritual influence in religious circles was mystical and supernatural. The action of the Holy Spirit in conversion was miraculous, arbitrary, and physical. Sinners were taught to look for marvelous signs as evidences of their regeneration. Conversion was a divine act, accomplished in the soul by a decree of the divine will and under the irresistable workings of the divine power. The soul was helpless in the possession of supernatural powers whose operations were capricious and unnatural.

Spiritual Influence.

But Campbell reduced all spiritual influence to the action of spiritual words, ideas, and truths upon the mind. The process was rational and natural. He says: "Evidence alone produces faith and testimony is all that is necessary to faith." "No person can help believing when the evidence of truth arrests his attention, and without evidence it is as impossible to believe as to bring something out of nothing." The evidence that produces faith are the facts recorded in the Bible. He says: "The purification of our hearts, the refinement of our feelings, the elevation of our character, the reformation of our lives, are the inseparable fruits of the belief of the one fact, 'Jesus is Christ,' upon the evidence contained in the faithful record." "The truth to be believed, however, could never have been known, but by the revelation of the Spirit."

Hence the operation of the Holy Spirit upon the mind and heart was not direct but indirect, not physical or supernatural but moral—through the agency of written words. "In communicating moral influence to men, God uses the same means that men do in communicating moral influence to their kind. He addresses the will, the understanding and the affections, through ideas embodied in words." "No other power than moral power can operate on minds; and this power must always be clothed in words, addressed to the eye or ear." "As the Spirit of man puts forth all its moral power in words which it fills with ideas, so the Spirit of God puts forth all its converting and sanctifying power in the words which it fills with its ideas."

The Scientific Method.

This is a frank recognition, in the spirit of modern science and rationalism, of the presence of secondary causes in divine action—the reduction of God's influence upon man to a normal moral process, as science has reduced his action in nature to a natural process. According to Campbell's conception, God does not violently and lawlessly break in upon a man's spiritual nature, and work a miracle of creation in conversion. But he works in the creation of a saint as in the creation of a tree, according to natural laws and by means of resident forces. The conditions of the process were all subject to control on the human side. Conversion, therefore, depended upon human will and action. Man was no longer a passive subject of supernatural powers in his own regeneration, but an active agent. Whether he was saved or not depended upon himself, not upon God.

This view completely reversed the process as taught from all the pulpits of the time. It was rank heresy. The usual name given to it was Pelagianism; it was but one remove from Unitarianism. Campbell's view was held up to scorn as everything bad, short of atheism. It was declared that he denied the influence of the Spirit in regeneration, and turned God out of the process.

Practical Fruits of the Rational View.

This rational doctrine of conversion was turned to account in an effective evangelism, which brought a steady and increasing stream of recruits to the societies founded by the Campbells and those who held with them. As illustrating the effective use of this rational view of conversion, the following story is told of John Whitacre. "On one occasion he was at a meeting where several persons were gathered at the altar in prayer for a divine power to come down. Among them was a lady of intelligent appearance who evidently was in deep distress. She prayed that God would give her faith, saving faith; that he would help her to believe in Jesus. When she ceased Whitacre spoke to her: 'Madame,' he said, 'What would you give for faith in Mohamet?' 'Nothing,' was her somewhat indignant reply. 'Why not?' he continued. 'Because,' she rejoined, 'I believe him to be an impostor.' 'But why are you so anxious for faith in Jesus Christ?' 'Because,' said she, 'I think he is my only Savior.' 'Well,' said Whitacre, 'Why are you praying for that which you say you have? Why not go forward and obey the gospel and be made free from sin?'"

Great Preachers

By Dr. B. B. Tyler

Six pictures of a half dozen great preachers adorn my room. They represent Henry Ward Beecher, Charles H. Spurgeon, Phillips Brooks, John Hall, Dwight L. Moody, and Joseph Parker.

A friend, himself a preacher, came in the other day and looking at the pictures elicited from me the remark that they were great preachers. To my surprise he indulged in a facial grimace. A shrug of his shoulders, a wave of his hand, accompanied by a verbal explosion, which indicated with no chance for misunderstanding, that he did not consider any one of them a really great preacher. Then I said to myself: How varied are the opinions and convictions of men. Notwithstanding this set-back I still entertain the opinion that the men named were, in the true sense of the word, great preachers.

The World's Great Sermons.

Here are ten volumes from the press of Funk & Wagnalls, containing one hundred or more discourses entitled, "The World's Great Sermons."

These discourses have been selected with unusual care. The compiler says in his preface, that numerous clergymen, publishers, librarians, and others assisted in the work of selection. Dr. Lewis O. Brastow, who has occupied the chair of practical theology in the Yale Divinity School since 1885, wrote an "Introduction." He says that "Professor Kleiser has brought to his task a personal knowledge of homiletic literature that is the product of much observation and study during many years, and an enthusiasm for his work that has been fostered by these intercourses in professional service, with preachers and theological students. He has had the assistance also of men whose acquaintance with homiletic literature is very extensive, whose critical judgments are sound and reliable and who may be regarded as experts in this branch of knowledge."

It would be interesting to hear the choice of sermons in this collection discussed in a meeting of preachers!

From Basil to Jowett.

The first discourse is by Basil, who lived in Capadocia in the fourth century, and the last is by Jowett, who lives in England in the twentieth century. The subject of the initial sermon is "The Creation of the World," and the topic of the final discourse is on "Apostolic Optimism."

These one hundred addresses on sacred themes show the influence of the times on the ministers of the word. And this is as it should be. Great preaching is such a presentation of the truth as fits closely the people in their personal experiences. A great preacher must know the thoughts of his time and place.

The discourse of Basil, surnamed "The Great," excites a smile and this is a personal confession. The sermon by the justly famous Birmingham preacher on "Apostolic Optimism" thrills me. Why? Because optimism is my long suit! Excuse the slang, please.

This leads to the remark that our judgments reveal our temperaments, prejudices, idiosyncrasies, etc. No person can entirely get rid of his personal peculiarities when making a choice, or rendering a decision. When deciding that a preacher, or sermon, is great, or the reverse, every one reveals himself to a degree.

Who Is a Great Preacher?

What constitutes a man a great preacher? What are some of the marks of a great

preacher? How may he be known?

Moody was a great preacher, of his kind. Would Mr. Moody have been a great preacher, week after week, year in and year out, in the Fifth Avenue Presbyterian Church, New York, the Plymouth Congregational Church, Brooklyn, or Trinity Episcopal Church, Boston, where Henry Ward Beecher, John Hall, and Phillips Brooks were unquestionably great preachers? On the other hand, would these men have been great before the congregations, or in doing the work of Dwight L. Moody? You see the point?

A great preacher brings things to pass—desirable things. He may preach to large audiences; he may address small congregations; but moral and spiritual results follow his efforts. Beecher, Spurgeon, Brooks, Hall, Moody, Parker, produced tangible and visible results which abide to this day. They preached to great audiences; but a man may be a really great preacher and address small congregations. Assemblies ought to be weighed as well as counted. There have been men who spoke to great crowds; but nothing, or almost nothing, remains as a result of their efforts and splendid opportunities. Was such a man a great preacher? The reader can, if he will, insert the name!

Executive Ability Desirable.

Some of the men whom I have characterized as great preachers possessed also unusual executive ability. Mr. Spurgeon was such a man. It used to be said of Dr. Talmage that he was so lacking in this talent that if three men were to be put to work he could not organize them nor direct their movements. This, of course, was exaggeration. But this was his one weak point and explains why he left no church, nor other institution, as a monument of his life work. Mr. Beecher was not a great organizer; but there were men in Plymouth Church who possessed this ability and used it for the good of the church. Whitefield was, probably, a more popular and stirring preacher than Wesley, but John Wesley possessed executive talent in an extraordinary degree. Moody knew how to put persons, and things, together in a way to secure results. John Hall did a wonderful work with, and for, the Fifth Avenue Church, but he was not above the average in executive talent, and so the tide began to go out some time before he died.



Henry Ward Beecher.

It is extremely interesting to study conspicuous men and seek to discover the secret of this man's success and of that man's failure. It is a profitable exercise, also, as well as interesting.

One of the sermons in the collection of which I have spoken, "The World's Great Sermons," is an address delivered by Alexander Campbell in Cincinnati, before the American Christian Missionary Society at its meetings in 1860 on "The Missionary Cause" from the text, "He that winneth souls is wise," Prov. 11:30.

In the preachers' meeting, alluded to above, there would, almost certainly, be a difference of opinion as to Mr. Campbell's greatest sermon.

Biblical Problems

By Professor Willett

The Correspondence With Z. T. Sweeney Resumed

Dear Brother Willett: I have been absent continuously since your issue of March 20 and today is the first opportunity I have had to consider your last reply to my letter.

In both the index and appendix of your article, you repeat your request that I answer certain questions regarding miracles. It may as well be understood now as any other time, that I have no intention of answering those questions in the course of this controversy. This is not because I am not able to answer them, but because I feel it would shift this discussion from your position on miracles to mine and thus the object aimed at in this discussion would be lost. Almost the first declaration in my first letter, was to say that I wished to give you an opportunity to express to the Brotherhood just what you believed about miracles. I have advanced no revolutionary teaching upon the subject of miracles and you have. I have not been quoted in the newspapers as not believing in miracles, and you have. I have not given any recent confession of my faith, and you have. I am not even under suspicion, and you are. It is therefore your position on miracles that is important and not mine. So we will stick to the original line of the controversy.

This controversy must not be turned aside from its original intent. If you think there is any burning desire on the port of the Brotherhood to know my position on miracles, I will make you this proposition: You are to speak at the General Convention at Pittsburg, next fall, and so am I. I will agree to prepare and deliver a discourse on miracles, setting forth my views on all the questions you have asked, if you will agree to prepare a similar sermon. The Brotherhood at that great convention can have an opportunity to hear us both and judge for themselves concerning our positions.

First: You say, "We are quite agreed on the point that super-natural is not contra-natural, neither capricious nor arbitrary." But, my dear brother, are we agreed also that a miracle is the intervention of a super-natural (as above agreed) power in the realm of natural law? That is the question I have so often asked and that presses for answer, and I sincerely hope you will give me a plain yes or no in your next issue.

Second: You reiterate, that "a miracle is the natural employment of law by one empowered to reach beyond the common powers of man, because of unique and full relations with God," and assert in another place that "Jesus is the only being that ever had this fullness." This makes Jesus the only person ever having power to perform miracles. You seem to overlook the fact that miracles have been performed by various sundry and divers persons in various stages of the world's history. If Jesus performed miracles because of unique and full relations with God, was it not because of unique and full relations with God that Paul performed them? That Peter and John performed them? That Elijah and Balaam's beast performed them? My dear brother, do you mean to say that all these parties performed miracles because of "unique and full relations with God which enabled them to reach beyond the common powers" of man today? There is something radically wrong with your definition or with the Scriptures which record these miracles. They don't agree at all.

Third: You say "If he (I) means that miracle is wrought either in direct violation of law or in accordance with other laws than those by which God is ruling the universe, the opinion is without a shread of evidence, either in Scripture or science." Let us look that in the face a little while. There is not a scientist on the face of this earth that can show a single hint of a law among those by which God is ruling this universe, under the working of which, a man can pass through a furnace of fire, heated to smelting heat, without being burned up. Now, if there is such a law, Brother Willett, rack science or nature to find it. But the Bible tells us that men did pass through such a furnace of fire and came out without the smell of fire on their garments. Now, my dear brother, don't you think God saved those men from destruction by some other law than the laws by which he is ruling this universe? When you limit God to the laws by which he rules this universe, you have the hearty support of every great materialistic scientist on the face of this earth. They say, "Amen" to that. But they also accept the logical consequences of their doctrine and declare that no man ever went through a furnace of fire and came out alive and that is the conclusion to which you must inevitably come. It is logically impossible for you to reach any other conclusion. When you limit God to the laws by which he rules this universe, away goes the story of the fiery furnace, the virgin birth, the resurrection of Jesus from the grave, the testimony of the Father at the baptism of Jesus, the feeding of the five thousand and the walking on the water, with all other miracles of the New Testament. There is no room in the mind of a man for miracles who limits Almighty God to the laws by which he rules this universe.

Again: The laws by which God is ruling this universe are immutable, unchangeable, eternal. Under those laws "Like causes always produce like effects." "Like conditions produce like results." If men passed through a fiery furnace and came out unsinged thousands of years ago by virtue of one of the laws by which God is ruling this universe, they can do the same today, under the same conditions. Do you believe, Brother Willett, there is a law by which God is ruling the universe today under which men can pass through a furnace of fire "heated seven times hotter than smelting heat" and come

out without the smell of fire on their garments? If there is no such law today, was there ever one?

Fourth: Again you say, "Still less does the older view of miracles explain miracles. It only falls back upon the assertion that they were wrought by divine power." Well, to my mind, that is a pretty satisfactory explanation. Much more so than to say that they were "the normal activities of a human life at its best." The one traces them to a rational cause, viz: Divine power. The other has not even the shadow of a cause by which to explain the miracle. But this word "explain" is shifting of question. The original expression was "account for" and the expression "account for," the dictionary says is "to trace to some cause or natural law." The old view of miracles traces them to the intervention of a supernatural power in the realm of natural law as a cause. Yours traces them to human activity as a cause. You say, "I entirely agree that if by accounting for a phenomenon, one states a law within whose range the observed facts will fall. The assertion is quite proper." That is very good, let us try it. You say you believe in the virgin birth of Jesus as described by the Evangelists. Will you state "a law within whose range" that fact will fall? You say that you believe in the resurrection of Jesus from the dead. Will you state "a law within whose range" that fact will fall? You say that Jesus walked on the water. Please state "a law within whose range" that fact will fall. Take any other miracle of the New Testament and show that it can be accounted for by coming within the range of some natural law.

Fifth: In answering my number two, you say, "When he (I) asserts there is no scientist to support the theory, I have set forth, he only misses the issue as I know of no scientist who discusses the subject of miracles, do you?" Of course I do and so do you. Scientists often discuss the subject of miracles. Sir Oliver Lodge produced a remarkable work on the subject last year. I did not miss the issue because I did not say what you represent me as saying. I said that no scientist would support you in saying that because men had "close and full spiritual relations with God, they, therefore, had power to use the laws of nature to a greater degree than other men," and I say further that you can't point to a single fact of nature that will support it. Neither is there a single act in all human nature that will support it. Nature yields up her secrets to men who force her doors, regardless of their spiritual relations to God. It was at this point and to enforce this fact, that I used the illustration of my pious neighbor and her worldly minded brother. And I regard it as an exceedingly apt illustration and one that can't be turned aside by a few words. This good woman has twenty times the "spiritual communion and unique fellowship with God" that her worldly-minded brother has, and yet he has fifty times the power to control the forces of nature that she has. Now, if the spiritual fellowship with God, "therefore," gives power over the forces of nature, why does not this good sister have more power than her brother? I hope you will tell us in your next, Brother Willett, why she doesn't have it.

Sixth: You say, "My objection to the word "visitant" applied to Jesus is that it is unbiblical; that it assumes he was but a messenger sent with a divine message." The word "Visitant" may be unbiblical, but it is your word, my dear brother, and not mine. You introduced it into this discussion. You object to it because "it assumes that Jesus Christ was a messenger sent with a divine message." That is exactly the reason why I like the word. If Jesus was not a messenger sent with a divine message, what was he doing here anyhow? Why did he come into existence more than any other human being? And furthermore, what does he mean when he says, "The spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted; to preach deliverance to the captives; the recovering of sight to the blind; to set at liberty them that are bruised." Again he says, "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." Now my dear brother, I could quote Scripture like that by the square yard to show that Jesus was a messenger and sent with a divine message. The Scriptures that I quoted in my former letter set forth certain great facts, among which are the following:

First, "He had glory with the Father before the world was."

Second, "The Father loved him before the foundation of the world."

Third, "He came down from Heaven."

Fourth, "He came into the world from the Father."

Fifth, "He ascended up where he was before."

These facts cannot be waived aside by an interpretation of what is meant in other passages by the word "world." They state clear fundamental facts. They are either true or false. If they are true, Jesus was a visitant to this world, bearing the supernatural character of heaven, sent as a divine messenger to bring a divine message. And yet, my dear brother, that is the very thing you say, "must be given up to meet the demands of modern thinking." If we have to give that up, why not give it all up, and be done with it.

Seventh: In my former letter I showed ten or fifteen cases where people believed in him directly, because of miracles which he did. Your reply to that fact is, "The difficulty with this faith was that it was too partial and superficial to be permanent and trustworthy." How did you find that out? Is there anything in the record that will justify you in speaking thus slightingly of the faith of these good people? I think not. If there is, I would like to have you cite me to it, for I never was good at guessing at things. The trouble with the faith of all the early disciples was that it was partial and superficial. So with us of today. It would be interesting to know what those disciples would say about your faith on miracles. After they had seen all his miracles and heard all his teachings, they all forsook him and fled. But there is nothing in the record to show that the faith of the parties I mentioned was more superficial than any of the rest of the disciples.

Eighth: You say, "In fact nowhere is it asserted or even hinted that the purpose of miracles was to produce faith," and yet in the very next sentence you say that miracles "were evidences of his divine authority and mission." Now, my dear brother, I wish you had not made both of these statements, for they are directly contradictory. What are "evidences" for, unless they are "to produce faith?" I will give you leave to take one of those statements back and I prefer that you take the first one back, because that is the one that is not true, and I will prove it to you out of the mouth of Jesus, himself. When John sent to inquire of him whether he was the Christ or they should look for another, he replied, "Go your way and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear and the dead are raised." Now did not Jesus mean that John should believe in him as the Christ when he should learn of these miracles? If he did, how can you say that "it is not hinted that the purpose of the miracles was to produce faith?" Again: "The very works that I do bear witness of me that the Father hath sent."

Now, Brother Willett, let us have a little more directness in this correspondence. There has been too much "firing at long range." I began this correspondence to open up the way for you to express yourself fully and freely on miracle. If that is not done, it shall not be my fault. I propose to summarize the contents of this letter in a few questions.

First: Do you believe that a miracle is the intervention of a supernatural power in the realm of natural law, granting that supernatural is not contranatural?

Second: Do you believe that Paul, Peter, John, Elisha and Balaam's beast were, because of unique and full relations with God, enabled to reach beyond the common powers of men today?

Third: Do you believe that there is a law among those by which God is ruling this universe, under the working of which human beings can pass through a fiery furnace seven times heated and come out alive?

Fourth: Do you believe there ever was such a law?

Fifth: Do you believe such a transaction ever occurred?

Sixth: Do you believe the virgin birth and the resurrection of Jesus from the grave fall "within the range" of one of the laws by which God is ruling this universe?

Seventh: Do you believe that a person who has a close spiritual fellowship with God, "therefore," has power to use the forces of nature to a greater degree than one who has not such fellowship?

Eighth: Do you believe that the five facts stated categorically in my number six in this article are facts?

Ninth: Do you believe that Jesus intended John should believe that he was the Christ, when John should hear the marvelous miracles Jesus had done?

Now, my dear brother, the above questions bear directly on the issue in this correspondence. They can each be answered by a single word, but I will not ask you to do that. What I wish you to do and what your readers wish you to do is to answer them plainly and unequivocally. This will clear matters up in the minds of many that have been reading after us.

Let me in conclusion commend to you the language of Jehovah to Job, "Gird up now thy loins like a man, for I will demand of thee, and declare thou unto me."

Sincerely and fraternally,
Z. T. Sweeney.

The length to which Brother Sweeney's paper runs makes impossible any lengthy rejoinder. Fortunately no such response is required. Brother Sweeney attempts to justify his refusal to define his position on miracle by the statement that this position is not in question. Two things need to be said on that point. First, it is the first instance I have ever known in which one of the parties in what is supposed to be a candid and clear discussion of religious views declined to define the terms he is constantly using. Second, Brother Sweeney's attitude, or what his readers have the right to assume as his attitude, on the subject of miracle is the very one that is under fire where it has not already been discredited by students of the subject. I should be the last to believe that Brother Sweeney is unable to define his terms, or that he is unwilling to commit himself to any definite statement on the matter. But to have answered my questions, as I have answered his, would have been to keep to the central issue, and not waste time in mere digressions. His suggestion regarding the Pittsburg convention is somewhat diverting to anyone with a sense of humor, and it was perhaps on this humorous side of his genial personality that the idea presented itself. Surely Brother Sweeney would not concede that he stands in need of any such publicity as a debate on miracles would offer to secure the hearing at the convention to which his merits and popularity entitle him.

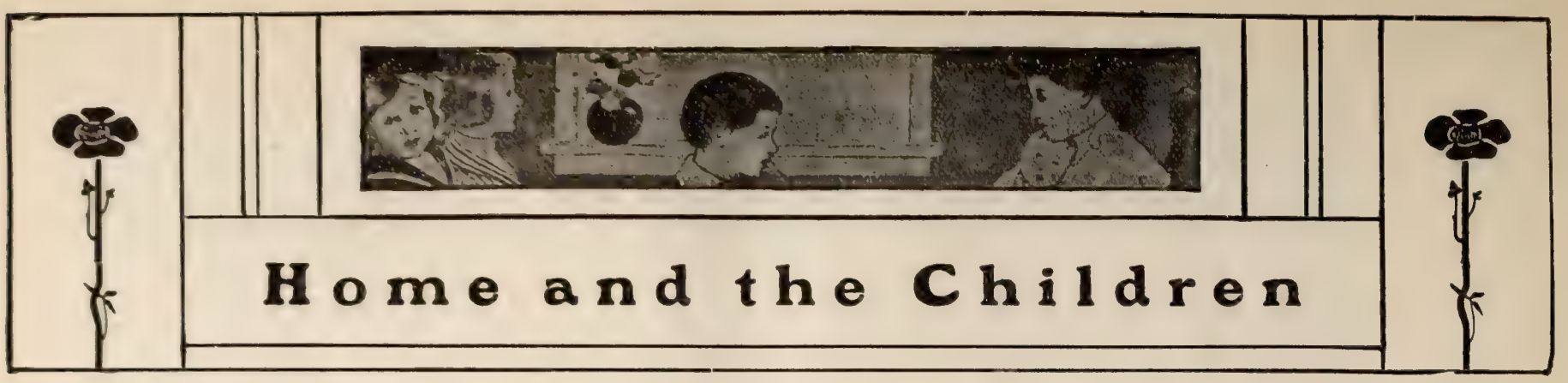
In his first articles Brother Sweeney assumed or intimated that miracle was contranatural, an "intervention" in the process of God's orderly rule of the universe through law. This I denied. Then he conceded in his last discussion of the matter, the fact that miracle is not contrary to law, and therefore not capricious or arbitrary, but is in accordance with a "higher law." I hailed this as a distinct advance toward clearness of thinking and definition. In the present paper, however, he appears to return to his first ground, not only in the long series of questions which he accumulates, but distinctly in his inquiry, "Are we agreed that a miracle is the intervention of a supernatural power in the realm of natural law?" Brother Sweeney knows very well that I do not accept any such view. More than this it is at distinct variance with his own statement regarding the "higher law." My own definition has been given repeatedly. Stated as I have stated it, it accounts in the fullest manner for the miracles of our Lord and the apostles, and these miracles give ample ground for the testing of the definition, without widening the discussion by appeal to the Old Testament whose narratives of miracle range all the way from authentic fact to parable, allegory and figures of speech. The power to work miracles resided in unique personalities, in such conscious unity with God that they possessed powers, passed through experiences, and performed works impossible to natures less competent. Every miracle of the life of our Lord, from birth to resurrection is within the range of this principle, our ignorance of the process is one of the essential elements in the occurrences, which made them miracles and not common events.

The view that it is not inconsistent with God's nature and purposes that he should reverse, disregard or violate the very laws by which he is ruling the universe in harmony and beauty, in order to give arbitrary attestation to religious truth whose very foundation is the unchanging and orderly divine life, is rightfully and inevitably yielding to the satisfying belief that nature has not revealed her full powers to us as yet, but that in the measure of our approach to God in knowledge and character those mysteries are disclosed. There are levels of law to which we have not yet come. Approaches have been made at times, and most fully in the life of Jesus. But in no instance need we suppose these events whose uniqueness justifies the words "miracle," "sign," "wonder" to have been violations of law or interventions. They were the natural activities of fuller, more perfect lives. I know of no event in the life of Jesus as recorded in the gospels for which this principle does not fully account. The new facts which nature constantly reveals, the new and startling powers daily disclosed, make men of scientific temper increasingly modest in discussing the boundaries of nature and of law. These facts give us hints, remote indeed, and imperfect, yet significant, regarding those marvelous facts in our Saviour's life which have found record in the gospels. The more we study that life the more natural, quiet, commanding it becomes, a life supreme in virtue not of strangeness and distance, but rather of the perfection of its touch with nature and with God.

The purpose of the miracles of Jesus requires but a word. I pointed out two facts regarding these works of power, first that they produced faith of a certain sort in the witnesses and cited passages to illustrate this fact, with the additional remark that many others might be quoted; second, that Jesus knew the unsubstantial character of this faith, and did not depend upon it for character, and therefore did not work miracles with the object of converting men. This was the temptation constantly thrust upon him, but one which he resisted to the end. Brother Sweeney cites additional passages, which are convincing on the first point, but valueless to disprove the second.

I should be glad to take space to answer

(Continued on page 21.)



A Laborer's Spring Song

By Ophelia M. Tracy.

Little birdie, sing to me;
I am lonely, as can be!
Tell me of the fields of grain,
How they woo the sun and rain!

I will toss you crumbs to eat,
If you'll lend your voice so sweet,
For I live apart from ease,
Barred from brooks and leafy trees.

So confined in walls am I!
With its patch, of street, and sky!
Dust, and smoke! And glaring heat!
And noise of busy crowded street!

Thus I'm held from morn till night!
Close, in city walls, so tight!
I'm a prisoner! You are free!
Come then, birdie, sing to me!

Tell me of the woods so gay!
With cool hollows, hid away!
Tell me of their friends, the flowers,
Hid in shady, deep-green bowers!

Why they hide in woods so deep;
Why such secret silence keep;
When their beauty, each one knows,
Is not far behind the rose.

Do they weep, when there alone,
Tears of dew, to most winds' moan?
Sin and sorrow have they known?
Hide and weep they, to atone?

Tell me of these flowers so wild!
Each seems nature's favorite child!
Why do moss and wild-rose sweet,
Shun the crowded, city street?

Why the modest blue-bell, blue,
Hides its pretty face from view?
Why the vines, and graceful fern,
Love the solid oak so stern?

Why the tender, graceful vine,
Round the hard, old oak doth twine?
Hiding branches, rough and bare,
With a dress of green, most fair!

Tell me what the birdies say,
As they woo their mates, each day?
What they name their birdies wee,
In their nests high in the tree?

Birdies must have names most sweet;
Names Dan Cupid cannot beat,
For they have such cunning feet;
Little wings and breasts, so neat.

Tell me what you birdies sing,
As you fly through space, on wing?
Sing to me a song so gay;
For this is a glad, spring day!

Little birdie, sing to me!
I am lonely, as can be!
For I'm held, from morn till night,
Close, in city walls, so tight!

I will toss you crumbs to eat,
If you'll lend your voice so sweet,
For I live apart from ease,
Barred from brooks and laughing trees!

So confined in walls am I,
With its patch of street and sky,
Dust and smoke and glaring heat,
And hum-drum noise of hum-drum street!

I'm a prisoner! You are free!
Come then birdie, sing to me!

Give Limpy a Chance

"Here, boy, let me have a paper."

"Can't."

"Why not? I heard you crying them loud enough to be heard at the city hall."

"Yes, but that was down t' other block, ye know, where I hollered."

"What does that matter? Come now, no fooling. I'm in a hurry."

"Couldn't sell you a paper on this here block, mister, 'cause it b'longs to Limpy. He's just at the furdest end now. You'll meet him."

"And who is Limpy? And why does he have this block?"

"Cos us other kids agreed to let him have it. Ye see, it's a good run, 'count of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be thrashed. See?"

"Yes, I see. You have a sort of brotherhood among yourselves."

"Well, we're goin' to look out for a little cove that's lame, anyhow."

"There comes Limpy now. He's a fortunate boy to have such friends."

The gentleman bought two papers of him and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in the field.—The Watchman.

How Birds Dress

Birds think a good deal about their dress and are careful to keep themselves tidy and in good order.

Of course their fashions differ because birds themselves differ, but they do not change. A robin today dresses just as her grandmother did, and none of her neighbors would dream of calling her old-fashioned.

Neither do birds have many suits. Two a year are quite sufficient for most of them and many are content with only one.

As a rule the gentlemen dress more gaily than their mates though they spend less time upon their toilets.

Just watch your canary after he has had his daily bath. See how each separate feather is cleaned, pulled and looked over, and how all the loose ones are taken out and dropped.

All this is done by the bill, for a bird's neck is so flexible that it can be turned in all directions, but the bill cannot reach the head, and so Mr. Canary uses his foot.

With it he combs his hair, first on one side, and then on the other, scratching very fast, as if to get all tangles out. Then he uses his hair oil, for, although complexion powders are not known in the bird world, hair oil certainly is. Ladies and gentlemen alike carry it about with them. They have a little pouch or sack on the back near the tail for the purpose. When Madam Bird wishes to use it, she squeezes it out with her beak, just as you would press a rubber bulb; then she lays the oil on her back, just above her wings, and rubs her head against it, turning her neck in all directions until every feather in her head is straight and shining.—Selected.

George's Queer May Basket

By Sarah N. McCreery.

"I thought you promised me you would be careful if I let you wear your new shoes," said Mrs. Lane to her son. George looked ruefully at his mud-bespattered shoes. "If I had rubber boots, like the other boys have, it wouldn't hurt if I did get muddy. Can't I have a pair, mother, please?" "No, George, we can't afford to get them just now, besides you are always wanting something. First it was the skates, then a football. If you had the boots you would soon be wanting something else."

"If I had rubber boots I don't believe I would want a thing for a whole year." said George solemnly. "If I saved up my money could I buy them?"

"Yes, if you save the money you may have a pair," was the answer. Mrs. Lane knew that George wanted boots very much if he would save money for them, for "saving money" was not one of his strong points. "I will spend it just this once," he always said, and as a result his bank never had a penny in it.

From that day George talked and dreamed rubber boots. As the weeks went by the "boots" fund grew slowly. Every few days he made a visit to Vincent's shoe store, and gazed in admiration at a pair of boy's rubber boots. One day he ventured to ask the price, and when the clerk said three dollars the boots looked very far away. He felt better when he counted his money, and found he had one-third the amount.

The last of April came, and George decided he would not hang May baskets, for if he did he would have to part with his precious pennies to buy them. He would give Dorothy Cline one, of course, he could not slight her. He share everything with Dorothy Cline because she lived next door. On May Day eve, George hung his one basket and then went home. He wandered around restlessly for he was lonesome. His boy friends were out having a good time, but he wouldn't go without having baskets. He was wondering whether it paid to give up all the fun for the sake of having rubber boots, when the door-bell rung. George opened it and there was a big bundle hanging on the knob. He brought the bundle in, and found his name on it. "It looks like I had a May basket, mother," he called gaily.

When he opened the paper, he didn't find a basket filled with flowers, but a pair of rubber boots. A note was pinned to them which said, "Donald West left these boots when he visited me. He don't care for them, so you may have them. I hope they will be a good fit. Aunt Alice." "That's a queer May basket, isn't it?" Mrs. Lane remarked, as George looked at the boots in happy surprise.

"Queer? I don't think so, I call it a fine one. The boots are almost new," and he danced around in glee. "Mother," he said a minute later, "you know Miss Chase gave us those boxes for our Children's Day money last Sunday. She asked us to try to put in a nickel a week. The money is to be sent to a kindergarten in Japan. I didn't see how I could save money for two things, but now it's all settled. I didn't feel good about keeping all my money for boots, but I didn't want to give any away."

Mrs. Lane smiled at the happy face. "I am glad the boots came, if they will help my boy to be unselfish," she said. George ran upstairs to put in his first nickel. "Mother," he said earnestly when he came down, "I am going to put in an extra ten cents to show that I am thankful for the boots. 'Be ye therefore thankful,' it says on the box."

"I think that is a splendid plan," responded his mother, "I couldn't have thought of a better one myself."—The Advance.

Woman's Sphere

—Mrs. Helen D. Longstreet, widow, of the confederate general and postmistress at Gainesville, fought a duel with a man whom she discovered in her home about two o'clock in the morning. The man escaped after an exchange of shots.

—The Misses Deering of Chicago whose father used to have considerable to do with binders, mowers, etc., much to his financial benefit, have been on a trip around the world. While in India a prince of the country proposed marriage to the young ladies and was promptly turned down according to report. There must be a mistake somewhere.

—Mrs. Marion Crawford, widow of the novelist, has removed to Naples, where she will reside with her married daughter, Signora Pietro Rocca. Under the terms of Mr. Crawford's will his library and his manuscripts go to his son Harold. His son Bertie receives the greater part of the estate, and will devote himself to commerce.

—A member of the English nobility said something about American heiresses who marry titles, that although truthful was not very complimentary, the other day. King Edward made him apologize. The English ruler does not propose to have the "goose" that lays the golden egg handed any rough talk.

—Chicago's first policewoman is Miss Josie E. Sullivan. She is a "special" and has all the powers, privileges and duties of a "regular." Her beat is limited to the State street department stores. Miss Sullivan will be provided with a star, whistle, and a patrol box key. She has been an employe of a detective agency for six years.

—Miss Gertrude Mac Arthur, daughter of Rev. Dr. Robert F. MacArthur, pastor of Calvary Baptist Church in New York, has been appointed a teacher of English in the Peeress' school, in Tokyo, Japan, according to a letter her father has just received from her. In this school the young daughter of the mikado is a student. It is for the exclusive education of the daughters of the nobility of Japan.

—One of the most talked about actresses of the day who came to this country poor and unknown fifteen years ago has given it out that she is to retire. Her investments, it is said, are worth $1,000,000. With all the human nature that most people are afflicted with she advises women not to go on the stage. A queer line of talk from a woman who has made a big fortune in the business.

—It is said that the mother of the deposed Sultan, Abdul Hamid, was an Armenian slave girl.

—The new Sultan of Turkey has two wives who are said to be educated and who dress in French fashion.

—Mrs. Carrie Chapman Catt of New York has been re-elected president of the Woman's International Suffrage alliance without a dissenting vote.

—Mrs. G. W. Wilson of Philadelphia (she and Mrs. Tuttle of Naugatuck, Connecticut, and Mrs. T. Fielden of Tadcaster, England, are about the only well-known women Orchid Fanciers in the world) is continually increasing her possessions. She began by purchasing the A. R. Smith and the Erastus Corning collections, the latter of which was gathered at an expense of $500,000 for four thousand plants.

—Mrs. Ruth Bryan Leavitt, eldest daughter of William J. Bryan, and the president of the Jane Jefferson club of Denver, will deliver an address at the state meeting of Jane Jefferson clubs next July on the upbuilding of the Democratic party from the feminine point of view.

—Commander Miss Booth, dressed in the costume of a London flower girl, talked to a large audience in Orchestra Hall, Chicago. Miss Booth told of her work in the slums of London and Paris and said that love, sympathy, sacrifice and action were the four essentials of a mission worker's spiritual equipment.

—Florence Nightingale has just entered her ninetieth year. It is only the older persons who remember her great services in the Crimean War and at later times. She was really the pioneer of trained army nursing. The British people raised a fund of $250,000 for her, which she used in founding a training home for nurses. She was frequently consulted with regard to the location of camp hospitals in our Civil War. At one time her name was a household word, and was a common subject of reference in patriotic speeches.

How the Boy Was Saved

BY B. B. LINDSEY
Judge of the Juvenile Court of Denver.

Shameful to relate, he was in jail. A strange place for a twelve-year-old boy with a soul and heart.

The jailer had telephoned me one cold, wintry night that the boy was in a spasm crying, and had so alarmed him that he urged me to come at once. I grabbed my coat and hat and went out into the night, feeling that the pitiless beat of the sleety rain was ever kinder than a criminal law that condemns little children to crime and iron cells. But this was before the fight against the jail was fought and won. This was before love and firmness had supplanted hatred and degradation.

Behind iron bars that would shame the king tiger of the jungle I found the boy. He was sleeping, and you would have thought not a care had ever visited that little tousled head, with its worn and tear-stained face. But he wakened, startled by the grating of iron bolts and bars, and clinking of great keys turning in their solemn, monotonous locks, as the jailer, leaving me alone with the boy, returned from the cell back into the dimly-lighted corridor.

The boy frightened at these strange surroundings, looked at his new cell mate at first cautiously—almost fearfully. Then a look of joy and gladness came to his eyes, as might come from the captive at the approach of deliverance. The boy knew me, for he had been a chronic little truant, and there may have been worse things, but they may be left unsaid, for it was the boy, and not the "things," we were trying to redeem.

I sat down in the cell on the iron floor and put my arm around the boy. I told him how much I thought of him, and how much I despised the bad things he did. Yet what could I do if he did not help me? I might help him; but I could not carry him; I would always be his friend, but he was getting both himself and me in trouble if he "swiped things," for if I should let him out and he "swiped things" again, would not the officer say that the judge made a mistake in not sending "that kid to the State Industrial school, where he would not have a chance to swipe things"? Then they would say both judge and the boy should be in jail. How could he expect a judge to keep his job if his boys did such things? He saw the point, and, standing upright there in the cell, the light in his eyes speaking better than his words, the earnestness of his promise to "stay wid yer, judge," as he tearfully declared he would never get me into any trouble and we would both keep out of jail.

And so I almost as tearfully accepted his proffered protection, and out of the jail we walked together into the now raging storm. And yet, it was no such storm as had raged in that boy's life—a home blighted by a father who had deserted and trodden under foot every vow he took at the marriage altar. And so a father's care, the divine birthright of every child, had been denied him. The boy was not bad. His opportunity had been poor; his environment was bad. I took him home to his mother, a poor, struggling woman deserving of a better fate than to toil all day to feed and clothe her hungry children. A child with no father and a mother, however noble, who under such handicaps and difficulties tries to perform the functions of both, generally fails to perform that of either. Is it a wonder, then, that the child is not "brought up in the way it should go"? Is it the child's fault? If not, why then the jail and degradation?

The boy returned to school. He brought good reports for over two years, and with them he brought joy and gladness. We had, in a poor way, tried to supply what was lacking in his little life, but to do this well a spark had to be struck somewhere, or a heart-string had to be sounded that would respond.

One day his mother came at the end of a weary, toilsome day to tell me that Harry was a changed boy. She told me how thoughtful and loving he was, and that once when she had been sick he had, with the tenderness of a woman, waited on her and given up all the pleasures of the street. Finally the tears came into her eyes, and she said: "Judge, I never knew just why Harry changed so much till one day while I was ill, and he had been so sweet and kind, I asked him how it was he became good for the judge, and looking up into my face with a tear in his eye, he said: 'Well, mother, you see, it's this way: if I ever gits bad, or swipes things again, the judge—the judge will lose his job—see?—and he is my friend—he is—and I am goin' to stay wid him.'"—Journal of Education.

Elissca

By Ophelia M. Tracy.

Elissca dear she smiles so sweet,
And works hard, all the day.
Said mamma: "With a girl like this,
We need no flowers in May."

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XVIII.
Under Test.

The prairie lay dim and shadowy in the creeping dust when Winston sat on a red-wood stringer near the head of his partly-finished bridge. There was no sound from the hollow behind him but the faint gurgle of the creek, and the almost imperceptible vibration of countless minute wings. The birches which climbed the slope to it wound away sinuously, a black wall on either hand, and the prairie lying gray and still stretched back into the silence in front of him. Here and there a smoldering fire showed dully red on the brink of the ravine, but the tired men who had lighted them were already wrapped in heavy slumber.

The prairie hay was gathered, harvest had not come, and for the last few weeks Winston, with his hired men from the bush of Ontario, had toiled at the bridge with a tireless persistency which had somewhat astonished the gentlemen farmers of Silverdale. They, however, rode over now and then, and most cheerfully rendered what assistance they could, until it was time to return for tennis or a shooting sweepstake, and Winston thanked them gravely, even when he and his Ontario axmen found it necessary to do the work again. He could have told nobody why he had undertaken to build the bridge, which could be of no use to him, but he was in a measure prompted by instincts born in him, for he was one of the Englishmen who, with a dim recognition of the primeval charge to subdue the earth and render it fruitful, gravitate to the newer lands, and unusually leave their mark upon them. He had also a half-defined notion that it would be something he could leave behind in reparation, that the men of Silverdale might remember more leniently the stranger who had imposed on them while in the strain of the mental struggle strenuous occupation was a necessity to him.

A bundle of papers it was now too dim to see lay beside him clammy with the dew, and he sat bare-headed, staring across the prairie with an ironical smile in his eyes. He had planned boldly and striven tirelessly, and now the fee he could not take would surely be tendered him. Wheat was growing dearer every day, and such crops as he had sown had not been seen at Silverdale. Still, the man, who had had few compunctions before he met Maud Barrington, knew now that in a little while he must leave all he had painfully achieved behind. What he would do then he did not know, for only one fact seemed certain—in another four months, or less, he would have turned his back on Silverdale.

Presently, however, the sound of horse-hoofs caught his ears, and he stood up when a mounted figure rose out of the prairie. The moon had just swung up, round and coppery, from behind a rise, and when horse and rider cut black and sharp against it his pulses throbbed faster and a little flush crept into his face, for he knew every line of the figure in the saddle. Some minutes had passed when Maud Barrington rode slowly to the head of the bridge, and pulled up her horse at the sight of him.

The moon turning silver now shone behind her head, and a tress of hair sparkled beneath her white hat, while the man had a glimpse of the gleaming whiteness of rounded cheek and neck. Her face he could not see, but shapely shoulders, curve of waist, and sweeping line of the light habit were forced up as in a daguerreotype, and as the girl sat still looking down on him, slender, lissom, dainty, etherealized almost by the brightening radiance, she seemed to him a visionary complement of the harmonies of the night. It also appeared wiser to think of her as such than a being of flesh and blood whom he had wildly ventured to long for, and he almost regretted when her first words dispelled the illusion.

"It is dreadfully late," she said. "Pluto went very lame soon after I left Macdonald's, and I knew that if I went back for another horse he would have insisted on riding home with me. I had slipped away while he was in the granary. One can cross the bridge?"

"Not mounted!" said Winston. "There are only a few planks between the stringers here and there, but, if you don't mind waiting, I can lead your horse across."

He smiled a little, for the words seemed trivial and out of place in face of the effect the girl's appearance had on him, but she glanced at him questioningly.

"No!" she said. "Now, I would have gone round by the old bridge, only that Allardyce told me you let him ride across this afternoon."

"Still," and the man stopped a moment, "it was daylight then, you see."

Maud Barrington laughed a little, for his face was visible and she understood the slowness of his answer. "Is that all? It is moonlight now."

"No," said Winston dryly, "but one is apt to make an explanation too complete occasionally. Will you let me help you down?" down?"

Maud Barrington held out her hands, and when he swung her down watched him tramp away with the horse, with a curious smile. A light compliment seldom afforded her much pleasure, but the man's grim reserve had now and then piqued more than her curiosity, though she was sensible that the efforts she occasionally made to uncover what lay behind it were not without their risk. Then he came back, and turned to her very gravely.

"Let me have your hand," he said.

Maud Barrington gave it to him, and hoped the curious little thrill that ran through her when his hard fingers closed upon her palm did not communicate itself to him. She also noticed that he moved his head sharply a moment, and then looked straight in front again. Then the birches seemed to fall away beneath them, and they moved out across the dim gully with the loosely-laid planking rattling under their feet, until they came to a strip scarcely three feet wide which spanned a gulf of blackness in the shadow of the trees.

"Hold fast!" said Winston, with a trace of hoarseness. "You are sure you feel quite steady?"

"Of course!" said the girl, with a little laugh, though she recognized the anxiety in his voice, and felt his hand close almost cruelly on her own. She was by no means timorous, and still less fanciful, but when they moved out into the blackness that closed about them above and beneath along the slender strip of swaying timber she was glad of the masterful grip. It seemed in some strange fashion portentious, for she felt that she would once more be willing to brave unseen perils, secure only in his guidance. What he felt she did not know, and was sensible of an almost overwhelming curiosity, until when at last well-stiffened timber lay beneath them, she contrived to drop a glove just where the moonlight smote the bridge. Winston stooped, and his face was clear in the silvery light when he rose again. Maud Barrington saw the relief in it, and compelled by some influence stood still looking at him with a little glow behind the smile in her eyes. A good deal was revealed to both of them in that instant, but the man dare not admit, and was master of himself.

"Yes," he said, very simply, "I am glad you are across."

Maud Barrington laughed. "I scarcely fancy the risk was very great, but tell me about the bridge," she said. "You are living beside it?"

"Yes," said Winston. "In a tent. I must have it finished before harvest, you see!"

The girl understood why this was necessary, but deciding that she had on other occasions ventured sufficiently far with that topic, moved on across the bridge.

"A tent," she said, "cannot be a very comfortable place to live in, and who cooks for you?"

Winston smiled dryly. "I am used to it, and can do all the cooking that is necessary," he said. "It is the usual home for the beginner, and I lived six months in one—on grindstone bread, the tinctured glucose you are probably not acquainted with as 'drips,' and rancid pork—when I first came out to this country and hired myself for ten dollars monthly, to another man. It is a diet one gets a little tired of occasionally, but after breaking prairie twelve hours every day one can eat almost anything, and when I afterwards turned farmer my credit was rarely good enough to provide the pork."

The girl looked at him curiously, for she knew how some of the smaller settlers lived, and once more felt divided between wonder and sympathy. She could picture the grim self-denial, for she had seen the stubborn patience in this man's face, as well as a stamp that was not borne by any other man at Silverdale. Some of the crofter settlers, who periodically came near starvation in their sod hovels, and the men from Ontario who periodically came near starvation in the first wheat crop to be wrested from the prairie, bore it, however. From what Miss Barrington had told her, it was clear that Courthorne's first year in Canada could not have been spent in this fashion, but there was no doubt in the girl's mind as she listened. Her faith was equal to a more strenuous test.

"There is a difference in the present, but who taught you bridge-building? It takes years to learn the use of the ax," she said.

Winston laughed. "I think it took me four, but the man who has not a dollar to spare usually finds out how to do a good many things for himself, and I had working drawings of the bridge made in Winnipeg. Besides, your friends have helped me with their hands as well as their good-will. Except at the beginning, they have all been kind to me, and one could not well have expected very much from them then."

Maud Barrington colored a trifle as she remembered her own attitude towards him. "Cannot you forget it?" she said, with a curious little ring in her voice. "They would

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do anything you asked them now."

"One generally finds it useful to have a good memory, and I remember most clearly that, although they had very little reason for it, most of them afterwards trusted me. That made, and still makes, a great difference to me."

The girl appeared thoughtful. "Does it?" she said. "Still, do you know, I fancy that if they had tried to drive you out, you would have stayed in spite of them?"

"Yes," said Winston dryly. "I believe I would, but the fact that in a very little while they held out a friendly hand to a stranger steeped in suspicion, and gave him the chance to prove himself their equal, carries a big responsibility. That, and your aunt's goodness, puts so many things one might have done out of the question."

The obvious inference was that the prodigal had been reclaimed by the simple means of putting him on his honor, but that did not for a moment suggest itself to the girl. She had often regretted her own disbelief and once more felt the need for reparation.

"Lance," she said, very quietly, "my aunt was wiser than I was, but she was mistaken. What she gave you out of her wide charity was already yours by right."

That was complete and final, for Maud Barrington did nothing by half, and Winston recognized that she had held him blameless in the past, which she could not know, as well as in the present, which was visible to her. Her confidence stung him as a whip, and when in place of answering he looked away, the girl fancied that a smothered groan escaped him. She waited, curiously expectant, but he did not speak, and just then the fall of hoofs rose from behind the birches in the bluff. Then a man's voice came through it singing a little French song, and Maud Barrington glanced at her companion.

"Lance," she said, "how long is it since you sang that song?"

"Well," said Winston, doggedly conscious of what he was doing, "I do not know a word of it, and never heard it in my life."

Maud Barrington stared at him. "Think," she said. "It seems ever so long ago, but you cannot have forgotten. Surely you remember Madame Aubert, who taught me to prattle in French, and the day you slipped into the music-room and picked up the song, while she tried in vain to teach it me. Can't you recollect how I cried, when you sang it in the billiard-room, and Uncle Geoffrey gave you the half-sovereign which had been promised to me?"

"No," said Winston, a trifle hoarsely, and with his head turned from her watched the trail.

A man in embroidered deerskin jacket was riding into the moonlight, and though the little song had ceased, and the wide hat hid his face, there was an almost insolent gracefulness in his carriage that seemed familiar to Winston. It was not the abandon of the swashbuckler stock-rider from across the frontier, but something more finished and distinguished that suggested the bygone cavalier. Maud Barrington, it was evident, also noticed it.

"Geoffrey Courthorne rode as that man does," she said. "I remember hearing my mother once tell him that he had been born too late, because his attributes and tastes would have fitted him to follow Prince Rupert."

Winston made no answer, and the man rode on until he drew bridle in front of them. Then he swung his hat off, and while the moonlight shone into his face looked down with a little ironical smile at the man and woman standing beside the horse. Winston closed one hand a trifle, and slowly straightened himself, feeling that there was need of all his self-control, for he saw his companion glance at him, and then almost too steadily at Lance Courthorne.

The latter said nothing for a space of seconds, for which Winston hated him, and yet in the tension of the suspense he noticed that the signs of indulgence he had seen on the last occasion were plainer in Courthorne's face. The little bitter smile upon his lips was also not quite in keeping with the restlessness of his fingers upon the bridle.

"Is that bridge fit for crossing, farmer?" he asked.

"Yes," said Winston quietly. "You must lead your horse."

Maud Barrington had in the meanwhile stood very still, and now moved as by an effort. "It is time I rode on, and you can show the stranger across," she said. "I have kept you at least five minutes longer than was necessary."

Courthorne, Winston fancied, shifted one foot from the stirrup, but then sat still as the farmer held his hand for the girl to mount by, while when she rode away he looked at his companion with a trace of anger as well as irony in his eyes.

"Yes," said Winston. "What you heard was correct. Miss Barrington's horse fell lame coming from one of the farms, which accounts for her passing here so late. I had just led the beast across the incompleted bridge. Still, it is not on my account I tell you this. Where have you been and why have you broken one of my conditions?"

Courthorne laughed. "It seems to me you are adopting a somewhat curious tone. I went to my homestead to look for you."

"You have not answered my other question, and in the meanwhile I am your tenant, and the place is mine."

"We really needn't quibble," said Courthorne. "I came for the very simple reason that I wanted money."

"You had one thousand dollars," said Winston dryly.

Courthorne made a little gesture of resignation. "It is, however, certain that I haven't got them now. They went as money usually does. The fact is, I have met one or two men recently who apparently know rather more games of chance than I do, and I passed on the fame, which was my most valuable asset, to you."

"You passed me on the brand of a crime I never committed," said Winston grimly. "That, however, is not the question now. Not one dollar, except at the time agreed upon, will you get from me. Why did you come here dressed as we usually are on the prairie?"

Courthorne glanced down at the deerskin jacket and smiled as he straightened himself into a caricature of Winston's mounted attitude. It was done cleverly.

"When I ride in this fashion we are really not very unlike, you see, and I let one or two men I met get a good look at me," he said. "I meant it as a hint that it would be wise of you to come to terms with me."

"I have done so already. You made the bargain."

"Well," said Courthorne, smiling, "a contract may be modified at any time when both parties are willing."

"One is not," said Winston dryly. "You heard my terms, and nothing that you can urge will move me a hairsbreadth from them."

Courthorne looked at him steadily, and some men would have found his glance disconcerting, for now and then all the wickedness that was in him showed in his half-closed eyes. Still, he saw that the farmer was unyielding.

"Then we will let it go; in the meanwhile," he said, "take me across the bridge."

They were half-way along it when he pulled up, and once more looked down on Winston.

"Your hand is a tolerably good one so long as you are willing to sacrifice yourself, but it has its weak points, and there is one thing I could not tolerate," he said.

"What is that?"

Courthorne laughed wickedly. "You wish me to be explicit? Maud Barrington is pretty, but it is quite out of the question that you should ever marry her."

Winston turned towards him with the veins on his forehead swollen. "Granting that it is so, what is that to you?"

Courthorne nodded as if in comprehension. "Well, I'm probably not consistent, but one rarely quite loses touch with everything, and if I believed that my kinswoman was growing fond of a beggarly prairie farmer, I'd venture to put a sudden stop to your love-making. This, at least, is perfectly bona fide, Winston."

Winston had borne a good deal of late, and his hatred of the man flared up. He had no definite intention, but he moved a pace forward, and Courthorne touched the horse with his heel. It backed, and then, growing afraid of the blackness about it, plunged, while Winston for the first time saw that there was a gap in the loosely-laid planking close behind it. Another plunge or flounder, and horse and rider would go down together.

For a moment he held his breath and watched. Then, as the beast resisting its rider's efforts backed again, he sprang forward and seized the bridle.

"Get your spurs in! Shove him forward for your life," he said.

There was a momentary struggle on the slippery planking, and, almost as its hind hoofs overhung the edge, Winston dragged the horse away. Courthorne swung himself out of the saddle, left the former the bridle, and glanced behind him at the gap. Then he turned, and the two men looked at each other steadily. Their faces were a trifle paler than usual.

"You saw it?" asked Courthorne.

"Yes, but not until you backed the beast and he commenced plunging."

"He plunged once or twice before you caught the bridle."

"Yes," said Winston quietly.

Courthorne laughed. "You are a curious man. It would have cleared the ground for you."

"No," said Winston dryly. "I don't know that you will understand me, but I scarcely think it would. It may have been a mistake of mine to do what I did, but I have a good deal on my shoulders already."

Courthorne made no answer as he led his horse across the bridge. Then he mounted, and looked down on the farmer who stood beside him.

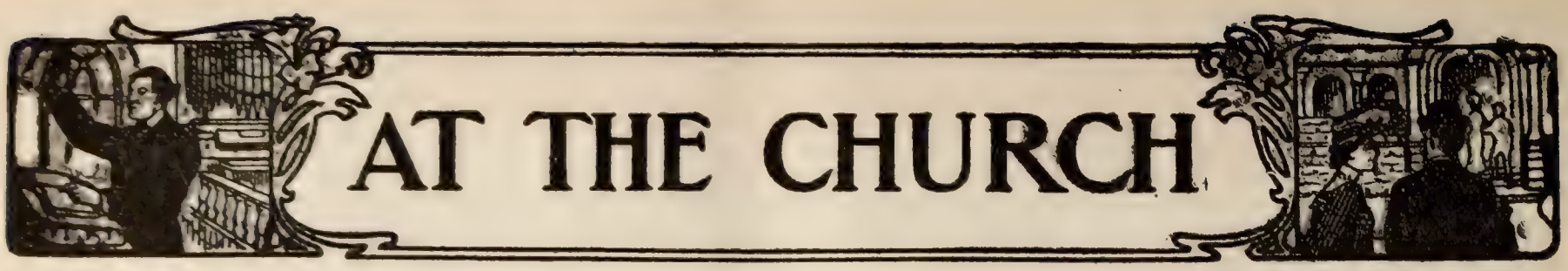
"I remember some things, though I don't always let them influence me to my detriment," he said. "I'm going back to the railroad, and then West, and don't quite know when you will have the pleasure of seeing me again."

Winston watched him quietly. "It would be wiser if you did not come back until I send for you."

To be continued.

The Perverse Sex

Walter Pater, an old man at fifty, bald as a coot and grotesquely plain, regarded every woman much as did Dean Swift, who wrote: "A very little wit is valued in a woman, as we are pleased with few words spoken intelligently by a parrot." "You don't approve of marriage?" a friend once observed to Pater. "No," he replied, "nor would anybody else if he gave the matter proper consideration. Men and women are always pulling different ways. Women won't pull our way. They are so perverse."—Cleveland Leader.



Sunday School Lesson

By Herbert L. Willett

The Glorious Roll Call*

The Book of Hebrews is like the Gospel—an anonymous production of the New Testament. Although it bears the name of Paul in both the authorized and the revised versions, the earliest manuscript gives the title as merely "To the Hebrews." Probably Paul's connection with the authorship of the book was assumed by the early Christian teachers both from the desire to append some name to the production and also because Paul was a conspicuous writer whose general point of view seemed to be reflected in this epistle. At the present time, however, there are few biblical scholars who would accede to the Pauline authorship of this book.

Who the writer was we do not know. On that question there is no satisfactory theory. Some have though Barnabas was the writer, others Apollos, and Professor Harnack has recently defended the view that Aquila and Priscilla were the authors. We can only accept the general fact that the book is non-Pauline, and await further evidence regarding the actual writer.

Destination and Purpose.

The destination of the epistle is not difficult to determine. It was written to Jewish Christians in a time of persecution. Perhaps these Christians lived in Rome, although this is not stated. There are personal hints in the epistle, particularly in the final chapter, which give the impression that the author was acquainted personally with those to whom he wrote. It is the purpose of the epistle to point out the relation between the law of Moses and the gospel of Christ. Paul in his letters insists that the law had been abolished in the death of Christ and was no longer of any value. The author of this epistle takes a different ground. His view is that the law leads up to and prepares for the gospel, that it is a prophecy of it in the form of that typology of which the Jews of the first Christian century were so fond. It is the constant effort of the writer to show how the gospel which has come through the redemptive work of Jesus is superior to the law given by Moses. The watchwords of the epistle are, "how much more" and "a better covenant."

The Cathedral of the Faith.

The eleventh chapter is the roll call of the heroes of the faith. It is like a great cathedral in which one sees all about him the monuments of the great man of the past. One might appropriately call it the Westminster Abbey of the Christian faith. The list of those who, through faith, had inherited the promises, is a long one and includes most of the heroes of the Old Testament. The entire chapter should be studied, and not the mere fragment which is printed in the lesson papers.

The Triumphs of Faith.

It is of course evident that faith is the theme which arouses the writer's admiration. It is this confidence in invisible things which is the ground of Christian hope and assurance. Indeed not only are Christians the children of faith, but even those who belong to the Old Testament dispensation, because through faith they laid hold upon realities which were as yet invisible but in the process of revelation. And then begins the long list of those who through faith inherit the blessings. It is by faith that we know the worlds were framed by the command of God. Far back in the ages, the creative purpose was manifested, and that purpose was one with all the on-going movements of God's power through the ages. It was by faith that Abel, trusting in God, offered a sacrifice whose motive met with the divine approval. It was by faith that Enoch walked with God so that he entered upon the deathless life through that divine companionship. Such a faith is the kind that opens every door of access to God. Those who live in the realm of faith are able to realize the presence of God so completely that he becomes to them a friend and a rewarder of their search.

Heroes of Faith.

It was such a faith that led Noah to prepare for the dark days of judgment, even though none of his neighbors would believe that evil was impending. By this act Noah revealed the loftiness of his own faith and his superiority of his fellows. But most of all was Abraham, "the father of the faithful," as he prepared for the new home afar from the country of his birth, led on by that sense of the divine purpose which became to him the call of God. He left sure worldly possessions to accept the lot of an emigrant and wanderer, and spent all his days landless among enemies because he believed in God who had promised him a future glorious for himself and a blessing to the world. Thus he became the father of that growing company not only of the Hebrew people but of the faithful in all lands and ages who, trusting in God, become like him. Such a faith had Isaac, Jacob, and Joseph. And Moses, the earliest of the prophets of Israel, leoder and law-giver, had such a faith that he threw in his lot with the afflicted people of Israel rather than accept the proffered riches and honors of Egypt.

The Last of the Faithful.

And thus the roll goes on with the story of the Exodus and the occupation of Canaan. And then the author, feeling that the theme would be endless, sums up with his splendid question, "And what shall I say more? For time would fail me to tell of Gideon, and of Barak, Samson, and of Jephthah; of David also and Samuel and the prophets." These were heroes of faith, although the list only begins the story of that notable company who through the Old Testament achieved immortality by their noble lives.

The Later Heroes.

It is significant that nearly all of these who are mentioned are taken from the first section of Hebrew history, that which tells of the beginnings of the nation and of the Hebrew people. But such men were typical of all, and certainly if the author had been making his list complete he would have included the great heroes, prophets, and martyrs of the later day. How worthy would Amos, Hosea, Isaiah and Jeremiah have been of a place in this illustrious company? And if we are to trust the description of the last verses of the chapter, it was especially the heroes of the Maccabean revolution whose story is told in the apocryphal books of Maccabees whom the author had in view. These were they who were "stoned, sawn assunder, tempted, slain with the sword, wandered in sheepskins and goatskins, being destitute, afflicted, and tempted (of whom the world was not worthy)." All these uplifted to the heavens the pure and stainless flowers of blameless and faithful lives, and in the attainment of like virtues the Christian who listens to the voice of God finds the satisfaction of his own life and the glory of his career.

Truly this is a noble edifice, a cathedral worthy to enshrine the worship of the ages.

*International Sunday-school lesson for June 13, 1909. Heroes of Faith, Hebrews 11:140. Golden Text: "Faith is the substance of things hoped for, the evidence of things not seen," Heb. 11:1 Memory Verses 24, 25.

PRAYER MEETING

By Silas Jones

WALKING AS CHILDREN OF THE LIGHT.

Topic, June 9. Eph. 4:25; 5-14.

It has been said that we Americans are the most unhappy people in the world because we are the most enlightened. This raises the question of the relation of enlightenment to happiness. It is a good one for discussion in the prayer meeting. I shall not attempt to answer it. In dealing with it we must consider the fact that education creates unrest. Men accept injustice without murmuring only when they do not know their rights. Jesus and his apostles taught obedience to the law of the state but the rulers of the time saw in them enemies of the existing order and the rulers were right, for the new teaching gave men a sense of their own worth and prepared the way for rebellion against every form of injustice. If by happiness we mean contentment with things as they are, then enlightenment does make us unhappy. If however, happiness belongs to the moral order, ignorance is its enemy, not enlightenment.

The Light of Truth.

The liar denies that he has obligations to others. He breaks down the confidence which must exist between man and man if human relations are to be satisfactory. But the truthful man goes beyond the mere formal keeping of his word. He takes his promises seriously; he also takes seriously the matter of making promises. He tries to have his word agree with his deepest feeling of right. He goth further and examines the conduct approved by the majority to see whether injustice may not be concealed by ancient custom. We cannot be said to walk in the light of the truth if we rely wholly upon custom to guide our conduct. To speak the

truth is often to speak what is painful to ourselves and to others. Men used to think slavery and Christianity stood or fell together. An attack on slavery was to them an attack of Christianity. They join our faith to other wrongs. They need a better faith and loyalty to truth requires that the error which binds Christianity to any wrong be exposed and the mind of Christ be allowed to dwell in his people in its purity.

Anger and Forgiveness.

There is a place for wrath. Can the man of right impulses sit by unmoved while the innocent are corrupted and the weak defrauded? What is the proper feeling for the sincere man to cultivate in the presence of hypocrisy? The good man does not engage in clamor and railing. His opposition to sin does not turn him into a madman. He controls his indignation and directs it even to the advantage of him who does the wrong. He is not satisfied with a personal success; he would put down what ought to be put down for the sake of all men. His forgiveness is a vindication of the truth, not a surrender to the inevitable. He forgives that he may help another to live right before God in man. The anger of the Christian has forgiveness as its goal. The two are found in every well rounded life.

Honesty and Work.

The stealing that should give us the greatest concern is not that which is under the ban of the law. That disgraces him who practices it and it is not attractive to the average man. Of course the Christian is deeply interested in holding all the ground gained and therefore he supports the laws aimed against stealing. His more important task is that of making disgraceful forms of stealing not under the condemnation of the law, some of which the law can never reach. The able bodied men who never works is no less a thief because his father left him enough to keep in food and clothing. Honesty as it is seen by the Christian requires that every one shall contribute in some way to social welfare and progress. The gambler is not an honest man even if he never cheats in his game. Some forms of trade are dishonest, for they simply enable one man to get what belongs to another and in no way add to the material or spiritual goods of the world. The honest man is busy about something that is worth while. We may grant that many men are honest in their intentions even when they are doing what might as well be left undone, but we should insist that Christians may claim to be enlightened only when they know what ought to be done.



First Christian Church, Lincoln, Neb.

Dedication at Nebraska Capital

The First Christian Church of this city dedicated its new $33,000 building May 16, with F. M. Rains leading us in the worship and victories of the day. Our people here certainly experienced one of the happiest days in their history, for our brotherhood well knows of their struggles and experiences of past years. Now to have an adequate workshop on one of the best sites in this capital city is a matter of extreme gratification.

After a day or so of heavy rains pouring over our Nebraska farms the Lord's Day dawned most beautiful and bright. The University Church at Bethany, the churches at Havelock and East Side, united with us in the morning worship, and with friends who had gathered from all over the state and with the people of the community filled the large auditorium to overflowing. Brother Rains thrilled all hearts with his message, having to do with the nature and mission of the church. Before his sermon had ended we were all expectant of the best results for the audience was tremulous with the spirit and gripped with power.

We called for $16,000 to provide for the indebtedness and permit some additional expenditures in Bible-school equipment. The amount raised was $16,800, which will reach $17,000. Our people are so very grateful and enthusiastic, their hearts just bubbling over with praise. The church is to grow and thrive in the atmosphere created by that master of such occasions, Brother Rains. He made us feel our privileges and obligations under God and the joy of Christian giving and service.

Since the great Scoville meeting, our former church home was entirely inadequate for our purposes and the church was compelled to hold regular services in one of the theatres of the city and later in the city auditorium. Work on the new building was begun in July, 1908. Its construction is of beautiful brick, trimmed with stone. The style of architecture is of Greek Cross effect, with plain cornice, and balcony arrangement, and in addition to basement and main floor auditoriums, contains fifteen separate class rooms. The basement seats about 650 persons in addition to the four kindergarten class rooms and a kitchen. In a sub-basement is the heating plant. The main auditorium is about seventy feet square and seats 800 persons with a balcony seating 300, making a total seating capacity of 1,100. On this floor also are six class rooms, and choir-loft and space for a pipe-organ in an elevated position. The balcony floor contains six class rooms. The seating is with circular pews, four-ply, quarter-sawed oak. All of the aisles of the auditorium are carpeted with the best cork carpet, also the steps, vestibule and cloister. The pulpit is covered with velvet carpet. The windows are made up in artistic style, containing such figures as "Christ Knocking at the Door," "The Boy Jesus," "The Flag and G. A. R. Emblems," three designs carrying out the "Parable of the Sower — Wayside — Stony Ground—Thorns," and one "The Open Bible." Class rooms also have windows of beautiful designs. Bird Critchfield, chairman of our Building Committee, has been a master at the work and united in his efforts.

This church was organized on the 24th day of January, 1869, by D. R. Dungan, who was serving as Chaplain of the Nebraska Legislature at that time. The church now has an enrollment of 1,100 of whom 900 are resident members. It supports one of its own members, Olive Griffith, as a missionary, in Damoh, India, and is generous in its contributions to all missionary, educational and benevolent enterprises. The Bible-school enrolls more than 700, striking recently an average attendance of 500.

Others have labored and we are entering into their labors. The former minister, N. S. Haynes, did a great service in the unifying of our forces and enlarging the vision of our people. Under his ministry the church became a Living Link in the Foreign Society and built the house which was torn down to make room for the larger structure. The present minister has been with this good people for three years. H. H. Harmon.

Reception at Eureka

On May 2 Brother David H. Shields began his pastorate here in Eureka and on Tuesday evening, the 11th, a reception was given in honor of Mr. and Mrs. Shields by the official board and the Men's Club.

Pastors from over the state attending the Ministerial Association lectures and Disciples from neighboring towns joined the community in filling the auditorium of the church.

The following program was given, interspersed with congregational songs and special music. T. J. McGuire, chairman, presided.

Prayer—Prof. B. J. Radford.

Welcome from the State—J. Fred Jones, secretary Illinois Missionary Society.

Near Neighbors—W. F. Turner, Central Christian Church, Peoria.

Welcome from Local Churches—Dr. C. H. Tichnor, Presbyterian Church.

Outer Circles of Influence—Annie E. Davidson, State Pres. C. W. B. M.

Welcome from the Community—Mayor R. J. Dickinson.

The Field is the World—Dr. Royal J. Dye.

The Church and Missions—Mrs. Emma C. Ewing.

Welcome from the College—Pres. R. E. Hieronymous.

Welcome from the Old Eureka Boys—S. E. Fisher, University Church, Champaign, Ill.

Out West—W. Frank Richardson, First Christian Church, Kansas City.

Response—David H. Shields.

Following these addresses a formal reception was held in the church parlors, Mr. and Mrs. McGuire receiving. Lunch was then served by the Men's Club and the social hour following was enjoyed by all.

—Bishop Charles Betts Galloway of the M. E. Church, died at Jackson, Miss., of pneumonia last week. He had been a bishop since 1886, and was sixty years old. Bishop Galloway had traveled the world in church work and was a brilliant speaker.

Echoes From the May Offering

Newark, Ohio: Enclosed find my check as treasurer of the Central Church of Christ of Newark, Ohio, for the sum of $55.85, our offering for Home Missions. J. C. Marriott.

Baltimore, Md.: Enclosed find check for $100.21 from the Harlem Avenue Church for Home Missions. Offering last year, $18.95. Jacob B. Thomas.

Rochelle, Va.: $27 from the Rochelle Church for Home Missions. M. Z. Marquis.

Gibson City, Ill.: Our missionary call for all causes last Sunday resulted in $725. We will make it $750 without a doubt, which will mean $125 for Home Missions. L. O. Lehman.

Cheney, Wash.: Enclosed find order for $10, our offering for Home Missions. Gave $5 last year. N. Zulch.

Watertown, S. D.: Enclosed find money order for $12.50 for American Missions. This is the offering from five members who live here, there being no church organization now. Mrs. M. D. Alexander.

Lincoln, Neb.: Please credit East Side Church with $11.50 for Home Missions. S. Hanser.

Clarksville, Tenn.: Enclosed find $15.30 for Home Missions. J. Cartrans.

Eugene, Ore.: I send you $15.05 for Home Missions from the Centennial Church, organized May 2, in Fairmont, Eugene, Ore. The first thing the new church did after organizing was to take a missionary offering. J. M. Morris.

Glenstone, Ore.: Enclosed find $2.00, our maiden offering for your treasury. We will be a yearling in July, and love to have our new house of worship dedicated by that time. A. H. Mulkey.

Spencer, S. D.: Enclosed find check for $17, the offering of the Spencer Church for Home Missions. W. F. Shoop.

Sacramento, Cal.: Enclosed find draft for $75, offering for Home Missions. This is from the First Church at Sacramento. Offering last year $75. J. J. Evans.

Fruitvale, Cal: Find enclosed $30.50 for Home Missions, the apportionment of the Fruitvale Church plus 50 cents. Our offering last year was $25. R. L. McHatton.

Chico, Cal.: $15.85 offering of the First Church at Chico for American Missions. Marietta Phillips.

Memphis, Tenn.: Enclosed find $83.45, the offering of the Mississippi Avenue Church of Christ. $81.21, our offering last year. C. W. Parke.

Osawatomie, Kan.: Please accept our offering of $11.58 from the Osawatomie Church. J. Sherman Hill.

Hutchinson, Kan.: Enclosed find $60 for our Home Mission work. Hope to increase the amount. Gave $51.33 last year. O. L. Cook.

Canton, Mo.: Please find enclosed draft for $53.85, the offering from the Canton Church. $18.35 our offering last year. J. R. Smith.

Artesia, N. M.: Enclosed find draft for $75, offering for Home Missions from the First Church, Artesia, N. M. $20.55 our offering last year. Nannie S. Ross, Treas.

(Note—This is one of our mission churches. It is also a sample of what may be done throughout arid America.)

Davenport, Wash.: Enclosed find draft for $44.50, the offering for Home Missions. This is the largest offering this church ever has given to any one of the societies. Our offering last year was $8. C. C. Leete

Louisville, Ky.: Enclosed please find $25, the offering of the Crescent Hill Church for Home Missions. Our offering last year, $10. Roger T. Nooe.

Corning, Iowa: Enclosed find $17.75 for Home Missions. W. D. Crewdson.

Aurora, Ind.: Enclosed find $11, the Home Missionary offering from the Pleasant Ridge Church. Our church made no offering to Home Missions last year. E. A. Hanna, Treas.

Petersburg, Ill.: Enclosed find $18.40 for Home Missions. No offering was made last year. George M. White, Treas.

Warren, Ohio: Please find $58.55 enclosed, the amount raised by our church for Home Missions. Offering last year $35.35. M. T. Hudson.

Memphis, Mo.: $23 enclosed for Home Missions. Will send more later. N. J. Nicoson.

Lexington, Ky.: Enclosed find $8 for Home Missions from the Pleasant Hill (Olden Co.) Church. The offering of the Harrods Creek Church will be sent in when completed. C. E. Nichols.

Uniontown, Pa.: We herewith enclose check for $24, the offering of the Central Christian Church of Uniontown for Home Missions. M. M. Cochran.

Independence, Kan.: Enclosed find $24 for Home Missions from the First Church of Independence. Our offering last year was $7.75. Fannie Holt.

Duncanville, Texas: Please find enclosed $13.50, the contribution of the Christian Church of Duncanville, Texas. We are weak financially and numerically, but we try to contribute something to everything that goes toward the upbuilding of the Master's cause. R. N. Daniel.

Canton, Mo.: Enclosed please find check for $12, the offering for Home Missions from the Oak Ridge Christian Church in Monroe County, Mo. No offering last year. E .W. Killion.

Columbus, Ohio: $40 from the Broad Street Christian Church for Home Missions. W. S. Priest.

Washingtonville, Ohio: Please find enclosed check for $21.40, the collection for Home Missions by the Greenford Christian Church. $7.80 offering last year. M. G. Huffman.

Memphis, Texas: Find enclosed $10 for Home Missions from the Memphis Church. No offering last year. William Fore.

Tampa, Fla.: Find enclosed $25.85 for Home Missionary Society. $13.35 offering last year. L. M. Weiman.

Grand Island, Neb.: Enclosed find $12.25 for Home Missions. Our offering last year was $4.35. James B. McIntire.

Emden, Ill.: You will find enclosed a draft for $102.18. We have done as we promised, we have done our very best. We pray God's blessing on the offering. Our offering last year was $125. Please credit this offering to the Bethel Church near Emden, Ill. T. H. Smallwood.

Moorefield, Ky.: Enclosed find $10.06 for Home Missions from the Mt. Zion Church. Guy H. Neal.

Wichita, Kan.: $90 herewith for Home Missions from the Central Christian Church. We hope to make it $100. J. W. Dubois.

Montgomery City, Mo.: $10 enclosed for Home Missions. W. A. Malone.

Unionville, Mo.: Enclosed find $22.10 for Home Missions. F. A. Wellman.

Louisville, Ky.: Enclosed find check for $300 from the First Christian Church of Louisville. W. S. Caldwell, Treas.

Return of Mrs. Luella Wilcox St. Clair to Christian College as President of That Institution

The fifty-eight annual commencement of Christian College, Columbia, Mo., marks a change not only for the graduates and students, but it means that the college is to continue its many years of splendid work under the direction of a new president.

Upon the resignation of Mrs. W. T. Moore, Mrs. Luella Wilcox St. Clair of Lexington, Ky., president of Hamilton College, was unanimously elected by the board of trustees to the presidency of Christian College. Mrs. St. Clair comes well equipped for this responsible position. As an executive and as an educator she has won an enviable position in the educational realm.

The outlook for Christian College is very promising. Mrs. Moore leaves the college in good condition for her successor and under the capable and efficient leadership of the newly elected president. The alumnae, patrons, and friends of this institution are looking forward to the most successful era in the history of this great school. A short history of her life work will bear witness to the fitness of Mrs. St. Clair for this large and important work.

Mrs. Luella Wilcox St. Clair is a native of Illinois, coming of Virginia ancestry on her mother's side and on her father's side from early settlers in New York, and is of Scotch-Irish descent. She grew to womanhood in her native state, attending the public schools in Virden, graduating in the high school of that town with the first honors of her class. In 1884 she entered Hamilton College, from which institution she was graduated in 1885



Mrs. Luella Wilcox St. Clair.

with the highest standing of the class. The following year she did post-graduate work and September of 1886 married Prof. F. P. St. Clair, who for twelve years held the chair of Latin and Mathematics in Hamilton College. On account of Prof. St. Clair's impaired health they removed to Colorado in 1888. During five years' residence in that state, Mrs. St. Clair taught for three years in the public schools with marked success.

In June, 1893, Professor and Mrs. St. Clair responded to an urgent call to take charge of Christian College at Columbia, Mo., where Prof. St. Clair's death occurred in November of the same year.

Mrs. St. Clair was unanimously elected by the board of trustees to succeed her husband, being the first woman to serve at the head of this large and successful school then in its forty-third year.

After four years of untiring labor, Mrs. St. Clair had a serious illness which compelled her to resign her position. The summer of 1897 she spent in Europe, and the following year in study in Chicago, and later in Tulane University, New Orleans.

In 1898 Mrs. St. Clair returned to Missouri, where plans were consummated with Mrs. W. T. Moore for a joint partnership in the administrative office of Christian College. Plans were also inaugurated for large building enterprises and for a greater future for this school devoted to the education of women. After four years at Christian College, during which time fully one hundred and fifty thousand dollars were invested in new buildings, and after much other work was accomplished, Mrs. St. Clair responded to a strong call from Hamilton College and entered upon the presidency of her Alma Mater in June, 1903. During the six years of her administration many improvements have been made in both the academic work and in the business management of the school. More than fifty thousand dollars have been spent in additions and improvements, and Hamilton has become affiliated with higher colleges and universities, where students are allowed to enter upon Hamilton College certificates. In addition to the successful management of the college, she has done much valuable work in many other organizations of the city and state.

The board of trustees of Christian College are greatly rejoiced at the acceptance by Mrs. St. Clair of the presidency of this institution, and under her able management and aggressive and efficient leadership, they expect in the very near future to see Christian College take first rank among the schools for women, not only in the west, but in the whole country.

Our Church Men

By John R. Ewers

A Visit to Kenton, Ohio

On the evening of May 12, I made my last address to a Men's club for this season, and surely the pleasure, for me at least, was great. I rode all day on one of the slowest trains that makes any pretense of moving at all, but, it was across Ohio. Ohio always looks good to me, and just at this time the many apple orchards are in their glory. People were planting their gardens. The farmers followed their plows through the rich and fragrant furrows. "The cattle were grazing, their heads never raising, there were forty feeding like one." The awkward lambs, all legs, frolicked about like youngsters on stilts. The woods were delicate green. One thought of Corot. There was plenty of time to see all these things and to think, for the train was very accommodating. She ambled along like an old mare, once in a while taking brisk little streaks of movement and again slowing down to an absent-minded gait of near-inertness. When within sight of Kenton the train stopped for several minutes while the crew got off and had a game of ball, then a train whisked by from the west, and we deliberately glided into the city.

Nothing Slow About Kenton.

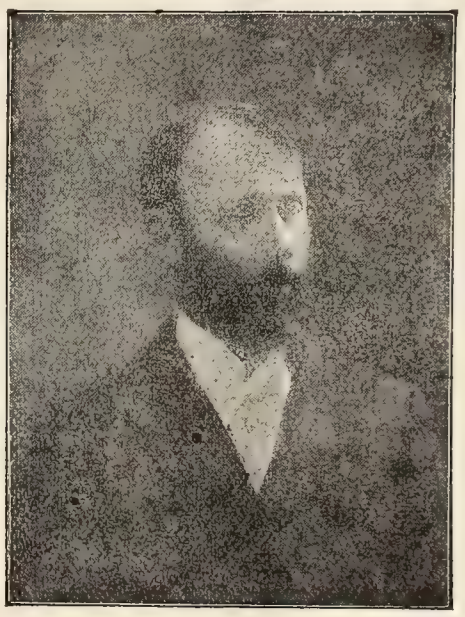
At the depot a fine machine was in waiting. There is nothing slow about Kenton and this auto dashed away at a frightful speed. The little city is a most beautiful one. Uniformly good homes are there, while most of the streets have elegant houses. A quaint old pillared court house stands in the center of the square and all about are the substantial business houses. Our church, unlike some of which we know, is well located on the best street in town, well up among the finest houses. The pastor is one of our noblest Ohio ministers, Mr. T. W. Pinkerton, and he has served this congregation, in all, thirteen years, nine years before his Salt Lake City pastorate and four since. He is recognized as the leading minister in the city. Perhaps he is the most popular citizen. He has made the church what it is, with the help of some grand laymen like Dr. Willet's father-in-law, Mr. Henry Price. The Men's Club is an unusually good one. I noted the quality of the men. Hand picked fruit of Pinkerton's long pastorate they are. They represent the best young and middle aged business men of the city. Teachers, attorneys, doctors, who are leaders in their professions, are among them. It is a great group and no mistake. One would travel far to find a church of five hundred members who would excel this one in clean efficiency, in solid worth, in broad culture, in generous ministry, in Christian worthfulness. It was a delight and a positive stimulus to meet these people.

What the Men's Club Does.

What does this club do? Several things. But one thing it does, which is characteristic and peculiar. It supports two excellent young men in college, both of whom will undoubtedly be ministers. Friends, this is the way out. We need more men, of broad unselfish vision like Pinkerton. He has laid his powerful, loving hand on two splendid young fellows and has guided them into the college. His men back him up in his enterprise and put up the needed cash. Now we have heard of many men's clubs which are doing many laudable things but here is a new idea. Anderson, Ind., has its "Big Brother" idea and cares for the boys. That is highly commendable. Uhrichsville has it's public reading rooms. Kenton men are recruiting our depleted ministry. We need to guard our boys. Nothing is more far sighted than that. Nothing will bear richer fruit in coming days. We need to look after the physical and social needs of our men. We need, oh, how we need, worthy young men for our ministry. Every one of our eleven thousand churches could be made strong and great if only we could put the right man into each. This is not an extravagant statement.

God and Man.

I recently talked with an enthusiastic Y. M. C. A. secretary who goes about putting weak associations on their feet. He said, "God and a good man can do anything." Macfarlane hits a grand note when he eloquently cries out in his appeal for large things: "I can do all things in him who strengtheneth me." Those are not the words of a little man with a little vision. Those are the words of heroes attempting big tasks. As ministers we must follow Pinkerton's worthy example and seek out certain Timothies and get our men to put them through college. It takes a fine quality of manhood to do this. Long years this minister has been training and inspiring this group. This is the ripe, rich fruit of a long and efficient pastorate. This is not the result of "Whoopee" methods. That man Richard Dobson,



Rev. T. W. Pinkerton.

who said, "Let us have less fuming about 'our plea' and more emphasis upon practice. Less Bickering and more brotherliness. Less ambition for telegraphic additions and more anxiety for *retentions*," is a man after my own heart. The wise, balanced, cultured pastor who works along these lines, ushers in the kingdom.

A Well Organized Church.

A great, clean, solid, powerful church like the Kenton church has been built carefully and well. It is a perfect machine, well oiled, and turning out a valuable product. No, it is a finely organized group of worthy people, taught, cultured, warmed by love, inspired by visions, captained by the Christ. Here is a harmonious and happy church and pastor. The saloons have been voted out of the county. The fine homes speak their lesson. The men's club does its unselfish work. Mr. Pinkerton is this year president of our state missionary society and next week at Elyria will deliver a great speech at our convention. For a study in harmony, real worth, solid results, positive service, broad views, noble unselfish living, essential Christianity, I commend you to the Kenton church.

—The will of F. Marion Crawford expresses the desire that his yacht and the villa Sant' Angello in Italy be sold and that the testator's body lie buried in the Sant' Angello Cemetery.

CHICAGO CHURCH NOTES

The ministers of Chicago have issued invitations for a farewell luncheon to Dr. Royal J. Dye before he leaves for Africa. A number of men from each church have been invited. They plan to raise some money for the work at Bolenge at this meeting.

The reports of the ministers indicate that the amusement parks have begun the work of depleting the audiences in the churches. The task of securing a hearing for the gospel in Chicago during the summer is doubly hard.

Charles Pearce began his ministry at West Pullman on May 23. He comes to us from Ashland, Ohio. He will do some work at the University of Chicago, though giving most of his time to the work of the West Pullman Church.

Clarence E. Rainwater has spoken in several of the Chicago churches on the claims of Christian journalism with special reference to the Christian Century. The paper is being received by Chicago church members most cordially.

The ministers' meeting held on May 24 chose the Pennsylvania railroad as their official route to the Centennial convention and have arranged for a special Chicago train. Delegations from adjoining churches are invited to go to Pittsburg with the Chicago train. O. F. Jordan has been appointed as transportation manager and communications concerning the CHRISTIAN CENTURY special should be addressed to him in care of the CHRISTIAN CENTURY office, 235 East Fortieth St., Chicago. We shall have more to say about the special later.

The church at Irving Park, of which A. W. Taylor is pastor, has appointed a certain Sunday soon as a day for a church canvass. They will send canvassers to all the churches in the park to count the audiences, and will make an accurate survey of religious conditions in the community.

A. W. Fortune gave his lecture on home missions, illustrated with the stereopticon, at the Evanston Church while he was in Chicago at the district convention. He has a most telling address for the cause of home missions.

Mr. E. M. Bowman, well known among the Disciples of Chicago, has moved to Glencoe, on the north shore, for the summer.

The convention of the second district of the Illinois Christian Missionary Society was held at Memorial Church of Christ last week on Thursday and Friday. The Chicago Woman's Board of Missions held the sessions on Thursday, at which time reports were made and addresses delivered regarding the work of the organization during the past year. Miss Lura V. Thompson, state secretary, Miss Ford of Porto Rico, and Miss Minor, superintendent of the children's work, were present to lend their help and counsel. Luncheon was served by the ladies of the memorial Church, and in the afternoon tea was given in honor of the life members of the auxiliaries. In the evening Mrs. W. E. Hopkins, a returned missionary from India, gave a stereopticon lecture on "Womanhood and Childhood in the Orient." Friday was devoted to the district, state, and general missionary work. Addresses were delivered by the state officers, J. Fred Jones, for the Illinois Christian Missionary Society, and Clarence Depew, for the Sunday-school work. Secretary Muckley of the Church Extension Fund, P. C. Macfarlane of the Christian Brotherhood, and A. W. Fortune of Cincinnati for the American Christian Missionary Society, were prominent features in the program. Rev. Johnston Myers of Immanuel Baptist Church spoke upon the problem of missions in Chicago. It was hoped that the state president, J. H. Gilliland of Bloomington, would be present, but he was unable to come.

—Mayor Rose of Milwaukee, who has been debating the temperance question with President Dickie of Albion College, has come out with a statement that he will not be a candidate for his office again. He is a Democrat and has served two or three terms in office.

Notes From the Foreign Society

The May and June numbers of the Missionary Intelligencer reveal the master hand of Secretary Stephen J. Corey as an editor and an all around missionary propagandist. Without question, the Intelligencer is one of the leading missionary papers of the world. It is so regarded by the leaders in our missionary host.

Miss Muriel Molland, daughter of Mrs. Lily W. Molland, Nankin, China, has completed her course at William Woods College, Fulton, Mo., and will return to China, her native land, the coming autumn. She made a splendid record in her course in the college.

E. A. Gougwer, superintendent of the Vermont Avenue Sunday-school, Washington, D. C., says: "We intend to be a living-link again this year: can't afford not to be." This is the good church of which F. D. Power has been pastor for about three decades.

The steady gain in the receipts from all sources of the Foreign Society is a source of much encouragement to the hard pressed missionaries far out on the firing line of the world.

Last week the Foreign Society received a direct gift of $500 from a friend in Oregon, to help establish the new training college at Bolenge, Africa. Also a friend in Florida sends $500 to help the two schools: one at Vigan, Philippine Islands, and the one on the Congo. Besides these two direct gifts, there were also three $100 gifts.

The Children's Day offerings should be sent to F. M. Rains, secretary, Box 884, Cincinnati, Ohio. Please be careful to give local name of school when different from the post-office.

The Foreign Society has decided to discontinue its work in Honolulu. With the exception of the Japanese and Chinese population, the island is pretty well evangelized. The Oriental population is very changing and unsettled, and the Chinese speak several dialects, making the work among them very difficult. There is a strong Hawaiian Congregational Missionary Society, doing active work on the islands. Our work has always been small there. With the great opportunities which we have in the larger fields where the people have not the gospel at all, and our inability to expend any large sum in Honolulu, it has seemed the part of wisdom and economy to withdraw.

Lathrop Cooley of Ohio made the Honolulu work possible by his generous gifts. Both he and our missionary, C. C. Wilson, concur in the conclusion that the discontinuance of the work is wise. C. C. Wilson and wife have returned to America. The Society never appointed more faithful and competent missionaries. He has accepted the pastorate at Northside, Cincinnati. We have a good American church in Honolulu which is self supporting. These brethren have loyally supported the work which the Foreign Society has done and have generously contributed to it. The cordial attitude of the pastor, A. C. McKeever, has been very helpful. They will continue to do what mission work they can in the beautiful city.

Transylvania University Notes

In the recent debate of the Kentucky Inter-Collegiate Debating Association, held in Lexington at the State University between the representatives of the State University and Transylvania University, the men of Transylvania won, giving to Transylvania University the championship of the state in debate for the year 1909.

President R. H. Crossfield is visiting nearly all parts of the state of Kentucky this spring, familiarizing himself with educational conditions in both the towns and the country. In chapel talks before the students of the University, he has told in a very interesting way something of what he has seen and learned while on these trips throughout the state. At present Dr. Crossfield is in the mountains of Eastern Kentucky.

Prof. Charles Louis Loos will be very greatly missed by both the faculty and the students of Transylvania next year. Prof. Loos's resignation was handed in some weeks ago, after a most honorable and beautiful service of almost thirty years in this institution. He began his duties in 1880 as President of Kentucky University. Since his resignation as President in 1897, he has been Professor of the Greek Language and Literature. He will be succeeded in this work by Dr. Thos. B. McCarthy, Jr., who has so ably assisted him for the past six years. It is with deepest regret at his loss to the college community and truest love for him who is indeed "the Grand Old Man of Transylvania University" that we realize that his regular duties in the class room are ended, though we know that his influence and beautiful life will continue to help us not only as his friends, but as college people so long as he is permitted to live in our midst.

In the contest of the Southern Inter-State Oratorical Association, held with the University of the South at Sewanee, Tennessee, May 5, the representative of Transylvania University won second place. Our representative was Mr. Rupert C. Foster, an Indiana man, whose family have recently come to Lexington to make their home here. Mr. Foster is one of the best students in the University, one of whom the institution is justly proud. The first place was won in the Oratorical Contest by the representatives of the University of Virginia, who last year tied with Cornell University in an oratorical contest. A new regulation was made this year by the Southern Inter-State Association, granting to the man winning the second place a gold medal, and Mr. Foster is the first man to be awarded one of these medals. Mr. Foster's subject was Non-Partisan Politics.

An alumnus of Transylvania University has just been employed as assistant in the department of Latin in Transylvania for next year, Mr. E. W. Delcamp. Mr. Delcamp took his bachelor's degree from the University two years ago and during this year has been instructor in Latin here. At the coming commencement he will take the M. A. degree from Transylvania, and will graduate as first honor man from the Classical Course of the College of the Bible. Mr. Delcamp is an excellent teacher and a strong man, and the University feels herself fortunate in securing his services.

A. J. Henry, Secretary.

Lexington, Ky., May 12, 1909.

Bethany College Commencement

The sixty-eighth session of Bethany College closes with commencement exercises June 6 to 10.

Sunday morning, June 6, at 11:00 a. m., President Thomas E. Cramblet will deliver the baccalaureate sermon to the graduating class. At 7:30 in the evening, the annual sermon before the Christian Associations, will be delivered by E. P. Wise, pastor of the Central Christian Church, East Liverpool, Ohio.

On Monday, at 10:00 a. m., the last chapel service for the session will be held. At this service, following the custom of many years, the president and members of the faculty will each deliver short addresses to the students and visitors present. In the evening at 8:00 o'clock, the American and Neotrophian Literary Societies will hold their annual contest. This will be a contest in oratory, declamation, essay and debate. Tuesday, June 8, at 9:30 a. m., the annual field day exercises will be conducted. The Merchants of Wellsburg and Wheeling contribute to the victors in these athletic contests useful and attractive prizes. In the afternoon at 3:00 o'clock, there will be a base ball game between Franklin College and Bethany teams. At the same time the annual meeting of the board of trustees will be held in the new library building. Tuesday evening is given up to the reception given by President and Mrs. Cramblet at Pendleton Heights. This is a reception to the students, trustees, citizens and visitors, and is the social event of Commencement week.

On Wednesday, June 9, at 9:00 a. m., an adjourned meeting of the board of trustees

A Housekeeping Necessity

Pure Refined Paraffine serves a useful purpose almost every day.

Add a little (melted) to Monday's wash water and wash *easier*—mix a little into hot starch and have *better-looking* linens.

Pure Refined **PARAFFINE**

gives a durable polish to wood floors, and when preserving time comes it's the *best* air-tight seal for fruit jars and jelly glasses.

Write for a Paraffine Paper Pad for use on ironing day—keeps sad-irons from sticking.



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warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

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ST. LOUIS

VIA THE

ILLINOIS CENTRAL RAILROAD — CENTRAL MISSISSIPPI VALLEY ROUTE

FROM CHICAGO

10:02 A. M. 10:15 P. M.

DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

will be held. At 2:30 p. m., class day exercises will be conducted by the graduates under the trees on the beautiful college campus. At 4:00 o'clock there will be a base ball game between the All Collegians of Pittsburg, and Bethany team. In the evening the concert by the music department in charge of Prof. J. C. Moos will be given. These annual concerts are among the most delightful features of Bethany commencement.

The annual commencement proper will be held On Thursday, June 10. There will be two sessions, one at 9:30 a. m., and another at 2:00 p. m. At the morning session, in addition to the saluditory and six orations delivered by as many members of the senior class, there will be an address delivered by Hon. Z. T. Vinson, of Huntington, W. Va. Mr. Vinson is a graduate of Bethany and one of the ablest lawyers in West Virginia. At the afternoon session there will be four orations by members of the graduating class, in addition to the valedictory. Dr. W. O. Thompson, president of Ohio State University, will deliver an address at the close of the exercises. The usual base ball contest between the alumni and Bethany's team will be played at 4:00 p. m. The exercises of the commencement season will close with the anniversary of the Adelphian Literary Society, on Thursday evening, at 8:00 o'clock.

The sixty-eighth session of Bethany College just closing has been one of the most satisfactory in every way in the long history of the college. The total number of graduates in all departments is forty-seven. Twenty-eight of these receive degrees in the academic department, four in the post graduate course, five in the music department, and ten in the normal department. Graduates in the normal department, by reason of the recent enactment of the legislature of West Virginia, are given first grade teachers' certificates, good throughout the state of West Virginia. This class is the largest that the institution has ever graduated. Fourteen of the graduates in this year's class have chosen the ministry of the gospel for their life work. Thirteen of this number have already accepted calls to fields of labor, in various parts of the country.

The seventh annual summer school of Bethany College, continuing six weeks, will begin on Tuesday, June 15. There is every indication that the attendance will be larger than in any previous year. In connection with the summer school, there will be held from July 7 to 21, a chautauqua and teacher training rally, a school of Bible-school methods, and the Ohio Valley Ministerial Institute. A number of the best lecturers and instructors of the brotherhood have been secured for these programs

All former students and friends of the institution are cordially invited to return for this commencement season. Our new interurban line gives us hourly service between Bethany, Wellsburg, Steubenville, Wheeling and other Ohio Valley cities. This Centennial year must witness many pilgrimages to our classic village. There is no more delightful season for a visit to historic Bethany "On the Banks of the Old Buffalo" than the month of June.

Biblical Problems

(Continued from page 11.)

all of Brother Sweeney's questions. They are all interesting, though not all pertinent. In so far as they bear upon the nature and purpose of miracles as the New Testament records them, they are amply answered in what I have said.

I must repeat that Brother Sweeney's refusal to define the terms he uses surprises and disappoints me. I asked him to define a miracle. I asked him what he regarded as the value of Jesus' miracles today as evidences of his divine nature and purpose, in comparison with his character, his teaching and his program for men. I asked him also what he considered to be the present value of the miracles of Jesus as aids to Christian living. To these, Brother Sweeney says, "I have no intention of answering these questions." In the light of this statement, whose motive and significance Brother Sweeney must be left to determine, his closing quotation from the Book of Job, is naive and suggestive to a degree.

The Passing of J. H. Hardin

Rev. J. H. Hardin passed to his reward on Sunday, May 23, at his home in Kansas City, Mo. Mr. Hardin was superintendent of Bible School work in Missouri at the time of his death and had filled some of the most important positions in the Brotherhood. An administrator of affairs, he led the American Christian Missionary Society as its secretary; as preacher, he was pastor of several of the great churches of Missouri—Hannibal, Liberty and Mexico; an educator he served acceptably as president of Eureka College and Christian University, Canton, Mo. His life was a very kindly one, with all its labors, and he died in the love of a host of friends.



The Late J. H. Hardin.

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WITH THE WORKERS

A new church is to be erected at El Reno, Okla., during the summer.

F. D. Macy of Iowa, has been called to the church at Bartlesville, Okla.

C. C. Wilson late of Honolulu, has become pastor of the North Side Church, Cincinnati.

At Tulsa, Okla., where D. A. Wickizer is the minister, the church is worshipping in the basement of their new building.

It is said that there are eighteen churches in process of erection in western Oklahoma.

There were 161 additions to the church in Owensboro, Ky., in a recent meeting.

The Sixth District convention of Illinois meets at Rantoul, June 2 and 3.

H. H. Uterback has resigned at Estherville, Iowa, and become pastor of the church at Waco, Neb.

President Taft has consented to be present at the Pittsburg Convention to deliver an address.

At Drummond, Okla., where William Higgins is the minister a new house of worship is being erected.

J. Ross Miller, Marion, Ind., is available for work as singing evangelist during July and August.

Frank Thompson, pastor of the church at Cairo, Ill., writes that there have been twenty-one additions to the church there in the last seven weeks.

The church at Lake Charles, La., which has a parsonage and pays a salary of $1,000 per year, is without a pastor. Henry B. Kane is the correspondent.

The church at Fairview, Ill., graduated this year, nine from a class in teacher training. The address was delivered by the pastor, H. G. Burgess.

J. F. Green, who has begun work with the church at Marrietta, Ohio, is pushing things with vigor, and is winning the enthusiastic support of the entire membership.

J. H. Garrison, editor of the Christian Evangelist, gave the commencement address to the College of Liberal Arts, Transylvania University, June 10.

The Oklahoma Christian University closed its second year's work June 2. There were thirty graduates from all departments; six of these were given the A. B. degree and two the A. M.

There are frequent additions to the church at Fayette, Mo., where Andrew P. Johnson is the pastor. The Sunday-school has reached the highest attendance in the history of the church.

I. J. Spencer is reaching the people of Lexington, Ky., through a Thursday sermon which he prepares for each of the daily papers, which he calls "A Week Day Sermon for the Press."

An Ohio paper announces that the following churches of that state are searching for pastors: Orrville, Geneva, Coshocton, Ashland, Bowling Green, West Mansfield, Lisbon and Painesville.

In a short meeting with the church at Milan, Mo., where Mr. Roberts, a student at Canton, Mo., preaches, there were seven additions to the church. Preaching by R. S. Robertson.

Benjamin L. Smith, Cleveland, Ohio, has been called to the pastorate of the church at Salina, Kan., as successor to David H. Shields. Mr. Smith has not yet given his reply to the church. We would hope that he will accept.

A. W. Kokendoffer has completed his first year of work with the First Church, Sedalia, Mo. It has been a year of unusual success in the work of the church. Mr. Kokendoffer celebrated the occasion by an anniversary sermon, reviewing the year's work.

June 6 marks the beginning of the sixth year of service for J. E. Lynn with the First Church, Warren, Ohio. The pastor will preach an anniversary sermon. Mr. Lynn has been in Warren longer than any other pastor. Frequent changes in pastorates are not peculiar to the Disciples.

B. L. Wray, pastor of Budd Park Church, Kansas City, reports five added since last report, thirty since January 1. The Sunday-school has an attendance of over 300.

A very attractive invitation to the commencement exercises of McLean College, Hopkinsville, Ky., has been received by this office. The exercises were held May 22-27. There were nineteen graduates; seven receiving the A. B. degree, six the B. S., five the B. L. and one the A. M.

In the letter by George L. Peters, from southwest Missouri, note the offer of acceptance by the convention of the offer of Drury College to have the Christian churches of that part of the state, place and maintain in the college a professor of New Testament literature. This is a notable advance toward Christian union.

Careful preparation for the missionary offering was made this year by the church at Gibson City, Ill. All offerings were taken May 16. An interesting and novel feature of the plan was the publication of a leaflet announcing the apportionment of the church to the different interests and an explanation of the purpose to which the offering would be devoted.

Guy Hoover returned to his former church in Pullman, Ill., Sunday, May 23, where he delivered the annual sermon before the G. A. R., W. R. C. and and other patriotic bodies in the morning. The house was crowded to its full capacity. In the evening Mr. Hoover was likewise greeted by a large audience. Mr. Pearce, pastor of the West Pullman Church, supplied for Mr. Hoover at Tipton, Ind.

An event of unusual interest to the Disciples of Christ on the Pacific Coast and throughout the land, is the call of H. H. Guy, of Japan to the position of dean of the Berkeley Bible Seminary, Berkeley, Cal. Dean Guy is a graduate of the college of Liberal Arts and also of the College of the Bible of Drake University, receiving therefrom the degrees of A. B. and B. D. He later took post graduate work in Yale University, receiving the Ph. D. degree. Dean Guy's experience in Japan has given him especial fitness for the work. During the next year he will in addition to his other work teach the Bible to Japanese students in their native language.

For five months C. G. Brelos has been at work with the church at Galveston, Texas. Previously to his taking up the work the church had been without regular preaching for several months, with the usual result in lagging interest and discouragement. Now everything is taking on new life. They have just closed a ten days' rally in which they were assisted two evenings by Mr. Boynton, pastor at Huntsville, and one evening by J. B. Holmes, of Beaumont. Other evenings the preaching was by the pastor. There were fourteen accessions to the church. There is at present especial interest in the Sunday-school and the Christian Endeavor Society.

F. M. Rains dedicated the new church at Lincoln, Neb., May 16. The new building with its furnishings cost $32,000; it has fifteen separate class rooms; in the basement a Sunday-school room seating 650 persons; the main auditorium seats 800, and the gallery 300 additional; the furnishing of the church is thoroughly modern and of the best. This church has had a very interesting growth. It was organized January 24, 1869. Its first building was dedicated in 1889. The present site was purchased in 1901, and a chapel erected which served the church until it was wrecked last summer to make room for the present building. Among the preachers of the church are, J. M. Yearnshaw, D. R. Dungan, J. B. Johnson, J. Mad Williams, B. F. Bush, Robert E. Schwartz, C. L. Crowthers, R. H. Ingram, C. B. Newman, J. J. Morgan, H. J. Kerschsten, T. J. Thompson, N. S Haynes, and the present successful pastor, H H. Harmon. There is a present resident membership of 900, and an enrollment of 700 in the Sunday-school.

Books You Need

We offer some of the most timely and vital books now appearing among the Disciples of Christ. You need every one of this splendid list.

OUR CENTENNIAL BOOK.

"Historical Documents Advocating Christian Union."--Edited by C. A. Young.

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to pass without possessing this book.

Z. T. Sweeney, Columbus, Ind., a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

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The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—THE CONGREGATIONALIST, BOSTON, MASS.

The Plea of the Disciples of Christ, by W. T. Moore. Small 16mo., cloth, 140 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

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WITH THE WORKERS

Charles E. McVay will sing in a tent meeting at Deer Creek, Ill., beginning June 6.

A $400 increase in salary has been voted Pastor Gordon by the church at Niles, Ohio.

The annual ministerial institute of northern Indiana, was held at Huntington, May 10-12.

E. E. Cowperthwaite goes from River Edge, N. J., to Billings, Mont., where he becomes pastor of the Christian Church.

Howard T. Cree tells us that under Miss Lemert the attendance at the Bible-school in Atlanta, Ga., has been trebled. A modern Bible-school building will likely be erected.

Andrew P. Johnson, minister of the First Church, Fayette, Mo., preached the "Baccalaureate sermon" for the high school, May 16, in the Methodist church.

S. T. Shore is doing a successful work at Hereford, Texas, where with a membership now numbering 220 they are beginning the erection of a $20,000 church building.

First Church, Springfield, Ill., received an omnibus offering for missions, the second Sunday in May amounting to over $1,000. It is hoped to reach at least $1,200.

The first Church, Joplin, Mo., is rejoicing over an offering of $690.09 for Home and Foreign Missions. This is an indicator of health and spirit. Under the leadership of F. F. Walters this church will grow into the largest things.

The Churdan, Iowa church is in a meeting with R. Tibbs Maxey. They have no church building and only a handful of Disciples. The Baptists have opened their meeting house for the meeting.

The church at Turth, Neb., is making fine progress under the labors of Harry G. Knowles, and is looking forward hopefully to a meeting to be conducted by Edward Clutter.

H. E. Stafford changes his address from Ft. Wayne, Ind., to Massillon, Ohio, where he has taken the pastorate of the church. Two confessions rejoiced him at his first service, May 23.

W. H. Waggoner has just held fine institutes on missions and teacher training in La Crosse, Bowen, Mt. Pleasant, Colma, Denver, Clayton, New Bedford, Dixon and Walnut, Ill., He says: "The interest is splendid and audiences good in spite of bad weather."

Dr. H. H. Guy, formerly missionary to Japan and president of Drake College there, was recently elected dean of the Bible Seminary of the University of California. He has accepted. Dr. Guy was graduated from Drake University later, receiving the Ph. D. degree from Yale University.

Robert Lord Cave, pastor of the West Side Church, San Francisco, expects to go into business there June 1, and not take another pastorate this year. It is announced that H. O. Breeden will succeed him at "West Side."

E. M. Todd, recently pastor at Manchester, N. H., has accepted a call to the First Church at Ft. Wayne, Ind., and has already begun his ministry there. We congratulate both the church and Brother Todd upon the beginnings of what we are sure will be a happy and prosperous pastorate.

Ray O. Miller, former pastor of the church in Ft. Wayne, Ind., is spending some time on the Pacific Coast visiting and traveling. Mr. Miller passed through Chicago last week and called at our office. Here is a well equipped preacher which some California church will likely capture in the next few months.

Arthur Stout of Artesia, N. M., writes: "During the last three months our church membership has increased sixty-five in numbers. We have given $410 to missions and shall raise $125 on Children's Day. Last month the Artesia church loaned me to Hagerman for a meeting of three weeks. This resulted in seven additions to the church, which had only fifteen members, and the liquidation of their $1,000 debt."

Telegrams

Monmouth, Ill., May 30.—Closed at Red Oak last Wednesday. Brother Nicol a grand workman in the Master's cause. The meeting was very successful. Stopped off here to renew old acquaintances with Brother Hughes and to encourage and stimulate the brethren on my way to Keysport, Ill., for meeting. Time all taken. The Lord be praised.—Thompson, The Egyptian.

Evansville, Ind., May 30.—Forty-five added today. 363 in thirteen days. Our company was invited here by Bethany and Central Christian Churches, a part of the members of the First Christian Church also co-operating. This city of eighty thousand has 287 saloons, three breweries. Our churches are not strong here, but we have some noble consecrated souls in Evansville and a bright day is dawning. Evans hall, the largest auditorium in the city, is filled nightly and converts have averaged twenty-eight per day. God giveth the increase.—Charles Reign Scoville.

Cincinnati, Ohio, May 29.—Gain from churches $1,630.18 last week. Total gain in church offerings to date $2,197.47. Larger churches yet to hear from. Urge churches to remit cash.—Ranshaw and Denton.

Chung King, West China, April 6.—Just a word to let you know I have reached this point in safety. Am leaving tomorrow and hope to get to Batang in ten more weeks if we make good time. (Left Nankin, February 19.) I am well and gaining weight on the trip. (Part of the weight is most likely dirt.) I am enjoying this wild life and am still glad I am headed for the interior. Will report again when I leave the river at Kiatang. Regards to everybody.—Z. T. Loftis.

The above interesting note just came from Dr. Z. T. Loftis, who is on his way to Tibet as a missionary of the Foreign Society. He left Nankin, China, on the 29th of February. He expects to reach Batang, his destination, about June 20. A four months' journey across China! The last eleven hundred miles he will travel by Chinese wheelbarrow and sedan chair. The last 500 miles is over the high mountain passes of West China. One of these passes is 16,500 feet high. On this last part of the journey his baggage will be carried on the backs of Yaks and Llamas. He joins Dr. and Mrs. Shelton and J. C. Ogden and wife at Batang. Our people have the most remote mission station in the world at Batang.

George L. Snively has just concluded a splendid series of evangelistic services with the church in Valdosta, Ga. He was assisted by Prof. William Leigh of Akron, Ohio, as soloist and chorus leader. The meeting lasted a little more than two weeks. There were seventeen additions, all adults. Eight of these were by letter, two from another church and seven by confession and baptism. On the last Sunday of the meeting Mr. Snively raised by subscription $1,345 with which to pay off the entire indebtedness of the church. The pastor R. W. Wallace writes: "The attendance was unusually good throughout the meeting. Frequently people had to be turned away for lack of room."

Marion Stevenson, national superintendent of Bible-schools, is conducting frequent larries and conferences in our large centers. On Sunday, May 9, he spoke to the Turtle Creek Church, Pittsburg, Pa., in the morning, and at the Bellmar Ave. Church, Pittsburg, at night. In the afternoon representatives of nearly all the Bible-schools of greater Pittsburg assembled at the First Church. A majority of the superintendents of the city with a very large number of teachers was present. The attendance at this rally was solicited by the adult Bible classes. Mr. Stevenson also attended the western Pennsylvania convention at Johnstown, Pa., and gave a number of devotional Bible readings, conferences upon Bible-school methods, and also presented the work of the National Christian Bible-School Association.

Professor Charles M. Sharp, of the Bible college of Missouri, who has been elected Dean for the next year, reports the prospects of that institution as very promising. He brings to his new position not only the teaching values which he has manifested there for two years past but as well a competent store of executive ability which will prove of value in the work of the college.

The "Vision Meeting" held by the Men's Association, First Church, Seattle, Wash., recently was very interesting. Talks were made by Gen. McIntyre on "Seattle After Ten Years, from the Viewpoint of the Old-timer," "Seattle After Ten Years, from the Viewpoint of a Newcomer," by Dr. Carney, "The Place of the Church in the City's Growth," by Rev. Joseph L. Garvin, "The First Christian Church After Ten Years," by Clifford Wiley.

East Orange, N. J.: 126 accessions since entering our new building November 29. 476 in Bible-school yesterday. We now have the largest school in our city. Mr. Carnegie has given us half the money for our new organ; we hope to install it this summer. A beautifully framed appreciation of our work; $300 increase in salary; two weeks (extra) vacation, and all expenses on a sea voyage to New Orleans—these are among the nice things our congregation has done for us recently. Z. T. Sweeney's ten day Institute did us great good. If your people need to be refreshed regarding our plea, call him. W. D. Cunningham visited us in January. He left $150 worth of missionary information and enthusiasm and tools that amount for his work in Tokio. His visit will help every missionary offering of the year. Let him talk to your people, he will do them good.—L. N. D. Wells.

A REBELLION
Food Demanded.

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"Look in pkgs. for the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial Bulletin

W. R. Warren, Centennial Secretary

The Dearth of Preachers

The most notable utterance of the Presbyterian General Assembly at Denver was the address of their secretary of education with its crushing statement of the lack and keen analysis of the reasons for the shortage. Every other religious body in the world faces the same conditions, though all may not yet be thoroughly alive to their significance. We have a choice collection of proverbs on the human disposition that neglects providing a supply of bandages and linseed oil until after the Fourth of July, and leaves all of the school building without fire escapes until one of them is burned down.

We cannot pretend to be wiser than our neighbors in this matter, but we are more fortunate. Woefully short as we are of preachers, we are better supplied than our neighbors. This may be because we are younger. It may be because of the greater liberty in teaching which we allow. It may be because our prevalent teaching is truer to the Word of God. It may be because our members are poorer. In a measure it certainly is due to the considerable number of preachers that come to us from the denominations. However it is we must recognize the fact that in preparing preachers, as in training lions and tigers, you need to catch the subject young. If you have the parents it is all the better. The agitation of this year will not fill our pulpits next year, and will only begin to show results in four or five years.

This makes all the more imperative the universal observance in every church every year of at least one day devoted to the agitation of this question, and the call for ministerial volunteers. If it was neglected May 30, let some other suitable day be used.

The Source and the Channel of Supply.

We must forever look to the church and the home, the minister and the Bible-school, for recruits to the ministry. Unless they carefully and prayerfully set before the boys the duty and the privilege of preaching the gospel, the supply of preachers will inevitably fail. But the choice of the ministry as a life calling, or the acceptance of the call to preach, must be followed by thorough preparation. For this we look to the college. Not to the State University, not to the Roman Catholic, Presbyterian or Methodist College, but to our own colleges intimately associated, and absolutely identified with our churches. So the call for a thousand volunteers to the ministry necessitates the call for additional endowment for the colleges in which the preachers must be trained.

The Representative College.

Every institution of learning among us has its centennial endowment aim more or less widely published, and more or less vigorously pursued. Among them all Bethany stands unique, and is recognized by them as well as by those whom might be considered disinterested as having a preëminent claim upon the hearts and purses of all who are engaged in the Restoration Movement. The statesmanlike plea of the greatest men of affairs among us is, that we must give Bethany a half million dollars of additional endowment. Her constant service to young men and young women who are not destined for the ministry fully warrants such support. Her historic place and influence in the development and advancement of the cause adds Centennial emphasis to the call. The representative character of the institution which has furnished teachers for all our schools, preachers for all our states, and missionaries for all our fields, as well as cultured Christian men and women for all sections of our land, makes Bethany's call in the Centennial year the call of Christian education in general. To disregard the appeal made now in behalf of Bethany is to deny the whole education propaganda.

Leading Gifts.

The first quarter of the proposed half million is half provided; $25,000 of it is pledged by the man who made the proposition, $25,000 has been given by United States Senator George T. Oliver of Pittsburg. $12,000 or $13,000 has been subscribed in smaller sums. We are hopefully expecting an early announcement of other large gifts. But let us not wait while we expect, but let every one in his own place do what he can. With the matter fairly presented, and the situation fully recognized, it seems scarcely possible that there is one Disciple in a million who will allow the Centennial to pass without identifying himself, by a gift of at least $1.00 with the great college which Alexander Campbell established for the advancement of primitive Christianity. Don't wait to be solicited, but write today to Pres. T. E. Cramblet, Bethany, W. Va., or to Dr. W. T. Moore whose address for a while will be at Butler College, Indianapolis.

The Greater Children's Day.

The June number of the Missionary Review of the World contains an article on the "Missionary Scudders" which should prove an inspiration as well as a rebuke to every Christian family in America. Dr. John Scudder was the first medical missionary to go out from this continent. He embarked with his wife in 1819 for Ceylon under the auspices of the Board of Foreign Missions of the Reformed Church in America. Just at that time there was no other medical missionary at work in all the world. Their home on the field was blessed with many children, and the constant prayer was, that these might all be missionaries. The answer to the prayer gave seven men and two women to missions in Japan and India. The same purpose prevailed in the homes of the second generation, and fifteen grandchildren have entered the missionary service. In addition to these, three of the grandsons are ministers of the gospel in the United States, and one son and one grandson died while in college preparing for the mission field.

Compared with such absolute devotion to the great commission of our Lord, how inadequate appear the largest gifts of money. Put into your Children's Day service, and into the preparations that go before that service, constant thought and prayer for missionary volunteers. This will not discourage, but will stimulate gifts of money. If we can have a thousand volunteers for missionary service at home and abroad, there will be no difficulty whatever about securing a Children's Day offering of $100,000 for the lands beyond the seas.

Pittsburg News

A whirlwind campaign for the financial support of the Centennial is being planned for a week in June. The ministers in and around Pittsburg are assisting the business men in visiting the large business concerns of the city.

A. H. Jordan of New Castle read a paper on "Christian Socialism" at the Monday Ministers' Meeting which provoked considerable discussion.

The best report of the week came from the Bible-schools. Knoxville led off with 458, in attendance, followed by Bellevue with 344, and McKeesport with 336.

The Carnegie Church has a baseball team, and is playing with five other teams in the town with considerable promise of being the winning team. A Bethany Bible-class has been formed with fifty as its aim before organization. W. R. Errett is the superintendent.

An outing has been planned by the association for June 12. The ministers and their friends will visit the site of the old Brush Run Church, the place of the baptism of the Campbells, and other points of historic interest connected with the first days of our movement.

The next meeting will be held at Wilkinsburg. This is the joint meeting of the association and the C. W. B. M. auxiliaries. It promises to be a delightful affair.

O. H. Philips.

203 Bissel Block, May 24, 1909.

Young People's Missionary Conference

It is hoped that many of our people will attend one of the conferences of the Young People's Missionary Movement to be held this summer. These conferences are as follows:

Whitby, Ontario, Canada, July 2 to 9.

Lake Geneva, Wis., July 2 to 11.

Asheville, N. C., July 2 to 11.

Silver Bay, Lake George, N. Y., July 23 to August 1.

Sunday-school and Missions Conference, Silver Bay, Lake George, N. Y., July 15 to 22.

Here is a rare opportunity to combine a delightful vacation with a rich spiritual and intellectual feast. These conferences are brief training courses for missionary leadership in the local congregation. The rates are reasonable.

Write H. A. Denton, Y. M. C. A. Building, Cincinnati, or Stephen J. Corey, Box 884 Cincinnati.

In February, '08, Rev. Edgar DeWitt Jones, of Bloomington, gave our Founders' Day Address. This spring he gave before the Men's Club of the church, his lecture on the "Religion of Abraham Lincoln." This is a substantial contribution to the Lincoln literature of the Centenary Celebration of this year, 1909.

On the evening of Arbor Day he again delighted the entire community—pupils of the Public Schools, students of the College and citizens of the town—in his "Evening with the Poets of the Plain People." He is a sympathetic interpreter of such poets as Frank L. Stanton, Sam Walter Foss, Ruth McEnery Stuart, James Whitcomb Riley, and Eugene Field. He not only entertains but what is vastly more important, instructs. The audience is not bored with any of the agonies of elocution, but is charmed by the simple presentation of the best thought of the poets that know the way to the hearts of the common people. Mr. Jones is a welcome visitor to Eureka.

R. E. Hieronymus.

OVER THE FENCE

Neighbor Says Something.

The front yard fence is a famous council place on pleasant days. Maybe to chat with some one along the street, or for friendly gossip with next door neighbor. Sometimes it is only small talk but other times neighbor has something really good to offer.

An old resident of Baird, Texas, got some mighty good advice this way once.

He says:

"Drinking coffee left me nearly dead with dyspepsia, kidney disease and bowel trouble, with constant pains in my stomach, back and side, and so weak I could scarcely walk.

"One day I was chatting with one of my neighbors about my trouble and told her I believed coffee hurt me. Neighbor said she knew lots of people to whom coffee was poison and she pleaded with me to quit it and give Postum a trial. I did not take her advice right away but tried a change of climate which did not do me any good. Then I dropped coffee and took up Postum.

"My improvement began immediately and I got better every day I used Postum.

"My bowels became regular and in two weeks all my pains were gone. Now I am well and strong and can eat anything I want to without distress. All of this is due to my having quit coffee, and to the use of Postum regularly.

"My son, who was troubled with indigestion, thought that if Postum helped me so, it might help him. It did, too, and he is now well and strong again.

"We like Postum as well as we ever liked the coffee and use it altogether in my family in place of coffee and all keep well." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE GREATNESS OF THE OLD TESTAMENT--EDITORIAL

THE CHRISTIAN CENTURY

Vol. XXVI. June 10, 1909 No. 23

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Shall Pastors Know Something About Art?—By T. Carl Whitmer.

George A. Campbell Urges that Instead of Arguing a Man Down We Love Him Up.

Errett Gates Points to Their Evangelistic Temper as a Prime Factor in the Disciples' Success and Traces Out the Origin of It.

Professor O. L. Lyon, of Oklahoma's Young University, Writes on the Emmanuel Movement.

Secretary O. F. Jordan of Chicago Goes Down State and Finds Heresy There and Many Other Good Things.

The Old Rose Dress—A Story by Susan Hubbard Martin.

Forward on Our Knees!—Dr. I. N. McCash of Berkeley, California, Calls Attention to Our Neglect of the Prayermeeting in Our Centennial Aims.

Pittsburg Disciples Making Ready for the Centennial Convention by Real Self-Sacrifice.

Important Features For Next Week

AN ILLUSTRATED CHARACTERIZATION OF DR. ROYAL J. DYE AND HIS MOST INTERESTING AND MARVELOUS WORK IN THE DARK CONTINENT—BY ALVA W. TAYLOR.

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About People

—President Joseph F. Smith, head of the Mormon Church, is also president of the beet sugar factories in Utah, and in a speech in the senate a few days ago Senator Clay of Georgia charged that he fixes the price of beets against the farmers and for the factories. The senator also declared that President Smith receives a salary of $20,000 a year from the factories.

—George Meredith, the noted English author, who has just died was born in Hampshire, England, in 1828. His first book, a volume of poems appeared in 1851. He acted as correspondent for the London Mail during Garibaldi's struggle for independence in Italy in 1886. Marriage misfits, strange honeymoons, and various queer marital developments, which figure so strongly in Meredith's novels, gave his books a large circulation with the widening of the discussion of the divorce problem in the last twenty years. Four years ago the aged author, then seventy-seven years old, startled the world with his advocacy of trial marriages.

—King Manuel of Portugal has bestowed upon Queen Amelie, widow of King Carlos, the decorations of three orders for the heroism displayed by her majesty on the occasion of the assassinations of her husband and son in February of 1908. These orders are the Order of Christ, the Order of Santiago, and the military Order of Saint Benoit d'Aviz.

—Lieut. Gen. Anatole H. Stoessel and Rear Admiral Nebgatoff have been released from the fortress of St. Peter and St. Paul by order of Emperor Nicholas. The health of both men has been gravely affected by their confinement. Gen. Stoessel was found guilty by courtmartial of surrendering the fortress of Port Arthur to the Japanese, and was serving a sentence of ten years' imprisonment.

—Rear Admiral Schley (retired), who brought home the survivors of the Greely expedition in 1884 and is now president of the Arctic club, makes an urgent appeal for $30,000 to fit out a relief party to rescue Dr. Cook, who started in 1907 to explore the arctic regions and has not been heard from in over a year.

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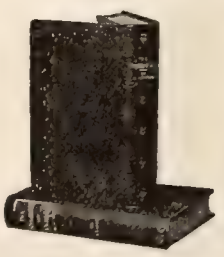
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The Christian Century

Vol. XXVI. CHICAGO, ILL., JUNE 10, 1909. No. 23.

Revivalism and the Church's Character

Does Popular Revivalistic Method Make a Church that Can Do What it is Meant to Do?

In our study of the successful revival we have been striving to keep in mind constantly the true criterion of evangelistic success. This we have established to be the welfare of the Kingdom of God. Not in numbers of conversions, nor in an emotional stirring up of the community, nor in the building up of the church as an institution are we to find the test of success, for each of these must itself be tested and measured by its significance for the Kingdom of God.

Concerning the converts it must be asked, What were they converted to? Concerning the emotional excitement it must be asked, What is it all about? Concerning the church's upbuilding it remains to be determined to what extent that church's success as an institution will advance the Kingdom of God to which it is related as means to end.

If this particular church exists apart from the community, insulated within the community, an *imperium in imperio*, obviously practical Christian men whe are seeking first of all the Kingdom of God will take little interest in its welfare.

If the church in question makes sectarians of its new accessions, if it develops a clannish consciousness in them, instead of a social consciousness, if it narrows their vision of the world instead of broadening it, all would agree with us that such a church's success would not be a matter greatly to rejoice in.

If, for example, an anti-organ, anti-missionary church received five hundred accessions to its membership as the result of a revival, we, for our part, would not regard the event as an unmixed good. Certainly it would not have the significance for the Kingdom of God as that many additions to a church flaming with missionary zeal would have.

It is an utter misreading of our words to make them mean that we object to numbers. We pray for numbers. Likewise we are not opposing entnusiasm. No great thing can be done without enthusiasm, and we are not able to see how a soul can be truly turned from the power of Satan to God without experiencing great excitement. Neither are we discounting the value of the church. It is the "pillar and support of the truth"; without it the Kingdom of God would perish.

Nor yet does our re-examination of revivalistic methods and results imply our wholesale condemnation of the evangelism of our own and other brotherhoods. We believe in evangelists. And we devoutly wish to see their calling reclaimed from the disrepute into which it has fallen among thoughtful moral leaders.

Not many will question the statement that our present day evangelism visits the churches with a mixture of good and evil results. Some wise minds are even questioning whether the evils of popular evangelism are not so serious as to amount to a scandal. No less an authority than an evangelist himself used this word in our presence recently in discussing the subject.

The truth is that our evangelism needs reforming. There will be differences as to how serious are the faults that need to be corrected; some will consider them incidental, others will regard them as of the essence of the evangelistic method. What concerns us is not to measure the gravity of the faults but to establish a test, by means of which these faults may be seen as faults and corrected.

This test we have seen is not numbers nor enthusiasm nor institutional success. We make ourselves liable to all sorts of self-deceptions and illusions when we measure our works by these tests. By them Rome would justify herself, and Christian Science and Mormonism and Socialism and every kind of doctrine and institution.

Quantitative success is not the church's concern: that is God's concern: He gives the increase.

The one thing the church is not responsible for is quantity of results.

The one thing the church is responsible for is quality of work.

Every minister of Christ, pastor or evangelist, should thoroughly absorb the principle in Paul's chapter about building the Temple of God. "Let every man take heed *how he buildeth thereupon*"—is the apostle's injunction. The method and the spirit of one's work are the important considerations for the workman.

With this in mind, in order to save our discussion from the charge of being merely academic we suggested last week a number of concrete questions which an earnest evangelist who takes as the test of his work the welfare of the Kingdom of God will ask his own soul. Those questions considered the effect of the evangelistic meeting upon the local church and community.

They all lead up to this question which concerns the effect of evangelistic method upon the character of the church in general—the brotherhood as a whole and the church catholic:

Does the church built up by typical revivalistic methods, or largely influenced by them, realize the full possibilities of Christianity either in individual character or in social effectiveness?

This is a difficult question for evangelist or pastor to weigh seriously. It is difficult for the pastor, because the problems of his local church are so urgent and immediate that they eclipse the more remote consequences of his methods. His office-bearers—practical men—judge the success of his pastorate by numbers of additions, size of congregation, improvement of church property, decrease of debt and so forth. In comparison with these immediate, concrete values a consideration of whether his work is realizing the possibilities of Christianity seems remote and thin.

It is difficult for the evangelist to consider such a question because he is constantly in the electric atmosphere of intense human feeling and numerical success. Standing inside a typical revival one can hardly imagine anything else more important. Only as one sees it in perspective, in its relation to the Kingdom of God, do its inadequacy, its irrelevancies, its illusion and its harmful tendencies appear.

It would be a boon to our present day evangelism and would prove a blessing to the church catholic if our evangelists could get their conscience's consent to stop their work for a season and go into retreat for study and prayer. Away from the tumult and the shouting, far from the clatter of revivalistic machinery, with open minds, desirous of measuring their success by no standard save that of the welfare of the Kingdom of God in personal character and social progress—there let our evangelists read and discuss the great books of the great teachers who are expressing and creating the spiritual consciousness of our times. Let them also re-examine the method of Jesus the Master Evangelist, and, in the light of his method and the results he regarded as worth-while, let them search their hearts with this question:

Does our evangelism build up a church which has the point of view or the power of realizing the possibilities of the Christianity of Christ?

They might come back with a method and an aim that would revolutionize our churches in the conceptions of office-bearers, pastors and editors!

We have in mind no such assembly as the so-called "Conferences on Evangelism" set on the platform of a summer assembly where merely evangelistic *methods* are discussed. The true problems of evangelism lie deeper than the devising of tricks for getting results. The whole aim and conception of evangelism, assumed without challenge underneath these discussions of methods, must be searchingly re-examined.

Next week we shall ourselves consider this question, whether Christianity can adequately realize itself through the present day evangelistic method.

The Trend of Events

By Alva W. Taylor

THE FIGHT ON THE GREAT WHITE PLAGUE

The Fifth Annual Meeting of the Association for the Study and Prevention of Tuberculosis was held in Washington in May. It reports established during the year eighty-six hospitals and sanatoriums, eighty-five dispensaries, and 136 new associations. There are now a total of 290 associations organized to promote the fight and 298 hospitals and sanatoriums and 222 dispensaries working in the daily task of helping the poor victims of this dread disease. The National Association urges that 75,000 new beds be provided for the segregation of the worst cases. They cost but $1.25 per day apiece.

ALDRICH'S REVISION OF THE TARIFF

All parties agreed in the recent presidential campaign that the time had come for a downward revision of the tariff. By the power of some unseen hand of modern political organization the senate bill is the work of Senator Aldrich, representative of the trust in the upper house of our congress. Mr. Aldrich does not argue for a revision downward. Here are some results of his revision as published by himself on the basis of ad valorem duties; upwards—chemicals, oils, paints, sugar, molasses, agricultural products, cotton manufactures, flax, hemp, pulp paper, books; downwards—earthenware, glassware, wood manufactures, metal manufactures, tobacco. In the total the revision is a raise of 4 per cent over the present schedule. Will Mr. Aldrich or Mr. Taft prevail?

ALFALFA BREAD

It is reported, but not vouched for, that a Creighton College Club of Scientific Students has demonstrated the feasability of making flour out of the upper leaves and stems of Alfalfa clover and that this flour makes delicious bread and pastry. If this be so Alfalfa may be not only King of the Plains, but Queen of the Kitchens. The report states that the stems and leaves are carefully selected from all weeds or foreign seeds that may be in the clover, thoroughly dried, ground and bleached, resulting in a creamy flour. This is then made up much as is wheat flour and can be used for bread, muffins, cakes, mush and other palatables and is said to be exceedingly light and easily digested. The cost is not estimated to be much under that of wheat flour.

THE REAL REASON WOMEN CANNOT VOTE

Lord Cromer, much heralded master of imperialism and monitor of all that is aristocratic, has given the real reason women cannot vote. His Imperial Lordship's frankness is at least refreshing. He does not veil his reason behind pious or charitable excuses. He says with plain speech that she should not vote simply because she is not a man. For the same reason that he would put the property in the hands of the white and the work upon the shoulders of the Fellahin in Egypt—because he is not a white-man. The Pope enforces the reason of Egypt's white master and does it with consistency since he is the great living master of all that represents the medieval. He says "After creating man, God created woman and determined her mission, namely, that of being man's companion, helpmeet and consolation. It is a mistake, therefore, to maintain that woman's rights are the same as man's. Woman, created as man's companion, must so remain, under the power of love and affection, but always under his power."

HOME BUILDER AND SPECULATOR

Uncle Sam's great irrigating projects are the wonder and admiration of the world. Our Uncle is doing it for the sake of the home-builder. But see how the speculator beats him in his well meant enterprise. Work is now begun on the Elephant Butte dam in New Mexico. It will cost $40,000,000 and the land benefited will be assessed $40 per acre to cover this outlay. This the farmer will pay in ten annual installments of $4 per acre. Now Uncle Sam will allow no one man to obtain water for more than 160 acres after the dam is completed. But while the dam is being built and before it began building speculators bought up some 90 per cent of the land to be benefitted or procured options on it from the Mexican owners. Today they are asking $50 per acre for it from those who will become bona-fide home-builders. They will not ask for water rights or farm it, but the man who does must first pay them.

MILLIONS IN WHEAT

The Patten wheat deal is consumated and the great broker retires from the game with millions profit. Doubtless he will further enhance his name as a great philanthropist with the lucre and go down in denominational annals as one of the most benevolent of the brethren. Secretary of Agriculture Wilson says his deal put wheat forty cents above the normal price. This has been no boon to the farmer if indeed one could admit that an artificial price could be called a boon to any class of producers. The price went up after the farmer had disposed of most of his crop so he got little benefit from it. The speculator got the benefit of the artificial forcing up of the price. Prof. Jno. Lee Coulter illustrates how this happens by the example of 1896. The farmers of the northwest marketed in August at 51 cents. A few months later the speculator was selling to the miller for $1.62 per bushel. The bread eating working man and his children paid the difference into the pockets of the speculator. The money of such men may not be tainted, but the man who defends such practices certainly is.

THE CONGO LIBEL CASES

Wm. Morrison and W. H. Shepherd, two American missionaries in the Congo Free State who have furnished damaging evidence against the free-booting rubber monopolies of King Leopold, have been sued before the courts of the Free State for libel. One wonders what sort of a verdict can be expected by a court of that government, but the report of the Belgian Commission furnishes some hope that the whole matter will not be whitewashed. It will be remembered that the Commission sent out to justify the crafty king returned to condemn. Mr. Shepherd and others have doubtless been told many extravagant stories by the natives in their rude ignorance of the laws of evidence and their burning hate of their persecutors. But that all the stories of atrocity are manufactured the kings own Commission found not true. Were they all untrue the expropriation of the land would be crime enough.

THE JANUS FACE OF REFORM

Good men everywhere are pleading for the break up of hard and fast party lines. The independent voter is the hope of reform. Now appears the Janus face of independence, the Mr. Hyde of our benovelent Dr. Jekyl. It is bi-partizanship as opposed to non-partizanship. It consists in the worst elements of both parties combining against the good of either. The major example of this was afforded by the Illinois legislature in the electing, by a bi-partizan combination of the worst elements of both parties at Springfield, of Wm. Lorimer to the United States Senate. Led by Lee O'Niel Brown, the Democrats gave him as many votes as did those of his own party and no honest man doubts regarding the motives that prompted it. In Oregon the people chose a true and tried man of the minority party for the senate and he was elected by virtue of the independent vote of the people. In Illinois a ward boss and "prince of wire-pullers" was elected by an unholy bi-partizan combination of misrepresentatives of the people.

TITHING THE MINT AND ANISE OF THE LAW

By the nature of law the kernel must be separated from the husk sometimes in judicial decisions. Form is a very essential part of legal procedure, but form always tends to crush out spirit and the great tribunals are often no exception to the old legalists in this regard. A case in hand is the decision of the Supreme Court of the United States interpreting the Hepburn Railroad Rate Law. The famous Commodities Clause of this law was the kernel of it. It made it impossible for a railroad to own a great commodity, such as the Reading's ownership of anthracite, in such a manner as to give it all advantage over competitors and constitute it a monopoly. The Court rules that the law is good in form i. e., no railroad can formally own an anthracite field, but the same men can organize themselves into a separate corporation and own that same anthracite field and do business just as before and the railroad corporation can hold all the stock of the separate corporation. Thus the only effect of the law is to compel the company to organize its coal business into a separate corporation. All the old evils remain. The people get the husk of form.

the anthracite monopoly the kernel of profit. As usual Justice Harlan dissented. Harlan is invariably for the people.

A ROOSEVELTIAN IDEA ADOPTED

Colorado, though with both a Democratic legislature and governor, has adopted one of the ideas advocated by ex-President Roosevelt in one of his messages, and thus gives it the first test. It has passed a law making it a crime to make any private contribution to an election fund and appropriating a sum equal to twenty-five cents for each voter, said fund to be paid from the public treasury and divided between the various political parties according to the number of votes it registered for governor at the last election. Those who distribute these funds for the parties will be required to give bonds and one-half the contribution will go to the county chairmen, pro-rated according to the number of votes cast for each party in each county. The candidates themselves may put up cash, but it must be limited by sworn statement to 40 per cent of the first year's salary of the office for which he is a candidate. Corporations that make a contribution will be severely dealt with if the law is enforced. The aim of the law is certainly wholesome. It will put on end to bribery, slush funds, the hiring of hordes of "workers," corporate influence through contributions, and most of the ills contingent upon money at election time. To prevent the politicians spending money if they desire to corrupt the ballot will hardly be entirely effected even by this excellent law however. It can be collected in extra-official ways and distributed by private workers. But it will help discourage the practice and will make it easy for clean candidates to conduct more effective campaigns. Again it will put the independent candidate at a disadvantage because he will have no funds aside from his own contributions.

A COLLEGE BROUGHT TO YOUR DOORS

Massachusetts leads in practically all social legislation and in practical efforts to socialize public effort. Her latest undertaking, not yet adopted, but in a fair way to be, is that of a people's college. Mr. Edmund D. Barbour is the chief promoter of the idea and will guarantee a fund of $3,000,000 for the project when a workable plan is presented. The idea is to send teachers to various parts of the state and have them give instruction in municipal buildings and other places that can be provided without much expense, thus bringing instruction to the very doors of the people. There will be night instruction and everything done to make learning possible to all who desire it, but who have not the time or the means to go to the ordinary college. The heads of the various colleges and universities in the state, together with other educators, will constitute a general board of advisers and determine prerequisites for the gaining of degrees. This will at least insure against the lowering of academic standards. Would it not be a wiser philanthropy to give millions for this sort of a college than to a great university where but few, and a considerable proportion of those able to pay their own way, receive the benefits?

EDITORIAL

An interesting little pamphlet has been prepared by Mrs. Ella S. Stewart, President of the Illinois Equal Suffrage Association, entitled "Northwestern University and Woman's Suffrage." This pamphlet contains the opinions of a large number of the members of the faculty of that institution. Not all of these opinions are favorable, but the total value of the document is very great as showing the tendencies of thought on this subject among modern educators. An admirable appendix furnishes indication of the results of woman's suffrage activities in those states where the system prevails.

* * *

A recent paragraph was quoted from Professor Albion W. Small in an editorial in the British Weekly to the effect that the Americans are the most unhappy people in the world because they are the most prosperous. The effect of the quotation as used was to entirely misinterpret Professor Small's sentiments, and in writing of it to a friend he says: "It is astonishing how one's reputation can go round the world as a pessimist because of one's most direct efforts made to interpret experience in terms of optimism. It is astonishing that any of us can keep from being pessimists with that kind of newspaper treatment."

* * *

Dr. Charles Hastings Dodd, pastor of the Eutah Place Baptist Church, Baltimore, Maryland, who presented the magnificent paper at the Bloomington Congress on the union of Baptists and Disciples is to start on a visit to the Pacific coast where he is to supply the pulpit of Dr. Robert Burdette at Los Angeles in July and to preach at the Long Beach Chautauqua on the first Sunday in August. On his return to the East it may be possible for him to preach in some of our churches. We believe that he has already promised Mr. Idleman of the Central Church in Des Moines a service. It would be a rich experience for any of our churches to secure Dr. Dodd who has done so much to interpret the spirit of union with the Disciples to his brethren of the Baptist church. He has partially promised to occupy the pulpit at Memorial Church of Christ in this city on his way through Chicago.

* * *

The Anti-Saloon League is making extensive preparations for its biennial convention to be held in Chicago, December 6-9. An attractive program is being prepared. During the evenings of the conference week there will be from twenty-five to thirty mass-meetings throughout the city and especially in the densely populated districts of the city where temperance meetings are seldom held. On Friday afternoon there will be a parade in which every state in the union will be represented with flags, banners, maps, etc., showing the extent of the progress made in temperance reform in each state in the past two years. Sunday, December 5, is to be made an outside field day with representatives of the League in the pulpits of Chicago. On Monday there will probably be a union preachers' meeting under the direction of the Federal Council of Churches, at which the theme will be that of the work of the Anti-Saloon League.

* * *

In his talk to Chicago men the other evening Dr. Royal J. Dye told an incident of the meeting at Bolenge which Professor Frederick Starr attended. Professor Starr is the well known anthropologist and was traveling and studying through that part of Africa where our mission is located. At the close of the service when the communion was reached Dr. Starr explained that he was not a communicant, but would like to stay if it would not be regarded as an embarrassment to the missionaries to have a white man present who could not partake of the emblems. Being assured that his presence was heartily welcomed he remained. Dr. Dye asked one of the black men to lead in returning thanks for loaf and cup. After the customary words of the prayer were spoken the black man, in his own language, not understood by the distinguished scholar, prayed God to bless their visitor, "and grant that he may see something in us that will recommend Thee." Not until last week did Dr. Dye tell Professor Starr of the prayer, and he did it with such deft and delicate sympathy as touched the heart not only of the Christian men present, but of the scholar as well.

* * *

There is something heartening in the thought that the goal of foreign missionary effort is to render such effort superfluous. The communication from the China Centenary Missionary Conference printed elsewhere in this issue presents a view of the situation in that country which ought to kindle the imagination of the Christian world. We are not working in the dark, they say. Vast as the work is that is to be done in China, there is a limit. Send us 3,200 men and 1,600 women evangelists and these workers with those already in the field will call out from heathenism enough converts to equip 150,000 native evangelists in a few years. Christianity in China would then be self-supporting. The church would then have discharged her obligation to evangelize that great people. China would then be contributing out of the rich treasure of its own Christian experience an interpretation that would enrich the Christian experience of the world. The communication from the China conference has this value that it measures for us the size of the enterprise upon which the church has embarked. Rev. Frank Garrett, one of the signers of the appeal, represents the Disciples of Christ.

* * *

A man by the name of Bolce is writing three articles in the Cosmopolitan magazine which have set a lot of people talking. He assumes to "expose" the doctrines of representative teachers in the great universities of the land—the sociologists, the political economists and the theologians. The outside world has no idea how revolutionary are the teachings of such men as Professor

Woodrow Wilson, of Princeton, William James and Barrett Wendell, of Harvard, E. A. Ross of the University of Wisconsin, Shailer Mathews of Chicago and dozens of others whom he names and promises to name. They are "blasting at the Rock of Ages," he says. They "reduce the Ten Commandments to a syllabus." They make out that our fathers fought the Revolutionary war for principles that were pure fictions, the Declaration of Independence being woven out of the impossible and now obsolete philosophy of Rousseau. These and such like teachings are charged to our universities. Some people hail these articles with smug "I told you so's." Others are outraged at the vicious misrepresentation that characterizes them. Still others accept the author's thesis and stand horrified at his amazing revelations. Some believe the author is a thoroughly modern man himself, but is writing to provoke a discussion. We have a reason for believing that he is nothing of the sort. This is our reason: If he knew his business he would be able to make out a much stronger case than he does. He has a big subject. Think of it: The Revolution Wrought By Modern Scientific Method—in every department of human thinking! He treats it with outrageous inadequacy. It is too big for him. So he plays smart with the men who represent the movement, clipping sentences from their contexts and often making a man say the very opposite of that which he did say. No, the trouble with this man Bolce's "revolution" is that it isn't a big enough one to fit the facts. The real revolution is more radical and significant than this skimmer dreams.

* * *

In his page devoted to Correspondence on the Religious Life, Mr. Campbell recently made the statement that there would no doubt remain after the discussion over Christian Science had subsided, "a residue of truth." This phrase discloses a point of view which every man of broad sympathies and open mind would do well to cultivate. Those opponents of Christian Science like the author of "Christian Science in the Light of Holy Scripture" are furnishing an excellent example of how not to do it. To assume that one has demolished this new cult when he has quoted scripture texts against it is to commit the same fallacy as did the scribes who thought they had disposed of Jesus and his work when they showed him to be going contrary to their books and traditions. There are only two questions that need concern us as students of this strange religious phenomenon. First, What are the facts about it? and, second, can these facts be explained without turning our intellect upside down as Christian Science demands? As to the facts, no doubt the claims put forward by devotees are greatly exaggerated. But that many who suffer with a certain class of diseases are being healed admits of no doubt. So far nothing like trustworthy evidence has been offered that malignant diseases like cancer and tuberculosis have been cured. Although claims are made for the cure of even these it is more than likely that a mistaken diagnosis lies at the basis of these claims. As to explanation, happily psychology is offering a rational way of accounting for the phenomena without resorting to the outlandish ideas of "Science and Health." The Emmanuel movement faces in the right direction. Concerning it, the only question we feel like urging is whether or not that kind of business is the natural function of the church, or would we do better to leave it to physicians. However that question may be answered it is certain that already a considerable "residue of truth" is being deposited both in the ministry and in medicine, truth that will vitalize both callngs.

The Greatness of the Old Testament

If the New Testament is the Christian Odyssey, the sublime record of the soul's home-coming after long wanderings, not less is the Old Testament the Iliad of the race, the epic of the long and not unsuccessful struggle against the triple-walled stronghold whose conquest alone could end the strife. In the one the hero journeys far on many seas, hears the seven voices of temptation, tarries in the lotus isles of pleasure, beholds the horrors wrought on his companions by the necromancy of sin, rouses himself at last to the supreme task, braves the storm, the shipwreck and the fight, goes down even to the deeps of death, and comes home to love and glory like a king returning from his wars. In the other the field is full of fighting figures, the air is rent with shouting, the noise of battle lingers all day long among the mountains by the western sea, and the eye looks upon waving banners, charging squadrons, the flashing armor of the warriors and the garments dipped in blood. The New Testament is the story of the soul's achievement of freedom and of life through the power of the Highest. The Old Testament has not discovered the individual as yet, but concerns itself with the nation in its struggle for self-realization, expansion and knowledge. It is the earlier section of the volume which records the story of the world's spiritual education. Its utterances are preliminary, tentative, partial. Its morality is not final, its ideals are confused, its heroes are men of passion and fierce zeal. In its vivid narratives beasts at first are slaying men. It is only after many days that man begins to slay the beast.

The Old Testament is the total surviving literature of the Hebrew people during the classic period. The writings are gathered into the collection as we know it with little regard for chronological sequence or even external relationship. Our common arrangement of the books or pamphlets is but one of several in use at one time or another among the people to whom they first came, and is not necessarily the best of these. These thirty-nine tracts are by no means the total literary product of the ancient Hebrews, for they constantly refer to others which have perished. Nor are they all original compositions in their present form, for not a few of them give clear evidence of an interesting literary history prior to their entrance into the canon. As they stand they are exceedingly various in tone and theme. They include historical sermons, religious and ethical exhortations, national institutes, the prayers and praises of the faithful sayings of the wise, meditations on the problems of experience, priestly chronicles, genealogical lists, journals of reformers, hero stories from the past, religious interpretations of national tradition and mythology, prophetic forecasts of national and Messianic hopes, and apocalyptic figures of comfort and warning.

Yet in spite of this variety, in which all parts have not the same value, and in spite of the many voices that speak, and no two of them with quite the same message or the same insistence, there is a singular and impressive unity in this complex of writings. There are different levels of ethical demand, progressive epochs of religious instruction, advancing degrees of spiritual urgency; but the motive is identical and the direction unvarying. In the Old Testament there is a sense of some things found in no other ancient literature. It was not that other nations lacked religious interest. No people of that world were without gods. But Israel dealt with God, and came to a consciousness of his reality, unity and moral nature possessed by no other race. It is not that God was the Father of Israel alone, or concerned himself with one national experience, in forgetfulness of the rest, for God has never left himself without witness among any people. But in that history there was a realization of his presence and purpose as in no other. For this reason Israel's writings, such at least as have come into our possession, are pervaded by a unique sense of awareness, responsibility and urgency, which for want of a better name we call inspiration. But that quality is not merely resident in the documents. It belongs to that experience behind them, in which God was perceived to be moving as in no other history. The Hebrew religion occupies its unique place in the progress of the spiritual life through the inner experiences of that marvelous succession of men whose hearts and hopes and lonely steadfast faith were fixed on God, and who spoke for him because they had spoken with him. On all the horizon of pre-Christian days the Old Testament is the mountain peak which rises through many levels of spiritual discernment to that height of excellence and beauty from which one has visions of the eternal, which are the most prized possessions of all our moral being; an altitude "from which a soul, if it ascend on a clear day, may catch sight of the hills where its life arose, and at least a suggestion of the sea to which it shall go in the aftertime."

For this reason the Old Testament must ever hold the highest place among the sacred literatures of early times. It was the Bible of the Jewish people. Around it and the temple which wellnigh shared its sanctity in their eyes, they threw themselves like a wall of fire to repel all sacrilegious and defiling approach. To Jesus it was the Scripture, the writing whose hopes and forecasts found fulfilment in himself. It was his earliest study and his constant companion. On its great utterances he nourished his

soul. From its arsenal he drew his weapons to beat back the onset of temptation. With its great spirits, the prophets, he lived in close companionship, and in the Psalms he found refreshment as from a well in the desert. While he used it with a sense of mastery that did not hesitate to revise its standards of conduct and replace its injunctions with loftier imperatives, yet he found in it the means of arousal, instruction and consolation. It was to him like rivers of water in a dry place, and as the shadow of a great rock in a weary land.

It is not strange that the early Christians, following the example of the Lord, should have held the Old Testament in highest reverence. It was to them the "sacred writings," the only literature which they could deem divinely given and authoritative. Around it there had gathered a host of other writings, histories, philosophies, apologies, hymns and apocalypses. But while these were popular and revered, it was the Old Testament which drew to itself the adoring veneration of the faithful. Even the writings of the New Testament as they gradually took form were not held to be so sacred as the books of the Old. These later writings were as yet too new to be held in the same regard as the prophets, the psalms and the law. They were rather the writings of the friends of Jesus than Holy Scripture. It required time for the church to assess rightly the values of that body of writings which was forming from day to day. But the Jewish Scriptures were an honored and prized possession, all the more precious that the Christians perceived them to be "gravida Christi," pregnant with that Messiah who in their own times had come to birth. It was upon this ground of the high authority of the Old Testament in the thought of the Jewish race that the earliest defenders of Christianity made their confident appeal to the law and the prophets. No argument could be more convincing than one drawn from the sacred books. And even the employment of the faulty methods of the Jewish schools or the allegorical interpretations so highly prized among the scribes impaired in no regard the value of such appeals. To the Jews, the first Christians, themselves Jews, became Jewish in their plea, that they might win their brethren to Christ. Upon the whole question of the regard in which the first Christians held the Old Testament the words of Paul are classic and final. "Every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

Shall Pastors Know Something about Art?

By T. Carl Whitmer

Supposed omniscience is too mild a word for the doers of good. Professor Jack, of All Trades University, is an idler and a specialist in comparison with those who live at (what used to be) the sign of the White Cravat.

Theology forms but a tenth of a "parson's" duties. He calls the attention of the sexton to gas leaks and mends them in his absence. He graphites the joints in the organ and quiets the lost-soul groans of the water motor. Incidentally—or, chronically—he draws on everything from painting to trolley cars to illustrate moralizings more clearly. All the similes of all arts and crafts lie (in several senses) at his disposal. He reads the language of souls and sculpture with varying success. He builds churches with architecture and ventilation slightly mixed. Perchance he uses ragtime paintings for his windows, which may explain some "platitudes in stained glass attitudes."

Minister Not Trained to Meet the Situation.

In other words, although a minister must concern himself with church decoration, he seldom knows much of ecclesiastical symbols and less of stuffs; although he finds himself obliged to supervise the building plans of a church, he does not know the difference between a gargoyle and a clerestory; although in the frequent absence of skilled musicians, he has to put his hand to the plow, he is very uncertain as to the quality of hymns, not often knowing gospel hymns from worthy chorales, fugues from exercises, etc.

That is, his training takes little account of those parts of his work which frequently fall to his supervision, in spite of their really requiring specialists to properly execute.

But if necessity for the use of knowledge of church decoration and architecture come seldom; not so with the music. The minister in eight cases out of ten is required to exercise judgment (and sometimes his throat!) in musical matters. His seminary training—according to the accounts of a statistician and my own experience—gives him little help in denominations outside of the Episcopal and Roman Catholic.

Beauty Not Necessarily Expensive.

One of the prime fallacies in the attitude of laymen towards beauty is that it is necessarily expensive. Undoubtedly beauty may be expensive; but so is ugliness. Some of the most hideous perpetrations in European and American church architecture represent colossal expenditures, infinitely greater than chaste solutions of the same problem. It is aside from the question, especially when there is considered the permanency of that which is good and lovely.

Then, the manifold details of ventilation, lighting, etc., are solvable matters aesthetically. The whole history of architecture—that is to say, beautiful construction—is wrapped up with the problems of human comfort. There is nothing fundamentally inimical between beauty and utility, although the unimaginative would have us believe there is. All the ugly excrescences from flies to sewerage have been the subject of aesthetic attention. No specifications are worthy of acceptance which represent necessities as normally and compulsorily distasteful to the eye.

Or, applied to windows, a good basic principle (expressed negatively) is that the worst thing in the eyes of the artist is for a window not to look like a window. The aesthetic bases of stained glass have been fairly well established. When there is the suggestion of its being a painting or, worse, a copy of a painting: that is its lowest plane. A window is a space for light and air and should preserve its individuality. It has its idiom and cannot be translated literally. In other words, windows are decorative spaces and should not masquerade as post cards.

Good Music Need Not Be Difficult.

Then, the problem of good music. It is not a matter of difficult music. There are stacks of splendid calibre on the shelves of the publishers which are as simple as can be written in any grade of quality. The impoverishment of church music in certain quarters has been due to causes similar to those producing bad architecture, chief of which is—not expense, but proper preliminary supervision. And so to the end of the aesthetic chapter which has been running into phases demanding specific treatment, better treated separately.

The average—and above the average—minister fails on aesthetic ground principally because he fails to grasp the vital difference between the definite, clear-cut, all apparent realism which is the common practice of sermonizers and the suggestive, veiled and "undesirous pedagogy" of Art. Art functions on a different plane and to expect it to formulate itself in building, windows and music with the finality and thud of a dogma is to compel it to change its method of approach; to compel it to translate poorly instead of pulsate idiomatically. There are emanations from an art product which fail to function when it is not pure aesthetic.

Misleading Books On Art.

The modern preacher has books in his library which confirm his probably inartistic views. The numerous "Messages of Pictures and Music" are to his book shelves what an out-of-date book on theology would be as an aid to my general culture. They scarcely form a basis for art appreciation.

If the speaker in the pulpit insists on referring to music and painting it should unquestionably be done with a modern attitude. The ancient philosophers thought they could voice every scientific, theological and aesthetic view. The moderns are becoming more modest—I mean more restricted in their omniscience!

It is a poor vocabulary and an unimaginative personality which serve up inaccurate aesthetic principles for the sake of driving home a truth. A truth whose artistic, scientific and other ramifications are not worth the trouble to study, is not worth much in the final effect. From the viewpoint of the professional sermon hearer I take it that bad art, bad theology, bad law, bad sociology and bad grammar are almost certain to be equally ineffectual in their ultimate averaged tendencies. Art can teach, but it teaches best in its own way; not as this that and the other man wants it.

Suggestion for Reading.

I am always loth to suggest (unasked) books which will be of assistance. However, the book, "Religio Pictoris," by Helen Bigelow Merriam (Houghton, Mifflin & Co.) and the magazine "Christian Art" (Richard Badger, Boston) will furnish the proper "attitude" and materials for courageous and "necessitous" clergymen. The magazine considers every possible ecclesiastical predicament; the book prepares the virgin mind to properly assimilate aesthetic or aesthetico-moral views. Some grazing in these fields will probably prevent the well-intentioned minister from uttering prayerful stupidities such as the following which I heard from clerical lips three weeks ago: "O Lord, grant that these singers may forget (!) their artistry, and sing to the glory of God."

Views of Life

By George A. Campbell

Vital Versus Sectarian Belief

In reviewing Joseph Compton Rickett's book, "Origins and Faith," Principal Forsyth begins by thus contrasting the minister and the layman.

"A book like this from a layman has a different significance from a like work by a responsible teacher in the Church, and it calls for different treatment. It is symptomatic rather than authoritative. The minister of a church cannot divest himself of his position, or forget that in turning to the public he does not ride as a free lance or speak as a mere inquirer. He is the public representative of the Gospel and the Church, and he must suspend his judgment on truth, however rational, which appears to make impossible the God whose minister he is. But the case of the layman is different. He can and should be more free with his individual impressions, guesses, and questions than one with the pastoral, apostolic, or representative lien upon him. The personal equation may count for more, with a consequent vivacity, and even piquancy, of interest. He speaks for himself alone. And yet, in another sense, not. He is indicative, if he is not representative. He reveals the thoughts of many hearts. He opens up what from the pulpit is so hidden—the frame of mind in those pews that care to read and think on such matters, and yet do not go about it in the minister's trained and expert way. From this documentary point of view the book is of great value."

This is interesting. The learned Principal thinks the layman is more human than the minister. The latter must not unbend too much. He must remember his official capacity. His laughter must not be unconfined. He cannot be a commentator on life, for he is a proclaimer of a theory of life. He is not an onlooker, he is a guide to all who will accept his word.

Limitations of Belief.

There is some truth in this view of the minister. All belief imposes its limitations.

Every acceptance of a positive is a denial of the opposing negative.

Hence it is not surprising that ministers are by many intellectual men considered uninteresting. Their minds are closed. They have accepted a creed. Every minister doubtless has had conversation with men, that went well till the discovery was made that they talked to a minister, when suddenly there was a felt coldness. They had pigeonholed the dominie. They measured the reach of his free intellect. To them he ceased to be human, and became official, priestly.

Some time since I was on an elevated car going to the city when I saw opposite me a neighbor with whom I had never spoken. Feeling neighborly on that particular morning I went over and joined him in conversation. As soon as I told him I was a minister of the Christian church a great barrier was erected between him and me. He thought he knew at once all that I believed. He measured all my emotions and imaginations with mathematical precision.

Not a Man but a Campbellite.

To him I was no longer a man, I was a despised Campbellite. "Yes," he said, "I know all you stand for, you think all that is necessary to salvation is to get the people under the water, nothing else amounts to a row of pins. I have heard your preachers in Ohio preach their baptismal regeneration not more than once." My apologies to the Ohio brethren for quoting my Chicago neighbor!

I tried to explain that he must have been misinformed; but I did not succeed. The next morning I saw him again on the car. This time he sought me out, not, I fear, because of neighborly feeling; but because he was moved by sectarian loyalty. He began, "After talking with you I went to see Mr. ————, who knew lots of your people in Ohio and Kentucky and he said 'of course, water baptism is all they believe.'" Apologies also to Kentucky! I did not convince him.

Called to Proclaim His Faith.

He was one of the Brethren, sometimes nicknamed "Plymouth" Brethren. He was called to proclaim his faith both in season and out of season. We were both human beings. Both believed in God and in Christ. Both in the immortality of the soul. But our prejudices, sectarian prejudices, kept us from considering life on the basis of our common humanity.

He has since buried his wife. I wonder if in his hour of grief he would have accepted my sympathy. His view of just how the dead are going to be rewarded might have prevented him.

How can ministers proclaim what they believe and still be on sympathetic meeting terms with every man, no matter what his creed. There is a way. The minister may meet people occasionally like my neighbor who will close all approaches to his real soul; but the minister can at least have a cosmopolitan heart.

Man Before Creed.

Man must be placed before creed. Regard your neighbor's life rather than his theories. Don't argue him down; but love him up. Converts are not made by argument; they are made by sympathetic interpretation. The preacher is at best only the feeble interpreter of conscience, death, God and all His mighty silent agencies. The universe is too vast to be an abiding home for presumptuous sectarians. The minister can well afford to stress that which binds men together, and be somewhat suspicious of that which separates them. He should be slow to classify men by denominations. You do not know a man when you have said he is a Campbellite or a Calvinist. Every man is an individual with fears that look hellward and hopes that reach to heaven. The emotions of men are not sectarian. The common denominator is God in man. Human nature, no matter how labeled, is the same the world over. My neighbor and I disagreed about the labels. We didn't open the jar and taste the fruit.

Publishers' Labels as Sectarian Signs.

Often have I picked up books and seeing the publisher's name I have thrown them down unread. When the sectarian label is very prominent I know that the author's soul has not been blown upon by the pure winds of God. "Battle Creek" suggests to me a musty controversy. Figuring out religion does not appeal to me. I prefer the untutored cry of a simple human soul. I had almost written that I prefer mistakes in religion to mathematical calculations. I suppose the recent earthquake shock will produce a crop of prophets who will fix dates for the end of the world.

The bigness and the mystery of God's universe ought to make us humble. The intellect of the Christian ought never to be quarrelsomely assertive. Only the inner spirit can be positive in a kingly way.

Value in Preacher's Moods.

The preacher, while refusing to be cast down by his moods, can well afford to be made brotherly by them. For instance, it would be a strange minister who was never tempted by the mood of doubt. All the noblest and greatest saints have been. It is not therefore becoming for any minister to berate the doubter any more than to berate the sick. Let him remember his own mood of doubt; and be thus bound to his kind. Let him be more positive, if he please, but kindly too.

A Minister in Doubt.

The other day as I lunched with one of our out of town ministers he related to me the death of a very dear friend; and how that although he had before proclaimed the resurrection of the dead over and over again and had no doubt as to his belief in it, now in the face of his great sorrow his faith was weak and unsupporting. He wondered if she was not like a rose that bloomed and died and would never bloom again. Poor man, he thought belief was learned out of books in college. He thought it was conclusions from propositions in logic. He thought it was picked up as lovers go hand in hand along a flowery path. He thought it could be proved. He thought that when the youth said "I believe," faith had gained a permanent victory. The preacher he regarded as the defender of faith.

Creedal Faith and Vital Faith.

Now he is learning that all this was the creedal faith, the sectarian faith, the faith of the reason. Vital faith comes by the agony of pain. It is found among the thorns of life, often when the soul wrings its hands in hopeless darkness, faith in its sustaining power is found. The way up to God is not through an easy creed; but through the bitter experiences common to all men. Some misinterpret these and thus miss the way; nevertheless they are the real teachers. They are not sectarian. They are as universal as the sunshine. Men may and should be Christians without being bigots. They should be positive without being provoking. They should have convictions without being contentions. The way to the Christian goal is to cultivate vital faith rather than creedal dogma.

Dr. Tyler and Gipsy Smith—A Side-light

Editor Century: I have read with interest your article relating an interview with Gipsy Smith. Many are puzzled to know how our smiling, genial B. B. Tyler could administer his biting criticism on the great work of Gipsy Smith. I admire Bro. Tyler. He has but few equals in our brotherhood when it comes to wielding effective influence over other religious bodies.

I think I can account in part for his criticism of Gipsy Smith. On his return from the World's Sunday-school Convention at Rome, Bro. Tyler made a triumphal tour of the Christian churches in England. He and Sister Tyler spent several days with the Southampton church. Bro. Tyler spoke for us three times on Sunday. On Monday afternoon he heard a fine address at a Congregational church by Sylvester Horne of Whitefields, London. Monday evening a special rally was held at East Street Wesleyan Church, at which Samuel Chadwick of Leeds and Gipsy Smith, spoke. Gipsy Smith had just returned from an evangelistic tour in America, worn out in body and with a husky voice. I got a seat on the platform for Bro. Tyler. Mr. Chadwick spoke first, delivering a very strong sermon sparkling with many original thoughts. Bro. Tyler was carried away with Chadwick's brilliant style, and when Gipsy Smith followed, laboring under these unfortunate disadvantages, Bro. Tyler became absolutely disgusted with the far-famed Gipsy. I must believe this first impression had something to do with Bro. Tyler's criticism.

Bro. Tyler attended the Thursday services at the City Temple, London, and was well received by R. J. Campbell, the pastor. He subscribed for the Christian Commonwealth, edited by Albert Dawson, one of Mr. Campbell's deacons. It is practically the organ of one congregation and does not express the sentiments of any part of the representative Free Churches. I am surprised that Bro. Tyler quoted it as authority on the subject in question.

I do not offer this as criticism, but as an explanation in part of Bro. Tyler's criticism of Gipsy Smith. Respectfully,

Gainesville, Texas. Ernest C. Mobley.

Centennial Studies

By Dr. Errett Gates

The Evangelistic Temper of the Disciples

In accounting for the success of the Disciples of Christ, first consideration should be given to their evangelistic temper. In this they have been distinguished from all other religious peoples. Not that others have lacked it, but that they have not possessed it in the measure or the form in which the Disciples have possessed it.

The Disciples have put evangelism in the forefront of all their activity—their public worship, their preaching, their training for the ministry, and their theological reflection. Their peculiar doctrines all center around the process of conversion, whether it be their peculiar doctrine of faith, or of baptism, or the Holy Spirit. Their theology is an evangelistic theology, in the sense that it has all grown out of the evangelistic question "What must I do to be saved?"

Their Theology Evangelistic.

The Disciples have no peculiar doctrine of God, or of Christ, or of the Trinity, or of Scripture, or of Man, or of Sin, or of Retribution; on all these they share the views of evangelical orthodoxy. But they do have a peculiar doctrine of Conversion. All other doctrines may be learnedly discussed in his presence, and a Disciple will either go to sleep or look out of the window; but let the discussion turn upon any phase of the doctrine of Conversion and he will immediately sit up straight and pay attention. He has some very pronounced and clear-cut views on this doctrine which come warm from a recently held "protracted meeting," or from the regular Sunday services of his church.

Every public preaching service held by the Disciples involves all the theology they have interest in or concern for, if it has been true to the century-old traditions of their pulpits, in closing every sermon with an "invitation" to the unconverted to "come forward." That is the unmistakable mark of a Disciple meeting. It is not necessary that a preacher be present or that a meeting be held on Sunday. It may be in the Sunday-school, or Young People's prayer meeting, or the mid-week prayer meeting, or merely the communion service on Sunday. An elder or the leader of the meeting counts it entirely appropriate at any meeting to give an opportunity for public confession of faith in Christ. No meeting is too formal and none too informal for this solemn appeal. It is seldom forgotten.

A Dry Baptistry Unpardonable.

Thus it appears how unavoidable the evangelistic temper and habit become in churches of the Disciples. It is the taken-for-granted end and aim of all preaching, and the primary business of the church to bring men to the acceptance of Christ. If a church goes very long without "having additions" something is felt to be seriously wrong. The "dry baptistry" is the unpardonable sin among the Disciples, so deep-seated has the evangelistic conscience grown during a century. No wonder their churches have grown in numbers. The wonder would have been if they had not grown. Every church conceives itself to be a recruiting agency, and every minister a recruiting officer. This constant appeal to men to turn to Christ must inevitably, no matter how poorly executed, bear some fruit. It bears home to every one that hears it, at least for the moment, the claim which religious impulse and moral duty lay upon every life, and brings to an issue before the soul the solemn responsibility of decision, for or against Jesus Christ. Such a method of preaching and closing a service is bound to get results. In the practice of the Disciples it has demonstrated its value and efficiency.

Origin of Our Evangelism.

This evangelistic temper entered very early into the movement. The impulse did not come from the Campbells, though they fostered and defended it. Neither did they use it to any notable extent in their personal ministries. They had formed their homiletic habits long before it was introduced to their attention.

The early years of the nineteenth century mark the period of the so-called "Second Great Awakening" in America. Bacon, in his history of American Christianity says: "The closing years of the eighteenth century show the lowest low-water mark of the lowest ebb-tide of spiritual life in the history of the American church. The demoralization of army life, the fury of political factions, the catch-penny materialist morality of Franklin, the philosophic Deism of men like Jefferson, and the popular ribaldry of Tom Paine, had wrought together with other untoward influences, to bring about a condition of things which to the eye of little faith seemed almost desperate."

Second Great Awakening.

Out of such conditions sprang the Second Great Awakening, led by the McGee Brothers and James McGready, in Tennessee and Kentucky. It was a sermon preached by James McGready that led to the religious awakening of Barton W. Stone, and later, when the scene of evangelistic activity shifted to the west, Stone became an important leader in it as a minister in the Presbyterian Church. Revivals sprang up all through New England, especially affecting the colleges, which had become centers of a proud and boastful infidelity.

A revival visited Yale in 1802, in which seventy-five out of 230 students professed conversion. In 1808 Dartmouth College was similarly visited, and thirty students professed conversion. In 1805 occurred at Williams College one of the most remarkable revivals. Among the students at that time reached was Samuel J. Mills, who became a leader of a band of students calling themselves "Brethren." They organized a society "to effect in the persons of its members a mission or missions to the heathen."

Walter Scott.

The Campbells came to America in 1807-9 in this atmosphere of religious revival. Their movement does not show traces of this influence, however, until 1827. The man who is universally credited with its introduction was Walter Scott. He first formed the acquaintance of the Campbells in 1821, and from that time onward was intimately associated with them in their work. He cooperated in the establishment of the Christian Baptist in 1823; and to its early numbers made literary contributions which disclose his deep interest in the place of Christ, and the doctrine of his Messiahship, in the faith and preaching of the present day. With other ministers he developed what he called the "Ancient Gospel," which was simply the primitive method of the apostles in proclaiming Christianity to the unconverted and unbelieving.

When he was made evangelist of the Mahoning Association of Ohio, in 1827, he was ready to put his primitive evangelistic program into operation. Associated with him were several ministers who had come under the influence of B. W. Stone and his work in Kentucky. They brought with them the spirit of evangelism caught from Stone, and passed it on to Scott and the younger Baptist ministry.

John Smith.

Sufficient recognition has never been made of the creative evangelistic influence of John Smith, especially in Kentucky. He likewise owed his fervid evangelism to the Great Awakening in Tennessee. He entered the Baptist ministry and came under the teaching of the Campbells in the early days of the Christian Baptist. As Scott had fused his evangelism with the reformatory doctrines of the Campbells, so also did Smith; and as the one gave the Campbellian movement its evangelistic temper in Ohio, so also did the other in Kentucky. Born as he was out of the same religious revival as Stone, he was providentially prepared to lead in the coalescence of the followers of Stone and Campbell.

Barton W. Stone.

The final evangelistic influence came from the great evangelist himself—Barton W. Stone. He had made and sent out many an evangelist who joined forces with Campbell, before the two great leaders themselves met and discussed their differences and agreements. Here again Campbell, as the stronger personality and leader, overcame, and Stone, after acknowledging his debt to Campbell, looked with favor upon the union of the two peoples, and finally gave his influence to the united body.

Thus the links connecting the Disciples with the Second Great Awakening, were numerous and direct, most of all that Stone, himself one of its notable leaders and figures, gave himself with the larger section of his followers to the united movement. The Disciples originated in an age of religious revival in a section of the country most deeply affected by it, and had among their founders men who graduated out of the prevailing school of evangelism. All this has made them incurably evangelistic; it is born in the blood. They had great evangelists for fathers and mothers, and adopted evangelists into their family as brothers and sisters, and for two generations have been raising up evangelistic children. They have always believed in large ecclesiastical families, have striven for them, and have consequently grown to be a great family.

An Appeal for Evangelistic Workers in China

The China Centenary Missionary Conference, held in Shanghai from April 25 to May 8, 1907, in considering the problem of the evangelization of the Chinese empire, came to the unanimous conclusion that the time is now ripe for such a vigorous forward movement as will give to every inhabitant of China an acquaintance with the way of salvation. To give effect to this a representative committee was appointed with instructions to issue a statement, appealing to the Christian churches of our home lands for the men and women needed for this gigantic undertaking.

This committee has made every effort to secure the most accurate information from the representatives of the various missions in all the provinces and dependencies of China. And having given our most prayerful and

thoughtful consideration to all the information received we now issue this appeal in accordance with the resolution of the conference. We beg the home societies to consider carefully our estimate of the number and the quality of the additional workers required.

Naturally the work of evangelizing China must be done chiefly by the Chinese themselves, and for this we have made ample allowance in our estimate, but in order that the work be directed efficiently a large number of foreign evangelists will be required. There are needed men and women filled with the spirit of evangelism who are eminently qualified to inspire a following, and to organize and to lead the Chinese evangelists. We who know this evangelistic work most intimately realize that the need for such men and women is imperative. We therefore urge the importance of sending to China for this work only those who have the above qualifications.

No one can question the importance of the work done by those engaged in the medical, educational, literary and philanthropic branches of our great missionary enterprise: but we would impress upon the home churches the fact that the time has come when direct evangelism must be given the first place. Less than one half of the whole missionary staff in China is now engaged in this direct evangelistic work, and even this proportion, in itself far too small, is due mainly to the importance which the China Inland Mission places upon evangelistic as compared with institutional work. Out of 678 members this mission has 560 in direct evangelistic work; while, according to the most reliable statistics to which we have had access, of the 1758 missionaries of all other societies less than 600 are engaged in this work. Owing to different methods of reckoning in the various missions the wives of missionaries (1,035) are not included in any of the above figures, though nearly all of the wives do more or less missionary work. To add the number of wives would not alter the ratio.

We estimate, that in addition to the foreign evangelistis now at work, 3,200 men and 1,600 women, specially qualified as leaders and organizers are needed. If this force can be secured such an emphasis will be laid upon the importance of evangelism as will call forth a band of Chinese workers somewhat commensurate with the needs of the field, and it may reasonably be expected that within a few years these leaders would be coöperating with 150,000 Chinese evangelists.

We therefore urge the home societies to ascertain what proportion of this number of additional workers each should provide, and further to take such action as will ensure these additional workers being on the field within the next ten years.

We have the command of Christ and the energizing power of the Holy Spirit; it now remains only to obey the one, yield to the other, and consecrate the church's abundant resources to God. Then every inhabitant of China shall have an acquaintance with the way of salvation.

On behalf of the China Centenary Missionary Conference,

J. W. Lowrie,
Chairman Evangelistic Work Committee.
Alex. R. Saunders,
Secretary Evangelistic Work Committee.
Frank Garrett,
W. C. Longden,
Gouverneur Frank Mosher,
L. W. Pierce,
A. Sydenstricker,
Maurice J. Walker,
Executive Committee.

The Emmanuel Movement

By Professor O. L. Lyon

Since the Emmanuel Movement is rather new a definition may be first in order. It is a religio-medical movement—a system of healing functional diseases by suggestion. It is a demonstration of the power of mind over matter. It seeks to develop the entire man preparing him to live up to the utmost of his possibilities here.

Man is held to be a unit, an entity, although being dual in his nature. Mind being the chief part, the kind of body one has depends largely upon the kind of mind in that body.

Need of Such a Movement.

It is claimed that the church is not reproducing the life with which it started. At first, it was an enormous spiritual force changing the life, making new creatures in Christ Jesus, giving a deep abiding real faith. This should be so now, for spiritual truth is not affected by time—it is an abiding reality. The church in the time of Christ and the apostles ministered to both physical and spiritual ailments of man. Christ was ready to meet the needs of his fellowman in other lines than purely spiritual. The church has let the healing side of the gospel pass into almost total unbelief, but has retained some faith in spiritual regeneration.

Then, too, it is claimed that most diseases are mental in their nature and can best be treated by mental suggestion. Another fact too must be noted, nervous disorders are rapidly increasing in the United States. Two hundred and fifty thousand such cases exist just now—a number all out of proportion to what it was a century ago. The leading causes of this vast increase are a breakdown of religious faith, growing artificiality of our social system, mad rush for wealth, frivolity, use of stimulants and narcotics, lack of self control from overwork and culpable self indulgence.

Methods and Principles of the Movement.

No patient is taken for treatment unless a doctor has first made a complete diagnosis of the case and pronounced it a functional disease. Then by the principle of suggestion and operating through faith the mind is put in tune, is made hopeful and expectant. Mental strain is relieved and a relaxed state of mind is produced which favors a cure. Those things that uplift and delight are made to play upon the soul and these act as a powerful tonic. Aim and interest are put into the life, and we all know that these are great requisites to health. Anger, fear, jealousy and that demon, worry, those destroyers of the body, are eradicated. They affect the heart, lungs, digestion, enfeebling us and robbing us of sleep. These robbers of life's energies are chased away by the sunshine of hope and cheer. If we would all live up to the qui vive of our God-given energies, we should have little sickness.

The great principle of the Emmanuel Movement is suggestion, or the power of ideas over us. Suggestion puts determination into a flagging will, nerving one to the ultimate of his energies to throw off disease. If the suggestion comes from one of authority, it inspires confidence which acteth like a medicine. The suggestion must have something of authority about it to do good—the more authority the better to inspire faith.

These suggestions act upon the subconscious mind. Here it may be well to say a word about the subconscious mind. Just its exact limits perhaps no one knows or ever will know, for how can one know the unknown, the subconscious. It is held to be the chief source of the body's as well as the mind's power—the strong force running both. It has in it powers making for health on proper suggestion.

The value of these suggestions depends upon the faith one has in them, and the persistency of their repetition. It takes time as well as faith to bring about a cure.

Value of Suggestion.

Suggestion must not be taken as uncanny in its nature. We see its power every day. The child gets hurt, and a kiss cures it. She is naughty, a suggestion diverts the mind and all is sunshine again. We are kept awake at night by unpleasant thoughts. Better ones are suggested and we fall asleep. In fact our wakeful states depend quite largely upon the suggestions we make to our minds.

The value of patent medicines depends almost entirely upon suggestion. Almost anything can be made a go in medicine if the public is bombarded enough. Big ads, big claims excite big cures.

Another phase of suggestion is in surgery where the doctor prepares his patient chiefly by suggestion. All, too, are familiar with the little dose suggestion of homeopathy and the big dose of the allopath.

Habit which holds us as with log chains is the result of suggestion, and if bad, may be cured by suggestion. The mind has a tendency to act in a way in which it has already acted. This basal principle of habit is explained by the physiological psychologist as gullies in the brain of which he knows nothing. But whatever its explanation, the force of habit is tremendous. The habits of alcoholism, morphine, cocaine, sexual perversion, monstrous and terrible thought, are tyrants worse than Nero ever was. They are so terrible as to drive one almost to belief in fatalism or determinism. These are treated successfully by suggestion as unnumbered cases attest. Mere resistance to these habits as New Year's resolutions which the gods are said to smile at will not do. There must be both negative and positive work—a banishing of the evil and a putting a good in its place. Jesus says, "Resist not evil, but overcome evil with good." You remember in the parable where an evil spirit was driven out of man. Later the hungry devil came back to view his old home and finding it swept and garnished but empty, he went in, taking with him seven worse devils than himself. Suppose he had found a guard of righteousness there to resist he would have passed on. So with these unfortunates who in some cases have no more will than a falling stone, the doctor has a heart-to-heart talk with them, inspiring them to banish the infernal enemy from their midst and invite into his place a love of the true, the beautiful and the good. No suggestion is made but what the doctor thinks can be realized. He tells the patient that he can and will banish the demon, that he will hate his very appearance and that he will love the good, that a normal appetite will return to him, makes him expect it, inspires him with confidence, puts new life into him, makes him feel the old sin is dying within

him and the new life is dawning. Who will say that such treatment is not good? Doctor Worcester says he has success with 75 per cent of his cases in this way.

With children he has great success in giving them suggestions while asleep. He explains it all to their mothers and has them make the same suggestions. Children become addicted to habits, from lack of parental training and thus become accursed to themselves.

The field of suggestion is wider than we think. Heredity and environment are but forms of suggestion. Since they make us about what we are, we see how powerful suggestion is. The patient naturally suggests to himself what heredity and environment point to.

Some Things that May be Helped by Autosuggestion.

Hypochondria, hysteria, functional disturbances of digestion, mild insomnia, certain forms of neuralgic headaches, melancholy, irritability of temper, perverse self will, vicious habits, stage fright and many others. Certainly if an idea has caused these states, a good idea may eradicate them, as has been demonstrated in thousands of instances. Of course, the organ must not be structurally diseased. If so, no suggestion will cure it.

"The education of the will," says Emerson, "is the object of our existence." One of the best means of educating it is by autosuggestion, for this is concentration on one idea. The new power that one feels springing up in him in Christian Science is the development of the autosuggestive power. To be effective, whatever is desired must be repeated to himself confidently but not strainedly. Furthermore, autosuggestion must be persistent and systematic.

Faith and Prayer.

These are two more principles employed in the Emmanuel Movement. Faith without works is as dead in medicine as it is in religion. It is an active faith that is advocated. According to Paul's definition, faith makes the invisible world real to us. Convinces us that things of the spirit world are not fancies but ultimate realities. This was the working definition of the church for the first two centuries according to Tertullian, Celsus and others. They lived during a part of this time and knew that the healing side of the gospel was much practiced. The new faith was made a reality. If this faith had not been lost the many healing cults, partially fakes in their nature, would not have arisen. Faith once had a heroism about it. We hear of it being able to remove mountains. Why not mountains of despair in distempered souls?

Is there a law of prayer in the universe? Would God have emphasized prayer so much and yet not have it among his laws? We are told that "men ought always to pray." "Whatsoever things ye desire when ye pray believe that ye receive them and ye shall have them." This means that prayer is a reality. "The prayer of faith shall save the sick." The elders are exhorted to pray over the sick. Prayer certainly is the best medicine for insomnia. Try it and see. The trouble lies in lack of faith or inability to believe.

Emmanuel Movement Versus Christian Science.

1. Christian Science is culpable, being guilty of the sin of omission. Fanatic faith rules out the doctor and often times lets the patient die. Yet it inculcates unselfishness, self-reliance, a certain degree of altruism which are good. It also banishes the worst ghost that ever haunted human life and that is fear. The Emmanuel Movement makes an amateur doctor out of a preacher, who knows little about medicine or anatomy. He performs psychic cures and fills the mind with beautiful thought. The Emmanuelist is not guilty of the sin of omission of the Christian Scientist, for he co-operates with the doctor.

2. According to Christian Science nature or the world of matter has no reality. The Emmanuelist gives to nature reality. Christian Science does not recognize the reality of the body, while the Emmanuel Movement does and also recognizes the relation between mind and body.

Christ did not come in the flesh according to Christian Science. The Emmanuel Movement has no such heterodoxy. If Christian Science is right in respect to their doctrine of matter, I might sit in my room and raise $1.40 wheat and also the cattle on a thousand hills. The Emmanuel Movement denies their philosophy in toto, yet adopts some of their mental methods.

3. Christian Science makes God a principle and not a personality. Think of a principle having a son. They deny personality to God. Emmanuel Movement does not.

4. Christian Science teaches that Christ did not die for our sins, thus denying the atonement. "When the disciples learned that Christ had not died," says Mrs. Eddy. Emmanuel Movement does not deny the atonement.

5. According to Christian Science food gives neither strength nor weakness. Why eat then? When we have faith enough we need not eat, for food is not real. This makes God a huge joker, for why then would he have made us such a lengthy alimentary canal with such elaborate connections? Emmanuel Movement has no such profound wisdom as this!

6. Christian Science teaches that man neither dies nor lives, but simply passes on. The Emmanuel Movement affirms that man both lives and dies.

7. Christian Science says the Bible is a sealed book and needs interpretation while the Emmanuel Movement denies the Bible to be a sealed book.

8. Christian Science cures both functional and organic diseases so they say. Emmanuel Movement, only functional diseases.

Results.

The founders of the Emmanuel Movement claim that they help 75 per cent of the patients taken. It is spreading and attracting a great deal of attention. Prominent men are looking it up. Bishop Fallows and Dr. McDonald are finding it very effective in the cure of functional diseases. Hundreds of cases are cited which need not be given here. Perhaps over half of the diseases known are of mental origin and can best be treated by suggestion.

The fact that there are now a million and a half in the healing cult shows what remarkable growth they are making. They cannot be pooh-poohed away. Make fun of them all you please and it is like throwing pebbles into the ocean to stop the rising tide. They have some good things about them which should be recognized and utilized. The good they have in them may be had without wrecking one's faith in Christ as is the case in Christian Science. When one accepts Christ he accepts all truth, for Christ says, "I am the truth." Wherever truth is found in the universe it may be accepted by one whose creed is Christ. There is no real truth not embraced in Christ. Thus one may hold to his faith which is dearer than life to him and yet accept bits of helpful truth here and there as he finds them.

The greatest danger is that the movement will go into quackery. To be a good practitioner one should be well versed in both normal and abnormal psychology. He should also be wise, discreet, sympathetic and not a scheming reverend. If hypnotism is not used properly, it is harmful to the mind, inducing instability and inviting disease. The movement, though, is so much in its infancy that one can hardly tell what its full grown strength will be.

Forward on Our Knees!

By I. N. McCash.

The Centennial aims of the Brotherhood have been stated in our papers, from pulpits and convention platforms till the Disciples of Christ are awake.

They are looking about for means and devising methods whereby those aims may be actualized. To wish each aim less attention and support, we would not. We could not neglect any of them and be free from misuse of time and abuse of opportunity. However, one of the departments of the church work seems to be forgotten or neglected in this year of anointing. All the sons of Jesus are in review except one—the ruddy-faced lad, the future king of Israel, caring for his father's flocks, alone with the Shepherd of his soul. Call him! Anoint him!

In reviewing the list of aims for our one-hundredth year, I fail to find the Prayer-meeting among the favored sons. It is mentioned, only. Would it be out of place to remind ourselves that preceding Pentecost the Disciples "with one accord continued steadfastly in prayer with the women—and with the brethren." On to Pittsburg is the cry! But how? On our knees. Such advance would be permanent.

The Scala Sacra climbed by thousands annually, at Rome, has only an image at the top. But Pittsburg is to be an upper chamber, a rendezvous for those expectant of greater things in the kingdom of God, after the convention, than modern times have yet seen. No veiled mystery is looked for; but spiritual power, renewed zeal, holy enthusiasm and enlarged vision await us. We need a deeper sense of obligation to a sin-oppressed world, a fuller confidence in our equipment to save men and a bolder faith to undertake conquests. These call us to devout, steadfast prayer in all the congregation that their struggles and achievements may be "sanctified by the word of God and prayer."

Isaac Errett said: "There can be no restoration of primitive Christianity that does not restore this prayerful spirit which makes it holy ground wherever the Christian lives a temple of God wherever a pure heart presents its offerings, and a holy sacrifice wherever a true life shows forth the praises of Him who hath called us out of darkness into his marvelous light." Charles Hadden Spurgeon when asked to explain his success, said: "Knee-Work, Knee-Work."

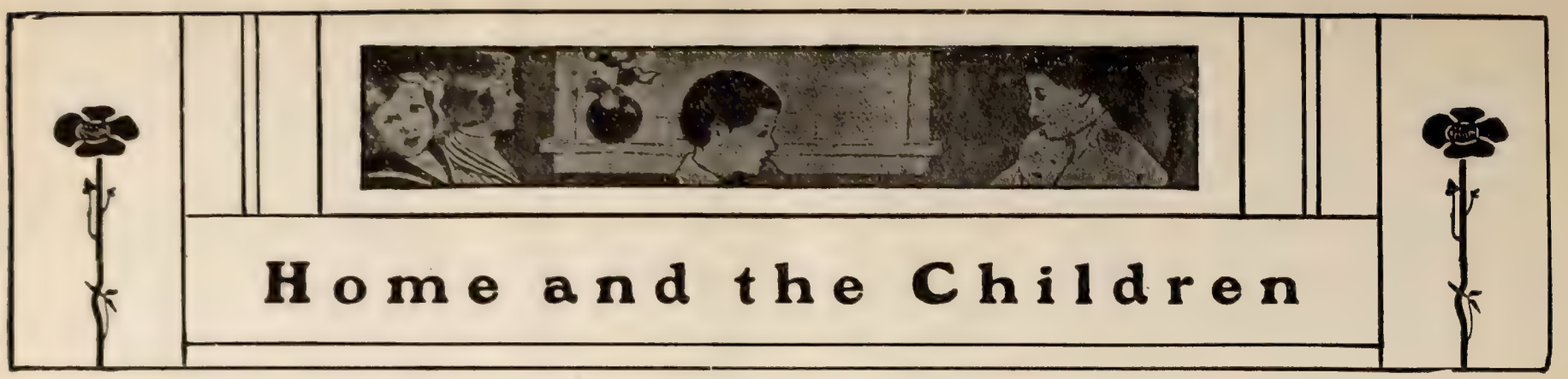
If success of the movement to restore Christianity to power, requires "Knee-Work," why not begin to double the attendance of the prayer-meeting? Why not try to have every member of the Church at the mid-week prayer service? Why not make the four months preceding the Convention, devotional and soul-nourishing through a quickened Prayer-meeting?

Waiting upon God by congregations will prepare the whole church to receive its increase of power and to use, to His glory, its prestige of a completed century of church history. Why not have our resourceful centennial secretary, or some one especially appointed, prepare subjects and a Prayer-meeting campaign to begin with July and continue till convention?

From the slender minaret over every mosque in Mohammedan lands, five times each day the muezzin calls: "God is good! God is great!—come ye to prayer." Every Moslem hears and obeys. Can we do less as Disciples of a Master whose life was prayer and who taught us how to pray?

Berkeley, Cal.

Cook—"Your wife, sor, came into the kitchen this mornin', and insoolted me and it's wan of two things—either she laves the house, or I do!"—Lippincott's.



"As Good As Gold"

The day that I was five years old
I thought I'd be as good as gold.
I promised mother, as I stood there,
All dressed up, on a parlor chair,
That I would do my very best
To act as well as I was dressed.

She told me when my party came
To think of others in the game,
To let my visitors go first,
To take the smallest piece and worst,
And see that others had enough,
And not be greedy, cross, or rough.

But I forgot it once or twice,
And then my manners were not nice,
So when they'd gone she shook her head;
"As good as silver," mother said.
But—when I grow to six years old,
I know I'll be "as good as gold."

—St. Nicholas.

Girls In Story Books

It was midsummer; lilies and pansies were drooping in the hot sunshine. Over in the field, the men in shirt sleeves and big straw hats were raking the hay and hundreds of insects sang their shrill songs.

Dorothy Wilbur and Ruth Lee sat in the hammock upon the vine-shaded piazza. They had planned to run over to the meadow and ride home on the load of hay by-and-by; just now there seemed to be nothing to do.

"It is too hot to play croquet or take a walk. What would be fun?" wondered Ruth.

"Oh, I know!" said Dorothy, who was always full of splendid next things, "let's 'tell pictures' like a girl I am reading about. I will tell the story of some girl in a book and you must guess her name."

"That is splendid!" agreed Ruth.

"It was a stormy day," began Dorothy, "and a very lonely girl sat in an old-fashioned parlor all ready to cry. She was an orphan about fourteen years old and had come to live with two old aunts. One aunt made her pretty doll's dresses, the other allowed her to eat all the dainties she chose; but in spite of their petting she was unhappy.

"Suddenly, she heard a new kind of bird; it sounded like a mocking-bird and seemed to be in the kitchen. She could not wait to go around, so she crept through the slide and sat down upon the broad shelf upon the other side. A servant girl was imitating the birds while she scrubbed the floor with soap-suds. She could whistle and twitter just like robins, swallows and thrushes.

"The servant told her that she had been found on the poor-house steps when she was a baby and had always worked hard.

"Then the lonely girl told her troubles; she had lost her parents; the uncle who was to be her guardian was a stranger; she had too many aunts and all her cousins were boys."

Ruth's eyes twinkled. "Go on, please," she urged as Dorothy paused.

"There was a strange noise. The servant thought it was thunder, but the other girl saw a red cart and ponies pass the window and she jumped down crying, 'It's a circus!'

"She found it was only her cousins come to get acquainted. She went into the parlor and there were seven boys! They all had light hair and blue eyes and wore Scotch plaids, and they all bowed saying, 'How do you do, cousin?' Now you must know the girl's name."

"Yes," laughed Ruth, "she was one of the 'Eight Cousins,' and her name was Rose Campbell."

"And the other was Phoebe," continued Dorothy. "And those boys—there was Archie the Chief, Prince Charlie, Bookworm Mac, Steve the Dandy, Will, Geordie and little Jamie who asked if Rose had any candy.

"Do you remember how the boys teased Rose about 'the circus'? They wrapped her up in their coats because she had a cold, took her out to the barn and entertained her in fine style. Then they all stayed to supper. Rose enjoyed them immensely but she told her aunts that she liked Phoebe best.

"Then Uncle Alec came and brought her a lovely box of things and fixed her a beautiful room. Once they all camped out on Campbell's Island. Oh, I think 'Eight Cousins' and 'Rose in Bloom' are Miss Alcott's best books! Now it is your turn."

"Well," began Ruth, "I am thinking of a little girl about eight years old, whose mother was dead. She didn't remember her father but had always lived with her grandfather. There were several aunts and uncles who were also children and they all had a very cross governess. If anything happened she would always blame this little girl. And something always did happen. One boy would hit her elbow and spoil her writing, or pull her curls so she couldn't learn her lessons. Then she would have to stay at home while the others went to ride. She was very good and never would pay them back nor tell tales.

"She had an old negro 'mammy' who loved her dearly. By-and-by her father came home, but he was stern and strict. He wouldn't let her have meat or warm biscuit for supper and only milk to drink. She couldn't read a book nor eat candy without his permission.

"One night he made her sit on the piano stool until she fainted because she wouldn't play waltz music on Sunday. Sometimes he tied her hands or put her to bed in the daytime because he thought she had been naughty when she really had not.

"One of the boys made blots on every page of her copy book, but her father found out the truth that time for a wonder, and Master Arthur got a good whipping. Enna was just horrid, too. A lady named Miss Rose and Mr. Travilla, her father's friend, were good to the little girl though, and once in a while her father seemed to love her."

"And her name was Elsie Dinsmore," guessed Dorothy. "But in Elsie's girlhood it all comes right. Her father is fine after he marries Miss Rose and Elsie has all the lovely things that any girl could want."

"There goes the hay-cart for a load!" cried Ruth.

"Then we can't tell today about Miss Drinkwater's girls," said Dorothy. "There are so many lovely ones to choose from—just the kind of girls we would love to have move into Brentwood and join our Brownie Club."

"Tell me their names."

"Oh, there's Marjorie West and her sister Linnet; Marigold and Tansy, only their real names were Helen and Louise Henderson. (Helen had red hair, so her father named her Marigold, and little Louise was always picking bitter tansy.) Then there's Leah Ritchie and Sarah Field, Electa, Leila Provost, Mollie, Tessa Wadsworth and her sister Dinah, Elizabeth Marsten who loved golden-rod and used to cry when she was a child because with all her thousands of dollars she was not rich enough to buy all the golden-rod; Isabel, Lydia, Shar Burbank and Judith Mackenzie—she was the girl who used to tell her mother 'pictures.' Yes, and Pheann—her real name was Phoebe Ann. All those girls are splendid!"

"And I never read about one of them," confessed Ruth. "I must get some of Miss Drinkwater's books from the library."

"Of course you must," agreed Dorothy. "Why, Ruth, you don't know what you have missed!"

Then they hurried away to the fragrant hay fields where Grandpa Lee was tossing the big hay-cocks upon the wagon.—The Advance.

Spring Twilight

Singing in the rain, robin?
  Rippling out so fast
All thy flute-like notes, as if
  This singing were thy last!

After sundown, too, robin?
  Though the fields are dim,
And the trees grow dark and still,
  Dripping from leaf and limb.

'Tis heart-broken music—
  That sweet, faltering strain,—
Like a mingled memory,
  Half ecstacy, half pain.

Surely thus to sing, robin,
  Thou must have in sight
Beautiful skies behind the shower,
  And dawn beyond the night.

Would thy faith were mine, robin!
  Then, though night were long,
All its silent hours would melt
  Their sorrow into song.

—Edward Rowland Sill.

—Surrounded by her children and grandchildren, Mrs. Julia Ward Howe quietly celebrated her ninetieth birthday at her Beacon street home, Boston, last week. Despite her advanced age, the famous writer is in full possession of her faculties and mental keenness and still manifests great interest in all the great public questions of the day.

The Old Rose Dress

By Susan Hubbard Martin

She had wanted it for fifteen years, ever since Johnny was a baby. There was, however, no chance in the following five years, when three more children were born. But she had always wanted it—always. She did not like the sober well wearing colors she was obliged to wear in her station of life. True, she went nowhere nor did she meet many people, but all that made no difference. She wanted that dress for herself, for that world of color and beauty and roseate hues in which she dwelt half her time.

When the cares came thickest, when discouragements pressed heaviest, when Jim grew despondent, she did not give way to it. Instead, she literally forced her way through avalanches of work that would have overwhelmed a less brave woman, planning in it all that old rose dress. Oftentimes, when wearied to exhaustion, she would go away from the scene of bread making or washing or scrubbing, or whatever it happened to be, and climbing the steep, bare steps, she would go up to the attic. There, enthroned on an old soap box, she dreamed her dreams, built her air castles, and thought of that beautiful dress. She knew just how she would make it, for she was an expert with her needle. There should be soft, delicate frills of lace, full, generous folds of the goods and there should be nothing sensible or serviceable about it. It should be a poem, a delight and she should put it on and wear it and lo, the old Waitstill in the ugly old serviceable dress would vanish and a new being would step forth, a veritable queen. She had no place to wear it, of course. What woman has, on a farm with four children and an overworked husband. But she could look at it, and shake it out and feast her soul on its rich coloring and then, she could fold it away reverently until the next time. It should be the bright gleam in her life. The one thing beautiful, that was really hers.

Waitstill Humphrey was thirty-seven by now. Upon her were the indelible marks that must ever accompany a hard life. The shoulders had a droop, the hands were toil worn, the ends of the fingers rough, about her temples, the glorious chestnut hair was turning white. There were fine lines about the beautiful eyes. But in spite of them and her hard working days, she was one of those women whose cup of hope is always full. Children loved her, so did older people, so did the aged ones. Her husband thought there was no one like her. If she lacked a little in the stern, practical sense that the women in that part of the world possessed, she more than made up for it in her sweet, gay spirit that saw joy in everything. She would not be bowed down by discouragements or hardships—or by her environments.

When autumn came, she took her children and they scoured the woods for autumn leaves and bitter sweet. When Christmas came, she was always foremost in the festivities though they might boast of nothing better than apples, home made candy and nuts.

On Saint Valentine's day she baked the children cookies in the shape of little hearts in memory of the amorous Saint. On St. Patrick's day she always had a bit of green for them. On the Fourth of July, they had their annual picnic. She was never dull, never moody. She took the children through entrancing vistas of her own thoughts peopled with all sorts of delightful events. Things always happened at just the right time and everything always ended happily.

She patched the old clothes, did the family washing, scrubbed her floors with the same spirit, never allowing the fact of her poverty to oppress her. Sometime, things were going to be beautiful. Jim would be more prosperous and she could have that rose colored dress. To one who looked upon things in the cold light of reason, it was not likely that there would be any great change. Jim would still plod on—the farm would yield but a scanty living, there would always be plenty of hard work. But with the eyes of love and hope, she ever saw a rainbow.

Then one day, after long intervals of scrimping and saving and self denying, she found upon going to the old blue sugar bowl that there was enough, really enough, for the first time in fifteen years to buy that old rose dress. No one knew she had it, not even Jim understood the thwarted longing in her soul for one dress that was not ugly. That she needed table clothes and stockings and gingham, that fact she shut her eyes to. Surely in fifteen years she was justified in the indulgence of one great desire.

She hitched the horse to the buggy herself that morning. Jim was busy in the field. "I'm going to town," she announced at breakfast.

"Wait till Saturday and I'll go with you," Jim had said.

"No," she replied. "I must go today."

"Yes, we've some beautiful old rose dress patterns," replied the clerk in answer to her question. "Let me show them to you." He took them down, exhibiting them to the best advantage. The color mounted to Waitstill Humphrey's cheek. At last she had come into her own. She touched the goods as if they were living things. The bright, beautiful colors that meant so much to her.

"I'll take a dress from this," she said at last. Her voice trembled.

"It's lovely, isn't it?" she added. "Yes, some people are very fond of old rose. I am myself," answered the clerk. "Its especially beautiful for children. I suppose you are buying this for yours?"

Waitstill Humphrey flushed.

"No," she answered slowly. "No, it is not for them." She took it home, that soft, wonderful roll of exquisite color and wrapping it in tissue paper, she laid it in her dresser drawer.

But it really seemed that with the possession of it ill luck began. The next day Jim fell off the roof and broke three ribs, besides fracturing a bone in his wrist. Johnny stumbled and cut his forehead open on a sharp rock and it had to be sewed up. Two of the children took a low fever. The days wore on, Jim did not make a speedy recovery—neither did the others. Winter was coming on, because of it the children needed warm underwear, the smallest girl had to have some gingham dresses and—there was no money.

And then in the gray of an autumn morning when she was building a fire in the kitchen alone, it came to Waitstill Humphrey that, after all, that dress of old rose must be given up. The practical side of her nature for the first time asserted itself. With stern, sad eyes she saw things as they were. There were no rose colored dreams—there was to be no rose hued dress. A woman on a rocky farm with an injured husband and sick children had better be planning for flannels and ginghams and shoes.

She came into the room one morning where Jim lay. "Dear," she said, bending to kiss him, "can you spare me for a while? I'm going to town."

Jim nodded. "Don't be longer than you can help," he added.

"I won't. Johnny will look after the children." She stood and looked down at the helpless figure. There were quick tears in her eyes.

"Jim," she said, "I've been a poor sort of wife, haven't I? I've been lacking in practical things. I haven't realized as I should all the hard places we've gone through, what it means to face life and its trials."

Jim took her hand. "You've been the dearest wife ever," he cried, "and as for the hard places, owing to you, there haven't been any. Don't ever reproach yourself, Waitstill. I see no fault in you."

So she drove away through the keen, sharp wind, the three miles to town. She went straight to the clerk she had bought the goods of in the first place. She did not notice standing at the same counter a young girl in a trim tailored suit and wide hat. With her was a stout white haired gentleman, her father, evidently. They seemed to be waiting for some one. "I've brought this dress pattern back," she began, her voice trembling a little. "I—— I find I don't need it after all. We've had sickness—my husband had a fall and is in bed yet. I would like very much to exchange it for some underwear and stockings and gingham. It isn't hurt. I've kept it just as it was when you handed it to me."

The clerk looked at it. "You've kept it so long," he said finally, "that——" The tears sprang to the tired eyes.

"Oh," she cried, "I ought never, never to have gotten it."

The girl stood by. She could not help hearing. The tall figure with the beautiful, weary eyes fascinated her.

"Well," said the clerk, "I'll see—— but——"

The girl followed him down the aisle, touching him on the arm.

"Exchange it," she said in a low voice. "If there's any difficulty, I'll take the dress myself. She looks to be in trouble."

She went back to Waitstill, standing there still—in patient sadness. "Didn't you like your dress?" she said gently in a sweet voice.

Waitstill turned. "Like it," she cried. "Why, I've dreamed of a dress like that for over fifteen years." She looked again into the girlish face framed in its bonny hair.

"You look so kind, surely I may tell you about it," she added. "You see, after I'd saved up the money and gotten it, Jim, my husband, fell, breaking three of his ribs and a bone in the wrist, then the children took sick. My conscience scourged me terribly to think I had spent all that money on myself when they needed things. It didn't matter if I never had done it before—I had used the money. Oh, what will I do if they won't take it back?"

"They will," replied the girl very gently.

The clerk came back. "It's all right," he answered briefly, with a look at the girl. "You can select your articles in place of it." The next day Waitstill went about her work without her usual elastic spirit. The burden of the day was heavy. They were poor, things would be about as they had been, and there would never be any old rose dress for her. She would grow old and bent and there would always be the longing. There was a

(Continued on page 17.)

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XIX.

The Face at the Window.

It was a hot morning when Sergeant Stimson and Corporal Payne rode towards the railroad across the prairie. The grassy levels rolled away before them, white and parched, into the blue distance, where willow grove and straggling bluff floated on the dazzling horizon, and the fibrous dust rose in little puffs beneath the horses' feet, until Stimson pulled his beast up in the shadow of the birches by the bridge, and looked back towards Silverdale. There, wooden homesteads girt about with barns and granaries rose from the whitened waste, and behind some of them stretched great belts of wheat. Then the Sergeant, understanding the faith of the men who had sown that splendid grain, nodded, for he was old and wise, and had seen many adverse seasons, and the slackness that comes, when hope has gone, to beaten men.

"They will reap this year—a handful of cents on every bushel," he said. "A fine gentleman is Colonel Barrington, but some of them will be thankful there's a better head than the one he has, at Silverdale."

"Yes, sir," said Corporal Payne, who wore the double chevrons for the first time, and surmised that his companion's observations were not without their purpose.

Stinson glanced at the bridge. "Good work," he said. "It will save them dollars on every load they haul in. A gambler built it! Do they teach men to use the ax in Montana saloons?"

The corporal smiled, and waited for what he felt would come. He was no longer the hot-blooded lad who had come out from the old country, for he had felt the bonds of discipline, and been taught restraint and silence on the lonely marches of the prairie.

"I have," he said tentatively, "fancied there was something a little unusual about the thing."

Stimson nodded, but his next observation was apparently quite unconnected with the topic. "You were a raw colt when I got you, Payne, and the bit galled you now and then, but you had good hands on a bridle, and somebody who knew his business had taught you to sit a horse in the old country. Still, you were not as handy with brush and fork at stable duty."

The bronze seemed to deepen in the corporal's face, but it was turned steadily towards his officer. "Sir," he said, "has that anything to do with what you were speaking of?"

Stimson laughed softly. "That depends, my lad. Now, I've taught you to ride straight, and to hold your tongue. I've asked you no questions, but I've eyes in my head, and it's not without a purpose you've been made corporal. You're the kind they give commissions to, now and then—and your folks in the old country never raised you for a police trooper."

"Can you tell me how to win one?" asked the corporal, and Stimson noticed the little gleam in his eyes.

"There's one road to advancement, and you know where to find the trooper's duty laid down plain," he said, with a dry smile. "Now, you saw Lance Courthorne once or twice back there in Alberta?"

"Yes, sir, but never close to."

"And you knew farmer Winston?"

Payne appeared thoughtful. "Of course I met him a few times on the prairie, always on horseback with his big hat on, but Winston is dead—that is, I heard him break through the ice."

The men's eyes met for a moment, and Stimson smiled curiously. "There is," he said, "still a warrant out for him. Now, you know where I am going, and, while I am away, you will watch Courthorne and his homestead. If anything curious happens there, you will let me know. The new man has instructions to find you any duty that will suit you."

The corporal looked at his officer steadily, and again there was comprehension in his eyes. Then he nodded. "Yes, sir. I have wondered whether, if Shannon could have spoken another word that night, it would have been Winston the warrant was issued for."

Stimson raised a restraining hand. "My lad," he said dryly, "the police trooper who gets advancement is the one that carries out his orders and never questions them, until he can show that they are wrong. Then he uses a good deal of discretion. Now you know your duty?"

"Yes, sir," said Payne, and Stimson, shaking his bridle, cantered off across the prairie.

Then, seeing no need to waste time, the corporal rode towards Courthorne's homestead, and found its owner stripping a binder. Pieces of the machine lay all around him, and from the fashion in which he handled them it was evident that he was capable of doing what the other men at Silverdale left to the mechanic at the settlement. Payne wondered, as he watched him, who had taught the gambler to use spanner and file.

"I will not trouble you if you are busy, Mr. Courthorne, but if you would give me the returns the Bureau ask for, it would save me riding round again," he said.

"I'm afraid I can't," said Winston. "You see, I haven't had the papers."

"Trooper Bacon told me he had given them to you."

"I don't seem to remember it," said Winston.

Payne laughed. "One forgets things when he is busy. Still, you had them—because you signed for them."

Winston looked up suddenly, and in another moment smiled, but he was a trifle too late, for Payne had seen his astonishment, and that he was now on guard.

"Well," he said, "I haven't got them now. Send me a duplicate. You have, no doubt, some extra forms at the outpost.

Payne decided that the man had never had the document, but he was too clever to ask any questions or offer explanations that might involve him. It was evident he knew that somebody had personated him, and the fact sent a little thrill through the corporal; he was at least on the trail.

"I'll bring you one round the next time I'm in the neighborhood," he said, and Winston sat still with the spanner lying idle in his hand when he rode away.

He realized that Courthorne had taken the papers, and his face grew anxious as well as grim. The harvest was almost ready now, and a little while would see it in. Then his work would be over, but he had of late felt a growing fear lest something, that would prevent its accomplishment, might happen in the meanwhile. Then almost fiercely he resumed the stripping of the machine.

An hour or two later Dane rode up, and sat still in his saddle looking down on Winston with a curious smile on his face.

"I was down at the settlement, and found a curious story going round," he said. "Of course, it had its humorous aspect, but I don't know that the thing was quite discreet. You see, Barrington has once or twice had to put a stern check on the indulgence in playfulness of that kind by some of the younger men, and you are becoming an influence at Silverdale."

"You naturally believed what you heard. It was in keeping with what you have seen of me?"

Dane's eyes twinkled. "I didn't want to, and I must admit that it isn't. Still, a good many of you quiet men are addicted to occasionally astonishing your friends, and I can't help a fancy that you could do that kind of thing as well as most folks, if it pleased you. In fact, there was an artistic finish to the climax that suggested your usual thoroughness."

"It did?" said Winston grimly, remembering his recent visitor and one or two of Courthorne's Albertan escapades. "Still, as I'm afraid I haven't the dramatic instinct, do you mind telling me how?"

Dane laughed. "Well, it is probable there are other men who would have kissed the girl, but I don't know that it would have occurred to them to smash a decanter on the irate lover's head."

Winston felt his fingers tingle for a grip on Courthorne's throat. "And that's what I've been doing lately? You, of course, concluded that after conducting myself in an exemplary fashion in an astonishing time it was a trifling lapse?"

"Well," said Dane, "as I admitted, it appeared somewhat out of your usual line, but when I heard that a man from the settlement had been ejected with violence from your homestead, what could one believe?"

"Colonel Barrington told you that!"

"No," said Dane, "you know he didn't. Still, he had a hired man riding a horse he'd bought, and I believe—though it is not my affair—Maud Barrington was there. Now, of course, one feels diffident about anything that may appear like preaching, but you see, a good many of us are following you, and I wouldn't like you to have many little lapses of that kind while I'm backing you. You and I have done with these frivolities some time ago, but there are lads here they might appeal to. I should be pleased if you could deny the story."

Winston's face was grim. "I'm afraid it would not suit me to do as much just now," he said. "Still, between you and I, do you believe it likely that I would do anything like that." Dane laughed softly.

Winston nodded. "You must make the best of that, but the others may believe exactly what they please. It will be a favor to me if you remember it."

Dane smiled curiously. "Then I think it is enough for me, and you will overlook my presumption. Courthorne, I wonder now and then when I shall altogether understand you!"

"The time will come," said Winston dryly, to hide what he felt, for his comrade's simple avowal had been wonderfully eloquent. Then Dane touched his horse with his heel

and rode away.

It was two or three weeks later when Winston, being requested to do so, drove over to attend one of the assemblies at Silverdale Grange. It was dark when he reached the house, for the nights were drawing in, but because of the temperature few of the great oil lamps were lighted, and the windows were open wide. Somebody had just finished singing when he walked into the big general room, and he would have preferred another moment to make his entrance, but distained to wait. He, however, felt a momentary warmth in his face when Miss Barrington, stately as when he had first seen her in her rustling silk and ancient laces, came forward to greet him with her usual graciousness. He knew that every eye was upon them, and guessed why she had done so much.

What she said was of no moment, but the fact that she had received him without sign of coldness was eloquent, and the man bent very respectfully over the little white hand. Then he stood straight and square for a moment and met her eyes.

"Madam," he said, "I shall know whom to come to when I want a friend."

Afterwards he drifted towards a group of married farmers and their wives, who, except for that open warranty, might have been less cordial to him, and presently, though he was never quite sure how it came about, found himself standing beside Maud Barrington. She smiled at him, and then glanced towards one of the open windows, outside which one or two of the older men were sitting.

"The room is very hot," said Winston tentatively.

"Yes," said the girl. "I fancy it would be cooler in the hall."

They passed out together into the shadowy hall, but a little gleam of light from the doorway behind them rested on Maud Barrington as she sat down. She looked inquiringly at the man as though in wait for something.

"It is distinctly cooler here," he said.

Maud Barrington laughed impatiently. "It is," she said.

"Well," said Winston, with a smile, "I will try again. Wheat has made another advance lately."

The girl turned towards him with a little sparkle in her eyes. Winston saw it, and the faint shimmer of the pearls upon the whiteness of her neck, and then moved his head so that he looked out upon the dusky prairie.

"Pshaw!" she said. "You know why you were brought here to-night."

Winston admired her courage, but did not turn around, for there were times when he feared his will might fail him. "I fancy I know why your aunt was so gracious to me. Do you know that her confidence almost hurts me?"

"Then why don't you vindicate it and yourself? Dane would be your mouthpiece, and two or three words would be sufficient."

Winston made no answer for a space. Somebody was singing in the room behind them, and through the open window he could see the stars in the soft indigo above the great sweep of prairie. He noticed them vacantly and took a curious impersonal interest in the two dim figures standing close together outside the window. One was a young English lad, and the other a girl in a long white dress. What they were doing there was no concern of his, but any trifle that diverted his attention a moment was welcome in that time of strain, for he had felt of late that exposure was close at hand, and was fiercely anxious to finish his work before it came. Maud Barrington's finances must be made secure before he left Silverdale, and he must remain at any cost until the wheat was sold.

Then he turned slowly towards her. "It is not your aunt's confidence that hurts me the most."

The girl looked at him steadily, the color a trifle plainer in her face, which she would not turn from the light, and a growing wonder in her eyes.

"Lance," she said, "we both know that it is not misplaced. Still, your impassiveness does not please us."

Winston groaned inwardly and the swollen veins showed on his forhead. His companion had leaned forward a little so that she could see him, and one shoulder almost touched his own. The perfume of her hair was in his nostrils, and when he remembered how cold she had once been to him, a longing that was stronger than the humiliation that came with it grew almost overwhelming. Still, because of her very trust in him, there was a wrong he could not do, and it dawned on him that a means of placing himself beyond further temptation was opening to him. Maud Barrington, he knew, would have scanty sympathy with an intrigue of the kind Courthorne's recent adventure pointed to.

"You mean, why do I not deny what you have no doubt heard?" he said. "What could one gain by that if you had heard the truth?"

Maud Barrington laughed softly. "Isn't the question useless?"

"No," said Winston, a trifle hoarsely now.

The girl touched his arm almost imperiously as he turned his head again.

"Lance," she said. "Men of your kind need not deal in subterfuge. The wheat and the bridge you built speak for you."

"Still," persisted Winston, and the girl checked him with a smile.

"I fancy you are wasting time," she said. "Now, I wonder whether, when you were in England, you ever saw a play founded on an incident in the life of a once famous actor. At the time it rather appealed to me. The hero, with a chivalric purpose assumed various shortcomings he had really no sympathy with—but while there is, of course, no similiarity beyond the generous impulse, between the cases—he did not do it clumsily. It is, however, a trifle difficult to understand what purpose you could have, and one cannot help fancying that you owe a little to Silverdale and yourself."

It was a somewhat daring parallel, for Winston, who dare not look at his companion and saw that he had failed, knew the play.

"Isn't the subject a trifle difficult?' he asked.

"Then," said Maud Barrington, "we will end it. Still, you promised that I should understand—a good deal—when the time came."

Winston nodded gravely. "You shall," he said.

Then, somewhat to his embarrassment, the two figures moved further across the window, and as they were silhoutted against the blue duskiness, he saw that there was an arm about the waist of the girl's white dress. He became sensible that Maud Barrington saw it too, and then that, perhaps to save the situation, she was smiling. The two figures, however, vanished, and a minute later a young girl in a long white dress came in, and stood still, apparently dismayed when she saw Maud Barrington. She did not notice Winston, who sat further in the shadow. He, however, saw her face suddenly crimson.

"Have you been here long?" she asked.

"Yes," said Maud Barrington, with a significant glance towards the window. "At least ten minutes. I am sorry, but I really couldn't help it. It was very hot in the other room, and Allender was singing."

"Then," said the girl, with a little tremor in her voice, "you will not tell?"

"No," said Maud Barrington. "But you must not do it again."

The girl stooped swiftly and kissed her, then recoiled with a gasp when she saw the man, but Maud Barrington laughed.

"I think," she said, "I can answer for Mr. Courthorne's silence. Still, when I have an opportunity, I am going to lecture you."

Winston turned with a twinkle he could not quite repress in his eyes, and with a flutter of her dress the girl whisked away.

"I'm afraid this makes me an accessory, but I can only neglect my manifest duty, which would be to warn her mother," said Maud Barrington.

"Is it a duty?" asked Winston, feeling that the further he drifted away from the previous topic the better it would be for him.

"Some people would fancy so," said his companion. "Lily will have a good deal of money, by and by, and she is very young. Atterly has nothing but an unprofitable farm; but he is an honest lad, and I know she is very fond of him."

"And would that count against the dollars?"

Maud Barrington laughed a little. "Yes," she said quietly. "I think it would if the girl is wise. Even now such things do happen, but I fancy it is time I went back again."

She moved away, but Winston stayed where he was until the lad came in.

"Hello, Courthorne!" he said. "Did you notice anybody pass the window a little while ago?"

"You are the first one to come in through it," said Winston. "The kind of things you wear admit of climbing."

The lad glanced at him with a trace of embarrassment.

"I don't quite understand you, but I meant a man," he said. "He was walking curiously, as if he was half-asleep, but he slipped round the corner of the building and I lost him."

Winston laughed. "There's a want of finish in the tale, but you needn't worry about me. I didn't see a man."

"There is rather less wisdom than usual in your remarks to-night, but I tell you I saw him," said the lad.

He passed on, and a minute later there was a cry from the inner room. "It's there again! Can't you see the face at the window?"

Winston was in the larger room next moment, and saw, as a startled girl had evidently done, a face that showed distorted and white to ghastliness through the window. He also recognized it, and running back through the hall was outside in another few seconds. Courthorne was leaning against one of the casements as though faint with a weakness or pain, and collapsed when Winston dragged him backwards into the shadow. He had scarcely laid him down when the window was opened, and Colonel Barrington's shoulders showed black against the light.

"Come outside alone, sir," said Winston.

Barrington did so, and Winston stood so that no light fell on the pallid face in the grass. "It's a man I have dealings with," he said. "He has evidently ridden out from the settlement and fallen from his horse."

"Why should he fall?" asked the Colonel.

"Exhausted from his hard ride."

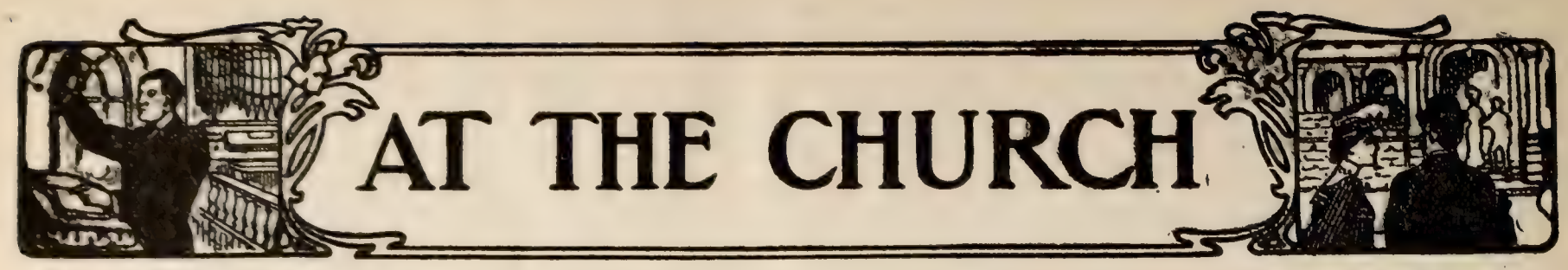
"I was, however, on the point of going, and if you will tell your hired man to get my wagon, I'll take him away."

"Yes," said Barrington. "Unless you think the man is badly hurt, that would be best, but we'll keep him if you like."

"No, sir. I couldn't trouble you," said Winston hastily.

Five minutes later he and the hired man

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Sunday School Lesson

By Herbert L. Willett

The Gospel of Faith

The lessons of the first quarter were concerned with beginnings of Christianity at Jerusalem and in the widening circles of Palestine evangelism. This quarter has been devoted to the extension of the gospel to the new territory in which the Gentile life was the important element. There were three periods in the history of apostolic Christianity; first, the one in which the gospel was preached only to the Jews and was interpreted in terms of Jewish custom and thought. The center of that influence was Jerusalem and the most prominent apostle representative of that activity was Peter, although James, the Lord's brother, though not an apostle, would perhaps be a fairer type of Jewish Christian. The second phase of Christianity was Gentile. It was not a different gospel, but the application of the same truth to a different type of mind. When Christianity passed into the regions of heathen life, it adjusted itself to the new conditions and showed itself equally effective in dealing with the new character. The center of this fresh impulse was Antioch, which may be called the second capital of Christianity; and the leading representative of Gentile Christianity is the Apostle Paul. The third phase followed the conflict and reconciliation of Jewish and Gentile modes of thought, and may be called Universal Christianity, represented in the later history of the first century in the region of Ephesus, and in the purpose and writings of the Apostle John.

The Two Sections of Acts.

It is to the beginnings of Paul's career as an apostle to the Gentiles that we are brought in the studies of this quarter. The book of Acts is divided, at the close of Chapter 12, into two radically different sections. The first concerns the activities of Peter in the region of Jewish Christianity. The second is occupied with the Apostle Paul and the world of heathen life into which he carried the new faith. And yet certain chapters of the first section are devoted in part to the beginnings of the broader mission, and with these we commence our studies of the present series.

I. The Work of Peter.

We may divide the lessons of this quarter into four sections. The first includes two lessons, devoted respectively to the experiences of Peter at the home of the Gentile soldier, Cornelius, in the Roman city Caesarea; and the narrative of Peter's imprisonment and release at Jerusalem. It is unnecessary to review these narratives in detail. The struggle by which the Apostle Peter was brought to consent at all to enter the unclean precincts of Gentile life and to become finally the champion of the right of the Gentiles to accept Christianity on the ground of faith in the Master rather than of obedience to Jewish ceremonies, is admirably set forth in the tenth chapter of Acts. It was no easy thing for one who had been reared in the seclusion of Jewish influence to face the necessity of conceding equal rights to the heathen. And yet the experiences of Peter in Caesarea taught him that in God's sight no man was to be counted as common or unclean, and that Jew and Gentile alike require the redemptive ministry of Jesus and the reorganization of character which his leadership involves in order that they may be recipients of the new life he bestows. In his imprisonment at Jerusalem Peter nobly endured the hardships which early Christianity brought so commonly upon the disciples and of which the Saviour had warned them. The immediate return of Peter to his own company and to the activities of his apostolic work upon his release from prison is an admirable illustration of the unquenchable enthusiasm of the early Christians who counted no pains, sufferings, or losses as of any significance in comparison with the joy of their testimony to Jesus.

II. Beginnings of Gentile Christianity.

The second section deals with the beginnings of Gentile Christianity in the conversion of Saul and the founding of the Church in Antioch. It was significant that the man who was to do more than any other to make successful the Gentile form of Christianity was reared in the very heart of the Jewish community and was trained in the strictest of its requirements. From this arcanum of Judaism Saul of Tarsus came forth to become the champion and defender of that liberty which the gospel confers upon all men. His conversion was the result not merely of the appearance of and strange interview with the risen Lord on the way to Damascus, but of all the accumulated impressions made upon Saul by his Jewish training, his debates with Stephen, the persecution against the church of which he had been the leader, and the journey to extend his inquisition to the wider territories of Damascus.

Soon after his conversion and his retirement to Arabia he returned for a brief itme to Jerusalem and then departed for his old home in Tarsus, from which place he was called later on by Barnabas to become his co-laborer in the Christian work. The church in Antioch was founded by refugees from Jerusalem thrust out by the persecution Saul had waged against the church. It was composed of both Jews and Gentiles and it was its success and widening influence which led Barnabas, the apostolic delegate from the mother church, to seek a colleague whom he found in the person of Saul of Tarsus. The success of their work in the city on the fruitful and happy epochs in the life of Paul. fruitful and happy epochs in the life of Paul.

III. The First Mission of Paul.

The third section of our series of studies is concerned with the first missionary journey. The church at Antioch became convinced that it had no right to keep all of its evangelistic force at home, and this conviction issued in the call of the Spirit to send forth two of its ministers, Barnabas and Saul, into the regions beyond. They first visited the island of Cyprus, which had been Barnabas' former home, accompanied by John Mark, who had come with them from Jerusalem on their return from a private journey bearing alms to the impoverished disciples. But John left them at the time of their arrival on the mainland of Asia Minor from Cyprus, and they were compelled to go on into the interior alone. At Antioch of Pisidia in the highlands a church was organized after some weeks of active campaigning. Driven from this point they journeyed on to Iconium, and from there to Lystra where Paul was stoned after healing a cripple at the gates of the city. In these Galatian cities they succeeded in establishing churches, and then after extending their mission to Derbe, they returned along the very pathway they had come, retraced their steps to visit the newly organized churches, and thus made their way back to Antioch.

IV. The Gospel of Faith.

The fourth section of our studies relates to the gospel of faith. Lesson eight tells the story of the consultation at Jerusalem in which the principle of liberty for the Gentiles was vindicated. They were to be received not upon their obedience to the law of Moses but upon their faith in Jesus Christ. The three lessons that follow relate to the details of Christian life based upon this great principle of faith as the saving quality in character. James was the most conspicuous figure at the consultation in Jerusalem. From the epistle which he left to the church two lessons are taken—one on the necessity of bringing forth the fruits of faith in character; the other upon the wise restraint of speech. The practical values of the epistle of James are apparent upon the most superficial reading. It is not a doctrinal document but one of intensely valuable character as setting forth the necessity of embodying the Christian faith in every-day life. The last lesson is taken from the book of Hebrews and deals with that glorious list of faithful men in the Old Testament who, in spite of distress and hardship, maintained their faith in God and were victorious through that conquering quality.

*International Sunday-school lesson for June 20, 1909. Review of the second quarter's lessons. Golden Text, "And with great power gave the apostles their witness of the resurrection of the Lord Jesus." Acts 4:33.

PRAYER MEETING

By Silas Jones

THE CHRISTIAN FAMILY

Topic, June 16. Eph. 5:22; 6:9.

Is the Christian family in the process of extinction? Alarmists would have us believe that it is. The statistics of divorce, they say, show that the family institution is in hopeless confusion and rapidly disintegrating. To the alarmists Professor Albion W. Small replied before the American Sociological Society: "The American family is out of gear in two strata, in both of which pretty much everything else is out of gear. On the one hand is the stratum of the over-wealthed, over-leisured, over-stimulated, under-worked, under-controlled. Nothing in their condition is normal. Nothing is right. Only

miracles could save this stratum from rot. Its families show the taint, and what else could be expected? On the other hand is the stratum of the over-worked, under-fed, under-housed, under-clothed, under-hygiened, physically and morally, underleisured, understimulated except by the elemental desires. Nothing in their lot is right. Nothing in their lot could be good enough to hold its own against the swamping bad. The family suffers in the general evil. It is as absurd to accuse the family institution on that evidence as it would be to denounce the atmosphere in general because the air this stratum has to breathe is foul. If we deduct the collapsed families in these two strata, where they must be regarded more as effects than as causes, and confine ourselves to the families that are in relatively normal conditions, the great mass of families in the industrious middle stratum of our society, the family is not breaking down. I do not mean to question the statistics of divorce, I mean first, that when we subtract the divorces that occur in the upper and lower non-social strata, and divide the number remaining by the number of families in the substantial middle stratum, the percentage of divorces is higher than it ought to be, but far below the rate which decryers of the family would have us infer; and I mean, second, that the actual divorces in that stratum constitute no such case against the family institution as the same decryers want us to believe."

Removing the Obstacles.

Dr. Small refers to conditions in which it is impossible for the family to maintain itself. The sensible thing for the church to do is to study these conditions and lend its assistance in every wisely planned attack upon them. It is easy enough to denounce the evils of divorce in conventions, synods, and conferences. It is quite another matter to search out and remove the causes of divorce. Rules of the church and laws of the state have their uses, but there is something more fundamental without which rules and laws are worth less than the paper on which they are written. The over-worked and under-fed cannot acquire the virtues necessary for the right kind of home life. They do not know what a Christian home should be. The idle rich cannot have good character and therefore they cannot build Christian homes. The temptations of idleness are too strong for the resisting power of any man. The Lord taught his disciples to pray, "Lead us not into temptation." He evidently expects us to remove temptation from the way of others.

The Spirit of the Family.

The home is the place for the development of character. Hence the men and the women who enter the marriage relation for money considerations are despicable creatures. They sell their birthright for a mess of pottage. A man who cannot support a family ought not to marry and a woman is doing right when she refuses to become the wife of a financially incompetent man. But affection that risks poverty is as high as the heavens above the sordid spirit that looks for dollars first and for character last. Every human interest should be discussed with intelligence and sympathy in the family circle. Gossip will have no place where the subjects discussed are those that expand the mind and the heart. Good cooking is essential to health and a man is a fool if he knowingly marries a woman ignorant of what human beings should eat, but the home is more than a boarding house. The scriptures command the children to obey their parents; they also command that the children be treated right by parents. Boys and girls are not implements to be used in increasing the size of the farm and the bank deposits; they have worth in themselves and it is this that should be brought to perfection in the family. They have a right to be taught in the home how to live as the children of God.

CHRISTIAN ENDEAVOR LESSON

TOPIC FOR JUNE 13.

The Noble Life of Frances Willard. Prov. 31:10, 17-20, 25, 26, 29-31.

"Unless there is a predominating and overmastering purpose to which all the accessories and incidents of life contribute, the character will be weak, irresolute, uncertain. This is just what Jesus Christ is for, to impart to us a predominant motive of character, that shall be the highest, the most lasting, and the most beneficent, to replace indefiniteness, by clearness, and aimless reverie by resolute aim."

Long ago I copied these words of Frances E. Willard in my Bible, my interest in her life having been fostered by a godly mother and later by her thrilling address in the old Battery D Armory, at the Chicago Endeavor Convention in 1888. Since then I have found many choice, epigrammatic sentences in her writings. You will be amply repaid in reading her life by Anna A. Gordon.

Frances Willard had a noble and godly ancestry. Blood will tell. Much of her childhood was spent out of doors. She had the best of training of the schools. She knew how to economize—for three months she had but 50 cents spending money, a gift from a farm hand, Irish Mike. Her father would not permit her to read novels, a command she obeyed until her eighteenth birthday when she began reading Ivanhoe. The wisdom of her father's command she later recognized and acknowledged how much she owed to "the firm hand that held her impetuous nature from a too early knowledge of the unreal world of romance."

When a young girl Frances gave her life to God. The reality of that dedication was early proved. Like Whittier she advised young people, if they wished to grow, to espouse an unpopular reform. She knew what that meant. After very successful teaching, she was offered a very fine position at $2,400 per year, and at the same time the presidency of the Chicago W. C. T. U., at that time weak and poor. She chose the latter and her life work began! In carrying it on, in those earlier years, she was often hungry, often maligned, often misunderstood, but never discouraged.

Miss Willard was one of the pioneers in public work by women. Her oft-expressed rule was, "Womanliness first—afterword what you will." She justly felt that home protection was woman's work. To her it was not a work which eliminated the home or made it secondary—it exalted and upheld it. In her own case she felt, as Lady Henry Somerset has said, that "her life was the property of humanity." The splendid principles outlined in Proverbs 31 were not wanting in her life.

We have from her pen a famous resolution, adopted at Cleveland, in 1874, which is a classic expression of the purpose which must control all who fight for God and man: "We will, trusting in him who is Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer."

Here are some great lessons from the noble life of Frances E. Willard:

An illustration of the close relation which should exist between daughter and mother;

The result of loyalty to great though unpopular convictions;

The enlargement and blessing of the life which truly sacrifices, itself for a holy cause;

The opportunity of womanhood in furthering moral reforms;

The necessary place of religion in balancing and inspiring service.

The Old Rose Dress

(Concluded from page 13.)

whirr. Something went by the window like a flash. It was an automobile and it was stopping at the gate. A young girl sprang out and came up the walk. It was the girl of yesterday.

Waitstill went to the door. In an instant her troubles were thrust aside. That sweet, young face—how glad she was to see it again. They both smiled at each other.

"Come in," cried Waitstill. But the girl shook her head. She held a package in her hands. Then she spoke. "Will you forgive me?" she said, "but I couldn't bear to think of you—giving up your dress. I've brought it back, and I had some lace and ribbon and things put in to help make it, just as I would if it were going to be mine. No, don't thank me. It's such a joy to me to give it back. You ought to have it. It suits you somehow—the color, I mean. I'm glad I happened to be the one to do it. We're just passing through, father and I—we leave here tonight." Waitstill stood there. Her beautiful lips quivered.

"And you," she cried softly. "You—you are giving me back my old rose dress. Oh, I've wanted it so. I could scarcely give it up. The world hasn't looked the same since. I've just been heartsick."

"But now you're going to make it up and wear it and be happy in it," said the girl brightly. "We may never meet again, but I shall never forget you. Good-bye." But Waitstill had suddenly taken the slight young figure in her arms. "Good-bye," she said solemnly. "What is it the Bible says——"

"The Lord bless thee and keep thee. The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace."

The next moment the automobile flashed by and out of sight. But in Waitstill's toil-hardened hands was the visible evidence of its appearing. The world was not gray, after all. She had come into her own again.

Winston of the Prairie

(Continued from page 15.)

hoisted Courthorne into the wagon and packed some hay about him, while, soon after the rattle of wheels sank into the silence of the prairie, the girl Maud Barrington had spoken to rejoined her companion.

"Could Courthorne have seen you coming in?" he asked.

"Yes," said the girl blushing. "He did."

"Then it can't be helped, and, after all, Courthorne wouldn't talk, even if he wasn't what he is," said the lad. "You don't know why, and I'm not going to tell you, but it wouldn't become him."

"You don't mean Maud Barrington?" asked his companion.

"No," said the lad with a laugh. "Courthorne is not like me. He has no sense. It's quite another kind of girl, you see."

(To be continued.)

Chicago

Chicago Secretary Reports Observations Down State.

BY ORVIS F. JORDAN.

It has been the duty of the Chicago secretary to visit the district conventions in Illinois recently. Abingdon, Pontiac, Taylorville and Rantoul have been visited in turn and the conditions in these great sections of the state studied. It is no small privilege to be able to ride all over the state of Illinois. The grand old state cannot fail to impress the visitor with its wonderful resources, its kindly people and its interest in the things that make for the coming of the kingdom.

We were not making the trip as a stranger. We first came into the faith in a central Illinois church. We attended the Illinois college of the Disciples. All of our pastorates had been in Illinois. We were going back home to see how things would look after the sojourn in the far country of a great city. The prodigal was graciously received. We laughed again at the humor of this good people who never get overserious about life and who never miss the chance for a hearty laugh.

Prosperity of Illinois Disciples.

If there is any doubt of the strength of the Disciples in Illinois, it will all be dissipated by such a trip. Everywhere we have great church buildings. Pastor Moore in Abingdon preaches to over three hundred people every Sunday morning. Not over three of our churches in Chicago out of the twenty-two have such audiences. The talk of new buildings is in the air everywhere. With buildings already that would make our Chicago churches envious, they want better places, and it is right that they should build for the coming generations and speaking through splendid architecture voice their devotion to our common faith.

We were impressed, however, that some of our problems were their problems. We have mourned for years over the meager attendance at our second district conventions in Chicago. We do well in Chicago in proportion to our membership. The business of the great third district was done by twelve preachers who made the motions and about two dozen sisters who voted them through. We were unable to learn of any business men who had left business to come in to counsel over the affairs of the kingdom.

In the conventions, they are now sounding everywhere the need of closer co-operation in the affairs of the church. This is a happy reaction from the tendency of a few years ago. A few years ago the districts began to say, We will spend our missionary money closer to home, and they withheld a portion to work in districts where the church already possessed the field. The districts, however, soon reaped a harvest from this sentiment that had not been anticipated. The county organizations began to insist on missionary money being used simply in the county and it was not a far jump from that for a church to decide that the township was a proper boundary for missionary expansion. This shut off missionary vision. One "missionary" convention we attended this year, had many fine addresses on the conserving of the interests of the local church already existing but nothing about the real missionary field of the state, such as the mining towns, the great cities and the townships without any Sunday-school.

Heresy Down State.

Chicago will be surprised to learn that there is much heresy down state. While our orthodoxy has always been of the simon-pure brand yet the pure-food inspectors of the brotherhood have had somewhat to say about us. We wonder what they would say if they had been traveling with us on this trip! We were horrified to learn that one of our churches had been employing a Methodist minister as pastor, though he was in full fellowship with his conference. We trust the Chicago brethren will deal in Christian spirit with this departure from the faith! We have some excellent places around town where heretics could be burned but we must meet heresy with a steadfast appeal to the traditions of the church! Seriously, we enjoyed the heresies we found down state. Why should a church that boasts of liberty, and which believes it is catholic enough to furnish a home for all truth, not hear a minister of another religious body for a year? In the case we speak of, the minister was converted instead of the church and is now a staunch Disciple, but if once in a while the church made some changes, it would only prove our hospitality to all new truth. We found sociological heresies rampant which we have fought in Chicago. Men have lost all fear of the Inquisition and talk freely about evolution and everything else. While we feel awfully old-fashioned in our views since coming back to Chicago, we have a great feeling of satisfaction that officers and leaders of the down-state churches are free and are thinking to much purpose.

Back to the Old College.

After attending a night session of the state Sunday-school convention at Peoria, where there were sixteen hundred delegates from out of the city, and hearing a fine practical address from a Christian business man and a lot of illogical and oratorical defense of the faith from a Chicago preacher, we proceeded to the old college town, Eureka. We had not been back in many years. We had not expected to meet any that we knew. The faculty was different almost to a man. But we did find a student that was there eleven years ago. It was a tribute to his persistence in the great ideal. The ancient guild of sign-painters and decoraters, to which we confess a guilty relationship in the days gone by, is still in active existence and the college belfry has new class dates inscribed to take the place of those we risked our lives to inscribe in days gone by. There were new swains to wander off to the shady side of the campus to tell the old, old story to an audience of one. All the romance of forgotten years came over us. When we spoke in chapel and the applause was such as would greet Bryan or Henry Ward Beecher, we remembered how we used to encourage speakers to go beyond their time that the professor in the succeeding hour might not find out that a social engagement the night before had prevented our doing the usual stunt on Anabasis. The college has about the attendance it had ten years ago. It is much the same in every way. Long live our alma mater!

Chicago Mission Problem Symbolized in Pontiac.

We proceeded from here to Pontiac. We found many of our Chicago citizens in the large institution to the south of town. Of the eight hundred inmates of the Reformatory, we were told the majority came from Chicago. Thus we are not able to run away from the greatest missionary problem of the state of Illinois, the redemption of the city. The convention was held in the splendid new brick church which has been erected by this congregation that was not so long ago the child of the Illinois Christian Missionary Society. Were we envious as we worshipped in that church? At least we felt that the gospel ought to be given the same chance in Chicago. We spoke on the city problem here. We found the audience deeply interested in the problem of the great city and more preachers told us of Disciples gone to the great city than have spoken on this subject all year. We are to return to this district to tell the story of our city's need in the churches.

We have been much heartened by the trip. We fight our battles in Chicago supported by a great and sympathetic brotherhood. Theological disputation will no longer obscure the great human problems of our age. The brethren of the state are as liberal in spirit as are we. Both of us see that the real problem of the church lies in the field of the ethical and social.

Chicago Sends Missionary to Africa

Dr. Royal J. Dye has been in Chicago. He brought to pass here the same kind of events that characterize his visits to every city. Missionary enthusiasm was kindled in the churches where he spoke. Especial interest was created in the work in the Congo country. And money was raised for the great cause. Chicago, itself a mission field of vast and crying need, joyously responded to the call of the far away mission field, thus sharing in the same spirit of merciful giving of which she is herself the beneficiary. Dr. Dye had spoken in Englewood, Irving Park and Jackson Boulevard churches. But the climax of his visit came on Tuesday, June 1. That afternoon one hundred and fifty women gathered in the Englewood Church to hear Mrs. Dye and that evening about seventy-five men came together in W. R. Faddis' restaurant downtown to hear Dr. Dye. Professor Willett spoke first, followed by Professor Frederick Starr, the famed anthropologist, whose remarkable testimony to Dr. Dye's mission work is well known. The fervor, the abandon and the graciousness with which the scholar spoke of the missionary was convincing and, to many, surprising. Rev. A. W. Taylor, who was presiding, called on Mr. Guy Sarvis, an African traveler and erstwhile missionary to India, who proved to be an entertaining and informing speaker. Then Dr. Dye himself spoke, telling the story of the conversion of almost the entire town of Bolenge, where their mission is located. His dramatic account of the conversion of the chief of a neighboring village enthralled the attention of every man. The eagerness, the enthusiasm, the statesman-like grasp of a statesman's enterprise appealed to the intelligence and feeling of his hearers.

When C. G. Kindred got up he said we wanted to raise $1,000 then and there to send a companion missionary back with Dr. Dye to reënforce those already working there. The thousand dollars was raised. The missionary has been selected in the person of a Mr. Smith, who graduates this week from Bethany College. Our purpose to give extended space to Dr. Dye and his work next week is our reason for making no more elaborate report of this, to Chicago Disciples, most significant event.

Chicago Church Notes

A number of outside gifts have been sent in to help the Evanston church in its building enterprise. The Sunday-school is starting out to raise a mile of pennies for the building enterprise.

The city board is planning some important enlargement of its work. The conviction is growing that the society must amend its charter that it may help in the erection of church buildings when this is necessary.

No pastor has been called yet to succeed Parker Stockdale at the Jackson Boulevard Church.

Northwestern Indiana Notes

When C. J. Sharpe took charge of the work at Hammond a few years ago it seemed almost hopeless. But he has infused new life into it. will soon have a handsome, commodious building and altogether is gathering the elements of a strong church. He is the secretary of our Lake district and under his direction a number of congregations have been organized.

Gary is certain to be one of the big cities of America. It is a wonder city in its development. On this account it is a matter of deep regret that we do not have the financial resources to begin the work commensurate with the importance of the place. One dollar invested now would mean more than fifty in a few years. We have a congregation of fine people, but they are woefully handicapped by the lack of a suitable building. All the denominations are getting good plants. With more means we could take the lead and become a powerful factor in the making of a great city.

The writer delivered the address to the graduates of the North Manchester High School, May 27. This is a flourishing little city of 3,500, where we ought to have a congregation. I heard E. T. Daugherty of Wabash, in the same county, and he has been secured to deliver the Decoration Day address.

I am to speak at the Michigan convention June 10 in the interests of the National Benevolent Association. It does not seem to be generally known that the Benevolent Association conducts a hospital in Valparaiso that is rendering a service to suffering humanity that ought to command the interest of our entire brotherhood. It has a splendid corps of physicians and surgeons both from Chicago and Valparaiso, and being in practically a suburb of Chicago, has many advantages over the hospitals in the big, dusty, noisy city.

We are sorry to learn that our neighboring county of La Porte was carried by the saloon forces yesterday. So far, the liquor interests have carried but nine counties, while the temperance people have carried almost sixty, and elections are being held every week. Our own county, Porter, votes next week and we are busy night and day and expect to carry it by a handsome majority.

In Porter County is located the big University of Valparaiso, the largest in America in point of attendance, with over 6,000 students enrolled last year, 185 members in the faculty, twenty-four departments and a million dollars invested in buildings. Pres. H. B. Brown and many of the faculty are members of the Christian church and a great number of students from forty nations attend our services.

R. E. Snodgrass is doing a most excellent work at Michigan City. He recently held a meeting with eighty additions and is leading in an effort for a building.

I know of an opening for an energetic, capable man who can work for $850.00 per year and parsonage in one of the big and growing centers in this Chicago-Lake district. If a young man of determination can be secured he can do a similar work to that of Bro. Sharpe of Hammond.

I have been teaching a training class for preachers at the University for the past two years. The attendance has ranged from 50 to 105. All the smaller churches and many school houses in all the county round about have been supplied with capable men, men whom the brotherhood will be pleased to honor in coming years.

Valparaiso, Ind. Bruce Brown.

The New Headquarters of the C. W. B. M.

May 28 the Mission Rooms of the Christian Woman's Board of Missions was moved from 152 East Market street to the new headquarters in the Sarah Davis Deterding Missionary Training School, Downey and Ohmer Avenues, Indianapolis, Indiana.—Mrs. M. E. Harlan.

Echoes of the Gospel of the Helping Hand

General Secretary Mohorter is doing pioneer work for the Benevolent Association. He attended the convention of the New Mexico churches, held at El Paso, May 29 to June 2.

Marion Stevenson, National Bible School Superintendent, delivered the address for the Cleveland Christian Orphanage and the Benevolent Association at the Ohio Convention at Elyria.

The speakers for our organized benevolent work at the Missouri convention are Mrs. T. R. Ayars, Mrs. Oreon E. Scott, and Mr. J. W. Perry. This makes a strong trio. The children from the Orphans' Home and the Babies' Home will be introduced.

The Christian Orphans' Home has the largest family in its history. The family number 166 children besides the necessary helpers. Still others just as worthy are clamoring for admittance. This heavy draft is being made upon the sympathies of the Home notwithstanding the fact that children are being placed in family homes every day. The need is great and distressing. Nearly all these children are brought in by mothers left without support and their natural supporter. They beg for temporary aid, at least, in the name of the tender Christ. This home needs and deserves the aid of every disciple of Christ.

Dr. Wilkes, of St. Louis, deserves to be numbered among the benefactors of the race. He takes care of the great family of the Christian Orphans' Home. He answers every call, day or night, and does it all for love. He is a member of the Baptist church. He recently remarked that "Christian love knows no denominational lines. It is a joy to work for suffering humanity in the name of Christ."

The Association is preparing a complete set of stereopticon slides setting forth the work from the beginning. It is the aim to present the work of each of its institutions. The presentation of the work in this way will furnish a delightfully instructive entertainment.

Plans have been completed for the erection of a new building for the Colorado Christian Home at Denver. This home now occupies a rented house. It is doing a most commendable work. It is the only benevolent institution of our people in the great Rocky Mountain country. This new building is one of the Association's Centennial Aims. J. E. Pickett, of the Highlands Church, is chairman of the home board of managers. Help secure the $10,000 needed for this worthy enterprise.

The Christian Church has no hospitals worthy of the name. It has had two very small institutions for years. Thev have done very creditable work as far as they have gone. The time has come for something worth while in the name of the Great Physician. The Central Executive Board of the Association has decided to erect a building in St. Louis for general hospital purposes. The first section of this building will cost not less than $30,000. It is hoped that this will mark the beginning of a work for the physically sick that will prove a credit to a great people pleading for a return to the spirit and practice of primitive Christianity. This new undertaking is worthy of the support of the entire brotherhood.

After nine years of residence at 903 Aubert Ave. the headquarters of The National Benevolent Association have been removed to 2955 Euclid Ave. The new offices are located in one of the dormitories of the new building erected for the Christian Orphans' Home. The friends of the Association will find the latch string always out at the new residence as it was at the old. They are most cordially invited to call. They should remember the address, 2955 Euclid Ave., St. Louis, Mo.

W. H. Inlow and wife, who for three years have served the Juliette Fowler Home at Grand Prairie, Tex., have resigned. Mr. and Mrs. Inlow were most valuable workers. They were especially well adapted to the care of the children. Here is a fine opportunity for some Christian man and woman, husband and wife, to enter into the most practical Christian service. No greater field of usefulness presents itself than the care and oversight of a large family of orphans and other unfortunate children. Such work is most truly missionary. It takes rare skill and Christian patience to train these unfortunate young people for valuable service for country and for Christ. Those who are interested should write the National Benevolent Association, 2955 Euclid Ave., St. Louis, Mo.

E. T. C. Bennett, who for a number of years represented our Benevolent Associations in Pennsylvania and the East, has recently changed his field of activity to Indiana. Bro. Bennet deserves a most cordial welcome from all the churches in Hoosierdom for his own sake and the sake of the ministry which he represents.

Mr. J. W. Perry, president of the Association, has recently been elected president of the National Bank of Commerce, Kansas City, Mo. Mr. Perry's change of residence will not lessen his interest in the beneficent work of the church. He will remain the head of the Association.

The list of Life Lines continues to grow. Union Ave. and Hamilton Ave., St. Louis; First Church, Sedalia, Mo.; Centralia, Mo.; East Liverpool, O.; First Church, Omaha, Nebr.; Shelbina, Mo.; Clarksville, Mo.; and Maryville, Mo., are numbered among the early life lines this year. One hundred dollars is sufficient to support a member of the family under the care of the National Benevolent Association. The church and Bible-school that furnishes this support in a true sense offers a life line to one of the world's unfortunates.

The Easter offering of the Union Ave. Church, St. Louis, was nearly $800. This church supports no less than three living links in the mission field. In the midst of its great missionary activities it does not forget the widow and the orphan in the homeland in their affection.

Southwest Missouri

A few notes from this section may be of interest, for everything is moving in these parts.

The Third District Convention was held at Neosho, May 3-6. It was a good one, the program was high grade. Besides local talent C. H. Chilton, J. H. Hardin, T. A. Abbott, G. W. Muckley and Geo. B. Ranshaw were there. They brought with them great addresses which inspired our workers. The last public work of Bro. Hardin, I believe, was in this convention. A good man has gone. We loved him. His place will be hard to fill.

Things were done at this convention which mean much to our work in this South-West country. Drury College, which is an institution of high standing located in this city, had made our people a most generous offer. It is a growing and prosperous college, formerly Congregational, but now undenominational, only Christian. It has an endowment of $446.000.00, grounds and buildings worth $517,000.00, making a plant worth nearly a million dollars. It had 496 students in all departments this year. It has twenty-four members of the faculty. Through its broad minded president, Dr. J. H. George, we were offered the privilege of placing in this this school a Bible Professorship. The man we place will be received as a members of the faculty, be placed on the Carnegie Foundation, have perfect liberty in his teaching, and all work done in his department to receive credit looking to diploma. He, of course, must be up to the standard of the rest of the faculty in scholarship. The churches in convention assembled unanimously accepted the proposition and we hoped that we can have the plan in operation by September. This will meet a long-felt need in this section. The Convention also decided to give more attention to some needy and neglected counties lying along the southern border of the state by placing an evangelist in their field.

Bro. F. F. Walters is getting hold of things at the First Church in Joplin. Professor Held, as leader of music, has joined him. Brother Held is from Oberlin.

Bro. D. W. Moore is building a $45,000.00 church building at Carthage. Bro. J. R. Blunt of Marionville takes the South Joplin church. He will make things go in that end of the city. Bro. Geo. L. Peters is pushing the work at the Central in this city, and Bro. N. M. Ragland is succeeding nicely at the First Church. The South Street Church, of which the writer is pastor, will soon begin the construction of a building costing, when finished and furnished, $40,000.00. The much needed building revival has evidently come to this section. Neosho and Aurora built good modern buildings last year. This year the Central at Joplin, the church at Carthage, the South St. at Springfield, and Ozark will build.

Bro. Joseph Gaylor, the bishop-evangelist of this section, is wide awake and busy with things pertaining to the Kingdom. J. H. Jones and W. M. Mundell are doing good work as evangelists in the needy fields. The outlook is full of promise. F. L. Moffett.

Fourth District (Ill.) Convention

The fourth district convention was held at Pontiac, May 26-28. Owing to the State Sunday-school Convention at Peoria the same week the attendance was not as large as usual. But this was not due to negligence on the part of the board, but to the fact that the time for the state convention was very recently changed.

The C. W. B. M. session was attended almost entirely by the ladies, but those present were more than repaid by the instructive matter presented them.

The Bible study periods were in charge of Prof. Silas Jones of Eureka, who brought forth practical and helpful lessons on righteousness, justice, rejoicing and liberty from Isaiah, Micah, Romans and Galatians respectively.

J. W. Camp of Eureka in the President's Address dealt with the needs and opportunities of the work, and expressed the pious hope that District Evangelist will be put in the field this next year. Rochester Irwin, wrestling with the "Problems of Country and Village Church," spoke of some characteristics of the country man and the means of best dealing with him. He said that there is no greater opportunity to lose a life and yet find it than in such fields. The convention sermon was preached by N. H. Robertson of Colfax on the theme "This Man." It was an able and well polished effort.

In the afternoon R. B. Doane of Streator, on the "Comparative Value of Various Missionary Activities," after dealing with their positive value, said that there is no comparative except as we have systematized them for the good of the work. A. J. Scroggin spoke on "Saloon vs. Church." He said that these are the representatives of evil and good, and that there is war between them. The church fights well, wins one victory and then—quits. He plead for greater interest and activity, looking to the spring primaries. A resolution was passed, endorsing the work of the anti-saloon league. R. E. Hieronymous, President of Eureka College, spoke of the value of religious education, and plead for Eureka on account of the men she has and is sending out. A resolution was also passed endorsing the campaign for enlargement that is being conducted by H. H. Peters, field secretary of the college, who told, at the close of the President's address, of the definite work already accomplished and that is yet to be done.

Thursday evening was taken up with the address of State Secretary J. Fred Jones on "Making Good," in which he met the requirements of his subject. He showed how the Disciples have made good in their plea for union, in education, in benevolence and in missions, dealing concretely with the state and district work.

Friday morning O. F. Jordan of Evanston spoke on the "Chicago Problem." He dealt with Chicago's greatness, both for good and evil, and said that if the rest of the state don't take Chicago the worst Chicago will take the state. There is lots of money in Chicago, but very little is available for the Lord's work. H. H. Peters, State Supt. of Christian Endeavor, spoke of the permanence of this work, its relation to the church and plans for its development. The program closed with a Bible School Conference. L. R. Thomas of Eureka, speaking of the "Man Behind the School," said he must get rid of evil in high places, start a real prayer-meeting, and then organize his Bible classes. F. L. Starbuck, one of Eureka's ministerial students, spoke on the "Bible School Our Opportunity." He plead for efforts to crystalize our teaching in service.

After reports of the committees the Convention adjourned to meet next year at Pekin, J. C. Lappin, Armington, was elected president; A. T. Shaw, Pontiac, vice president, and C. W. Ross, Cooksville, secretary, for the next year.

Chas. W. Ross, Sec'y.

Cooksville, Ill.

Sunday-school Contest Closed

The contest between the First Christian Church Bible School, Omaha and the Beatrice and Lincoln Christian Church Bible Schools which began the first Sunday in February and closed the last Sunday in May was spirited and enthusiastic. Omaha wins with a handsome majority. The contest was based on percentage of officers and teachers present, increase over average attendance last year, and increase over average offering last year.

Omaha conducted a Red and Blue contest in which the Blues were victorious, and a May Rally as follows:

May 9th .....Mothers' Day.
May 16th .....Babies' Day.
May 23rd ...Boys'. and Girls' Day.
May 30th .....Grand Rally Day.

Seven hundred postal card invitations with coupons for each Sunday were mailed the first week in May, and seven hundred postal cards with a beautiful picture of the First Christian Church were mailed previous to Grand Rally Day, resulting in a total attendance on May 30 of 620, and an offering of $600.00 with more to hear from.

In the Junior Bible Class (mixed adults) Brother Kersey, teacher there were 102 present, offering $90.00.

The primary department, under the direction of Mrs. Jay DeJarnette, Superintendent has greatly increased in interest and attendance and will soon have to seek larger quarters. A Cradle Roll department has been added and a Home Department brewing.

These splendid results have been very gratifying to our officers, teachers and our peerless leader, Brother J. M. Kersey, Minister.

William A. DeBord, Superintendent.

City Union Work in Greater New York

Report for Six Months ending May 1, 1909.

The following fields have been investigated by J. L. Darsie in his work as City Evangelist: Ridgewood Heights, Brooklyn; Richmond Hill, Long Island; Edgewater, New Jersey; Palisades, New Jersey; Leonia Heights, New Jersey, and Staten Island, New York.

Ridgewood Heights.

As a result of the investigation at Ridgewood Heights, Brooklyn, the committee has established a mission under the leadership of J. L. Darsie, and a report of this mission on May 1 shows thirty-five enrolled in Sunday-school, with preaching services held on Sunday. This mission meets in rented quarters on the second floor of a frame building, and serves members who formerly lived in the vicinity of the Greenpoint Church. It would seem desirable to secure a meeting place on the first floor of a rented building in the near future.

Flatbush.

The work in Flatbush under the leadership of Mr. Walter S. Rounds shows considerable progress and reports on May 1 a church membership of 105; the Bible School enrollment is 120; the Young People's Society, twenty-five; Women's Work, forty-nine; Men's Club, twenty-nine. A special meeting was held in April under the leadership of John G. Slayter, resulting in seven additions to the membership. For this meeting $136 were raised in the field.

Greenpoint.

The work at the Greenpoint Church in the 17th Ward of Brooklyn has continued under the leadership of Mr. Joseph Keevil. The total membership on May 1 was 240; the enrollment in the Bible School was 241. The institutional work carried on by this church shows a sewing class of sixty-nine members enrolled, an athletic club with thirty members, and a Jewish mission meeting weekly with an average attendance of twenty-one persons per week. This mission is an attempt to interest the non-church going Jews in the community. A Jewish missionary is employed at a salary of $30 per month. Tracts and circulars are distributed, and visits are made by the missionary. The work is seriously handicapped by lack of proper accommodations, which we hope will soon to be remedied.

During the month of April Mr. Keevil was absent on a trip through the Southern States in the interest of the American Christian Missionary Society.

The building committee in charge of raising the funds for the new building in Greenpoint has been granted a loan from the church extension board amounting to $7,000. The collection of additional funds for this purpose is progressing slowly. The Building Committee expects to arrange, shortly, for the erection of a part of the new building.

Russian Work.

Your committee has investigated the Russian situation in New York City, as requested by the A. C. M. S., and reports as follows:

A school has been conducted in the rooms of the Young Men's Institute, 222 Bowery. In this school there is a class for the teaching of English, with an average attendance of twenty-five men. Eighteen sessions of this class have been held. Another class for the teaching of penmanship is conducted, with an average attendance of eighteen men. We find that there are five different groups of Russian Christians in New York, and the largest of these meets in a church basement reading room on Second street. The leader of this group is John Johnson. The next largest group meets on Suffolk street, under the leadership of Nickolas Motin. Our Russian school enrolls pupils from each group, including the leaders.

It would seem to the committee that for the present, the best method of handling this situation would be the extension, as rapidly as possible, of classes in English and penmanship, and when these Russians become more familiar with American institutions and

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A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

customs the organization of Missions may then be attempted. The committee is fortunate in having the co-operation of an Immigration Secretary of Y. M. C. A. at Ellis Island, Mr. Julian Zelchenko, a young Russian who has also acted as secretary for the Russian school.

The establishment in rented quarters of a Russian Christian Home seems desirable. This Home could be used on Sundays for a meeting place for the congregation, and on week nights for the Russian school. It is hoped that such a common meeting place will attract the separated groups of Russians into a strong united work. This home could also shelter the immigrant as he leaves Ellis Island in search of employment. Part of such a building could be occupied by the leader, and ought to be located east of the Bowery in the neighborhood of Spring street.

G. W. Kramer, chairman,
P. F. Jerome, secretary.
For the City Union Committee.

Two Hundred Men, $100 Each

At the last meeting of the Board of Trustees of The American Christian Missionary Society the secretaries were instructed to make an endeavor to induce two hundred Christian business men to make a special gift of $100.00 each to Home Missions before the October Convention. Knowing something of the intelligence and spirit of many men of affairs in our churches I am warranted in believing that this appeal will not be ignored. I am confident that the pastors of nearly all our churches appreciate the supreme importance of evangelizing America; that they are familiar with the contribution to this end made by our Home Society, and that they see the larger work that would be hers if provided with the necessary funds. This being true, they will heartily coöperate with our secretaries in presenting the claims of this great work to the business men in their respective fields of labor, thus assuring a general response to this worthy appeal. When we remember that a very large percentage of our churches owe their birth or escape from an early death to Home Missions, the great value of this work and our indebtedness to it become apparent. The President of The Foreign Christian Missionary Society in one of his recent addresses, indicated the importance in the work done by The American Christian Missionary Society when he said, that were the Society represented by him to eleminate from its treasury the contributions of churches helped by the Home Society, it would have to close its doors.

If only a few of the many letters coming to our secretaries from needy fields, revealing the great opportunities for establishing strong churches, were read in our churches next Sunday morning, I am sure that money would pour into our treasury that more of these fields might be entered. Our business as Christians is to evangelize the world and "He does most to Christianize the world and hasten the coming of the Kingdom, who does most to make thoroughly Christian the United States."

S. M. Cooper,
President Board of Trustees,
A. C. M. S.

The Disciples of Christ tnd the Federal Council

The recent Federal council of Churches of Christ in America, which met in Philadelphia in December, 1908, called the attention of the world, as never before, to the growing spirit of Christian unity among all the children of God, and the increasing dissatisfaction with the present divisions among those who, as Protestants, acknowledge the supreme authority of our Lord Jesus Christ, and the sufficiency of the Holy Scriptures as a rule of faith and practice for Christians.

The brethren who attended the Council as representatives of the Disciples of Christ, listened with joy and gratitude to the constant expression, from the platform and in the committee reports, of the very sentiments of Christian union that have echoed from our own pulpits for the past century. It is manifest that we are on the eve of a great movement for the unification of the scattered followers of Christ, and that this Federation will prove an efficient factor in bringing about the result.

It is readily seen that such a work as the Federal Council has mapped out, reaching to every part of our own country, and extending its influence into the most distant fields of the church's activity, requires the use of no small sum of money; although its business has been, and will be carried on with the utmost possible economy. The necessary means ought to be placed at once in the hands of the Executive Committee, that they may proceed to carry out the plans of the Council for the four years for which they have been elected.

The undersigned have been asked to serve as a committee to secure from the Disciples of Christ the share which it is believed is due from them, for this work. Our proportion, estimated according to our membership, is six thousand dollars ($6,000), to be paid during the next four years, in annual payments of fifteen hundred dollars. It is inexpedient to ask for any additional collections to be taken in our churches, so that we must look to individuals whose hearts are beating in sympathy with this movement, to give it their support. Surely every Disciple of Christ ought to rejoice in the privilege of assisting in such a movement as this.

We therefore appeal to our people everywhere to share in this good work. There are many men and women among us whom God has blessed with wealth, who could easily pledge a hundred dollars or more, to be paid in four annual installments. Many more could help in smaller sums. Every preacher of the gospel ought to contribute five or ten dollars, which would be but a small amount, divided in four payments. Let us be the first of the religious bodies that depend upon voluntary gifts for raising their amounts to report that we have it pledged. Give what you can, whether much or little.

Please send your pledges and money to the treasurer of the committee, Brother George A. Miller, Pastor of the Ninth Street Christian Church, 338 Tenth Street, N. E., Washington, D. C. Will not every one who reads this send at once his pledge, to be paid as indicated? We ask it in the name of Him who prayed that all His followers might be one in Him.

W. F. Richardson,
H. L. Willett,
George A. Miller,
Committee.

The Missouri Convention

The Missouri State Convention meets in St. Louis, June 18-24. It will be held in the Union Ave. Christian Church, on the corner of Von Versen and Union. This is best reached from the Union Station by trolley car on 18th street, transferring after two blocks to the Delmar car on Olive street going west, which passes within sight of the church.

The St. Louis churches will furnish bed and breakfast to all delegates and visitors to the convention. These are requested to send their names at once to Mr. T. L. Horn, Chairman of the Entertainment Committee, 710 Washington Ave., St. Louis, Mo.



WITH THE WORKERS

Good reports come to us of the work of C. H. Forster, at Red Bluff, Calif.

C. L. Morgan is in a meeting at Glen Wood Springs, Colo.

The Michigan State Convention is being held at Dowagaic, June 7-10.

E. G. Campbell has resigned at Wayland, Michigan.

Miner Lee Bates, president of Hiram College will be convention speaker at the annual meeting in Michigan.

The churches of Michigan are rejoicing in the fact that they have raised their $5,000.00 as a Centennial fund.

Dr. S. A. Space, President of Keuka College, occupied the pulpit of the Jefferson St. Church, Buffalo, N. Y., May 23.

A. A. Ferguson, Kingston, La., preached the baccalaureate sermon at the Atlantic Christian College.

Otto B. Irelan began his work as minister of South Berkeley, Calif., Church, June first.

H. E. Stafford has begun work as pastor of the church at Massilon, Ohio, where the prospects are bright for a splendid work.

O. V. Wilkinson has begun work as pastor of the church at Trinidad, Colo., and the church is encouraged over his coming.

G. R. Whipple, for two years pastor of the church at Carlton, California, has resigned to accept a call to the church at Elmira, where he began work the first of June.

Todd Brothers, of Prickett, Texas, are assisting in a meeting at Shreveport, La., in which the preaching is being done by Rev. Weaver, of Marshall, Texas.

J. M. Lowe, who was for a number of years pastor of the Capitol Hills Church, Des Moines, will soon move to University Place, and give his time to evangelistic work.

J. E. Dinger reports twenty additions to the First Church, Fort Worth, Texas, at regular services, May 23; making ninety-three additions in the past eight Sundays.

With the month of May W. B. Crewdson closed his work with the church at Salida, Colo., and has moved to Logan, Iowa. Mr. Crewdson's two years' ministry in Colorado are highly commended.

A reception was given the members of the Bible College, Drake University by Mr. and Mrs. C. S. Medbury, the evening of May 25. It is spoken of as one of the most enjoyable events of the year.

R. C. Moore, who has been pastor at Goldfield, Ia., has been called to Lake City. W. C. Cole, who has been working under the direction of the State Board at Jewell Junction, becomes pastor at Goldfield.

Richard Martin, evangelist, is in a meeting at Utica, Kansas, where there were twenty-five additions the first few days. The church there has an Adult Bible Class composed entirely of Germans, and taught in the German language.

Prof. Walter Athearn, who has been teaching in Highland Park College the past two years, is to return to Drake University. Prof. Athearn is very popular in his state, both as teacher and lecturer, and will be a decided addition to the faculty of Drake.

B. S. Ferrall, pastor of the Jefferson Street Church, Buffalo, will be chaperon for the "Boys' Imperial Athletic Club" of his church, on their camping trip this summer. The club is growing and an important factor in the work of the church.

Ben. L. Smith will begin his work as pastor of the church at Salina, Kansas, early in May. This is the union of a strong man and a strong church. We shall expect a great work of a permanent type in this important field.

The Sunday-schools of the University Place Church, Des Moines and the First Church, Canton, Ohio, are in a contest for numbers, each school notifies the other of the attendance during Sunday afternoon, and announcement is made at the evening service.

The Western District Convention (Colo.), will meet at Grand Junction, June 2 and 3. In this much attention is given to the work of the Sunday-school. Address are to be made by W. B. Craig, A. B. Elliott, R. H. Newton, and others.

B. B. Burton, who formerly lived in California, but more recently has been doing evangelistic work with DesMoines, Iowa, as headquarters, has gone to California again, and the churches there seem to have designs on him.

R. P. Shepherd, Pamona, California, has been asked to deliver a series of Bible addresses at the close of the year's work of the Y. W. C. A., at Los Angeles, California, which is said to be the largest association in the United States. It has 6,000 members, and a $350,000 building.

O. P. Speigel, general evangelist of Birmingham, Ala., has been in a very successful meeting at Jackson, Miss. There were twenty-one additions at the First Church the first two weeks. Then the meeting was moved to the West End Church, where it was progressing encouragingly at last report.

The convention of the Churches of Christ of Canada is to be held in the First Church, Toronto, June 2-7. The pastor, J. M. Van Horn, sends out an urgent invitation to the Canadian Disciples. Among the speakers will be, A. M. Haggard, J. H. Garrison, R. W. Miller, Buffalo; A. McLean, Dr. Butchart, China; Prof. C. T. Paul Hiram, and many others.

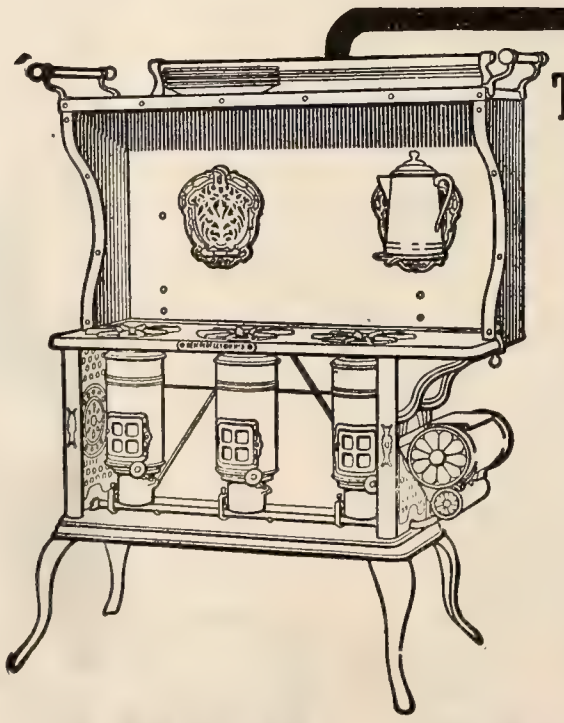
The Colorado Northern District Convention meets at Loveland, June 8-10. A fine program is announced. They are to have such speakers as, A. E. Dubber, Greeley; J. F. Findley, Ft. Collins; A. L. Ward, Boulder; and B. B. Tyler, Denver. Among the topics discussed are, "Long Pastorates," "The Sunday Evening Service," "The Co-operation of Churches."

The First Church, Omaha, has issued a souvenir post card, bearing the picture of their new building.

The Annual Convention of the Southern Idaho churches will be held in Weiser, June 16-20. The program is full of missionary topics, indicating an aggressiveness on the part of these churches rarely surpassed. Among those who are to make addresses are, L. A. Chapman, W. E. Boulton, E. C. Sanderson, G. L. Surber, B. F. Clay, G. W. Muckley, E. E. Coulter, D. C. Peters, G. S. Lawrence, D. B. Titus, and F. E. Hagin.

The State Sunday-school Convention (interdenominational) was held in Peoria the last week in May. Ashley J. Elliott of the Central Christian Church was the marshall at the great parade, in which 1,500 men marched. The Christian churches of the state held a good fellowship meeting at the Central Christian Church during the convention. Addresses were made by C. L. DePew, Dr. Royal J. Dye, and Earnest Elliott.

The "Pacific Christian" which last week gave large space to the announcement of the election of H. H. Guy, as dean of the Berkeley Seminary, this week introduces to its readers, Prof. Walter Stairs, who has been with the Institution for one year in the chair of New Testament Greek and Exegesis. Prof. Stairs was formerly at Drake University, and is well known to many of our readers. He is a graduate of the Bible College at Lexington, with post graduate work in Yale University and the University of Chicago.



The Oil Stove With a CABINET TOP

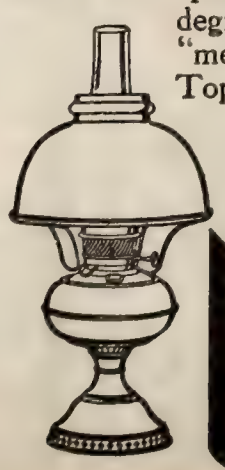
The New Perfection Wick Blue Flame Oil Cook-Stove differs from all other oil stoves.—*It has a CABINET TOP.* This means you can keep dishes and utensils within easy reach while cooking, *and can keep food hot after removing it from the blaze.*

From its wonderful burners to its racks for holding towels the

NEW PERFECTION

Wick Blue Flame Oil Cook-Stove

is without equal. Its principle of concentrated heat means that the work can be done quickly and without the kitchen being heated to an unbearable degree. Can be lighted instantly and turned "high," "low" or "medium" at will. Three sizes. With or without Cabinet Top. At your dealer's, or write our nearest agency.



The *Rayo Lamp* comes as near lamp perfection as it's possible to get. Gives a clear, bright light that reaches the farthest corner of a good-sized living-room. Well made throughout of nickeled brass; perfectly safe and very ornamental. If not with your dealer, write our nearest agency.

Standard Oil Company
(Incorporated)

WITH THE WORKERS

Edward Clutter reports twenty-nine added in the opening ten days of his meeting in Mine La Motte, Mo.

F. M. Rains dedicated the new house in South Omaha, May 23, and raised $3,000 to apply on their indebtedness.

C. C. Sinclair, pastor at Stuart Street, Springfield, Ill., says their recent ingathering makes the church entirely self-supporting. They are prospering in every department.

Commencement exercises of Cotner University, June 4-10. Burris A. Jenkins, of Kansas City, will give the class address. Friends of the University are invited to attend.

J. M. Lowe, of Goodland, Kansas, will remove about September 1, to Des Moines, Ia., to engage in evangelistic work. Churches desiring the right kind of a meeting held by the right kind of a man will do well to correspond with Mr. Lowe.

The Ann Arbor Church had a Centennial Rally and Roll Call service last Sunday, June 6. Such former members as could return were present and letters were read from previous pastors. The work at Ann Arbor is prospering under the leadership of O. E. Tomes.

Hugh T. Morrison, who is preaching for Disciples and Baptists on Prince Edward Island, changes his address from Kingsboro to Bothwell, Prince Edward Island. This is only a change of post office, not of field of labor.

George B. Stewart, who goes to the Colorado Springs church, has been engaged by the Redpath bureau to deliver two series of Biblical lectures of five each at the Mexico, Mo., Chautauqua this summer. "Leaves from Jewish History" and "The Divine Library" are the titles of his courses.

C. E. Booth began work at Le Roy, Kans., four months ago. The average Sunday-school attendance was forty-seven, prayer-meeting, six to fifteen. For the past three months average Sunday-school attendance has been 102, at prayer-meeting, thirty-eight, and there have been nineteen additions to the church.

The Portland Avenue Church, Minneapolis, Perry J. Rice, pastor, reports twenty-three additions during May. Only one of these had signed a card during the Gipsy Smith meetings. Two adult Bible classes have been organized recently, one for men and one for women, with a combined membership of over fifty.

E. W. Allen reports two baptisms May 30, at the Central Church, Wichita, Kans. During the past three months fifty persons have been received into the church and 120 at regular services since the close of the Scoville meetings, last November. Mr. Allen's church is one of the great missionary congregations of the Brotherhood.

The State Convention of New York will be entertained by the Central Church of Syracuse, June 29 to July 2. Peter Ainslee, of Baltimore, Marion Stevenson, of the Bible School work, W. J. Wright, of A. C. M. S., Mrs. M. E. Harlan, of the C. W. B. M., with a number of returned missionaries will reinforce the state leaders in making a superb program.

The First Church, Springfield, Ill., decided to build their new house on their present lot, notwithstanding the fact that a large sum was offered for its sale. The Sunday-school overpasses the four hundred mark each Sunday and promises yet larger gains. F. W. Burnham, the pastor, preached the baccalaureate sermon for Christian University, Canton, Mo., last Sunday.

Dr. Willett spent Sunday, June 6, in Lawrence, Kansas, preaching the baccalaureate sermon of the State University. On Friday preceding he attended a dinner, given by the ministers of Kansas City and vicinity, and lectured at the Linwood Boulevard Christian Church in the evening. In his absence from the pulpit of Memorial Church, Dr. Errett Gates, of the University of Chicago, preached in the morning, and Dr. Edward S. Ames, of the Hyde Park Church of the Disciples, in the evening.

Telegrams

Wichita, Kans., June 6.—Children's Day at Central: eight hundred in attendance, offering one hundred and sixty dollars.—E. W. Allen.

Foreign Christian Missionary Society, Cincinnati, O. Chicago's farewell reception to Royal J. Dye, one thousand dollars for Bolenge.—Alva W. Taylor.

Keysport, Ills.—Started here today. Only a handful of faithful Disciples. Yet a little leaven leaveneth the whole lump. We are praying and working to encourage and strengthen these small fields for the cause of Christ.—Thompson, The Egyptian.

Falls City, Neb., June 6.—Began here today with fifteen added. Meetings held in big tabernacle. Fifteen hundred present tonight. F. Ellsworth Day has made splendid preparations. Closed last Sunday at Lockhart, Texas, with one hundred thirty-nine responding to invitations.—Wm. J. Lockhart and Lintt.

Evansville, Ind., June 7.—Thirty-four converts yesterday, twenty-one last night, and the hottest day of the year. 450 in nineteen days of invitation. The street car strike, tying up all the lines so that the people dare not ride, has made this week's work very hard. People from far and near have walked nightly to the city auditorium. Have more than doubled our combined membership in Evansville. Brothers Drash, Turney and Sweeney have a great work in this city and are pushing on victoriously. They will organize a church at Howell mission and Evansville will have a fourth congregation.—Chas. Reign Scoville.

Des Moines, Ia., June 6.—A day of untold blessings. Out from local burdens of the year in connection with new building, this great people rallied for our greatest missionary offering. From all departments, for all parts of the work, the total stands at about sixty-five hundred dollars, fifteen hundred dollars increase over last year and the end is not yet. Six families by gifts of one hundred dollars each come to living-link basis. Other living-link groups in homes and foreign fields probable. Twenty of Drake's Volunteer Band with me on platform, and seven new Volunteers crowned the day's joy. Splendid children's exercises in the evening. Four hundred dollars from Sunday-school. Two confessions. The spirit of the Centennial abounds. —C. S. Medbury.

Charles Reign Scoville will hold a meeting in Little Rock, Ark., in January, 1910. J. N. Jessup is pastor there.

On Sunday, May 23, President T. E. Cramblett, of Bethany College, preached the commencement sermon for the Connellsville, Pa., High School. In the morning he preached for C. M. Watson, the pastor of the local church.

B. H. Hayden, London, Ontario, reports two recently added by baptism. His work there is opening up pleasantly. A happily arranged reception was given the new pastor and family the week after they arrived.

The men of the church at Bader, Ill., gave a banquet to the men of the vicinity, Monday evening, May 31. H. H. Peters gave an address on "The Land of Tomorrow," an exceptionally strong lecture which took the men by storm. The church is planning for a meeting by W. F. Shaw, of Chicago. L. R. Thomas is the pastor.

J. H. McCollough, San Jose, Cal., writes a note that is so typical of a great number of words of appreciation that we print it herewith: "I have just read 'The Trend of Events' in the Christian Century of May 20. I want to tell Brother Taylor that this one essay more than pays me for the price of the year's subscription. I shall feel the inispiration and uplift of your thought for many days."

A series of Centennial sermons on the "Origins of Our Movement," now being preached Sunday evenings by Claire L. Waite, pastor of the First Church, Milwaukee, Wis.:

1. The Great Departure from Apostolic Christianity, or How the Roman Catholic Church Originated.
2. Relics of the Dark Ages, or Survivals of Romanism in Modern Protestantism.
3. Attempts at Reformation, or How the Different Protestant Denominations Originated.
4. How This Restoration Movement Originated; I. Origin of "The Christians."
5. How This Restoration Movement Originated; II Origin of "The Disciples."
6. The Early Days of This Movement, or The Early Union of Baptists and Disciples.
7. The Early Union and Separation of Baptists and Disciples, or How the Baptists and Disciples Came to Separate.
8. How "The Disciples" and "The Christians" United, or the Union Principle Applied and Vindicated.
9. The Restoration of the Apostolic Evangelism. (As by Walter Scott et al.)
10. Then and Now, or The Progress of Christian Union During the Last One Hundred Years.

Notes From the Foreign Society

A telegram from Alva W. Taylor of Chicago brings the cheering news that our Chicago brethren have given a special $1,000 offering for Bolenge, Africa. This offering was made at a farewell reception and banquet tendered Dr. Dye by the Chicago brethren, Tuesday night, June 1. This fine gift will greatly cheer the missionaries and aid the work in Africa. Dr. Dye will start back to his work this month, greatly heartened by the warm interest and earnest response of our American brethren.

Send the Children's Day offering promptly to F. M. Rains, secretary, box 884, Cincinnati, Ohio. Be careful to give the local name of the Sunday-school when different from the postoffice. All the signs point to a large Children's Day offering.

MAKING SUNSHINE
It Is Often Found in Pure Food.

The improper selection of food drives many a healthy person into the depths of despairing illness. Indeed, most sickness comes from wrong food and just so surely as that is the case right food will make the sun shine once more.

An old veteran of Newburyport, Mass., says: "In October, I was taken sick and went to bed, losing 47 pounds in about 60 days. I had doctor after doctor, food hurt me, and I had to live almost entirely on magnesia and soda. All solid food distressed me so that water would run out of my mouth in little streams.

"I had terrible night sweats and my doctor finally said I had consumption and must die. My good wife gave up all hope. We were at Old Orchard, Me., at that time, and my wife saw Grape-Nuts in a grocery there. She bought some and persuaded me to try it.

"I had no faith in it but took it to please her. To my surprise it did not distress me as all other food had done and before I had taken the fifth package I was well on the mend. The pains left my head, my mind became clearer and I gained weight rapidly.

"I went back to my work again and now after six weeks' use of the food I am better and stronger than ever before in my life. Grape-Nuts surely saved my life and made me a strong hearty man, 15 pounds heavier than before I was taken sick.

"Both my good wife and I are willing to make affidavit to the truth of this."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial Bulletin

W. R. Warren, Centennial Secretary

Pittsburgh Hospitality.

The churches of Christ in Western Pennsylvania have made and partially paid subscriptions to the Centennial Convention Fund as follows:

First, Alleghany	$1000
East End, Pittsburgh	1000
Central, Pittsburgh	400
First, Washington	400
Squirrel Hill, Pittsburgh	300
Connellsville Church	300
Turtle Creek Church	200
Carnegie Church	200
First, Johnstown	200
Waynesburg Church	200
Hazelwood Church	150
Homestead Church	120
Crafton Church	100
Beaver Falls Church	100
Beaver Church	100
Dravosburg Church	50
Second, New Castle	50
Banksville Church	25
Nadine Church	25
Sheridan Church	25
Erie Church	25
Monessen Church	25
Greensburg Church	25
Scottdale Church	25
Calvary Church	25
Belle Vernon Church	20
Philipsburg Church	10
Enon Valley Church	10
Holbrook Church	10
Hooversville Church	5
Ridgway Church	5
Franklin Church	5
Butler Church	5

A number of our best churches are not included in the above list, and their subscriptions will considerably swell the total. When it is considered that this amount has been pledged during a time of financial depression, of which Pittsburgh was one of the principal storm centers, everybody will agree that this is no mean show of hospitality.

Making Ends Meet.

The first item of expense that has to be considered in entertaining a Convention is hall rent. The Pittsburgh Committee found itself in an unprecedented position in this regard as in many others. It was asked to provide auditoriums of the largest size for five simultaneous sessions. These will cost approximately $1,000 each. While only three will be needed throughout the entire period of the Convention, the excessive cost of one or two of these will keep the average up to what the one auditorium used at our annual Conventions usually costs. It is easy to foresee that the remainder of the fund provided by the churches will be wholly absorbed by the immediate expense of finding homes for the delegates, and then assisting the delegates to find those same homes.

Of course every church in Greater Pittsburgh is furnishing a group of workers to make the canvass of the city, and hundreds of our best members will take their vacation immediately before and during the Centennial by working day and night at headquarters and on reception committees. First and last the time that has been and will be given will amount to much more than the large fund of money contributed.

The Centennial Publicity Fund.

During the four years of the Centennial Campaign we have been gathering a list of representative members in all the churches. To every one of these persons we wish to send literature describing the attractions of the Centennial, outlining the program, giving full information in regard to entertainment and all the Convention arrangements. It will take 100,000 of these booklets to reach the people in the brotherhood that are especially interested. Various other forms of newspaper and circular publicity need to be used. The Pittsburgh Publicity Campaign should be as much greater than that of previous Convention Cities as the Centennial Convention is to be greater than those that have gone before.

For this purpose the business interests of Pittsburgh have already started a fund which it is hoped will not stop short of $10,000. $2,500 has already been subscribed. This week and next are being devoted by all our ministers, each in company with a business man, to a whirlwind canvass of the city to complete this amount at once so that it can be used at the time when it will be most effective.

The Centennial Memorial Program Book.

For our annual Conventions we have been satisfied with a paper bound program, half filled with display advertising. We have been satisfied with it because we understood that the advertising paid the printing bill, and that the church or churches entertaining the Convention were compelled without making heavy sacrifices to carry through their generous plan of hospitality to adding this additional burden. Before we had gone far in preparation for the Centennial we reached the conviction that this occasion demands something different. Every delegate should have a guide to the city, and a hand-book with him constantly while in the city. It should also be of such character as to both matter and mechanical preparation that it will be a permanent souvenir—an heirloom in the home of every delegate. This compels us to eliminate the display advertising and bind the book in edges. What is true of the program is equally forcible when we come to the badge. The celluloid disk is sufficient for the ordinary convention. But for the Centennial we want a handsome and significant design in metal.

At every turn there are considerations of the same sort. This is only once in a hundred years. We are accustomed in our homes to justify a little extraordinary expense at the holiday season by saying, "Christmas comes but once a year." Judged by the usual scale of expenses, a wedding is a time of wild extravagance. A certain amount of this unusual outlay is allowed because this is the supreme event in the lives of the contracting parties. None of these illustrations half indicate the extraordinary character of the Centennial. The very bigness of it makes it enormously expensive, as the number of guests increases the cost of the wedding dinner. But the character of the occasion counts for more than its size.

Centennial Registration Fee.

In recognition of the generous amounts already subscribed by the Pittsburgh churches and the large additional amount necessary to properly prepare for and handle the great Convention, the National Centennial Committee has instructed the local committee to ask every person who attends the Centennial to pay a registration fee of $1.00.

Until 1897 those who attended our National Conventions were give free board and lodging by the members of the churches and their friends in the Convention city. Then it was found that the proportions to which our Conventions had grown made this an intolerable burden. The next year the delegates paid for their own entertainment according to the general custom of large Conventions. For several years the sentiment has grown stronger and stronger in favor of a registration fee at each of our Conventions. One or two dollars is paid by every person who attends any of the interdenominational meetings whether the attendance be one thousand or twenty-five thousand.

In only one sense do the brethren at Pittsburgh regret that it falls to their lot to introduce this general order into our Conventions. The unique character and the immense preparations of the Centennial will doubtless enable us to do it without incurring the criticism that would fall upon any other city. But when once the plan is tried no one will favor returning to the old unequal order. Even the few that might otherwise object to a registration fee will heartily approve of the plan when they notice that what the Pittsburgh churches have given was beyond their ability, and that in addition each one who registers is presented with a handsome badge and a book which could not be matched in any store for $1.00. The registration fee is like the tuition paid by a college student which covers only half of the actual expense of his instruction. But in two respects the registration fee is different, for the delegate gets value received in the book, and any visitor who is unable and unwilling to register will be admitted freely to all the sessions of the Convention. The seats are as free as the seats in our churches. But just as in our churches we anticipate that only the extremely poor, or grossly unjust will enjoy the privileges without bearing the nominal share in the expense that is requested.

W. R. Warren,
Centennial Secretary.

Good Gains for May

The receipts of the Foreign Society for the month of May amount to $17,852, a gain of $4,361, or more than 31 per cent. This gain is exceptionally large for the month of May. The friends of the work will rejoice over the good news and be encouraged to press on. There has been a gain every month of the eight months of the current missionary year.

The total receipts for the missionary year, that is, from October 1, 1908 to June 1, 1909, amount to $136,748, a gain of $29,540, or over 27 per cent. This is the largest percentage of gain the Society has made during the corresponding period in many years.

The churches as churches have given $91,151, a gain of $9,590. There has been a gain in the receipts from every source except bequests, where there has been a loss of $4,118.

We regret to be forced to state that there has been a loss of 29 contributing churches. We feel sure that this will soon be overcome.

Now, let us see to it that June is made a great month.

F. M. Rains,
S. J. Corey,
Cincinnati, O. Secretaries.

Dr. W. T. Moore has removed from Columbia, Mo., to Indianapolis, Ind., where he may be addressed in care of his son, Prof. R. B. Moore, of Butler College. After July 1 he may be addressed at Pentwater, Mich., for the summer.

JUST ONE A DAY
How the Coffee Drinker Compromises His Health.

Some people say: "Coffee don't hurt me" and then add: "Anyway I only drink one cup a day."

If coffee really don't hurt why not drink more? There is but one answer, and that is coffee does hurt them and they know it. When they drink it once a day they compromise with their enemy. There are people whom one cup of coffee a day will put in bed, if the habit be continued.

"Although warned by physicians to let coffee alone I have always been so fond of it than I continued to use it," confesses an Ohio lady. "I compromised with myself and drank just one cup every morning until about six weeks ago.

"All the time I was drinking coffee I had heart trouble that grew steadily worse and finally I had such alarming sensations in my head (sometimes causing me to fall down) that I at last took my doctor's advice and quit coffee and began to use Postum in its place.

"The results have been all that the doctor hoped, for I have not only lost my craving for coffee and enjoy my good Postum just as well, but my heart trouble has ceased and I have no more dizzy spells in my head. I feel better in every way and consider myself a very fortunate woman to have the truth about Postum."

Look in pkgs. for the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE MARVELOUS STORY OF DR. DYE AND BOLENGI--BY A. W. TAYLOR

THE CHRISTIAN CENTURY

Vol. XXVI. June 17, 1909 No. 24

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Errett Gates Traces the Sources of the Legalistic Element in the Disciples' Teaching and Names It as a Factor in Their Success.

Orvis F. Jordan Goes to Court in Chicago and Sees the "Divorce Mill" Working.

Inspiring News from the Home Offering.

Important Feature For Next Week

OUR SUMMER EDUCATIONAL NUMBER

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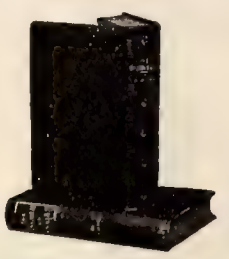
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The Christian Century

Vol. XXVI. CHICAGO, ILL., JUNE 17, 1909. No. 24.

Revivalism and the Spiritual Life

In the series of questions suggested for the earnest consideration of evangelists, we reached last week a question which we promised to consider ourselves.

The earlier questions in the series cast no doubt upon the revivalistic method, as such. They had to do with the methods of particular evangelists—such points, for instance, as one would discuss in comparing one evangelist with another, say Gipsy Smith with Billy Sunday.

These points were all so personal to each evangelist that we felt the best way of getting at them would be through the evangelist's own mind, rather than through a pronouncement of our own judgment.

With the question propounded last week, however, the case would seem to be different. What we are now considering is not points of peculiarity possessed by one evangelist and giving him an advantage or a disadvantage in comparison with his brother worker; we are proposing to examine the thing common to all typical revivalists, the generic thing, revivalism itself. Concerning it we asked this question:

Does the church built up by typical revivalistic methods, or largely influenced by them, realize the full possibilities of the Christianity of Christ?

This is the most radical and searching and vital question we can conceive concerning revivalism. If one can entertain it the so-called vices of popular evangelism become insignificant. Questions concerning Billy Sunday's slang, for example, and his big haul of money at the end of a meeting seem only to scratch the surface of the problem.

The question regarded by most people as the most vital test of a revival is, "Do the converts stick?"

If the converts "stick," or if a good proportion of them "stick," the revival has proved itself good. An examination was recently made in Decatur, Illinois, one year following Mr. Sunday's great meeting there. There had been some six thousand "conversions." Almost three thousand of these had been taken into the churches. The reporter found upon examination that an average of sixty per cent of these had "stuck," that is, they were still more or less active in the churches which they joined. To the reporter's mind and, perhaps, to the average reader's mind this showing is ample proof of the thoroughness of Mr. Sunday's work.

But if we can entertain the question we have now raised, even such a consideration as the constancy of the converts is secondary and indeterminate. From the standpoint of the full possibilities of Christianity it may be that the methods of retaining the converts are subject to the same objections that are urged against the methods of securing them.

The revivalistic method is coming to be the conventional method of growth under pastoral as well as evangelistic leadership. It is not peculiar to evangelists.

And our thesis concerning the conventional way by which the church propagates the faith is that it builds up a church incapable of expressing the deeper and richer possibilities of the Christianity of Christ.

There are deeper and richer aspects of Christianity than have been recognized by the church. There are possibilities of personal enrichment in the gospel of which our conventional Christianity knows nothing. There are possibilities of social effectiveness and fruitage which the present day church does not see.

Christ's own religion meant vastly more to his soul than the religion bearing his name is made to mean to his disciples. The Christianity of Christ's own heart is receiving a fresh interpretation today. No doubt we are just beginning to perceive the singular richness of the experience of Jesus. Our main doctrine has centered in his death so long and so absolutely that the possibility that a principle for our salvation might be discovered in his life has only of late occurred to us.

But, having once occurred to our present day students of Christ, the clue is being followed with high hope that the secret of the richness and bigness and balance of Christ's personality may be possessed by us all.

To become a Christian would then mean the discovery of the secret by which Jesus lived and the decision of one's heart to make that secret its law.

But in no very serious and conscious way is our conventional church of today striving to discover the secret of Jesus and practice it. There are two primary reasons why the church lacks the conscious purpose to know the mind of her Lord.

The more obvious reason is the fact that Christianity has been historically conceived as a doctrine, or a set of doctrines about Jesus' person instead of an acquaintance with and appreciation of Jesus himself.

The Christian Religion has not always been, nor is it yet, the religion of Christ. It has always been possible to accept the Christian Religion and remain in heathen darkness concerning the religion of Jesus. So long as the reign of dogma prevails so long will the really vital elements of primitive Christianity be obscured.

However, even such statements as these must be qualified. For the fact is that the modern church is ceasing to be dogmatic. But it is not on that account becoming more vital. In yielding up its dogmas the church is also yielding up the virtue that accompanies dogma. That virtue is consciousness.

The outstanding weakness of the present day church is that it lacks consciousness.

So long as religion and dogma are identified you have an intense religious consciousness. But if with the passing of the creeds no ideal object remains to enthrall attention you may have a religion but it will be conventional, if not artificial.

And this is precisely a description of our present day Christianity. In so far as it is dogmatic still, it possesses a consciousness, keen and over-sensitive, but not vital. In so far as it has given up dogmas while formally retaining orthodox standing it has also likely been dispossessed of the consciousness of any truth at all, the perception of which would sustain and nourish and deepen the spiritual life.

Fuller proof of such statements need not be given than simply to analyze our method of evangelism. And this brings us to the consideration of the second reason why the church does not consciously undertake as its chief business to know the mind of Christ and to possess it.

This reason is that our evangelistic method, the method by which we bring men into the church, does not appeal primarily to consciousness but to the emotion or the will. And every appeal made to the emotion or the will except through clear perception of truth, produces a weak church and shallow spiritual life.

Two assumptions underlie popular revivalistic procedure: First, that men already know enough truth if they could only be persuaded to practice it. Secondly, that whether a man knows enough or not, once get him into the church in good faith and he will there learn the truth that he is to live by.

These two assumptions lie at the root of all revivalistic vices. More than that, they betray the incompetence of the typical revivalistic procedure even when stripped of its recognized vices.

The serious fault to be found with popular revivalism is not that it does no good: It does good, it saves souls, it raises money to build churches. Our present-day Christianity is in considerable degree the product of revivalistic methods.

But the serious fault with revivalism is that it eclipses a better kind of Christianity and develops a church which *because it is developed in just that way* is made incapable of fully expressing the more spiritual possibilities of the faith once delivered to the saints.

So radical a statement as this demands further analysis and concrete illustration. This we will endeavor to give in a succeeding article.

The Trend of Events

By Alva W. Taylor

VESTED INTEREST IN SALOON LICENSES

There is one sort of temperance reform (?) that the brewers unhesitatingly indorse. That is the limiting of the number of licenses to a certain number per the population. The English Brewers admit that their vested interests in licenses are worth $750.000,000. The license tax amounts to $9,000,000 per year, only one and one-fifth per cent on the value of the vested interests given by the license system. This limitation and thus value-enhancing policy does more to defeat temperance reform in England than any one other thing.

PRESBYTERIAN PROGRESS AT HOME AND ABROAD

The Presbyterian reports for the year show a decrease of 4,000 in members. But on the foreign field they made a gain of 5,000 over last year. The total number of accessions on the mission field was 15,000. The 10,000 added last year was the largest previous record. They have conducted an aggressive evangelistic campaign during the last year at home, yet the states that are strongholds of Presbyterianism show net gains of less than 1 per cent. On the other side the native teachers alone in Korea brought 8,000 new disciples into the class for instruction. Practically all of them will become Christians. The Korean Christians of the Presbyterian missions gave $77,000 and from all fields the native churches gave $350,000 for the work. This is reckoned to be the equivalent of $2,500,000 in our money.

TAFT OR ALDRICH

Mr. Taft's pre-election slogan was "a revision of the tariff that will make it cover the difference between the cost of production here and abroad, with a fair profit for the manufacturer." Mr. Aldrich, as chairman of the committee in the senate that has the bill in charge, increases the rates on the whole thus making it a revision upwards instead of downwards as Mr. Taft pledged the country. He resents the furnishing of figures by our consuls in Germany showing the cost of production in that country and insinuates that it is "impertinent" for Germany to furnish us the same. Were the "big stick" in the White House there would be a "rough house" in the senate. Mr. Taft preserves a dignified calm, but many who know him well suspect a brooding of wrath that will bode ill to the "stand patters" if the right kind of a bill is not presented for his signature.

LABOR GRAFTERS CONVICTED

The cause of organized labor has won a great victory by the conviction of Martin B. (Skinny) Madden and his colleagues as labor grafters. The Chicago Federation had long ago repudiated Madden and his organization, the Junior Steam Fitters Union, was not a member of the Federation nor recognized by the general union of that trade. Madden was business agent and had a life tenure on the job. He made a practice of calling his men off buildings under one excuse and another and sending them back after he had been "seen" by the owner or contractor. The employers who paid the "graft" have not been indicted nor has any move been made to deal with them. Why not? The conviction is gratifying and it is hoped the remaining dozen indictments may produce a substantial set of penitentiary sentences. Two understudies of Madden met a like fate with him. One of them, Pouchet, sought justification in the pending election in his union, but was handsomely defeated.

THE BONDAGE OF PARTY

Are we at the breaking of the ways in party politics, or will the bondage of the party name and tradition defeat the real end for which a party exists, viz., the propagation and execution of a principle. In the senate the southern senators have voted with Aldrich in such numbers as to uphold him in all high tariff measures. At the same time the "progressive" wing of the dominant party advocates many things that the opposition party first brought forward. LaFollette is at one with Bryan on most things while McEnery, of Louisiana, is at one with the party that opposes him in most things. In the last election men who opposed every thing for which their respective parties have traditionally stood were loyal to the respective party organizations. The bane of the solid south in all national affairs is the fact that it is "solid." The bane of the negro politically wise is that he is always "solid" in his party fealty. Pennsylvania is politically rotten because she is so "solid." The need is for more independence and less regard for party with fealty to principle regardless of the name it wears.

FIVE CENTS AND THE SLUM TENEMENT

A man by the name of John Martin is trying to show New York the way out of the slum. The ordinary worker, with a family is kept in a narrow tenement by inability to pay an extra five cents a day car fare and by the time limit to which the slow moving street cars subject him. Mr. Martin shows how the new subway increased values of real estate along its outer limits to the extent of $80,000,000, while its cost was but about one-half that sum. Build more subways, he says, and assess the cost to the real estate benefitting thereby.

It is objected that the city is bonded up to the debt limit so could not furnish money for construction. But, argues Mr. Martin, the dock and transit bonds are not properly debts but in reality assets because they pay their own way. They are bonded city investments. So let them be subtracted from the city's borrowing power and use their equivalent to construct these subways, then let the real estate benefited be taxed for a fund to repay. The Survey adds that the cost will have to be paid by the tenement dwellers in increased rent whether the subways are built or not. It says rents in the tenements that would be relieved will increase on an average of $8.00 per year for each family and that 300,000 families might be benefited. This equals a 5 per cent return on $54,000,000.

THE AMERICAN MIGRATION TO CANADA

The American migration to the rich wheat fields of the Canadian Northwest continues unabated. Last year 160,000 crossed the border for permanent residence. Canada makes it easy and the returns on labor are enticing. She tries to make it difficult for indigent or pauper immigrants to get within her vast borders, but she is more than generous to the man who can bring promise of helping to develop her unmeasured resources. Last year there was a decrease of 117,000 from her coast immigrant ports, largely owing, no doubt, to the restrictions aimed at aliens who would come unendowed with a small amount of money or the promise of becoming settlers on her landed domains. The Americans took valuables to the amount of $60,000,000 across the border with them.

No nationality has a greater reluctance for leaving his native heath than has the American. How much of this is due to the fact that here he finds it easy to make a living and no larger promises allure him, as they do the poorer and the ambitious of other and older lands, we may not say, but of this we may be assured, that sentiment stands between few men and their daily bread. It is traditional with us to dread and hate the rule of kings, but we do not refine our scruples until we cannot become good Canucks and lay our patriotic vows at the feet of the pacific Edward. Canadians testify that the new comers make loyal citizens and the new comers bear witness that the Union Jack waves in the Dominion over a land of the free and one good enough for them.

A SAMPLE OF "PERSONAL LIBERTY" POLITICS

Chicago has a "Personal Liberty League." It bears the title of "United Societies." In the late judicial election it had a non-partizan ticket. It was made up of those judges who had been partial to the saloons in their decisions. At least that was the credit they got by the exact words of commendation used by the "United Societies."

They also labored industriously for "home rule" for Chicago before the late legislature. Their patriotic efforts are largely responsible for the failure to get a new charter for the city. Their "home rule" would exempt Chicago from all state legislation that touched the saloon. At the same time they worked might and main to defeat the local option law and would continue to help deprive the remainder of the state of that and all other such laws were their brand of "home rule" granted.

Here is a sample of "home rule" in the city they so largely rule. The six wards that support the greatest number of saloons register

48,757 voters. Even many of these are doubtless names taken from tombstones. In the six wards that support the fewest saloons there are 92,562 voters. Thus it requires twice as many votes to elect a representative of the best citizenship as it does to send a Hinky Dink or a Bath House John to the city council. In a certain half of the city wards are found two-thirds of the saloons. In that same half are found but a trifle over one-third of the voters of the city. In the other half of the wards are found but one-third of the saloons while but little less than two-thirds of the voters are there. These same "personal liberty" advocates would resist with a perfect frenzy any attempt to redistrict the city.

FOR THE WEAL AND WOE OF LABOR

The world of labor makes slow gains just now. The under-current of sympathy for its claims grows, however. Oftentimes defeats mean larger victories in the end. No overt act of either capital or labor aids their cause in times of universal enlightenment, like these. Most men are for justice, especially when they are on the great disinterested jury of public opinion. And public opinion rules in the end.

Labor contends for the same right of organization as is gained by capital. The organized capital of the anthracite industries refuses to recognize labor as an organization in their mines. The shipping interests of the great lakes are firmly organized, but they refuse to accord to those who do their manual toil recognition as an organization. In the end organized capital must both recognize organized labor and treat with it.

In Georgia a new problem has arisen that threatens serious complications. The strike is under a truce, but the main problem is not settled. Here white and colored labor clash. The question is, shall negroes be allowed to act as firemen on trains? If they are, under what restrictions? They are denied promotion to the throttle now. It is another phase of the color problem, but as in most cases, wrapped up in the labor problem.

In the Philippines the injunction has reached the limit of application by forbidding the strikers to even hold a public meeting. In Chicago the cab and carriage strikers are striking for a six day week, a twelve hour day, and $2.00 per day pay. They have kept the peace though there were sensational reports of small riots here and there at first, not one of which could be verified when run down. The great newspapers gave large space to those reports, but have made no retraction nor said aught in favor of a cause so transparently just.

NO RETREAT A VICTORY FOR ANTI-SALOON LEAGUERS

The net gain in anti-saloon legislation during the session of the legislatures now closing has not been so great as in the last, perhaps, but it is a victory to have lost no ground. County option won in Indiana, but was defeated in Illinois, Nebraska, Wisconsin and other states, where hopes for victory were not so promising to begin with. In Illinois a terrific fight was brought by the saloon forces, but failed, and it was a victory indeed to be able to hold what had been gained with such a handicap as the general character of the assembly gave the enemy. Nebraska enacted the daylight law which closes the saloons tight from dark to dawn. Arkansas has put the matter of state wide prohibition up to the voters and there is no doubt as to the outcome. In West Virginia such an attempt was defeated. In Missouri the effort to get a referendum on state-wide prohibition was defeated in the senate. It was stated in these columns that the House had passed the measure and that the Senate had done likewise, but had attached an amendment which the House would need to approve. Later reports reveal the fact that the amendment was a rider which was purposely attached to kill the bill. St. Louis business organizations fought the measure and it is reported that a bar was run in Room 45 of the state capitol building where the general public was deluded by the sign over the door, "For Ladies Only." The liquor was furnished without cost by St. Louis brewers.

The recent meeting of the United Brewers Association in Atlantic City brought out the fact that the decrease in beer product was more than 1,000,000 gallons for the last year. The delegates did not conceal their alarm over the march of the temperance movement. It was freely acknowledged that the saloon had been put to the bad by mixing in politics and that its only hope was restrictive measures, law enforcement, and divorce from the politician.

EDITORIAL

President David Starr Jordan of Stanford University, in a recent address to the women of Stanford and Palo Alto, said that the ballot for women is inevitable and must come as a natural outgrowth of the educational development of the civilized world. He also expressed the conviction that the change is most desirable. Commenting on this, the Palo Alto Times Says: "Most thinking men will agree with this view. It is certain that if the matter could be brought to a vote in this state, the ballot would be granted to women."

* * *

The Coöperative Council of City Missions of Chicago holds a monthly meeting to consider the problems of the neglected districts of Chicago and especially the duty of the different churches to them. It likewise supervises a number of most interesting and important missions, such as midnight missions in the Red Light District, and several among foreign populations. At the present time the Disciples have no work of this kind organized in Chicago. But there is very great need that something of the kind should be done and there is hope that in the near future it may be attempted.

* * *

The American Christian Missionary Society has put out an excellent program for use of Endeavor societies in observing Inland Empire Day, Sunday night, July 4. The exercise is entitled "The Mighty Inland Empire." It contains music, recitations, typical addresses and so forth. There is an especial appropriateness this year in using Independence Day for quickening the missionary conscience of our churches toward the needy fields of the great northwest. Endeavor Societies may procure as many copies of this exercise as they need without cost, by writing H. A. Denton, Y. M. C. A. Building, Cincinnati, Ohio.

* * *

Rev. C. F. Aked of the Fifth Ave. Baptist Church, New York, recently made a remark deploring the fact that about the only distinctive thing which separated Baptists from other Christians is their practice of immersion only as baptism. He declared that he believed it would be wrong for the Baptists to allow that item of difference to continue to justify the separation and expressed his willingness to be pastor of a pedobaptist church provided he was not compelled to subscribe to a creed made in the darker centuries. The Baptist Commonwealth, of Philadelphia, thinks Dr. Aked will find sympathy among Northern Baptists to his indifference toward immersion as a prerequisite to membership. To which the Baptist World, of Louisville, adds, "We are sorry to believe it and trust it is not true. A Baptist is playing with fire when he acquiesces in 'something else' instead of what Jesus did and commanded, a fire that will consume his own house. Immersion is only one Baptist tenet, but it is a fundamental one."

* * *

The long deadlock in the Illinois Legislature, lasting over four months, was broken a fortnight ago by the election of William E. Lorimer of this city to the United States Senate. Senator Hopkins, of Aurora, was designated by the primaries for reëlection and the state administration of Governor Deneen loyally backed him for the honor. It was conceded by nearly everyone that Senator Hopkins was far from the fittest choice that could be made. Many urged Governor Deneen to accept the toga. This he refused to do out of a sense of loyalty to the party question and the public expression of opinion. At last, when the deadlock had continued for an almost interminable period, a bi-partizan combination was effected by Congressman Lorimer and his lieutenants, which gave him the senatorship by the assistance of Democratic votes. Mr. Lorimer's political history is one of bossism of the rankest sort. His presence in the United States Senate can only lend additional color to the feeling that that body of men, which should be in the highest degree representative of dignity, unimpeachable honor, and national prestige is coming to consist largely of millionaires and bosses. Senator Hopkins' reëlection would have been a misfortune to the state. But the choice of Lorimer is the exchange of one evil for a worse.

* * *

The Congregational Ministers' Association of Chicago took an action about a month ago on the creed question that is interesting and important. The candidate for admission into the association has always been required to sign the constitution of which the creed

of 1883 was an integral part. Last fall, however, three men of unquestioned character having been admitted by vote of the association, signed the constitution, but added, "not the creed." Thereupon the registrar refused to report these men as members of the association and in effect expunged their names from the year book and disfellowshipped them from the Congregational ministry. Considerable discussion was provoked by the incident, the contention of those who insisted upon enforcing the rule strictly being that the creed was not a test but a testimony. Others insisted that a "testimony" ought not to be embodied in a constitution, signature to which was set down as a prerequisite to fellowship. A committee appointed to consider the matter reported adversely to making the creed a condition of membership in the Association. An amendment to the constitution was proposed, making this sentiment effective. This is the amendment which has just recently been adopted, thus restoring to full standing the three who were disfellowshipped and placing the Association on a basis of Christian character only.

* * *

The question of the reinstatement of a minister who has once proved morally unfaithful is often times a difficult one for the church to handle. Especially is this true when the minister asks reinstatement in the first flush of repentance following the discovery of his wrong doing. A truly penitent soul, sensitive to the interests of the church would prefer to undergo humiliation, and, bearing his cross, bring forth fruits worthy of repentance before laying upon his brethren the responsibility of saying yes or no to his request. The Christian law of forgiveness applies to the erring minister as to every other brother. But this law by no means demands the reordination of the penitent. It may be best both for the church and the minister that he work out his soul's recovery apart from the subtle temptations of congregational leadership. Afterward, when full proof of the genuineness of his reclamation has been given, the church may feel that it is honoring itself in placing in his hands the responsibilities of the ministry. Point to these observations is given by the reordination of Dr. Harvey G. Furbey, who was dismissed ten years ago from the Presbyterian ministry in New York. After his reform from the use of intoxicants, John S. Huyler and others placed him in charge of the Industrial Christian Alliance. Here hundreds of human derelicts heard the story of dissipation, poverty and rescue through Samuel Hadley at the McAuley Mission. Dr. Furbey is a graduate of Princeton, and has been a lawyer as well as pastor. The Presbytery reordained him with great enthusiasm. The Alliance is developing remarkably under his management and larger quarters are to be provided.

* * *

It is one of the satisfactions of citizenship in Chicago that occasionally one in public office surprises both his friends and his enemies by a record of efficiency unexpected where there are so many opportunities for self-enrichment and graft. Mr. J. W. E. Wayman was elected State's Attorney against the earnest protests of many of the better class of people, chiefly because of their apprehension over the activities emphasized in his behalf by the saloon men and the United Societies. But Mr. Wayman has thus far exhibited an efficiency and singleness of purpose that have astonished and delighted those who have watched his work. He has insisted that it was his purpose to clean out the Augean stables of the City Hall, to pursue and punish graft wherever he found it in the public service, and to administer the affairs of his responsible office without fear or favor. Such promises are easily made, but more difficult to keep. Yet Mr. Wayman has not only kept them, but has even gone farther than any prosecuting officer in the recent history of the city. His latest achievement is the trial and conviction of Martin B. Madden, popularly known as "Skinny" Madden, the notorious graft-taker, in connection with the activities of organized labor. It was the plan of Madden and his associates to induce the trade unions to call strikes on important building contracts and then to settle with the contractors for a consideration running all the way from $100 to $5,000. This savoury coterie has now been convicted upon one charge at least; and Mr. Wayman promises that a long list of other indictments shall be pushed to the limit. The only disappointment in connection with the case is the failure of a prison sentence. The jury satisfied themselves with a fine. But this beginning foreshadows a new regime in the story of trade unionism in this city and we congratulate Mr. Wayman on the splendid impression which these early activities of his have produced. Mr. Wayman is a graduate of Bethany College and an enthusiastic lover of the old place and its traditions. He is a brother of J. C. Wayman, one of the most active and efficient members of the Memorial Church.

Religious Significance of the Old Testament

Life Experience of Ancient Hebrews Makes Clear the Broadening Pathway to God

The church through all the ages and throughout the world has held the Old Testament writings in an esteem second only to that felt for the Christian Scriptures. Its influence upon the church has been almost as profound as that of the New Testament. "It exercised the toil of origin and Jerome. It fired the eloquence of Gregory and Chrysostom. It moulded the thoughts of Athanasius and Augustine. St. Thomas Aquinas meditated upon its messages, and St. Thomas a Kempis attempted to voice its spiritual lessons. St. Vincent de Paul gained from it his tenderness for the poor; John Howard his love for the suffering; William Wilberforce his compassion for the slave and Lord Shaftsbury his inspiration for human betterment."

Because it was the book of a nation, devoted to social righteousness rather than personal salvation, it has been the text-book for the conduct of men in communities, even more than the New Testament. The prophets were the defenders of the oppressed, the fearless threateners of tyrants, the tribunes of the people. The national institutes of Israel have been the basis for most of the codes of later days. Justinian adopted the Hebrew ideals in many of his enactments. Dante based on the Old Testament his work "De Monarchia." From the same source came Rutherford's "Rex Lex" and Milton's "Defence of the English People." And the Puritans of New England naively affirmed that they would take the Old Testament as the law of their new state until such time as they had leisure to frame a better one! No book has ever reached so wide a range of men with the influences of healing and helpfulness. And no book save the New Testament, has ever impressed so powerfully and beneficently the lives of those to whom it has come.

But where in all this swiftly moving pageant of Old Testament life shall be found the leisure and quiet for devotional utterances? Surely these warriors have no time for prayer, these clarion-voiced prophets no seclusion from the stress of public work, in which the holy life can take on the silent and deeper elements of growth! In spite of the slowly passing generations, the men of the Old Testament seem always militant and moving girded for battle, putting to flight armies, or dividing the spoil. There is a tense and breathless haste to get onward to wider spaces and loftier heights which appears to forbid all tarrying and to rebuke all rest.

Yet in the intervals of battle the voice of prayer and thanksgiving can be heard. These very soldiers, like the troops of Cromwell at Marston Moor, rise from their knees to fall upon the foe. In shrines past which the hurrying multitudes of captains and kings, tradesmen and shepherds, artisans and wayfarers, sages and counsellors throng, there is kept alive the flame of devotion and there rises the song of joy. Through windows here and there one looks in upon gentle household pieties where childhood is taught the fear of God as the beginning of wisdom and age has the vision of the King in his beauty and the land that stretches far away. In spite of the dominant impression of action, struggle and intensity which the Old Testament makes upon its readers, it is astonishing to discover what quiet spaces may be found within its borders, and in what an atmosphere of calm and worship its greatest heroes dwell.

In this fact is to be seen the first outbursting of the devotional spirit into the glorious flowers of piety and prayer. You may judge of a people by the characters it exalts; you may estimate a book by the men it enthrones. The Hebrew Scriptures find their heroes in the men of faith and vision, to whom God had in some true sense become a reality. There is a passing admiration expressed for the Baraks, the Samsons, the Jephthahs and the Sauls. But the men who are given the center of the stage are the men in whom dwell the spirit of the Highest.

There is Abraham, the wanderer from the far east, who crossed the great river that he might follow the guidance of the God he

had learned to revere. His whole life, as portrayed in these records, is one long act of devotion. We are not now concerned with the character of these records. The problem of their historicity plays no part in the inquiry now instituted. Whether or not the incidents and features of Abraham's career as narrated in our sources can be vindicated as facts, it is beyond question true that such a character as is there set forth attracted the attention and held the regard of the nation to the latest days. The man is a leader in virtue of his being led of God. There he moves, in the dim twilight of antiquity, a devout and venerable figure, marking the sites of his camps with altars to the Highest; walking forth at night under the Syrian skies to gaze at the unnumbered stars, less mindful that they are the tokens of his countless posterity than that they are set in their sockets by the hand of the Eternal; looking down from the heights of Hebron upon the doomed Sodom with a spirit so stirred with generous good will that he pushes entreaty to the borders of a city in his plea for the threatened town; and at last walking up the long ascent to Moriah with that child of his old age, in whom he lived again, and who tortured his breaking heart with his unconscious question, "Father, where is the lamb for the offering?" In these records of the patriarch who walked by faith and not by sight, who staggered not at the promises of God, who sought for a city which hath foundations, the generations of saints and martyrs found inspiration for holy living and dying. It was the life of one who endured as seeing Him who is invisible.

Or study again the character of David. Biblical scholarship has supplied the materials for a competent appreciation of this remarkable man. We need not idealize him as did an earlier generation, at the expense of the very values he illustrates. The facts of his life are simple, and not infrequently discreditable. He led successively the life of an ambitious youth, a border bandit and an oriental despot. He was a polygamist, he did not hesitate to lie when falsehood served his purpose, he exacted blackmail from the farmers of Judah in the days of his outlaw life, he was the victim of superstition which did not hesitate to hang up seven of the sons of Saul to stop a plague, and his cruelty in war could hardly have been exceeded by Assyrian delight in human torture. Add to all this his base murder of one of his loyal captains that he might possess his wife, and the indictment seems complete. He does not satisfy the lowest standards of today. And yet judged in the light of his time, he stands nearer to God than many men of greater opportunities. To be quite impartial, let us waive all the testimony which the Psalms have been made to yield to his character. This is best for two reasons, first, because the extent of his relation to the Psalter is, to say the least, an open question, and secondly, because as has been remarked, "So long as we conceive a man of this character, so cruel and sensual, as at the best he is seen to be, to be the author of the greatest hymns of the faith, it is impossible to regard him as self-consistent, or to allow his personality any save a sentimental influence over our lives."

But without the aid of any such special pleading, consider for a moment the other side of the shield. His lament over the deaths of Saul and Jonathan is a literary monument of imperishable beauty and reveals a nature superbly loyal to the King who had exhausted the means of compassing his death, and a friendship passing the love of women for the campanion of his youth. His nature was incapable of the exalted conceptions of God with which tradition has credited him, but he did much to make such conceptions possible to a later age. His care for his parents, his generous provision for his soldiers who remained in camp, his unchanging affection for the son he knew to be a traitor, and his heart-broken confession of sin, which is one of the earliest in which horror at the thought of sin as an offense against God takes precedence even of the fear of penalty—all these were manifestations of virtues to which few men even made approach in that age. Professor Vernon aptly says, "The depth of his own loyalty led him to religious conceptions in advance of those of his own time. He had the power of discrimination in ritualistic values, so much more important in his day than in ours. He did not hesitate to eat holy bread to save his life, or to defy the wrath of God for the marvelous mother love of Rizpah; but he risked death rather than slay the Lord's anointed, though a King was something quite new to Israel, and without any traditional sanctity." He had an inner standard by which he instinctively tested the elements of religion in his time. Perhaps his highest moment was when he sent back the ark to Jerusalem, then in possession of his son, Absalom, with words which seem to have pushed the human race leagues along in its search for God: "Carry back the ark of God into the city; if I find favor in the eyes of the Lord, he will show me again both it and his habitation; but if he say, I have no delight in thee, behold here am I, let him do as seemeth good unto him." This was the insight of the steadfast heart. The very man who at the beginning of his career besought Saul to permit him to stay in Judah, that he might not be cut off from the only soil on which God could be worshipped, learned through the profound qualities of his own spirit and his experiences with the Highest that God is not confined to any dwelling place, however sacred it be. It was a long and difficult discipline which brought the people of God to understand at last that

> "The God of life and light
> Dwells not alone in temples made with hands,
> But that the path to him, from every soul,
> In every farthest corner of the world
> Is as direct as sunlight rays to earth."

It was not speculation, but the experience with God of this man of large heart and tumultuous life which gave rise to these first words which shine with the "peace which passeth understanding." When the modern man, the heir of the centuries, bows before this hero of barbaric times, because of his steadfast faith in God "he has a glimpse of eternal values."

Our Most Popular Amusement

The moving picture has the boards as the most popular and universal of public amusements. Ten millions see base ball each season, but four millions see moving pictures every day. Already a thousand vaudeville houses have removed their curtains and put up the white sheet of the motion picture man. Every day nearly two hundred miles of films run through the white lights at the rate of fourteen pictures to the second. The great cities are gaudy with their gilded fronts, the streets of the smaller cities are full of the hoarse cry of their phonographs, and the country towns are welcoming them with great patronage. All told there are seven thousand theaters devoted to their exploitation and they are growing in number more rapidly than ever. Chicago has more than two hundred now and, it is estimated, will have five hundred within a year. More than $50,000,000 is invested in the industry and the nine greatest firms of film makers have organized the inevitable trust.

This amusement goes to the door of the people. It saves the poor man car fare and makes it possible for multitudes who could not go to the theater, to have an hour's enjoyment. If it is kept pure who shall condemn it? Amusement is lawful. Moreover in the crowded sections of great cities it is absolutely necessary that it be provided. The "trust" promises to make no impure or suggestive scenes. It will taboo train robberies and revelling. It will furnish fun, drama, and scenery. So far, so good. With adequate police supervision it may be made a boon to multitudes.

The motion picture may become an educator also. Temperance lecturers and missionaries are already using it with profit. Scientists are finding a way to make it teach also. The People's Institute of New York City will use it to teach nature study. Travel talks are making it their chief lieutenant. Now it is being combined with the phonograph to reproduce operas. The day of wonders is but begun.

Just Like God

A mother was talking to her little girl of the love of God to us. She repeated the beautiful verse, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish, but have everlasting life," and said, "Isn't it wonderful dear, that God should love us so much as that?" To her surprise the child replied, "No, mamma, I don't think it wonderful." The mother said, "Why daughter, don't you know that God's love is wonderful?" "I think it would be wonderful if it were any one else," said the child, "but it's just like God."—The Delineator.

It is no such heinous matter to fall affiicted as, being down, to lie dejected. It is no danger for a soldier to receive a wound in battle, but, after the wound received, through despair of recovery to refuse a remedy; for we often see wounded champions wear the palm at last and, after fight, crowned with victory.—St. Chrysostom.

An Apostle of the Congo

Dr. Royal J. Dye—Missionary Statesman—Ends a Year's Furlough Spent in Awakening a Nation-wide Interest in the Evangelization of the Dark Continent.

By Alva W. Taylor

On the 26th of June Dr. Royal J. Dye will sail again for the Congo. During the past year he has gone up and down the land like a flaming torch. Thousands have heard his story of the gospel's power in Congo-land and a missionary conscience has been burned into their very hearts by it. He goes back to Bolengi alone. White children cannot live in that tropical clime and his faithful and heroic wife has not the health to return. She counts hers as the greater sacrifice. The world honors the heroism of Livingstone for his great loneliness while he was threading the forests of the Dark Continent, and such honor no less belongs to men like Dye and Eldred, who have so heard the cry from the African Macedon that they can do no other. They count it not a sacrifice to thus serve their Lord. and with Paul of old thus "fulfill within themselves the joy which was in Christ Jesus."

If the petitions of a multitude avail, the Bolengi workers will be given a strength that will multiply into miracles the marvels that have already rewarded their labors. Dr. Dye's campaign at home has been only equaled by those of men like Moffat and Paton and Hudson Taylor. When he came there was but one station provided for and itineration must be made in native canoes hollowed out of logs. More than once they have been in danger of drowning in these precarious craft and their native oarsmen have even lost their lives. Yet in such vessels they have traveled for days in the broiling equatorial sun and carried the message to peoples who have thus heard it for the first time, and with them have spied out the land to find it a veritable land of promise for the Christian's evangel.

The River Steamer "Oregon."

Dr. Dye will take back the promise of a river steamer. With it fifteen hundred miles of navigable waters will be made accessible. Already the building of it is guaranteed. It will be the tribute of the generous though not large churches of Oregon and will bear the name of their beloved state. With it our heralds of the cross will be able to expedite their evangelistic journeys, carry supplies to the far stations, open new fields, and save the health of the workers for the arduous task that awaits them.

The new work at Longa is established. The Doctor arranged at Brussels on the return trip for its land grants and is rejoiced over the prospect that it will be another Bolengi. It will be the new base for evangelistic journeys by the native bands and will lay a great, rich field at the feet of the Master. Ten thousand dollars was given for this station by Bro. Lacelle after he had heard accounts of the opportunities it offered. Now California is endeavoring to provide for two new stations that will open yet greater fields, already whitened unto the harvest. One of these will be far Bonyeki, two hundred and fifty miles up the Great Bosira, in the heart of a very populous region. Mr. Eldred and Dr. Widdowson visited it some months ago, rowed by native oarsmen for six days beneath the tropical sun. The people pleaded for teachers, but the white men could not stay. They called for volunteers and two of the hardy oarsmen gladly tarried behind to instruct the people in all they knew. Now seven hundred have thrown away their feticnes and plead for the white teacher to come and show them the way more perfectly. The other station proposed is down the Momboyo, a tributary of the Bosira and forming the point of triangle with the Bosira from Bolengi on the Congo to Bonyeki, as a base line. It means the driving of the missionary wedge into another vast pagan quarry.

And yet tnere are other regions ready and waiting. The native evangelists have threaded far and wide and from everywhere comes the cry, "come over and help us." Five millions are offered as the prize of the missionary quest in this great uncharted country. The Nkundu people are one in tongue and custom. What wins at Bolengi and Longa and Bonyeki will win everywhere among them. They are strong, quick to learn, and supple in speech and action. If men dare inhospitable Alaska for gold and the ice and snow of the polar circle for glory and armies go to the tropics for material conquest, why should not many be bold for the Prince of Peace and take the Congo for Christ and civilization?

Marvelous Generosity of Bolengi Church.

The marvel of the Bolengi church is its generosity. They tithe before they begin voluntary giving. Some give the first tenth of their labor, lest they fail to get all the other nine, and the Lord be cheated. Then they give one-tenth of their members, the brightest and strongest of their sons. From their six hundred souls they send sixty to repeat the story the missionary has taught them. At the end of three months these return with the fruits of their labors. They bring their converts from tens and scores of miles that the white teacher may complete the instruction and baptize them if found worthy. Then they tarry for another period of learning and are away to the forests and jungles again. They go to hostile clans and wade unknown swamps and take their lives in their hands that they may tell the story that has meant so much to them. They are jibed and buffeted often, they have been beaten, they are tempted with the seductive temptations of the old pagan life, but they are faithful and return to tell the story of it all with a wonderful reserve and to touch the altar fires in other hearts with a like zeal to herald the glad tidings. But the field develops and the need increases and the opportunities multiply and there must be more thorough training for these native Pauls and Barnabases. Thus the call for a



Dr. Royal J. Dye, Wife and Family, also Mark Njoji, a Converted Witch Doctor.



Group of African Christians

college for Biblical and industrial instruction. Dr. Dye will take its fair assurance back with him. Already two-thirds of the necessary twenty-five thousand dollars is promised, and once it is builded the native students will render it largely self-supporting through its industrial work.

Dr. Dye's Accomplishment on the Home Field.

Yet the best of this year's home campaign



Two Little Slave Girls Sold to a Cannibal Chief as Wives.

remains to be told. The spirit Dye has aroused is like unto that of his beloved Bolengi. The churches are offering men as well as money. The enterprises enumerated above have enriched our generosity with the promise of a total of over seventy thousand dollars, much of it already given, and the good Doctor must be thanked for no small part in the increase of missionary giving all along the line this year. Churches are undertaking to support their own missionaries and multitudes are increasing their offerings because of the vision they have seen as he told the story of apostolic success on the Congo. Already six have gone to the field, inspired to the task by his account of the Bolengi band's stewardship, and two more will return with him this month. Twice as many more would go if the means were at hand to send them. Bro. Waters of California adds to his previous gift of five thousand dollars an offer of two thousand to pay the way of a young physician if he will go immediately. He offers such a career to some young M. D. as no other could offer him. He will have a clinic equal to that of a great surgeon and a satisfaction few great surgeons know. Unsurpassed by Livingstone's famous meeting at Oxford was the dramatic sequence of the Oregon addresses of Dr. and Mrs. Dye last year when, during the state convention, thirty volunteered to prepare for the task of evangelizing the Congo.

To civilize a nation is better than to conquer the world. Stanley's call from Uganda was answered by the Church Missionary Society. It cost men and it cost thousands of pounds of money, but English church-men gave both, and after but three decades, Uganda is redeemed from an atrocious savagery and tens of thousands read and write and are faithful to the church that redeemed them. Even greater things shall the Bolengi workers do, for they have a vaster population to labor among and they have a people less bound by the lust of conquest and the pagan pride of tribal power. To this and more do their efforts thus far testify.

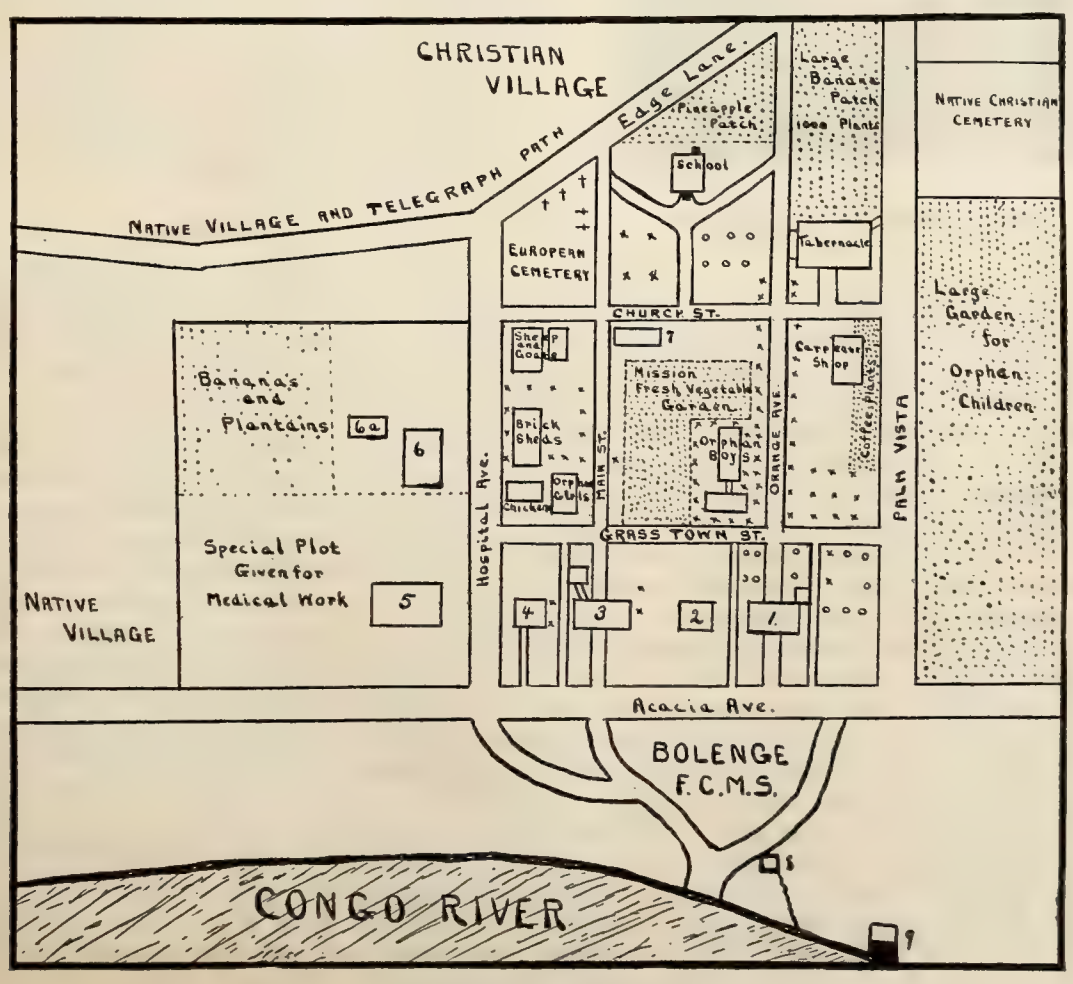
The Long Wait for the Present Harvest.

It has been but a decade since we took over the Bolengi station from a sister society. It had cost them dearly in men and treasure and the harvest time had not come. For five years there was nothing to cheer our workers but that faith which cheered Judson when he answered the query, "What of the night?" with the words "Bright as the promises of God." Six years ago a little handful of converts were organized into a church. Today they number six hundred and the latest word that comes says that every grown person in the village of Bolengi is a Christian excepting the old chief only. He sits alone in his pagan pride in the midst of a people who honor him with the traditional authority, but honor their Lord with their lives. Even he is not the same man. He is in a Christian community and accepts the Christian ways. The leaven of righteousness is at work in his old heathen heart. Other chiefs have become Christian and led many of their people into the Way and the great chief of chiefs in that section is a member of the Bolengi church.



Tabernacle in Course of Erection

The Bolengi tabernacle has been twice enlarged and on each Lord's Day more than a thousand gather to hear the message proclaimed. They come from thirty miles around, beginning their journey on the afternoon before. As many gather for the Bible school each Sunday, and the Endeavor Society is the largest in the world. After morning service communion is conducted by the native elders with a becoming decorum, then the entire congregation scatters into the nearby villages to tell others what they have heard. At four in the afternoon they return, bringing those who will come with them. During the day other groups are gathered by the native teachers in villages more remote and thus a total of two thousand are instructed on each first day of the week. Twice every day there is an evangelistic service attended by from six to seven hundred people who come from villages within a radius of seven



Bolenge Station Plot



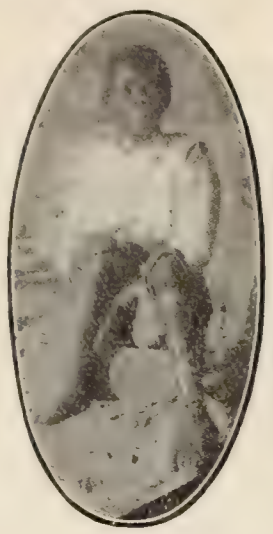
Ten Native Evangelists and Their Wives

miles and oftentimes by strangers who have come much farther after hearing of the wonders wrought at Bolengi. From far down the Momboyo came two chiefs one day to hear of this that had reached their ears like an impossible story, and their coming will open the hearts of the people for the far Momboyo station. In the evenings, at the time the drums formerly tatooed the call for a heathenish carousal, the people gather in groups or form processions, singing the songs that tell of their redemption. Where once

the peaceful night was broken by the scream of a beaten wife or slave or the riot of a barbarous melee is now heard the evensong. The naked are clothed, the slave is freed, woman is redeemed from the curse of polygamy and little children are no more sold into lives of shame. Work is now honorable where it was once a man's degradation and the symbol of woman's subjection. The industries of civilization are taught the people and they are clothed and in their right minds.

A Statesman for a Statesman's Task.

Dr. Dye is not only a successful missionary, but he has well won the distinction of a missionary statesman by the vision he has of the field and the plans he presents to the church for its conquest. By the strategic planting of far out bases of operations like that at Bonyeki, two hundred and fifty miles up the Great Bosira, and that down the Momboyo more than a hundred miles from the Bosira base line, the rim of each field may be made to touch those of the others and the whole vast region be worked by the native evangelists. What five years in this territory will bring challenges the optimism of a bold prophet to predict. A whole nation is to be taken by such strategic planting of bases of operation and the linking of them together with a steamer to communicate between them and a college at the major base to supply the trained workers. Here is before us the task of winning an empire for Christ and civilization in this our generation. Longa begins with fifty members, faithfully furnishing their tithe of evangelists and already there are twenty-five out-stations planted within the hundred miles radius of Bolengi which the native band of evangelists are cultivating. Yet beyond are other stretches of territory. With others Dr. Dye has visited the dwarf Batswa and to the north of the Congo stretches the great Mobangi clear up into the Sudan, enriching a country of teeming millions. Already the Bolengi church has disciples along its shores and it beckons us to enter the vastest unevangelized field in the world.



Joseph the Crippled Evangelist who led the first 20 Converts to Christ.

Professor Starr's Testimony.

No more telling testimony to the worth of the work at Bolengi has been given than that of Prof. Frederick A. Starr, the noted anthropologist of the University of Chicago. Prof. Starr visited there while on his trip for scientific study in the Congo country. On the evening of June 1 the men of the Chicago churches gave Dr. Dye a farewell luncheon and with it $1,000 to pay the expense of sending Bro. Herbert Smith of Bethany and his bride, out to Africa with him on the 26th inst. Prof. Starr accepted an invitation to be present and speak. He is a very frank man and prefaced his remarks by repeating that he was not an enthusiast on the topic of missions. Owing to peculiar views he holds in regard to the rights and virtues of primitive peoples, he has never been a missionary advocate. At this luncheon, however, he made a most eloquent talk, in which he praised the work at Bolengi with enthusiasm and challenged the Christians at home to be as generous as those Christians out there who gave one-tenth of their all to the cause. He spoke in the highest terms of the character of the Bolengi Christians and the courage of the native evangelists. He referred to the daring they displayed in going among savage and cannibal tribes and into the villages of traditional enemies to teach the people their new found truths. He said the Nkundu were of a very high order among barbarous peoples and would justify all expectations. He was generous in his praise of the missionaries and of Dr. Dye in particular, saying he was the only man he found who retained his native vigor in the tropics. He thought the missionaries ought to have the best of the land and be well cared for in order that they might retain the vitality and health their arduous labors demanded. He made a subscription to the fund that was raised at the meeting and thus added his works to his words.

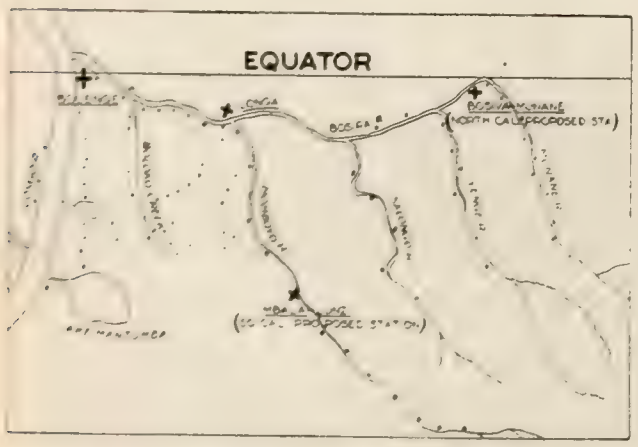
Responsibility Laid Upon Native Church.

Finally the question may be asked "What is the explanation of the extraordinary success of the Bolengi mission?" Dr. Dye says it is because of the responsibility laid on the native church. In Korea alone perhaps can there be found a mission field so productive of results today as is this one. There too the native Christians built their own chapels and supported their own evangelists. Perhaps this is not possible in many mission fields. At Bolengi a recent storm ruined the tabernacle. The native Christians have already rebuilt and enlarged it until an audience of 1,200 can now be accommodated. At far Bonyeki, from whence came the Macedonian cry of the 700, the untaught natives have erected a large tabernacle in anticipation of the coming of the white teachers. Other villages have done the like thing.

The best praise of a worker is his work. We indulge in no fulsome praise of this man, though his works would make it easy. He has been ten years on the Congo and by his energy, faith, and efficiency has made himself one of the first of living missionaries. But he loves to praise his fellow workers and none of them have lacked the full meed of credit at his hands. Tribute has been paid him in a way more eloquent than words when the churches so generously answered his "Call of the Congo" with the men and means for enlargement.



Mr. and Mrs. R. Ray Eldred



The Great Congo Field, 300 miles square.
5,000,000 Cannibal People

"After Many Days"

W. Remfrey Hunt.

It pays sometimes to stop the machinery in the mighty engine rooms. It is good to "come apart and rest awhile." These are our convictions after a real soul-inspiring furlough, with all its blessed spiritual uplift and wider outlook through our conversations, pulpit service, deputation work, as well as lovely little bits of rest on the English coast, the lakesides, the forests and even the din and confusion of city life in America. The native churches—the children of our service—gave us a royal reception. The preachers had grown a cubit. They had been tested, proved and blessed in the revivals. In the guest room, in the classes, at the Lord's table, it was evident that the work of divine grace had been doing its work in their hearts. It was proof of faith that whether with us, or without us, the work of God in China goes on, and accomplishes the thing whereunto it has been destined in the power of the Spirit.

One of the revivals was aided in a very simple and beautiful manner at one of our visits to the monthly class of our evangelists in training. They had been prepared for it by the wave-currents of blessing that had been reaching them from Manchuria. There was a new discovery of prayer-energies. They were as the church in Jerusalem "of one accord and of one mind," and they were praying in the spirit. They had been asking with faith for the things nearest the heart and mind of the Saviour.

We related the story of the gouging up of a couple of planks in the Church building at Shanghai. They were clean, polished, and bright on the surface, but underneath they were slimy, smelly, covered with snails, and filthy. They were in the church building, were an integral part of it (as members of the building), yet they were in their real inner parts, the unseen parts, filthy, diseased, and unpresentable. The lesson was applied with mighty and convincing power by the Holy Spirit, and the heart-breaking, soul unveiling, and tear-filled confessions preceded what we look and pray for as the droppings of showers of blessing which shall woo and win many souls to the love and service of the blessed Redeemer.

—Victor H. Metcalf, former secretary of the navy, has assumed the active management of the Union Savings bank of Oakland, Cal. He has been elected vice president and general manager of the bank.

—Oscar S. Straus and W. W. Rockhill, selected by President Taft to be ambassadors to Turkey and Russia respectively, are both men of distinguished diplomatic records. Mr. Straus, who was Secretary of Commerce and Labor for two years in the last Roosevelt cabinet, was minister to Turkey between 1887 and 1889 and between 1898 and 1901. In 1902 he was appointed member of the permanent court of arbitration at The Hague to fill the vacancy caused by the death of ex-President Harrison. He is a wealthy New York importer of pottery and glassware. Mr. Rockhill, who goes to Russia, has been in the diplomatic or state service since 1884. He has been minister to China in the last three years and has been minister to Greece, Roumania and Servia.

Views of Life

By George A. Campbell

Golden Rules of Worldly Wisdom

Bagshot's golden rules of worldly wisdom as given by J. A. Spender, are four in number, and are as follows:

"Be rich among the poor rather than poor among the rich."

"Take all but the most important things at their surface value."

"Seek the prizes of your own calling and be resolutely hors concours *to all others."*

"Never display a wound except to a physician."

Rich Among the Poor.

Much of life has to do with "worldly wisdom." Even superlatively religious people are forced in these days of strenuous competition to give it much attention. No man can elbow his fellows long without forming some conclusions as to the wise course in worldly things.

Bagshot's first golden rule has come down to us in many forms. It has the stamp of the ages upon it. It is difficult, now, for the poor to gain a place among the rich. If he succeeded he surely would be constantly reminded, to his own great discomforture of his poverty. The rich might not wish to do so, but the very habit and temper of life that riches create, except in rare cases, would make uneasy the poor man. Even education makes of its devotees aristocrats, whose company the unlettered man is not likely to enjoy—unless they are so well educated as to have formed the habit and spirit of estimating aright every man.

Surface Values.

Concerning the second golden rule Bagshot is reported by his editor to have written this note on "Surface values":

"B. asked you to dinner the other night and you enjoyed yourself. You think he called you a bore after you had gone? Very likely he did, but you enjoyed ourself. What more do you want? It was amiable of B. to have been so agreeable to you, if he thinks you a bore."

Surely the acceptance of this golden rule would give some an infinite amount of pain and any number of alienations of friendships.

Bagshot by his comments, however, ought to have recognized that often the intention is good when the word or the deed is suspicious. At such times the golden rule of worldly wisdom would be something like this:

Look below the surface to the spirit.

Just the other day after I had delivered an address a lady said to me: "I enjoyed your address, especially the poetry." "Especially the poetry" was spoken with unction. The address was forty minutes long; while all the poetry quoted took but one minute, at most two. The poetry was the only part of the address that was not my composition. Doubtless the lady was right—the poetry was the good part; but I am going to keep myself happy by thinking that she really meant to compliment me. So I would revise Bagshot to read after this manner:

When you suspect the intention take the surface value; and when you dislike the word or deed, look beyond to the intention. Interpret all language so as not to give you sleepless nights.

The Prizes of One's Own Calling.

The third golden rule of world-wisdom will be considered by most as splendid advice. A. McLean says it is the rare man that can do more than one thing well. He exhorts the preachers to be resolutely "hors concours" to all other callings. Upon this Bagshot comments, "choose your own world and live in it. Don't, if you are a public servant, expect the applause and notoriety of a public man; don't if you are a professional man, expect the prizes of what is called society; don't, if you are an artist, expect to shine as an author. There can be no greater folly than to play another man's game on his terms—amateur against professional. In life, the champions do not concede points to their inferiors. We all start from scratch in each race."

Generally speaking our friend Bagshot is right. Life is short to succeed even in one thing. Men, too, are numerous. One who gains distinction among so many competitors must usually work in one field all his days. There are, however, almost enough exceptions to shatter the rule. For instance many who have gained distinction in literature have worked in it as a pastime. There are some who are saying that ministers would be stronger if they did not teach or write. I often hear it regretted that H. L. Willett does not give his whole time to the pulpit. On the other hand it might be well for some pope to sentence countless of ministers to the added task of writing or planning. The danger from lassitude is quite equal to that of scattering.

Concerning the Display of Our Wounds

"Never display a wound, except to a physician," is the fourth word of worldly wisdom. "Thus," the author adds, "you will avoid vain striving for the trivial or the impossible, and if you suffer hurt, be spared the mortification of thinking that others are witnesses of your discomforture. Let your physician be a trusty friend, who will not break your confidence. Let him see you without your clothes on, but never disrobe to an acquaintance."

Perhaps this is wise counsel. If taken with moderation, I shall not object. We can well encourage many to wear their hearts less conspicuously. I would cool down the gushy man, but at the same time warm up the cold one. I would not have a soul made of steel. At times I long to hear a sigh from the man who never reveals a hurt. Some are too coldly poised. The man who, at least once in a while, gets mad is preferable to him whose brain is always steely poised. The minister who said in his resignation last Sunday that he felt discouraged because the people would not come to church, revealed a hurt that I was glad to have frankly stated. By his silence as to his hurt he could have said, "I am most happy in the situation." It is not safe to display your wound only to your physician; for your physician will likely be your wife. She will not be able to bear all. It will relieve her and you to shout once in awhile your grief from the house tops.

Bagshot says some other good things.

Here is a rich passage. A man with even the slightest humor can happily apply it:

"Mr. Gladstone dropped an admirable phrase last night. 'The right Hon. gentleman with that incontrollable coscience of his' . . . surely the *mot joste* and of the widest application.

"How one hates it. that conscience out of control, ranging at large over the trivial, breaking hubsflies on wheels, pouncing on molehills, and discovering them to be mountains of right and wrong. An incontrollable conscience fails almost invariably to discover a real case of right and wrong. The prig is he who renders unto God the things that are Caesar's."

Centennial Studies

By Dr. Errett Gates

Legalism a Factor in Disciples' Success

The legalistic element which has been a native strain in the Campbellian movement exhibits another intimate connection with the social consciousness of the age, and has contributed largely to the success of the movement.

The legalism of the Campbells was peculiar, however, in that it was a constitutional legalism; and in just that respect it was typically American. The circle of ideas which formed the atmosphere of Revolutionary political thought in America, centered in the writing and adoption of a Constitution for the United Colonies. Says a writer on the "Constitutional History of the United States": "Americans were the first people to reduce their civil organization to a written form; the first to express the fundamentals of government in a written constitution amendable as the public judgment and the public conscience might demand." The ideas of the "Social Contract" filled the political thought of the eighteenth century. The ideal relation between rulers and ruled, and between citizens, was a contractual, a constitutional, a covenant relation; not personal, not patriarchal, not even fraternal, but legal, grounded in an agreement to which rulers and subjects consented.

It was in that period when the American mind was occupied with first of all the writing, then the ratification, and finally the working of a constitution that the Campbells came to America. They had come out of a religious atmosphere in the Old World filled with "covenant ideas," into a political atmosphere in the New World filled with constitutional ideas drawn from the same sources as the covenant ideas. How singularly political phrases mingle with religious in the following sentence from the Declaration and Address: "The New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline, and government of the Old Testament church, and the particular duties of its members."

Here is the earliest expression in the writings of the Campbells of the application they made of the "Covenant Idea" to the relative authority of the Old and New Testaments. It is both the language and thought of American Revolutionary philosophy. Whether Thomas Campbell had in mind, when he wrote that sentence, the prevailing political philosophy, it is difficult to say; but it is not hard to see that he brought himself into rapport with current social feeling in using the political analogy of a constitution; and that in

no other age or place could he have used the figure with such certainty of being understood, or of placating his audience. It is safe to say that he was affected by surrounding conditions, both in his thought and language.

The Kingdom of God Legalistically Interpreted.

This is even more strikingly true of Alexander Campbell. He construed Christianity as a whole in terms of an institution, and of a political institution at that. He might have construed it in terms of the domestic institution, the family; or of an educational institution, the college; but he chose the state, rather than either the family or the school, for his analogy. In his treatment of the Kingdom of God in the "Christian System" he carries out his exposition in every particular, in political terms. He shows that he is aware of current political thought when he says, in justification of Jesus' use of the term kingdom: "And why, an American would say, is it not called the Republic of Heaven, and the chief called the President of a Celestial Republic?"

In opening his exposition of the Kingdom of Heaven after discussing the nature and advantages of republics, in which he does not have great faith, he says: "Monarchy is the only form of government, however, which nature recognizes. It was the first and will be the last. The most approved theory of human nature and of human government now current wherever the English language is spoken, either in the Old World or in the New, is that a monarchy would be always the best government, because the cheapest, the most efficient, and the most dignified; provided only, that the crown was placed on the wisest head, and the scepter wielded by the purest hands. Could we always secure this, we would all be monarchists: because we cannot, we are all republicans." In this he is reasoning back from the conception of the Kingdom of God in the New Testament, to the ideal political government, which, he believes, should be copied after it.

Elements of the Kingdom.

"What, then," he asks, "are the essential elements of a Kingdom as existing among men? They are five, viz.: King, Constitution, Subjects, Laws, and Territory. Such are the essential parts of every political kingdom, perfect in its kind, now existing on earth." Such also, he says, are the essential elements of the kingdom of heaven. The constitution of the kingdom, however, is an eternal agreement made between God and Christ. This agreement was entered into "before the world was," but was put into effect when "the word became flesh and dwelt among us."

This constitution binds both king and subjects, both God and man. He further says: "We must regard all the elements of the kingdom as constitutional elements; the king as a constitutional king; the subjects, laws, and territory, including the ultimate inheritance, as constitutional subjects, laws, territory, inheritance." Man's relation to God, the subject's relation to the ruler, is, therefore, not a personal or natural relation, but a constitutional, a legal relation. He says: "The Lord Jesus Christ is the constitutional monarch of the Kingdom of God." He realizes the difficulty of making monarchical political ideas fit American republican ideas; but he patches up a reconciliation by declaring that the monarchical is the ideally perfect form of government, as in the kingdom of heaven, for an ideally perfect world. But since we are not in a perfect world, the next best thing, American republicanism, must be accepted.

That this constitutional, legal conception was not mere analogy or illustration with Campbell is evident from his own practice and that of his followers. He says: "Into every kingdom, human or divine, there is a legal door of admission. That is, in the statute-book of heaven, called a birth." That birth was consummated by a baptism in water. Here the legal analogy passes into the legal practice of the churches founded by the Campbells. He says: "Every immersed believer, of good behavior, is by the constitution a free and a full citizen of the Kingdom of Heaven."

A Legalistic Evangelism.

This constitutional or legal conception of the Campbells was fused with the evangelism of Scott and Stone, and has been an influential factor in the evangelistic success and organic consolidation of the Disciples. In their evangelism it has been effective as a doctrine of assurance. In answering the question, What must I do to be saved? the evangelist has derived a note of certainty from his legalism which has brought peace and comfort to many a troubled and perplexed soul. He could assure the inquiring sinner that God had entered into a written agreement with man, through Jesus Christ, to pardon his sins on certain definite conditions, clearly expressed in the Scriptures. Those conditions were faith, repentance, confession, and baptism. The process was consummated in an outward act which was definite and unmistakable. This was a "law of pardon" which bound both God and man; which bound man to its obedience to the letter, and when obeyed, bound God to its fulfillment in an act of pardon.

Doctrine of Assurance.

It had immense advantage in the popular consciousness over the uncertain, miraculous, and mysterious operation of the Spirit in regeneration according to the prevailing doctrine. It was refreshing, startling, and almost incredible doctrine to audiences accustomed to the fatalism of Calvinistic preaching. It transferred the evidences of pardon from ecstatic feeling to obedient action and brought assurance out of doubt and despair. The Christian mind was waiting for deliverance from the doctrine of total depravity and moral inability. It turned eagerly to a covenant doctrine which made man an active agent in his own salvation and grounded assurance in his own willingness to keep his part of a covenant. Salvation was made a mutual transaction between God and man, with the divine part already performed as far as it could be, awaiting for its completion the performance of the human part, in an "obedience of the gospel."

This legalistic evangel had all the strength of positive and immediate assurance, and when consummated in an act of baptism, it yielded all the joy and comfort, with none of the uncertainty, of the older way. To the question, "What must I do to be saved?" the answer came quick and clear, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and ye shall receive the gift of the Holy Spirit."

This was an answer that answered fully and completely, and yet in brief, the anxious inquiry of every penitent sinner. It was nothing short of a marvelous discovery, both to preacher and people, when it was first proclaimed as the "divine law of pardon" in the early part of the nineteenth century. It has contributed, more than any other single thing, to the constant and rapid increase of the Disciples throughout their history.

Sentence Sermons

A life is holy in the measure that it makes lives really happy.

Resources for tomorrow depend on reserves made today.

The best proof of a great religion is its use on small occasions.

The only way to digest a good sermon is to do what it suggests.

People of Importance

—The Pope is to be presented with a specially made automobile. It is the gift of a small group of Americans.

—Mr. E. H. Harriman has laid aside all cares of railroad building for a time at least and sailed for Europe. This is his first outing abroad in five years.

—Vice President James S. Sherman has rented the Thurman cottage at Ne-Ah-Ta-Wanta, on Grand Traverse bay, and will, it is said, spend the summer there with his family.

—It is understood that Professor Jenks of Cornell University can be minister to China if he desires. Professor Jenks was formerly at Knox College.

—James C. Dahlman, the cowboy mayor of Omaha, a Democrat, has been reëlected. He defeated his Republican opponent by more than 3,000 votes.

—Former Governor T. T. Crittenden of Missouri, whose administration was conspicuous among other things for the breaking up of the famous Jesse James gang of outlaws, died recently at his home in Kansas City. He was chief executive of the State when the depredations of the James gang had become so numerous that the governor and Western railroads offered a reward for Jesse James and his brother Frank. Ex-Gov. Crittenden was a native of Kentucky.

—Lieut. Gen. Arthur MacArthur, the ranking officer of the army, has been placed on the retired list by operation of law on account of age and the grade of lieutenant general has ceased to exist in the army. By MacArthur's retirement Maj. Gen. Leonard Wood, commanding the department of the east, becomes the ranking officer of the army, but without increase of rank.

—John F. Stevens, former chief engineer of the Panama Canal, will go back into the service of James J. Hill, owner of the Great Northern and the Northern Pacific Railroads, having finally severed his connection as first vice president of the New York, New Haven & Hartford Railroad. Mr. Stevens was formerly president of the Great Northern Railroad.

—John Mitchell, for eight years president of the United Mine Workers of America and for the last year secretary of the National Civic federation, with headquarters at New York, has moved with his family to that city to reside permanently after seventeen years' residence in Spring Valley, Ill. Mr. Mitchell has purchased a $25,000 residence in the big city.

—Robert J. Wynne, former Washington newspaper correspondent and for two years until 1904 postmaster-general, since 1905 consul-general in London, is to retire from that post to make way for John L. Griffiths, now consul at Liverpool. Mr. Griffiths used to be a lawyer in Indianapolis, and wrote a biography of President Harrison.

—William Lorimer of Chicago, who has just been elected United States Senator from Illinois by an unholy combination of Republicans and Democrats was born in Manchester, England in 1861. He came to this country when nine years old. He started in life as a newsboy and was a street car conductor for a while. He has served several terms in Congress.

—Dr. James Warren Freeman, a prominent physician, has just died at his home in Saginaw, Mich. He was the father of the late Alice Freeman Palmer of the University of Chicago.

—Former Secretary of the Navy Newberry, before sailing for Europe, accepted the office of vice president of the Navy League of the United States, succeeding William McAdoo. Gen. Horace Porter, ex-Ambassador to France, is the president.



A New Baby

A baby come to our house
  Not very long ago,
And father says we'll keep it here
  'Cause mother loves it so.
I didn't understand at first;
  My heart felt very sore.
It seemed to me that mother
  Wouldn't love me any more.

But mother took me in her arms
  Just as she used to do,
And told me that a mother's heart
  Was big enough for two,
And that she loved me just the same
  Because of this, you see,
The place I have in mother's heart
  Is always kept for me.

—St. Nicholas.

Jamie's Chickens

BY EMMA C. DOWD.

"Oh, there's Mr. Dane! I've got to go!" and Jamie Shinners slipped his arms and his head from the rope harness, for he and Wooster Mann had been playing horse.

"Who's Mr. Dane?" asked Wooster.

"He brings us vegetables and berries and things from the country," Jamie answered.

"Well, what you got to go for?"

"'Cause he's my friend, and I want to see him," said Jamie. "He doesn't come but once a week."

Off he sped, calling, "Hullo, Mr. Dane!"

The man from the country turned from hitching his horse to give the little boy a smile and word of greeting, and Wooster watched them till they disappeared at the side of the house.

After a time Jamie returned, his eyes shining.

"I'm going to have some chickens!" he told his friend. "Mr. Dane's going to bring me three, a rooster and two hens, and I'm going to build 'em a coop! Then I'll have some eggs to eat, and can sell 'em and get some money, and I can have some little chickens! Won't that be nice?"

"You can't have the eggs for chickens if you eat 'em," said Wooster.

"Well, 'course I sha'n't eat the same ones; but there'll be enough for me and the chickens too, and what's left I'll sell—that's what I mean. Don't you understand?"

"Yes," Wooster replied meekly. "And I'll help you make a coop. I helped grandpa once when I was up there last summer."

"Oh, thank you!" beamed Jamie. "Let's begin now! 'Cause he'll bring 'em next week, and we want to have it ready."

Mrs. Shinners gave the boys a big box, and helped them to set it up in a sunny corner of the yard. Then with boards and hammers and nails and saws and a hatchet they went to work. Every day they kept at their task, until by the time the fowls came their home was ready.

Jamie was very fond and proud of his handsome white cock and hens, and he fed them regularly and gave them fresh water several times a day. About sunset he would let them out of their own little yard, which he had made by stretching wire netting around the box house, and they would have a good run for a few minutes before going to roost. When Jamie found a beautiful white egg in the nest he had fashioned in one corner of the house, his joy was complete. He could not be induced to eat it all himself, but it had to be divided into four parts, one each for papa, mamma, Aunt Jane, and himself.

The chickens always had their supper just before their bedtime; but one night Jamie was at play two or three squares from home, and forgot all about his pets. It was quite dusky when he came into the house, tears running over his cheeks.

"What is the matter?" mamma asked.

"My poor chickens!" sobbed Jamie. "I forgot 'em and they had to go to bed hungry—oh, dear! oh, dear!"

"No, darling," mamma said, gathering him in her arms, "the chickens had their supper. Aunt Jane fed them. And she found something for you—see!

There were two big white eggs in mamma's hand!

"Oh, oh," smiled Jamie, through his tears, "I've been wishing and wishing I could find two together! Now I'll give 'em both to auntie, 'cause she was so good, and I'll never forget my chickens again as long as I live!"

The Bellville Bird Club

BY HELEN ROSS LAIRD.

Miss Gertrude was the nicest teacher the Bellville School ever had had. All the boys and girls thought so. Miss Gertrude was young, she had blue eyes and golden hair, she never scolded,—though she kept the best order the little school had ever known—and she liked boys even when they were barefooted and mischievous. Scotty Black started out to make trouble when she came—Scotty always tried that with a new teacher—but in two weeks Scotty was chief monitor, and ready to fight any boy that didn't mind Miss Gertrude. So things, after that, generally went Miss Gertrude's way.

But there was one thing Scotty loved that Miss Gertrude didn't like. Scotty was a born hunter. He knew how to hunt bird's eggs, and he already had a collection. He snared wild rabbits, and he dug out woodchucks with Max, his dog. The other boys all tried to hunt as Scotty did, and so the birds and beasts at Bellville had a hard time. But one day Miss Gertrude asked the boys to stay after school, and proposed that they should organize a "Bird Club."

"The object of the Bellville Bird Club," she read aloud from a sheet of paper, "shall be to learn all about the habits and nests of birds and other wild creatures."

Scotty looked pleased. "I can tell lots about birds," he said. "I've seen so many of them."

"Very well," said Miss Gertrude, "Scott Black would be a good president for the club, boys, wouldn't he?"

That pleased them all, and the club was organized and Scotty elected president. Tom Murray was secretary, and Elmer Jones, historian. The historian was to keep the record of what the club did.

The first thing Miss Gertrude suggested to Scotty, was to study birds' nests. She had a book all about birds, with ever so many pictures, and members of the club were asked to answer a list of questions, such as:

What kind of a nest does a robin build?
Where?
How many eggs in it?
How long does it take them to hatch?
With what do the old birds feed the young ones?
How soon do they fly?

Now the eleven boys of the Bellville Bird Club knew how to rob nests, but that was all. This idea of studying nests, instead of taking the eggs out, was new. They all set to work and watched nests; and to do that they had to be quiet, and make friends with the birds instead of disturbing them. Scotty was seen scattering crumbs for the robins. Elmer Jones tied up the cat when a brood of young robins began to fly and were in danger from her for a day or two.

Then Miss Gertrude bought a camera—a good one, but easy to work. She let the club take photographs of this nest and that. Scotty got some splendid snap shots of young fledglings and a mother rabbit and her two little ones. Before long, the members of the Bellville Bird Club found themselves getting fond of birds and wild creatures, just as they were fond of their own pets. "Huh! it's more fun to help a bird along than to kill it, anyway!" said President Scotty at the midsummer meeting. Miss Gertrude smiled—for she knew then the club was a success.

The last snap shot of the summer was a picture of the club, under the tree where the first and only humming-bird's nest was found. Scotty is the tallest boy in the line—can you find him? And the historian, at the back, is the boy that told me all this.—Morning Star.

Sweet Assurance

By Uphelia M. Tracy.

I.
Now what does it matter,
  Dear children, one whit,
Whether clouds abound,
  Or, the sun shines a bit!

II.
Our Father sends blessings,
  And grief, from above,
Alike, to His children,
  As proof of His love.

III.
And oft—He sends sorrows,
  And shadows so grim,
To teach us to nestle
  The closer—to Him.

IV.
So hasten thy smiling!
  For this, you must know,
That blossoms need showers,
  To help them to grow.

V.
So cease thee, thy weeping!
  And cease thee to frown!
For sometime tomorrow,
  The sun will shine down.

VI.
Dear God in His wisdom
  Can never do wrong.
So hush thee, thy weeping!
  And gladden—with song!

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XX.

Colonel Barrington Is Convinced.

It was not until early morning that Courthorne awakened from a long sleep, after Winston conveyed him into his homestead. and ate it with apparent difficulty. When Winston came in he looked up from the bed where he lay, with the dust still white upon his clothing, and his face showed gray and haggard in the creeping light.

"I'm feeling a trifle better now," he said; still, I scarcely fancy I could get up just yet. I gave you a little surprise last night?"

Winston nodded. "You did. Of course, I knew how much your promise was worth, but in view of the risks you ran, I had not expected you to turn up at the Grange."

"The risks!" said Courthorne, with an unpleasant smile.

"Yes," said Winston wearily, "I have a good deal on hand I would like to finish here and it will not take me long, but I am quite prepared to give myself up now, if it is necessary."

Courthorne laughed. "I don't think you need, and it wouldn't be wise. You see, even if you made out your innocence, which you couldn't do, you rendered yourself an accessory by not denouncing me long ago. I fancy we can come to an understanding which would be pleasanter to both of us."

"The difficulty," said Winston, "is that an understanding is useless when made with a man who never keeps his word."

"Well," said Courthorne, "we shall gain nothing by paying out other compliments, and whether you believe it or otherwise, it was not by intention I turned up at the Grange. I was coming here from a place west of the settlement, and you can see that I have been ill if you look at me. I counted too much on my strength, couldn't find a homestead where I could get anything to eat. Any way, the horse threw me and made off, and after lying under some willows a good deal of the day, I dragged myself along until I saw a house."

Said Winston, "What do you want of me? Money in all probability. Well, you will not get it."

"I'm afraid I'm scarcely fit for a discussion now," said Courthorne. "The fact is, it hurts me to talk, and there's an aggressiveness about you which isn't pleasant to a badly-shaken man. Wait until this evening, but there is no necessity for you to ride to the outpost before you have heard me."

"I'm not sure it would be advisable to leave you here," said Winston.

Courthorne smiled ironically. "You'll certainly find me here when you want me."

Winston, glancing at the man's face, considered this very probable, and went out. He found his cook, who could be trusted, and said to him, "The man yonder is tolerably sick, and you'll let him have something to eat when he asks for it."

The man nodded, and making a hasty breakfast, Winston, who had business at several outlying farms, mounted and rode away. It was evening before he returned, and found Courthorne lying in a big chair languidly debonair but apparently ill. His face was curiously pallid, and his eyes dimmer than they had been, but there was a sardonic twinkle in them.

Winston sat down in front of Courthorne.

"Well?" he said.

Courthorne laughed. "You ought to be a witty man, though one would scarcely charge you with that. You surmised correctly this morning. It is money I want."

"You had my answer."

"Of course. Still, I don't want very much in the meanwhile, and you haven't heard what led up to the demand, or why I came back to you. You are evidently not curious, but I'm going to tell you. Soon after I left you, I fell very sick, and lay in a little desolate settlement for days. The place was suffocating, and the wind blew the alkali dust in. They had only bitter water to drink and I lay there on my back, panting, with the flies crawling over me. I knew if I stayed any longer it would finish me, and when there came a merciful cool day I got myself into the saddle and started off to find you. I don't quite know how I made the journey, and during a good deal of it I couldn't see the prairie, but I knew you would feel there was an obligation on you to do some thing for me. Of course, I could put it differently."

Winston had as little liking for Courthorne as he had ever had, but he remembered the time when he had lain very sick in his lonely log hut. He also remembered that everything he now held belonged to this man.

"You made the bargain," he said, less decisively.

Courthorne nodded. "Still, I fancy one of the conditions could be modified. Now, if I wait for another three months, I may be dead before the reckoning comes, and while that probably wouldn't grieve you, I could when it appeared advisable, send for a magistrate and make a deposition."

"You could," said Winston. "I have, however, something of the same kind in contemplation."

Courthorne smiled curiously. "I don't know that it will be necessary. Carry me on until you have sold your crop, and then make a reasonable offer, and it's probable you may still keep what you have at Silverdale. To be quite frank, I've a notion that my time in this world is tolerably limited, and I want a last taste of all it has to offer a man of my capacities before I leave it. One is a long while dead, you know."

Winston nodded, for he understood. He had also during the grim cares of the lean years known the fierce longing for one deep draught of the wine of pleasure, whatever it afterwards cost him.

"It was that which induced you to look for a little relaxation at the settlement at my expense," he said. "A trifle paltry, wasn't it?"

Courthorne laughed. "It seems you don't know me yet. That was a frolic, indulged in out of humor, for your benefit. You see, your role demanded a good deal more ability than you ever displayed in it, and it did not seem fitting that a very puritanical and priggish person should pose as me at Silverdale. The little affair was the one touch of verisimilitude about the thing. No doubt my worthy connections are grieving over your lapse."

"My sense of humor never had much chance of developing," said Winston grimly. "What is the matter with you."

"Pulmonary hemorrhage!" said Courthorne. "Perhaps it was born in me, but I never had much trouble until after that night in the snow at the river. Would you care to hear about it? We're not fond of each other, but after the steer-drivers I've been herding with, it's a relief to talk to a man with moderate intelligence."

"Go on," said Winston.

'Well," said Courthorne, "when the trooper was close behind me, my horse went through the ice, but somehow I crawled out. We were almost across the river, and it was snowing fast, while I had a fancy that I might have saved the horse, but, as the troopers would probably have a mounted man, I let him go. The stream sucked him under, and, though you may not believe it, I felt very mean when I saw nothing but the hole in the ice. Then, as the troopers didn't seem inclined to cross, I went on through the snow, and, as it happened, blundered across Jardine's old shanty. There was still a little prairie hay in the place, and I lay in it until morning, dragging fresh armfuls around me as I burnt it in the stove. Did you ever spend a night, wet through, in a place that was ten to twenty under freezing?"

"Yes," said Winston. "I have done it twice."

"Well," said Courthorne, "I fancy that night narrowed in my life for me, but I made out to cross the prairie in the morning, and as we had a good many friends up and down the country, one of them took care of me."

Winston sat silent a while. The story had held his attention, and the frankness of the man who lay panting a little in his chair had its effect on him. There was no sound from the prairie, and the house was very still.

"Why did you kill Shannon?" he asked, at length.

"Is any one quite sure of his motives?" said Courthorne. "The lad had done something which was difficult to forgive him, but I think I would have let him go if he hadn't recognized me. The world is tolerably good to the man who has no scruples, you see, and I took all it offered me, while it did not seem fitting that a clod of a trooper without capacity for enjoyment, or much more sensibility than the beast he rode, should put an end to all my opportunities. Still, it was only when he tried to warn his comrades he threw his last chance away."

Winston shivered a little at the dispassionate brutality of the speech, and then checked the anger that came upon him.

"Fate, or my own folly, has put it out of my power to denounce you without abandoning what I have set my heart upon, and after all it is not my business," he said. "I will give you five hundred dollars and you can go to Chicago or Montreal, and consult a specialist. If the money is exhausted before I send for you, I will pay your hotel bills, but every dollar will be deducted when we come to the reckoning."

Courthorne laughed a little. "You had better make it seven fifty. Five hundred dollars will not go very far with me."

"Then you will have to husband them," said Winston dryly. "I am paying you at a rate agreed upon for the use of your land and small bank balance handed me, and want all of it. The rent is a fair one in face of the fact that a good deal of the farm consisted of virgin prairie, which can be had from the Government for nothing."

He said nothing further, and soon after he

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went out Courthorne went to sleep, but Winston sat by an open window staring at the prairie while the night wore through, until he rose with a shiver in the chill of early morning to commence his task again.

A few days later he saw Courthorne safely into a sleeping car with a ticket for Chicago in his pocket, and felt that a load had been lifted off his shoulders when the train rolled out of the prairie station. Another week had passed when, riding home one evening, he stopped at the Grange, and as it happened found Maud Barrington alone . She received him without any visible restraint, but he realized that all that had passed at their last meeting was to be tacitly ignored.

"Has your visitor recovered yet?" she asked.

"So far as to leave my place, and I was not anxious to keep him," said Winston, with a little laugh. 'I am sorry he disturbed you."

Maud Barrington seemed thoughtful. "I scarcely think the man was to blame."

"No?" said Winston.

The girl looked at him curiously, and shook her head. "No," she said. "I heard my uncle's explanation, but it was not convincing. I saw the man's face."

It was several seconds before Winston answered, and then he took the bold course.

"Well?" he said.

Maud Barrington made a curious little gesture. "I knew I had seen it before at the bridge, but that was not all. It was vaguely familiar, and I felt I ought to know it. It reminded me of somebody."

"Of me?" and Winston laughed.

"No. There was a resemblance, but it was very superficial. That man's face had little in common with yours."

"These faint likenesses are not unusual," said Winston, and once more Maud Barrington looked at him steadily.

"No," she said, "of course not. Well, we will conclude that my fancies ran away with me, and be practical. What is wheat doing just now?"

"Rising still," said Winston, and regretted the alacrity with which he had seized the opportunity of changing the topic when he saw that it had not escaped the notice of his companion. "You and I and a few others will be rich this year."

"Yes, but I am afraid some of the rest will find it has only further anxieties for them."

"I fancy," said Winston, "you are thinking of one."

Maud Barrington noddtd. "Yes, I am sorry for him."

"Then it would please you if I tried to straighten out things for him? It would be difficult, but I believe it could be accomplished."

Maud Barrington's eyes were grateful, but there was something that Winston could not fathom behind her smile.

"If you undertook it. One would almost believe you had the wonderful lamp,' she said.

Winston smiled. "Then all its virtues will be tested tonight, and I had better make a commencement while I have the courage. Colonel Barrington is in?"

Maud Barrington went with him to the door, and then laid her hand a moment on his arm. "Lance," she said, with a little tremor in her voice, "if there was a time when your distrust hurt you, it has recoiled upon our heads. You have returned it with a splendid generosity."

Winston could not trust himself to answer, but walked straight to Barrington's room, and finding the door open went quietly in. The head of the Silverdale settlement was sitting at a littered table in front of a shaded lamp, and the light that fell upon it showed the care in his face. It grew a trifle grimmer when he saw the younger man.

"Will you sit down?" he said. "I have been looking for a visit from you for some little time. It would have been more fitting had you made it earlier."

Winston nodded as he took a chair. "I fancy I understand you, but I have nothing that you expect to hear to tell you, sir."

"That," said Barrington, "is unfortunate. Now, it is not my business to pose as a censor of the conduct of any man here, except when it affects the community, but their friends have sent out a good many young English lads, some of whom have not been too discreet in the old country, to me. They did not do so solely that I might teach them farming. A charge of that kind is no light responsibility, and I look for assistance from the men who have almost as large a stake as I have in the prosperity of Silverdale.

"Have you ever seen me do anything you could consider prejudicial to it?" asked Winston.

"I have not," said Colonel Barrington.

"And it was by her own wish Miss Barrington, who I fancy, is seldom mistaken, asked me to the Grange?"

"It is a good plea," said Barrington. "I connot question anything my sister does."

"Then we will let it pass, though I am afraid you will consider what I am going to ask a further presumption. You have forward wheat to deliver, and find it difficult to obtain it?"

Barrington's smile was somewhat grim. "In both cases you have surmised correctly."

Winston nodded. "Still, it is not mere inquisitiveness, sir. I fancy I am the only man at Silverdale who can understand your difficulties, and, what is more to the point, suggest a means of obviating them. You still expect to buy at lower prices before the time to make delivery comes?"

Again the care crept into Barrington's face, and he sat silent for almost a minute. Then he said, very slowly, "I feel that I should resent the question, but I will answer. It is what I hope to do."

"Well," said Winston, "I am afraid you will find prices higher still. There is very little wheat in Minnesota this year, and what there was in the Dakotas was cut down by hail. Millers in St. Paul and Minneapolis are anxious already, and there is talk of a big corner in Chicago. Nobody is offering grain, while you know that land lies fallow in Manitoba, and the activity of their brokers shows the fears of Winnipeg millers with contracts on hand. This is not my opinion alone. I can convince you from the papers and market reports I see before you.

Barrington could not controvert the unpleasant truth he was still endeavoring to shut his eyes to. "The demand from the East may slacken," he said.

Winston shook his head. "Russia can give them nothing. There was a failure in the Indian monsoon, and South American crops were small. Now, I am going to take a further liberty. How much are you short?"

Barrington was never sure why he told him, but he was hard pressed then, and there was a quiet forcefulness about the younger man that had its effect on him.

"That," he said, holding out a document, "is the one contract I have covered."

Winston glanced at it. "The quantity is small. Still, money is very scarce and bank interest almost extortionate just now."

Barrington flushed a trifle, and there was anger in his face. He knew the fact that his loss on this sale should cause him anxiety was significant, and that Winston had surmised the condition of his finances tolerably correctly.

"Have you not gone quite far enough?" he said.

Winston nodded. "I fancy I need ask no more, sir. You can scarcely buy the wheat, and the banks will advance nothing further on what you have to offer at Silverdale. It would be perilous to put yourself in the hands of a mortgage broker."

Barrington stood up very grim and straight, and there were not many men at Silverdale who would have met his gaze.

"Your content is a little too apparent, but I can still resent an impertinence," he said. "Are my affairs your business?"

"Sit down, sir," said Winston. "I fancy they are, and had it not been necessary, I would not have ventured so far. You have done much for Silverdale, and it has cost you a good deal, while it seems to me that every man here has a duty to the head of the settlement. I am, however, not going to urge that point, but have, as you know, a propensity for taking risks. I can't help it. It was probably born in me. Now, I will take that contract up for you."

Barrington gazed at him in bewildered astonishment. "But you would lose on it heavily. How could you overcome a difficulty that is too great for me?"

"Well," said Winston, with a little smile, "it seems I have some ability in dealing with these affairs."

Barrington did not answer for a while, and when he spoke it was slowly. "You have a wonderful capacity for making any one believe in you."

"That is not the point," said Winston. "If you will let me have the contract, or, and it comes to the same thing, buy the wheat it calls for, and if advisable sell as much again, exactly as I tell you, at my risk and expense, I shall get what I want out of it. My affairs are a trifle complicated and it would take some little time to make you understand how this would suit me. In the meanwhile you can give me a mere I O U for the difference between what you sold at, and the price today, to be paid without interest and whenever it suits you. It isn't very formal, but you will have to trust me."

Barrington moved twice up and down the room before he turned to the younger man. "Lance," he said, "when you first came here, any deal of this kind between us would be out of the question. Now, it is only your due to tell you that I have been wrong from the beginning, and you have a good deal to forgive."

"I think we need not go into that," said Winston, with a little smile. "This is a business deal, and if it hadn't suited me I would not have made it."

He went out in another few minutes with a little strip of paper, and just before he left the Grange placed it in Maud Barrington's hands.

"You will not ask any questions, but if Colonel Barrington is not kind to you, you can show him that," he said.

He had gone in another moment, but the girl, comprehending dimly what he had done, stood still, staring at the paper with a warmth in her cheeks and a mistiness in her eyes.

(To be continued.)

A Call to Duty

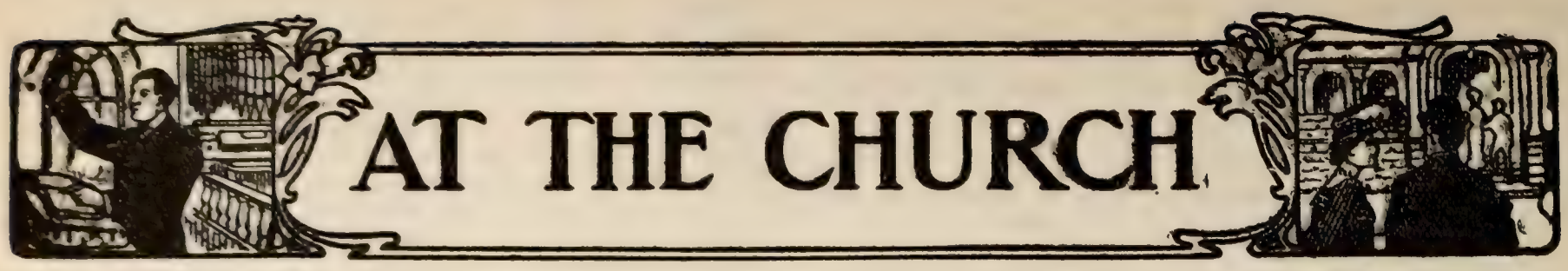
By Ophelia M. Tracy.

I.

Come, let us plan what we shall do today!
The rosy morn steals forth, in bright array!
A scowl? A fret? And moments thrown
away?
Oh God, forbid so mean a day, I pray!

II.

But if we feel desire to do our part,
Today's the day! And now, the time to start
That song of love, to ease a sorrow's smart!
To ease? Perchance to heal a broken heart!



Sunday School Lesson

LESSON FOR JUNE 27.

Temperance Lesson—Romans 13:8-14.

Golden Text.—Put ye on the Lord Jesus Christ.—Romans, 13:14.

Introduction.

The apostle begins this chapter with an exhortation to render to the civil authorities or rulers of the state, the duty which we owe to them. From this he passes to a more general exhortation to render to all "their dues," tribute to whom tribute is due, and honor to whom honor is due. The lesson is an expansion of this thought, with argument, illustration and appeal.

Outline of the Lesson.

Love, the sum of duty.
It fulfills the law.
Time is passing.
We must be up and doing.
The daily walk.
The garment of salvation.

Notes on the Lesson.

8v. *Owe no man anything.* Not only in the way of unpaid dues, but also of undone duty. Let no man hold an unfulfilled obligation against you, whether monetary, moral, a claim of law, or a claim of honor. Keep your accounts straight with all men, financially, morally and spiritually.

But to love one another. Love is the great obligation, and yet the idea of obligation or duty seems to kill it. To love because we must is not to love.

Hath fulfilled the law. The argument of the apostle is that the commandments mentioned are intended to prevent us from injuring one another, and that love will fulfill them all because we would not injure those whom we love. As he says in the 10th verse, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

10v. *No ill to his neighbor.* The saloon and the liquor traffic do work ill to neighbors. Dr. Dickey made a tremendously forcible argument along this line in his debate with Mayor Rose, in Chicago. The question in the debate was, "Resolved, that prohibition is right," and Dr. Dickey maintained the affirmative, showing that the liquor traffic works ill, therefore, it is right to prohibit it. In proving this he showed that it works ill economically, physically and morally—that is, it causes poverty, ill health, and crime. He presented a telling array of authorities for each point, the authority of political economists and statesmen, of physicians and of the courts. The failure of Mayor Rose to meet these arguments was dismal and the debate became quite one-sided before it was over.

Fulfilling of the law. The liquor traffic is a notorious violator of the law. It attempts to nullify, evade or destroy every law that gets in its way, and it makes men violators of all law. Temperance makes men keepers of the law—the courts have little to do and the jails are often empty.

11v. *And that knowing the time,* etc. Here the apostle appeals to a powerful motive for faithfulness in the Christian life. Time is passing, the hour is at hand, awake out of sleep; our salvation is nearer. The stroke of the clock falls upon our ears like the voice of an admonishing angel and tells us to wake and rise and press on. *Than when we believed.* The complete deliverance. Men are saved when they believe, but the completeness of salvation is always coupled with last things in the New Testament.

12v. *The night is far spent.* The pagan world had seen a long and dreadful night, darkened by ignorance, by superstition, by unbelief, and made hideous by deeds of lust and shame.

And night is the special time of drunkenness. It is at night that the father or the son comes staggering into the home to break the heart of a wife or mother. *The day is at hand.* A beautiful figure. The beginning of the Christian life is the dawn of a new day, and Christianity turned the night of the heathen world into the light of a better day. *Cast off the works of darkness.* As a mountain sheds its shadows when day breaks in the east and floods of light pour from the morning.

Put on the armor of light. As opposed to the heavy shadows of sin and ignorance, the armor of truth and faith and hope and love. See Eph. 6:13-17, and 1 Thess. 5:8. "Let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation."

13v. *Let us walk honestly, as in the day.* The Christian is to be an honest man, a sincere and frank man. It is not necessary that he should wear his heart on his sleeve, but it is necessary that he should not be "sly" or "smooth," or so diplomatic as to make men doubt him. *Not, in rioting and drunkenness.* An abounding sin of the time. These are works of darkness which they are to lay off. "They that be drunken are drunken in the night." 1 Thess. 5:7. *Not in chambering and wantonness.* It was this text that convicted the great Augustine of sin and led to his conversion. He was in a garden at Milan, and he heard a voice saying, "Take and read"—it was the voice of a child in play, but he rose and took up the scripture again and opened at this verse. It so convinced him of his guilt that he immediately made the great decision.

Not in strife. Intemperance causes strife, but not all strife, and this text is a condemnation of all strife. It should be avoided.

14v. *Put ye on the Lord Jesus Christ,* a Greek expression. Devoted followers of a teacher were spoken of as putting him on. It means clothing ourselves with the sentiments, virtues, and characteristics of the Master.

Make not provision for theflesh. Pagans were living for the flesh. Rome's emperors were beasts of iniquity, who used their position, power and revenue for the gratification of their lusts. The contrast between the example of Jesus Christ and that of these monsters was equal to the whole distance of moral extremes.

Suggestive Points.

—It would be a great mistake to apply this lesson only to the liquor sellers or the liquor drinkers.

—It is a lesson for all.

—We can never get away from law in a universe of law—it must be in our hearts or its hand writing will be on the wall.

—The Ten Commandments can never be abrogated until sin is abolished.

—Talk about applied Christianity, as a modern discovery! ! Here it is in searching thoroughness.

—Love is a force, but law is a force only when it is enforced.

—The clock is ticking our time away; don't forget that.

—"To awake out of sleep."—the world is much asleep, and it is to be feared that that means all of us.

—What an awakening it will be when the world becomes temperate and thinks back over the horror of the cost and the harm and the crime and the shame caused by the open saloon, and the license traffic in rum!

—"The day is at hand"—Paul faced the morning, blessed is the traveler toward the morning.

—"Cast off" and "put on"—very significant!

—"Let us walk"—water runs down hill, and so does life if not watched; it takes good stiff walking to reach the right place.

—Putting on Jesus Christ is clothing ourselves with salvation and with the garments of praise.

Comment by Others.

"See how wide is the application of this great principle of owing every man love. It means that the strong owe their strength to the weak. If any man have the gift of speech, he must plead the cause of those who have no words. If any man have wealth, he holds it as a trustee for the needy and honorable poor."—Joseph Parker.

Paul's Rule.

The rule laid down here would be a remedy for all the evil of bad debts; it would teach men to be industrious and thus avoid debts; it would make them frugal, economical and humble in their views and manner of life. Religion would produce sober and chastened views of the end of life, and would at the same time take off the affections from the splendor, gayety, and extravagance which lead often to the contraction of debts. It would put a period to the vices and unlawful desires which prompt men to contract debts. It would make them honest in paying them. It would also make them conscientious, prompt, and faithful in keeping promises.—Albert Barnes.

The Prohibition Wave.

The long, long night of the dominance of rum is nearing its end. At the beginning of 1909, the Distillers' Security Company of the United States reduced its current dividend from is usual one and one-half per cent quarterly to one-half of one per cent. This action followed the prohibition sentiment and legislation in the South and West. The liquor dealers have come to realize that prohibition does prohibit. There are only two hundred and seventy-five counties in all the southern states where liquor is legally sold. In Kentucky one hundred million dollars is invested in distilleries, but the people have voted to prohibit the sale of liquor in all but twenty-two of the one hundred and nineteen counties of the state. Signs multiply that the end draws near.—Westminster Teacher.

PRAYER MEETING

By Silas Jones

THE CHRISTIAN'S PANOPLY.

Topic, June 23. Eph. 6:10-20.

Some of our political leaders are saying that we need huge armies and navies for the promotion of peace. Their sincerity may be open to question, but granting that they believe what they say, we as disciples of the Lord must beware of attempting to apply their kind of wisdom to the problems of the kingdom of God. We must arm for war. It is not peace that we seek, but the destruction of the enemy. We have no right to follow a policy that includes terms of peace with the spiritual hosts of wickedness.

The Lord honors his people by giving them a real fight. Only a sham Christianity fights sham battles. The drills of the disciple are earnest struggles against some form of sin. The armor is put on for the purpose of meeting an enemy. The armies of the world are equipped with the most effective weapons. Science leaves nothing undone to provide terrible instruments of destruction. Can the Christian be careless about his equipment and escape disgraceful defeat?

The Girdle of Truth.

The girdle made rapid movements possible for the Roman soldier. He put on the girdle that he might be unhindered in action. Truth as an element of character does the same service for the Christian. We must be careful not to make too much of Paul's figure of the full armed soldier, but I think we are not going astray when we insist that sincerity is a part of the meaning of truth as here used. The sincere man has a decided advantage over the hypocrite. He has merely to consider what is best, what an honest man ought to do. The other has a number of questions relating to his reputation and to the various selfish schemes he has concocted.

The Breastplate of Righteousness.

Uprightness of character defends the heart against the assaults of evil. The sowing of wild oats is not encouraged by this passage. It is contrary to the teaching of scripture and of experience that we can allow bad habits to grow and then in a moment banish them and be as if these habits had never held us in bondage. We give the reins to godless ambition and to base suspicion and then expect to maintain our integrity and faith in the presence of fierce temtation. Especially is it true that for strength to overcome the discouragements connected with any form of Christian service there is needed a life of integrity. The preacher, the teacher, and the leader of the forces of civic righteousness must have sound character. Much of the pessimism expressed by men who have tried to reform the world and have encountered angry opposition is the outgrowth of sinful indulgence.

The Readiness of the Gospel.

"Do it now" is a good motto. It is misused, however, if we understand it to mean that we have no need to consider anything but our own impulse to act. The readiness of the gospel—"the preparation of the gospel of peace"— is the readiness of thoughtful study and careful planning. The deed is to be done at the right moment and the right moment may be long delayed. The ready man knows what temptations to avoid and what he must meet and overcome. He changes his plans promptly when he finds them wrong and better ones are presented to him.

The Shield of Faith.

Weak faith gives the enemy access. Do we have an insecure hold on the great realities of our religion? Do the impassioned utterances of the heroes of faith seem foolishness to us? Do we accept it as a matter of course that men should endanger life in the quest of gold but count the missionary among the abnormal human personalities? Then our character has a foundation of sand. Let trouble come, let sickness and loss of friends be our lot, and we shall be ready to curse God.

Helmet and Sword.

In I. Thessalonians Paul mentions the hope of salvation as the helmet of the Christian. Hopeless men do not build characters nor do they give help to others. They are powerless. It is the man with a song in his heart whose life is an inspiration. He puts down wickedness. The world welcomes him and listens to his song. The sword is the word of God. Do you ask why it is called a sword? You can get the answer by reading the words of the prophets and of the Master. They smite evil with their lips.

CHRISTIAN ENDEAVOR LESSON

TOPIC FOR JUNE 20.

Pilgrim's Progress Series. VI. The Hill of Difficulty. Rom. 7:14-25; 2 Cor. 6:1-10.

The Hill of Difficulty is to all of us no strange part of the Pilgrim's way. Like Formality and Hypocrisy in the allegory we are apt to shun the hill and seek a shorter way. It seems easier to follow the line of least resistance than it is to push on over the mountain. Sooner or later we learn that it is

"Better, though *difficult*, the right way to go,
Than wrong, though *easy*, where the end is woe."

The man who chooses only easy ways, the student who likes only easy lessons, the person who is watching for the least work,— these are apt to be led into the bypaths of Danger and Destruction. *Let us try hard things nor flinch at difficult duties.*

Who sleeps on duty courts discharge and disaster. No wonder Christian lost his roll, the assurance of life, when he slept at midday in the midst of difficulty. I remember coming into New York harbor, after the long Mediterranean trip, having been delayed two days by the fogs off shore. Our good captain scarcely ate or slept; never a moment did he leave his watch. Watchfulness insures safety, the assurance of coming into the desired haven. If you are going home and realize the value of your ship, keep constant watch.

John Bunyan, Author of "Pilgrim's Progress."

Bunyan was right in teaching us that "the Porter's lodge" is on the Hill Difficulty, built by the Lord of the hill for the relief and security of pilgrims. I once heard a quaint old farmer say that, "in traveling up the road to heaven, you will be sure to find one of God's blacksmith shops just where you break down and need help." There is always a place to rest when we need it.

The Pilgrim in the lodge has practical conversation about Christian things. It is good to talk over the life we try to live. Why did we begin it? What lessons have we learned by the way? What experiences have proved full of warning? Of hope? Does the heart turn to the old life? Is the burden of sin gone? Do we love Him well by whom we were eased of the burden? Are these the deep things about which we confer with our fellow Christians? Or are we content to chat, or chatter, on the level of the weather, and of ball games, and of dresses? After awhile, in the lodge, they sat down to *meat*. "And all their talk at the table was about the Lord on the hill." *About what is your table talk?*

From the hill the pilgrim had his vision of the Delectable mountains. There is always a glorious outlook from the hilltop, no matter how hard the climb. We can see the things coming, as we speed on our way. George MacDonald has a beautiful poem on "What lies over the Hill?" It is a child's question and the answer speaks of

"Rivers and fields and men,
Over and over—a weary tale."

But that is not all, for there is "a stair up into the sky." And the child answers,

"I will go! But the steps are very steep;
If you would climb up there,
You must lie at its foot, as still as sleep,
And be a step of the stair

"For others to put their feet on you
To reach the stones high-piled,
Till Jesus comes and takes you, too,
And leads you up, my child."

Woman's Sphere

—Miss Helen Taft, daughter of the President, unveiled the monument erected at Gettysburg, Pa., in memory of the Union soldiers who participated in the Gettysburg campaign.

—Prince Albert of Belgium's consort, Princess Elizabeth, who has the reputation of being the best-dressed princess in Europe, is a charming and clever daughter of the royal oculist, Duke Theodore of Bavaria. She has studied medicine, and used to help her father in his work among the poor. Her social work in Brussels has endeared her to rich and poor alike.

—The girls of the geological department of Barnard College are planning to take a two weeks' tramp through the mountains this summer.

—Miss Mary Adele Case of Portland, Ore., whose engagement to marry Claus Spreckles, grandson of the California sugar magnate, has been announced, was born in a sodhouse near Springfield, S. D., twenty years ago. Miss Case, who has been studying in Paris for two years, won her way in the musical world practically by her own efforts.

—Mrs. Ann McCarthy was married to Gus Rhenstrom, her chauffeur, at Redwood City, Calif., last week. The bride was the wife of August Chamot at the time of the boxer rebellion in China and she and her husband were instrumental in saving many lives in Peking. Chamot was interpreter at court and also kept a hotel for foreigners. Mrs. Chamot was called the angel of the legations. In return for their services in Peking they received $450,000 from the allied powers, many rare jewels and gifts, and August Chamot was made a mandarin of China, one of the first Europeans to be accorded this honor.

—Her royal highness, Princess Alexandra of Fife, eighteen years old, is the debutante princess of the British royal family for 1909. She is a tall, athletic young lady, whose other titles are duchess of Fife and countess of MacDuff. The Princess Alexandra is, of course, named after the queen of England, who is her grandmother. Her grandfather, King Edward, raised her to the rank of highness with the title of princess, and in 1900 the late Queen Victoria created a separate duchy of Fife for her great-granddaughter, who until then had been only the Lady Alexandra Duff.

Chicago

The Divorce Scandal—Sights and Scenes in Chicago Courts

BY ORVIS F. JORDAN.

Great cities come to be known by their distinguishing characteristics or by their means of livelihood. Boston is fond of beans and Browning. Philadelphia is said to be very slow. Pittsburgh is said to have very naughty millionaires. Chicago has been known by its pork-packing industries. Sioux Falls, South Dakota, has been known as a good place for a quick and easy divorce. It seems, however, that Chicago is soon to be known as the home of the divorce mill of the country. Divorces are to be had here at the price of a good tailor-made suit.

The other day Judge Kavanaugh had in his court a woman suing for a divorce who had already been divorced from three husbands. She was trying to be free from a man who had already divorced five wives. A part of her complaint was that the man was already making arangements to take in his seventh wife as soon as this divorce was granted by default.

Saturday "Our Busy Day."

Saturday is known as divorce day in the Chicago courts. On this day the cases that go by default are tried. As only fifteen per cent of all the divorce cases brought in the city are contested, it will be seen that Saturday is a very busy day, indeed. In the cases not contested, there is a large percentage where there is collusion between the parties, one of the parties ageeing beforehand that he or she will not appear in the courts to contest. Thus the breaking up of a home by divorce comes to be for a very large part a matter of agreement between the two partners who have come to be tired of each other's company and who have already discovered more attractive partners.

If one wishes drama with the note of realism in it, the courts are better than any theater in Chicago. Recently we visited one of the leading courts in Chicago where family differences were aired. We were astonished at the rapidity with which the court had to deal with cases in order to take care of the business that came there. In a period of fifteen minutes, three divorce cases were heard and decrees granted. The brief and thrilling stories told there affected all but the people who by long practice had become accustomed to the scenes of that court room.

The first case was that of a woman suing for a divorce. The court asked the usual questions concerning name, age, residence and so forth. Then he inquired on what grounds the divorce was sought. The woman said her husband was in Joliet, convicted of murder and on a life sentence. She seemed refined and acquainted with the better things of life. Looking into the faces of the court-room habitues, she broke down and wept at the story of life's disappointment. Corroborating testimony was taken and the decree was granted.

Daughter as Chief Witness.

The next case was that of a man suing for a divorce from his wife. A little daughter was introduced as the chief witness. Her mother had forsaken the home and had lived in adulterous union with a man not her husband. The little girl had lived for a time in this sorry imitation of a home and had left because she had revolted at the kind of life her mother was living. The disgusting details of this unnatural household were sought from the girl. With tears streaming down her cheeks, she told the story of her mother's shame and of her father's sorrow. After brief corroborative testimony the case was ended by the issuing of a decree of divorce.

The next case was introduced by the testimony of an elegantly dressed lady who told the story of her alleged disappointment. She wore plumes valued at over a hundred dollars on a hat that was fearfully and wonderfully made. Her gown, her furs, her whole make-up proclaimed the society woman who in her materialism gave chief attention to the externals of life. She had no tears to shed and gave her testimony as she would order a dinner. She had married a soldier boy. He had not turned out well. She declared she had tried to make a man of him but had failed. The man hod gotten drunk and she claimed he had been abusive. This brought the case under the statute. After the corroborating witness had finished, she sailed out of the court-room to other conquests, or perhaps to meet the lover on whose account she may have sought the decree.

Divorced in Five Minutes.

These cases indicate something of the range of operation in the ordinary divorce court. A divorce granted in five minutes examination may sometimes have sufficient thought as to the facts brought forth, but it seems a terrible thing to decide the life destiny of individuals and break up a home forever with five minutes' consideration.

We are familiar with the results of the divorce court, but we are not yet sufficiently familiar with the causes that contribute to this end.

One of the great contributing causes is the light esteem in which marriage is held. It is the most familiar object of jest. Young people keep company with little thought of the possible outcome, playing with great life forces which they do not understand. Marriage is ill-advised and separation is in such cases often inevitable. In departing from the European system of taking advice from the family, our young people have gone the extreme of individualism. There is no doubt that while our young people will hold the freedom they have gained, they will come to have more regard for the advice of their elders. Getting married will have at least as good counsel as the matter of buying a house and lot.

Another great cause is the unfitness of many of the men today for marriage. The hospitals and physicians have some terrible stories to tell for those who have ears to listen. This fact has become so potent a factor that several states are considering compulsory medical examination before marriage. This may seem a harsh measure, but if there is no other way by which the innocent may be protected from reaping the harvest due the wicked, then let it come.

Defect in Education of Girls.

Another great contributing cause is the impractical nature of many of our girls today. Our grandmothers educated our mothers for domestic life. The girls of today learn the things that make for veneer culture often without the solid essentials of a woman's training for life. A woman who performs beautifully on the piano but knows nothing of domestic processes is not fit to preside even over a rich man's house. These impractical young women in the end have to marry in their own station of life. When the bookkeeper marries and finds his money not spent economically at the grocery, finds his food cooked abominably and his house untidy, he will probably end up in the saloon where the free lunch is so much better than he has at home and where good fellowship takes the place of strained relationships. Not that he is right, but it is human nature.

It will not do then, to try to cure divorce after it has happened. We must make marriage more sacred, by investing it with deeper religious significance. We must insist upon our young people making it more a matter upon which to receive advice. Above all we must produce a generation of practical young people who are trained for the real tasks of life by a system of education which lays its emphasis upon the things of genuine worth.

America leads all civilized nations of the earth in the number of divorces. It is a part of our individualism. With the dawn of the new social spirit, we ought not to tend to make marriage a matter of still further individualistic interest, but see that every wedding is the concern of the whole community.

Chicago Church Notes

C. G. Kindred spoke at the large men's class in Gibson City recently.

The Odd Fellows of Irving Park held their memorial service in our church in that suburb, A. W. Taylor preaching the sermon.

The Austin Sunday-school will hold their annual picnic in conjunction with two other Sunday-schools of their suburb this year.

A local auxilliary of the C. W. B. M. has been organized in the Armitage Avenue Church with the help of the ladies of the Irving Park Church.

About a hundred and fifty Odd Fellows worshipped with the Austin church on the first Sunday night in June. Every seat in the church was taken.

The Children's Day exercises in Harvey were held on the first Sunday in June. The offering this year will reach a hundred dollars.

The West End Church is planning some open air series on their church lawn this summer. The experiment will be watched with interest.

O. F. Jordan has been invited to fill the pulpit at Taylorville, Illinois, some Sunday soon and tell the story of the institutional efforts in Evanston, reviewing the whole city problem.

Five Austin churches have been on fire recently as the result of the work of an incendiary. The Austin Church of the Disciples burned a year ago and though it was not then guessed that this fire was of incendiary origin, that theory now seems a possible one.

—Lord Roberts, England's great soldier, known as "Bobs," has just celebrated the golden anniversary of his wedding. So popular is he that the event assumed something of the character of an imperial festival. The King and Queen were among the earliest to remember the day and the newspapers were full of eulogies of the veteran soldier.

—Dr. Charles R. Henderson of the department of ecclesiastical sociology at the University of Chicago,has been appointed international prison commissioner to succeed the late Dr. Samuel H. Barrows. The international prison commission meets annually to discuss matters concerning the improvement of prisons. Congress has appropriated $25,000 to enable this country to participate, and the meeting of the commission in 1910 will be in this country.

Biblical Problems

By Professor Willett

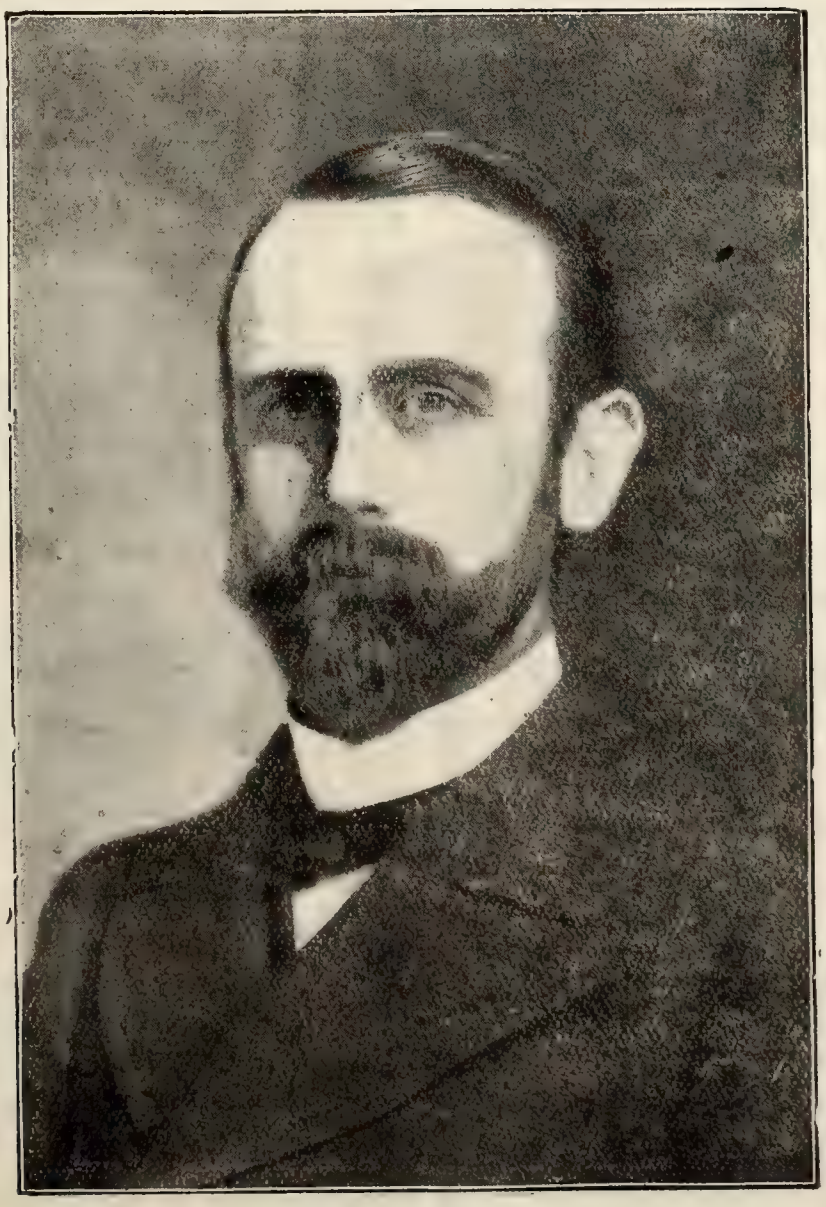
Should the Lord's Supper be partaken of every Sunday? Is it commanded that we use the emblems thus frequently? H. McB.

Chicago.

There is no command relating to the manner, the time, nor the frequency of observing the Lord's Supper. Jesus took the simplest elements of the Passover meal, the bread and the wine, which have also been the most fundamental articles of diet in all history, and suggested to his followers that whenever they partook of bread and wine, he wished them to remember him. It is by no means certain that Jesus designed to establish this as a formal custom, but rather reminded his disciples that on all occasions when they met and partook of food they should remember that he was present with them as their Lord and guest. Yet so precious a memory could not fail to create in the hearts of the disciples a desire to observe the custom regularly and as a holy privilege. And thus they fell early into the habit of breaking bread with this significance. Probably at first the communion was observed daily (Acts 2:46). But after the first enthusiasm of the Christian community subsided and the usual tasks of life were resumed, the custom of observing the holy meal tended to coincide with the memorial of the Saviour's resurrection, the first day of the week. At least in one instance (Acts 20:7) we are informed that the disciples met on the first day of the week to break bread. Other references, especially in the writings of Paul, relate to the fact of the communion as a recognized part of Christian worship, but do not throw light upon its frequency, nor the time at which it was observed. The Saviour's words, however, "as oft as ye eat this bread and drink this cup, ye manifest the Lord's death until he come," indicate that a frequent rather than an occasional celebration of the supper would meet the ideals of early Christianity. Nor it there any reason why it should not be celebrated at any time where a company of believers is gathered. The fact that its original observance was upon Thursday evening would hint that it is by no means necessary to restrict the custom to the Lord's day. Wherever its ministration may be helpful in any company of believers, at the bedside of the sick, or even in a family circle, it is appropriate. It must be borne in mind that it is never intended to be a mere formal sacrament, but rather a loving and precious exercise of the Christian privilege of communion with the Master and with those who have obtained like precious faith through fellowship with him. Wherever and whenever his followers meet for purposes which he would approve and where they can be conscious of his presence with them, there the holy supper is an appropriate observance.

What is the meaning of the passage in Matthew 24:41—"Two women shall be grinding at the mill; the one shall be taken and the other left?" Student.

These words are found in the discourse of Jesus regarding the disasters which were soon to fall upon Palestine through its invasion by the Roman armies. Jerusalem would be invested, its people would be reduced to dire extremities, great numbers of them would be put to death and others could only save their lives by instant and unreckoning flight. Families would be divided, tragedies would be numberless, and such haste in escape would be necessary as should make all matters of property or even of friendship seem of trifling moment. A vast common domestic custom in Jesus' day was that of grinding wheat or barley for bread. Two women sat opposite each other, revolving a convex stone disk in the hollow of another stone. This is a custom still followed in the Orient, and it requires daily a considerable amount of time on the part of the women of the household. So sudden would be the tragedy of Palestine's baptism of blood under Roman oppression that the women of households would be caught in the sudden pillaging of towns; and one might be able to escape while the other would be put to death. In this manner Jesus illustrated the necessity of being always ready for the events of life, more particularly those which had to do with the establishment and progress of the kingdom of God.



Rev. Benj. Lyon Smith

Ex-Secretary of the American Missionary Society who has accepted the call of the church in Salina, Kansas, to the pulpit recently vacated by D. F. Shields.

A Little Nonsense

HE DID HIS BEST.

"Convicted?" exclaimed the prisoner in disgust. "Well, I'm not surprised. My lawyer made a fool of himself."

"I tried to represent you faithfully," remarked the lawyer, mildly.—Judge.

UNRELIABLE DOG.

"Come right on in, Sambo," the farmer called out. "He won't hurt you. You know a barking dog never bites."

"Sure, boss, Ah knows dat," replied the cautious colored man, "but Ah don't know how soon he's going to stop barkin'."—Success Magazine.

A MYSTERY TO FATHER.

"So your daughter has gone to Europe after all?"

"Ya-as," drawled Farmer Hayseed; "she's been daffy t' go ever since she left skule. These here female girl colleges dew put ideas intew women's heads. Her maw an' me never could calc'late why she was so set t' go t' Yurrup. She don't know a soul thar."—Lippincott's.

DIFFERENT LIONS.

Percy—"Yes, I passed last summer in the mountains and the dear girls made a lion of me."

Prudence—"How funny! You must have been a mountain lion."

Percy—"Yes, and this year I shall pass the summer by the sea and I'm sure they'll make a lion of me again."

Prudence—"Gracious! Then you'll be a sea lion."—Chicago Daily News.

THICK AND THIN.

"It is always a pleasure to praise my sex," boasted Mrs. Stubb after attending a meeting of her club. "Our speaker today said that woman will go through thick and thin."

"That's what she will, Maria," laughed the heartless Mr. Stubb. "In winter she'll go through his heavy cloth waistcoat and in summer she goes through his light linen waistcoast every chance she gets."—Chicago Daily News.

RATIONAL

The colonel of a volunteer regiment camping in Virginia came across a private on the outskirts of the camp, painfully munching on something. His face was wry and his lips seemed to move only with the greatest effort.

"What are you eating?" demanded the colonel.

"Persimmons, sir."

"Good heavens! Haven't you got any more sense than to eat persimmons at this time of the year? They'll pucker the very stomach out of you!"

"I know, sir. That's why I'm eatin' them. I'm tryin' to shrink me stomach to fit me rations."—Everybody's Magazine.

The First Christian Church at Colorado Springs, Colo., has called George B. Stewart of Warrensburg, Mo., to its important pastorate and he has accepted. The situation of this church in a city visited annually by many thousands of tourists makes it a radi-



Rev. George B. Stewart

ating center of strategic importance. The church building is admirably located, adjoining the handsome new Y. M. C. A. building and across the street from North Park. The congregation numbers over 600 members. Mr. Stewart is one of the strongest of our younger ministers and brings to his new work an equipment of scholarship a vigor and attractiveness of personality that, under God, guarantees a ministry of great and abiding success.

Echoes of the May Offering

Lee's Summit, Mo.—Last year the Lee's Summit Church had no part in this blessed work. There was no one preaching here and the church without a preacher does very little. This year we send $28.30.—LEE H. BARNUM, Pastor.

Wichita Falls, Texas.—Find check enclosed for $44.60 for Home Missions. Our offering was $40 last year.—W. J. BULLOCK, Treasurer.

About three thousand orders for Children's Day supplies have been received, and more are pouring in every day. It looks as though the $100,000 would be forthcoming from the Sunday-schools.

Osgood, Mo.—Find enclosed $25 for Home Missions; our apportionment is $15. Gave $10 last year.—J. E. TODD.

Gurnee, Ill.—Enclosed find $15.75. Exceeded our apportionment. Offering last year was $6.—J. F. WILLIAMS.

Remington, Ind.—You will find enclosed draft for $47.05, the offering of the First Church for Home Missions. Our apportionment was $35.—H. RANDALL LOOKABILL, Pastor.

Weatherford, Texas.—Enclosed find New York draft for $32.50 to be credited to the Central Christian Church, of Weatherford, Texas, for Home Missions.—IRA B. TAYLOR.

Mt. Sterling, Ill.—Enclosed find draft for $32.64, offering for Home Missions. Offering last year, $7.72.—W. D. TOMPKINS, Treasurer.

Hopkinsville, Ky.—Enclosed find $263.36 for Home Missions. Living Link.—H. D. SMITH.

Abilene, Kans.—Enclosed find $48.60, $44.50 of which is from the First Church of Abilene, the remainder from the Harmony Church. Offering last year from the Abilene Church was $27.50.—C. A. COLE.

Glasco, Kans.—Enclosed find $20.09 from the Glasco Church for Home Missions.—J. F. HAY.

Bristol, Tenn.—Find enclosed $52.77, the offering of the Central Church at Bristol for Home Missions. We gave $5 last year, therefore, this offering is ten times greater this year. With best wishes, and hoping that the offering was a record breaker, I am, J. RANDALL FARRIS.

Tazewell, Va.—Enclosed find New York draft for $85, the contribution of the Tazewell Church for Home Missions. I made individual, personal appeals to certain members, and they responded creditably. Offering last year was $67.50.

Zionsville, Ind., May 26—Enclosed you will find P. O. for $20; Home Missionary Offering from the Zionsville Church. Offering last year $9.00. Etta Hoffman.

Columbus, Ind., May 25—I herewith enclose check for $562.12, our offering for American Missions. We are a little disappointed in not raising our $750, but this is the response to date. We are hopeful for some additions later on. P. W. Harding.

Columbia, Ky., May 24—Please find enclosed check for $30 from Columbia Church for Home Missions. We have only two services a month and take the offering the fourth Sunday. Last year offering $18.00. Z. T. Williams.

Fayette, Mo., May 20—I am sending you check for $41.95, our offering for Home Missions, and while it is about double what it was last year, I regret that it is so small. Andrew P. Johnson.

Kingfisher, Okla., May 24—It gives me great pleasure to enclose draft for $35, our apportionment for Home Missions. Clay T. Runyan.

Rudolph, Ohio, May 24—Please find enclosed check for $30.35, the Home Missionary Offering of the Bethel Church. O. E. Smith.

Chapin, Ill., May 25—After some delay you will find enclosed our offering, $33.25. Our apportionment was $30, and we went a little above it. Wish we could have doubled it. T. L. Read.

Emmett, Idaho, May 21—You will find enclosed draft for $16.10, offering from the First Christian Church for Home Missions. I think this is doing well for this new and inexperienced church. Albert L. Young.

Jennings, La., May 24—I beg to hand you herewith draft for $23.51, offering from the Jennings Christian Church for Home Missions. Offering last year, $17.75. Brown Funk.

Chattanooga, Tenn., May 25—I am requested by the Highland Park Christian Church to forward you $20.10 for Home Missions. Madison Orton, Treas.

Nelson, Nebr., May 24—Enclosed find draft for $12, the offering of the Christian Church at Nelson. We sent $10.00 last year. Mrs. A. E. Stahl, Treas.

Vinton, Pa., May 16—Enclosed find $28.65 for Home Missions from the Prairie Greek Church. Offering last year $6.30. R. F. McMillan.

Winchester, Ky., May 25—Enclosed find $16.05 from Forrest Grove Church, Clark Co., for Home Missions. Our offering last year was $6.00. J. L. Prewitt.

Mansfield, Ohio, May 24—Enclosed find $75 from the First Church. Will send another like installment later. Will make it $150 in all. We rejoice and wish it were more. Chas. R. Oakley.

Minerva, Ohio, May 24—Enclosed find Cleveland draft for $40. Our offering is being continued through this month with hope of getting as much as possible. Will send any additional early in June. J. A. Wharton.

Clarksville, Mo., May 21—We enclose herewith $10 for Home Missions. Offering last year $5.10. C. B. Gilbert.

Pembroke, Ky., May 24—Enclosed find check for $50.40 for Home Missions. Our apportionment was $30.00—we have nearly doubled you see. Heretofore this church has been giving little or nothing for Home Missions. R. V. Ferguson.

Santa Monica, Cal., May 21—Enclosed find check for $38.35, Home Missionary offering from the churches of Ocean Park and Santa Monica. J. L. Lobinger.

Ladonia, Texas, May 22—Find enclosed $25.00, which is the offering of the First Christian Church at Ladonia, Texas. Offering last year, $10.00. A. L. Clinkinbeard.

Alva, Okla, May 20—Find enclosed $59.25 which is the offering of the First Christian Church, Alva. We made an offering last year of $28.00. Alice M. Shaw, Clerk.

Bluefield, W. Va., May 24—Please find enclosed my check for $41.00. Divide as follows: Graham, Va., $15.00; Goodwin's Chapel, W. Va., $7.00; Falls Mills, Va., $15.00; Peter's Chapel, W. Va., $4.00. Isaac Wright.

Union City, Ind., May 24—Enclosed find draft for $38.00, our offering for Home Missions. Would that it were more. Last year we sent $6.00. W. A. Brundige.

Lebanon, Ind., May 24—Enclosed find check for $50.00 from the Central Christian Church for your work. We will send more before the close of the missionary year. L. E. Brown.

Franklin, Ill., May 24—Enclosed please find $8.34 for Home Missions. We made no offering last year. L. W. Spayd.

Chicago, Ill., May 24—Enclosed please find check for $20.00 from the North Side Christian Church. Offering last year $12.25. John Thrash.

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It lessens irritation—quiets the nerves. Best for skin diseases—invaluable in the nursery. Sold by all druggists.

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Are Universities Destructive?

As a contribution to the current discussion partly provoked by a series of magazine articles on the revolutionary character of university teaching, the Western Christian Advocate (M. E.) publishes an excellent article by Rev. A. W. Fortune of the Walnut Hills Church of Disciples, Cincinnati, on "Are Universities Destructive in Their Tendencies?" Mr. Fortune writes from the standpoint of one who has passed through one of the great universities of the country. His words are both instructive and reassuring. We quote portions of his article:

"If it is a destructive tendency to permit teachers to seek to know the truth, rather than to conform rigidly to the traditions of the past, then the fears of the most radical critics of the universities are justified. These teachers are seeking to know what is true, rather than to determine what the fathers believed, because they feel that it is the truth that makes men free. But these teachers, in their search after truth, are not anxious to overthrow the traditions and customs of the past. They use the historical method of teaching, and that necessarily makes the past living and vital. They study the past, not as a matter of curiosity, but in order to find out what is true and helpful for the present. These university professors are seeking to know the way of God, hence, as a rule, they are humble and reverent. Upon the seal of the University of Kansas is the picture of Moses before the burning bush, with the words from the Vulgate: "Video visionem hanc magnam quare non comburatur rubus:" "I will see this great sight, why the bush is not burnt." That might be on the seal of almost any of the universities, for it is with this spirit of reverence that the teachers approach the subject under investigation. It was my experience that the teachers in the Divinity School invariably began the recitation with prayer.

* * *

"If it is a cause for alarm that the university professors are optimistic, and "protest against the looking back regretfully to a Golden Age," then the alarm should be sounded in all haste. For these professors do teach that we have more of truth than any past age. We have climbed up the mountain a little higher, and hence can see a little farther. They do teach that theology changes, and who that has studied the history of Christian doctrine would say otherwise? But while theology changes, and some phases of it "break down," the great principles of religion are eternal, and these teachers are endeavoring to interpret these principles in harmony with the thought of our day. These professors do teach that the standards of morality have changed, and who, in the light of history, would atempt to deny this? There are many things tolerated in the earliest Biblical times which would not be tolerated today. More light means higher ideals, and we have, not only the light of Biblical times, but we have also the added light which has come with the centuries. These university professors do teach that the Bible, or any part of the Bible for that matter, is not a code of laws, given in a Golden Age, according to which all ages are to conform. They teach young men to try to grasp the spirit of Christ and the prophets, and to apply these eternal principles to our age and to our conditions, so that, with our increased opportunities, we may help lift up the race toward the perfect ideal.

* * *

"If it is a dangerous tendency to permit the university professor to accept the results of modern science, and study the Bible from that point of view, then there are dangers before us. For these professors, as a rule, are men of broad culture, and they try to correlate the different realms of thought. It is a calse for rejoicing that they are reverent men who know the results of modern scientific research, and can explain the Bible in the light of all these facts. This makes it possible for the young man of our day, who has gone through the high school and the college, to still believe in the Bible. When one is forced to give up a tradition or belief which he has cherished, he sometimes feels that the foundation is dropping out from under everything. But he may find, erelong, that he has a firmer foundation on which to stand. Calvin, in his "Commentary on Genesis," condemned all who asserted that the earth is not the center of the universe. He referred to Psalm xciii, 1: —"The world also is established, that it can not be moved"—and asked, "Who will venture to place the authority of Copernicus above that of the Holy Spirit?" John Wesley declared that "unless witchcraft is true, nothing in the Bible is true." When the followers of Calvin and Wesley were forced to give up these beliefs, they felt that the foundation was dropping out from under faith. But we have adjusted our beliefs on these and many other questions, and as a result of that readjustment we feel that we have a firmer foundation than our fathers had. The university teachers, as a class, are not anxious to point out difficulties in the Bible. Their effort is to clarify these difficulties, so that the Bible becomes a practical Book to the man of modern culture.

* * *

"The danger before us is not the destructive teaching of the universities. It is rather that, in our loyalty to tradition, we shall occupy a hostile attitude toward these universities, and thus alienate from the church the brightest young people of the country. The church does not need to be afraid of investigation, for truth is mighty, and in the end it shall conquer and make free."

—Simon Newton Dexter North, who has resigned as director of the census in consequence of a controversy with Secretary of Commerce and Labor Nagel, has been director since 1903. He was previously for four years chief statistician for manufacturers. He has written books on economic subjects.

—Sir Robert Hart, "The Grand Old Man of China," has agreed to return to China to the work of the Imperial Maritime Customs Service which he founded. He thought he had retired, but the Chinese authorities felt his loss so great that they besought him to return and he, liking nothing so much as work, is to comply.

—Emilio Aguinaldo, commander-in-chief of the native forces during the period of the Filipino insurrection recently passed a week as the guest of Vice Governor W. Cameron Forbes, at the latter's country place. This is Aguinaldo's first visit to the northern mountains since his memorable retreat in that direction with several columns of American troops in pursuit. Aguinaldo has recently been engaged in planting at Cavite. He has withdrawn from public life.

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We offer some of the most timely and vital books now appearing among the Disciples of Christ. You need every one of this splendid list.

OUR CENTENNIAL BOOK.

"Historical Documents Advocating Christian Union."—Edited by C. A. Young.

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to pass without possessing this book.

Z. T. Sweeney, Columbus, Ind., a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

J. E. Chase writes:

"It is the voice of a soul in touch with the Divine life, and breathes throughout its pages the high ideals and noblest conception of truer life, possibly only to him who has tarried prayerfully, studiously at the feet of the world's greatest teacher."

Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of the Life and Teachings of Jesus, etc., etc. 12mo., cloth, 140 pages, gold stamped, postpaid 50 cents.

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that * * * present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially real now may come to fruition that these churches are given their present form."

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES' ILLUMINATING WORK.

"The Early Relation and Separation of Baptists and Disciples."

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel. In cloth, 35c. Paper binding, 25c.

We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, PA.

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—THE CONGREGATIONALIST, BOSTON, MASS.

The Plea of the Disciples of Christ, by W. T. Moore. Small 16mo., cloth, 140 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

JUDGE SCOFIELD'S FASCINATING TALE.

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WITH THE WORKERS

W. W. Burks, of Nevada, Mo., is to be in attendance at the summer school of the University of Chicago.

J. W. Monser, of Kansas City, will supply the pulpit of the church at Nevada, Mo., during the summer.

President R. E. Hieronymus spoke at the morning service of the First Church, Springfield, Ill., June 6.

C. L. Wheeler, Pawnee City, Neb., is available for one or two meetings after September 1.

Evangelists Shults and Kay are available for meetings after August 1, and may be addressed at New Castle, Ind.

J. P. Garmong is to spend the summer at Scranton, Pa., but will take up evangelistic work again in the autumn.

Harry E. Tucker, pastor at Platte City, Mo., delivered the Odd Fellow Memorial sermon at Weston, Mo., June 6.

F. A. Sword, evangelist, and Chas. E. McVey, singer, are in a meeting with the church at Deer Creek, Ill., where D. A. Lindsay is the pastor.

Commencement exercises, Nazareth Academy, Kalamazoo County, Mich., will be held June 15. Hon. Judge Connolly, of Detroit, will deliver the address.

Memorial services were held, May 30, in the First Church, Salina, Cal., the pastor, J. E. Bell, gave the address on, "The Blue and the Gray."

W. T. Fisher, pastor at Clarinda, Ia., was the speaker at a recent banquet, given by the Men's Class of the Sunday-school at Shenandoah, Ia.

Norwood Avenue Church, Toledo, Ohio, loses its pastor, A. C. Finch, who has accepted a call to Frederick Avenue Church, St. Joseph, Mo.

At Hereford, Texas, where S. T. Shore, is pastor, the church is erecting a $20,000 building. The Ladies' Aid Society of the church will send the pastor to the Centennial Convention.

All former students and graduates of the College of the Bible, Lexington, Ky., who were members of Philoseubia Literary Society, are requested to send their names and addresses to R. L. Riddell, Secretary.

H. O. Breeden has not accepted the pastorate of the West Side Church, San Francisco, as announced in some of our papers, but will supply the pulpit until a pastor is decided upon.

At Milton, Ind., where C. H. Calloway is pastor, fine Children's Day exercises were held the first Sunday in June, and an offering of $20.00 made to foreign missions.

Robert Stewart, pastor in Rochester, N. Y., where there are 223 members, reports that their offering for all missionary purposes the first Sunday in June was $489.00, and that it will easily be raised to $600.00

Vernon Harrington and wife, who have been at work in Texas, expect to come north shortly, and are available for meetings with churches in Iowa, Missouri, or Illinois. They may be addressed at McGregor, Texas.

At the June meeting of the Southern California Ministerial Association, Christian Church, the principal address was: "Demonology of the New Testament," by E. D. Chapin. Princess C. Long sang at the meeting.

June 13 to 18, is the date of the commencement exercises of the Christian Temple Seminary, Baltimore. The Baccalaureate sermon was preached by Peter Ainslie, Dean of the Seminary, and the commencement address will be given by F. D. Power, Washington, D. C.

By the unanimous vote of the church at Pawnee City, Neb., C. L. Wheeler, who has served them so successfully during the past year will remain another year. The church begins a meeting with the assistance of Wilhite and Tuckerman, June 13.

J. F. Williams, who has been pastor of the church at Gurnee, Ill., has accepted a call to the church at Geneva, Ohio, where he begins work, July 1. The church in Geneva has 400 members, and Mr. Williams is looking forword to a very pleasant work.

T. J. Golightly, pastor at Shenandoah, Ia., delivered the address to the graduating class of the high school at Metropolis, Ill. The address was published in full in the local paper. Mr. Golightly speaks well of the work of J. T. Alsup, pastor at Metropolis.

The Atlanta Christian College closed a very successful year's work with the first week in June. This college is growing and coming to a place of great influence among the churches of North Carolina, and the entire South.

The corner stone of the new First Church, at South Bend, Ind., was laid, June 6, at 3 o'clock. The address by the pastor, Geo. W. Hemry, was highly commended by all. The new building will be completed about November 1.

The Green Castle (Ind.) Herald, June 1, gives in full the baccalaureate sermon, delivered by J. M. Rudy, before the graduating class of the high school of that city. The subject of Mr. Rudy's address was, "Some Factors of Human Development."

From the Bulletin of the church at Fayette, Mo., we clip the following: "Some people are exceedingly loyal to the preacher they have just had, and the one they are just going to get, but the one on the field can not count on them. There are few of that kind here."

Under the leadership of J. E. Wolfe, minister, the church at Weston, Mo., has more than doubled all missionary offerings during the present year. The evening service of this church, May 30, was given up to exercises appropriate to the gradaution of eight members of the teacher training course.

Commencement of Eugene Bible University was held May 23-25; baccalaureate sermon by J. A. Pine, Dayton, Oregon; alumni address by F. E. Billington, of the class of 1902, subject: "The Preacher of the Twentieth Century"; the commencement address was by W. F. Reagor, pastor of the First Church, Portland, Ore.

Eureka College Commencement week began June 13. The baccalaureate sermon was preached by Stephen Fisher, Champaign, Ill. The address on Sunday evening was by Dr. Royal J. Dye, and the alumni address by David H. Shields, the pastor of the church at Eureka. Commencement address by Judge Orrin N. Carter, Springfield, Ill.

W. C. Hull, of North Tonawanda, N. Y., has been called as successor of F. M. Dowling at Pasadena, Cal. It is believed that the great work done by Mr. Dowling in this field will be carried prosperously forward by Mr. Hull, who has done an efficient work in New York. Mr. Hull began work with his new church, June 11.

A happy surprise came to Harry E. Tucker, minister of the church at Platte City, Mo., when at the close of a sermon preached by L. S. Cupp, former minister of the church, announcement was made that the church had arranged to send its present minister to the Centennial Convention. Churches take notice.

The special program for the Inland Empire Day, July 4, prepared by the Home Society, is ready for distribution. This Inland Empire, the Great Northwest, is the special find of the Endeavorers of the Disciples, and nothing should be allowed to prevent each society having a good program, July 4. Send to American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, Ohio, for free copies of the program.

On account of failing health, J. B. Mayfield, pastor at Butler, Mo., has been compelled to retire from the active ministry for a time. His son, W. M. Mayfield, Kansas City, Mo., has been called to become pastor of the church.

F. E. Udell, a prominent member of the Union Ave. Church, St. Louis, Mo., who was chairman of the Building Committee, during the recent erection of their beautiful building, and who is a member of the committee appointed at Norfolk to arrange for the establishment of a publishing house for the Disciples, has been in San Francisco for a few weeks, superintending some of his business interests, and incidentally becoming acquainted with the churches, and workers of the Pacific Coast.

"Sunday, June 6, was a great day at Fayette, Mo. The Bible school reached the highest mark in its history. The Young Ladies' Class was organized four years ago with a membership of fifteen and now has over thirty, and will go to 100. There have been ten in the last thirty days. The church has doubled all of its missionary offerings," writes Andrew P. Johnson, Minister.

H. A. Denton, centennial secretary of the Home Society, has resigned his office to accept a call to the church at Bedford, Ind. The reason assigned for Mr. Denton's giving up his work with the Home Board, is the condition of his wife's health, making it impossible for him to be away from home so much of his time. The CENTURY trusts that the change may prove beneficial to Mrs. Denton, and that the arrangement may be one of happy and successful work for both pastor and church.

B. H. Sealock, who has recently taken charge of the work at Petersburg, Ill., has organized the young men of the Christian Church upon the basis of their athletic interests, for the purpose of stimulating interest in clean athletics, and to promote the physical and social development of the young men. They have formed a baseball team, a basket ball team, and a track team. Mr. Sealock has not forgotten his athletic record in Eureka and the University of Chicago.

E. M. Todd is at work with the church at Fort Wayne, Ind. The announcements in the calendar, May 30, show the church to be working aggressively, and to be allying itself with the larger movements of the city's life. Mr. Todd is preaching on Sunday mornings during June, a series of sermons on the topic, "What is a Christian." All who know Mr. Todd know that these sermons will deal vitally with the subject, and will be a means of uplift to the church.

Two brethren in Texas have announced a public debate on the question, "The Use of Instrumental Music in the Service on the Lord's Day is Contrary to Scripture and Sinful.' The discussion is to occupy four evenings, and the meetings are to be held in a tent. The brother who denies that music—instrumental music—should be used in the service, will also deny that the work of the Texas Christian Missionary Society is in harmony with scripture. Such discussions offer a kind of entertainment where better forms are not to be found.

William J. Lockhart and W. F. Linnt, have held a very successful meeting with the First Christian Church, Lockhart, Texas, where Edward O. Sharpe is the pastor. The meetings were held in the church which seats 600 people, but this proved too small, and the doors and windows of the church were crowded with eager listeners throughout almost the entire meeting. There were 139 who responded to the invitation; of these twenty-five will unite with other churches, according to their expressed purpose. Thirty-six of the seventy confessions were from the Sunday-school. The pastor is enthusiastic over the work of both the evangelist and the singer.

A new pastor has been called to the work of the Twenty-fourth Street Church, San Francisco. Otto B. Irelan, who goes to South Berkeley, has just closed a four years' work with this church. His successor is William C. Bailey. The last Sunday evening in May, Mr. Irelan preached his last sermon for the church, and received Mr. and Mrs. Bailey into the fellowship of the church, and then calling Mr. Bailey to the pulpit, delivered to him the keys of the church, and the membership list. What a beautiful way to effect a change in administration! Such methods and spirit would greatly lessen the loss so often suffered by the church during change of pastors.

WITH THE WORKERS

M. M. Davis, Dallas, Texas, preached the baccalaureate sermon for the Virginia Christian College, Lynchburg, Va.

C. A. Polson, minister at Akron, Ohio, writes that they have begun to remodel the church building there. One young man was reclaimed June 6.

Sumner T. Martin has received a unanimous call from board and church to remain another year in Santa Barbara from August 15. He preached the sermon on Memorial Day, in the M. E. Church.

Andrew P. Johnson, minister of the First Christian Church, Fayette, Mo., delivered the address on Memorial Day. He is preaching to the largest audiences the church here ever had at regular services.

A. B. Philputt, Central Church, Indianapolis, will preach the baccalaureate sermon for the State Normal School at Terre Haute, Ind., and in the evening perform the same service for the State University at Bloomington. The State of Indiana could find no man more capable of measuring up to these two splendid opportunities.

Eureka College has been represented at all the District Conventions of Illinois and her work has been enthusiastically endorsed. The Endowment Campaign for the College is becoming the issue of the hour in Illinois and much will be accomplished within another year.

Hiram College celebrates Commencement week beginning June 17. President Miner Lee Bates will preach the Baccalaureate sermon Sunday, June 20. Various exercises follow on Monday, Tuesday and Wednesday, with Thursday as the great day of the feast. President W. O. Thompson of Ohio State University delivers the commencement address on "The Development of Moral Responsibility."

John R. Ewers, pastor at Youngstown, Ohio, and editor of the Men's department of the Christian Century, has accepted a call to the East End Church, Pittsburg, recently made vacant by the resignation of John G. Slater. Mr. Ewers will begin his work there September 1. The combination of that superb church and rare leader will greatly strengthen the cause in the Centennial city. Mr. Ewers has been active in the vigorous local option campaign in Youngstown which closed last week.

The Nevada Daily Mail, Nevada, Mo., May 31, prints in full the text of the baccalaureate sermon, delivered by W. W. Burks, pastor of the Christian Church, before the graduating class of Cottey College, of that city. The exercises were held in the college auditorium. Mr. Burks' text was, "This is the Victory that Overcometh the World even our Faith."

A Centennial Rally will be held by our three congregations at Galesburg, Knoxville, and East Galesburg, Thursday, June 24. The Rally will be held at Gilbert's Park, at Knoxville, and an all-day's program is arranged. Among the speakers are Prof. Gray, of Eureka; Mrs. Royal Dye, of Africa; Geo. B. Ranshaw, of the Home Board, Cincinnati, and Finis Idleman, of the Central Church, Des Moines. The Rally will resemble the old fashioned "basket meeting" and great good is expected to result from it. About ten churches of that vicinity will participate.

Third District Convention

The Third District Convention was held in Abingdon, May 24-26. About 100 delegates were present. F. L. Moore, the pastor, is doing a splendid work and proved himself a royal host. The officers elected are as follows: President, A. M. Hale, Vice President, H. J. Reynolds, Secretary A. I. Zeller, Advisors, J. A. Barnett and H. G. Waggoner. At a meeting of the District Board, held in Bushnell, June 1, it was decided to secure a man for general district work as soon as possible.

A. I. Zeller, Sec'y.,
Cuba, Ill.

Telegrams

Matanzas, Cuba, Sunday-school gives $20.60 for Children's Day. 130 givers.—Melvin Menges.

Literberry, Ill.—Greatest offering in our history. Apportionment more than reached. —C. G. Cantrell.

Rushville, Ind.—Apportionment raised, $300. Check follows. Gilbert's class hundred and ten.—Carl N. Nipp.

New Richmond, O.—Aim: $25 offering; 200 in attendance; 25 confessions. Record: $32.28 offering; 209 in attendance; nine added.—W. E. Anderson.

Des Moines, Ia.—University Church gives three thousand dollars for all missionary interests. Six families unite to support Livinglinks. Seven volunteers for mision field.—M. E. Barnhill.

Washington, D. C.—Children's Day at Vermont Avenue today was the "Best Ever." We will go beyond our apportionment, $375, thus making Vermont Avenue a Living-Link another year.—E. O. Gouzwer, Supt.

Fall City, Neb., June 13.—Fifty-two added today. Twenty men confessed Christ at big Men's meeting. Total of 82 first eight days. Big tabernacle jammed tonight. Great victory for this saloon-ridden town. Fighting against great unbelief and sin. Pray for us. Brother Day and his people loyal.—Wm. J. Lockhart and Lintt.

Keysport, Ill., June 13.—It's an inspiring sight: Preacher with coat and vest off, perspiration running off his body, men in shirt sleeves and overalls, women fanning, babies crying, and in the midst of it all strong men and women stepping out and making the good confession. Seems like old pioneer time. Best of all, three men pledged for the ministry from this section, so we thank God and continue.—Thompson the Egyptian.

Angola, Ind., June 14.—C. R. Scoville and his helpers are assisting Vernon Stauffer and the Angola church in leading churches of Christ in Steuben county in a county union meeting. Tabernacle is located here in the county seat. Most excellent preparatory work is telling in results. Forty-four converts today, fifty-five in first two days of invitation.—W. J. Minges.

The Hot Springs, Ark., Church is making an appeal to the brotherhood for aid in building a church building. Usually their independent appeals should be discouraged and our offerings for such purposes sent through the regular channels of our societies organized for this purpose. But this Hot Springs instance seems to be exceptional. T. N. Kincaid, the pastor, reports that already he has received $3,600 in cash and pledges. Of this, $2,000 in pledges are conditional upon the "Harris proposition" being realized. Mr. Kincaid describes this proposition and writes as follows: "Z. A. Harris, of Blackwell, Okla., agreed to be one of fifty to give $100. Up to date we have received twenty of these pledges. We secured a pledge yesterday from one of our splendid brethren, M. T. Reeves, of Indiana, completing the first twenty pledges. We have shaped our financial affairs and are shaping them so that this work can be taken from before the brotherhood the moment the remaining thirty pledges are secured on the Harris proposotion. I appeal to every brother or sister in the brotherhood, who is able and has the money to invest in the Lord's work, to join Brother Harris on this proposition. The time limit on some of these pledges is the first of January next, and we must not fail to secure the remaining thirty before that date. Those who pledge now help us doubly. Let all who can send a small amount and send their pledges at once. The building is waiting for money. We cannot resume work until we hear from the Brotherhood.

Good News From the Home Board

The "Home Board" is rejoicing in the splendid increase of regular receipts for the month of May. More than 900 churches remitted promptly. 309 sent larger offerings than a year ago. while 227 sent smaller offerings. The total amount of the smaller offerings. however, was more than doubled by the total amount of increased offerings. Only nineteen churches were content to send the same offering, while 349 new contributing churches were added to the lists. The total gain from regular sources for May was $3,172.16.

Annuities and bequests show a falling off. but the outlook for gifts from these sources is very hopeful, indeed. Most of the large churches have not yet remitted. These are the larger gifts and therefore the rate of gain will doubtless largely increase from this time forward. Churches, however, that have not yet remitted, should send in their offerings promptly in order that our American Christian Missionary Society may save interest on borrowed money.

Our Home Missionary Secretaries report that, in that slowest of all appeals to take hold of the schools, there has been a splendid increase. The Home Missionary Offerings thus far are $4,000 ahead of last year, and many schools have arranged to send offerings later in the year. The live school is always a missionary school.

The latest word from the office of the American Christian Missionary Society assures us that the offerings are coming in at the rate of $1,000 per day. This is very cheering new for those who expect to go up to the Pittsburg Convention celebrating the Centennial with a great Home Missionary offering.

BRAIN BUILDING

How to Feed Nervous Cases

Hysteria sometimes leads to insanity and should be treated through feeding the brain and nerves upon scientifically selected food that restores the lost delicate gray matter. Proof of the power of the brain food, Grape-Nuts, is remarkably strong.

"About eight years ago when working very hard as a court stenographer I collapsed physically, then nervously, and was taken to the State Hospital for the insane at Lincoln, Neb., a raving maniac.

"They had to keep me in a straight-jacket and I was kept in the worst ward for three months. I was finally dismissed in the following May but did no brain work for years, until last fall when I was persuaded to take the testimony in two cases.

"One of these was a murder case and the strain upon my nervous system was so great that I would have broken down again except for the strength I had built up by the use of Grape-Nuts. When I began to fell the pressure of the work on my brain and nerves I simply increased the amount of Grape-Nuts and used the food more regularly.

"I now feel like my old self again and am healthy and happy. I am sure that if I had known of Grape-Nuts when I had my trouble 8 years ago I would never have collapsed, and this dark experience in my life would never have happened.

"The power of Grape-Nuts as a brain food is simply wonderful and I do not believe any stomach is so weak that it cannot digest this wonderful food."

"There's a Reason." Look for the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial Bulletin

W. R. Warren, Centennial Secretary

Pray, Brethren, Pray!

The first and doubtless the most neglected of all Centennial aims is "Daily Worship in Every Home." The next in neglect is like unto it, "All the Church in the Prayer Meeting." This delinquency in the Centennial year is becoming painfully apparent to our brethren everywhere. I. N. McCash of Berkeley, Cal., makes the timely suggestion that we seek to put first that which is first in importance by not only increasing attendance at and interest in the mid-week prayer meeting, but by making the Centennial themes the subjects of study, and the objects of prayer. T. J. Golightly of Shenandoah, Iowa, proposes that a special season of prayer be appointed for Tuesday, Wednesday, Thursday and Friday, September 7 to 10. The first of these days is the actual hundredth anniversary of the publication of the Declaration and Address. In addition to the prayer and thanksgiving appropriate for such a season there should be special studies of the life and work of the pioneers, and special emphasis upon the supreme first principles of the gospel. The songs in the service should be the great old hymns that were not only dear to the hearts of our fathers, but have been precious to the saints of all times and places.

Bible-school Organization.

The open secret of the marvelous success won by many of our churches in their Bible-schools was stated in the Centennial committee's report at the Norfolk Convention as a bugle blast to the delinquent. "Organize your work, work your arganization." The schools that have reached the Centennial aims, and other high marks, have done this. Like splendid achievements await those that shall follow in their steps. There is yet time for the transformation of every Bible-school before the Centennial.

But in our best states we have not stopped with the organization of the local school, but on the same principle have banded together all the schools of the state under a state superintendent. The third and logical step has now been taken in a national organization with a national superintendent. The Centennial year is the opportune time for this completion of our Bible-school organization. Its directors were fortunate in being able to secure one of the wisest, strongest and best Bible-school specialists in America as national superintendent. Marion Stevenson is his name, and his address is 393 North Euclid avenue, St. Louis.

He has been in the field several months, and is rendering splendid service. To the several departments of Bible-school activity, and to all the state organizations, he stands in much the same relation as that of the local superintendent to the departments and classes in his school. He is the representative of the whole body. He holds it together and makes it a body rather than a mob. He helps the weak and encourages the strong. He gathers up the best results of the efficient and puts them at the service of the inefficient. He is all the schools' servant for Christ's sake. The importance of his work will become more and more apparent from year to year.

For the maintenance of our Bible-school headquarters and superintendent, the national directors ask that every school in the brotherhood send in just one collection, if possible that of June 27, 1909. Let us signalize the Centennial year by every one responding promptly to this very reasonable request. This will bring ample funds without burdening any one.

Centennial Railroad and Hotel Rates.

As announced some time ago the Central Passenger Association, which includes all the territory between Pittsburg and St. Louis and Chicago, makes a rate of a fare and a half for the round trip. The Western and Southwestern Associations will make the same reduction, which we are also confidently expecting from the Trans-Continental Association and the Southeastern. East and northeast of Pittsburg, where our membership is not so strong, the Trunk Line Association has granted a fare and three-fifths, excepting Pennsylvania, where it is straight two cents per mile, and the New England Association will probably make the same reduction, as will also that of Eastern Canada.

If representative brethren in every city and section will take the matter up at once with their local passenger agents, and let them understand how many people are planning to come, our efforts at securing desirable concessions will be greatly assisted.

Two or three thousand of the delegates to the Centennial can be cared for in the hotels at rates ranging from $1.00 per day up, on the European plan, and $2.00 per day on the American plan. Unusual concessions have been made by all the hotels where two or more go together in one room.

A thorough canvass is being made of all the residence sections of the city for rooms in private homes. The rates for these will be from 50 cents to $1.00, with 25 cents or more additional where breakfast is taken also. Meals will be provided not only in the numerous regular restaurants of the city, but in special and ample places in the Centennial Quadrangle at popular prices for first class service. Those who wish a particular kind of rooms, or a particular location, should write at once to the entertainment committee, 203 Bissell Block, Pittsburg.

The Roll Call of Veterans.

Who are they? There is a strange sensitiveness when questions of age are raised. Some men are offended if you include them among the veterans; others are hurt if you leave them out. The only course left for us is to fix an arbitrary age limit. This must be the scriptural three-score and ten. For the purpose of the Centennial Camp Fire, Saturday afternoon, October 16, every man or woman in the Restoration Movement who is over seventy years of age is a veteran. We want the names of all such at Centennial headquarters. We want the veterans themselves to write and tell us which of their number shall be put in charge of the preparations for this Camp Fire.

As we begin to count them up we find their number astonishingly small. In the first place when they were young, not many people were enlisted in the Restoration Movement. And then of course a great majority have been promoted to the higher service. Let us render all the more honor to those who remain as the representatives of a mighty generation.

Nothing But the Centennial.

Last Monday, an enthusiastic meeting was held at Wilkinsburg, in connection with the monthly rally of the Northern Pennsylvania Disciples. It was a gathering of all the Centennial Entertainment Committees of all the greater Pittsburgh churches. Each church had been charged to appoint the five people that would have been chosen if it had had to take care of the Centennial Convention alone. The keynote of the meeting was sounded by the Chairman, Fred M. Gordon. "No church has anything else to do now but prepare for the Centennial." This dominant note rang through his outline of plans for the canvass of the city, and the questions and answers and discussions. The best homes are not too good for those who come up to the Centennial, and every citizen of Pittsburgh must take a pride in not only seeing these homes provided but at the lowest rates within reason.

The city is being districted around the churches as sub-centers, just as the postoffice department has its sub-centers. Each delegate on arrival and registration will be sent to one of the churches and there assigned a room by those who are personally acquainted with the neighborhood.

The New State Secretary.

A new era has been inaugurated in Western Pennsylvania. For the first time in its history a man is employed to give his whole time to the work of State Secretary. Of course he will also be State Evangelist, but until after the Centennial it has been agreed by the Secretary, the Executive Committee and the Board, that he has nothing to do but assist in the Centennial preparations.

Western Pennsylvania has been greatly blessed in the men who have served as State Secretaries, while holding pastorates. The last of these has rendered this splendid service for many years. There has not only been a steady gain in offerings for mission work, but he has directly organized several congregations, and saved many others from disorganization.

The new Secretary, E. A. Hibler, whose address will be Centennial headquarters, 203 Eissell Block, Pittsburgh, is a graduate of Hiram College, from which he came to our church at Homestead. After a brief ministry there he went to Johnston, over ten years ago. His work there has been monumental. The Second Church was organized and helped into self-support, and a home of its own. The old church was strengthened and increased and put into the best church building in the city, and one of the best possessed by our people anywhere. Brother Hibler is a preacher of power, a man of God proved by fire, and an administrator who brings things to pass with unerring precision. His coming to the work at this time is a matter of importance to the entire Kingdom of God, especially since it does not involve the loss of Brother Joyce, from whose office across the hall, over 30,000 copies of the "Church of Christ" have gone into circulation, and whose ministry with our second youngest church in the Sheridan district, Pittsburgh, has been richly blessed.

Tipton, Ind., June 5, 1909. Encouraging advance continues to be made by our Sunday-school here. The average attendance upon the school for the month of May (five Sundays) was 429; average collection, $11.66.

G. I. Hoover, Minister.

PRESSED HARD

Coffee's Weight on Old Age.

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

A superintendent of public schools in one of the southern states says:

"My mother, since her early childhood, was an inveterate coffee drinker, had been troubled with her heart for a number of years and complained of that 'weak all over' feeling and sick stomach.

"Some time ago I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavour of the coffee, and asked him concerning it. He replied that it was Postum.

"I was so pleased with it, that after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal. The whole family were so well pleased with it, that we discontinued coffee and used Postum entirely.

"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time, she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

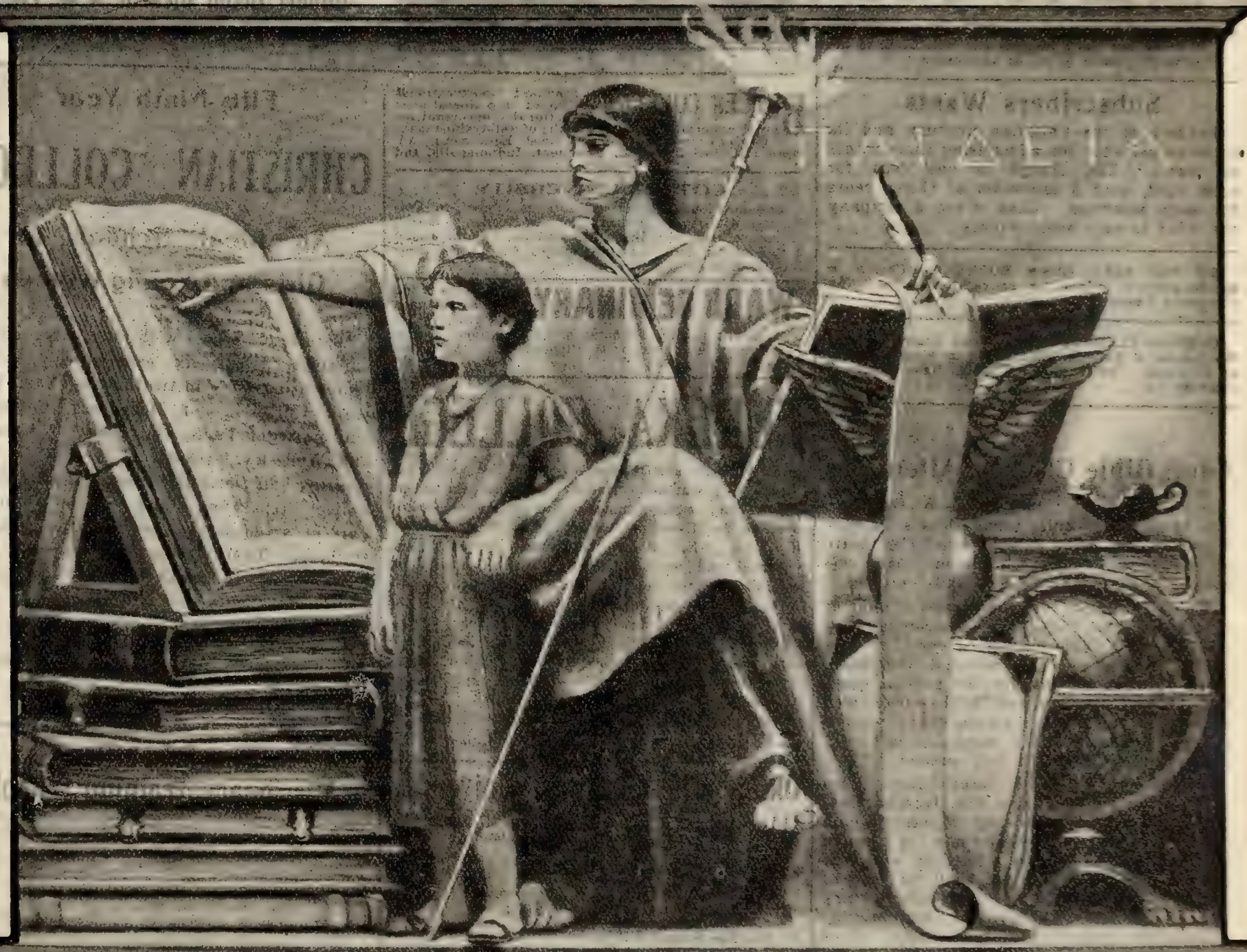
"I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human intrest.

Marked Copy.

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C. WARDE TRAVER

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Adult Bible Classes, Attention!

During the first three months of this year 510 organized Adult Bible classes of our schools received the International Certificate of Recognition. This enrollment made 954 classes to date, with 28,214 pupils enrolled.

The enrollment of the present quarter closed June 25. This leaves two Sundays for all our Adult Bible classes to enroll if they would receive the International Certificate of Recognition in time for the present quarter's report. All of our Bible-school men are urging this matter strongly and we are practically assured of a much larger enrollment than we reported last quarter.

Let every organized Adult Bible class which intends to receive the International Certificate make application at once through one of our state Bible-school men, or through the state superintendent of Adult work. If this is done promptly we shall be able to keep in the lead in the Bible-school work in the matter of organized Adult Bible classes.

A letter from Brother Depew gives the information that in the recent State Sunday-school convention in Illinois, the superintendent of Adult Bible classes, Mr. Miller, reported that we have more certified Adult Bible classes in Illinois than all the other Bible-schools put together.

A visit with L. L. Faris at the Ohio State convention recently indicates that enterprising men are keeping the work in Ohio far in the lead. Let us make the final rally and send in applications for certificates before June 25.

Marion Stevenson.

National Superintendent of Bible-schools.

393 N. Euclid Ave., Room 20, St. Louis, Mo.

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The Christian Century

Vol. XXVI. CHICAGO, ILL., JUNE 24, 1909. No. 25.

The New Education

It is safe to say that no people on earth are so greatly concerned with the task of education as the Americans. Instruction is not a new function by any means. The ancient Greeks were devoted to the practice of culture. The Romans established great universities, of which those at Alexandria and Tarsus were among the most important. The Saracens planted their universities not only at Damascus, Cairo, Bagdad and Constantinople, but in the Spanish cities of Seville, Salamanca and Grenada. But it was Christian enthusiasm for education which followed the downfall of the western Roman empire with the revival of learning, and sent schoolmasters all over Europe and planted great universities from Padua to Oxford.

Yet no people have ever been so absorbed in the work of education as our own nation. We inherit from England many elements of culture and certain ideals of public instruction. But it is safe to say that the English people do not regard education with any such universal interest as do the Americans. From Germany we derive our highest ideals of university method and thoroughness. And yet America far outstrips Germany in attention to popular education. There are some interests which arouse all our people at times, such as patriotic concern on Memorial Day, Independence Day, or at the national Thanksgiving season. Trade occupies a very large part of our population and industrial affairs engage a great army of workers. Perhaps our highest interest, that of religion, might be said to be a universal concern, and yet we know that only a part of our people are really engaged in religious activities.

But education embraces all in its wide sweep. The little child, just beginning to know the values of life, is placed in school, and only emerges, normally at least, when years of competence and discretion have been reached. Even then the work of education is not complete, for interest in the instruction of others, brothers, sisters, friends, or one's own children and later on one's grandchildren, keep this concern perennially fresh in the minds even of those who are not technically engaged in the tasks of instruction, First and last we are all of us interested in the work of education.

Nor is it strange that an activity so general and so important should develop both in extent and in content with amazing rapidity. Today we are working at what we call a "new education," which differs as radically from the intellectual disciplines of a hundred years ago as does the theology of our present time from that of the schoolmen. Modern education accepts very definitely certain principles as normative and is attempting to give them reality. Among these ideals of the new education the following are important.

Education is the work of the state and not of the church. It is true that the church has always been the patron and inspirer of public instruction. Jesus was a teacher, and Christianity has from the beginning been the interpreter of all educational values. Yet the danger of sectarianism in connection with public instruction has led the founders of our republic to regard it as better that the church should not be the immediate custodian of a child's expanding life, but that the state should exercise that wise supervision which insures competent and balanced training.

The new education insists that all the people shall have the privilege of public instruction. It is not the gift of the state to a particular class. It cannot be permitted that some of the children of the republic shall come into the possession of this, their rightful heritage, while others are secluded in mines and factories, inhibited from those rights which are their native dower. The sentiment that inspires this regulation has now registered itself so completely in the laws of the land that truancy is a diminishing factor in the life of our youth.

It is likewise one of the principles of our age that the whole of the child shall receive attention, rather than merely his mind, as the older education insisted. Today it is recognized that while the child is a unit and is not merely a collection of compartments—body, mind, and soul, as mediaeval psychology taught, yet he does manifest a variety of interests—physical, intellectual, emotional, aesthetic, ethical and religious—and that these must have balanced consideration in a valid and competent scheme of instruction. The physical welfare of children is now an imperative concern of parents and teachers, especially in great cities. The cultivation of a child's disposition, temper, tastes and appetites is perhaps quite as important as the stocking of his memory and the enlightenment of his understanding.

Again education is the result of personality and not of books. Teachers will, of course, employ text-books with wisdom and discretion. Yet teachers themselves are the primary text books of the child, and then all life around becomes a text-book. Nature, art, mechanics, industry, social relations are all laboratories in which the child is really gaining his knowledge of life. The age of mere text-books has passed away, although they will continue to be used as helps and references. It is the instructor who teaches as "one having authority and not as the scribes" with their dependence upon books, that is the best and most inspiring guide.

There is also a growing feeling that education must minister to life in its emphasis upon usable information. The retirement of the classics and other culture studies to a relatively secondary place has been one of the astonishing revolutions wrought by modern pedagogy, to the dismay of the classicists and against the protest of the mere culturists. This movement is both timely and dangerous. There are just reasons why the studies of young people should not be confined to Latin, Greek, logic, mathematics and history as was so largely the case a hundred years ago. The modern cry that education must prepare young men for active life has carried far. It has sometimes degenerated into a demand for a mere bread and butter equipment with so-called "practical" courses which are often the excuses for rather than the ideals of a true education. Without going into the details of a vexing problem, it is sufficient to say that modern education touches the earth much more definitely than did the earlier disciplines.

It is true, once more, that our modern work of education begins with the child where he really lives. It was the fault of the old pedagogy that it assumed for the child a condition which was actually unreal. It condescended to prepare his intellectual food in very small quantities, although it still insisted that that food should be of the same character as that given to an adult. Today the child is being studied in his own realm of life and this principle has revolutionized psychology and pedagogy.

The final item, the most important of all and the one beginning to receive some part of its rightful emphasis, is the moral and spiritual training of our youth. Any system of education which neglects ethics and religion cannot be complete, for these are not additional accomplishments to be regarded as electives like Spanish or painting, but are of the very essence of character. A schoolroom which is devoid of instruction, both personal and formal, on the subject of veracity, honor, chivalry, patience, heroism, brotherliness, altruism, social service, and the sense of divine realities, the consciousness of God and the fact of immortality, has certainly reached only a part of the altitude to which it should attain. It is quite true that there are many teachers who decline to subscribe to this creed. They believe that education should have nothing to do with these matters. They insist that to the parents and to the church must be left all matters of this kind. We should like to emphasize this contention to the extent of renewing the declining sense of obligation on the part of the home and church for ethical and religious instruction. But we still believe that the school, the college, the university have a part in this high task. And we are glad to notice the increasing testimony of educational experts in vindication of the same contention. No child is completely furnished for the work of life whose moral nature and spiritual capacities have been neglected; for "the soul of culture is the culture of the soul."

The Trend of Events

By Alva W. Taylor

A FREE TRIP TO LONDON

One is allowed to bring through the customs, clothing to the amount of $100. Any one who has tried it knows he can go to London in his old clothes, buy $100 worth of clothing for his trunk and $50 worth for his person and save the price of his steamer fare from New York and return if he will go second class. He will have to buy clothing anyhow and it makes a cheap vacation.

FRIENDS OF A CAUSE, BUT NOT IN COMMON

The Liberal government in England is furthering a vast railroad merger. It will give three of the largest lines right to consolidate. The railroad companies want it because they desire to cooperate and pool advantages; the government wants it because it thinks pooling of interests inevitable and this will help it control them; the national railway employees union want it because they favor nationalization and see in this a great step forward towards it.

THE TARIFF AND OUR DAILY NEEDS

Few American consumers have any idea as to the taxes the tariff lays upon the articles they use most commonly. President Taft is committed to a "revision downward" of the tariff. He is firmly for a protective tariff, but he desires it to simply cover the "difference between labor cost here and abroad with a fair profit to the manufacturer." He made up a list of articles used by workingmen and asked the Treasury Department to give him the rates under the Dingley law and those proposed by the bills now under consideration. It shows that out of forty articles submitted, a raise is proposed on four and a cut on six, and that of the six, one is corn meal, for which there is no competition, and one is for watch movements, while the only substantial cut proposed at all is that on shoes, where it is proposed to lower the tax on a $2.50 pair from 62½c. to 37½c.

THE TAX ON OUR COATS

How many of us know what the tariff tax is on the commonest of our purchases? Here it is on clothing, as given by the Treasury Department to President Taft. In the first column is given the price we pay for the article, in the second the tariff tax:

	Retail Price.	Tariff Tax.
Men's Suits	$15.00	$10.76
Men's Overcoats	15.00	11.86
Woolen Underwear	1.00	.82
Woolen Hose	.50	.25
Cotton Hose,	Per Doz. 1.50	.82½
Women's Cloaks	15.00	9.88
Cotton Dresses	10.00	5.00
Men's Hats	2.00	.98½
Shoes	2.50	.62½

MR. HARRIMAN'S SUBLIME BENEVOLENCE

Mr. Harriman is a remarkable man. He is not, therefore, as white as snow. He is the "Transportation King" and a Prince in the House of High Finance. Here is an illustration of his subtle arts. The home offices of his great railroad lines are located at Salt Lake City. Last winter the benevolent magnate gave every member of the legislature of Utah a pass, good over all lines within the state. He arranged a week-end trip for the entire membership, in a special train of nine cars, diner attached and everything, including meals, free. When a special committee desired to make an inspection trip, accommodation for thirty on special Pullmans was provided. Of course all this benevolence had nothing but the most patriotic and impersonal of motives. The fact that Utah grants corporate and charter privileges to such as Mr. Harriman's railroad companies had no bearing upon them.

SECURING THE SAVINGS

The man who has a little is more concerned usually about keeping it than he is about risking it for the sake of large returns. Hard-earned money does not run easily into the mecurial streams of speculation. In the old countries the governments afford the sure protection needed but they cannot pay the saver more than his money is worth to the whole people, the government itself. Thus interest rates are only about two per cent.

In America we have been so blindly devoted to the idea that government should do nothing that private enterprise can do that we have been unable to change our political creed with the changed conditions that the century since Jefferson has brought. Thus the saver of a few dollars must take the risk of his banker's speculative proclivities and the chance that panics and flurries bring to the speculative stock markets. The small banks do not often deal in speculative securities, but they are tied up in the credit system with the large banks that do and thus may innocently suffer.

Oklahoma arranged a system whereby the state manages a sort of mutual insurance system for the banks. It collects a certain percentage on each bank's deposits, scrutinizes the bank's business methods and securities, just as Uncle Sam does his national banks, and insures, from the above named fund, all depositors against loss. Sixty-eight national banks have taken out charters as state banks as a result of the Attorney General of the United States' ruling they could not benefit by the state law. Now the new attorney general rules they can benefit by a private guarantee company's system and such a company will be organized. Oklahoma's State banks have doubled their deposits and three other states have adopted the idea.

EXPERT (?) TARIFF MAKING

Last September there appeared in the Annals of the American Academy of Political and Social Science, an article entitled, "Tariff Making—Fact and Theory." It was written by Mr. H. E. Miles, of Racine, Wis., vice president of the National association of Manufacturers, and chairman of Central Committee on Expert Tariff Commission. He prefaces his articles by saying he is "a protectionist, a manufacturer, and a Republican," but that he "protests against the abuse of an economic principle." Here are some other things he says:

He asked one member of the committee responsible for making the rates, "upon what underlying principle of measurement the making of rates rests." The members could think of none. Another, the man who "is personally responsible for a schedule that costs the American people from one to two million dollars per week" and he "bit his lips and walked away." The first member than said, "Why, Miles, if anyone down in my district wants anything, I get it for him, and I get all I can, and that is all there is to it." He is only a tariff horse trader.

I went with tariff data to the man most of all responsible for the present tariff situation. Said he, "Do you think we don't know? Take Senator ———, of ———, for instance. He held up the Dingley bill until we gave him and his pals a wholly unwarranted tariff on borax, worth to them over $5,000,000 in money. We had to have his vote."

Mr. Miles explains that Nevada borax is easily mined while that in England is in inferior deposits; that in England borax sells for 2½c. per pound, while in United States "it is 2½c. plus the 5c. duty, or 7½c." He adds, "This senator quickly sold the mines to an English syndicate for $12,000,000." "What he really sold," adds Mr. Miles, "was the right to tax the American people, by act of congress, 5c. per pound, or 200 per cent on its borax over and above a fair price."

GUARANTEEING PROFITS TO THE TRUSTS

Mr. Miles asserts that present tariffs guarantee profits to the trusts. He cites his own business, saying it needs a protection of from 15 to 25 per cent, but that Congress gave them 45 per cent, and adds, "In doing this it permitted, if it did not invite us, to consolidate and to add to our sales prices about 20 per cent and treble our profits, possibly quadruple them. The people can be put wholly at our mercy to the extent of the excess duty."

When the Dingley law was made steel rails were made in Pittsburg at a cost of $12 per ton and in England at a cost of $16. The freight from England was $3.50 per ton. Here Mr. Miles tells us was a "natural protection of 63 per cent." Yet the bill laid on an artificial protection of 65 per cent. The results he adds, were that "Not long after the passage of this bill steel makers, guided by Wall Street promoters, put about $1,000,000,000 of water into one corporation" and "they have transfused the wealth of the people into that watered stock, in an amount not less than $1,000,000 per week, until it has become a most substantial property."

Mr. Miles further tells how the sugar trust refused to furnish the Commission with data upon which it based demands for certain rates, yet was given only a slight cut; how the rates on textiles run from 75 to 165 per cent, while the difference in wage cost between here and England is but 9 per cent; how the glass men, writing their own rates at Mr. McKinley's request to do so and to "make it fair," put pressed glass on the free list, but were given 65 per cent nevertheless; he cites the case of a congressman from a manufacturing district who said, "My people would, I believe, spend $25,000,000 to keep the tariff where it is;" and he concludes that "Today our lawmakers ignore the rights of the consumers and the public in their service of the corporation." This is because each representative fights for the highest rate on the industry from his district and trades with all others to get it. Mr. Miles pleads for a "protective but not a prohibitive tariff."

THE VICTIM OF NERVES

Our consciences are awake to the fact of our bodies. We are beginning to believe that the animal man is worth caring for. The "Temple of the Soul" is receiving religious devotion. Physics is dividing the field with psychics. Chemistry is no longer able to claim all pathological consideration. The reign of mind is acknowledged in the world of materia medica. Christian Science gets recruits because it first cures them of their maladies. It is perfectly useless to point out its theological misconceptions and call it vile theological epithets when it cures people. It is better to try to discover the what and how of it. Its field is found to be the neurologic. What medical practice failed to discover in its devotion to its idols of material science this new "Science" has stumbled onto. Like all great, unexplainable good it becomes religious and a cult is founded on it. Now the Emmanuel Movement comes to strip it of theological mysticisms and, recognizing the humanity in it, to do the same thing in co-operation with physicians, doubting not that to heal men of their diseases is a good and religious work. And it claims to cure 75 per cent of all nervous troubles that asks its help.

Now comes the founding of a Neurological Institute in New York City. It will study this great class of neglected diseases and most prolific cause of a multitude of ailments. It is not for insane or incurable patients, neither for scientific research only. It will take the man of nerves and help him from the first and in all phases of his trouble. It will send trained social workers and nurses into the homes of distressed minds and quiet the fears and suggest ways out of imaginary difficulties and perform a pastoral act to the neuropathetic. It will use all psychic and medical means to relieve the poor victim of nerves. May the day come when the physician shall do all this. Bnt will he not need to be a Christian physician to do it?

Editorial

Professor Charles R. Henderson, of the University of Chicago, who is now in Europe, has received cable advice from the Department of State at Washington, appointing him as American member of the International Prison Commission, to succeed the late Samuel J. Barrows. It is understood that this appointment is gratifying to the representatives of the European governments on the Commission, which has in charge the arrangements for an International Prison Congress in Washington next year.

* * *

A writer in the "Survey" calls attention to the moral effects of the earthquake in southern Italy. Mr. William E. Davenport, head worker of the Italian settlement in Brooklyn, likens the case to a broken bone which in an adult means greater hurt and care than the same trouble in a child. Mr. Davenport visited Italy a month after the earthquake and was greatly impressed by the effects of the disaster on the intellectual and moral character of the sufferers. Religious superstition has gone very far in that land. The priests for the most part have used the earthquake as an object lesson upon the dangers of religious negligence. On the other hand the free thinkers have flooded the towns with circulars deriding clerical stupidity. Both errors have resulted in deepening religious unrest and perplexity. And the danger of skepticism in a people who have been taught for generations the immediate and controlling power of God in all human affairs may easily be understood. Probably such experiences furnish the best commentary upon the need of educated religious teaching and especially of a better interpretation of Christianity than today prevails in many communities.

* * *

The Christian Courier of Texas, has been printing two strong addresses delivered at the Texas Ministerial Institute this spring, dealing with the question of the Disciples' relation to other religious bodies. Rev. Edwin C. Boynton contended that logic and love and expediency demanded that a church of Disciples receive applicants for membership upon credentials from other evangelical churches without inquiry as to their form of baptism. With equal forcefulness he re-affirmed the historic position of the Disciples that, in obedience to the great Commission, our practice in receiving candidates upon confession of faith could be nothing else than immension. The basic assumption of Mr. Boynton's able paper was that our neighbor churches are churches of Christ. Rev. G. Lyle Smith's paper in review of Mr. Boynton's was equally able and logical. He takes square issue with the basic assumption of the other writer. He says,

"As appears to this writer, the whole strength of the leading paper lies in its recognition of all the religious bodies around us being Churches of Christ. This position, if allowed, seems to me to make the conclusions therein inevitable as to the reception of the non-immersed. The logic of the paper is inevitable, the position tenable, because right, that the preacher, the church, and the non-immersed individual would alike save their consciences and all be in complete consistency, if the position is once allowed that all these denominational bodies around us are, in fact and organization, Churches of Christ. The position of this review is that the sectarian societies, as such, are not Churches of Christ, but that only immersed individuals among them are in fact church members, and as such are entitled to membership in any local congregation, or Church of Christ by reason of that fact, and not at all by reason of being members in good standing within the denominational body from which they may come."

Both papers are conceived in a thoughtful temper and evince an earnest determination to know nothing but the truth, and to do nought save that which will bring most honor to Christ. Mr. Boynton put forward his rather novel view with due modesty, proposing nothing further than a fair statement of a position which he holds tentatively. That the Christian Courier should give space to the publication of articles on so sensitive a subject as this only confirms our earlier opinion that the Texas brethren have almost reached the promised land of religious toleration.

Candace of the Ethiopians

By the courtesy of the Government of the Egyptian Sudan, there has been erected in the Southern Gallery of the British Museum, in close contiguity with the Rosetta Stone, a monument of singular interest to the reader of the Acts of the Apostles, says a writer in the British Weekly. On the death of Cleopatra, thirty years before this era, Egypt was formed into a province of the Roman Empire. At that time, far away in the south, on the island of Meroe, midway between Berber and Khartoum—a duskier queen, bearing the dynastic title of Candace, ruled the Ethiopian realm.

Her first act was a counsel of prudence, that of making a treaty with the Roman prefect. But under his successor she invaded Egyptian territory, and actually put to the sword the Roman garrison in Philæ and Assuan. Although she paid dearly for her temerity, the Cæsars seem to have left the distant power very much to itself. Half a century later another Candace occupied the throne, and her opulence is attested by the fact that her treasurer in chief was able to afford the luxury of a pilgrimage to Jerusalem, in the circumstances swiftly and dramatically related by the travelled and cultivated writer of the Acts. Other Candaces followed for several generations, and their deeds are recorded upon the monuments which they left behind them in the heart of the Sudan. It is one of these monuments that may now be seen in Bloomsbury.

The custom of building resting-places for deceased sovereigns in a pyramidal form, which went out of fashion in remote ages on the Lower Nile, was revived during the first two Christian centuries in the distant kingdom of the Sudan. It is clear the Candace of the Acts, like the other Amazonian rulers of this Nubian people, was interred at her death in a majestic pyramid, replete with

funerary chapels, and adorned with sculptured scenes and hieroglyphic records, after the ancient manner of Gizeh and Sakkara, round about the hoary city of Memphis, at the apex of the Delta. A sandstone relief from the south wall of one of these chapels—the identity of the queen is unknown—has been removed bodily and erected with scrupulous care in the Museum.

It depicts Candace amid every circumstance of pomp and sovereignty. Seated upon a lion throne, beneath a canopy of rich adornment she wears upon her head the national cap of the Sudan, and the characteristic apparel of tropical Africa, which may be traced in the dress of to-day, reveals the fact that in this monument a genuine attempt at local portraiture has been made. In her hands the queen holds a sceptre. At her side is seated her consort, and about her may be seen priests and courtiers, members of her own family and attendants, sharing in the ceremonial observances of the sacrifice to Osiris which marks the funerary feast. In conformity with tradition the feet of the queen rest upon captives who represent her conquests.

The Low Ebb of Religious Consciousness

Does the Present Day Church Express the Rich Possibilities of Christ's Own Christianity?

Last week we said that the outstanding weakness of the modern church is its lack of consciousness.

We have received communications asking for further explanation of what such a statement could mean. We agree that the remark does not carry with it its own interpretation and we mean to devote our space just now to making it clear.

But first let us look back and note again the main things we have considered in the last two articles.

We have been striving to make it plain that our criticism is not directed toward evangelists, as such, but toward the system or method which they use to do their work. We do not think for a moment of disputing the fact that good is done by our conventional procedure in evangelism. Despite its overt faults and vices, which all right minded men condemn, our evangelism is accomplishing much that is good.

But it is accomplishing its good at the expense of the best. The use of the typical method of revivalism eclipses the richer possibilities of Christianity in the personal life and creates a church incapable of grappling social duty with effectiveness.

Without undertaking to point out specifically what the richer and deeper possibilities of Christianity might be in personal life and social service, we were content to affirm broadly that the full meanings of faith in Christ's own experience should be possessed by his disciples. That they are not possessed even approximately by the modern church is due, we affirmed, to two causes:

First, that conventional Christianity directs its thinking toward doctrines about Christ's person rather than toward the truth upon which his life was based.

The other cause, and the one with which we have to do in our present study is that our evangelistic method, the method by which men are brought into the church, does not appeal directly to consciousness but to feeling and impulse. And the appeal to feeling and impulse which does not vitalize itself in consciousness is artificial, producing a weak church and shallow spiritual life.

Because: a church whose members are gained by appeals to feeling and impulse must continually resort to appeals of the same sort if it holds them.

All of which means that the Christianity of such a church has not homed itself in the souls of its members. Their motives and incentives lie outside themselves in the organization instead of inside the soul where Christ's motives were found.

In a word the church today lacks religious consciousness. We have benevolent feelings, we do good deeds, we practice religious ceremonies. But we do not possess the rich personal experience that Christ had because we do not see what he saw.

We resort to clever tricks for working up enthusiasm because our hearts do not have open connection with a big enough truth to create and sustain enthusiasm from within.

Like the woman of Samaria, we are continually "coming hither to draw," when all the time there is the possibility of possessing a well in the soul whose waters spring up into abiding life.

That we are truly describing the deep lack in present day religion will be testified to by every pastor who has learned to measure his success in terms of the inner life of his people rather than in terms of the outer appearances of his organization. Such a pastor is sensitively aware of the unresponsiveness of his people to the opportunities for real spiritual enrichment.

The widespread neglect of Bible study has its significance in this, that our typical church member fails to conceive his religion as rooted in his own individualized perception of spiritual truth. Else he would set himself systematically to the task of understanding the great laws that underlie the spiritual and moral life.

In the Sunday-school, too, the evidences abound that not vital instruction in the truth but something else is the thing aimed at. Big attendance, noisy enthusiasm, the club spirit in class organization,—these and other values like them absorb the endeavor of the workers so that oftimes the child is lost in the very machinery that has been devised to save him.

No more telling illustration of the unspirituality of the characteristic procedure could be pointed out than the so-called Teacher Training movement. Here was an idea pregnant with mighty possibilities.

Probably no practical proposition has been made to the church in the past century that has possessed more significance than this: that we systematically train those who are to teach religious truth to our children.

Why has this movement exhausted itself in many churches where its singular success raised both church and pastor into prominence? Why has it not rather established itself as a permanent institution and method of the church instead of an adventure or an episode in a season's program?

Manifestly the answer is that neither the leaders of the movement nor the churches conceived it as a spiritual movement, but as an institutional device. Its value lay in its size, its enthusiasm, the dramatic and game qualities of its drills and so forth. It really was a new kind of church sociable, giving people something to do, bringing them together, making them acquainted—and certainly doing them no harm.

In the selection of the textbook spiritual considerations played little part. The important questions were not, What book will put our students into possession of the truth upon which the soul of Jesus fed? and, What book will explain to them best the nature of the children to whom they are afterward to commit this truth? The important question was, What book will be the most interesting? will attract the most people? will lend itself most cleverly to dramatic pedagogy? will hold the class together until the term is finished?

There is nothing wrong in these questions. But they are not the big questions. They betray the point of view to be institutional, not spiritual, the point of view of an administrator, not of a teacher; of an ecclesiastic, not of a prophet.

Yet a further illustration of the lack of religious consciousness in the present day church is found in that modest little service called the prayer meeting.

Ideally this is one of the most characteristic institutions of a church of Christ's disciples. Democracy, social intimacy, informality, earnestness, studiousness, communion with God—all these enter into the ideal conception of the prayer meeting.

The prayer meeting brings souls together in the freemasonry of faith. It is big with blessing for every one who enters it in the true spirit.

If we had no such institution and some one should propose it, it would captivate the imagination of the church instantly as an institution of the first importance.

Think of it, Christian people would say, think of the uplift and enrichment of soul to be had by getting together in the midst of the week and telling one another the things of the heart!

We need one another in faith as well as in service. Therefore, how beautiful it will be to meet upon the common level of Christian experience to encourage and to get courage in communication with those of like faith and like failures with ourselves. Ideally the prayer meeting is the typical church meeting.

But actually it is the withered arm of the church organism. It is attended by a handful who go through loyalty rather than for

profit. Its speeches are reluctant and trite. Its prayers are confined to the few. The meeting lacks eagerness, expectancy, thoughtfulness, spiritual awareness.

In a word, the prayer-meeting is an outstanding proof that the fundamental lack of the present day church is religious consciousness. No mentality goes into it.

There are exceptions to this description, we gratefully concede, but all will agree that our words fit the general state of things accurately.

Now we believe that to modern successful revivalism is to be traced the responsibility for the low ebb of spiritual consciousness in the present day church. This will contradict the conceptions of many at the very root. For our accustomed recourse in a local church whose spiritual vitality has run low is to get up a revival.

Our thesis is that the church has habituated itself to revivalistic standards and methods so long that it has been rendered incapable of the finer spirituality that flows from a steady perception of Christian truth.

We shall have to cut our study short just here and resume it at this point next week.

"In everything give thanks" is an injunction that can be obeyed as long as in everything and everywhere we retain a sense of the unchanged love of God. The joy of this religion is guaranteed perpetually to the trusting soul by every gracious attribute of Him whose mercy endureth forever.—Selected.

Mary Elizabeth Willett

Mrs. Mary E. Willett, beloved mother of Professor Herbert L. Willett, passed to her reward Thursday, June 17, 1909, after an illness of more than three months. She had rounded out her three score years and ten, possessing up to her last illness all her faculties in remarkable strength and lucidity. She was the mother of four sons, of whom the three growing to manhood gave themselves, in answer to her prayer, to the ministry. Of these the two younger had no sooner put their hands to their life-task than their life was cut off. Bereft of her husband eleven years ago, Mother Willett has since made her home with her eldest son in Chicago where her wise and gracious and youthful nature has more than compensated the tender regard in which she was ever considered. She had been a member of the Hyde Park Church of Disciples until a year ago, when she transferred her membership to the Memorial Church, of which her son is minister. A charter member of the church of Disciples in Ionia, Michigan, she came under the gracious influence of the ideals and personality of Isaac Errett in the temper of whose faith she strove ever to live and to rear her children. A simple service was conducted at the residence on Saturday, June 19, by Dr. Errett Gates, assisted by Dr. E. S. Ames, of the Hyde Park Church and Dr. R. N. Van Doren, Associate Pastor of Memorial Church. Interment was made at Ionia, Michigan. C. C. M.

The Visitor

The June season is not only sacred to weddings and brides but also to graduating occasions. That venerable misnomer "commencement day" still prevails as the accepted designation of the closing event in the school year. If it were understood that originally degrees were conferred in connection with the opening of the following academic year rather than at the close of the current one, less confusion would be produced in the mind of one to whom the term seems wholly inappropriate.

The Visitor has recently had the opportunity of attending a number of these school events. Some of them were high school graduating exercises, others were college commencements. It is a delightful and gratifying sight to look upon a company of eager, enthusiastic and happy students completing with credit the work which for four years they have been busily accomplishing. The occasion is always replete with significance. Parents, friends, sweethearts are the witnesses of the happy event. Flowers, diplomas, gifts are everywhere in evidence. It is like a fresh sailing of the Argo in search of the Golden Fleece. The Visitor has watched with a good deal of interest the proportion of boys and girls respectively in these graduating classes. It is generally the case that girls are more numerous. This is perhaps due to the lure of life and business which calls many a boy away from the class-room when he is only partly through his studies. Parents seem to be less interested in seeing a boy finish his school work, perhaps because he is somewhat earlier capable of sharing in the production of a family income. The result is seen in the preponderance of women in college and even in many of the universities.

It is always a pleasure to meet the local Disciples on occasions when commencement duties bring the Visitor to cities where we have churches; and where, in such states as Missouri, could there be found a town in which the Disciples are not represented? On one recent trip, Louisiana, Hannibal, and Maryville were visited and the condition of our churches in thoses places was noted as vigorous and aggressive. At Hannibal, where Levi Marshall has been the pastor for more than twelve years, a new church has just been erected in the most growing and promising section of the city and a pastor installed. This strengthening of the cause by the increase of needed churches is an example worthy of imitation. It is true, of course, that not in every place is there room for new churches of our own order without undue encroachment upon the work of our brethren of other communions. The spirit of union must lead us to a careful study of the field before any work of this kind is undertaken. But where there is genuine virgin soil and an open door, there is every reason for satisfaction in the increase of our churches.

A recent visit to Kansas City was the occasion for a delightful gathering at the South Prospect Church, where Bro. Donaldson is the pastor. The preachers of Kansas City and vicinity gather occasionally for a dinner followed by toasts and an address. On this occasion a splendid group of Disciples, including a number of ministers' wives, was present. Such patriarchs as T. P. Haley, W. T. Moore, and Professor Monser were there, and many younger men—the leaders in the Christian work of that portion of the state. Such fellowship is an inspiration to all who share it. With such men as Richardson, Jenkins and Combs in the leading pulpits, such oversight as the veterans of the cause in that region can afford and such activity as the churches manifest, there is every reason to believe that much greater things are in store for Kansas City Disciples than the past has known.

A lecture at the Linnwood Boulevard Church afforded an opportunity of seeing the plans for the completion of the fine edifice, now well under way. The building will be a splendid structure of stone, whose auditorium will compare favorably with anything in the brotherhood. The congregation has for several years worshipped in the lecture room, but expects to be in possession of the upper floor in the autumn. Kansas City has some generous givers, at whose head stands R. A. Long, the patron of every good cause among us. But his example has been followed by others in that city and with the happiest results. On a recent Sunday Mr. Long announced a conditional gift of $50,000 for a new Sunday-school building for the Independence Boulevard Church. James Small has preached for this congregation during the absence of Dr. Combs, who is now on his way home from his European journey.

Another sort of commencement was that at Lawrence, the seat of the University of Kansas. This vigorous young institution, splendidly located on a commanding eminence just outside the city, is rapidly increasing its equipment as well as its student list. Under the aggressive leadership of Chancellor Strong the University has taken its place among the best of the state institutions. Two laboratories are now under way and others have been recently completed. The baccalaureate service was held in the gymnasium, which seats comfortably more than two thousand persons, and the city churches of Lawrence manifested their interest in the occasion by closing their services for that evening. The Bible Chair work, which Professor W. C. Payne has built up to such admirable proportions, is becoming a genuine power in the University life. The members of the faculty hold Professor Payne and his work in high esteem. 225 students were enrolled in the courses offered by Professor and Mrs. Payne during the past year. The Bible Chair building, which is both a residence and a class-room structure, is a fitting addition to the group of structures on the University height. Professor Payne is being called out for an increasing amount of biblical lecture work, as his merits in this field are known. The Christian Church in Lawrence, of which Bro. Milton is the pastor, is in possession of a handsome edifice recently completed at a cost of $40,000. The Disciples may well be proud of their representation in that growing educational center of the Sun-flower State.

Do—Say

Two brothers once lived down this way,
And one was Do and one was Say.
If streets were dirty, taxes high,
Or schools too crowded, Say would cry
"Lord! what a town!" but Brother Do
Would set to work to make things new.

And while Do worked, Say would cry:
"He does it wrong. I know that I
Could do it right." So all the day
Was heard the clack of Brother Say.
But this one fact from none was hid,
Say always talked, Do always did.

—Anonymous.

"Out as Far as Bethany"

By O. H. Philips

Early Saturday morning, June 12, 1909, a party of us slipped away from smoky Pittsburgh to visit the site of the Brush Run Church, and go on as far as Bethany. The party consisted of W. R. Warren, W. H. Hanna, J. D. Dabney, C. L. Thurgood and wife, J. C. Crawford and wife, J. A. Joyce and wife, Geo. W. Knepper Thos. Hughes, F. A. Wight, Edwin Errett, Roger Addy, Wallace Tharp and O. H. Philips. E. A. Cole and R. G. White joined us at West Middletown, and Mrs. J. A. Armstrong of Solon, Ohio, and Mrs. Camille Hupp of West Alexander, met us down at the Buffalo, where we ate our dinner. The day was selected because it was the ninety-seventh anniversary of the baptizing of the Campbells.

Our first stop was made at West Middletown, a quiet town situated on a high hill. Here we met John Davis France and his most estimable wife, who keep a hotel here, and who very kindly refreshed a few of us who were unlucky enough to start without breakfast. While we rested here, Mrs. Cotton, age 87 years, and Mrs. Stewart, age 84 years, entertained us by very pleasing reminiscences of the early days. Both had heard Campbell preach, and Mrs. Cotton reproduced in a splendid way a sermon that Alexander Campbell had preached on the Tabernacle. When questioned it was found that she remembered the message, but could recall very little concerning the messenger. One thing she did affirm, that Alexander Campbell was a very much misrepresented man.

From the hotel we went down to the frame stable now owned by a colored man whose name is John H. Kelly. This building contains the timbers of the old Brush Run church building, and judging from the rough-hewed timbers 6 by 4, and the broad upright boards, it was by no means a handsome building, and when filled would not have contained more than a hundred people. Still, as rough as it appears, we all felt that it should be secured by our brethren and removed to Bethany and there be used to house relics of the first days.

Seventeen of us stood on the site of the old Brush Run building just two miles out from West Middleton. Our feet rested upon the hard limestone foundation, the foundation suggestive of the convictions of the Irish folk that entered the homely frame building that rested here almost a hundred years ago. With bared heads we listened to the earnest prayer of our aged brother, R. G. White, after singing "Blest Be the Tie that Binds." Above us the deep blue sky flecked with light summer clouds. From the leafy depths of the woods around us could be heard the song of care-free birds. Ever and anon the bleating of sheep was wafted across an adjacent field. All else, how still. Century oaks looked at us curiously and whispered to their mates, but not even our nature-loving Brother Knepper could persuade them to tell the story of that long past. Most silent of all was that oak tree where the youthful Campbell one morning in September, 1810, uttered a prophetic message from the text. "Though thy beginnings be small, yet shall thy latter end greatly increase." What a man this Alexander Campbell was, anyway? By faith lifting a corner of the curtain of coming days and telling the few folk gathered there, that after a while there would be a multitude.

We picnicked down by the Buffalo, and abandoned ourselves to the joy of the occasion. Then we went to the scene of the baptizing of the Campbells. Where the old Buffalo flows around a corner and moves at right angles toward the narrow roadway, right in the line of three great trees, is the place in the stream where the seven candidates were buried with Christ by baptism into his death and rose to walk in newness of life. Two of these were Thomas and Alexander Campbell. As we stood in the hot sun on this the 97th anniversary day, and looked into the quiet stream, we felt encompassed about by witnesses. Many a one had we buried in other waters with many looking on, but this natural baptistry had a glory all its own. For both of these men, and the others, went beneath the baptismal waters rather to fulfill a "Thus saith the Lord" than to confess their sins. For this reason there seemed to us a Jordanic sacredness at this quiet spot.

Our pilgrimage ended at Bethany. Wrenched and twisted by the rough roads we came to rest a bit in the quiet God's acre where so many of the Pioneers lie. There are the graves of the Campbells, the Pendletons, Trible, Richardson, and many more, and their works do follow after them. We all felt as our leal Brother Tharp that as far as true men can make ground holy, this little cemetery is a sacred spot. And why not? Is there not a sacredness inhering in men who never falter in a great trust, and do not the very places where they toiled, and finally rest, take on something of the sacredness of the men? So we rested awhile in this quiet place, and let our minds run back over the history of these splendid pioneers who built perhaps wiser than they knew. And then too we thought of that greater One who, after a toilsome day, came to another Bethany and rested his tired head on the pillow of kindly affection in the supreme Bethany home. And for the nonce we forgot all our light talk while thoughts too deep for words filled our souls.

What a fitting place for the long slumber. Just below the homestead where Alexander Campbell breathed out his last. Nearby the little study never meant for the lover of ease, but the worker, the hard worker. Its very angularity suggests the man who rough-hewed great thoughts, who hadn't time for the niceties of rhetorical finish, but who poured out great sentences pregnant with thought, satisfied when they were understood while he left the less virile thinkers the work of polishing.

Not far from this study, hidden among the leafy trees is the village of Bethany. Above all, like some stern monastery rises the stately buildings of the college, a great monument to the far-seeing leaders of this movement. Never finely equipped, and always wrestling with the problem of finance, yet the lordliest minds of the restoration had their lips touched by the live coal from off God's altar, and went out as mighty evangelists of a great plea. Hundreds, poor in this world's goods, skimping their way through, were touched by the fine personalities of the class rooms, and above all, by the masterful spirit of Alexander Campbell, and went out as new men, bearing with them a nameless something that no other schools among us have been able to give.

We came back to Pittsburgh late that Saturday, but we had all been baptized in the running stream of sacred memories. Our Brother Knepper found the atmosphere, our Brother Tharp was touched by the holiness of holy men, and our Brother Thurgood gathered something out of all the contemporaneous things that he found along the way, and we all voted it a day long to be remembered.

And those who are coming down to the Centennial in October will get a preparation for it by slipping down a day or two earlier and running over the paths our fathers trod, and going out as far as Bethany.

Pittsburgh, Pa.

Views of Life

By George A. Campbell

GEORGE MEREDITH.

George Meredith is gone. The dean of Westminster would not allow him to be buried in the abbey with the nation's great.

At the time of his death he was easily the first literary man in England. Few novelists have surpassed him in any age. His analyses of human character are scarcely equalled.

How fine his treatment of "The Egotist." He was great enough and good enough to have rested with England's great in Westminster abbey.

He stood for an ideal during his entire literary career. He was long in reaching recognition. His style was involved. But through all his struggles he never threw a sop to win the plaudits of the crowd. He did not buy his way to fame; he earned it. He never said "Give the people what they want." That principle or lack of principle has led to our irresponsible journalism and cheap literature of the day. He patiently wrote and calmly waited. What a splendid example to our age! We sorely need men of ideals and men who can hold them without rewards and in the face of clamoring opposition. His view of life was wholesome, clean and confident. It would have been a worthy tribute to a noble, great and staunch man if the dean had allowed the burial to take place in Westminster.

But perhaps it little matters; for neither his reputation nor his influence can be affected much by the decision of any functionary.

"SOME NEW LITERARY VALUATIONS."

The literary world today is divided into those that are for and those that are against Tolstoy. So when I saw that William Cleaver Wilkinson had a chapter, in his recent book, "Some New Literary Valuations," on the great Russian, I turned at once to see whether he was for or against. He votes affirmatively with the enthusiasm of a party politician. I said the literary world was divided into the two opening camps. Indeed, so are the religious and economic worlds. Surely it would not be exaggeration to say that Tolstoy is the dean of the world's living authors.

Dr. Wilkinson regards him as the greatest novelist that has written with a great moral passion. In him he sees the realist and idealist beautifully and strongly blended. He thinks him sincere, earnest, artistic and possessing a great "quantity of power." While Goethe was the great egoist, Tolstoy stands for the unselfish life.

The author contends that his practical judgment is unerring; but thinks his speculative judgment is faulty. This is the only criticism that the book passes upon the writer of "War and Peace."

Our ex-President, who now hunts God's beasts of the forest, recently said that the reason why the Russian government did not suppress Tolstoy was that he was so impractical. Dr. Wilkinson thinks Russia dare not molest him because he is a world-voice and a world-force. Chesterton says that the ideas of Tolstoy, which are those of Jesus, could be lived if we all had more humor and more pluck.

It is popular to call Tolstoy a pessimist. Indeed, it is quite the thing with some to call every man who has a vision of something better than we have at present, a pessimist. Buchanan has voiced the street censure of Tolstoy in these rather ingenious lines:

"There's Tolstoy, towering in his place
O'er all the rest by head and shoulders,
No sunshine on that noble face
Which nature meant to charm beholders!
Mad with his self-made martyr shirt,
Obscene, through hatred of obsceneness,
He from a pulpit built of dirt
Shrieks his Apocalypse of cleanness."

The author relates that when George Kennan visited Tolstoy he had spent the morning in spreading manure on the farm of a poor peasant widow. I heard Miss Jane Addams tell how Tolstoy led her to resolve to do some physical labor every day. The simplicity with which the great man lives preaches mightily to our luxurious age.

Dr. Wilkinson is for Tolstoy. That is enough to say to the wise. The book contains other essays on Howells, Matthew Arnold, Tennyson, Stedman, and John Morely as critic of Voltaire and Diderot. (New York: Funk and Wagnalls. 1908. $1.50.)

"SOME MEMORIES."

"Some Memories," by the late Robert Collyer, have in them a most heartening atmosphere. Collyer was a big hearted man's man. He toiled by the sweat of his brow up to the pulpit. The story of this man, or any man, who was called from the anvil to an active and influential city pulpit is worth reading. Collyer had the face of a preacher and the heart of a saint, a happy combination. He started a Methodist in England; but a member, a shoemaker, after hearing one of his first efforts, said to him, "I think thou will never make a preacher like what we want. Thou wants to reason over much and that will never do. We want our preachers to preach from the heart, not from the head; to say, 'Thus saith the Lord' and be sure about it. Thy preaching may do for some folks, but it wi' not do for us." Accordingly, he found his way to the Unitarians; but he never ceased to keep in touch with his Methodist friends of early days, from whom he ever thought he got his true ordination to preach.

The book is of the chatty sort. The humor of the blacksmith-preacher appears on almost every page; also the pathos. In the Introduction occurs this happy parry between father and son. The small son after turning over a sermon manuscript of his father, addressed the latter thus, "Papa, do you write your sermons by what you call inspiration?" The father answered, "I hope so, my son"; and at once the boy replied, "Why, then, do you cross so much out?"

Mr. Collyer admits that he had not the mother wit to answer.

In his Chicago pastorate, Mr. Collyer wielded an influence of great good. He was recognized as a vital personality struggling for the young city's upbuilding. He built a noble church edifice and rebuilt it after the fire, by his untiring and commanding influence. Many may not know that the corner stone of this church was brought from Geneva, the scene of Servetus' burning.

There are some memories of the civil war that are good. Once he and the great evangelist, Moody, clashed before an audience of soldiers in their representations of the character of God. A deep feeling of reverence pervades the book. (Boston: American Unitarian Society, 1909. $1.25.)

What the Colleges are Doing

Commencement Festivities, Reviews of Past, and Prospects for Coming Year

Hiram College

A brief review of the year's work at Hiram may interest the readers of the Christian Century. Analyzing the progress made, perhaps the most important fact is the successful issue of the campaign for $100,000 new endowment. While not adequate for present needs, to say nothing of opportunities of enlargement, it constitutes the best possible pledge of the future growth and prosperity of the college.

The year has also shown the phenomenal increase in actual attendance of fifty students per term. A larger proportion of the students than usual are enrolled in the college proper. The new catalog lists ninety-seven Freshmen, twenty-five more than shown by any previous catalog.

The Wharton Memorial Home for the establishment of which the College and the Foreign Society are co-operating, has made excellent progress. A suitable building with fine grounds has been secured, and the Home will be opened October 1. The children of our foreign missionaries will here find home and care during the period when they must be in this country for the sake of education amid Christian surroundings.

Courses have been materially strengthened. The preparatory course has been lengthened to four years. The college now meets in every particular the educational requirements of the Ohio College Association, the National Education Association, and the Carnegie Foundation for the Advancement of Teaching.

The adoption of the new course in Missions under the direction of Prof. Charles T. Paul makes a most important forward step in missionary preparation among the Disciples of Christ. The course will be inaugurated with the college year 1909-10. It is based on correct principles and embodies the best thought of the missionary world today. The course will include: a study of phonetics, fundamental to all language study, and elementary courses in the languages of a number of the principal mission fields; a course in elementary medical practice for missionaries, including a study of tropical diseases with a view both to their prevention and cure; courses in anthropology, comparative religions, and the geography, history and science of missions; and the study of special missionary problems.

In conclusion, Hiram is looking with confidence to the future. There is reason to expect within a few years large addition to her material resources and an increase in attendance for which it will tax the ability of the college and town to provide; enlargement and strengthening of courses and increase of equipment in realization of the announced policy of President Bates "to set and maintain educational standards equal to those of the best institutions of our country; and a corresponding increase in the moral and spiritual assets of the college, which shall enable her to be in ever increasing measure a factor in the progress of the Kingdom of God." J. O. Newcomb.

Hamilton College

The fortieth annual session of Hamilton College closed on May 26, having during the year a full enrollment of students from all over the middle-West and South. Commencement week was a splendid close to a good year's work. The baccalaureate sermon was preached by the Reverend Vernon Stauffer of Angola, Indiana, at the Broadway Christian Church. The music, including the processional, the solo, quartet and chorus work, was given by the students, under the direction of the faculty of music. The Commencement address, upon the theme "Vision and Service," was given by Dr. Edward L. Powell, of Louisville. The Home-coming of the Alumnae gave an added tone of joy to the season, a very large per cent of Hamilton's 653 alumnae having come to spend a few days as the guests of their Alma Mater. Among the numerous notable social events connected therewith, were the lawn fete given by Mr. and Mrs. Joseph W. Porter, the banquet given by the local alumnae association, and the reception given by Mrs. St.-Clair, the retiring President of the College.

In the retirement, there was a unique blending of the sadness of farewell and the gladness of an ovation, given her in appreciation of the most excellent work she had done. The presentation of loving cups and other memorials were numerous, and yet were but the outward attempt to express the real admiration which all Lexington holds for the woman whose service has meant so much to the city.

She leaves to resume the presidency of Christian College in Columbia, Mo. Nothing but a sense of duty caused her to sever relations that were so delightful. She has won many friends and her departure is deeply and sincerely regretted not only in college circles but in social as well. Her activities were not confined to her work in the college, but were graciously dispensed in the praiseworthy efforts of women's clubs for the culture and elevation of the community in general. No tribute was ever paid more genuinely or deservedly than the resolutions passed unanimously and subscribed to by each of the trustees of the college:

"The relation of the Board of trustees of Hamilton College, Lexington, Ky., with its retiring president, Mrs. Luella Wilcox St. Clair, who has for the past six years, so ably and satisfactorily discharged her responsible duties has been unmarred by a single dissonant note. Her leadership has been so wise, her ideals of our standard of scholarship and the improvement of our buildings and grounds, as well as in the splendid literary and Christian attainment of the young women who have been under her care, all conspire to cause deep and sincere regret because we can no longer retain her as presiding officer of her alma mater whose call she answered at a time so critical in its history as to need a progressive and wise leader. Therefore be it

Resolved: First: That we unanimously testify our sense of deep regret that she leaves us to resume the presidency of Christian College to which her sense of duty takes her.

Second: That we bear our testimony to her superior ability as a teacher, her splendid character as a woman and her blameless life as a Christian.

Third: That we acknowledge the debt of gratitude justly due her for placing our college on the high plane of scholarship which it has now attained, and for the enlargement and adornment of our buildings and grounds, chiefly the result of her unselfish devotion.

Fourth: That a copy of these resolutions engrossed be presented her and that they be entered upon our records as a testimonial of our appreciation on this the fifth day of May, ninteen hundred nine.

J. W. McGarvey	J. W. Porter
I. J. Spencer	B. L. Coleman
Mark Collis	W. H. Cassell
Matthew Walton	W. O. Hinton
N. P. Van Meter	J. A. Graves

I. N. Williams J. S. Shouse.
Leonard G. Cox

Mrs. St. Clair's successor is Hubert Gibson Shearin, A. M., Ph. D., a Yale man, having received the doctorate in 1902. After a term of study in England and Europe, he accepted the professorship of English in Transylvania University, a portion of which work he will retain in addition to his new administrative duties as the head of Hamilton College. During the past four years he has found time to contribute work of literary and critical character to such journals as The Archive, of Berlin; Anglia, of Leipzig; The English Review, of England; Modern Language Notes, of Baltimore; The Journal of Philology, Putnam's Monthly, etc. He is also a member of the editorial staff of the Library of Southern Literature and of the New Wordsworth Concordance. He is a member of the Academy of Sciences, Arts and Letters, of the Modern Language Association and of the Filson Club for historical research.

The faculty of Hamilton College consists of twenty-five members chosen from the best Universities of America and Europe, such as Vassar, Yale, Wellesley, Berlin, Leipzig, Chicago, Munich, Columbia, etc. The courses of study have been gradually raised during the past few years until it is now fully abreast of the educational movement of the times. Its curriculum is strictly standardized, since its requirements for admission and for completion, are so adjusted as to lead up to various stages of advanced university work. The opening within the past year of the new Carnegie Hall of Science, erected at a cost of $60,000, offers unsurpassed facilities for full and symmetrical training.

In all, the policy pursued by the trustees in seeing to it that every cent of the income from various sources remains within the College to strengthen and enlarge its equipment and teaching force, is bringing a natural harvest of prosperity and progress. The unalloyed success of the past is an earnest for the continued success of the future.

The Bible College of Missouri

This young institution has completed twelve years of its history. As colleges go among us its progress has been rapid. For some time after the inauguration of the work it was looked upon as a somewhat doubtful experiment. Time has amply justified the expectation of those who from the beginning had faith in the possibilities of Biblical and Theological learning in affiliation with our state schools. In the one dozen years of its life the Bible College of Missouri can point to the following results.

1. Approximately 2000 students have received instruction within its class-rooms and have gained more reasonable and satisfying views of the Bible and of the Christian religion than they would otherwise have had. Hundreds of these young people will become efficient workers in the Sunday-schools, church officers and leaders of moral and religious life in their various communities. They have been forever rendered immune to any superficial attacks upon their Christian faith by reason of the fact that they have been taught to distinguish the forms of the religious life and faith from its eternal substance. This is missionary work done in the most strategic of all fields.

2. The College has given six missionaries to the foreign work and twelve others are under pledge or appointment. The missionary enthusiasm is always burning here. This is due partly to the influence of the college itself upon its students and partly to the strong missionary zeal of the Christian Associations of the University of Missouri in which our students are active workers.

3. Forty men who have received instruction in the Bible College are ministers in our homeland and are actively supporting all our co-operative enterprises.

4. There were in the College last year twenty-four ministerial and missionary students. The former are all engaged, with few exceptions, in pastoral and evangelistic work with the churches of the surrounding country, as their studies will permit, and have done acceptable work. There has always been a larger demand for efficient student preaching than the school has been able to supply. In several instances strong young men have been induced through their study of the Scriptures and their contact with Bible College Instructors and students, to give themselves to the Christian ministry. The universities will become more and more the best recruiting ground for the ministry as such institutions as the Bible College multiply and grow strong in faculty and resources.

The attitude of the University of Missouri toward our work is wholly favorable. This is evinced by the liberal interchange of credits which is allowed. In this regard the Bible College is put upon practically the same basis as the other professional schools. A student in the university can elect nine hours of work in the Bible College for which he will receive credit toward his A. B. degree. The continued friendliness of the university is conditioned only upon the maintenance in the Bible College of high standards of scholarship and efficiency of instruction.

In order to embrace the great opportunities which are here open to us it is imperative that we at once increase our resources. We now have only two endowed chairs and these not adequately. We need four instructors at once, and without them the work will suffer. Bro. Long of Kansas City, who is president of our Board, has offered conditionally to give $50,000. The condition is that the rest of the state of Missouri give a like amount. Our hopes are pinned to the accomplishment of this endeavor, now under way, to meet Bro. Long's proposition. We have faith that it will be done. We appeal to the brethren all over the state to receive Bro. Edwards, the Bible College representative, and to help him in his great and vital work. It is the day of large things for us in Missouri if we fail not through unbelief.

Charles M. Sharpe, Acting Dean.

Disciples' Divinity House

The total number of Disciples in the Divinity School of the University during the year that has just closed aggregated twenty-nine. Of this number, three completed the full course and received the B. D. degree. These were W. D. Endres, H. M. Garn and C. R. Walford. W. S. Lockhart received the A. M. degree.

One of our number, E. A. Henry, spent the year in study in Jerusalem.

No special effort was made to increase the endowment, so that the financial condition remains as it was at the beginning of the year. The adjustment of income to expenditure is such that no current indebtedness is allowed to accumulate.

One course of study in the history or doctrines of the Disciples is offered each quarter during the year, but it is optional with the student whether it is taken or not. One course on "The History and Principles of Christian Union" was given during the year by Dr. Gates. Other courses were given by Dr. Willett in the department of Old Testament Language and Literature, and by Dr. Gates in the department of Church History.

The outlook for an increased attendance of Disciples in the Divinity School during the Summer is encouraging. The Summer Quarter opens Monday, June 21.

Butler College

The fifty-fourth annual commencement of Butler College marked a forward step in the history of the institution. Two years ago pledges for the endowment fund amounting to a little over $250,000.00 were taken in a strenuous campaign participated in by many friends of the college. One hundred thousand dollars in comparatively small pledges was received in order to meet the conditions on which Messrs. Irwin, Reeves and Carnegie were to make up the balance of a quarter million.

The recent panic has made the collection of these pledges a slow and arduous task; but on the morning of commencement day President Howe was able to announce that the $100,000.00 was in the bank; that Messrs. Irwin and Reeves had already paid in their pledges; and that Mr. Carnegie would make up the balance as soon as the formal exhibition of the securities on hand could be made to his business agent.

President Howe added that the faculty and trustees were by no means content with the present endowment; but that it was their purpose to push forward until the resources of the college should reach at least a million dollars. He also announced a change in the form of organization of the college, whereby instead of a stock company, its board of trustees shall become a self perpetuating body in conformity with the requirements of the Carnegie Foundation. One of the advantages thus to be gained is the pensioning of retired members of the faculty who have taught the required number of years.

Nineteen young men and women received the degree of Bachelor of Arts and the M. A. degree was conferred on W. D. Willoughby and C M. Burkhart, both able young ministers. Three also of those to receive the batchelor's degree were ministerial students. The commencement address by Prof. James R. Angell of the University of Chicago was unusual in its simplicity and directness. Prof. Angell has a brisk, frank, conversational style that quite wins the hearts of his audience, as well as it holds their attention.

The subject of his address was "Mental Hygiene." Prof. Angell took the position that the various mental healing movements owed their vogue to a lack of knowledge of right mental life on the part of a large majority of the community. He said that the valuable principle in all of these movements was the winning of the patient's attention from self to some vital outside principle. He said that the need of mental health was more real today than that of physical perfection, because it was less recognized. The way to overcome hypochondria, excessive irritability and various mental disorders, according to Prof. Angell, is to get some strong objective interest outside of self. This is to be more than mere unselfishness. It must be a vigorous and positive effort to contribute to the welfare of society. Such an interest in life is the best possession any man or woman can enjoy; and the speaker closed by wishing each graduate a full measure of the right purpose in life.

The past year has been marked by the best attendance in the history of the College. Including the Summer School, 507 different pupils have been enrolled. This with the greatly increased endowment and the vigorous and popular administration of President Howe promises much for the future of Butler.

Jasper T. Moses.

Drake University

The twenty-seventh year of the history of Drake University closed with the annual commencement exercises June 16. The year has been one of the best in the history of the school. At the opening of the year the new library was ready for use, thus making possible more satisfactory work than ever before in all department of the school. Kerp Medical College, one of the oldest medical schools in the Mississippi Valley, has voluntarily become a part of the University and has removed to Des Moines. The great University Church auditorium, completed in May, makes possible gatherings of the friends of the university on special occasions in more satisfactory manner than in the past.

The faculty has been enlarged and strengthened and at least one member, Professor D. W. Morehouse, head of the department of astronomy, has won for himself world-wide recognition through the discovery of the Morehouse comet last August.

The student body has been larger than ever before, there being a total enrollment of more than eighteen hundred different students, with a total of more than 350 graduates from all departments for the year. The commencement days were most happy days, filled with the usual festivities of such

occasions and closing with by far the greatest and most enthusiastic banquet the university has ever known, every possible place being sold the day before the banquet was held.

At the close of the commencement exercises, which were held in the great auditorium of the church, President Hill M. Bell reviewed the most notable events of the year, closing with the announcement of a gift of $50,000 to the university by the president of the board of trustees, Hon. Theodore Perry Shonts.

The year has closed with a large degree of success, the future seems bright, and the university faculty, students, alumni, and friends are committed to a greater work than ever before in the service of God and his work on earth.

Oklahoma Christian University

The youngest child in our educational family of colleges has just completed its second session, with a total enrollment of 312 different students, seventy-two of whom were ministerial students, gathered from about eighteen different states besides Canada and Australia. Several students came very late in the year whose names were not included, and we are entitled to report seventy-five ministerial students as the enrollment for the second session. This is little short of phenomenal. It places our school fourth in number of ministerial students among our schools, and the indications are that next year we will take third place. Does some one ask how this can be accounted for? I answer, our location has much to do with it. We are in the geographical center of, at least, four states in which there is no school of our people, namely, Oklahoma, K5ansas, Arkansas and Colorado. We are nearer to Northern Texas and Southwestern Missouri than are the schools of our in those states, in short, there is no school of our people within a radius of four hundred miles, embracing a country ich almost beyond imagination and rapidly filling up with an intelligent, progressive people. There ae largely more than 100,000 Disciples naturally tributary to this school. It is destined to become, baring accidents or mismanagement, one of the greatest schools of our brotherhood. This is the universal conviction of all who have studied the situation.

We herewith submit the schools and colleges that are in successful operation, together with enrollment in each.

Graduate students	2
College of Liberal Arts	45
College of the Bible	72
Preparatory School	132
College of Teachers	2
College of Business	32
School of Pastoral Helpers	4
College of Music	123
School of Oratory and Expression	34
School of Art	30
Department of Trained Nurses (University Hospital)	5
Total number of Matriculates	481

The following is a list of graduates for the second session:

Master of Art (for work done)	2
College of Liberal Arts (Bachelor of Arts)	6
College of Teachers	2
School of Oratory and Expression	1
School of Fine Art	1
College of Music (Voice Department)	1
College of Music (Piano Department)	1
College of Business (Shorthand)	2
College of Business (Bookkeeping)	12
Preparatory School	6
Total number of graduates	34

Last fall we began a campaign for temporay endowment (so called) which simply is a subscription running through five years for current expenses. We have secured about $45,000 in pledges for this pupose, and the large pat of this was completed by March 1, as we have not been pushing this campaign much since that time, because we have reached what would amply provide for our current expenses. However, we will continue this form of work somewhat longer, as all surplus from this source can go into the permanent endowment.

We had planned to begin our permanent endowment campaign by April 1, but the Enid Investment and Development Company still owe us considerable sum on bonus and asked for until July 1, to complete their contract. They assure us that the balance on bonus will be paid by that time without any question. We will then be in shape to prosecute the permanent endowment campaign, and we already nave several liberal pledges promised as a beginning for that work.

The University holds forty acres of land. Twenty being reserved for campus and the other twenty will probably be placed on the market and sold off in lots. At the rate lots are selling at the present time this twenty acres is worth upwards of $40,000. Our buildings and equipment are worth approximately $125,000. There is still due us in tuition, or the balance that the Development Company owes us on scholarships, about $25,000. The total value of our property, including buildings, land, and equipment is approximately $175,000.

The building that has been done near the University is really wonderful. Scores of houses have gone up within the last eighteen months and many more are in process of erection at the present time. We have a street car line to the University campus, giving us fifteen minute service. The city water mains are now being laid to our campus and arrangements are being made to extend the city sewer system to our grounds. We can reach any of the depots from our campus by street car from fifteen to twenty minutes. Enid is one of the best railroad centers in the Southwest, having radius leading out in ten or eleven different directions.

The future is bright with promise. The enrollment next year, if conditions remain favorable, will be far in excess of the past year. Inquiries concerning the school are coming from every direction. Our people are evidently beginning to feel that Oklahoma Christian University is destined to take a prominent place among the educational institutions of our brotherhood, and why should this not be so? Our location is ideal, and we have an elevation of about 1,500 feet giving us a bracing atmosphere. We have got excellent railroad facilities, a flourishing city of sixteen or eighteen thousand people that is growing with marvelous rapidity. We already have many miles of the finest asphalt pavement. The country for hundreds of miles in every direction consists of rich prairie land destined to hold a dense population, in fact, there is a family on nearly every quarter section at the present time. The people in general are wide awake and enterprising. What better place could there be for a general school such as this? Its possibilities are wonderful to contemplate.

E. V. Zollars,
President O. C. U.

Cotner University

The commencement week at Bethany, Nebraska, is over and never in the history of the school has there been a brighter outlook for the work than now. During the year sixty candidates completed their course and received the honors of the university during commencement season. Eighteen received the B. A. degree and eight the M. D. degree, while the others received certificates and diplomas from the departments of the institution. Ten received certificates from the department of education of the state of Nebraska, having the recognition bestowed upon them in finishing courses in education as is bestowed upon graduates of our university.

With the teachers, doctors and other graduates, eight strong young men received their A. B., who had finished the Sacred Literature course. This course is one of the strongest in the curriculum of the school has made of these men studious, practical ministers of the Word. They have all been called to important fields of labor.

Within the past two years $10,000 has been added to the property of the university in buildings and about $3,000 invested in additional library and laboratory equipment.

Field Secretary T. H. Adams has added about $12,000 to the endowment which has reached nearly $50,000 now.

It was necessary to add a member to the music faculty and also one to the commercial faculty to meet the demands of increasing growth. The university faculties now number fifty-two members.

Our great Centennial movement for endowment and students is to be pushed by an additional secretary, Mr. Harry G. Knowles, who served so successfully as an assistant in the evangelistic force of Chas. Reign Scoville. He will work with a stereopticon through Nebraska and adjacent territory showing scenes of our beautiful college town and also of the university.

The outlook for the work of Cotner University is exceedingly bright and we ask all friends to lift financially on the Centennial Endowment and attendance.

Eureka College

Eureka College has just closed a successful year. The meeting of the Board of Trustees was the best for years and the alumni association reached high-water mark in its annual gathering. The attendance for the year has been about the same as for several years. In the Bible department we are above the average for ten years and the spirit is fine. The students have done excellent work and the year closed with good prospect for the coming year. We expect quite an increase in attendance this fall.

The endowment campaign is the chief interest at present. This campaign is in the hands of a special committee consisting of A. J. Elliott of Peoria, W. B. Stroud of Eureka and F. W. Burnham of Springfield. The aim is to raise $125,000 by September 1,1910. The amount pledged so far is $17,725, but many men of means in Illinois have promised to contribute before the end of the campaign. The alumni association took definite action in the matter at the recent meeting and will seek to raise quite a large sum.

Eureka College is a Christian school. Her aim is truth for the cause of Christ. Our courses of study offer splendid opportunities for culture along many lines. In the alumni association are to be found 109 ministers, sixty teachers, six bankers, nineteen physicians, twenty-four lawyers, ten missionaries, twenty-nine commercial pursuits, ten in public service and reform work, five newspaper men and others in various professions and pursuits. Eureka College offers the young people of our homes educational advantages as good as the best, and seeks to do it in the name and spirit of Christ. This is Christian education.

But we have a special word for the Bible department. The total enrollment in this department for the year was forty-five. The average for ten years has been forty; we are five above the average. We have had forty-two young men in school the past year looking to the ministry. The course of study has been strengthened by additional courses in missions and comparative religion, as well as Christian evidences. The courses in Old Testament, laws and customs of Israel, early and later prophets are especially strong. The increasing interest in Bible study among the churches of the state makes the work done in our colleges all the more important and necessary. The department of Sunday-school pedagogy offers two years' work, which is unsurpassed by any of the schools of the West. When the student supplements the work in this department by the general courses in Bible study, the preparation is the equivalent of eastern schools of religious pedagogy. We feel confident that no college offers better work in a like period than is given in our three year course in the Bible department.

The lectureship under the auspices of the Ministerial Association held a most profitable session this year. Under the able leadership of Brother Frank Richardson, the association and community were led into a wealth of truth interpreted through the experience of a long and fruitful ministry. The mis-

sionary spirit of the college was never better. The great church in Eureka is the embodiment of the missionary spirit. Twenty-six young men and women are members of the Volunteer Movement. This is the American home of Dr. Royal Dye and the influence of his great work on the Congo is powerful in Eureka.

We expect great things and are attempting great things. We are entering upon a better day for the financial support of the college and we beseech the churches of Illinois to help us in our work. H. H. Peters.

Christian College

Christian College at Columbia, Mo., will begin its fifty-ninth year next September, and is again under the able leadership of Mrs. Luella Wilcox St. Clair, who recently left the presidency at Hamilton College, Lexington, Ky., to return to her former charge at Columbia. Mrs. St. Clair was for eight years at the headship of Christian College, the last four years sharing the executive office with Mrs. W. T. Moore, who recently retired from active school work on account of ill health.

Christian College was well born and as this is the Centennial year of our church, and therefore a year of historical memories. it may be of interest to recall that Christian College holds the first charter granted by the Missouri Legislature for the collegiate education of women. The names of Dr. Samuel Hatch, Prof. Henry White of Bacon College, Harrodsburg, Ky., D. P. Henderson and James Shannon, president of the Missouri State University, from 1850 to 1857, now of sainted memory, were connected with the founding of this historic old college.

John Augustus Williams, an educator of rare power, was the first president and gave the institution a noble beginning. Then came L. B. Wilkes who served as president for two years, followed by J. K. Rogers who, for twenty years, guided the growing institution with great wisdom, keeping it at the head of all colleges for women in the rapidly developing Mississippi valley.

For six years the scholarly and gifted George S. Bryant held the executive office, and was succeeded by Prof. W. A. Oldham who after nine years of conscientious and successful service resigned the presidency to return to the ministry. Prof. F. P. St. Clair, who had made a brilliant record in a Kentucky college for women, was next in office, but his untimely death occurred in November of the first year of his administration and he was succeeded by his widow, Luella Wilcox St. Clair.

Mrs. St. Clair ably administered the affairs of the college for the next four years and finding it necessary to resign the presidency on account of a severe illness, Mrs. W. T. Moore was elected to succeed her and remained in office for the next twelve years. Under the combined administration of Mrs. Moore and Mrs. St. Clair the most constructive work in the history of the college was accomplished. Great building plans were carried forward to a successful consummation and the growth of the school in numbers, in scholastic advancement and on all vital points was most marked.

The future of Christian College is rich with promise, and all who know of Mrs. St. Clair's successful administrative work, both in Kentucky and Missouri, believe that the college is in safe and wise hands. If properly equipped for the work, women are peculiarly adapted for the headship of a boarding school for young women. The home life is a prominent feature of such a school and a woman, better than any man, knows the needs of girls and during the formative period can, by wisely directed influences, place the stamp upon the future woman, who, in turn, decides the future of homes, educational enterprises and all that makes for the onward march of civilization. Emerson once said, "What is civilization? I answer, the power of good women." It is therefore to such institutions as Christian College that we must look for the best school training for our young women.

Mrs. St. Clair has surrounded herself by an able and highly trained corps of teachers, and parents may well entrust their daughters to the care and educational influences of this famous old institution which opens its doors for the 59th year next September, the 14th.

The undersigned, having been appointed a committee to express the appreciation of the Board of Trustees of Christian College for Mrs. W. T. Moore and her work on the occasion of her resignation as president of the institution, beg leave to submit the following:

Whereas, Mrs. W. T. Moore has been compelled by reason of ill health to resign her position as president of Christian College, and the same has been accepted; and

Whereas, She has served the college as president for twelve years, eight years of that time alone, and four years sharing the responsibility with Mrs. Luella W. St. Clair; and

Whereas, She served the institution all these years with untiring fidelity and with rare courage and business enterprise, the present splendid buildings being the result of her initiative; therefore

Resolved, 1. That we hereby express our hearty appreciation of the service she has rendered to this institution, and to the cause of Christian education, by the high ideals of life that she has held before the young ladies who have come under her instruction, and by the inspiration of her own example of unselfish devotion to the welfare of the students, and of the college over which she has presided.

Resolved, 2. That we deeply regret the physical infirmity which compels her resignation, while we can but admire the heroism

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3. Art.
4. Expression.
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All departments in charge of competent and experienced teache all young ladies committed to our care in matters affecting their future on application to

G. P. Simmons, Associate President Ca

with which she has carried forward her work in the midst of her pain and affliction.

Resolved, 3. We shall remember with gratitude the debt which this institution owes to her for her unselfish labors, and that, as she severs her connection, we follow her and her husband, W. T. Moore, with our sincere esteem and our best wishes for their welfare and happiness, wherever their lot may be cast.

J. H. Garrison,
M. McDonald, J. C. Stephens.

Philotheans to Celebrate

The Philothean Literary Society of the College of the Bible at Lexington is planning to celebrate its Semi-Centennial anniversary this fall at Pittsburg. This Society was organized in 1859 and has had a long and honorable history. It numbers among its old members some of the most prominent men in our brotherhood. The celebration will be twofold. First, they will have a banquet and reunion at Pittsburg during the Centennial Convention, which all old Philotheans are asked to attend. They also purpose to erect a memorial to the Society by equipping a room in the hospital at Batang, Thibet, the most remote mission station in the world. For this they plan to raise at least $500.00 by subscriptions from old and present members. They already have a good start. All old Philotheans are asked to contribute, and to send their names if they can attend the banquet. The Committee will also appreciate it if those who were in the Society between 1863 and 1887 will send a list of those who were in the Society during their membership. Send all communications to,

The Semi-Centennial Committee,
Philothean Literary Society.
Box 210, Lexington, Ky.

Alumni Members	Student Members
F. M. Rains	C. L. Pyatt
B. C. Deweese	C. H. Plopper
A. F. Hensey	E. W. McCash.

Christian Temple Seminary

F. D. Power of Washington delivered the literary address before the students of the Christian Temple Seminary at their commencement, June 16. There were ten graduates this year. One goes to the foreign field, having already been accepted. Two others are considering it. Fourteen of the young people of the Christian Temple will enter the College of the Bible, Kentucky; Bethany, W. Va., and Milligan, Tenn., this fall. All of these will enter the ministry or the foreign field. There have been ninety-eight additions to the Temple at the regular services since January 1. The fourth mission church of the Temple, Wilhelm Park—expects to have its building completed by September 1.

The Home for the Children of Missionaries

We are gratified to be able to announce that through the enterprise of Hiram College the Foreign Society will be able to open its new home for the children of missionaries at the beginning of the fall session. F. W. Norton has led the forces in this splendid achievement. It is a charming place, convenient to the college, commodious, comfortable, and in every way suited to the purpose for which it has been provided. This great institution is dedicated to the memory of G. L. Wharton, who gave his life to India, and it will be known as The Wharton Memorial Home.

Here the children of our missionaries will have a real home indeed. With every possible care and protection in this home for their children, our missionaries will be free from all anxiety and care as to the well being and training of their children. A suitable matron will have charge. This arrangement and announcement will bring cheer and comfort to the hearts of our missionaries with whom the problem of the education of their children is so overwhelming. The children will enjoy free tuition in Hiram College. The college authorities have been wise and generous in making ample provision for the great need. The home and free tuition for the children have all been arranged without cost to the Foreign Society. On behalf of the missionary force we tender most grateful thanks.

Friday, October 1, the home will probably be formally opened. We hope to be able to make fuller and more definite announcements in the near future.

Cincinnati, Ohio. A. McLean Pres.

Kansas City's Centennial Dedication

The Jackson Ave. Christian Church of Kansas City, Mo., was dedicated Sunday, June 13, by F. M. Rains of Cincinnati. The building cost $35,000 and is of Carthage cut stone, with tile roof and art windows. Oak finish in the interior. It is Kansas City's largest Christian church. It is thoroughly modern, including Akron style Sunday-school room 52x84, with gallery. Modern gymnasium installed by Mrs. Julia G. Hurt as a memorial of her two sons. There are class and club rooms, ladies parlor, with ante rooms. Kitchen completely furnished and dining room. This church was erected by sacrifice and hard work, coupled with great faith in God. Fire and bank failure took almost all they had of the former building.

The Aid Society pledged $2,000 and on Monday following Bro. R. A. Long sent his check for $500 and Mrs. R. A. Long gave hers for $100 to apply on their aid pledge.

There are 700 members with 449 present at Sunday-school the first day in new rooms. Bro. Scoville is coming to us in September and a great meeting is in store for this great city. Yours in Hope, Frank L. Bowen.

GE, LEXINGTON, KENTUCKY

B. C. Hagerman, LL. D., Pres.



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ell-Hagerman College, Lexington, Ky.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XXI.

Sergeant Stimson Confirms His Suspicions.

It was late in the afternoon when Colonel Barrington drove up to Winston's homestead. He had his niece and sister with him, and when he pulled up his team, all three were glad of the little breeze that came down from the blueness of the north and rippled the whitened grass. It had blown over leagues of sun-bleached prairie, and the great desolation beyond the pines of the Saskatchewan, but had not wholly lost the faint, wholesome chill it brought from the Pole.

There was no cloud in the vault of ether, and slanting sun-rays beat fiercely down upon the prairie, until the fibrous dust grew fiery and the eyes ached from the glare of the vast stretch of silvery gray. The latter was, however, relieved by stronger color in front of the party, for blazing gold on the dazzling stubble, the oat sheaves rolled away in long rows that diminished and melted into each other, until they cut the blue of the sky in a delicate filigree. Oats had moved up in value in sympathy with wheat, and the good soil had most abundantly redeemed its promise that year. Colonel Barrington, however, sighed a little as he looked at them, and remembered that such a harvest might have been his.

"We will get down and walk towards the wheat," he said. "It is a good crop and Lance is to be envied."

"Still," said Miss Barrington, "he deserved it, and those sheaves stand for more than the toil that brought them there."

"Of course!" said the Colonel, with a curious little smile. "For rashness, I fancied, when they showed the first blade above the clod, but I am less sure of it now. Well, the wheat is even finer."

A man who came up took charge of the horses, and the party walked in silence towards the wheat. It stretched before them in a vast parallelogram, and while the oats were the pale gold of the austral there was the tint of the ruddier metal of their own Northwest in this. It stood tall and stately, murmuring as the sea does, until it rolled before a stronger puff of breeze in waves of ochre, through which the warm bronze gleamed when its rhythmic patter swelled into deep-toned harmonies. There was that in the elfin music and blaze of color which appealed to the sensual ear and eye, and something which struck deeper still, as it did in the days men poured libations on the fruitful soil, and white-robed priests blessed it, when the world was young.

Maud Barrington felt it vaguely, but she recognized more clearly, as her aunt had done, the faith and daring of the sower. The earth was very bountiful, but that wheat had not come there of itself; and she knew the man who had called it up and done more than bear his share of the primeval curse which, however, was apparently more or less evaded at Silverdale. Even when the issue appeared hopeless, the courage that held him resolute in the face of others' fears, and the greatness of his projects, had appealed to her, and it almost counted for less that he had achieved success. Then glancing further across the billowing grain she saw him—still, as it seemed it had always been with him, amid the stress and dust of strenuous endeavor.

Once more, as she had seen them when the furrows were bare at seed time, and there was apparently only ruin in store for those who raised the Eastern people's bread, lines of dusty teams came plodding down the rise. They advanced in echelon keeping their time and distance with a military precision, but in place of the harrows, the tossing arms of the binders flashed and swung. The wheat went down before them, their wake was strewn with gleaming sheaves, and one man came foremost swaying in the driving-seat of a rattling matchine. His face was the color of a Blackfeet's, and she could see the darkness of his neck above the loose-fronted shirt, and a bare blackened arm that was raised to hold the tired beasts to their task. Their trampling, and the crash and rattle that swelled the low crescendo, drowned the murmur of the wheat, until one of the machines stood still, and the leader, turning a moment in his saddle, held up a hand. Then those that came behind swung into changed formation, passed, and fell into indented line again, while Colonel Barrington nodded with grim approval.

"It is very well done," he said. "The best of harvesters! No newcomers yonder. They're capable Manitoba men. I don't know where he got them, and, in any other year, one would have wondered where he would find the means of paying them. We have never seen farming of this kind at Silverdale."

He seemed to sigh a little, while his hand closed on the bridle, and Maud Barrington fancied she understood his thoughts just then.

"Nobody can be always right, and the good years do not come alone," she said. "You will plow every acre next year."

Barrington smiled dryly. "I'm afraid that will be a little late, my dear. Any one can follow, but since, when everybody's crop is good, the price comes down, the man who gets the prize is the one who shows the way."

"He was content to face the risk," said Miss Barrington.

"Of course," said the Colonel quietly. "I should be the last to make light of his foresight and courage. Indeed, I am glad I can acknowledge it, in more ways than one, for I have felt lately that I am getting an old man. Still, there is one with greater capacities ready to step into my shoes, and though it was long before I could overcome my prejudice against him, I think I should now be content to let him have them. Whatever Lance may have been, he was born a gentleman, and blood is bound to tell."

Maud Barrington, who was of patricians parentage, and would not at one time have questioned this assertion, wondered why she felt less sure of it just then.

"But if he had not been, would not what he has done be sufficient to vouch for him?" she said.

Barrington smiled a little, and the girl felt that her question was useless as she glanced at him. He sat very straight in his saddle, immaculate in dress, with a gloved hand on his hip, and a stamp which he had inherited, with the thinly-covered pride that usually accompanies it from generations of a similar type, on his clean-cut face. It was evidently needless to look for any sympathy with that view from him.

"My dear," he said, "there are things at which the others can beat us; but, after all, I do not think they are worth the most, and while Lance has occasionally exhibited a few undesirable characteristics, no doubt acquired in this country, and has not always been blameless, the fact that he is a Courthorne at once covers and accounts for a good deal."

Then Winston recognized them, and made a sign to one of the men behind him as he hauled his binder clear of the wheat. He had dismounted in another minute, and came towards them, with the jacket he had not wholly succeeded in struggling into, loose about his shoulders.

"It is almost time I gave my team a rest," he said. "Will you come with me to the house?"

"No," said Colonel Barrington. "We only stopped in passing. The crop will harvest well."

"Yes," said Winston, turning with a little smile to Miss Barrington. "Better than I expected, and prices are still moving up. You will remember, madam, who it was wished me good fortune. It has undeniably come!"

"Then," said the white-haired lady, "next year I will do as much again, though it will be a little unnecessary, because you have my good wishes all the time. Still, you are too prosaic to fancy they can have anything to do with—this."

She pointed to the wheat, but, though Winston smiled again, there was a curious expression in his face as she glanced at her niece.

"I certainly do, and your good-will has made a greater difference than you realize to me," he said.

Miss Barrington looked at him steadily. "Lance," she said, "there is something about you and your speeches that occasionally puzzles me. Now, of course, that was the only rejoinder you could make, but I fancied you meant it."

"I did," said Winston, with a trace of grimness in his smile. "Still, isn't it better to tell any one too little rather than too much?"

"Well," said Miss Barrington, "you are going to be franker with me by and by. Now, my brother has been endeavoring to convince us that you owe your success to qualities inherited from bygone Courthornes."

Winston did not answer for a moment, and then he laughed. "I fancy Colonel Barrington is wrong," he said. "Don't you think there are latent capabilities in every man, though only one here and there gets an opportunity of using them? In any case, wouldn't it be pleasanter for any one to feel that his virtues were his own and not those of his family?"

Miss Barrington's eyes twinkled, but she shook her head. "That," she said, "would be distinctly wrong of him, but I fancy it is time we were getting on."

In another few minutes Colonel Barrington took up the reins, and as they drove slowly past the wheat, his niece had another view of the toiling teams. They were moving on tirelessly with their leader in front of them, and the raps of the knives, trample of hoofs, and clash of the binders' wooden arms once more stirred her. She had heard those sounds often before, and attached no significance to them, but now she knew a little of the stress and effort that preceded them, she could hear through the turmoil the exultant note of victory.

Then the wagon rolled more slowly up the rise, and had passed from view behind it, when a mounted man rode up to Winston with an envelope in his hand.

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"Mr. Macdonald was in at the settlement and the telegraph clerk gave it to him," he said. "He told me to come along with it."

Winston opened the message, and his face grew grim as he read, "Send me five hundred dollars. Urgent."

Then he thrust it into his pocket, and went on with his harvesting when he had thanked the man. He also worked until dusk was creeping up across the prairie before he concerned himself further about the affair, and then the note he wrote was laconic.

"Enclosed you will find fifty dollars, sent only because you may be ill. In case of necessity you can forward your doctor's or hotel bills," it ran.

It was with a wry smile he watched a man ride off towards the settlement with it. "I shall not be sorry when the climax comes," he said. "The strain is telling."

In the meanwhile Sergeant Stimson had been quietly renewing his acquaintance with certain ranchers and herders of sheep scattered across the Albertan prairie some six hundred miles away. They found him more communicative and cordial than he used to be. Now the lonely ranchers have as a rule few opportunities of friendly talk with anybody, and as they responded to the sergeant's geniality, he became acquainted with a good many facts, some of which confirmed certain vague suspicions of his, though others astonished him. In consequence of this he rode one night with two or three troopers of a Western squadron.

His apparent business was somewhat prosaic. Musquash, the Blackfeet, in place of remaining quietly on his reserve, had in a state of inebriation reverted to the primitive customs of his race, and taking the trail, not only annexed some of his white neighbors' ponies and badly frightened their wives, but drove off a steer with which he feasted his people. The owner following came upon the hide, and Musquash, seeing it was too late to remove the brand from it, expressed his contrition, and pleaded in extenuation that he was rather worthy of sympathy than blame, because he would never have laid hands on what was not his had not a white man sold him deleterious liquor. As no white man is allowed to supply an Indian with alcohol in any form, the wardens of the prairie took a somewhat similar view of the case, and Stimson was, from motives which he did not mention, especially anxious to get his grip upon the other offender.

The night when they rode out was very dark, and they spent half of it beneath a birch bluff, seeing nothing whatever, and only hearing a coyote howl. It almost appeared there was something wrong with the information supplied them respecting the probable running of another load of prohibited whisky, and towards morning Stimson rode up to the young commissioned officer.

"The man who brought us word has either played their usual trick, and sent us here while his friends take the other trail, or somebody saw us ride out and went south to tell the boys," he said. "Now you might consider it advisable that I and one of the troopers should head for the ford at Willow Hollow, sir."

"Yes," said the young officer, who was quite aware that there were as yet many things connected with his duties he did not know. "Now I come to think of it, Sergeant, I do. We'll give you two hours, and then, if you don't turn up, ride over after you; it's pretty shivery waiting for nothing here."

Stimson saluted and shook his bridle, and rather less than an hour later faintly discerned a rattle of wheels that rose from a long way off across the prairie. Then he used the spur, and by and by it became evident that the drumming of their horses' feet had carried far, for, though the rattle grew a little louder, there was no doubt that whoever drove the wagon had no desire to be overtaken. Still, two horses cannot haul a vehicle over a rutted trail as fast as one can carry a man, and when the wardens of the prairie raced towards the black wall of birches that rose higher in front of them, the sound of wheels seemed very near. It, however, ceased suddenly, and was followed by a drumming that could only have been made by a galloping horse.

"One beast!" said the Sergeant. "Well, they'd have two men, any way, in that wagon. Get down and picket. We'll find the other fellow somewhere in the bluff."

They came upon him within five minutes endeavoring to cut loose the remaining horse from the entangled harness in such desperate haste that he did not hear them until Stimson grasped his shoulder.

"Hold out your hands," he said. "You have your carbine ready, trooper?"

The man made no resistance, and Stimson laughed when the handcuffs were on.

"I don't know that I mind telling you," said the prisoner. "It was a low down trick he played on me. We got down to take out the horses when we saw we couldn't get away from you, and I'd a blanket girthed round the best of them, when he said he'd hold him while I tried what I could do with the other. Well, I let him, and the first thing I knew he was off at a gallop, leaving me with the other horse, which two men couldn't handle. You'll find him rustling south over the Montana trail."

"Mount and ride!" said Stimson, and when his companion galloped off, turned once more to his prisoner.

"You'll have a lantern somewhere, and I'd like a look at you," he said. "If you're the man I expect, I'm glad I found you."

"It's in the wagon," said the other dejectedly.

Stimson got a light, and when he had released and picketed the plunging horse, held it so that he could see his prisoner. Then he nodded with evident contentment.

"You may as well sit down. We've got to have a talk," he said.

"Well," said the other, "I'd help you to catch Harmon if I could, but I can prove he hired me to drive him over to Kemp's in the wagon, and you'd find it difficult to show I knew what there was in the packages he took along."

Stimson smiled. "Still," he said, "I think it could be done, and I've another count against you. You had one or two deals with the boys some little while ago."

"I'm not afraid of your fixing up against me anything I did then," said the other man.

"No?" said Stimson. "Now, I guess you're wrong, and it might be a good deal more serious than whisky-running. One night a man crawled up to your homstead through the snow, and you took him in."

He saw the sudden fear in his companion's face before he turned it from the lantern.

"It has happened quite a few times," said the latter. "We don't turn any stranger out in this country."

"Of course!" said the Sergeant gravely, though he felt a little thrill of content as he saw the shot, he had been by no means sure of, had told. "That man, however, had lost his horse in the river, and it was the one he got from you that took him out of the country. Now, if we could show you knew what he had done, it might go as far as hanging somebody."

The man was evidently not a confirmed law breaker, but merely one of the small farmers who were willing to pick up a few dollars by assisting the whisky-runners now and then, and he abandoned all resistance.

"Sergeant," he said, "it was most a week before I knew, and if anybody had told me at the time, I'd have turned him out to freeze before I'd have let him have a horse of mine."

"That wouldn't go very far if we brought the charge against you," said Stimson grimly. "If you'd sent us word when you did know, we'd have had him."

"Well," said the man, "he was across the frontier by that time, and I don't know that most folks would have done it, if they'd had the warning the boys sent me."

Stimson appeared to consider for almost a minute, and then gravely rapped his companion's arm.

"It seems to me that the sooner you and I have an understanding, the better it will be for you," he said.

They were some time arriving at it, and the Sergeant's superiors might not have been pleased with all he promised during the discussion. Still, he was flying at a higher game, and had to sacrifice a little, while he knew his man.

"We'll fix it up without you, as far as we can, but if we want you to give evidence that the man who lost his horse in the river was not Farmer Winston, we'll know where to find you," he said. "You'll have to take your chance of being tried with him if we find you're trying to get out of the country."

It was half an hour later when the rest of the troopers arrived and Stimson had some talk with their officer aside.

"A little out of the usual course, isn't it?" said the latter. "I don't know that I'd have countenanced it, so to speak, off my own bat at all, but I had a tolerably plain hint that you were to use your discretion over this affair. After all, one has to stretch a point or two occcasionally."

"Yes, sir," said Stimson. "A good many now and then."

The officer smiled a little and went back to the rest. "Two of you will ride after the other rascal," he said. "Now, look here, my man, the first time my troopers, who'll call around quite frequently, don't find you about your homestead, you'll land yourself in a tolerably serious difficulty. In the meanwhile,, I'm sorry we can't bring a charge of whisky-running against you, but another time be careful who you hire your wagon to."

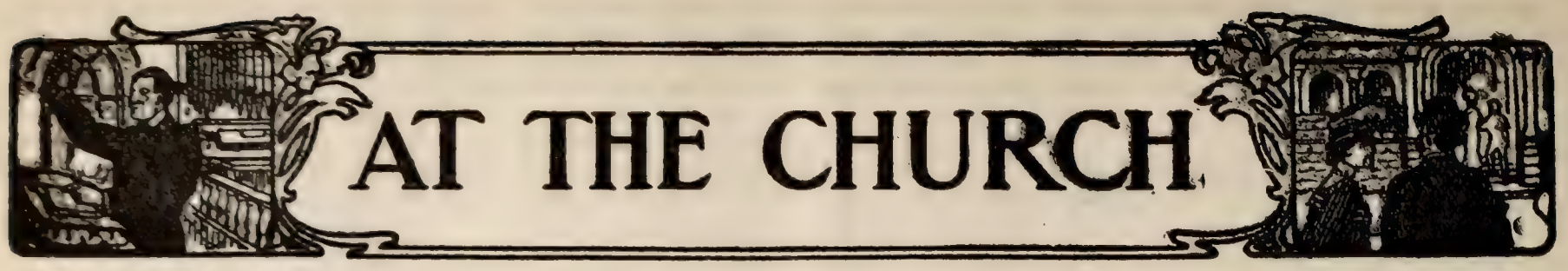
Then there was a rapid drumming of hoofs as two troopers went off at a gallop, while when the rest turned back towards the outpost Stimson rode with them quietly content.

To be continued.

—Eugene W. Chafin, Prohibition candidate for president in 1908, recently returned to Chicago after a 5,000-mile tour of the West and the Pacific Coast in the interest of the prohibition movement. In an interview Mr. Chafin declared that he had found the party aggressively at work and confident of large gains in the next few months. Mr Chafin on May 18 began a seventy-five days' tour of Illinois.

—President Eliot has completed forty years of service at Harvard and has retired. He will spend the summer at Northeast Harbor where he will remain much later than usual in the autumn. He has been giving attention of late to the selection of a list of twenty-five books by English and American authors.

—Mahmoud Schefket Pacha, commander the Turkish Constitutional forces, both land and sea, is the man most frequently in the thoughts of those observing or dealing with the confused politics of the day in Turkey. He is the one quiet figure upon whom rests the preservation of order, and the civil branches of the government look to him to impose their liberal rule upon the empire and to deal promptly with persons or factions dangerous to the state.



Sunday School Lesson

By Herbert L. Willett

Entering Europe*

The second missionary journey of the apostle Paul was begun under circumstances which might have thrown a cloud over the bright prospects of the church. Barnabas and Paul had been close friends and colleagues on the first journey. Barnabas had started as the leader of the company that included himself, Paul, and Mark. Gradually, however the leadership changed and Paul became the acknowledged head of the enterprise, about the time that Mark returned to Jerusalem. That defection of the young man, who afterwards became the writer of the second Gospel, was greatly regretted by Paul and must have been a serious disappointment to his ardent hopes for effective work. His own illness, which followed soon after, was an added distress to him, and perhaps he felt that something of that difficulty might have been avoided if Mark had remained faithful to his original plan.

John Mark.

When, therefore, Paul and Barnabas, after some stay in Antioch, felt that they should go back and revisit the churches which they had established, the question naturally arose as to their companions. It was always better to take some one else with them, especially a younger man, who could be of service in the work. Barnabas wished to take Mark, who was a relative of his and for whom he probably cherished a strong personal affection. Mark had apparently come to regret his hasty departure from the apostles on their former journey, and had now returned from Jerusalem to Antioch ready to go with them whithersoever they might desire. Barnabas no doubt felt that it was only giving the younger man a reasonable opportunity to prove his loyalty after his first mistake.

The Disagreement.

But Paul was in no mood for further experiments. He had been deeply hurt by Mark's conduct on the former occasion and did not wish to repeat the experience. He felt that the cause committed to them was too important to be jeopardized in any way by volatile and irresponsible conduct. Both Paul and Barnabas were right, each in his own way. We cannot but sympathize with Barnabas' desire to give Mark another chance. Perhaps, indeed, our sympathy falls rather with him than with Paul, whose final decision must have caused both Barnabas and Mark the deepest pain. In fact, the controversy between the two leaders became sharp enough to justify Luke in describing it as a "paroxysm." It is a painful illustration of the fact that the apostles who could be trusted in all matters which pertained to the great principles of the gospel were not always of the same mind upon questions of detail or expediency. Paul's disagreement with Peter at Antioch, of which he speaks in his epistle to the Galatians is another case in point.

But such instances only prove the fact that with all their limitations of judgment, these men never departed from their ideal of loyalty to the Master and devotion to his work. Our ideas of their inspiration must be large enough to include these facts of mental and temperamental limitation. And indeed such a broader view of inspiration has recognized the necessity of eliminating all elements of mere mechanical divine direction, and of emphasizing the engaged and devoted personalities of these great men.

Barnabas and Mark.

Barnabas, not to be defeated in his plan of evangelistic work, took his young kinsman, Mark, and departed to their old field, his native land of Cyprus. We hear of him no more in connection with this career of apostolic preaching, but Paul later refers to him in a kindly spirit and shows that no lingering animosity prevailed between the two men. Mark also in later years became a helper of Paul and is mentioned affectionately in the last of the great apostle's writings. But both to Paul and Barnabas the separation must have been the cause of many painful reflections. No matter where either of them went along the familiar track of their former work, the question would certainly be raised by all their friends as to where the other man was and why he did not come.

Paul and Silas.

With the same instinct of getting back to familiar and paternal ground, Paul, choosing as his companion another young member of the Jerusalem church, Silas or Silvanus, departed by land northward around the corner of the Mediterranean Sea to his own province of Cilicia. It is not inappropriate in connection with this lesson, which falls to be studied on our national birthday, to recall the patriotic interest of both Barnabas and Paul in their own home lands. Barnabas had directed the earliest foreign missionary work of the Christian church to his own island of Cyprus, for which he probably felt all the affection of a patriot. On the other hand, Paul had followed his conversion with several years of unrecorded missionary work in the province of Cilicia, of which Tarsus, his native city, was the principle place. Later on, in speaking before the Jewish council at Jerusalem of his origin, he declares that he was a citizen of Tarsus, a city of no mean importance. There is an example of the patriotism which is due to the loyal appreciation of one's home and people.

Patriotism.

Jesus felt this same sentiment. To him Palestine was the most attractive country of the world, because he loved its people and believed that they had a future if they would only rise to claim it. He never went beyond the limits of that little territory where his lot was cast. Jerusalem was to him the most precious of spots. He loved it as Isaiah had loved it, but with deeper insight into its glories and sins. To the national sentiment which Jesus felt, Paul added something of that pride in the Roman empire which lifted him from the levels of a mere Cilician patriot to broad appreciation of imperial opportunities. When he said quietly to the attendants who were preparing to scourge him at the time of his arrest in Jerusalem, "Is it lawful for you to scourge a man who is a Roman citizen and uncondemned?" we can understand that there was a true appreciation of the privileges which Rome had conferred upon him as a free-born citizen of the empire. No study of the New Testament would be complete without a just appreciation of the love which our Lord and his apostles felt for the lands of their birth and the political institutions under which they were reared. If they, with those limitations which that age embodied, had cause to be proud of their people, how much more have we!

Cilician Churches.

Paul and Silas visited the churches of Syria and Cilicia. These churches no doubt owed their origin to Paul's evangelistic work during those silent years which we are tempted to regard as a mere preparation for the serious work of his apostleship. Yet to him those years were the very essence of his ministry as one sent forth by Jesus Christ. He had no idea of any wider work awaiting him. His missionary activities in the home field of his own and neighboring province are a conspicuous example of a man definitely devoted to a small task, becoming thereby fitted for a vaster ministry. These churches, Paul's own children in the faith, the missionaries now comforted with instruction in the truths of the gospel.

Galatian Churches.

Then they journeyed on toward the West in the direction of those cities visited by Paul and Barnabas on the first journey. Derbe was first to be reached, and later they came to Lystra, where Paul had been stoned in fury by the Jewish zealots and left by them outside the city gates, apparently dead. In this very city he now found and baptized a young man destined to play an important part in the future of Christianity. The name of Timothy is intimately associated with most of Paul's later life, and two of the epistles, which certainly owe some part of their content to the apostle Paul, bear his name. Timothy had received a careful Jewish education from his grandmother, Lois, and his mother, Eunice, though his father was a Greek. Paul circumcised him in order that there might be no trouble with the Jews, and when he departed from Lystra he took the young man with him. Timothy's excellent reputation in the region is witnessed both in Luke's narrative and in Paul's letter to him. They bore with them copies of the letter which had been prepared by the Jerusalem leaders at the time of the conference, setting forth the right of the Gentiles to enter the church upon the same terms as Jews.

The Mind of the Spirit.

Still onward went Paul and his two companions, Silas and Timothy. They passed through Phrigia and Galatia, stopping, no

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*International Sunday-school Lesson for July 4, 1909. Paul's Second Missionary Journey—Antioch to Philippi, Acts 15:36; 16:15. Golden Text, "Come over into Macedonia and help us," Acts 16:9. Memory verses, 9, 10.

doubt, at Antioch of Pisidia, one of the Galatian churches later addressed in Paul's epistle. The plans of the evangelists were not always successfully carried out. They had wanted to go into the province of Asia, but were unable to do so; nor could they find it practicable to go up to Bithynia, lying along the Black Sea. These hindrances, which prevented their entrance into these regions, they interpreted as divine tokens. It was the will of the Spirit that they should pass these regions by, promising, as they were, for missionary effort. This did not mean that such districts were left without the gospel, for in later years the provincial governor, Pliny, writing to the Emperor Trajan, gives ample testimony of the widespread presence and influence of Christianity in his province. And we know that in Thyatira, Sardis and Philadelphia, cities of Asia, the gospel was soon planted, as is proved by the fact that the churches of those cities are addressed by the writer of Revelation as among the seven churches of Asia.

The Journey to Europe.

The missionaries soon came down to the sea coast at Troas, the Troy of classic story, and here, perhaps by reason of Paul's affliction, they made the acquaintance of Luke, the young physician from Philippi. It was here, seemingly the western boundary of the Semitic world, that Paul, perhaps through the influence of Luke, came to understand how vast a world lay beyond the Aegean Sea. When, therefore, in a dream, he saw the vision of a Macedonian calling him to come to that region with his message, he took it as a divine call, and accompanied by his two friends and also by Luke, started on that memorable journey which landed him first at Neapolis and then at Philippi, and resulted in the conversion of Lydia, the Jewess, who perhaps later on carried back the gospel to her own home in Thyatira across the sea.

Prayer Meeting

By Silas Jones

CHRIST'S GIFT OF REST.

Topic, June 30. Matt. 11:28-30.

Do we in America need rest? Take the testimony of a leading psychologist: "We say that so many of our fellow-countrymen collapse, and have to be sent abroad to rest their nerves, because they work so hard. I suspect that this is an immense mistake. I suspect that neither the nature nor the amount of our work is accountable for the frequency and severity of our breakdowns, but that the cause lies rather in those absurd felings of hurry and having no time, that anxiety of feature and solicitude for results, that lack of inner harmony and ease, in short, by which with us the work is so apt to be accompanied, and from which a European who should do the same work would nine times out of ten be free."

Deliverance from Burdensome Traditions.

Rites and restrictions which no man could observe to the satisfying of his conscience were held to be binding on the people to whom the Lord spoke. He bade them look at reality, not at the fictions of religion. How ought men to act toward a God who loves them? How ought they to treat their brothers? Any one who considers these questions long enough to get their meaning will see clearly the absurdity of much that has been thought to be a part of God's requirement. And with the passing of unnecessary and vexatious restrictions will also pass much of the worry that kills body and soul. Christ can give rest to the hurried and anxious American. He can show us that despite our boast of freedom we are the slaves of foolish customs that consume our energy and give us sleepless nights and days of wearing toil, and at last broken health and despair.—If we give heed to him, we shall cease to exalt to the place of supreme virtue; wasteful and wicked habits.

The Rest of Work.

The Master has no comfortable seats in his vineyard for idlers. He would have us do more work than we are doing. It is for this reason that worry is sinful, it wastes precious time and energy. Holy laziness has no support in the teaching of Jesus. His was a busy life and his faithful servants have never been idlers. Vanity and vexation of spirit are the reward of some kinds of effort. Jesus invites us to effort that satisfies. John G. Paton, after fifty years of labor in the New Hebrides, has not left on record any complaint that an active life is disappointing. Those who do from the heart the work of the kingdom have the assurance that their labors are not in vain. The disappointed and restless man is the one who would be thought wise and great or who thinks that the gratification of the gross appetites is the only motive that can appeal to sane men. Incense is not burned at the shrines of those whose sole ambition is to be worshipped by the admiring multitude and the pleasure seeker finds the world badly constructed for his purpose. Both classes ultimately exclaim, "What a weariness it is to live!" Men who work with right motives grow strong in their work and exult in their strength.

The Cure for Unhealthy-Mindedness.

A super-sensitive conscience disturbs the peace of many who think they are trying to please God. These persons stop several times a day and dissect their motives. They are afraid they will have the wrong feeling when they go to church, visit the sick, or speak with the discouraged. They have a diseased conscience. Their imaginations create perplexity where there ought to be certainty. Jesus bids them look at the work set for them to do. It is well to take stock of motives now and then, but the healthy-minded man teaches the ignorant, rebukes the hypocrite, reforms abuses without stopping to weigh motives at every turn. A good conscience comes from right action, not from morbid introspection. To those who worry about their standing with God there is a like word of exhortation. God promises his blessing to those who serve.



With the Workers

The church at Hannibal, Mo., has called C. E. Wagner to become their pastor.

Carl Guise has been called to the pastorate of the First Church, Horton, Kansas.

"Doublers" is the name applied in several of our Sunday-schools to those who bring in a new scholar.

Ten elders and deacons are to be ordained at Atlanta, Ga., June 20, when R. Linn Cave will conduct the service.

J. R. Blunt will soon close his work at Marionville, Mo., to enter upon the task with the church in South Joplin, Mo.

C. C. Neal, who did a successful work at Helena, Montana, is soon to take up work with the church at Salt Lake City.

D. W. Moore, Carthage, Mo., is preaching in a meeting at Aurora, which was begun by G. L. Snively, who had to leave it on account of illness.

Beginning July 8, the church at Cameron, Mo., will hold a meeting in which Chas. E. McVey will lead the singing. Meetings will be held in a tent.

F. F. Grim, Secretary of the New Mexico Missionary Society, who formerly kept the wheels moving in the Christian Century office, has been holding a meeting at Lordsburg, Arizona.

E. T. MacFarland, pastor of the Fourth Church, St. Louis, received a call to the church at Tabor, Texas, but declined it, preferring to remain with the church for which he has worked so long and successfully.

The church at Norfolk, Neb., will hold a meeting next November when they will have the assistance of Edward Clutter as evangelist. The pastor, R. J. Lucas, is carefully preparing for this work of the autumn.

The church at Benjamin, Texas, has been damaged by a recent cyclone to the extent of $3,000. The church is building a modern seven-room parsonage which will be ready for the occupancy of the pastor, J. E. Chase, about the first of July.

Sunday, June 6, was observed by the church at Ann Arbor, Mich., as Centennial Day. This church, organized in 1887, has grown to have a membership of 170, and is in prosperous condition. At the service letters were read by the pastor, O. E. Tomes, from the former pastors of the church. Special music was rendered by the choir under the direction of Prof. R. H. Kemp, and $1,000 pledged for repairs on the church.

J. Martin Rhodes was assisted by Miss Lizzie Goodlander of Drakeville in a three weeks' meeting in Mystic, Iowa, which resulted in ninety-five additions to the church, seventy-nine of them being by baptism. It is the greatest ingathering ever had there in one meeting. Plans are being laid for a great meeting in the month of October. Since all cannot go to Pittsburg it will be encouraging to know that those who cannot go will be winning souls for the Master.

The newly elected officers of the Christian Endeavor Society of the Lenox Ave. Church, New York City, were ushered into office with a beautiful and effective service conducted by W. A. Harp, pastor of the church. Such meeting must help toward a keener appreciation of the responsibilities of offices in church organizations. The Lenox Ave. Church has discontinued its evening services for the summer, and special attention is being given to the morning service to make it as attractive as possible.

An increasing number of the Disciples of the East are spending their summers at Bethany Beach, which is controlled by the Disciples, and kept entirely free from all objectionable features so common at summer resorts. Among those who have cottages at the Beach are: L. A. Drexler, Braddock, Pa.; Congressman Graham, Pittsburg; Prof. Hagerman, Lexington, Ky.; F. D. Power, W. R. Errett, W. S. Kidd, T. E. Cramblett, Robt. Latimer, and W. A. Dinker, of Pittsburg. All Disciples are invited to spend their summer with the Disciples at Bethany Beach.

Angola, Ind., June 21—Thirty-five accessions today, twenty-five last night, 190 in eight days of invitation. This county meeting plan is a success. We hold meetings in country churches in the afternoons and in tabernacle at county seat at night. All are receiving members. The Angola church, Brother Stauffer, pastor, and Brother Preston, assistant, are powers for good and for God in this county.—Chas. Reign Scoville.

Children's Day at Howett St. Church, Peoria, was a splendid success, with the largest attendance both morning and evening in the history of the church. Morning attendance in the Bible-school was 292, and the offering for the day $125.00. M. W. Rotchford, the superintendent, with his corps of splendid teachers, has worked earnestly to realize the great result. The Primary Class, under Miss Simonson, had 102 present. The church has installed a new baptistry and there were two immersions the first Sunday in June. The minister, William Price, will spend two months in England during the summer. During his absence, Charles Adams, a Eureka student, will have charge of the work.

The Men's Progressive Bible Class of Paola, Kans., gave a banquet in celebration of its first anniversary, June 8. The class was organized with twenty members, and now has an enrollment of fifty-five. There has been a steady and thorough growth from the beginning. The banquet was a complete success. B. T. Wharton, of Marshall, Mo., who was pastor here for seven years before going to Marshall twelve years ago, was the guest of honor and gave an inspiring address. W. S. Lowe is the class teacher.

George Fowler, pastor of the church at Roswell, New Mexico, is pushing the work with vigor. The church has just paid a debt of $3,500.00 and made decided gains in all missionary offerings.

Inland Empire Day, July 4

This is the last call before Inland Empire Day. More orders for programs have been filled than last year. Everything indicates a general observance of the day by our Endeavor Societies. No doubt at this reading many societies that have made no preparations can take up the matter and on very short notice have a good day, or at least take an offering.

Remember the territory evangelized by the Inland Empire fund is East Washington, Idaho, Montana, Wyoming and the Dakotas.

Our receipts this year from the Endeavor Societies could be increased by at least one-fourth if the societies would start a movement the last few days before Inland Empire Day to stir up the Endeavorers and the people generally to increase their offerings. Many societies are preparing to give $5.00 who could raise $15 or $20 just as easily with a little effort.

Let us all pray that this may be the greatest day in American Missions in the history of our society, Endeavorers.

Remit your offering promptly. Send same to The American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

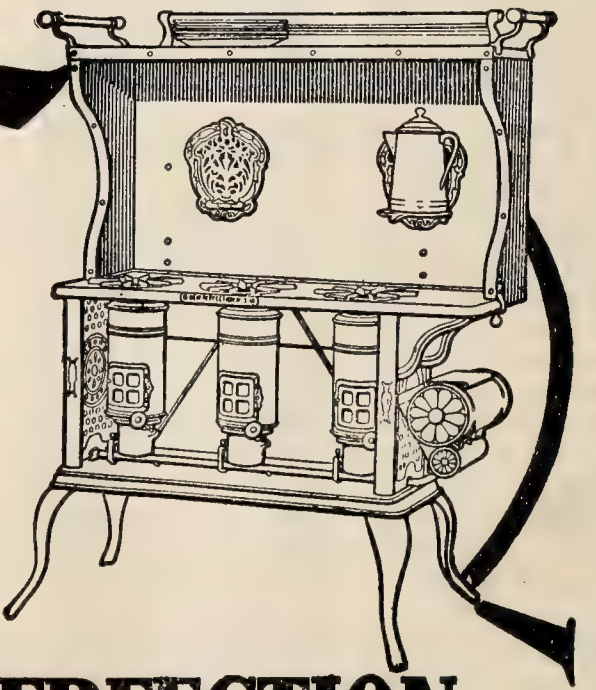
Do not forget to take a picture of your decorations and send it in with the offering, competing for the Conquest Flag.

Remember that the society making the largest cash offering during the year, Sept. 30, 1908, to Sept. 30, 1909, will receive the Centennial Banner. H. A. Denton.

For the Summer's Cooking

No kitchen appliance gives such actual satisfaction and real home comfort as the new Perfection Wick Blue Flame Oil Cook-Stove.

Kitchen work, this coming summer, will be better and quicker done, with greater personal comfort for the worker, if, instead of the stifling heat of a coal fire, you cook by the *concentrated* flame of the

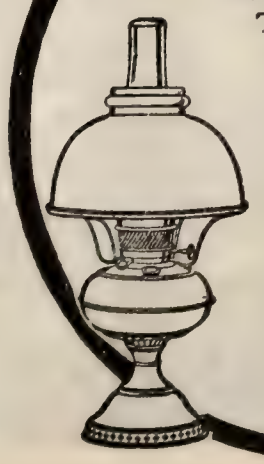


NEW PERFECTION

Wick Blue Flame Oil Cook-Stove

Delivers heat where you want it—never where you don't want it—thus it does not overheat the kitchen. Note the CABINET TOP, with shelf for warming plates and keeping food hot after cooked, also convenient drop shelves that can be folded back when not in use, and two nickeled bars for holding towels.

Three sizes. With or without Cabinet Top. At your dealer's, or write our nearest agency.



The Rayo LAMP never disappoints—safe, economical and a wonderful light giver. Solidly made, beautifully nickeled. Your living-room will be pleasanter with a Rayo Lamp.

If not with your dealer, write our nearest agency.

STANDARD OIL COMPANY
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DRAKE UNIVERSITY

Established in 1881, its growth has been continuous. The annual attendance has increased until it has reached over 1800. More than 150 instructors are employed. Ten buildings are devoted exclusively to school purposes. Library facilities are unexcelled in the west.

Drake University is ideally located in the Capital City of Iowa, is open to both men and women on equal terms, expenses are low, and opportunities for remunerative employment are unusually good.

Fall Quarter Opens September 20th, 1909.

COLLEGES AND SCHOOLS

COLLEGE OF LIBERAL ARTS—

Course of four years, leading to the degree of A. B., Ph. B., S. B. Course requiring an additional year's work leading to the corresponding Master's degree.

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English courses, leading to certificate. Graduate course, requiring three year's work, leading to degree of D. B.

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Classical, Scientific and Commercial courses, preparing students for entrance to college.

SPECIAL COURSES—

Courses for Music Supervisors, Drawing Supervisors and for teachers who wish certificate work and instruction in methods.

For catalog or other information concerning any of these colleges or schools, address,

THE PRESIDENT,

DRAKE UNIVERSITY, DES MOINES, IOWA

With the Workers

B. F. Clay has resigned at Nampa, Idaho, and expects to enter the evangelistic field.

Brooks Brothers are in a meeting at East Dallas, Texas, which is said to be doing well.

W. E. Amsbaugh has closed his work with the church at Shenandoah, Ohio.

The church at Rock Creek, Ohio, has called to its pastorate W. F. Wills, of Michigan.

C. C. Wilson, who recently returned from Honolulu, is being welcomed as pastor of the North Side Church, Cincinnati.

The veteran dedicator of Wabash, Ind., L. L. Carpenter, has been assisting in a meeting at Tippecanoe, Ohio.

The church at Harrison, Ohio, is without a preacher, M. G. Long having closed his work there.

The last of June, Roy Brown, will close his work with the church at Bellefontaine, Ohio.

The churches of Summit County, Ohio, are planning for a county organization which will be affiliated with the O. C. M. S.

A good practice of the Sunday-school of the First Church, Warren, Ohio, is the publication in the weekly paper the names of the new members enrolled each Sunday.

J. A. Serena and his assistant, Miss Anna Meldrum, are leading the church at Syracuse in careful preparation for the state convention to be held in that church.

At Fallsburg, Ohio, the church has just held a meeting in which they had the assistance of S. L. Bristor of Utica. There were nineteen additions to the church.

On account of the illness of Mrs. Breeden, it is reported that H. O. Breeden will not go to California for the summer, but will remain at Ipava, Ill.

The pastor of the church at Ames, Iowa, John T. Houster, is the possessor of an automobile, a fine opportunity for service in the church. There are many preachers who would like to know how it was done.

Dr. Herbert Martin, New York; Peter Ainslie, Baltimore; R. H. Miller, Buffalo; Marion Stevenson, St. Louis, will be among those heard at the New York State Convention at Syracuse, June 29 to July 2.

The Baccalaureate sermon at Texas Christian University was delivered by L. D. Anderson of Palestine, Texas, an alumnus of the institution. The theme of the sermon was "The Royalty of Humanity."

F. E. Day, the pastor, made careful preparation for the meeting which has just been held in the church at Fall City, Neb., and the first evening of the meeting with Lockhart and Linnt there were fifteen additions to the church.

J. E. Lynn celebrated the fifth anniversary of his service with the church at Warren, Ohio, June 6. We congratulate the church and preacher. More long pastorates means better churches and better preachers.

At Blacksburg, Va., where the Christian Church found its building too small to accommodate the evening audiences, they rented the Baptist church, in which the Netz sisters sang the first Sunday evening in June.

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Iowa State Convention at Davenport, June 21-24. S. M. Perkins and the church at Davenport extend a hearty welcome to the people of the state. The Christian Union of last week gives views of the pastor, the church building and other places of interest.

F. A. Sword, evangelist, is in a meeting with the church at Deer Creek, Illinois, where D. A. Lindsay, the pastor, has the work well in hand.

The Sunday-school at Artesia, New Mexico, gave $130.00 for Foreign Missions the second Sunday in June. Under the leadership of Arthur Stout the church is doing a fine work.

Peter Ainslie, who delivered the baccalaureate sermon at Milligan College, Tenn., says "President Kershner is one of the most scholarly men we have in any of our colleges. The school has entered upon a new era of prosperity. It is beautifully located and has a fine student body."

The graduating class of the High School, Springfield, Ill., were the guests of the First Church at the evening service, Sunday, June 18, a baccalaureate sermon being preached by F. W. Burnham, the trusted pastor of the church. Mr. Burnham's subject was, "Education and the Social Consciousness."

There were seventy-five delegates to the New Mexico-West Texas convention held at El Paso, Texas. Considering the long distances the people have to travel in this greatest of states, this representation was counted a good one. Careful preparation had been made by H. B. Robison, pastor, and the church at El Paso.

The Commencement at Cotner University this year was the most interesting in many years. The graduating class was the largest in the history of the University. The past year has been marked by harmony and enthusiasm. The commencement address was delivered by Burris A. Jenkins, Kansas City. The alumni address was "James A. Garfield, the Christian," by Hugh Lomax, of Kansas.

The New York Ministerial Association and the State Missionary Convention are to be held at Syracuse, June 29 to July 1. To the first of these meetings will be devoted one afternoon and evening, during which Peter Ainslie, of Baltimore, will deliver two addresses of a devotional nature, and President G. B. Stewart of Auburn Theological Seminary will give an address on "The Manifold Activities of the Minister."

Mr. John Mitchell, an enterprising business man of Waco, Texas, and a friend of education and especially of the Texas Christian University, awarded a prize of fifty dollars to the winner in the College Oratorical contest. The winner this year was Bonner Frizzell, of Athens, Texas. His subject was "Awakening China—America's Obligation and Opportunity." Other contestants were, D. E. Tomlinson, Hillsboro; G. W. Stevenson, Cooper; B. B. Wade, Elgin; B. H. Bloor, N. C. Carr, and John C. Welch.

Some of the things prepared for those who attend the Iowa state convention are: "State Missions," J. Fred Jones, Illinois; "Broad View of Brotherhood Work," P. C. Macfarlane; "Brotherhood and Social and Cultural Work," J. B. Hostetter; "Men for the Ministry," A. M. Haggard; "Brothers of Christ," Finis Idleman; and many other addresses by such men as L. H. Otto, E. A. Hastings, Prof. A. S. Athern, H. E. VanHorn, President Bell, W. R. Warren, Walter Menzies and others.

The Ohio State Convention elected for its officers next year, President, I. J. Cahill, Dayton; Vice Pres., Geo. Darsie, Akron; Cor. Sec'y, H. N. Miller, Cleveland. The following are the board of managers: H. F. McMillin, W. H. Cowdery, Noyes P. Gallup, J. P. Allison, A. R. Teachout, S. M. Parks, E. S. DeMiller, Cleveland; M. L. Buckley, Collinwood; Robert Place, Bowling Green; S. H. Bartlett, Painesville; Lathrop Cooley, Medina; M. E. Chatley, Ravenna; John P. Sala, Elyria; P. H. Welshimer, Canton; one member from Southern Ohio to be chosen by the Board.

The cause of the Disciples of Christ has had a wonderful development in Kansas City, Mo., and Kansas. With strong and hearty co-operation they have gone from victory to victory. The latest accomplishment is the erection and dedication of a beautiful stone church at Jackson and Seventeenth streets. The dedicatory services were held June 13, with the sermon by F. M. Rains, Cincinnati, Ohio. The union of effort in Kansas City was shown by the presence of the pastors of the several churches of Greater Kansas City. Frank L. Bowen is the pastor of the church. This is called Kansas City's Centennial Dedication.

A Ministerial Institute will be held at Drake University June 28 to July 2, for the benefit of the students of the Bible College, but open to all ministers. The lectures are free. The subjects of the lectures are as follows: Professor Henry A. Sanders, "The Relation of the Freer Manuscripts to the Text Problems of the Old Testament," "The Freer Gospels and the Text Problems of the New Testament," "A Fifth Century School of Writing and the Fragments of Paul's Epistles in the Freer Collection," "The Early Monastic Home of the Freer Manuscripts." Thomas W. Grafton, "The Pastor and His Church," "The Pastor and His Helpers," "The Pastor and the Revival," "The Pastor and the Boy Problem," "The Pastor and His Tenure of Office." Rev. O. W. Fifer, "The Neglect of Christ." Frederick O. Norton, "The Text of the New Testament." Charles S. Medbury, "The Deeper Significance of the Centennial." F. F. Fitch, "The Boy; Who Shall Have Him?" "The Price of Success," "A Twentieth Century Institution," "The Training of a Teacher." D. R. Dungan, "The Roman Letter." Professor Sherman Kirk, "The Gospel of Mark." Hezzie E. Van Horn, "The Incarnation and Evolution." Alfred M. Haggard, "Higher Criticism by an Amateur." Ambrose D. Veatch, "The Sphere of Prophetic Activity." John M. Horn, "The Emmanuel Movement." James T. Nichols, "The Problem of the Church Paper." Barton S. Denny, "State Missions." James H. Ragan, "The Needs of the Small Church." Finis Idleman, "The Downtown Church and Its Problems."

DOCTOR KNEW
Had Tried It Himself.

The doctor who has tried Postum knows that it is an easy, certain, and pleasant way out of the coffee habit and all of the ails following, and he prescribes it for his patients as did a physician of Prospertown, N. J.

One of his patients says:

"During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head, and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings.

"Finally I spoke to our family physician about it, and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum in its place as he and his family had used Postum and found it a powerful rebuilder and delicious food drink.

"I hesitated for a time, disliking the idea of having to give up my coffee but finally I got a package and found it to be all the doctor said.

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Centennial Bulletin

W. R. Warren, Centennial Secretary

Before you do anything else, Pray!
While you do everything else, Pray!
After you have done everything else, Pray!

You have to pray because you need omnipotent help in your work. (If this is not true of what you are doing, quit it and get a man's job!) You ought to pray, "O give thanks unto Jehovah, for he is good; for his loving kindness endureth forever!" You like to pray. "As the hart panteth after the water brooks, so panteth my soul after thee, O God!" Increasing joy is found day by day in prayer that follows and realizes the model, "Our Father!"

The history celebrated by the Centennial was so begun and wrought in prayer that it should call us to our kneees in emulation.

The fruitage of the century we celebrate is so rich and abundant that it ought to move us to devout thanksgiving.

The tasks undertaken for the Centennial are so hard and great that only God's power is equal to them.

Within a hundred miles of any but the most lonely church is at least one congregation that has already laid hold of the heavenly help and overcome to achieve some great Centennial Aim. With such glorious object lessons, why will you halt and whine "We can't?"

Have you abandoned the Lord's Table and closed up the Baptistry? No? Then you have more fellowship than you have realized in the great Centennial victories! For every baptism is unmistakable committal to Christ, and every communion is a reconsecration. These silent prayers are the mightiest of all. Here are the roots of the tree of life. But don't stop short of the fruit, and a full share in the perennial succession of seed-time and harvest-reaping to sow as well as to eat!

Pray for the Centennial.

That every preacher and teacher may be bold to set high aims and steadfast to see them achieved;

That every speaker in a Centennial hall or pulpit may proclaim a message that will ring round the world to the everlasting glory of the Christ;

That God's people of all names and divisions may be at last, immediately and wholly stirred to answer the Savior's Prayer.

Allegheny County Christian Endeavor Union and the Centennial.

At a meeting of the Advisory Council of the Allegheny County Christian Endeavor Union last night, J. D. Dabney was asked to tell about the Centennial. When he had finished the story by a unanimous and enthusiastic vote representatives of 180 Christian Endeavor Societies volunteered whatever assistance might be asked of them to make the great meeting a success.

Baptists and the Centennial.

Be sure to read "A notable Centennial," an editorial from the "Watchman" of Boston. It represents fairly the attitude of hundreds of thousands of Baptists, and will make the hearts of all who have been praying and laboring for the unity of God's people sing for joy.

The Last West.

It is imposible for one who has not visited those regions to realize the vast development of the Inland Empire. In the rush to California, and to the rich lands immediately adjoining the Coast in Oregon and Washington, these enormous stretches of mountains and valleys were run over. Now irrigation either directly provided or closely supervised by the National Government is working greater wonders than any magician ever dreamed on a scale of continental vastness. The need of missionary assistance is immediate and colossal. The returns from missionary investments are as quick and abundant as the growth of Alfalfa under irrigation. Let the wide-awake members of our churches who have fellowship in Christian Endeavor work to recognize this Centennial opportunity with a worthy observance of Inland Empire Day, which fitly falls on the National Birthday, July 4.

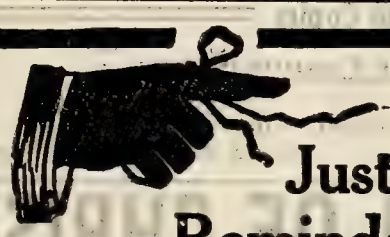
A NOTABLE CENTENNIAL.

One hundred years, from nothing to eleven thousand churches and 1,205,000 members. This is one of the most remarkable growths of any Christian body in the entire history of Christianity; and we have been studying to discover the causes of it. "To practice that simple, original form of Christianity, expressly exhibited upon the sacred page, without attempting to inculcate [illegible] of

point is "Every Christian an Evangelist." One of the Centennial mottoes is "Each to win one." Another point on which much emphasis is laid is the giving of not less than one-tenth of income to the Lord. Out of this four-fold and fertile soil of prayer, personal evangelism, intelligence and benevolence, the great prosperity of the Disciples of Christ appears to have grown.

As a body they are characterized by great activity in Sunday-school work. One of the Centennial mottoes is "All the church in the Bible school, and more." Many of their churches have every member enrolled for special Bible Study. They also lay strong emphasis on training teachers for Sunday-school work, and in proportion to their numbers they have more trained Bible School teachers than any other body. They also make a great point of special and organized work for men. Their "Brotherhood" is one of the most important of their organizations, and they have more organized men's Bible classes than any other religious body. They also place much stress on training men for the ministry, and "An offering from every Disciple to some Christian College," is another of their Centennial Aims. In this centennial year they have placed the definite standards before themselves: "10,000 trained men for the ministry, 50,000 trained teachers for the Bible Schools, $2,000,000 contributions for missions, and $10,000,000 added to the assets of the churches" in payments of debts, building new houses of worship, and endowments of colleges and ministerial sustentation funds.

This vigorous, alert, progressive and growing body of Christians celebrate their centennial in Pittsburg, Pa., Oct. 11-19. They expect to have fifty thousand Disciples present, and the Carnegie Music hall, Duquesne hall seating 8000 and the new baseball building which can be divided into three auditoriums, accommodating four to five thousand each, have been engaged for the meetings as well as several churches in the vicinity of



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that for pimples, blackheads and other blemishes of the complexion

Glenn's

WON'T MIX

Bad Food and Good Health Won't Mix.

The human stomach stands much abuse but it won't return good health if you give it bad food.

If you feed right you will feel right, for proper food and a good mind is the sure road to health.

"A year ago I became much alarmed about my health for I began to suffer after each meal no matter how little I ate," says a Denver woman.

"I lost my appetite and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin.

"My home cares were very heavy, for be-

can know each of his fellows and is sure to have ample attention from the faculty. He is an individual and is so treated. This is largely impossible in those institutions whose undergraduate bodies are numbered by the thousand. Numerous writers are calling attention to this very obvious advantage of our smaller American colleges.

Nowhere is this helpful condition better combined with high standards for faculty and students and with the numerous advantages of an especially fortunate location than at Butler. Situated in the quiet residence suburb of Irvington, yet within twenty minutes street car ride of all the metropolitan advantages of Indianapolis, it would be almost impossible to overstate the opportunities thus open to the ambitious student.

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INDIANAPOLIS, INDIANA.

Schenley Park entrance. As we have said before the Disciples are a purely Baptist people. The New Testament is their sole guide for faith and practice in religion. They require exact obedience to the teachings of the scriptures in belief and ordinances. Their prosperity like that of the Baptists, has sprung out of their close adherence to the Word of God. The exaltation of the personal Christ is the great theme of their preaching. Their methods of work and development are an illuminating example of intelligence and enterprise; and their prosperity cannot be other than a pleasure to every devout believer in the supreme authority of the Bible and in the deity of Jesus Christ.

The Watchman, (Baptist) Boston.

From the Home Board

H. A. Denton has just returned from Texas and New Mexico where he presented Home Missions and encouraged the frontier congregations.

W. J. Wright has been visiting the Ontario and Michigan Conventions laying the corner stone of a ne wbuilding in Priceton, W. Va., and will this week attend the Missionary Conventions in Minnesota and South Dakota.

Geo. B. Ranshaw has been taking the May Offering with such splendid churches as Birmingham, Ala., Jacksonville and Springfield, Ill., Evanston, O., presenting Home Missions at the Ohio, Missouri and Iowa Conventions; holding a Home Missionary rally at Knoxville, Ill.

The offerings for Home Missions for the week ending June 12 totaled $9,000. The offerings from the churches alone averaged over $1,000 a day. Many of the big churches have not yet sent in the cash. But we hear great reports from all. This will be our greatest year beyond any doubt.

Twelve hundred dollars in individual offeelings swelled the grand total for Home Missions last week. If the many splendid opportunities for establishing the cause in the new towns in the West were better known, we feel sure that scores of our weal hy people would support a missionary on the Home Field.

Secretary Lenton is pushing Inland Empire Day. With a great American theme upon a great American birthday, the Endeavorers ought to have a great service. Programs are being applied for in quantities which insure a very general observance.

The new Exercise for Children's Day for Home Missions has been prepared by Charles M. Fillmore of Indianapolis, and is now in the hands of the printers. It differs somewhat from the programs furnished in previous years in that most of the songs are prepared for the schools at large, thus insuring ease of both preparation and rendition. Supplies will be ready about August 1.

The Home Secretaries request the churches and schools to remit offerings as promptly as possible. Mone yborrowed from the banks in the early Spring when the income was scant, necessitates considerable interest charge. Prompt remittances will help us to cut down the interest and to keep things moving.

Great interest has been awakened by the letter sent out by S. M. Cooper asking 200 men to contribute $100 each to an emergency fund to be called the Business Men's Centennial Fund. A goodly number of responses have been received. The Evangelization of America is itself the greatest business proposition before the churches today, and business men should be the first to tackle it.

Another Great Gain

The receipts of the Foreign Society for the first fifteen days of June amounted to $18,477, a gain over the corresponding time last year of $4,850. The churches as churches gained $2,960, the Sunday-schools $1,479. There was also a gain in the number of contributing churches and Sunday-schools.

The total receip s from October 1, 1908, to June 15, amounted to $155,225, a gain of $34,390. This is the largest gain in the history of the Foreign Society for the corresponding time. The churches as churches have gained $12,550, and the Sunday-schools $1,576, individual gifts $9,817, annuity gifts $14,034; but there has been a loss in bequests of nearly $5,000.

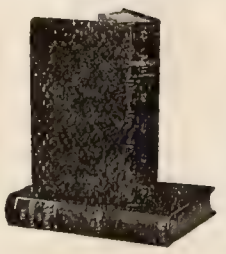
These encouraging gains will nerve the friends to press on and win one of the greatest victories in the history of our brotherhood. Remember this is the Centennial year. Let the Children's Day offerings and other gifts come thick and fast. Now is the time to keep up the battle of dollars.

F. M. Rains.
S. J. Corey.
Cincinnati, Ohio. Secre aries.

ST. LOUIS
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ILLINOIS CENTRAL RAILROAD
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A. H. HANSON, Pass'r Traf. Mgr. Chicago.
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ACROSS THE COLLEGE CAMPUS—HIRAM, OHIO.

HIRAM COLLEGE

believes in the distinctive mission of the Christian College. As a college, its purpose is to maintain the highest educational standards, and to seek genuineness rather than bigness. As a Christian college, it holds to the supreme value of Christian faith and character, and seeks to inspire in its students the Christian ideal of service. It possesses the characteristic advantages of the small college in that most vital factor in education—the personal contact and acquaintance of teacher with student. With a location unexcelled for health and natural beauty, with a faculty of exceptional character and experience, and with a splendid student-group of earnest young people, Hiram invites the consideration of young men and women of ambition and energy, who want a thorough education under the most favorable conditions.

A NEW COURSE IN MISSIONS.

A new and notable course in Missions has been adopted and will be immediately inaugurated under the direction of Prof. Charles T. Paul. Chinese, Russian, and other foreign languages, anthropology, phonetics, comparative religions, and the history and science of missions are among the features which will make this course unique and invaluable to candidates for the mission field at home or abroad.

WHO MAY WITH PROFIT ATTEND HIRAM.

1. Any young man or woman, whatever his or her prospective vocation, who wants culture, vision, or training for Christian citizenship and service.
2. Young people preparing for any kind of missionary work.
3. Young men preparing for the ministry.
4. Men already in the ministry who want the mental and spiritual quickening of one or more years at college.
5. Young people preparing to teach.
6. Those preparing for law, medicine or other profession, who want the invaluable preliminary culture of college training.
7. Young men or women who expect to enter the business world, and are ambitious to be more than machines.
8. Students of music.
9. Aspirants for any career in which public speaking plays an important part.
10. Engineering students, seeking the fundamental preliminary training necessary.
11. Young women who aspire to the noblest heights of Christian womanhood.
12. Young people preparing for Christian service as Bible-school leaders and teachers, pastoral helpers, social settlement workers, Y. M. C. A. and Y. W. C. A. secretaries, or workers in other special fields.

BULLETINS AND INFORMATION.

A most attractive illustrated bulletin has been published, showing many scenes of college life and the college surroundings. This and the new catalog, giving detailed information regarding the various courses, expenses, etc., will be mailed free. Requests for special information will receive prompt and careful attention. Correspondence is invited from all interested persons. Address,

MINER LEE BATES, President, or J. O. NEWCOMB, Secretary.

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The advantages a thorough-going small college, like Butler, offers to the student who desires to get the most out of his four years of academic training are many. Every student can know each of his fellows and is sure to have ample attention from the faculty. He is an individual and is so treated. This is largely impossible in those institutions whose undergraduate bodies are numbered by the thousand. Numerous writers are calling attention to this very obvious advantage of our smaller American colleges.

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New, Remarkable Stove—Ohioan's Great Invention—Consumes 395 Barrels of Air to One Gallon of common Kerosene oil making oil-gas—the New Fuel that looks and burns like gas!

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Astonishing but true—time-tested—proven facts—circulars give startling details—overwhelming evidence.

NO SUCH STOVE SOLD IN STORES—UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF.

A genius of Cincinnati has invented a new, scientific oil-gas generator that is proving a blessing to women folks, enabling them to cook with gas—relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves 1-3 to ½ in cost of fuel.

How often have readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves—also the smoky oil wick stoves and their gasoline stoves which are so dangerous and liable to cause explosions or fire at any time.

Well, that day has arrived and a fine substitute has been discovered and every family can now have gas fuel for cooking, baking and heating and not have their kitchens a hot, fiery furnace in summer, and be carrying coal and ashes—ruining their looks and health.

THOUSANDS A WEEK.

Upon calling at the factory we found that this invention has caused a remarkable excitement all over the U. S.—that the factory is already rushed with thousands of orders and evidently the Company's representatives and agents are making big profits as they offer splendid inducements.



Sectional Cut of Generator

As will be noticed from the engraving, this OIL-GAS GENERATOR is entirely different from any other stove—although its construction is very simple—may be easily and safely operated and is built on the latest scientific principles, having no valves, which is a marked improvement, as all valves are liable to leak, carbonize, clog up or overflow.

By simply moving a knob the oil is automatically fed to a small, steel burner bowl or retort where it is instantly changed into gas, which is drawn upwards between two red hot perforated steel chimneys, thoroughly mixed with air and consumed, giving a bright blue flame—hottest gas fire, similar in color and heating power to natural gas.

This invention has been fully protected in the U. S. Patent Office and is known as the HARRISON VALVELESS, WICKLESS, AUTOMATIC OIL-GAS GENERATOR—the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of Kerosene Oil that is needed to produce so large a volume of gas make it one of the most economical fuels on earth and the reason for the great success of this Generator is based on the well known fact of the enormous expansiveness of oil-gas when mixed with oxygen or common air.

Oil-gas is proving so cheap that 15c to 30c a week should furnish fuel gas for cooking for a small family.

Kerosene oil from which oil-gas is made may be purchased in every grocery—is cheap and a gallon of it will furnish a hot, blue flame gas fire in the burner for about 18 hours, and as a stove is only used 3 or 4 hours a day in most families for cooking, the expense of operating would be but little.

In addition to its cheapness is added the comfort, cleanliness—absence of soot, coal, dirt, ashes, etc.

What pleasure to just turn on the oil—light the gas—a hot fire ready to cook. When through, turn it off. Just think; a little kerosene oil—one match—light—a beautiful blue gas flame—hottest fire—always ready—quick meals—a gas stove in your home.

It generates the gas only as needed—is not complicated, but simple—easily operated and another feature is its PERFECT SAFETY.

NOT DANGEROUS LIKE GASOLINE.

And liable to explode and cause fire at any moment. This stove is so safe that you could drop a match in the oil tank and it would go out.

This Oil-Gas Stove does any kind of cooking that a coal or gas range will do—invaluable for the kitchen, laundry—summer cottage—washing—ironing—camping, etc. Splendid for canning fruit—with a portable oven placed over the burner splendid baking can be done.

ANOTHER IMPORTANT FEATURE.

Is the invention of a small Radiator Attachment which if placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely.

While at the factory in Cincinnati, the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction and as a few extracts may be interesting they are here produced.

L. S. Norris, of Vt., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 50% to 75% over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly, a blessing to human kind."

Mr. E. D. Arnold, of Nebr., writes: **"That he saved $4.25 a month for fuel** by using the Harrison Oil-Gas Stove. That his gas range cost him $5.50 per month and the Harrison only $1.25 per month."

J. A. Shafer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted—Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Hon Ira Eble, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."



Chas. L. Dendeke, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, plumbing — ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal."

Agents are doing fine—Making big money.

WONDERFUL QUICK SELLER.

Geo. Robertson, of Maine, writes: Am delighted with Oil-Gas, so are my friends—took 12 orders in 3 days."

A. B. Slimp, of Texas, writes: "I want the agency—In a day and a half took over a dozen orders."

Edward Wilson, of Mo., writes: "The Harrison very satisfactory—Sold 5 stoves first day I had mine."

J. H. Halman, of Tenn., writes: "Already have 70 orders."

This is certainly a good chance to make money this summer.

Hundreds of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw these Oil-Gas Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation can say that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes, 1, 2 or 3 generators to a stove. They are made of steel throughout—thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. **Ideal for summer use.** They seem to satisfy and delight every user and the makers fully guarantee them.



HOW TO GET ONE.

All who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save 1-3 to 1-2 on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, **The World Mfg. Co., 429 World Bldg., Cincinnati, Ohio,** and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

The price of these Stoves is remarkably low, only $3.25 up. And it is indeed, difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

DON'T FAIL TO WRITE TODAY.

For full information regarding this splendid invention.

The World Mfg. Co., is composed of prominent business men of Cincinnati, is perfectly responsible and reliable, capital $100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted.

Don't fail to write for Catalogue.

$40.00 Weekly and Expenses.

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these Stoves last month were enormous and the factory is rushed with thousands of orders.

Many have spare time, or are out of employment and others are not making a great deal of money, and they should write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you excite their curiosity and should be able to sell 5 or 8 and make $10.00 to $15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?

THE METHOD OF MODERN REVIVALISM

THE CHRISTIAN CENTURY

Sharp C M May 10

Vol. XXVI. July 1, 1909 No. 26

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Chicago Church Notes

A number of our churches had Children's Day on the second Sunday in the month. There is every indication of an unusually large offering in Chicago this year.

We have succeeded in raising an additional sum of money for the work at Bolenge. After completing a thousand dollars to send some new missionaries with Dr. Dye, a purse of $185 is being raised to send back the native that returned with Dr. Dye. This native has been helping Mrs. Dye in the work of translation.

A musical entertainment of ambitious proportions was given at the West End Church recently.

The Hyde Park Sunday-school and the Sheffield Avenue Sunday-school each prepared their own Children's Day exercises. Dr. Ames had their exercise printed and has some sample copies left to distribute.

Irving Park has a federation of men's clubs from all the churches, including the Catholic. They are banded together to clean up the politics of that section of the city. A member of the Christian church is President of the federation.

The Congregational church at Douglas Park has made overtures to our church on the subject of union. The two committees of the respective churches meet this week for conference.

The Evanston Sunday-school has a team playing winning base ball and will organize a tennis club and prepare a court soon.

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J. F. POWELL, Waukegan, Ill.

Believing that there are thousands of unidentified Disciples in this city and environs, the Disciples Missionary Union of Greater New York and vicinity, in order that such persons shall not be lost to the cause, earnestly requests pastors everywhere to send, without delay, the names and addresses of members from their churches who now reside in our city. Herbert Martin, 794 East 169th St., New York City.

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The Christian Century

Vol. XXVI. CHICAGO, ILL, JULY 1, 1909. No. 26.

An Analysis of Revivalistic Method

A Study of the Essentially Hypnotic Principle in Revivalistic Procedure

In our study of revivalism it has been made clear so far that there are richer possibilities in Christianity than the modern church is expressing.

What the church today most lacks, we have seen, is a vital consciousness of the sources of power and character with which the soul of Christ the Master had such open and intimate connection.

Our thesis, stated in our study of last week, is that our revivalistic method, the method by which we are most of us brought into the church and which we mostly use to bring others into the church, is responsible for the low order of spiritual life which obtains in our churches.

Modern revivalism produces an inferior order of Christian experience, and the continued use of the revivalistic method renders the church incapable of utilizing or even of perceiving a method by which a higher order of Christian experience might be produced.

It sets up false standards. It gets results by artificial means. It manipulates, but it does not instruct.

And it cannot instruct, for the state of mind which its characteristic work induces is not one of thoughtfulness.

The power of the revivalistic method lies in the situation it organizes, not in the individual soul's perception of vital truth.

What distinguishes the revivalist from the pastor? Is he superior to the pastor in the culture and grasp of his mind? Not at all.

Is the revivalist a more spiritually minded man than the pastor? Certainly no one will claim for him any such preëminence.

Is he, then, a more lucid interpreter of the truth than the pastor? Is he a better teacher? No.

Does he hold up a more inspiring ideal of life than the pastor is accustomed to present? By no means.

What is it, then, that distinguishes the revivalist from the pastor?

This: the successful revivalist has learned the art of controlling a congregation as a whole. The unit with which he deals is the crowd, not the individual soul.

And the crowd has a soul of its own just as an individual has a soul of his own. The methods by which a "master of assemblies" can get at this crowd-soul, to move it, are just as definite as the methods by which one can get at the individual soul.

The revivalist is a man who has found the way to the soul of the crowd. The average pastor either does not know the way or else, knowing it, knows also that the Christianity of Christ has no business there.

The revivalist may not be conscious of his method; he may proceed instinctively, and, perhaps, be all the more successful for not being aware of just what he is doing. But that his distinction from the pastor lies in his possession of the power of controlling men *en masse*, an analysis of any revival meeting will reveal.

Take for example the revivalistic device of voting the people up and down on this question and on that. "Stand up if you will accept Christ." "Stand up if you have any desire at all in your heart for salvation." Stand up of you want us to pray for you." "All who want to go to heaven, stand up."

The result of this crowd movement in whatever direction the preacher may determine is to set up a form of crowd-hypnotism with the preacher in control and the ordinary inhibitions of the individual broken down. The instructive rebellion of the intelligent man to such a practice is overborne by his sense of embarrassment in case he does not yield, and so he commits himself to the will of the preacher.

Or take again the device of leading the individual from one slight step to succeeding steps of increasing importance. It is a method oftimes adopted when the evangelist's patience has been exhausted in an effort to get converts outright.

The appeal goes forth from the pulpit for those who wish to be prayed for to raise their hands. A number of unsuspecting hands go up. Immediately they are noted by the "personal workers" who go to them and engage earnestly in conversation.

A second request is made for those who raised their hands to stand up before the prayer in their behalf is offered. Once upon their feet they are invited to come forward and, with the assistance of the personal workers, many of them are brought to the front seat where they are given cards to sign stating that they purpose to live the Christian life. Whereupon the public confession of faith is taken by the evangelist.

Another method often used by the revivalist to get at the soul of the crowd is to adopt at the opening of his meeting a policy of abuse in preaching. The evangelist abuses everybody in general and in particular. It may be the church members or the ministers or the "sects" or polite society, so-called, or the city administration. He wins at once a reputation for bravery, nerve.

This, of course, is the trick of every demagogue and charlatan, the trick adopted with such amazing success by the late Dr. Dowie, who won his power by his pastmastership in the art of abuse. People like it. It excites curiosity and it always results, if it is cleverly executed, in winning the soul of the crowd.

The use of the so-called personal workers' organization in the typical revival illuminates the essential method of such meetings. There is hardly a successful evangelist at work today who does not depend mainly upon this personal work during the singing of the invitation songs.

No leader deceives himself with the idea that, amid the confusion and excitement of the hour, these personal workers could possibly sink an intelligible idea in any unsaved soul. The evangelist does not use personal workers as persons to seek and save the souls of other persons. He uses them as a factor in de-individualizing (it is an outlandish word!) the people and creating the crowd-soul.

What the evangelist wants is to get the situation broken up. He wants confusion, movement, a swaying of the crowd, excitement and curiosity and a sense of expectancy, lifting the crowd to a tiptoe of feeling, while he the while, above the buzz and roar and chatter, is wildly swinging his arms and shouting his perspiring exhortation to the throng.

The effect is to work chaos in the mind of each person similar to that exhibited by the crowd as a whole. Ideas are confused, logical connection is broken down, the sense of reality is lost, natural inhibitions are overcome, a certain feeling of detachment is induced and the individual finds himself caught up by the powerful currents of social feeling.

He is out and out momentary a victim of a hypnitized social situation, and the simplest thing in the world, the almost inevitable thing for him, is to go forward or stand up or do whatever the leader suggests.

But all this means the temporary breaking down of the structure of his own personality, the invasion of his personal right as a man to do his own thinking about God and his soul upon the basis of his own intelligence.

No informed evangelist who genuinely loves men as individuals and seeks to open up a well of living water in their inner souls will be the instrument of creating this hypnotic situation in the name of Christ.

If he is interested in building up a church, he might be deluded into the notion that this kind of success really builds up the

If he expects large donations at the close of his meetings there is no surer way to get them than to start in the people the habit of yielding to crowd suggestion.

But if he is genuinely and sincerely trying to make the highest type of men, and to put them into the control of Jesus Christ he will indignantly eschew all such methods. He will see that they work through an uncanny, hypnotic and unspiritual principle and cannot advance far the Kingdom of God.

The Trend of Events

By Alva W. Taylor

PRINCE ITO'S WORK

Ito, the first of living Japanese statesmen, has finished his work as Resident-General of Korea and returned to Tokio to become president of the Privy-Council. Under the Japanese form of government this is the first position in the affairs of the nation. The emperor pledges him the obedience of the people. Time was when this position meant more in England, but in the evolution of government the appointees of the monarch count progressively for less and officials elected by the people count for more. Japan is emerging. The parliament is not yet supreme. The mikado is not yet responsible to parliament. It is gravely discussed, however, and time is not far distant when he will be. Ito will be the active representative of the mikado instead of the prime minister. He will be chief adviser and administrator of the mikado's will, which means that the mikado will give official sanction to Ito's will much of the time.

In the '80s Ito welcomed western learning, especially science and medicine, but plainly told us our religion was not needed. He thought Japanese religion quite competent to care for Japanese needs. Today he never fails to speak a good word for Christianity. He has contributed generously to Y. M. C. A. work in Seoul, presided at the formal ceremonies of opening the Seoul building, and advised the youth of both Korea and Japan that they could do no better than to live up to the sublime precepts of the Man of Nazareth. He is today one of that increasing number of Japanese leaders who are seeing that Japan cannot conserve western material progress without a soul of western morality and that there can be no moral life assured aside from that religion assures.

Ito will continue to rule Korea. It will be done under the forms of diplomacy, but it will be effectual until Korea is "assimilated."

DEPARTYIZING CITY GOVERNMENT

City government is delivered into the hands of machine and boss rule by party elections. National issues have nothing to do with city administration. The most promising crusade is that which is endeavoring to departyize city government. Colorado Springs has taken the most radical step. Its new charter requires nominations by petition and each petitioner and the nominee must swear that the candidate is not a party candidate. The petitions cannot be filed on a blanket sheet, but must be by at least twenty-five individual certificates. On the ballot there will be no party marks. There will be a council of five of which one will be mayor and each of the five will be the administrative head of a department of public works.

A CITY REFERENDUM

Portland, Ore., has given the referendum a trial. There were thirty-five issues proposed. A discriminating vote carried thirteen of them and rejected twenty-two. The result does not show any radical tendency. The Des Moines plan of city government was defeated by a majority of two to one. It was bitterly opposed by all franchise corporations and the politicians. Their slogan was that it would be dangerous to put the administration of great sums of money into the hands of so small a number of men. The proposal that franchise holders should make quarterly reports was carried by a like vote of two to one. This certainly shows discrimination. The vehicle tax ordinance was defeated while on the other hand the proposal that the cost of water mains should be assessed to property benefiting was also defeated. Reform gained little, but it is better to get a fundamental principle like a successful use of the referendum, established, than it is to gain any particular reform.

TOM JOHNSON AND THREE CENT FARES

Tom Johnson has turned the enemy's flank and has the strategic position on the field again. He was generally believed to be defeated in his long battle for a three cent fare in Cleveland. In a referendum vote, after long and, to the common mind, rather confusing negotiations, he was defeated by 600 votes out of a total of 80,000. It was a close majority, but enough to count a defeat. The street car company conducted a characteristic "vested interest" election and many things were done that would not bear the light of good citizenship. Feeling secure in their victory they repudiated certain "gentlemen's agreements" and prepared for a resumption of power. Mayor Tom has always sought to be magnaminous to the corporation and was thus imposed upon in these late repudiations of "gentlemen's agreements." He now announces that it will be war to the knife hilt. He seems to have the advantage of position. The Supreme Court has decided that all the company's franchises expire within the next three years and the better part of them next January. They are now willing to beg for terms because the council stands firmly by the mayor. The mayor has the support of the council in proposing an ordinance for referendum that will provide for bids for the expired franchises on the basis of a flat three cent fare with a limit of 6 per cent dividends and provision that the city may take over the lines, at any time the legislature gives it authority, at $1.10 for every dollar actually invested. This is the clear cut issue forged out for the people after a nine years' campaign, and if they fail to ratify it, it will be because they either lack interest or prefer to pay a street monopoly five cents rather than pay three cents for a municipal enterprise.

STAMPS, TAGS, CARNATIONS AND CHARITY

The Red Cross devised the plan of selling stamps at Christmas tide for the help of its crusade on tuberculosis. They sold 15,000,000 and realized a net sum of $138,244. It aroused much interest in the cities and enlisted many givers. Tag-Day has for some time been a favorite expedient for hospital charity. The newspapers and churches and various societies give the day and undertaking publicity and tags are sold, all who buy wearing them during the day. Only a small sum is charged, but any sum is gladly received. It lends popular favor and civic pride to the undertaking and makes approach easy for those who solicit. It also becomes the "thing" to do with society and arouses enthusiasm for the object served. Recently Lynn, Mass., had a "carnation day," substituting the beautiful flower for the conventional tag. Everybody who would, wore the buttonhole decoration and $3,000 was realized. Louisville tried organizing a mammoth committee of 3,000 women to procure ten cents from each inhabitant of the city. They secured $3,100 or only a little over one dollar per worker. It would have been easier to have paid it than to get others to give it, but they doubtless would have failed to do that and the publicity given the crusade against the white plague would have been lost.

TOO MANY LAWS—NOT ENOUGH LAW

One wonders what becomes of the mass of laws added each year to the statute books. The Wisconsin legislature has closed a five months session and passed 581 bills. The governor vetoed twenty-six on grounds of unconstitutionality. This leaves 555 new laws; 1,567 bills were introduced. How many old laws were repealed, how many of the bills were emendations to existing laws, and how many were necessary routine bills, such as appropriations, does not appear, but with liberal allowance there must yet remain a vast accession to the code of the state. It would be interesting to analyze them and find how many were fundamental and how many expedients. It has been well said that we need more law and fewer laws.

WAS ROGERS PHILANTHROPIC?

The question uppermost with many curious minds has been, "how much did H. H. Rogers leave?" The wag remarks that he left all he had, not a cent went with him. It is probable that he left $80,000,000, a greater sum than Jay Gould left. But millions by the fifties and hundreds are much more common today than in the days of Gould, and excite less wonder. Whatever Mr. Rogers left he signalized his departure for another world by no notable benefactions. He had a provincial pride in his birthplace and enriched it with buildings and pavement which the citizens were amply able to furnish for themselves. This was not benevolence, but a sort of personal vanity, an endowing of the spot where the ego of the giver was nurtured. A man cannot well give wisely when he becomes philanthropist only at the time he makes his will. Russell Sage wisely left it to his philanthropic wife and Carnegie has devoted his declining years as assiduously to spending as he did his earlier years to getting. Mr. Rogers was more nearly the antithesis of the philanthropic than he was philanthropist.

THE SUGAR TRUST'S CONFESSION

The American Sugar Refining Company, the euphonious title of the notorious sugar trust, ruined its rival, the Pennsylvania Refining Company, by manipulation of a loan made through private parties, secured by voting rights in stock. The ruined company sued and the trust has settled. The sum paid is a secret, but is supposed to

have been $10,000,000. How much is of less moment than the confession of guilt in making the settlement by means of a cash payment. The Attorney General of the United States is preparing to prosecute the trust as a final nemesis of recent revelations.

THE ILLINOIS BATTLE CRY

The Anti-Saloon League has raised aloft its fighting banner and given the battle cry of county option. The legislature that has just adjourned was frankly the worst the state has had for many years. The speaker had been able to mollify the temperance leaders into a passive attitude in his campaign for reëlection. He might have been impartial while himself voting with the liquor forces, as he did at the last session, but his election could only be obtained this session by an unholy combination of his machine cohorts with those of the notorious liquor dealers' attorney and leader of the Democratic machine cohorts, Lee O'Neal Brown. Thus he became the tool of the liquor forces and appointed a License Committee of saloon advocates. This committee reported out a bill that would nullify the present township option law and put it through the house, but refused a hearing even to temperance measures. The senate held up the above bill as a part of the obstructive program played by each house against the other and the cause won a victory in preventing a defeat. Before another year is gone every township in the state that has voted dry will be eligible for another vote on the proposition. It will be the testing time and the temperance forces will operate under the handicap of the tendency to reverse decisions. The league sounds a forward note. That is good fighting tactics.

LOCAL OPTION PROGRESS

Indiana has concluded her county option elections for the present. There are now seventy dry counties. County contests will begin in Washington soon. This will be a strike in new territory and bids fair to win. Washington will lead in redeeming the far west from the soot-covered map. Mahoning County, Ohio, held a notable election recently. It contains the manufacturing city of Youngstown, with 80,000 inhabitants. It has a large factory working population of unpronouncable names. Yet county prohibition was defeated by only a little over 1,000 votes.

SOME TEMPERANCE AMMUNITION

The Illinois Issue furnishes some shimose and shrapnel in the shape of facts that argue for dry territory. It uses the entire state of Illinois and analyzes it under three heads as is shown below. In every case the statistics of crime, insanity, poverty, and divorce show increase with the increasing number of saloons, while those for school attendance show a decrease as the saloons increase. Most telling is the fact that taxes increase with the increase of saloon licenses. Here is another testimony that the tax problem is not one of how to get more money, but how to spend honestly and economically and for the public good what we do get.

The table here given speaks for itself.

The following tables were compiled from the Official Report of the United States and the various departments of the State of Illinois—the latest year for which complete figures can be had.

Class I—(0-100 saloons per 100,000) 50 counties. (Class II—(100-200 saloons per 100,000) 30 counties. Class III—(200 or more saloons per 100,000) 22 counties.

	Class I.	Class II	Class III
Average number of saloons per 100,000	46	143	392
Admitted to jail for 100,000	206	347	435
Inmates of penitentiary per 100,000	33	47	60
Inmates in Reform and St. Charles schools per 100,000	20	27	28
Insane in asylums and almshouses per 100,000	203	218	250
Percentage of school attendance	78	72	66
Average tax rate	4.59	4.71	5.06
Taxes collected per capita	8.72	10.34	11.34
Divorces per 100,000	84	97	147

A Study of Two Southern Illinois Counties.

Edwards County has been without saloons for years. Alexander County has always been one of the wettest counties in the state.

	Edwards County	Alexander County
Average number of saloons for 100,000	0	200
Admitted to jail for 100,000	29	982
Inmates of penitentiary for 100,000	3	361
Inmates in reform and St. Charles schools per 100,000	0	66
Insane in asylums and almshouses for 100,000	193	300
Percentage of school attendance	83	57
Average tax rate	3.90	5.66
Taxes collected per capita	5.30	12.02
Divorces per 100,000	50	180

Conclusions: 1. This table embraces all of the State of Illinois: 2. Criminals, insane, taxes and divorces increase as saloons increase; 3. School attendance decreases as saloons increase; 4. And there is no exception to the rule.

The Inner Life of the Old Testament

On close study the great men of the Old Testament are seen to be not so much the militant and tireless contenders for better things that we have pictured them, but rather men who dwell much in silence and meditation, nurturing the powers of action in the quiet of the mighty hills, only to come forth in great movements like lions of the Lord, to fall upon his foes. Even in seemingly stormy lives like those of Samuel and Elijah how few are the scenes of contest, and how long are the intervals of calm. How brief are the volumes which record the public rebukes and exhortations of Amos, Hosea, Micah and Zephaniah; and though these must be merely the survivals of a much larger body of utterances, yet they imply long years of meditation on the sins of the people and the will of God, and are the rich gifts which only come from the deep and silent places of great souls. Isaiah's months of solitude while a hostile Ahaz devised his foolish plans for the Assyrian alliance, Ezekiel's two years of speechless brooding over the downfall of the city of God, and Jeremiah's heartbroken vow that he would speak no more in the divine name, afford glimpses of those wells of silence and of prayer out of which the water of life was drawn for the thirsting nation. Only such brooders of the quiet hours have found out the secret of God, and lived in the joy of the life within. To them alone are the waters of life revealed far in the depths. Others fail, for they have nothing to draw with and the well is deep.

Nor are the prophets the only companions of the inner way. A host of witnesses attests that joy in the fellowship of God which only the saints know. Sometimes their words are naive and childlike in their sense of solitary obedience, as when Caleb, the stout and unspent hero of eighty years says, "My brethren that went up with me made the heart of the people to melt, but I wholly followed the Lord my God." Sometimes there is a note of solemn warning in the confession of faith, as when Joshua, victorious over the clans of Canaan, speaks to Israel in the words, "Now, therefore, fear the Lord, and serve him in sincerity and truth, and if it seem evil to you, choose ye this day whom ye will serve. But as for me and my house, we will serve the Lord." Again, it is a king, Hezekiah, who on his bed of sickness, praises God for deliverance from the gates of death, and the lengthening of life, which means added years of prayer,

> "O Lord, I am oppressed, be thou my surety,
> It was for my peace that I had great bitterness,
> But thou hast in love to my soul delivered it.
> Thou hast cast all my sins behind thy back,
> The grave cannot praise thee, death cannot celebrate thee.
> The living, the living, he shall praise thee, as I do this day.
> The father to the children shall make known thy truth."

Reformers working at the task of reëstablishing Jerusalem yield to God the praise for every royal favor from Persian monarchs, as when Ezra writes in his journal, "Blessed be the Lord, the God of our fathers, which hath put such a thing as this into the King's heart, to beautify the house of the Lord which is in Jerusalem." Of the acts of devotion which marked the long journey to Judah he says, "Then I proclaimed a fast there at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us and for our little ones."

Nehemiah, that great and humble-hearted man, with the sympathy of a mother, the fearlessness of a warrior, the generosity of a prince, the wisdom of a master-builder and the piety of a mystic, in the intervals of his labors with trowel and sword on the rising

walls of Jerusalem, takes time to set down in his private book of days these words of childlike insistence that he shall not be forgotten of the Lord, "Remember unto me, O my God, for good, all I have done for this people." "Remember me, O my God, and wipe not out my good deeds which I have done for the house of my God and for the observances thereof." "Remember me, O my God, for good."

And what shall one say more, "For time would fail to tell of Gideon, Barak, Samson, of Jephthah, who through faith, this sense of God's reality and help, this power of the inner life, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, put to flight armies of aliens." These are the convincing proofs that behind the heroism and the urgencies of the Old Testament there lay the secret of the life with God. These men were not mere adventurers. Had such been the case, the world would long ago have forgotten them. It was not in the tumult of battle nor amid the shoutings of kings and captains that their glory was won. But rather in the silence where the still small voice is heard. There were kindled the altar fires of the soul,

"The tumult and the shouting dies,
The captains and the kings depart
Still stands thine ancient sacrifice
A humble and a contrite heart."

They were pilgrims to the city of God, albeit they were pilgrims of the dawn. They saw as in a mirror, dimly, but they were content to wait for for the day when they should see face to face.

* * *

The Baptist preachers of Chicago spoiled a fine editorial we had prepared for this week on "The Broadening Church." At their first meeting for consideration of the case of Professor George B. Foster, they passed a resolution affirming their belief in certain evangelical doctrines and repudiated the teaching of Professor Foster, but they declined to cast him out of their association. Whereupon our pen was moved to set down certain things that we imagined were significant in connection with this case. It seemed to us that there was much more significance in what they did not do than in what they did do. Of course nobody would suspect the Baptist ministers of helding to the views Dr. Foster has expressed. As yet we have to hear of the first minister in evangelical ranks who defends the positions the professor has taken. He is the most radical innovator any evangelical denomination has had to deal with. Compared with him Briggs, Swing, H. P. Smith, McGiffert, Crapsey, Bowne and the rest, are shining lights of orthodoxy. Most heretics are limited to two or three items in their offending,. Here is a man, however, who offends orthodoxy in the definition of almost every cardinal concept of historic Christianity. And yet the Baptist preachers have traveled so far toward the goal of religious tolaration that they refuse to cast him out. Certainly the church is broadening and the kingdom coming and the age-long fight between religion and science is ended if the Baptists can stretch their principle of liberty so as to take in Professor Foster. We had gone about that far in our editorial when the news came that at a subsequent meeting the preachers had thrown the heretic out by a vote of 40 to 10!

* * *

The work of the National Bible School Association of which Marion Stevenson is superintendent, deserves to be called especially to the attention of the brotherhood just now. The calendar is so crowded with "days" and interests of various sorts that this most vital enterprise is easily overlooked. During July and August, however, our hearts are free to consider the improvement of our schools, both in upbuilding and in the improvement of its instructional function. They who best see the problem of the modern church attach more and more importance to the work of the Sunday-school. It must not be left to run itself. The times demand equipped leaders here. The character and effectiveness of the church of tomorrow depends upon the thoroughness with which the Sunday-school does its work today. In Mr. Stevenson our schools have a capable leader. The reports that come from his meetings in local schools indicate that his work is stimulating and helpful. Our great brotherhood will not fail to hold up his hands.

* * *

The bass note with which all variations in the music of this commencement season harmonize is that of service. Hardly a commencement oration, certainly not a baccalaureate sermon, has been delivered in this year of grace, 1909, except running through it all was the theme of the obligation of culture to serve human welfare. How, in the sound of such a mighty chorus of voices, any person can be so utterly stupid as to be anxious lest our colleges are undermining church or home or state, passes our comprehension. There is an obvious irony in the fact that a certain Mr. Bolce should be writing his series of articles about "Blasting at the Rock of Ages," or some such title, while the very men against whom he makes his outlandish charges are every week speaking before college audiences on behalf of a higher morality than the world ever knew.

* * *

That the remarkable development of missionary responsibility and zeal among Disciples of Christ in the last ten years is a substantial and serious growth is evidenced by the encouraging gains made in the offerings of our societies up to date in this Centennial year. Every mail brings encouragement to the American society, and the foreign officers report to us that their receipts are in excess of last year by $42,595, or 32 per cent. Every pastor and Sunday-school superintendent should see to it that the offering is sent in promptly. And now we turn toward Church Extension. Let every church name for itself the particular day of September on which it will be most desirable to take the offering and begin now and work it up with vim.

* * *

Certainly our "funny column" does not contain a richer joke than that actual occurrence at the Baptist Ministers' Conference the other day. A minister was reviewing Professor Foster's book. He was enumerating the items of his indictment of the book and, among the rest, mentioned this, "The book says that if a man declares he believes the Bible literally he is a 'knave.'" Someone interrupted him with a request to repeat the word. "Knave," responded the reveiwer. "Spell it, please," came from the floor. "K-n-a-v-e," with a world of assurance in his tone. Thereupon the brother from the floor rose up, holding a copy of the book in his hand and read the statement which showed the word to be "naive"! Without apology or even a faint flush of embarrassment, the critic proceeded with his tirade.

* * *

Rev. Lathrop Cooley, one of the honored pioneer preachers of Ohio, delivered an address on Alexander Campbell, at Paynesville, Ohio, March 10, 1866, shortly after the death of the venerable leader of the reformation. This address was published in a convenient pamphlet at the request of the elders of the Paynesville church, where the original address was delivered, and it has now been republished in this centennial year at the request of the Ministerial Association of the Disciples of Christ in Cleveland. It is a document of unusual interest coming, as it does, from the moment of the great leader's death.

Credo

I believe in one God, just, merciful and holy: eternal in being, infinite in wisdom, unchangeable in purpose, adorable in majesty, ineffable in perfection; forever blessing and forever blessed. I believe in God as the absolute and only good: in whom their is peace beyond all unrest; harmony beyond all discord; victory beyond all defeat: I believe that the whole creation is moving towards the fulness of his glory, and that he is forever reconciling the world unto himself. I believe in a divine universe, revealing the eternal mind unto a perfect day; radiant with the beauty of God; the temple of his holiness, built and still building; the word of his wisdom, spoken and speaking forever; the habitation of souls: I believe in the reign of love: I believe in the everlasting gospel of the kingdom of God—everlasting and therfore ever-renewed, ever-living in its essence and therefore ever-changing in its form. I believe that I am in God; and of God; that he is mine and that I am his; that from him I came forth and to him I return; that by him I am thoroughly known, righteously judged, and graciously loved. I believe that man is free and responsible; immortal and divine; becoming better, wise in becoming wiser, dying to live: and I believe in the inexhaustible riches of eternal truth, immutable in of one nature with God; imperfect but called to perfection; good in essence, but endless in progression and all-comprehensive in diversity. This I believe: a covenant and a promise; a light of the life that is; an assurance of life to come; true but incomplete; sufficing for present knowledge, but falling short of the glory that shall be revealed: I believe that other words will be given, though we cannot bear them now: and I look for the fuller vision yet to be; and for the endless transformation of all souls into the nearer likeness of God.—Printed anonymously in the Hibbert Journal.

Centennial Studies

By Dr. Errett Gates

THE LEADERS OF THE MOVEMENT.

The account of the success of the Disciples would not be complete without reference to the personalities that initiated the movement. Other men as leaders would have created a different history to record. It can not be understood entirely apart from Thomas and Alexander Campbell, any more than the German Reformation can be understood apart from Luther and Melanchthon, or the Scottish Reformation apart from Knox.

Men of Talent.

First of all, they were talented men. Both of the Campbells possessed elements of native ability which would have distinguished them in any calling. They were destined by endowment to be leaders of men. They could have made even a weak cause partially successful. The story of Thomas Campbell's life before coming to America bears witness to his distinction. He was set apart by his fellows in Ireland as a leader among them. He was trusted and looked up to by those who knew him best. A conclusive instance of this was the leadership bestowed upon him in the New World by that company of immigrants who had been his neighbors in the Old World. They were the ones who followed him when he left the Seceder Church, and became the nucleus of the Christian Association of Washington.

The Declaration and Address is the only significant literary remains of Thomas Campbell, but it bears witness to a rare order of intellectual genius. It discloses his personality as completely as any biographical narrative has done. Its dignity of style and courtesy of address, betray these qualities in the author; as its classic chasteness of language and its gentleness of spirit with firmness of conviction, reveal the dominant purity and courage of his character.

Alexander Campbell.

But his son Alexander was more highly endowed by nature for intellectual leadership and mastery of men than the father. He impressed men in all walks of life with his giant nature. At twenty-two years of age leadership and defence of a religious movement passed from father to son. The father was gradually eclipsed by his more brilliant son, and though he lived for nearly half a century beyond the writing of the Declaration and Address, he produced nothing that has been found worthy of a place beside it.

As a theological writer and public speaker, and as a master of men, Alexander Campbell was one of the greatest leaders in the history of the church. He accomplished his work by the sheer logical force of his intellect and power of moral persuasion. He was not an organizer and did not depend upon ecclesiastical machinery. His cause, his ideas and his principles, were urged and defended in an open forum. Both in the newspaper and upon the public platform before audiences of all his fellow-citizens, he was obliged to meet and vanquish every enemy.

Value of Public Debate.

Such a method of defence and advocacy was truly American. It was copied from the political sphere where men argued their principles in the open and made their appeal for the popular suffrage. Public religious debates were not common among the conflicting sects of the time. But Campbell early chose this method for propagating his ideas, and made the debate a prevailing custom if not almost an institution among his followers. Speaking of this peculiar genius of Campbell, Prof. A. H. Newman says: "He was possessed of a powerful personality and was one of the ablest debaters of his age. In the use of caricature and sarcasm he has rarely been surpassed. Throughout the regions he chose for the propagation of his views the number of Baptist ministers who could in any way approach him in argumentative power, or in ability to sway the masses of the people, was very small."

Educated Men.

They were educated men.

The native endowments of these leaders were enhanced by such education as the time afforded. The formal education of Thomas Campbell was more complete than that of Alexander; but the son supplemented his education by private discipline, which left him in no wise behind his father. The educational bent was strong in both. They were both organizers of schools and colleges and life-long teachers. They knew the languages and literatures of ancient Greece and Rome, the unfailing marks of educated men in their day; and they knew the modern authors and books in all fields of English learning.

German learning was just beginning to be made known to the English speaking world in the formative period of their education. It was not until the second quarter of the nineteenth century that the ideas and writings of German philosophers and scholars were introduced to English readers. By that time the intellectual bent of the Campbells had become fixed, and their careers unchangeably marked out. They show no acquaintance with those creative religious thinkers of Germany who have molded modern religious thought in both Europe and America.

Consecrated Men.

They were consecrated and devout men.

Their love of the Christian Religion and devotion to human well-being left no doubt of their sincerity and piety upon the minds of men. They were devoted to human well-being according to their light and according to the needs and humanitarian forms of their age. It was intellectual and educational. The age of modern practical and missionary philanthropy was just opening.

The needs of men which appealed to the Campbells and were the outgrowth of their own experience were religious needs. They sought and applied a remedy to the needs they saw. They were philanthropists in that sense, and consecrated themselves wholly to the redemption of the church and of society from the evils that afflicted them.

Such were the men who laid the foundations of a further reformation of the church, and by the strength and nobility of their characters won the attention and the respect of men for their principles. Lesser lights would have buried the movement in their own obscurity and feebleness.

They drew to their support in the early days many men of like parts with themselves: Adamson Bentley, Walter Scott, P. S. Fall, John Smith, Jacob Creath, Barton W. Stone, Wm. Hayden, J. T. Johnson. These men commended their cause by the characters and gifts they bore, and drew to themselves in the newly opening western country the best men of the community.

The movement had on its side from the beginning a winning combination of enlightenment and respectability, with the courage and assurance of the truth.

A Classification of Church Members

By William Oeschger

This classification is not made so much for the benefit of the present generation as it is for the future church sociologist who may wish to make comparisons between the members of the churches in their day and the members of the churches today, in this our Centennial year. The classification that is here made is the result of a pretty wide induction of the facts as they exist in "Old Indiany," the center of our brotherhood. The membership in our churches in this year of our Lord, 1909 (future generations will please take note of the year when making comparison), may be divided into four distinct and well-defined classes. They may be designated as Nonesters, Somesters, Onceters, and Twiceters. Of the Nonesters it may be said that they never come to church. They are members of the church, but are never found at any of its services. It is needless to say to the present generation that the members of this class are also Nonesters when it comes to giving of their means to the support of the kingdom of God. They have no part or lot in that kind of work. The Nonester is consistent. He votes a straight ticket. He does not ask much from the church. All he wants is a letter from the church when he moves into another community, stating that he was a member of the church at so and so in full fellowship and good standing.

The second class, the Somesters, have some things about them that the Nonesters did not possess. The Somesters do come to church sometimes. They always come when they feel like coming. They come sometimes when the weather just suits them. They come sometimes when their is no other place to go to, which might give them more pleasure than the church service gives them. The Somesters do not go to church out of a sense of duty or a desire to worship God. They are to be seen at church mostly on special occasions, unless the special occasion be a time when missions hold the board, then of course they do not feel like coming to church. When it comes to supporting the church they are Somesters also. Some of them pledge something for the church and pay something of the something that they have pledged if they do not need the money for something else. It is a case of something with these Somesters, but just what that something will be it is sometimes very hard to tell.

In the third class, the Onceters, we have a class that for once makes a grade of 100 per cent on deportment. This class is to be found at church once on every Sunday. They always come to the morning service. They are rarely ever seen at the evening service. They are literally "children of the light." They cannot find their way to the church after it gets dark. They do not seem to be able to go about after the sun goes down on Sunday evenings. These Onceters are a fine lot of people. They have great financial and social influence in the community. They possess moral strength and financial ability, and most of them are willing to part with it to a goodly extent for the kingdom of God. They give of their money, and of their time, except on Sunday evenings, to the church. They have a constitutional aversion against going to church on Sunday nights. They are fixed for "once," and nothing can move them.

Like Moody's mule. "They are established in one thing, going to church only once a day and no more." With these Onceters it is "once." The Twiceters, the fourth class, is a class that can find its way to the church twice every Sunday. Were I to give them another name I would call them "The Pastor's Delight." They have no fear of the darkness nor of the light. No night is so dark but that they can find their way to the house of God. The Word of God is a lamp to their feet and a light to their pathway. They walk in the light of life, and hence there are no Sunday nights dark and stormy enough to keep them away from the sanctuary. These Twiceters are a great comfort to the minister. Of their means they give freely to the cause of Christ, and of their time they are never sparing. These Twiceters love God. Were Jesus crucified again on earth they would be last at the cross and first at the tomb. The Twiceters are the chief hoisters in the kingdom of God. If all the Nonesters, and all the Somesters, and all the Onceters, would become Twiceters, the kingdom for which Christ prayed when he said, "Thy Kingdom come," would come before this present generation passed to its reward. May the men who in future years shall lead the spiritual hosts have no Nonesters, few Somesters, more Onceters, and a numberless number of Twiceters.

Biblical Problems

By Professor Willett

What works would you recommend on the doctrine of atonement?

The following are among the best that have appeared on this subject:

Atonement and Personality, R. C. Moberly (Longmans, Green & Co.); The Doctrine of Salvation, George B. Stevens (Scribners); The Nature of the Atonement, J. McLeod Campbell (Macmillan); The Atonement and Modern Culture, Sabatier (Putnam).

A correspondent in Indiana sends a copy of an article from the "Truth Seeker," an infidel organ of New York. The title of the article is "The Worst Man in History," and the subject is King David. This type of literature was very common a generation ago in papers which made it their business to attack the Christian faith. It has largely pased out of vogue because a better acquaintance with the Bible has removed most of the force of such tirades. It is clear that a long series of offenses may be charged up against David, and the frank disclosure of these elements in his character is one of the most notable facts in Old Testament history. How easy it would have been for his biographers to suppress these unfavorable items had it not been their definite purpose to reveal the man as he actually was and the very struggles through which he passed to become even the measurably good man he became in his later years.

If the small critics who deal in this shallow manner with the character of David had the slightest acquaintance with the ethics of antiquity they would know that not one of the sins charged against him by the biblical writers would have caused a moment's comment or the slightest criticism on the part of his contemporaries. To kings of that age man's life and woman's honor were as nothing in comparison with the will of the monarch. Yet David passed through disciplines, suffered rebukes, and came into the possession of a character which are out of all comparison with the lives of men untouched in some true sense by the spirit of God. The lives of all such men are the result of struggle. Their purposes are often excellent but their passions strong. They fall and sometimes make no effort to rise. Not so with David. His life is the best example of a man who under ordinary circumstances would have been only a self-seeking tyrant and royal voluptuary, but who, because of prophetic instruction and rebuke and because of the guidance of his own conscience, rose to a level unapproached by any king of that age. These are the facts which every student of history has to face. The character of David is not significant because of its freedom from evil, but because of its gradual conquest of evil even in a rough and brutal age.

It must also be remembered that the very critic who imagines he has laid bare some frightful inconsistency in biblical teaching when he revels in the sins of David's life, is himself the product of a Christian civilization which has given him every element of that meagre sensitiveness to evil which he exhibits. The only power any man of our generation has to criticize the ethics of the Old Testament or to pride himself on a morality superior to that of its characters is derived from the teaching of Christianity itself. Not one of these shallow carpers who parade the sins of Bible characters as arguments against the Book itself would for a moment think of exchanging the community in which he lives for one in which the ethics of Jesus do not prevail. Christians have no desire to claim too much for themselves in the way of superior virtue. And they often place mistaken and undue emphasis upon the claims of the Old Testament as a record of righteousness and a moral text book. But never do they equal in complacent ignorance of the facts or overweening conceit the type of man who writes those infidel diatribes, attempting to discredit the Christian faith because of the confessed mistakes of its representatives either in Christian history or the New Testament, much less of those forerunners of Christianity of whom the Old Testament speaks. The difference between the Christian and such superficial writers is that the former confesses himself imperfect and is trying by the help of his Master to cleanse his life and to regenerate human society. The latter denies all necessity for such effort and declines to participate in it either for his own moral uplift or the betterment of society. The value of such an attitude can easily be recognized. He who runs may read.

"I went one Sunday," said a minister, "to fill the place of a sick pastor in a North Dakota town. When I got there I found it was arranged that I should preach in the Presbyterian church in the morning, in the Congregational church in the afternoon, in the United Presbyterian church in the evening. I did so. Then I said to a man of evident prominence in the town:

"'I have had the same congregation three times today.'

"'Yes,' he answered, 'we're friendly; we attend one another's churches, and help one another out. We have to. There are nine churches here and only 1,200 people. There aren't enough people to go round.'

"'What's the financial condition of your churches?'

"'Oh, they're all weak. Every church in town is living on home mission money.'"

Up to date this seems to be the prize story of church overlapping.—The Interior.

Fairly Ashamed of Father

BY F. M. G.

"What's come over our little lass, mother? It seems to me she's got too big for the likes of us."

The speaker was a large, florid-looking man, with brown hair streaked with gray, rather long, grizzled beard, ruddy complexion and kindly blue eyes.

Breakfast was just over, but he and his wife were still sitting at the table in the back room of a small house with a pretentious name in the suburbs of one of our large towns. The name, bestowed by the builders, was the only pretentious thing about the house. The furniture generally reflected the taste and means of a fairly prosperous small shopkeeper, who had done well in his wn line, but had not risen above it.

They kept no servant, but the mahogany sideboard shone as brightly as elbow-grease could make it, while the crimson red curtains and brightly burning fire added comfort and cheerfulness to the little room.

"I tell you what it is mother" went on the man without waiting for a reply, "it's that 'finishing-school' we sent her to. She was right enough before she went there, but they've gone and put new-fangled notions into the child's head, and she's come home too clever for her old dad."

The man's voice trembled on the last words. "No! it's no use your talkin', mother," as his wife raised a deprecating hand.

"I've seen it in a many things; trifles, maybe, but a feather's enough to show which way the wind blows. Why, the other day, when I saw her in the street with that smart friend of hers she's just taken up with, she looked as if she would do anything to get out of meetin' me; and when I put my hand on her shoulder, natural-like, just as I used to do before she went away, I could feel her almost squirm under it. . . . I suppose my grammar wasn't right," he went on, looking anxiously at his wife, "or maybe my coat was dusty. I'd been workin' 'ard in the shop all day; but whatever it was, Mary, she was fairly ashamed of her father. . . . It's makin' me feel sort of shy and strange with my own girl," and the man's voice broke. "I couldn't have believed my little lass would ever think small of her old dad."

His wife, a somewhat worn, but sweet-faced woman, with smooth, brown hair parted over a brow still serene in spite of wrinkles, heard him patiently to the end.

"Wait a bit, John, my man," she said at last in a low, sympathetic voice, "the child's young; she'll get over this and be your own little lass again."

"I hope you're right, mother," replied the man with a sigh. "I hope you're right. . . . Well," he got up hurriedly, "I must be off once more."

The outside door banged behind him, but the wife sat on. Only too well she realized the truth in her husband's words. And what could she do? She knew that she herself had not the full confidence of her daughter as she once had, and how approach her on a difficult subject like this?

Dropping her head in her hands, she prayed for the guidance that had so often steered her through difficult places, and then, with heart somewhat lightened, she set about her household tasks for the day.

Not many days after an opportunity came. The winter's evening was drawing in. The day's work was almost done. The crimson curtains were drawn and the tea table ready. The kettle was singing on the hob, and the te pot warming on the hearth, only waiting for the sound of the father's footsteps for tea to be made. There were still a few minutes before he was expected, and mother and daughter were resting after their labors. The mother sat in a low chair before the fire,

and Molly on the floor beside her. She was a bonny, healthy-looking girl, with brown hair, in color like her mother's, but which, instead of being smoothly parted, was drawn loosely back and fluffed round her forehead in tiny ringlets. Her eyes showed her father's blue, but otherwise the girl was like her mother. The expression was sweet, too, on the whole, but just now the mouth was spoiled by a slightly discontented droop at the corners.

There had been a short silence between the two, but at last the mother broke it.

"You have given up those walks with your father you used to have before you went away, Molly," she said, gently. "I think—in fact, I am sure—he misses them."

"Yes, I know, mother," replied the girl, speaking slowly, and looking thoughtfully into the fire; "but——Mother," she broke out, raising her head suddenly and looking into her mother's face, "have you noticed"—she hesitated, and then went on quickly—"how rough my father has got since I've been away? And——" The girl stopped suddenly, conscience stricken by her mother's pained expression.

For a moment there was a strained silence in the little room. Then the mother leaned forward and spoke in her usual low tones.

"I will tell you about your father," she said. "When we first married we were very poor. The whole of the savings of the two of us, which did not amount to much, had been invested in the little shop your father had just opened. More than that, there were heavy bills staring us in the face—bills from the wholesale dealers, whose goods were still to sell, and bills for the furniture we had been obliged to get even for that little place. We lived over the shop at that time, as you know. Your father worked early and late, and God prospered his efforts. One by one the bills were paid off."

The mother spoke slowly, as if she loved to linger over the memories of those early days.

"And then you came—and that meant more debts; but a new joy and pride had come into your father's life, and the work somehow seemed less burdensome to him then, even though there were three to keep instead of two. Nothing was too good for the little lass"—she uttered the words lovingly, almost reproducing the father's tone—"everything must be the best he could afford—ay, and sometimes better than he could afford. Molly, I've known him go round to the shop windows where the children's things were all set out, and something there would take his fancy and he would come straight home to me. "Mother," he would say, "I've seen just the thing for the little lass" and he would go on to describe it—'Ay! and she shall have it too!'—'But, what's the price, John?' I would put in. 'Ay! Mother, that's the rub,' he would say as he mentioned a sum far beyond our small means—'but we'll do it somehow.' And he did it, too—but he never told me how—and it wasn't until the day that I came upon his tobacco pouch empty and cast aside in a drawer that I understood. I had wondered why he left off smoking, but he made out it didn't agree with him and I thought no more about it. But the real reason dawned upon me when I found that pouch. Smoking was the one luxury he allowed himself and even that he gave up!"

The girl had drawn herself up, and was sitting almost rigid with attention, listening eagerly to her mother's words.

"And then you grew older," she went on; and he was proud of you. You toddled about with him everywhere at home, and he would turn and look back at you as you stood at the gate in the morning, waving his hand again and again, until he turned the corner of the street. But I think he was the proudest when you came out top of your form at the school here—he could hardly contain himself that day.

"Mother, our little lass will have to go to a different school soon," he said, when he came home. "Why, she's almost beaten them all there now."

"And for the next year or two the spare pennies went in the little 'school box,' as he called it."

"There it is still," she said, as she raised her eyes to a shabby, little wooden box that stood at the end of the mantelpiece. The girl's eyes followed her look, but she could hardly see for the tears that blinded her.

"And then the day came when you went and he was left behind"—she paused. "That was the hardest thing I have had to bear in the whole of my married life—to see him so miserable and lonely, and to be able to do so little to cheer him. But later on he did cheer up, and then all his talk was of the time when you would finish school and come home to stay."

"At last the two years were over—and then you came—and then——."

"Oh, mother, don't go on," broke in the girl. I know the rest and I can't bear to hear it." And burying her head in her mother's lap, she sobbed biterly.

The mother stroked the brown hair tenderly. "His love is just the same for his little lass," she whispered. "And there is still time to make amends, dear."—Christian World.

Our Church Men

By John R. Ewers

"POUNDING AWAY AT IT."

A mighty effort is being made in certain quarters to solve the Brotherhood problem. In these columns I have described some of the solutions, and have always suggested that no one plan can be made to function in every field. From Mr. J. M. Appel of Springfield, Ill., I have the report which follows. The report is in itself a man's job, put up in clean, concise, businesslike style, typewritten on good paper and not the mess of pen scratches and blots that some pious and lazy "brethren" send in.

Please notice the excellent program of the Springfield group. The Relief Committee is given first place. Anyone knows that one of the strong features of lodges is this protective idea. The Peoria Brotherhood was one of the first to work out this conception. We must not neglect the poor brother. The church has already been accused of being a rich man's club with too much truth. The new pastor of Rockefeller's church in Cleveland has announced as his program, work for the poor of that city. To visit the sick, to show brotherly consideration at burial, to assist the needy family, is real service.

Committee on Employment.

The next committee, that on Employment, is closely akin to this idea, and shows the practical trend of the men at the Illinois capital. Every pastor knows of many cases where men have been tied up to the church because church men have helped them, when out of work, in locating new positions. I have several definite cases in mind right now. This is real brotherliness.

The committee on Labor Union is rather startling. That could not be worked everywhere. For instance, here in Youngstown most of the mills are "open shop," since the great strike of five years ago. The union idea here is a most delicate one. However, I have not hesitated to endorse the union idea from the pulpit and to show that collective bargaining is right. The hostility of one church and pastor to the union idea has lost that church every workingman it had.

The committee on Civic Affairs gets the endorsement of my whole heart. The men of the churches ought to run the politics of a town. They can if they will. I know they can. I have seen it demonstrated. A federation of church men can clean up any city on earth. The job is to get them federated—and perhaps, to get them Christianized.

The committee on Federated Brotherhoods has this problem before it. The results are so rich that the hardest toil is repaid. We shall watch this committee's work and I would be pleased to have their report in six months from now.

The Pastor's Staff is a novel idea. It would be interesting to have their work defined. Are they to work out financial plans? Are they to call on the sick? Are they to and various games. Base ball, foot ball and follow the Cleveland plan and go out calling two by two on men? Let us hope the pastor can lean upon said staff without falling.

Men and Mid-week Service.

It is refreshing to hear of a committee on Prayer Meeting. Perhaps these men can make the mid-week service a time for bringing reports of calls, positions secured, laws enforced, and other tasks accomplished. If to this they will add their honest testimony as to the real value of Jesus to them and the joy of service, no doubt the prayer meeting will take on new life. The prayer meeting needs honest testimony, and nothing else can take the place of this. When testimony went out, the prayer meeting died.

The Bible School committee is most up-to-date. Just what it can do is a question, for already the best men of the church are putting their best energies into the school. A big men's class might be maintained efficiently.

And last, but not least, the committee on Athletics. I know of one pastor who filled his church with choice young men in one of the most aristocratic suburbs of one of our greatest cities, by making much of clean athletics. I know of another church where the men are considering building a guild house and having in connection a gymnasium and various games. Base ball, foot ball and tennis are legitimate as well as hammer throwing, shot putting, track work, boxing, shooting, and good indoor games for inclement weather. Every man needs some interest outside his grinding work. Every man needs to keep up his play instinct. You are old as soon as you cease to care f orplay. A game of ball would do a lot for some of our old whiskers who have an inordinate love for theology, and who hunt only heretics with pen points. It is bad enough to have a spinister jab you with a hat pin, but to be punctured by the pen of a theologian is the limit.

And yet, I have a vague fear for this Springfield Program. It is almost too good to be true. One wonders how many of these excellent ideas will be worked out. The vision alone is something. Perhaps it would have been better to have chosen one of these worthy ambitions and to have made good on that. It will do these fellows good to be watched. The eyes of many witnesses will inspire them. And so we say to the men at the capital, "Go it, you are being watched. Success attend you!"

Following is the report:

Brotherhood of the First Christian Church of Springfield, Illinois.

In response to invitation from its Treasurer, Dr. H. T. Morrison, the Brotherhood of the First Christian Church of Springfield, Illinois, held its regular monthly meeting on Tuesday evening, June 15, at Logan Place, First and Miller streets. The meeting had been called as an informal business gathering, and was unbridled by any set stunts or program. About one hundred were assembled on the spacious lawn. Young men, middle aged men, gray haired men, but every one a Christian man, drawn to the meeting, not by the promise of a chicken-pie supper or a musical entertainment, but by a desire to lend a hand and be a part in the work of an efficient brotherhood in the church and in the community. Every officer was there. The popular pastor of the church, F. W. Burnham, was much in evidence, and there seemed to be a rivalry among the fellows in the matter of paying their regular dues to the treasurer.

The meeting was opened with prayer and songs, and when the chairman announced that it should be devoted to planning and mapping out work, definite, pressing and productive work, there were cheers of applause, and figuratively speaking, every fellow proceeded to roll up his sleeves. Side by side sat the professional man and the farmer; the merchant and the clerk; the coal operator and the miner, the capitalist and the day laborer, all bound together by the ties of Christian brotherhood. Everybody was made to feel at ease and at home and it was gratifying to hear men talk, and talk intelligently, who had never talked in public before. Through the chairman, the executive committee—who had given the matter much thought—recommended several lines of activity and the appointment of committees to lead off in the work. After several hours of profitable discussion the appointment of the following committees was ordered:

1. The Relief Committee.
2. Committee on Employment.
3. Committee on Union Labor.
4. Committee on Civic Affairs.
5. Committee on Federation Brotherhoods.
6. Pastor's Staff.
7. Committee on Prayer Meeting.
8. Committee on Bible School.
9. Committee on Athletics.

In connection with the appointment of the Committee on Relief and the Committee on Union Labor, the following Resolutions were adopted:

"Resolved, That the Brotherhood of the First Christian Church express its interest in the work of the Board of Associated Charities of our city, our desire to co-operate with said Board, and that we tender the aid of the Chairman of our Brotherhood Relief Committee as a representative to said Board of Charities."

"Resolved, That the Brotherhood of the First Christian Church recognizes the importance of modern unionism, that we express to the various labor unions represented in the church and the city our sincere interest in their endeavors to better the conditions of their members, and that we constitute a standing committee on Union Labor, consisting of one member of each union having a member of our Brotherhood."

The announcement of the various committees will soon be made and active work begun. Strong efforts will be put forth to enroll every adult male member of the church into the active fellowship of the Brotherhood. the officers are:

President—J. M. Appel.
Vice President—G. A. Hulett.
Secretary—Saunders Haynes.
Treasurer—H. T. Morrison.
Chaplain—H. C. Latham.

Chicago

Chicago Secretary Discusses Weakness of Disciples in Northern Illinois.

After having visited district conventions all over Illinois, we closed the route with the convention near at home, at Princeton. There can be nothing that will give one a better conception of the greatness of our old state than such a series of trips as we have taken this spring. The magnitude of our commonwealth, the richness of its natural resources and the enterprise of its people make an impression that can never leave one. This same thing is true with regard to the study of the Disciples. We have eight hundred churches in Illinois. These churches are sometimes small cross-roads affairs, but in the richer part of the state we are the leading religious body. We have great church buildings and the people wait upon our ministry as upon no other.

The First district convention at Princeton brought us back into our old diocese. Here we ministered seven years in what was at first a mission church, but what is now probably the strongest church of the district, that at Rockford, where W. D. Ward is pastor. Here we served for three years as district secretary, becoming acquainted with some of the common problems of the churches.

Records of a Meeting in 1839.

The First district organization is quite an old one. The secretary's book records that a meeting was held in 1839 to organize all northern Illinois into a district. The names of some of the pioneer preachers and some of the early churches are there. There is an interesting newspaper clipping from a Chicago paper telling of a society in Chicago which passed a resolution denouncing the "Campbellites" and planning their extermination. In those days there was a church in Rockford, ministered to by a man of God who prepared his sermons at the end of the furrow while the horses rested, Brother Waldo. That old church organization died about twenty years ago. The church at Batavia was in existence and was represented. There were churches in towns where we now look longingly and plan the organization of a new work. As the records proceed, we learn that Ben Franklin, ardent evangelist and zealous foe of missionary society and organ, preached all over northern Illinois, holding meetings and establishing churches.

What is the Matter with Northern Illinois?

We have often asked the question, what is the matter with our work in northern Illinois? In the First district we have the smallest number of churches and the smallest number of Disciples of the districts of the state. How shall we explain this defeat, while we have met only victory in the central and southern portions of Illinois? The lesson of a defeat is sometimes as valuable as the lesson of a victory.

First of all, northern Illinois is recruited with a different class of people. While there is now strata upon strata of foreign element in these factory towns, the original settler was of Puritan blood. The Puritan churches thrived. Central and southern Illinois was settled by Kentuckians who originally came from Virginia. Some have ridiculed the idea that northern Illinois is different from central Illinois. To ridicule the differences between Cavalier and Puritan is to fail at the outset in missionary operations. We cannot enter into the reasons, but our plea has always been congenial to the Cavalier and never to the Puritan. This helps to answer the question why are we weak in northern Illinois.

Another reason of our weakness, has been that the most pugnacious type of our ministry has appeared from time to time in northern Illinois. Beginning with Ben Franklin, this has been true. A man even in recent years ruined a great opportunity in Belvidere by announcing a program that he would abuse the "sectarians" until they came to hear him. In southern Illinois, this had worked. In Belvidere, as all over northern Illinois, this program met dismal failure. We did not establish a church there. While northern Illinois has always held to denominational lines with loyalty, this part of the state detects ministerial "buncombe" with particular celerity.

Lack of Educated Ministry.

Again, our educated ministry has not settled here as in other parts of the state. There are notable exceptions now as always. But the farmer preacher preached here long after he had been superseded by the college man down state. These educated men were ncessary to churches that could secure no other. Theirs was a most faithful ministry. But they could never hold their own by the side of the finest educated ministry in the state which was filling the Puritan pulpits of northern Illinois. If there is any section of the state that will require our highest type of ministry, it is in this section where graduates of great universities who have had finishing courses in Germany, fill the other pulpits.

A further difficulty in northern Illinois has been the marked preference of the missionary boards for the village rather than the manufacturing city. Fifteen years ago not a county seat town on the northern border of Illinois except Waukegan had a Christian church. The valiant old Dr. Lucas had to precipitate a floor fight in the convention, the year the first appropriation was secured for Rockford. In recent years the district has gone into Freeport and Savanna. But it is now quite late in most of these cities to establish a work easily. In Freeport, where the National Hospital and Sanitarium Association maintains a Nurses' Training School and other good work in connection with the Sanitorium, we are getting together a good church. The work here can be duplicated in many other good towns in northern Illinois.

A part of the difficulty in northern Illinois, has been the factious character of many of the church groups that have made the original nucleus. In Elgin, we have had three churches and the last one died recently. In Aurora we have had church difficulties till the secretaries are in despair. In Joliet we have had everything in the way of unfavorable advertising in the town. In the first district this has appeared from time to time. The reason is to be found in the character of the evangelist who founded the church in some cases. He fought the "sects." When they failed to respond, the saints pounded each other. This original bent was fostered by a strong predominance of such journalism among the Disciples as has been most given to holy warfare. O. F. J.

Many false excuses for our weakness in northern Illinois have been made. Some say we went in late. This the record disproves. Some say that heretics have ruined the churches. But the very preachers who have had whispers against them by the over-orthodox, have in every case had a growing church, though not many such preachers have ever settled in this part of the state. The only reason that we are weak in northern Illinois

is that in the most intelligent section of the state where invention and manufactures have gone hand in hand, we have presented, not our best but our worst.

There is much to encourage in the present situation. In the first district we have the strongest ministry on the whole that we have had in the history of the district. The vision of the missionary forces is broader. The district is raising more money for co-operative effort. More laymen attend the district conventions than in any district in the state. There is an openness to all known truth that is growing from year to year. It is too late to redeem the mistakes of the past, but what we can do to redeem them is being done and perhaps we shall yet have a larger share in the work of the Kingdom in northern Illinois.

THE TALL SOLDIER.

Bordelais—"My dear sir, here in our barracks we have the tallest soldier ever seen."

Marseilais—"The tallest? How tall is he?"

Bordelais—"Six feet nine inches."

Marseillais—"Six feet nine inches? That is nothing. In our barracks we have a sergeant who is so tall that he is compelled to kneel when he wants to scratch his head!" —Lippincott's.

The Book World

MISERY AND ITS CAUSES, by E. T. Devine. This volume is the fourth in the "American Social Progress Series" edited by Samuel McCune Lindsay, Ph. D., and published by the Macmillan Co. The other books of the series are, "The New Basis of Civilization," S. N. Patten; "Standards of Public Morality," A. T. Hadley; "Legislation and Administration for Social Welfare," Jeremiah W. Jenks. Prof. Devine has in this volume treated some of the saddest facts of human life with fascinating realism, with astonishing concentration, with the keenest insight and interpretation of the results of an unusually rich, deep, and varied personal experience, and with a charm of style and optimism that are perfectly irresistible. There are but five chapters in the book. They are, "Poverty and Maladjustment," "Out of Health," "Out of Work," "Out of Friends, "The Adverse Conditions of Dependent Families," "The Justice and Prosperity of the Future." But these headings do not reveal the book so much as the following words of the author: "The question which I raise is whether the wretched poor, the poor who suffer in their poverty, are poor because they are shiftless, because they are undisciplined, because they drink, because they steal, because they have superfluous children, because of personal depravity, personal inclination, and natural preference; or whether they are shiftless and undisciplined and drink and steal and are unable to care for their numerous children because our social institutions and economic arrangements are at fault. I hold that personal depravity is as foreign to any sound theory of the hardship of our modern poor as witchcraft or demoniacal possession; these hardships are economic, social, transitional, measurable, manageable. Misery, as we say of Tuberculosis, is communicable, curable, and preventable. It lies not in the unalterable nature of things, but in our particular human institutions, our social arrangements, our tenements and streets and subways, our laws and courts and jails, our religion, our education, our philanthropy, our politics, our industry and our business." Besides its inspirational value the book is a rich source of social data. (New York: The Macmillan Company, May 1909. $1.25 net.)

SOCIAL ORGANIZATION, by Charles Horton Cooley. This volume is a complementary one to "Human Nature and the Social Order" by the same author. The first book exhibited society as it exists in the social nature of man. The present study considers the enlargement and diversification of intercourse—i. e. of Social Organization—the individual remaining relatively in the background. Professor Cooley declares that he apprehends the subject from the mental rather than the material side, though the latter is by no means neglected. The Author has been for many years a very close student of a wide range of social phenomena, and possesses an acuteness of insight, and comprehensiveness of view which gives to his works a rare value for the student of Sociology and Social Psychology; while the material is presented with such beauty of style as to give it a fascination for the lay reader as well. The book is one which the editors of the Christian Century believe that no preacher or other intelligent student of society should fail to read with care, and we shall, therefore, give to our readers in a succeeding issue a fuller discussion of the book than is possible in this page. (New York: Scribners; May, 1909. $1.50 net.)

THE GLORY OF THE CONQUERED, by Susan Glaspell, is one of the leading stories of the year and deserves every bit of its popularity. It is a story of old-fashioned love in new-fashioned situations. A noted scientist wins the love of an artist girl who hates science. At work in his laboratory his eyes become infected and blindness



Miss Susan Glaspell.

ensues. She for sheer love and without his knowledge spends a year in mastering the technique of his science that she might be eyes for him, only to have her plan blasted by his death just as she was at the point of telling him what she had done. In discovering for her heroine the secret of victory in such crushing defeat the author with fine insight develops the marvelous likeness of love to religion. Every paragraph is conscientiously written. The book thrills with reality. You rise from reading it with a sense that your own heart has been chastened of its dross and the diviner significance of its passion revealed. (New York: F. A. Stoke Co., 1909. $1.25, net.)

PROVIDENCE AND CALAMITY, By Charles W. Heisley. A wholly inadequate attempt to solve the problem of evil. The author hardly feels the problem at the place where it rubs the modern mind. He assumes a system of nature governed by law outside of which exists a God who interposes only in exceptional instances. The naive assumption is made that sickness and accident occurring according to "law" are therefore not chargeable to Providence, albeit Providence has itself ordained the "law." The author's tone seems to imply that he is criticising the traditional view of Providence, but we fail to see that his view differs appreciably from it. (Boston: Sherman, French & Co., 1909. $1.10 net.)

THE GREAT CRISIS, by Laurence W. Scott. A rather thoughtful tracing of the events of our Lord's last week. The author is a man of sympathy and shows some insight into the spiritual significance to Jesus' soul of the experiences of those cruel days. The author belongs to the conservative section of the Disciple brotherhood. (Cincinnati: F. L. Rowe, Publisher. 1909. Pp. 250. $1.25.)

THE CENTENNIAL OF RELIGIOUS JOURNALISM, edited by Rev. J. Pressly Barrett, D. D. A volume to mark the completion of one hundred years of history by the Herald of Gospel Liberty, the leading exponent of the Christian denomination. (Dayton, Ohio, Christian Publishing Association, 1908.)

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. Proceedings of the first meeting of the Federal Council held in Philadelphia, December, 1908. (New York: The Revell Press. 1909.)

ROMAN CATHOLICISM CAPITULATING BEFORE PROTESTANTISM, by G. V. Fradryssa. A hopeful view but not a very convincing statement. (Mobile, Ala., Southern Publishing Co. 1908.)

THE LIFE AND TEACHINGS OF JESUS. by G. H. Walser. (Boston: Sherman, French & Co. 1909. $1.35, net.)

—There are ten women among the fifty commissioners that the government of Mexico has sent out for the purpose of studying the best methods of education in the different countries.

—To Joaquin Sorolla, Spain's greatest painter since Velasquez, has fallen the distinction of making the first portrait of William H. Taft since his election to the presidency. The painting, which will be life-size, will be a gift to the president's brother, Charles P. Taft of Cincinnati.

—Miss Evelyn Longman has won a $14.000 commission by her design for the bronze door for the chapel of the United States Naval academy at Annapolis. There were thirty-three men among those competing for the work. The "Winged Victory" that surmounted the dome of Festival Hall at the Louisiana Purchase Exposition was made by Miss Longman.

—Emperor William is said to have changed his mind quite a great deal in regard to women and they are taking more and more interest in public affairs. Women are being appointed on boards of poor-law guardians and there are many associations for educating poor girls and the like. The Mercantile Industrial Aid Association has a membership of 16,000 women clerks and many rich and influential women are members. There is a Mothers' Protective union and, in fact, the German woman is as much alive to her duties as the woman of any other country.



Accomplishments

Hannah G. Fernald.

My father's "such a brilliant man," I heard
some people say;
They stayed and talked to Father in a stupid
sort of way;
They used the queerest kind of words—and
Father used them too—
If Father talked so every day, I don't know
what I'd do!

But when there are no "scientists," my
Father's "brilliant" then!
Down underneath the sofa is the place he
calls his "den";
And he acts any animal that ever lived—yes,
sir!—
I've seen my father be some beasts that really
never were!

He's funniest as "Kangaroo," and fiercest as
'the bear";
It makes me really shiver when he "drags me
to his lair";
His "Tiger's realy wonderful, and so are all
the rest;
But, after all, I do believe his "Lion" is the
best.

My father is a brilliant man—I'm sure that's
very true;
But not when he talks with "scientists." I
don't see how they knew.
And if they think he's brilliant when he
seemes to me a bore,
I wonder what they'd think of him if they
could hear him roar!

—July St. Nicholas.

Philip's Self Denial

BY MISS Z. I. DAVIS.

"Mother, may I go over and see Mrs, Gray's bird? She is at the minister's and has just returned from a visit to Switzerland. Among the things which she has brought back is a singing canary. Nearly all of the other boys have been in to see it."

Mrs. Kern looked down at her small son with an expression of assent in her eyes. She rarely refused his requests because he never went anywhere without first asking permission of her. His first thought was of his mother. He had been trained to obey her. His father had died when he was but an infant.

"Yes," replied his mother, "and as you have done all the chores, you need not hurry back. Observe carefully so that you may tell me all about it when you return home." "Come right in, my boy," said the minister pleasantly as he opened the door for Philip in response to the ring of the bell. Several children were gathered about the gilt cage that swung over the palms in the conservatory.

"Is that not a beautiful thrill!" exclaimed one of the girls as the golden hued bird poured forth its very heart in sweet melody.

Philip listened in open eyed astonishment. He had never heard so much music before from such a tiny creature. Mrs. Gray noticed his deep interest and quiet ways. "Do you like birds?" she smiled.

Before he could reply one of the children exclaimed, "I guess you would think so if you saw him talk to boys who like to rob bird's nests. Every year there is a blue jay that builds her nest near the school house. If it was not for him, I am afraid that the poor mother bird would have a sad time rearing her little ones."

"You wonder," replied Mrs. Gray, "how it is that my canary sings so sweetly. It was trained by a specialist. In some parts of Switzerland the canary is placed in a cage with the nightingale and taught to repeat the notes of this prima donna in birdland. After awhile the canary comes to imitate the tone, volume and sweetness of its instructor. That is the secret of my bird's success. You see, children, the result of association. One should always be in good company."

Then Mrs. Gray stepped into the next room and brought another bird in its cage for the children to look at. "It is just as sweet a singer as this one," she explained, "but it is not so pretty."

Then placing the cage with its feathered occupant in Philip's hand, she said, "If you like it, you may keep it." The boy's gray eyes danced with happy excitement. Like it! What child would not like such a beautiful creature? He liked pets so well, but he had none of his own. At last he found words to say, "Thank you ever so much." Cap in one hand and cage in the other, he politely bowed himself out.

"How nice mother will think it is," he said, running all the way home. Mrs. Kern began to prepare supper just as he hurried into the kitchen. After his pet was duly praised and admired he hung the cage in the bay window of the dining room. "Welcome home, Jenny Lind," he exclaimed, as he filled a water bottle for the Swiss singer's namesake. How careful he was to keep the seed dishes replenished and the cage bright and clean. There was never a day when he forgot or neglected his pet. As the weeks went by the boy and the bird became more and more attached to each other.

One day when he came home from school he found his mother very ill. He called the doctor as soon as he could. When the physician arrived, he said that Mrs. Kern had nervous prostration and that the house must be kept perfectly quiet.

Philip saw that the loud warble of the bird annoyed his mother. The tiny creature loved the sunlight, but he decided to cover the cage of his pet during the day so that it would be still. But poor Jenny Lind was much displeased and uttered a continual and doleful plaint. Going in to see if his mother was resting, he found her tossing sleeplessly upon the pillow. "Does the bird annoy you, mother?" he asked.

"Yes," she answered. "It shall not annoy you any more," he replied. "I will give it away."

"But," interrupted his mother, "you think so much of it."

"Yes, I do," he replied, "but I think more of you than of my bird." Then he remembered a playmate at a neighbor's who had often admired dear little Jenny Lind, and who would be kind to it. Today, the boy Philip, who denied himself of the pleasure of keeping his nightingale canary because of delicate thoughtfulness for his mother, is a beloved missionary in China and now preaching the most precious gospel of Jesus Christ.—The Advance.

Woman's Sphere

—A woman writer on the Chicago Record-Herald says: "It is extremely difficult for a woman to be attractive when she is handicapped with common sense, good judgment and perfectly practical ideas." Alas! alas! we must add, there is a good deal of truth in this assertion.

—It is reported that the Princess Victoria Louise of Prussia, the Kaiser's daughter, is to marry the Archduke Karl of Austria, the future emperor.

—Mrs. E. M. Kirkpatrick of Parma, Idaho, has announced the gift of $20,000 to the Southern College of Idaho, to be used in erecting "Sterry" Hall in honor of her father, the late C. W. Sterry of Pontiac, Ill.

—It is said that a large majority of the publishing houses give large salaries to women lawyers of the United States who are earning comfortable livings in other branches of the profession than active practice. One broad field in which many of them find employment is in analyzing, digesting and classifying the decisions of the Federal and State courts which have been handed down during the ten years ended with 1906. Law publishing houses give large salaries to capable women for this work.

—The Lincoln, Neb., W. C. T. Unions have secured the services of the Rev. Alice Ruth Palmer, who for three years has been doing pastoral work in Nebraska, as office and field secretary. She remains until after the national W. C. T. U. convention, which meets at Omaha in November. Miss Palmer is one of the national evangelists of the Union, and a few years ago spent some time in South Africa as a temperance missionary.

—Miss Jane Addams of Hull House, Chicago, has been elected president of the National Conference of Charities and Correction. This is the first time that a woman has ever been elected to this office.

—John S. Sargent has acquired a commission to paint a three-quarter length portrait of Mrs. Whitelaw Reid.

—Women of Toledo, Ohio, have formed a Woman's Building Association and have done well in a business way, it seems, as among other investments they have recently negotiated the purchase of an opera house that will be a source of income.

—Emma Rainel is a full-blooded Indian out in Seattle who has an ambition to write the great American play. She is a graduate of Carlisle and her ambition is a laudable one. She says she feels that she can live over again the life of her people and write the only genuine American play.

—Mohammedan women of Egypt, including members of the khedivial or reigning family, have started a campaign to win for their sex the right to have a voice in choosing husbands, to put aside the veil which hides their beauty, and to pass at will the doors of the harem, although their steps may lead to precincts where men abound.

The Adventures of Marjie

By Erskine M. Hamilton

"Got any rags or old iron to sell? Cash for rags or old iron, or trade ye tin ware for 'em—best tin ware in the country," called old Larry McCardle, as his tin peddler's wagon moved slowly along the road and finally stopped in front of a comfortable farm-house. "Ye've got a lot of rags saved up for me, Mrs. Disbrow?" he shouted, as he saw a matronly figure on the front porch. "An' as for the boys—they're lookin' for old Larry, with a pile of old iron, I know."

"Indeed they are, Mr. McCardle," was the cheerful reply. "They-ve been watching for your wagon for a long time, and I want several articles of tin ware myself. Drive right in. Johnny, go down and open the big gate."

For years Larry McCardle and his wagon had been familiar figures along the country roads, and he was a welcome visitor at many a farm-house. The toys he carried for the children were eagerly sought after by the young folks, and the exchange of rags and old iron for their possession was a matter of great importance. Johnny opened the gate to admit the wagon, then he and Fred scurried away to the barn to get the old metal they had collected for the momentous occasion.

"I guess we've got about fifty cents worth," said Johnny, surveying the gathered hoard. "As much as that, anyway," answered Fred. "There's a lot of old copper in with it, and Larry pays more for that, you know."

"Maybe we could buy that little engine now," suggested Johnny. "Larry had one the last time he was here, but we couldn't get it then." "That's so. We'll get it this time if he has one," replied Fred. "I'm glad you thought of it, 'cause that's just what we want." "I wish I had some old iron, too, to buy something with," said a wistful voice near them. The boys looked up, and saw wee Marjie standing in the doorway.

"Oh, girls don't know about such things. You're too little," explained Johnny. "Won't you buy me something, too?" persisted the small maiden, her brown eyes looking appealingly from one to the other of her brothers.

"We can't. We've only got enough to buy the little engine," answered Fred, half impatiently. Marjie said no more, but stood silently by as Larry displayed his stock of toys, the coveted engine among them, but when her eyes fell on a large doll she caught it up eagerly.

"Won't you buy this for Marjie? Won't you—please?" she pleaded.

"No, we won't," replied Fred shortly. "Now run away, Marjie." "The price of the doll is just the same as the engine, an' maybe you'd better get it for the little girl," interposed old Larry kindly, seeing the grieved look on Marjie's face. "We can't buy everything Marjie wants," was Fred's answer to the well meant proposition.

Old Larry said no more, but produced a stick of candy which he gave to Marjie. "Take that, little girl. Maybe next time I'm around it'll be so you can get the doll." Marjie took the candy, and said: "Maybe Marjie'll go off somewhere and never come back." She remembered that the boys had occasionally picked up bits of broken iron along the track, and this was the cause of her journeying. Maybe she could find some, too—enough to secure the wished-for doll! In the midst of her search a roaring, rumbling sound came along the rails, and a moment later a hand-car, carrying a number of section men, appeared in view from around the bend. The car stopped beside her, and the foreman sprang to the ground.

"Hello, little girl!" he exclaimed. "You belong up in the village, I reckon, an ain't you a good ways from home? Don't you want to have a ride back?" Marjie was perfectly willing to ride anywhere in such a delightful vehicle as a hand-car. So it was without resistance that the kind-hearted section boss placed her on the seat beside him, and the car sped on its way to the village nearly a mile away. Marjie enjoyed the ride, and her golden hair floated out on the air and her eyes shone with pleasure as they moved swiftly forward and finally stopped at the village station.

"Here you are, little girl," said the foreman, lifting her to the ground. "I reckon you know where your home is?"

Marjie shook her head, and did not move from the spot where she had been placed.

"What's that? Don't know where you live? Here, Jack"—calling to a man near by—"who is this kid, an' where does she belong?"

The man, called Jack, drew near and looked at Marjie.

"I never saw her before," he answered after a careful scrutiny. "I don't believe she belongs to any family here in the village."

The foreman uttered a prolonged whistle.

"Whew! this is a go, sure enough!" he exclaimed. "I picked her up about a mile down the track thinkin' she belonged to some one here, an' I'll warrant her folks are huntin' high an' low for her by this time. I'd take her right back if I had time an' it wasn't so late. Anyway, I wouldn't want to leave her alone on the track where I found her. Say, little girl, what's your name?" "Marjie." "Marjie what?" "I'm just Marjie," she answered, beginning to sob. "I want to see my mamma." "Well, you shall go to your mamma if I have to hunt over the whole county to find her,' replied the perplexed foreman, lifting the little figure in his strong arms. "Now come home with me to my mamma, for I know she's got some nice cookies for you an' me."

For the next hour Marjie was entertained by a kind-hearted old lady, while the foreman was out making inquiries. He had just returned, and the three were sitting on the front piazza when, from down the street, came a familiar call:

"Got any rags or old iron to sell? Cash for rags or old iron."

At the first sound of the voice Marjie sprang to her feet with a cry of delight. "Oh, there's old Larry! He knows where my mamma lives!"

"Say, Larry, do you know whose kid this is?'

"Sure,' replied the old man, the moment his eyes fell on the little girl. "This is Marjie Disbrow. How did she get here?"

"I carried her off by mistake," the foreman answered, and he related what had occurred. "You may be sure I'll never kidnap another youngster."

When the gaily-painted wagon appeared oce more at the Disbrow farm there was surprise and relief. Marjie had been missed, and the most careful search for her had been without result. Fred and Johnny, in particular, were anxious and remorseful when they remembered how she had begged for the doll and they had refused to buy it for her. Maybe she had gone off, as she said, and they might never see her again? So, when Larry McCardle's wagon rolled up to the door, and the little curly head was lifted down, it was Fred and Johnny who first sprang forward with a hug and kiss. "You shall have that dollie, Marjie,' declared Fred, "if Mr. McCardle will take back the engine." "Well—under the circumstances—I b'lieve I will," answered the old man, smiling at the repentant boys. And the transfer was made.

'Tis Vacation Morning

Ophelia M. Tracy.

I.

'Tis vacation morning!
And happy children we!
We romp about
With song and shout!
And frolic in our glee!

II.

'Tis vacation morning!
The groves are cool and fine!
We stroll among
The gnarled oak,—
Where trailing vine doth twine.

People of Importance

—Dr. Alfonso Moreira Penna, president of Brazil, died last week of influenza. He was elected in 1906 and his term expired in 1910. He was a native of the state of Minas Gereas and reduction of duty upon American products was one of his latest acts.

—Philander C. Knox, secretary of state, was given the honorary degree of doctor of laws at the sixty-sixth annual commencement exercises of the Roman Catholic College of St. Thomas of Villa Nova, at Villa Nova, Pa.

—Booker T. Washington, the negro educator, carrying out the plans of the late H. H. Rogers, has begun a tour of the Virginia railway, speaking and investigating the conditions of the negro race along that system from Norfolk to Deepwater, W. Va., a distance of over 440 miles.

—Gen. John S. Kountz, past commander-in-chief of the Grand Army, died at Toledo, Ohio, last week, of Bright's disease. He enlisted in Company G, Thirty-seventh Ohio volunteer infantry, when he was fifteen, and was elected commander-in-chief of the Grand Army in 1884, serving one term.

—Adlai Stevenson, formerly vice president of the United States and a recent candidate for governor of Illinois, has written a book. The title of the book is, "Something of Men I Have Known." For several years Gen. Stevenson has been working at odd times on his reminiscences of famous men with whom he was acquainted. Recently he was taken seriously ill and was confined to a hospital in Chicago, just after he had sent his book to the publishers. At present he is convalescing.

—Edward Dana Durand, who has been confirmed by the senate to succeed S. N. D. North as director of the United States census, has been deputy commissioner of corporations since 1907 and is considered an authority on economic subjects. He was born in Romeo, Mich., in 1871, and after being graduated from Oberlin College became assistant professor of administration and finance in Leland Stanford University. From 1900 to 1902 he served as secretary of the industrial commission and then became an instructor at Harvard University.

—J. E. Chilberg, president of the Alaska-Yukon exposition at Seattle, has made a large sum of money out of the shipping business. He is credited with a wider acquaintance upon the Pacific Coast from Cape Barrow in the Arctic to Valparaiso, Chili, than any other man, for his activities have carried him into most of the mining camps of Alaska, all the principal cities of the Pacific Coast states, into Mexico, the Central American republic and South America. For two years Mr. Chilberg has devoted almost all of his time to the exposition, without remuneration.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XXII.

The Revelation.

Winston's harvesting prospered as his sowing had done, for by day the bright sunshine shone down on standing wheat and lengthening rows of sheaves. It was in the bracing cold of sunrise the work began, and the first pale stars were out before the tired men and jaded horses dragged themselves home again. Not infrequently it happened that the men wore out the teams and machines, but there was no stoppage then, for fresh horses were led out from the corral or a new binder was ready. Every minute was worth a dollar, and Winston, who had apparently foreseen and provided for everything, wasted none.

Then, for wheat is seldom stacked in that country, as the days grew shorter and the evenings cool, the smoke of the big thrasher streaked the harvest field, and the wagons went jolting between humming separator and granary, until the later was gorged to repletion and the wheat was stored within a willow framing beneath the chaff and straw that streamed from the chute of the great machine. Winston had around him the best men that dollars could hire, and toiled tirelessly with the grimy host in the whirling dust of the thrasher and amid the sheaves, wherever another pair of hands, or the quick decision that would save an hour's delay, was needed the most.

As compared with the practice of insular Britain, there were not half enough of them, but wages are high in that ccountry, and the crew of the thrasher paid by the bushel, while the rest had long worked for their own hand on the levels of Manitoba and in the bush of Ontario, and knew that the sooner their toil was over the sooner they would go home with well-lined pockets. So, generously fed, splendid human muscle kept pace with clinking steel under a stress that is seldom borne outside the sun-bleached prairie at harvest time, and Winston forgot everything save the constant need for the utmost effort of body and brain. It was even of little import to him that prices moved steadily upward as he toiled.

At last it was finished, and only knee-high stubble covered his land and that of Maud Barrington. Soon after it was thrashed out the wheat was sold. The harvesters went home with enough to maintain them through the winter, and Winston, who spent about two days counting his gain, wrote asking Graham to send him an accountant from Winnipeg. With him he spent a couple more days, and then, with an effort he was never to forget, prepared himself for the reckoning. It was time to fling off the mask before the eyes of all who trusted him.

He had thought it over carefully, and his first decision had been to make the revelation to Colonel Barrington alone. That, however, he felt, would be too simple, and his pride rebelled against anything that would stamp him as one who dare not face the men he had deceived. One by one they had tacitly offered him their friendship and then their esteem, until he knew that he was virtually leader at Silverdale, and it seemed fitting that he should admit the wrong he had done them, and bear the obloquy, before them all. For a while the thought of Maud Barrington restrained him, and then he brushed that aside. He had fancied with masculine blindness that what he felt for her had been well concealed, and that her attitude to him could be no more than kindly sympathy with one who was endeavoring to atone for a discreditable past. Her anger and astonishment would be hard to bear, but once more his pride prompted him, and he decided that she should at least see he had the courage to face the results of his wrongdoing. As it happened, he was given an opportunity, when he was invited to the harvest celebration that was held each year at Silverdale.

It was a still, cool evening when every man of the community, and most of the women, gathered in the big dining-room of the Grange. The windows were shut now, for the chill of the early frost was on the prairie, and the great lamps burned steadily above the long tables. Cut glass, dainty china, and silver gleamed beneath them amidst the ears of wheat that stood in clusters for sole and appropriate ornamentation. They merited the place of honor, for wheat had brought prosperity to every man at Silverdale who had had the faith to sow that year.

On either hand were rows of smiling faces, the men's burned and bronzed, the women's kissed into faintly warmer color by the sun. Barrington sat at the head of the longest table, with his niece and sister, Dane and his oldest followers about him, and Winston at its foot, dressed very simply after the usual fashion of the prairie farmers. There were few in the company who had not noticed this, though they did not as yet understand its purport.

Nothing happened during dinner, but Maud Barrington noticed that, although some of his younger neighbors rallied him, Winston was grimly quiet. When it was over, Barrington rose, and the men who knew the care he had borne that year never paid him more willing homage that they did when he stood smiling down on them. As usual he was immaculate in dress, erect, and quietly commanding, but in spite of its smile his face seemed worn, and there were thickening wrinkles, which told of anxiety, about his eyes.

"Another year has gone, and we have met again to celebrate with gratefulness the fulfillment of the promise made when the world was young," he said. "We do well to be thankful, but I think humility becomes us, too. While we doubted, the sun and the rain have been with us, for a sign that, though men grow faint-hearted and spare their toil, seed-time and harvest shall not fail."

It was the first time Colonel Barrington had spoken in quite that strain, and when he paused a moment there was a curious stillness, for those who heard him noticed an unusual tremor in his voicec. There was also a gravity that was not far removed from sadness in his face when he went on again, but the intentness of his retainers would have been greater had they known that two separate detachments of police troopers were then riding toward Silverdale.

"The year has brought its changes, and set its mark deeply on some of us," he said. "We cannot recall it, or retrieve our blunders, but we can only hope they will be forgiven us and endeavor to avoid them again. This is not the fashion in which I had meant to speak to you tonight, but after the bounty showered upon us I feel my responsibility. The law is unchangeable. The man who would have bread to eat or sell must toil for it, and I, in disregard of it, bade you hold your hand. Well, we have had our lesson, and we will be wiser another time, but I have felt that my usefulness as your leader is slipping away from me. This year has shown me that I am getting an old man."

Dane kicked the foot of a lad beside him, and glanced at the piano as he stood up.

"Sir," he said simply, "although we have differed about trifles and may do so again, we don't want a better one—and if we did we couldn't find him."

A chord from the piano rang through the approving murmurs, and the company rose to their feet before the lad had beaten out the first bar of the jingling rhythm. Then the voices took it up, and the great hall shook to the rafters with the last "Nobody can deny."

Trite as it was, Barrington saw the darker flush in the bronzed faces, and there was a shade of warmer color in his own as he went on again.

"The things one feels the most are those one can least express, and I will not try to tell you how I value your confidence," he said. "Still, the fact remains that sooner or later I must let the reins fall into younger hands, and there is a man here who will, I fancy, lead you farther than you would ever go with me. Times change, and he can teach you how those who would do the most for the Dominion need live today. He is also, and I am glad of it, one of us, for traditions do not wholly lose their force and we know that blood will tell. That this year has not ended in disaster irretrievable is due to our latest comrade, Lance Courthorne."

This time there were no musical honors or need of them, for a shout went up that called forth an answering rattle from the cedar paneling. It was flung back from table to table up and down the great room, and when the men sat down, flushed and breathless, their eyes still shining, the one they admitted had saved Silverdale rose up quietly at the foot of the table. The hand he laid on the snowy cloth shook a little, and the bronze that generally suffused it was less noticeable in his face. All who saw it felt that something unusual was coming, and Maud Barrington leaned forward a trifle, with a curious throbbing of her heart.

"Comrades! It is, I think, the last time you will hear the term from me," he said. "I am glad that we have made and won a good fight at Silverdale, because it may soften your most warranted resentment when you think of me."

Every eye was turned upon him, and an expression of bewilderment crept into the faces, while a lad who sat next to him touched his arm reassuringly.

"You'll feel your feet in a moment, but that's a curious fashion of putting it," he said.

Winston turned to Barrington, and stood silent a moment. He saw Maud Barrington's face showing strained and intent, but less bewildered than the others, and that of her aunt, which seemed curiously impassive, and a little thrill ran through him. It passed, and once more he saw only the leader of Silverdale.

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"Sir," he said, "I did you a wrong when I came here, and with your convictions you would never tolerate me as your successor."

There was a rustle of fabric as some of the women moved, and a murmur of uncontrolable astonishment, while those who noticed it, remembered Barrington's gasp. It expressed absolute bewilderment, but in another moment he smiled.

"Sit down, Lance," he said. "You need make no speeches. We expect better things from you."

Winston stood very still. "It was the simple truth I told you, sir," he said. "Don't make it too hard for me."

Just then there was a disturbance at the rear of the room, and a man, who shook off the grasp of one that followed him, came in. He moved forward with uneven steps, and then, resting his hand on a chair back, faced about and looked at Winston. The dust was thick upon his clothes, but it was his face that seized and held attention. It was horribly pallid, save for the flush that showed in either cheek, and his half-closed eyes were dazed.

"I heard them cheering," he said. "Couldn't find you at your homestead. You should have sent the five hundred dollars. They would have saved you this."

The defective utterance would alone have attracted attention, and, with the man's attitude, was very significant, but it was equally evident to most of those who watched him that he was also struggling with some infirmity. Western hospitality has, however, no limit, and one of the younger men drew out a chair.

"Hadn't you better sit down, and if you want anything to eat we'll get it for you," he said. "Then you can tell us what your errand is."

The man made a gesture of negation, and pointed to Winston.

"I came to find a friend of mine. They told me at his homestead that he was here," he said.

There was an impressive silence, until Colonel Barrington glanced at Winston, who still stood quietly impassive at the foot of the table.

"You know our visitor?" he said. "The Grange is large enough to give a stranger shelter."

The man laughed. "Of course he does; it's my place he's living in."

Barrington turned again to Winston, and his face seemed to have grown a trifle stern.

"Who is this man?" he said.

Winston looked steadily in front of him, vacantly noticing the rows of faces turned towards him under the big lamps. "If he had waited a few minutes longer, you would have known," he said. "He is Lance Courthorne."

This time the murmurs implied incredulity, but the man who stood swaying a little with his hand on the chair and a smile in his half-closed eyes, made an ironical inclination.

"It's evident you don't believe it or wish to. Still, it's true," he said.

One of the men nearest him rose and quietly thrust him into the chair.

"Sit down in the meanwhile," he said dryly. "By and by, Colonel Barrington will talk to you."

Barrington thanked him with a gesture, and glanced at the rest. "One would have preferred to carry out this inquiry more privately," he said, very slowly, but with hoarse distinctness. "Still, you have already heard so much."

Dane nodded. "I fancy you are right, sir. Because we have known and respected the man who has, at least, done a good deal for us, it would be better that we should hear the rest."

Barrington made a little gesture of agreement, and once more fixed his eyes on Winston. "Then will you tell us who you are?"

"A struggling prairie farmer," said Winston quietly. "The son of an English country doctor who died in penury, and one who from your point of view could never have been entitled to more than courteous toleration from any of you."

He stopped, but, for the astonishment was passing, there was negation in the murmurs which followed, while somebody said, "Go on!"

Dane stood up. "I fancy our comrade is mistaken," he said. "Whatever he may have been, we recognize our debt to him. Still, I think he owes us a more complete explanation."

Then Maud Barrington, sitting where all could see her, signed imperiously to Alfreton, who was on his feet next moment, with Macdonald and more of the men following him.

"I," he said, with a little ring in his voice and a flush in his young face, "owe him everything, and I'm not the only one. This, it seems to me, is the time to acknowledge it."

Barrington checked him with a gesture. "Sit down, all of you. Painful and embarrassing as it is, now we have gone so far, this affair must be elucidated. It would be better if you told us more."

Winston drew back a chair, and when Courthorne moved, the man who sat next to him laid a grasp on his arm. "You will oblige me by not making any remarks just now," he said dryly. "When Colonel Barrington wants to hear anything from you he'll ask you."

"There is little more," said Winston. "I could see no hope in the old country, and came out to this one with one hundred pounds a distant connection lent me. That sum will not go far anywhere, as I found when, after working for other men, I bought stock and took up Government land. To hear how I tried to do three men's work for six weary years, and at times went for months together half-fed, might not interest you, though it has its bearing on what came after. The seasons were against me, and I had not the dollars to tide me over the time of drought and blizzard until a good one came. Still, though my stock died, and I could scarcely haul in the little wheat the frost and hail left me with my worn-out team, I held out, feeling that I could achieve prosperity if I once had the chances of other men."

He stopped a moment, and Macdonald poured out a glass of water and passed it across to him in a fashion that made the significance of what he did evident.

"We know what kind of a struggle you made by what we have seen at Silverdale," he said.

Winston put the glass aside, and turned once more to Colonel Barrington.

"Still," he said, "until Courthorne crossed my path, I had done no wrong, and I was in dire need of the money that tempted me to take his offer. He made a bargain with me that I should ride his horse and personate him, that the police troopers might leave him unsuspected to lead his comrades running whisky, while they followed me. I kept my part of the bargain, and it cost me what I fancy I can never recover, unless the trial I shall shortly face will take the stain from me. While I passed for him your lawyer found me, and I had no choice between being condemned as a criminal for what Courthorne had in the meanwhile done, or continuing the deception. He had, as soon as I had left him, taken my horse and garments, so that if seen by the police they would charge me. I could not take your money, but, though Courthorne was apparently drowned, I did wrong when I came to Silverdale. For a time the opportunities dazzled me; ambition drew me on, and I knew what I could do."

He stopped again, and once more there was a soft rustle of dresses, and a murmur, as those who listened gave inarticulate expression to their feelings. Moving a little, he looked steadily at Maud Barrington and her aunt, who sat close together.

"Then," he said, very slowly, "it was borne in upon me that I could not persist in deceiving you. Courthorne, I fancied, could not return to trouble me, but the confidence that little by little you placed in me rendered it out of the question. Still, I say that I could save some at least at Silverdale from drifting to disaster, and there was work for me here which would go a little way in reparation, and now that it is done I was about to bid you good-by, and ask you not to think too hardly of me."

There was a moment's intense silence until once more Dane rose up, and pointed to Courthorne sitting with half-closed eyes, dusty, partly dazed by indulgence, and with the stamp of dissolute living on him, in his chair. Then he glanced at Winston's bronzed face, which showed quietly resolute at the bottom of the table.

"Whatever we would spare you and ourselves, sir, we must face the truth," he said. "Which of these men was needed at Silverdale?"

Again the murmurs rose up, but Winston sat silent, his pulses throbbing with a curious exultation. He had seen the color creep into Maud Barrington's face, and her aunt's eyes, when he told her what had prompted him to leave Silverdale, and knew they understood him. Then, in the stillness that followed, the drumming of hoofs rose from the prairie. It grew louder, and when another sound became audible too, more than one of those who listened recognized the jingle of accoutrements. Courthorne rose unsteadily, and made for the door.

"I think," he said, with a curious laugh, "I must be going. I don't know whether the troopers want me or your comrade."

A lad sprang to his feet, and as he ran to the door called "Stop him!"

In another moment Dane had caught his arm, and his voice rang through the confusion as everybody turned or rose.

"Keep back all of you," he said. "Let him go!"

Courthorne was outside by this time, and only those who reached the door before Dane closed it heard a faint beat of hoofs as somebody rode quietly away beneath the bluff, while as the rest clustered together, wondering, a minute or two later, Corporal Payne, flecked with spume and covered with dust, came in. He raised his hand in salutation to Colonel Barrington, who sat very grim in face in his chair at the head of the table.

"I'm sorry, sir, but it's my duty to apprehend Lance Courthorne," he said.

"You have a warant?" asked Barrington.

"Yes, sir," said the corporal.

There was intense silence for a moment. Then the Colonel's voice broke through it very quietly.

"He is not here," he said.

Payne made a little deprecatory gesture. "We know he came here. It is my duty to warn you that proceedings will be taken against any one concealing or harboring him."

Barrington rose up very stiffly, with a little gray tinge in his face, but words seemed to fail him, and Dane laid his hand on the corporal's shoulder.

(Continued on page 17.)

AT THE CHURCH

Sunday School Lesson

LESSON FOR JULY 11.

Paul's Second Missionary Journey (Continued). The Philippian Jailer.—Acts 16:16-40. Print Acts 16:25-40.

Golden Text.—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:31.

Introduction.

Verses 16 to 24 give the story of the conversion of the maid who was possessed by a "spirit of divination" and of the trouble which it brought upon Paul and his companions. The master of the girl, who lost money by her conversion, had them thrown into prison, and it is here that the lesson finds them.

Outline of the Lesson.

The evangelists pray and sing.
The earthquakes.
So does the jailer.
Prison doors fly open.
The jailer cries for mercy.
He is commanded to believe.
He is converted and becomes a friend and host of the apostles.
The magistrates tell the evangelists to go.
Paul claims their rights as Roman citizens.
The officials are alarmed and beg the men whom they had wronged to help them out of their trouble.
They see the brethren and then take their Departure.

Notes on the Lesson.

25v. *At midnight.* Midnight to the world, but not to the little company in jail. *Prayed.* There are no prison walls which can bar the way of prayer. *Sang praises unto God.* The songs of Christendom began in pain and sorrow. The men and women who suffered most sang most. In the deepest distress there was the deepest joy. Was there ever such another paradox! *The prisoners heard them.* Those old prison walls had never before echoed to such sounds.

26v. *A great earthquake.* Let not the rationalist try to reason it away. It was the most rational thing that the earth could do, —to writhe and quake and shake up the foundations, when magistrates were beating such men as Paul and Silas. An earthquake which lets righteous men out of jail is not to be sneered at by skeptics.

All the doors were opened. It was never written over doors which apostles enter, "All hope abandon, ye who enter here." "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and has kept my word, and hast not denied my name.' Rev. 3:8.

27v. *Awakening out of his sleep.* This was the next good thing which the earthquake did—it awakened a sleeping sinner. There would be a wide field of usefulness of this kind for earthquakes now. *Would have killed himself.* A favorite way which many greater Romans had of getting out of a bad scrape. It was at this same Philippi that both Cassius and Brutus, the men who slew Julius Caesar, killed themselves when defeated by young Augustus and Mark Antony. *Supposing that the prisoner had fled.* The Roman sense of duty was strong. Underneath the jailer's paganism there was manhood. He was loyal to his government, he was loyal to his new faith. He was faithful to Caesar, and faithful to Christ. It takes good material to make a good Christian. There must be a bottom to build on. As we saw in the last lesson, Philippi was settled with war veterans after the great battle.

28v. *Paul cried with a loud voice.* And what was this loud cry of the Christian preacher? "Do thyself no harm." Men were then, and have been ever since, doing themselves harm. The Christian religion is trying to stop them. It wants to do them good, and it wants them to do only good to themselves and to all others. *We are all here.* This was much more aptly spoken than the remark of the Kansas attorney who began an address to the convicts in the penitentiary by saying, "I am glad to see you all here today." But what an amazing change! The apostle who was thrust into a dungeon, beaten, bloody and helpless, has suddenly become the comforter of his jailer.

29v. *Then he called for a light.* He asked for the right thing first; he needed light. And Paul gave him such light as never stole through the bars of prison windows and dropped its grateful rays upon damp floors. It was light from heaven and light for the gloomiest cell on earth, the cell of an imprisoned soul. *And sprang in.* He was in greater haste to get in than the apostles were to get out. *Come trembling.* It is said that there is no terror equal to that produced by an earthquake. It shakes the courage out of the most resolute men. When earth fails a man there is nothing for his natural courage to stand on. He needs to be held from above. *Fell down before Paul and Silas.* It was a surprising change of position. It was the jailer's Judgment day. Great will be the reversals of human position in the last judgment.

30v. *Brought them out.* He was now sufficiently conscience stricken to realize that they ought not to be in prison. Conversion which does not begin or end with a desire to repair wrong, can hardly be called conversion. *What must I do to be saved?* Little did the pagan prison keeper dream that he was furnishing the preachers of all ages with one of their greatest texts. Paul's own question under similar circumstances was, "What wilt thou have me to do?"

31v. *And thy house.* The first preachers of the gospel, being Jews, and full of the Old Testament idea that the family is the unit, went beyond the individual and took in the household.

32v. *They spake unto him the word.* It was a sermon in the small hours of the morning and to a small audience, but very effective.

33v. *Washed their stripes.* From a cruel keeper conversion had changed him into a loving friend. *Was baptized.* He washed their stripes; they washed his soul. *He and all his.* One thing is wanting to make this a conclusive argument for infant baptism—we do not know that there were infants in the jailer's household.

34v. *Brought them into his house.* The Jailer's place of residence was probably within the prison enclosure; see vs. 37 and 40. *Believing in God with all his house.* It is argued that this phrase is as inclusive as the one above regarding baptism, and hence only believers or those capable of believing, were baptized.

35v. *Let these men go.* The earthquake was powerfully persuasive in changing the minds of the magistrates.

36v. *Go in peace.* Which pretty nearly meant go in pieces, after the severe flogging.

37v. *But Paul said unto them.* The great apostle was willing to go in peace but not in disgrace as they would have done if they had permitted themselves to be quietly shipped out of town.

38v. *And they fear when they heard that they were Romans.* Peloubet's Notes says that "they were liable to a prosecution such as Cicero instituted against Verres. The crime was regarded as treason, and those who committed it were liable to degradation from office, confiscation of property, and perhaps death." Cicero, in his oration against Verres, speaks of a prisoner who was remorselessly scourged, even while he cried in the midst of the agony and crash of the blows, "I am a Roman citizen."

39v. *They came and besought them.* The tables were turned.

40v. *And they went out of the prison.* Honorably and not like whipped criminals. By his firmness Paul had vindicated his character.

Suggestive Points.

—It was a tumultuous introduction to Europe—a riot, a flogging and an earthquake.

—It was one time when an earthquake came handy.

—Paul was not praying simply as a matter of meditation, but to the Maker of heaven and earth, as the One who hears and answers prayers.

—They could bind their feet but not their hearts and hopes.

—Faithfulness can feed on suffering and knows no disappointment.

—They put them into jail as Jews and took them out as Romans.

—They whipped them first and found out about them afterwards; so churches sometimes call ministers and afterwards find out who they are.

—Christians should be peaceable, but they should also vindicate their character when assailed.

Comment by Others.

One of the marked characteristics of the Epistle of Paul to the Philippians is its joyful, hopeful tone. As in the Philippian prison he sang songs of praise eleven years before, so now a Roman prisoner, worn, fettered, diseased, hater, he rejoiced. It nas been said that the sum of his whole letter is, 'I rejoice, rejoice ye!'—Farrar.

Mohammedanism has no hymnal, nor has Hinduism, nor Buddism. No glorious burst of sacred song from the hearts and lips of the people ever awoke the echoes of any heathen or Mohammedan temple.—Quoted in Peloubet's Notes.

Prayer Meeting

By Silas Jones

THE PROSPERITY OF THE WICKED.

Topic, July 7. Psalm 37:1-27.

It is a practical question that we have for discussion this week. Theorists have had much to say of the problem of evil, they have exhausted their strength in the effort to show that the prosperity of the wicked is consistent with the goodness of God, but the problem remains unsolved. It is our business to discuss how men of faith ought to act in the presence of successful wickedness. We believe that God is good, that he requires goodness of his people. Our difficulty arises because we have faith. If we had no faith, we could be content to look for a warm corner in the winter and for a shade in the summer and let the world go its way. Having faith, we are perplexed whenever an act of injustice comes to our mind. If no remedy for the injustice is at hand, faith is put to a severe test.

"Be Not Envious."

Lack of faith creates part of our difficulty. We envy men that are at ease even when we know that their hands are stained with the blood of the innocent. We must not only preach, we must feel deep down in our hearts that all the wealth of the world cannot pay us for the loss of integrity and kindly interest in others. Is not the cry against the oppressor often nothing more than an expression of disappointed selfishness? The man who suffers the wrong would himself have inflicted it if his opportunity and power had been sufficient. He is entirely indifferent to the moral and spiritual aspects of the situation. He would be perfectly willing to see others defrauded if he himself were not a victim of deceit. Success in business plays curious tricks with a man's sympathies.

The Sword of the Wicked.

Will the sword of the wicked enter his own heart? Is tyranny suicide? We have innumerable illustrations of the law of retribution. Nations that have promise of long life have a passion for justice. The thrones of wicked rulers are not firmly established. The psalmist exhorts his fellow-citizens not to fret themselves with the heat of passion because of evildoers, for the workers of iniquity will soon be cut off. The intolerable situation is of brief duration. There is, however, much to be said on the other side. In other parts of scripture attention is called to the fact that bad men may have what looks like uninterrupted prosperity. Our own eyes have seen apparent contradictions to the theory that evildoers soon come to grief. We simply cannot balance accounts and show that the bad man always has the worst of the bargain. One reason for this is that there is good and bad in every life. A man without any good qualities would doubtless speedily come to grief financially, socially, and politically among any civilized or half-civilized people. The prophets have taught us that God uses rough warrior nations to accomplish his purposes. These nations evidently had some moral worth. We condemn men because they lack certain virtues which we prize; they may possess other virtues which are just as useful as those we emphasize and which we are liable to underestimate.

Trust in Jehovah.

Trust in God destroys envy. If we have faith in God, we do not have to succeed. Of course success is pleasing to the man of faith and he seeks it. Neither poverty nor lack of popularity is in itself an evidence of exalted spirituality. But the free man does not regret that he choose to walk with God and to put no barrier of injustice and fraud between him and other men when wealth and honor were offered as the price of his soul. Furthermore, his trust in God puts courage in his heart. He is not of the submissive sort who meekly say that God wills it and therefore men must endure. He acts upon the supposition that God wills the destruction of wickedness.

The Right to Repent.

The Israelite was at times afraid of the mercy of God. Jonah was displeased exceedingly because God was merciful to the inhabitants of Nineveh. He felt that a city with a record of oppression such as Nineveh had should have no chance to repent. His feeling was that of many who had suffered at the hand of the Assyrian. It can be understood by any man whose toil has been for the profit of a powerful robber. But the divine mercy is great enough to bless and enrich the lives of repentant plunderers. Shall we not take counsel of the divine mercy and thereby learn how to use indignation against the prosperous wicked?

Christian Endeavor Lesson

LIFE LESSONS FOR ME FROM THE GOSPEL OF JOHN.

Topic, July 11: John 14:1-21.

Immortality.

The fourteenth chapter of John is Jesus' great pronunciamento on Immortality. "In my Father's house are many mansions. If it were not so I would have told you; for I go to prepare a place for you." Jesus proves that there is an immortal life. Yes, Jesus proves that there is an immortal life. It will not be very long until many of us are studying philosophy; no doubt some of us are now doing so. Philosophy, contrary to the idea of many people, is a very practical thing. There was a philosopher named Kant who wanted to find out how we know. He discovered that we weren't really absolutely sure of anything. We only knew as much of the world as we experienced, and then only as we experienced it. So knowledge was after all half faith. We had faith that there was an outer world like the one we experienced through our senses.

We feel very sure that the table is there because we experience it very keenly, don't we? We say: "I will prove it to you," and we make one "feel" the table.

Jesus seemed to be as keenly conscious that there was a future life as one is that the table is before him. He doesn't seem to feel that he has to prove it any more than you feel it necessary to prove that the table is there. Jesus is always talking about the future life. He feels that it is in a way even now begun. He knows that there is a future life.

Can we have this experience that Jesus had? Yes, that which was active in Jesus is potential in us. We can be Christ-like. There is something in us that rebels against the thought that the "I" in us can end. We grope and feel and yearn for immortality. Let our bodies perish, but "we" do not want to die. It is not strange, is it, that so many people fear death, when they have lived only for the body.

Living according to the highest ideals, cultivating with reverence and yet love the divine personality of Jesus Christ will develop our yearning after immortality into a great soul-warming faith, a sureness that "in our Father's house are many mansions."

The Future Life—Where?

"Thomas sayest unto him, Lord, we know not whither thou goest." Jesus did not answer the question of Thomas? Yes, he answered it, but he spiritualized the answer. To try to tell the place where the future life is would be as futile as trying to locate the human soul. People without much soul are spatially just as large as anybody, aren't they?

If one follows the right road he is sure to arrive. Jesus said, "I am the way." But the disciples of Jesus had the idea that heaven was a place, with golden streets and other material things. Jesus had a right to say to them, "You know the way." For he had taught them the deeper truth of which their pictures were but symbols. He had shown them that men were not rulers over others in heaven, that men and women were not given in marriage, that the future life was a life that had spiritual values. But they, as we are all too prone to do, I fear, lost sight of the way and the kind of life in their material thought.

The Character of the Future Life.

"He that hath seen me hath seen the Father." We do believe that this is the greatest sentence in the New Testament. Did Jesus mean his feet, his hands, his face? He did not. He meant his personality. He meant the kind of life that personality epitomized. This kind of life was the eternal life, it was a life like the life of God. It was a life of love. This quality of life rises transcendant over the world, sin, and death. It is the future life. It is personal immortality. The man who has it will not fear death. It is ours through Jesus Christ our Lord.

"He that hath seen me hath seen the Father."

Winston of the Prairie

(Continued from page 15.)

"Then," he said grimly, "don't exceed it. If you believe he's here, we will give you every opportunity of finding him."

Payne called to a comrade outside, who was, as it happened, new to the force, and they spent at least ten minutes questioning the servants and going up and down the house. Then as they glanced into the general room again, the trooper looked deprecatingly at his officer.

"I fancied I heard somebody riding by the bluff just before we reached the house," he said.

Payne wheeled round with a flash in his eyes. "Then you have lost us our man. Out with you, and tell Jackson to try the bluff for a trail."

They had gone in another moment, and Winston still sat at the foot of the table and Barrington at the head, while the rest of the company were scattered, some wonderingly silent, though others talked in whispers, about the room. As yet they felt only consternation and astonishment.

CHAPTER XXIII.

Courthorne Makes Reparation.

The silence in the big room had grown oppressive, when Barrington raised his head and sat stiffly upright.

"What has happened has been a blow to me, and I am afraid I am scarcely equal to entertaining you tonight," he said. "I should, however, like Dane and Macdonald, and one or two of the older men to stay a while. There is still, I fancy, a good deal for us to do."

(To be continued.)

With the Workers

The Central Church, Syracuse, N. Y., will give over $700 to missions this year.

Lockhart and Linnt are to hold a meeting at Port Arthur, Ontario, during July.

Hamlin and Daugherty are in a meeting with the Oak Cliff Church, Dallas, Texas.

M. R. Ingle of Harper, Kan., has been in a good meeting at Arapahoe.

The church at Taylor, Texas, has extended a call to S. D. Perkins of Dallas, Texas.

S. M. Martin is to hold a meeting with the church at South Pasadena, Cal., beginning June 23.

The work of the Yotsuya Mission, Japan, is progressing encouragingly. There were five confessions at a recent service.

The first week in July, J. F. Williams will assume charge of the work at Geneva, Ohio. He succeeds F. M. Field, who did good work.

Elmore Sinclair of Watseka, Ill., delivered the baccalaureate sermon to the high school graduates, Sunday evening, June 6.

In two months of the ministry of F. E. Mallory in Parsons, Kan., there have been fifty additions to the membership of the church.

F. B. Huffman, pastor at Eureka, Cal., was selected to deliver the Memorial Day address in that city.

The Commencement at Butler College was held June 11 to 17, and the baccalaureate sermon was given by President H. C. Howe.

C. W. F. Daniels has resigned from the pastorate of the Garfield Park Church, Santa Cruz, Cal. He will rest until after the state convention.

The offering of the church in Milwaukee, Wis., to home missions will reach more than $300. Claire L. Waite is pastor, and is doing a permanent work with the church.

The First Church, Massillon had four additions at our service Sunday. Observed Children's Day in Bible-school, at evening service. H. E. Stafford is minister.

Earnest LeRoy Williamson, born June 13, is heir and helper of Mr. and Mrs. E. H. Williamson, pastor of the East Broadway Church, Sedalia, Mo.

There have been twenty-five conversions in the tent meetings in Deer Creek, Ill., conducted by F. A. Sword and Charles E. McVay, singer. The meeting continues.

The First Church, Santa Anna, Cal., has extended a call to A. F. Roadhouse, California, Mo., and he has accepted. He must love the name.

W. C. Crider has resigned his charge at Fortuna, Cal., and is planning to spend two years in study at the University of California.

A. I. Martin, who is just getting settled in his work at Lanark, Ill., writes enthusiastically of the prospects of the work there.

The church at Washington, Ill., will celebrate its seventy-fifth anniversary June 22. An effort is being made to secure the attendance of all the former pastors of the church.

The Buffalo Societies of Christian Endeavor hold their annual excursion June 22. The societies of the Christian churches join heartily in the outing.

The Commencement address of the Washington School, Berkeley, Cal., was delivered by I. N. McCash, pastor of the Christian Church.

C. M. Chilton preached the Baccalaureate sermon before the graduates of the Central High School, St. Joseph, Mo., this year. Few men are exerting more fruitful influence than C. M. Chilton.

The Sunday-school of the First Christian Church, Springfield, Ill., is repeatedly breaking its records for attendance. The highest yet attained was June 13, when there were 416 present.

H. E. Stafford began work with First Church, Massillon, Ohio, May 23, where he found work in excellent condition. Kyle Brooks, former minister did a splendid work. He is a good organizer.

One hundred and five dollars was the amount given as Children's Day offering by the Sunday-school as Sacramento, Cal. C. L. Green, the new superintendent of the school is pushing the work with vigor.

L. A. Chapman of Elmwood, Neb., gave the Memorial sermon there on May 30, delivered the Decoration Day address on May 31, and is asked to give the oration at the Fourth of July celebration. All departments of the church at Elmwood are progressing.

At Imperial, Cal., where E. A. Cild is pastor there is talk of erecting an institutional church, and some of the money has already been subscribed for the work. Every department of the work is in flourishing condition.

John Young has been pastor of the church at Hollister, Cal., but five months, but during that time, every department of the church has taken on new life, and the membership is so enthusiastic over the future that they are planning to build at an early date.

The offering of the Sunday-school of the Jefferson Street Church, Buffalo, N. Y., was $639.76—"The greatest ever made by any of our schools in New York state." This assures the continuance of the missionary pastor of the church.

S. E. Fisher of Paxton, Ill., baptized twelve persons at a recent service, and received fourteen others into the fellowship of the church at a prayer meeting service, eleven of them being confessions. Most of these came says Mr. Fisher as a result of the Torrey meetings just closed.

Dr. Charles Hastings Dodd of Baltimore, who gave the splendid address on Union of Baptists and Disciples at the Congress of the Disciples last year has been invited by the First Church, Springfield, Ill., to address at this church on his return from a trip he is now making to the Pacific Coast.

June 16 was commencement day at Drake University. The commencement address was delivered by Dr. Edwin Lindsay Powell whose subject was "The Loyalty of Human Nature." There were from all departments this year 219 graduates. It has been a very successful year at the University.

H. J. Loken, pastor of the church at Alameda, Cal., will deliver the annual address at the coming convention at Santa Cruz. His address will be given Sunday morning, August 1, and will deal with the problems of evangelism in the state. Mr. Loken is eminently fitted for such a task.

DeLoss Smith has recently undergone an operation for appendicitis at Memorial Hospital, New York. The operation was successful, and Mr. Smith has the promise of being able to take up his work at an early date. This news from W. L. Fisher will be welcomed by the many friends of Mr. Smith throughout the country.

Joseph A. Serena, pastor of the Central Church, Syracuse, N. Y., delivered the Commencement address at Keuka College. Arthur Braden has been elected president of this important work, formed by the co-operation of the Free-Baptists and the Disciples. It is said that plan of co-operation is working well.

For thirty years Prof. J. N. Thompson, of Thompson's Business College at Hollister, Cal., has been superintendent of the Sunday-school of the Christian Church of that city, resigning his position in the last few weeks. The pastor, John Young, writes in terms of highest appreciation of the work of Prof. Thompson.

After five years' successful work C. W. Jopson has resigned as pastor of the church at Stockton, Cal., to take effect August 12. During the last year of Mr. Jopson's service 123 persons have been added to the membership of the church, and the Sunday-school has had an average attendance of over 200, being second to the largest in the city.

I. N. McCash has been elected "Instructor in Pastoral Work and Methods" in Berkeley Bible Seminary for the next academic year. Dr. McCash has had a rich experience as pastor at Maryville, Mo., and University Place, Des Moines, Iowa, which eminently fits him for this work. His duties at the Seminary will not at all interfere with his work for the church, of which he is pastor.

The church at Vincennes, Ind., celebrated its seventy-sixth anniversary June 20, the church being organized June 6, 1833, with nine members. Morris R. Trimble was the first pastor. A sermon appropriate to the occasion and reviewing the history of the church was preached by the present pastor, William Oeschger, who has done a very effective work during the last five years.

George Chandler who sinceh is graduation from Eureka College three years ago, has been preaching for the two churches at Camden and Youngstown, Ill., while spending a part of each year in study at the University of Chicago, has been called to give full time to the work at Youngstown, Ill., so greatly has the work grown that both pastor and people believe this move to be advisable.

The annual union picnic of the churches of Central Illinois will be held at Havana, Ill., again this year. The churches of Peoria, Jacksonville, Springfield, Havana, Pekin, and others participate in this annual meeting, and find it a very enjoyable affair. A low rate is secured from the railroad and great crowds go in on the special trains from the larger places. E. E. Elliott, Peoria, and O. C. Bolman, Havana, are president and secretary of the association.

Walter Kline has resigned as pastor of the church at Lewiston, Ill., and accepted a position as railway mail clerk. Thus another earnest man steps from the ranks of the ministers. Can any person be assigned for such action besides lack of faith on the part of the ministry? One or two large effective churches in a town like Lewiston might hope to give proper support to a minister, but with many struggling churches their life can neither be interesting or effective.

Roy E. Deadman, pastor of the Kerr Street Mission, Buffalo, N. Y., and Miss Cora C. Frank, of Buffalo, were married June 3, by B. Ferrall, pastor of the Jefferson Street Church, of which Mr. Deadman is the Living Link missionary. Mr. Deadman is a graduate of Drake University, and has been with the Kerr Street Mission since the first of June, having served formerly at Evanston, Ill., a suburb of Chicago. Miss Frank is a charming lady, well fitted for the responsible position she enters. The Century wishes Mr. and Mrs. Deadman godspeed.

The annual convention of the Christian Missionary Society of Eastern Pennsylvania, the convention of the C. W. B. M., and of the Ministerial Association will be held at Lock Haven, June 29 to July 1. Some of the leading topics are, "Children and the Church," W. L. Dudley, Lancaster; "Training for the Ministry," Richard Bagby, Scranton; "Our Next Century," George W. Knepper, Wilkinsburg; with other addresses by Marion Stevenson, St. Louis, A. McLean, Cincinnati, W. J. Wright, Cincinnati, Prof. A. Moss, Wilkesbarre, H. G. Weaver, Reading, George C. Zeigler, Berwick, W. I. Burrell, Benton, E. E. Manley, Scranton.

A farewell reception was given Dr. Dye by the ministers of Chicago, Monday afternoon, June 21. A goodly company of people were present, and enjoyed the farewell words of both Dr. Dye and Njoji, who is "a sort of demonstration of what they do at the Congo mission." In addition to the one thousand dollars given by the churches of Chicago, an additional $135 was given to Dr. Dye at this farewell meeting, to be used in the purchase of equipment for the work. Dr. Dye and Njoji are to sail on the Arabic the 26th. His address will be care G. B. Thompson, 12 Goree Piazza, Liverpool, until July 10; Queens Hotel, Antwerp, until the 15th; care Dr. A. Sims, Leopoldville, The Congo, until August 5, and after that Bolengi, via Coquilhatville, Dist. de la Equeateur, Congo Belge.

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New Mexico-West Texas Convention

May 29-June 3.

The Convention of the above vast territory is now a matter of history. This was the third gathering and the infant born at Las Vegas but two years ago has become a stalwart man. We met in the beautiful city of El Paso under the most favorable of auspices.

This convention was a memorable one for many reasons. It was but a year ago that the thought of uniting West Texas and New Mexico in one great district was suggested. It is now a fact and we are all more than delighted and hopeful. All the churches of the west of the great state of Texas are much nearer to the territory of New Mexico than to the center of their own great state, and are of more service in this united district.

El Paso is the center of a large territory from four to two hundred miles north, east and west. The fertile valleys of the territory of New Mexico and the whole country East along the line of the "Sunset Route" converge at El Paso, making this city the natural center of our organization.

Here we have the strongest congregation of our district. It is a surprise to find in this new and growing city such a splendid modern church building and a large and enthusiastic membership. The pastor, Bro. H. B. Robinson, and his talented wife are leading this church to real things in the Kingdom. We were most royally entertained from the moment we arrived to the departure of our trains.

We had with us Bro. Denton of the Home Board, Bro. Mohorter of the Benevolent Association, and Mrs. Harrison of the C. W. B. M. To say that we had from these a feast of good things is putting it very mildly. We had as well Bro. Bush, one of the veterans of Texas, and ministers from the different pulpits in our own district. It means something to meet in convention with your brethren when maybe you had not seen a brother minister during the whole year. To all of us it was a rare season of real Christian fellowship. Our visiting Secretaries expressed themselves many times at meeting so many excellent brethren of the ministry in this far South-West land. The program was carried out without scarcely a change and was a feast of good things from start to finish.

We go some distances to reach our convention. The writer, located at Roswell, in the Pecos valley, went over six hundred miles to reach El Paso, and others from five hundred down. It was worth it, and we are ready to travel further for something as good.

Dr. W. E. Garrison, President of the Agricultural College at Las Cruces, was present and presided over the sessions of the convention. His "President's address," as well as that on "Present Day Problems," were proof that Dr. Garrison is thinking along religious lines as well as organizing and building up a great educational institution in this rapidly growing and developing territory. One thing that impressed you was the freshness and freedom of conventionalities of form and thought. Our ministers and church leaders are face to face with difficult problems and are to solve them. We are not wedded to the old forms. As illustrative of this, Dr. Garrison spoke of the Episcopal church at Las Cruces that has a special dispensation to receive members without the rite of confirmation. The rector not only speaks for other congregations, but invites others into his own pulpit to speak. For years the East has been looking to the West for men to fill her pulpits and soon the great South-West will be sending giants back to save the churches of the East from stagnation.

The writer had charge of the Bible study and delivered three addresses. An interesting session dwelt with the "Preacher" when our ministers, Francis, Robison, Webb, Ament, Sellards and Dutt spoke out of their experience. Another session was given to the history of our movement at which Brethren Zwinglius Moore, Homer Magee and W. E. Bryson spoke. The C. E. was represented by Miss Edna Goff, the Prayer Meeting by L. L. Shaw, the Bible School by Prof. Curd, the Church and Missions by A. J. Bush, and the Church and Men by the Y. M. C. A. Secretary, C. G. Titus. Dr. Homan gave an interesting address on the necessity of "A National Tubercular Sanatorium" to be established and supported by our people. A resolution was passed asking our Centennial Convention to take this important question up for discussion and consideration.

An interesting event of the convention was the graduation of a class in the "Teacher Training Work." The writer delivered an address on "What is the Bible?" and the pastor, H. B. Robison, presented the diplomas.

Bro. F. F. Grim, our Corresponding Secretary, gave a most interesting report of the year's work. Bro. Grim has the confidence of our churches and we all rejoice in the work accomplished. He has opened up work at a number of places, held a number of meetings, and located a number of preachers. We are now sowing the seed. We must have the support of our Home Board in this work. We are appreciative of what both the A. C. M. S. and the Church Extension board have done. One dollar spent now is worth ten a few years later. We are planning for advanced work.

Roswell, N. Mex. Geo. Fowler.

The Adult Bible Class Union

The very rapid multiplication of organized Adult Bible Classes with the International Certificate of Recognition, suggests the opportunity of a new movement among our schools in the cities where we have more than one Bible school.

In such places it will be found very helpful and stimulating for the certified organized Adult Bible Classes to form a local union of their own. The day is coming when in all of our cities there will be a federation of the Adult Bible Classes of all denominations. In the meantime our own schools in the cities can be promoting their own interests, and through the schools the interests of the churches, by the organization of Adult Bible Class Unions. The nature and purpose of such unions are set forth in the brief constitution which follows.

The possibilities of such an Adult Bible Class Union are limitless. The interests of the Adult Classes may be promoted; the Sunday-school built up; the Centennial Aim, "All the Church and as many more in the Bible School" realized; evangelism will be stimulated; missionary offerings will increase; church services will be better attended; the social life of the churches will be brightened and sweetened by the Adult Bible Class socials. Every good cause which ought to follow regular and concerted Bible study will be promoted by the Adult Bible Class Union. Such unions are now being formed in a number of our large cities, and will be reported from time to time from the office of the National Christian Bible School Association.

As fast as such unions are formed the National office should be notified, so that each union may receive its serial number. Address all communications concerning this matter to Marion Stevenson, National Superintendent of Bible Schools, 393 N. Euclid Ave., Room 20, St. Louis, Missouri.

Marion Stevenson.

May Happenings in Kentucky's Needy Fields

Harlan county had the labors of A. E. Robertson for a part of the month and the work goes well.

E. C. Lunger was with the Second Church, Richmond, two Sundays. He locates with the work after graduation.

Three added at Bardstown by relation. J. B. Briney says that the work is improving rapidly.

D. G. Combs added forty during twenty-eight days of hard work, mostly in Lewis county.

Eighteen additions constitute a part of J. W. Masters' results in the months of April and May in Knox and Laurel counties.

Eight added tells only a part of the story of the work of H. H. Thompson in the great county of Pike.

W. P. Collins did some faithful work in Johnson and Floyd counties.

Bromley and the preacher, L. A. Kohler, rejoice in the addition of three to their numbers.

J. L. Hall gave a part of the month to Johnson, Floyd and Martin counties and reports four added.

H. C. Runyon reports no additions at Latonia. Fine audiences and work prospering.

Six additions in the field worked by Z. Ball, consisting of the counties of Jackson and Owsley.

One baptized as the result of twenty-one days' work in Wolfe and Morgan counties by W. L. Lacy.

South Louisville and J. B. Lockhart move forward with determination to win the victory.

R. B. Baker baptized three in his field of Laurel, Clay and Knox counties.

G. H. Thomas baptized six in the second London District.

Four additions reported by Wm. Gross in Clay county.

J. B. Flinchum is reaping some of the harvest from faithful seed sowing in Breathitt county, eleven added in twelve days, at some of his regular places of preaching.

W. J. Cooke spent the month in the "Purchase" raising funds and arranging for meetings that have begun. This looks toward

Our Book Counter

THE CHRISTIAN CENTURY has on hand a considerable number of recently published volumes which it will sell at exceedingly low prices. These books are almost all quite new; in a very few cases they have been slightly used, but in no case are they worn. We quote below the title, author, publisher's price, and the special price which we are making. Orders will be filled in the order of their acceptance. It would be well if those ordering would mention a second choice in case the first should be gone. In those cases in which the desired volumes have been disposed of the orders will be promptly returned. The books will be sent postpaid on receipt of price.

OUR SILENT PARTNER, Alva Sabin Hobart. ($0.75 net) $0.50
THE ATONING LIFE, Prof. Henry S. Nash. ($1.00 net) ..... .60
DIFFICULTIES IN THE BIBLE, R. A. Torrey. ($0.50 net) ..... .30
THE KING AND HIS KINGDOM, Robert Wells Beach. ($0.60 net) ..... .40
LEVELS OF LIVING, Henry F. Cope. ($1.00 net) ..... .65
THE FULL BLESSING OF PENTECOST, Andrew Murray. ($0.75 net) ..... .50
SALVATION AND THE OLD THEOLOGY, Len G. Broughton. ($0.75 net) ..... .50
CHRISTIAN PRINCIPLES, G. Campbell Morgan. ($0.50) ..... .30
ANOTHER MILE, AND OTHER ADDRESSES, J. Wilbur Chapman. ($0.75 net) ..... .50
THE MASTER OF THE HEART, Robert S. Speer. ($1.00 net) ..... .60
SUPPOSITION AND CERTAINTY, J. Stuart Holden. ($0.75 net) ..... .50
THE CHRISTIAN METHOD OF ETHICS, Henry W. Clark. ($1.25 net) ..... .85
THE CALL OF THE WATERS, Katherine R. Crowell. ($0.50 net) ..... .30
THE FULLNESS OF THE GOSPEL, D. L. Moody. ($0.50 net) ..... .30
A COMFORTABLE FAITH, Malcolm J. McLeod. ($1.00 net) ..... .60
OLD EVENTS AND MODERN MEANINGS, Charles F. Aked. ($1.25 net) ..... .90
THE COURAGE OF THE COWARD, Charles F. Aked. ($1.25 net) ..... .90
THE LAW OF CHRISTIAN HEALING, David Bruce Fitzgerald. ($0.75 net) ..... .50
THE TEACHING OF JESUS CONCERNING HIS OWN PERSON, Wayland Hoyt. ($0.75 net) ..... .50
CHRISTIAN SCIENCE IN THE LIGHT OF HOLY SCRIPTURE, I. M. Haldeman. ($1.50 net) ..... .90
THE UNFINISHED TASK OF THE CHRISTIAN CHURCH, James L. Barton. ($0.50 net) ..... .30
THE LIONS OF THE LORD, Harry Leon Wilson. ($1.50 net) ..... .75
THE CHRISTIAN AND AMUSEMENTS, Wm. E. Biederwolf. ($0.40 net) ..... .25
LETTERS FOR A WORKING MAN, by an American Mechanic. ($1.00 net) ..... .65
THE MAN OF GALILEE, George R. Wendling. $1.50 net) ..... .80
NEW WORLDS FOR OLD, H. G. Wells. ($1.50 net) ..... .90
PRACTICAL AND PERPLEXING QUESTIONS ANSWERED, R. A. Torrey. ($0.50 net) ..... .30
BISHOP HANNINGTON AND THE STORY OF THE UGANDA MISSION, W. Grinton Berry. ($1.00 net) ..... .65
THE AXIOMS OF RELIGION, Pres. E. Y. Mullens. ($1.00 net) ..... .65

locating an evangelist in that field of nine counties next to the Mississippi River.

W. A. Wolfe reports progress at Springfield, two additions.

W. J. Hudspeth report twenty-five days at work. He has been sick for some days and expects to be able to begin some meetings at an early date.

H. W. Elliott was much of the month away from his desk and in person and by clerical help sent out many letters in the interest of the work. The receipts amounted to $653.13. This is a little more than half the expenses of the month.

Only about three months remain until the convention at Lexington. We need the fellowship of many of our strong churches to enable us to meet obligations and to close the year creditably. We urge every church not having fellowship with us to the extent of the apportionment to take vigorous steps to attend to this matter in the shortest time possible. We must not go to our Centennial Convention with an appalling deficit. Hundreds of our brethren could lend a hand personally to make up for the deficiencies of the apportioned churches. We will need the united help of every friend of the work.

H. W. Elliott, Sec'y.

Sulphur, Ky., June 5, 1909.

Records Broken

Yesterday the Central and Howett Strett Christian Bible Schools observed Children's Day; the Central school setting 400 as an aim for attendance and $73.00 for the missionary offering and the Howett Street school an attendance of 300 and $110.00 as their offering. When the count was made, it revealed at Central 487 present, with a total collection of $165.00 and at Howett Street an attendance of 292 and collection of $125.00, making a total attendance in both schools on this day of 779, and a missionary offering of $290.00. In the Central school, the Centennial (Ladies) class, Mrs. C. O. Freeman, President, numbered 109, and the Century (Men's) class, A. I. Buckwalter, President, 66. At Howett Street the Centennial Primary class, Miss Lorena Simonson, Supt., had 102 present. The special exercises at both schools in the evening were enjoyed by crowded houses. In the evening at Howett Street, Minister William Price gave a short address on the meaning of "Children's Day" in relation to foreign missions. At Central Church the minister, W. F. Turner, gave an illustrated sermon on "Habits," which was well received, and he has been requested to repeat such sermon at the Children's Day exercises of the Calvary Presbyterian Church next Sunday, June 20, at 12:30 o'clock. E. E. Elliott.

Peoria, Ill.

Christian Temple Seminary

The fifth commencement exercises of the Christian Temple Seminary, Baltimore, were held June 13-18 and was perhaps the best in our history, although the graduating class was two less than last year. Two of the graduates of last year received honorable mention because of extra work done. Of the graduating class this year, one of the young ladies, who is a member of the Baptist Church, has offered herself to the Foreign Board of that church and will take up foreign missionary work. Another of the young ladies, who is a member of the Christian Church, will enter one of our own colleges in the fall to prepare herself for the same service. All of the graduates are active in Christian work. Out of the Freshmen and Junior classes fourteen will enter our colleges for the completion of their work for the ministry and foreign field. Four will go to the College of the Bible in Lexington, Ky., three to Milligan College, Milligan, Tenn., and seven will go to Bethany College, Bethany W. Va. These fourteen are all members of the Christian Temple. This is the beginning of our quota for 100 of our young people for the ministry and the foreign missionary field.

Some of our graduates are equipped to be competent pastoral helpers. Their three years' course in the study of the Bible and in missionary work, and their practical experience in a large city church gives them a first-class equipment for service in any church. The spirit of the Seminary has been all that could be desired. The student body had been exceptionally good and the prospects for larger work are evident. Last year we had about 100 students.

The address to the graduating class on commencement evening was delivered by Brother F. D. Power, of Washington, D. C., and like all that Brother Power does and says, it was beautiful, strong and appropriate. Large audiences were in attendance upon all of the exercises and the deepening interest of this work throughout the city promises for large classes next fall, when the sixth session will open.

Baltimore, Md. Peter Ainslie, Dean.

Encouraging Gains

The receipts of the Foreign Society for the first twenty-three days of June amount to $41,026, a gain of $13,055 over the corresponding time last year. The churches as churches gave $9,093, a gain of $5,445. The Sunday-schools gave $23,800, a gain of $2,495. Individual gifts amount to $6,819, a gain of $5,576. There was also a gain of sixty contributing churches and thirty-six contributing Sunday-schools.

The total receipts of the year, that is, from October 1, 1908, to June 23, 1909, amount to $177,774, a gain of $42,595, or nearly thirty-two per cent. The churches as churches have given $100,244, a gain of $15,035, or about fifteen per cent. The individual gifts have reached $21,757, a gain of $14,030, or about 180 per cent. There has been a gain also in the number of offerings from every source, churches, Sunday-schools, Endeavor Societies, individual gifts and annuity gifts. The annuity gifts have about trebled.

There has also been a gain every month of this missionary year. These are the best all around gains in the history of the Foreign Society for the corresponding time. We are encouraged but not satisfied. What can we say to that great host of good, loyal people who have as yet done nothing toward the swelling tide of interest? All who have done so nobly would gladly welcome them to fellowship in the larger and better life. Send to F. M. Rains, secretary, Box 884, Cincinnati, Ohio.

A. McLean, President.
S. J. Corey, Secretary.

Church Extension Notes

During the months of May and June some special gifts have been received by the Board of Church Extension. R. A. Long made a special gift of $2,500 ,and also proposed to the Independence Boulevard Church, Kansas City, Mo., that the congregation, as speedily as possible, increase their Named Fund to $50,000. A special gift of $500 was received from Fred Doeller of Columbus, Ind., to add to the Ruth M. Doeller Loan Fund.

The following annuities have been received: A friend in New Hampshire sent $100; a frien din Nebraska $100; a friend in Ohio $1,200, and a brother in Illinois $3,000. The Centennial aim of the board of Church Extension is to lift our Annuity Fund to $300,000 by the time of the Centennial. We have $235,777.18 in the fund now. For information in regard to the Annuity Plan write to G. W. Muckley, Cor. Sec., 500 Waterworks Bldg., Kansas City, Mo.

Since October 1, 1908, our receipts amount to $32,983.77. This is a gain over last year up to June 22 of $6,546.41. We must make every effort to reach the Million this year, or at least make this the greatest year of receipts in the history of the Board of Church Extension.

This is a wonderful year for church building. The board has made forty-eight loans this year amountin gto $96,450. More than $150,000 of loans have been granted, and the church buildings are going up now. The board must have a great September offering to reach the payment of these loans.

An apportionment letter has been sent to all the churches on June 1. It is hoped the churches will arrange at once to raise their apportionments or more. Never more than

Books You Need

We offer some of the most timely and vital books now appearing among the Disciples of Christ. You need every one of this splendid list.

OUR CENTENNIAL BOOK.

"Historical Documents Advocating Christian Union."--Edited by C. A. Young.

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to pass without possessing this book.

Z. T. Sweeney, Columbus, Ind., a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

J. E. Chase writes:

"It is the voice of a soul in touch with the Divine life, and breathes throughout its pages the high ideals and noblest conception of truer life, possibly only to him who has tarried prayerfully, studiously at the feet of the world's greatest teacher."

Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of the Life and Teachings of Jesus, etc., etc. 12mo., cloth, 140 pages, gold stamped, postpaid 50 cents.

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that * * * present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially real now may come to fruition that these churches are given their present form."

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES' ILLUMINATING WORK.

"The Early Relation and Separation of Baptists and Disciples."

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel. In cloth, 75c. Paper binding, 25c.

We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, PA.

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—THE CONGREGATIONALIST, BOSTON, MASS.

The Plea of the Disciples of Christ, by W. T. Moore. Small 16mo., cloth, 140 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

JUDGE SCOFIELD'S FASCINATING TALE.

"Altar Stairs."

An ideal gift book. Beautifully bound and illustrated. Price, $1.20.

Address,

The New Christian Century Co.

235 E. 40th St., Chicago.

1,700 congregations have contributed to the Church Extension Fund, and 400 of these have been irregular. Let all the churches come up this year to their full duty and privilege in contributing to Church Extension during the Centennial Offering in September.

The month of June was spent by the Corresponding Secretary in the New Northwest addressing the Conventions of Montana, North and South Idaho, Eastern and Western Washington and Oregon. In these conventions preachers and church workers have applied to the secretary for more than $20,000 to assist in the erectio nof new buildings. Seven loans were asked for in the Eastern Washington District alone, and five in South Idaho. This is the great Inland Empire Country, where Hill and Harriman and the Canadian Pacific and the Milwaukee and St. Paul Railroad men are building new lines of railroad with millions of money. This expresses their faith in commercial development. Have we faith enough to follow up the development of these new towns with the right equipment of our churches with buildings? Is it possible that our plea sometimes paralyzes our efforts so that we fail to equip our new congregations with proper buildings that command the respect and confidence of the community? Ours is the most democratic plea on American soil and the most winning. Let us not feel that because it is the best it does not therefore need equipment. Given a consecrated preacher and a loyal congregation and a proper equipment in the way of a good church building, and the cause of New Testament Christianity and the Plea for Unity on that basis will win in any town or city in the United States or Canada.

During June, A. F. Sanderson of Houston, Texas, delivere dthe Church Extension address at the Texas Convention at Corsicana; Geo. W. Knepper of Wilkinsburg, Pa., delivered the Church Extension address at the Eastern Pennsylvania Convention; Robt. Stewart of Rochester, N. Y., delivered the address at the New York Convention, and E. B. Bagby of Ft. Smith, Ark., delivered the address at the Arkansas Convention. The board is grateful for these services.

In Washington, Oregon, Idaho and Montana the Board of Church Extension has helped to build eighty-nine churches. More than half the congregations in the Northwest have been aided by this board.

G. W. Muckley, Secretary.
Water Works Bldg., Kansas City.

As We Go to Press

Falls City, Neb., June 27—William J. Lockhart and Lintt close tomorrow night. Greatest meeting ever held by any church in Falls City. 144 to date. Bible school doubled. New church building demanded and assured. Brother Lockhart returns to his Des Moines home for summer vacation and Brother Lintt to Lincoln, Neb.—F. Elsworth Day.

Angola, Ind., June 28.—20 added Friday, 16 Saturday, 28 yesterday, with three hundred in fourteen days of invitations. Converts for every Christian church in the county. Never saw a whole county wrought up as Steuben County is. This county seat church and its pastor and this great meeting have proven a great blessing to all our country congregations.—Chas. Reign Scoville. (Mr. Minges, Mr. and Mrs. Van Camp and Mrs. Scoville, Assistants.)

FROM THE HOME OFFICE.

The offerings from the churches and Sunday-schools are still coming in at an encouraging rate. But the most encouraging news is the gift of an annuity of $3,000 from a good sister in Kentucky who does not desire her name revealed. This sister has been one of the annuitants of the Home Society for a number of years. She believes in the necessity of preaching the gospel in America in order to establish places of resource for the work that is to be done in the regions beyond. There are scores of men and women, members of the Church of Christ who could make gifts upon the Annuity plan to the American Christian Missionary Society, and by so doing help to establish the cause firmly in the countless needy places in our own country, and who could by so doing at the same time build up the cause in the foreign fields. Every church established upon the Home Field becomes instantly an active supporter of the work in the foreign field.

Another annuitant in Ohio who has $800 invested on the Annuity plan sends word that he will send us another offering in a short time in order to have $1,000 invested in this way. Another brother in Iowa sends word that he will send us $500 in the course of a few months on the Annuity plan.

These and others who are in correspondence on the subject are deeply imbued with the idea that our Home Missionary work has not been emphasized in our pulpits in recent years as it deserves to be, and our immediate attention must be turned to the evangelization of our own country if we are to conserve what we have already established, and at the same time extend our territory.

Gifts on the Annuity plan assures an income at the rate of 5 per cent or 6 per cent per annum while the Annuitant lives, the money to be turned into the general fund for evangelistic purposes at the death of the giver. The officers of the American Christian Missionary Society will be glad to furnish information upon this subject to those who feel an interest in the establishment of the cause at home.

CHEERING CHILDREN'S DAY RETURNS.

Weston, Mo.—We send $60.00, Children's Day offering. Give us a share in some mission station.—E. M. Hardesty.

Spivey, Kansas—We send $10.80. This is the first missionary offering from our Sunday-school, which was organized last March.—H. W. Ellsworth.

Washington, Pa.—We had 1,352 present and an offering of $788.00. This will be increased. Better not publish until you hear again. We are happy. Our greatest foreign offering. Our children pulled over the idol fifteen feet high. When it was pulled to pieces the children went wild with joy. Made a profound impression.—E. A. Cole.

Seventh St., Indianapolis, Ind.—We have more than doubled our apportionment. We enclose $63.35.—A. C. Ward.

Everett, Wash.—Our apportionment was $20.00. We send $50.00.—Josephine Tanner.

Newberg, Ore.—Children's Day offering $20.28 to date. More to follow.—George C. Ritchie.

Osceola, Ia.—Greatest Children's Day in our history. Almost three times our apportionment. We send $70.00.—W. H. Willard.

Puyallup, Wash.—Great day yesterday. More than doubled our apportionment.—Lee Saddler.

Des Moines, Ia.—University Place Church gives $3,000 for missionary interest.—M. E. Barnhill.

Lawrenceville, Ill.—$52.50 for Children's Day.—H. C. Holmes.

Two Statements Relative to American Missions

At the regular May meeting of the Board of Trustees of the American Missionary Society, H. A. Denton, Centennial Secretary of the American Christian Missionary Society, on account of the undesirability of being away from his family so much, asked the Board of Trustees to release him from the unexpired part of his present year that he might take up a pastorate again and be at home with his family, where he felt that duty called him. The Board granted this request, and below will be found a statement both from the Board and Brother Denton.

I.

At a recent meeting of the Board of Trustees of the American Missionary Society I requested the Board to release me from the unexpired portion of my time as Centennial Secretary of the American Christian Missionary Society.

The health of my wife has been poor ever since moving to Cincinnati, and by absences from home, often and for extended periods of time, have had a tendency to aggravate rather than improve the matter. I promised my family that I would take a pastorate again, and be at home, that I might give them the time and attention due them. The Board has very kindly granted my request. Having received a request from the officers of the Christian Church at Bedford, Ind., to take the pastorate of that congregation when neither party had seen or heard the other, I have accepted that work, feeling that it was the place where the Lord called me.

In closing my work with the American Missionary Society I am striving to do so in a way that will give the greatest possible impetus to our offering. I am praying that churches and preachers, and church officials everywhere double their energies in behalf of American missions, in order that our books may close on September 30 with our fondest expectations realized.

Let us not forget that the Christian Conquest of America means the hastening of the Christian Conquest of the whole earth.

H. A. Denton.

II.

Whereas, Brother H. A. Denton has been forced to discontinue his services with the American Christian Missionary Society as Centennial Secretary, because the health of his wife is such as to require more of his time at home than he feels able to spend there and accomplish the high purposes and realize the ideals which he entertains for one in his office:

And, whereas, Brother Denton offered his resignation at the last regular meeting of th Executive Board of the American Christian Missionary Society, and the same was accepted by this body, therefore be it

Resolved by the Executive Board of the American Christian Missionary Society,

First, That we give up Brother Denton with very deep regret.

Second, That, during his two years' service with this Society, he has shown a capacity for work, and obtained results, the value of which the future alone can tell.

Third, That, during this period, we have come to know and appreciate his splendid Christian character, his courage and industry, the zeal and devotion with which he prosecutes his labor, his fidelity to duty, and loyalty to every enterprise of Christ's kingdom.

Fourth, That we bespeak for him and his family a warm place in the hearts of any people among whom he may be called to serve.

Fifth, That we wish for him the greatest success in his work at Bedford. We heartily commend Brother Denton to the church there, and pray that God may bless it abundantly under his leadership.

Sixth, That a copy of these resolutions be spread upon the minutes of this Society, and copies sent to our papers, and a copy to Brother Denton. (Signed)

J. W. Hagin.
Carey E. Morgan.
Walter Scott Priest.

Annual Meeting at Cedar Rapids, Iowa

From the Greeting of the First Christian Church, Cedar Rapids, Iowa, where G. B. Van Arsdall is pastor, we take the following report:

"The annual meeting last week was a most happy event and the reports indicated splendid service done during the year in all departments of the church. The list of officers announced last Sunday as nominations by the board were all elected and Mr. P. C. Frick and B. H. Witwer were made elders for life. A. H. Niles was elected missionary secretary-treasurer. The treasury of the church is short only $60 and there is that much yet due on pledges from last year. The Bible-school has had an average attendance for the year of 163. There are 501 resident members of the church, seventy-six of whom have been received into the church during the past year. The following figures show the amount of money raised in the different departments. For current expenses—the church, $4,368; the Industrial Circle, $700; the Bible-school, $249; the C. E. Society, $28; for the Breeden meetings, $670; for missions: the Bible-school, $387; C. W. B. M., $322; C. E. Society, $32; the church, $944; making a total for current expenses of $6,015 and for missions, $1,685. Of the above amounts $300 is reckoned twice, leaving a net total for all purposes of $7,400. The Industrial Circle now has $700 in their building fund.

A Parting Word from Royal J. Dye

To the many friends of Bolenge:

There are so many who have written us and with whom we have had personal converse in these days of the homeland that I can hardly get to write to you all a parting message, so I am asking you through the kindness of our great Christian paper, to take this as a personal message and greeting.

These days at home this time have been full of most pleasant meetings and fellowships. I have enjoyed going to the "rallies," and meeting the faithful few who came to them. I have enjoyed meeting you in your church homes and feeling the thrill of your sympathy and the inspiration of your interest. I have felt at such times that we could take the world for our Lord Christ if we but would. The church is great in its evangelistic fervor, its beautiful houses of worship, its "swell choirs," its talented preachers, none can surpass us in these things. We have even outdone the denominations in church architecture, building ours a little finer or larger and more sumptuous in some places. We have as much wealth as any church. The Lord has blessed some of our people with large means. We are able to do almost anything we may set our hearts to do. None have more self-sacrificing leaders than we. There is not a man at the head of any mission board who can compare with our incomparable and beloved Brother McLean. There are no other missions having greater successes in their fields of labor than are we. None have greater opportunities than do we. The clarion call to duty was never louder than now. Why do we tarry?

Can it be that the twenty-nine churches who have failed to make good this year so far, are haggling over some difference of opinion? God forgive them. Can it be that indifference is the cause? Again, may God forgive them. Can it be that there are still some in honesty doubting the carefulness and conscience of the Foreign Board in the distribution of the funds intrusted to their care? I am only one and I am no more than any of you, but I have seen the carefulness with which they spend every cent in the Cincinnati office and the prayerfulness with which every cent is divided among the different fields according to their several needs. The most economical administration of any mission society doing a world work. Progressive, aggressive, consecrated, conscientious men are our leaders. They call themselves your servants. And they are, for they serve us all. Let us stand nobly and worthily by them to a man.

It has done us no little good to hear the words of sympathy and loving commendation for the work we have been trying to do as your representatives in "Darkest Africa." The tear of deep feeling has stirred us all. The word of enthusiastic response to the message of duty, has given us hope and the warm shake of hand has meant much to your workers who go down into the pit. The assurance of interest has sent a word of cheer to the workers left behind. The resolves to make greater offerings and widen our stakes in the great fields were everywhere, but Friends, it takes just plain, cold (Oh! how cold!) hard, (My! how hard to get) cash to do any of this work. Oregon in her great vision and enthusiasm pledged and is raising the money for the steamer for the Congo and its immense field of labor. Northern and Southern California are raising their Centennials for new stations, new centers of gospel light and evangelism in "Darkest Africa." But are these states alone responsible for its redemption? You who feel a like responsibility and like interest in the work will help them or will help build the college that shall train those heroic native evangelists for the "Taking of their nation for Christ." Now is the acceptable time of missionary giving.

This our great Centennial year would be incomplete without an offering worthy of our "Plea." Churches, individuals, Sunday schools, Endeavors may be glad indeed to report their offerings this year, may be glad to come to the great meeting of the clans there in Pittsburg and have a share in the vision that will be there to inspire all. We should not only reach our Centennial aims, but should exceed them that the great Athenaeum in Pittsburg may not be large enough to hold our enthusiasm and joy. We missionaries in the forefront of the battle will look to you to see what you have done, not said. We will anxiously scan the papers not so much for what eloquence we may read there as for what you have given. We are giving all that we have, our lives and we expect you to make your share good, by giving what represents your lives. Let us all rejoice together and step forward in the work of taking the world for our Lord and His Christ. Will you help? Now?

Yours very sincerely in His glad service for "Darkest Africa."

Royal J. Dye, M. D.

Illinois State Convention

ANNOUNCEMENT.

Tuesday, August 31 will be known as **"Brotherhood Day"** at the Illinois State Convention at Eureka. A program of practical talks and conference on **"The Men's Movement"** will occupy the afternoon, to be followed by a tour of inspection of Eureka College. The affair will close with a banquet at Lida's Wood, from 5 to 8 o'clock. It is proposed to have 500 laymen attend the convention this day.

Will you not **begin now** to plan to bring a **big delegation** of men from your church?

RARE OPPORTUNITIES.

1. To visit **our own College.**
2. To enthuse **your own men.**
3. To rub up against **the Other Fellow.**
4. To show what kind of men we have in **Illinois.**
5. To listen to inspiring talks by **Illinois men, to Illinois men.**
6. To catch the true **Brotherhood vision.**
7. To grasp the **Glad Hand** proffered.
8. To carry it home with you. Are you on? Particulars later.

Do you believe in it? Do you want to do your part? Write today to any undersigned, and they will put you to work.

BE A BOOSTER—NOW.

Robert E. Hieronymus,
President Eureka College.
David H. Shields,
Pastor Eureka Church.
Clyde Darsie,
Toast Master, Quincy.
E. E. Elliott,
in charge of program, Peoria.

Notes from the Foreign Field

The church at Ashland, Ore., enters the Living Link rank. This church has given $660 this year besides what the Sunday-school gives. W. L. Mellinger is the pastor.

Miss Emma Lyon, Nankin, China, reports the baptism of eight of the girls in her school.

Among the late reports from Longa, Upper Congo, Africa, there were ten baptisms. There were also a number of baptisms at Lotumbe.

A friend of the Foreign Society in Indiana, who had just written his will, provides $10,000 for the Foreign Society.

Dr. Royal J. Dye has returned to Africa. Thousands will be interested in this announcement. He leaves his family at Eureka, Ill. He left there Friday morning, June 21, and reached New York City the evening of the 22nd. He sailed on the S. S. "Arabic" on the 24th, and will reach Liverpool July 3. He will spend ten days in England. After this he will visit Brussels and have a conference with the Secretary of State of Belgium concerning Congo matters. On July 15 he will sail for Bolenge and reach Matadi, mouth of the Congo River, August 3, and Bolenge about August 21.

Herbert Smith and wife of Montgomery, W. Va., have just gone out to Bolenge, Africa. They are new missionaries. Both were students in Bethany College. C. P. Hedges, Bolenge, was also a former student of Bethany.

Last week a friend, who will not permit his name to be published, made a direct gift to the Foreign Society of $4,000 to be used toward building the colleges at Vigan, Philippine Islands and Bolenge, Africa. He gives this $4,000 to help make good the proposition of R. A. Long, who will give $10,000 for the two colleges upon the condition that $40,000 is raised besides. This friend has given every year to the work for a quarter of a century. He is not a wealthy man, but a good man, who loves the gospel and wants to see it spread in the earth.

Our Brother Chwang, Nankin, China, has given $1,100 to aid in the purchase of land to enlarge our mission property in that city. Such a Chinaman is certainly worth converting.

Last week the Foreign Society received an annuity gift of $500 from a friend who had made seven gifts before. His total gifts now aggregate $20,100. He made his first gift September 4, 1897. He also makes direct personal gifts every year. He believes the gospel and does all he can to make others believers.

Missionaries of the Foreign Society in the Philippines have issued a number of tracts and booklets for general distribution among the people. The titles are as follows: "First Steps in the Teachings of the Scriptures," sixteen pages; "Life of Christ," thirty-two pages: "Foundation of the Church," thirty-two pages; "Christ on His Throne," eight pages; "Christian Baptism," eight pages; "How to Distinguish the True Church," four pages; "The Confession," four pages. These are printed on our own Christian mission press at Vigan. We must give more attention to our publication work as our missions grow in numbers and strength.

Centennial Bulletin

Decided promptly and beyond question! The "greatest day of the Centennial" will be the Camp Fire of Veterans, Saturday, October 16. As fast as the brethren give us the addresses of the old men and women, we are writing each one a letter about it. The following whom the brotherhood delights to honor have written nominating their Committee of arrangements.

Some interesting words accompany their suggestions. We take the liberty of sharing a few typical sentences with the Christian Century family.

Indianapolis, Ind., W. L. Hayden; Louisiana, Mo., E. J. Longston; Tacoma, Wash., Wm. F. Cowden; Homestead, Pa., E. L. Allen;

Best Seal for Jelly Glasses



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Use Pure Refined Paraffine as a polish for uncarpeted floors—put a little in hot starch to give finish to linens—add it to hot wash water and make the washing easier. Write for a neat Paraffine Paper Pad for use on ironing-day. It keeps sad-irons from sticking.

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Morristown, Ind., E. L. Frazier; Washington, Pa., R. G. White; Des Moines, Iowa, D. R. Dungan; Lexington, Ky., Chas. Louis Loos; Tedrow, Ohio, Z. W. Shepherd; Kansas City, Mo., J. W. Monser; Marshall, Mo., Jas. A. Gordon; Lucas, Ohio, S. P. Moody; Eureka, Ill., B. J. Radford.

I have been trying to preach the Gospel since September 20, 1863—45 years. I am not able to say as yet whether I can be with you at Pittsburgh in October. If not there in body, I shall certainly be there in spirit. I will go if at all practicable.—John A Roberts, Shelbyville, Ind.

The veteran proposition is a good one. I heartily endorse it. I am 76 and a charter member of this church Shall be at Pittsburgh if well.—C. A. Preston, Ionia, Mich.

Am glad to say my health is good, and although in my 76th year, I hope to be at Pittsburgh at the Centennial.—Henry S. Earl, Macatawa, Mich.

I expect to go to the Pittsburgh Convention. At next birthday, November 29, I will be 80 if I live. Am still preaching every Sunday twice, and sometimes four times a day. I go over to the Navy Yard and preach on ships and in Navy Y. M. C. A. We have one preacher in Northern California, Brother Wilmot, nearly 91.—J. H. McCollough, San Jose, Cal.

I greatly desire to attend our Centennial Convention and, life and health permitting, I hope to do so.—Wm. M. Roe, Buchanan, Mich.

It would give me pleasure to attend the Centennial gathering of the Brotherhood, but my physical condition is such that I cannot go. You say that the brethren having the matter in charge "wish to remember even those who cannot come to Pittsburgh for the celebration." I will say that should the brethren "remember" me in any way during the sessions of the Convention, it would be justly appreciated. With the hope that the oCnventiou i ay accomplish much good and be heartily enjoyed by all who attend, I am. Your brother in Christ,—I. B. Grubbs, Lexington, Ky.

I was baptized in 1850 by Brother Benedict at Lafayette, Holmes Co., Ohio. Commenced preaching in 1857. Traveled and preached for years and held many meetings. The cause is a good one and I will still look for graeter things in the future. Yours in the hope of eternal life.—Adam Moore, Canton, Ohio.

I greatly desire to be there. My active work is nearing its close. I preach, however, nearly every week, yet I have been in public life continuously for 56 years. God bless you. —F. M. Green, Akron, Ohio.

I expect to be present and od what I can to make it a profitable occasion—and expect to enjoy it. I am aged 77. Have preached 52 years—added 3,000. Preach now every Lord's Day.—Alanson Wilcox, Cleveland, Ohio.

I am well pleased with your plan for the old folks. After all the veterans are in I would fill the house with others for the general good. Yours ever.—J. W. McGarvey, Lexington, Ky.

I will be 92 years old on the 17th of August. It will be just threescore (60) years in a few days since I made the good confession and was baptized in North Royalton, Ohio, by Brother Hayden.—A. Teachout, Cleveland, Ohio.

I was born in Lower Canada, under the reign of King William IV, July, 1854. Baptized at Fort Madison, Iowa, in the Mississippi River, the ice being cut away January 2, 1852. Admitted to membership in Lincoln St. Christian Church, Memphis, January 16, 1853—Membership transferred to Mississipp Ave. Christian Church, July, 1889. I expect to be present at the Centennial.—S. C. Toof, Memphis, Tenn.

I suppose that I am a "veteran." I am seventy-six years old. I have been a member of the Christian church for fifty-seven years, and have been preaching for fifty-three years. So you may enroll me among the veterans. I am doing all that I can for the Centennial.—L. L. Carpenter, Wabash, Ind.

Pittsburgh News

We have come to the drowsy end of our Association meetings. There were twenty-four present. The evangelistic report was very small indeed. We were favored by a visit from Orvis F. Jordan of Chicago, Ill., who is on the editorial staff of the CHRISTIAN CENTURY. In a brief talk he stated that from 25 to 50 per cent of the attendance at the churches had fallen off since the opening of the amusement parks in June. How to offset this shrinkage was a problem not only for Chicago to solve but all other cities in the union.

Chicago has been painted in pretty black colors by outsiders. It is supposed to be the birthplace of most all the religious heresies of the twentieth century. So far as our own churches are concerned they are not bothering their heads very much over these heresies, but are much more concerned about the morality of the city. A great fight is on for the preservation of the home; for the purification of the social life of the city, and for everything that makes for the betterment of men and women in all the relations of life.

We have made a discovery out here that in the earlier history of our church planting we started too many missions and thus weakened our work. We have faced this problem and are now busy along a new line,—the establishment of permanent churches that will be powers in their respective communities.

In answer to a question relative to the attendance at the Centennial he said that all the forces in the city, and in the portions of the states adjacent to the city, would join in making up a CHRISTIAN CENTURY train. He said there was great enthusiasm manifested in all parts of the middle west concerning the coming Centennial.

Wm. Ross Lloyd of Bellevue reported that Chas. Lewis Loos had been granted $865 per year from the Carnegie Teachers' Fund.

A most significant editorial appeared in this morning's Gazette-Times concerning the coming Centennial. Below is an abstract:

"But the chief attraction to visiting delegates must ever be the spirit of Pittsburgh hospitality. News of the manner in which we treat our guests has gone abroad. The Homeopathic physicians, the hardware manufacturers and dealers, and the Yale alumni have returned to their homes loud in the praises of their Pittsburgh hosts. The greatest gathering of the year to honor Pittsburgh will be that of the Christian denomination, which celebrates its Centennial here next October. Those in charge of the convention announce that no fewer than 30,000 rooms will be required for the delegates, the largest demand of the kind that has ever been made on Pittsburgh. There is little doubt that the demand will be fully met. Pittsburgh's capacity to entertain such an army will be put to a severe test, but we have now embarked in the business of being a Convention City and cannot afford to fail."

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A SON'S TRIBUTE TO HIS MOTHER.--EDITORIAL

THE CHRISTIAN CENTURY

Sharp Ch. N. Mar 910

Vol. XXVI. July 8, 1909 No. 27

Contents This Week

Editorial: "Mother."
The Case of Professor Foster.

Professor Charles M. Sharpe writes a timely article on "The Positive Value of Doubt."

Orvis F. Jordan pictures the cosmopolitan character of Chicago's population.

The Junior Age—from nine to twelve—a chapter in Teacher Training, by H. D. C. Maclachlan.

Some Selections from the Splendid Body of Correspondence we have recently received concerning our articles on Revivalism.

Marion Stevenson outlines a rich program for Ministers during July and August.

Dr. Errett Gates writes on the Future of the Disciples, pointing out that they must keep aware of new conditions and problems in order to finally accomplish their great mission.

Alva W. Taylor discusses the Power of the Carnegie Foundation, and some other vital matters.

"Winston of the Prairie"—our serial story—nearing the end. To be followed by an equally fascinating tale, "The Finding of Camille."

Important Feature For Next Week

ORVIS F. JORDAN, TRANSPORTATION MANAGER FOR CHICAGO'S DELEGATION TO PITTSBURGH, WILL BEGIN TO TELL THE STORY OF HIS RECENT VISIT TO THE SACRED PLACES WHERE THE REFORMATION WAS BORN.

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235 East Fortieth Street Chicago, Illinois

The Christian Century

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Chicago Church Notes.

C. G. Kindred was called to his former home at Lewiston last week by a telegram announcing the serious illness of his sister.

The Evanston church is pushing with all possible speed their building project and expect to occupy their new church home in the autumn.

Rev. Mr. Maurer of Iowa preached at Douglas Park Church last Sunday morning and evening. He is in attendance at the University of Chicago this summer.

The Austin church has broken ground for their new church building, which they hope to complete by early autumn. It will be remembered that this congregation has been meeting with the Austin Congregational Church for the past year.

The meetings for the last year have been very successful, and unusually well attended. The program for the most part has been furnished by the members of the Association. President Gates and Secretary Shaw have been faithful and tireless in their efforts to make the meetings helpful.

S. E. Inman, Monterey, Mexico, spent two or three days in Chicago last week, on his way to the International Christian Endeavor convention at St. Paul, Minn. Mr. Inman has a clear grasp of the problems involved in his work there and is consistently and persistently developing this important work.

The last meeting of the Chicago ministers before the summer vacation was held at the Grand Pacific Hotel Monday, June 27. Reports from the churches were heard and officers for next year elected as follows: President, A. W. Taylor, pastor Irving Park; vice president, C. C. Morrison, Monroe St.; secretary, Victor Johnson, Maywood.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Vol. XXVI. CHICAGO, ILL., JULY 8, 1909. No. 27.

The Case of Professor Foster

Religious circles in this city have been more or less stirred by reports of various kinds regarding Professor George B. Foster of the University of Chicago and his recently published book, "The Function of Religion in Man's Struggle for Existence."* Professor Foster was formerly a member of the Divinity Faculty of the University, but about four years ago he was transferred at his own request to the Graduate Faculty where he now holds the chair of the Philosophy of Religion. Professor Foster has long been regarded as one of the most acute and versatile thinkers in the institution. His students have found great value in his instructions, and many of them have come to esteem him most highly and to feel that his classroom instructions have been of great help to them. In personal characteristics Professor Foster is the embodiment of geniality, and his interest in all questions that concern the church and society in our day has made him a valuable counsellor in the classroom, in the pulpit, and in the social circle.

Professor Foster's training and his tastes have led him, however, into lines of investigation and public expression which have seemed to many scarcely compatible with the orthodox and accepted faiths of evangelical Christians in our generation. When he published the first volume of his work on "The Finality of the Christian Religion" four years ago, it was regarded by many as a direct attack upon the fundamental elements of Christianity. The careful reader was not long in discovering that such was not Professor Foster's intent; but the radical character of the critical attitude adopted toward the origins of the Christian faith and the miraculous narratives of the Scriptures made it impossible to adjust this work to the ordinary standards of Christian doctrine. The Christian Century pointed out at the time its specific objections to the book and the impression it was sure to make on the average reader.

More recently Professor Foster was invited to deliver a lecture at the University of California upon "The Function of Religion in Human Life." This lecture was reported stenographically and published in the Philosophical Journal of that university. Later on it was enlarged again and has now been put into the volume which has recently caused so much discussion. Professor Foster in this work insists upon that attitude which has now become familiar through Sabatier's great work, "Religions of Authority and the Religion of the Spirit." He believes that the day of authority of an external kind, resident either in the church or a book, is forever past. He regards religion as one of the most valuable elements of human life, developed in accordance with man's need and learning, and comparable therefore with language, art and the social instincts. The person of Jesus he regards with great reverence, but not as does the evangelical Christian world, for he feels that to ascribe deity to our Lord is impossible. There are passages in the book also which seem to deny personality to God, although upon this point and that of immortality we think Professor Foster too indefinite to be safely quoted. But we believe we do not misinterpret him when we say that his concept of personality is one which will hardly attach to deity as he conceives it, and that to him immortality conforms to a different category from that usually accepted as a satisfying Christian hope.

These and similar teachings have naturally stirred the Baptist churches of the city profoundly. And the air has been full of wars and rumors of wars during the last few weeks. In the Baptist Conference of Chicago, after hot discussion, Professor Foster was dropped from membership; not without most serious protest, however. One or two of the most conservative men in the Conference, while repudiating Professor Foster's views, insisted to the point of resignation that great injustice was being done him and the entire body, and that the procedure was contrary to the principles of the Baptist Church and to the very foundations of Christian liberty. Threats have been made that a campaign was to be organized to compel Professor Foster to leave the Baptist Church and resign his place in the University, and the unhappy spectacle is presented of a house sadly divided against itself.

On all of this matter we have this to say: First—For Professor Foster's scholarship and critical acumen we have the highest regard. His writings have always had most stimulating value for us—a value which they probably could not have had if they had voiced more accurately our own beliefs. For Professor Foster's personal life, moral character, and genial, kindly nature we have genuine appreciation. No man has been a greater intellectual and moral inspiration to those he has known.

Second—Our chief objection to Professor Fosters attitude is that at heart it is profoundly pessimistic. He does not so regard it, we are certain. But he is a new Koheleth, disillusioned by excursions into philosophical and theological regions, which he discovers possess soil too barren to permit the usual Christian fruits of faith to grow thereon. To him the warm enthusiasms of evangelical belief are groundless and unjustified. Its great realities are scarcely more than symbols or figures. We cannot bring against Professor Foster a more damaging accusation than that contained in the closing lines of the preface of his recent book. He feels that things are not as they have been represented by Christian teaching. There is little that may be called reality in the ordinary doctrines of the church. But there is some small element of actual experience at the heart of things, and this he wishes to preserve for himself and his disciples. "And since they, like myself, would rather have a minimum that was sure than a maximum that was not, I have tried to do no more than to cleave to the sunnier side of doubt. And may there be light and warmth enough to keep us from freezing in the darkness." There was probably good reason for the admission of Ecclesiastes to the canon of Old Testament Scripture. It was not a very cheerful book, and it certainly had very little of positive outcome for faith or conduct. But it was an admirable illustration of the pessimist's faith, and it was a fine conception of the canon-makers to put that book in without apologies or explanations by the side of the great trumpet-tongued messages of faith and courage like Isaiah and the Psalms. And they are its answer. We can imagine that there were hot-headed and loud-tongued disputants who stamped noisily out of the Jewish assembly that finally decided to include Koheleth in the canon. Such men are to be found in every community. But the future does not lie with them.

Third—A deeper faith is more kindly and more courageous. We greatly deprecate the noisy efforts that a few would-be denominational leaders have made to arouse turmoil over Professor Foster's book. The history of the former volume should have taught them the wisdom of patience. Professor Foster and his views will owe most of their publicity to the men who have denounced him. Upon his own students and personal friends his influence is constructive and inspiring. It seems an unfortunate thing that his public utterances, both on the platform, in the pulpit, and in his writings, have a distinctly negative tone. But even so, the remedy is not to be found in denunciation nor excommunication. It is too late in the centuries for mediaeval methods of suppression to avail. That is a weak and pathetic type of Christian faith which trembles at every utterance of doubt or denial. The counsel of Gamaliel is still worth remembrance. Time waits as a refiner of metals. The dross is cast away; it is only the pure gold that abides.

But we are certain of one thing, and that seems to be the most pathetic of all: that if the average man of the street, friendly to Christianity but unskilled in dialectic, had to choose between Professor Foster with his quiet, amiable, and earnest Christian life, and the noisy tribe of clerics and paragraphers who have taken upon themselves his denunciation, he would say without hesitation that the former came far nearer than the latter to his conception of the spirit of Jesus. And meantime Christianity suffers at the hands of those who are of its own household.

*Chicago, The University of Chicago Press, $1.00 net.

The Trend of Events

By Alva W. Taylor

WILL THE CARNEGIE FOUNDATION VETO?

It was a matter of rejoicing among many educators that the Carnegie Foundation Trustees would have the power to raise educational standards. This they would do by making certain conditions for the granting of pensions to retired professors. This also meant that the power of the purse was recognized as greater than the power of educational ideals. In other words institutions of learning were accused of being amenable to demands made by the Foundation Trustees and would raise their standards to get their teachers' pensions when they would not raise them for the more idealistic reason that good education demanded it. Unfortunately college competition too often degenerates into a scramble for students rather than rising to a worthy emulation for thoroughgoing courses of instruction.

Recognizing these eminently human facts, the conditions imposed by the Pension Fund were hailed with satisfaction even by the very men who felt the thralldom of the competition for students. They saw the yoke of necessity removed from their shoulders. They welcomed the veto this 'new power of the purse' would exercise. It provides, not for the man most in need—the self-sacrificing teacher in the small college who has spent his life on less than a living salary—nor for the man who has given most necessarily for the cause of education, but for the college which upholds high educational ideals without reference to the worthiness or needs of the individual teacher. It also puts high premium upon non-sectarian education. These two ideals—efficient curriculum and non-sectarian education—are certainly worthy, and the Foundation endeavors to make individual exceptions of the most noteworthy teachers who have given their lives in colleges not measuring up to the standards.

Now the question arises, How far will the trustees go in their exercise of the veto? Georgetown University has been removed from the list. President Needham says they were given no hearing and calls the action "hasty and prejudiced and unjust." He declared the standards have not been in the least lowered and that the assets are greater than they were when they were accepted by the Foundation. President Pritchett, of the Pension Fund, intimated that they no longer qualified on those two propositions and definitely charges that they discharged two professors for reasons which the Pension Fund Trustees could not approve and that the administration of the Political Science department is not satisfactory. These latter two complaints are the ones that arouse suspicion. Will the 'power of the purse' be exercised to scrutinize the engaging and discharging of teachers and thus hold power of veto over college authorities? Will the administration and instruction in political and social departments be subject to the same scrutiny? Here is a tender spot when millionaires provide funds. How far will educators be unconsciously biased by the great need of caring for that most worthy and least paid of all our public servants—the college teacher?

WHEN BUSINESS PROBES BUSINESS

We have had the era of the "Uplifter," and are yet in the heyday of his reforming reign. When he pricked the beast too deeply he was railed at as a common public gossip and termed a "Muckraker." Like many a term of derision it stuck and was justified by the muck upturned and thus revealed. He may have exaggerated somewhat at times but his case called for the evangelistic type of exaggeration. He must make an appeal that would arouse the dormant public conscience.

Now we have an example of what is said when business gets to probing business. The Illinois Manufacturers' Association has been investigating the railroad business and its methods. Here are some of the things said in the final report:

"Modern railroad managers and financiers cannot be trusted to manage their properties for the best interest of the public."

"Reckless and unconscionable financiering has done a hundred times more to injure the country than all the mistakes of legislators."

"The New York financiers must have their interest whether the employees get their wages or not." This after exposing the fact that the Burlington discharged 18,000 men but paid interest on $220,000,000 worth of bonds that had been issued in lieu of $110,000,000 worth of stock "thus paying double interest instead of single dividends."

In speaking of the like but more startling "financiering" operations of the Rock Island it is called the Rock Island "waterway" in honor of the principal element in its so-called capitalization and bonding. They say "the rings that have controlled the Rock Island 'waterway' have added enough bogus bonds and stocks to the capitalization of their various companies to pay the cost of a ship canal that would carry the largest ocean steamer and battle ships from the Gulf to Lake Michigan."

They add that this watered capitalization is just as much a public debt as the $20,000,000 voted to build the ship canal "because shippers and the public will be forever taxed to pay the interest and dividends" and it "creates millionaires by mortgaging the resources of the state and the country."

LLOYD GEORGE'S GENIUS

David Lloyd George is foremost among the new notables that the incoming of the Liberals have created in Britain. Toryism is always strong as a combination because it is the party of special privileges and privilege has one and only one scruple and that is the common one of self advantage. Liberalism is ever the party of conscience and progress and necessarily is of many opinions and plans. It usually governs by a coalition on certain common grounds and is weak on all minor proposals for the differences of theory and plan dominate.

Lloyd George's genius is shown in the adeptness with which he proposed a budget that would keep the various elements together on a great principle and put virility into what threatened to become a weak majority though one great in numbers. He did it all by putting into the budget his famous tax on land values. The Lords would never consent to a valuation of their lands. The only hope for their monopoly was in its being let alone. Lloyd George imposes a small tax, so small that it could not be called burdensome but to lay it must have a valuation of all lands made. The Lords cannot reject one item of the budget; they must accept or reject it as a whole just as it comes from the Commons. If they reject it government is in chaos for lack of appropriations and the reason must appear to the mass with too much evidence, and the agitation to "end or mend the Lords" would menace their very existence. There is a new confidence in the government and a new lease of power for the Liberal party and its "social program." The Lords also veto temperance legislation because of their immense holdings in breweries. It may also meet a Waterloo in some budget proposal.

It is a part of the century-long struggle between class and mass and the people always win in the course of time. England will be ruled by her Commons.

FOR GOOD (SALOON) GOVERNMENT

The United Societies of Chicago exist for the sake of good (?) government. One half of their officers are either saloon keepers or earn their living in direct service of the traffic. The unadulterated Americanism of their leaders is doubtless representative of their constituency, also. Here are representative names: Germack, Pfeiffer, Pettkoske, Cervenka, Henius, Geshkewich, Chudacek, Michaelis, Lackovich, Navigato, Tehlar. Other such as Richter, Huss, and Egger are less terrifying to American lingual attempts but quite as well identified with the simon pure American blood of these "good government" patriots.

FLORIDA ON THE FIRING LINE

Florida will join the white columns that so honor the Southland. She will vote on state-wide prohibition at the next regular election, viz., the autumn of 1910. There are but 330 saloons in the state and out of her 650,000 people more than 525,000 live in "dry" territory. Thus local option leads to state-wide prohibition.

South Carolina has but seventy-five dispensaries left, two-thirds of Virginia is "dry," 77 per cent of Old Kentuck's people dwell apart from their state's ancient anathema, in Texas 200,000 of her 265,780 square miles are "white," Arkansas will be in the all white column before Florida and Louisiana brings up the foot of the procession with but one-half of her people in prohibition territory. The other six southern states are straight out prohibition.

Gov. Stubbs, of Kansas, has ordered that all drinkers be "fired" from state offices and only tetotalers appointed.

RADIUM GETTING CHEAP

Some English savants have paid for a few grains of radium at the rate of $750,000 per ounce. New finds of pitchblends have been made in Portugal. This will spoil the contemplated monopoly of Australia. The above purchase was made for cancer cure experiments. Here is a new hope for Carnegie's desire to die poor.

WASHINGTON STATE CLIPS CUPID'S WINGS

Out in Washington State, Cupid is forlorn. He can no longer lead romance riot. All applicants for marriage licenses will hereafter be compelled to present a certificate of health. One state proposes to help the children choose whom their parents shall be. There will be many Gretna Greens along the borders, no doubt, until Idaho and Oregon go and do likewise. Romantic brides will resent such efforts to interfere with their future "joy" though common sense knows it is for their best welfare.

CIVIC REFORM CALLING ON THE PREACHERS

New York has a Bureau of Municipal Research. It exists to throw the light of fact on all city problems in that metropolis. It gives the common man an intelligent basis for judgment and for his vote. Cincinnati is adopting the plan and has called a man from the New York Bureau to head the work. The New York Bureau has called in the preachers. They can furnish the facts but even facts do not always arouse a conscience and a will to act. The preachers have the vantage point and can always furnish a good public conscience when they agree on a propaganda. New York's next budget calls for $170,000,000. State governments with the same population call for but one-tenth as much. It illustrates the contention that city administration is not government so much as it is social welfare. The preachers are expected to consider the budget as a means of social service and to induce the voters to do likewise. This will be revolutionary doctrine to Tammany. It is hoped it will be a revolution that will put an end to Tammany. All prominent mayoralty candidates admit a waste and steal of at least $15,000,000 annually through political spoils-of-office methods.

SHARP SHOOTING OR KINDNESS IN THE SCHOOLS

It has been advocated by some that the youth of the public schools be organized into rifle corps and taught shooting by competent marksman. Illinois has a new law which requires the public school teachers to "teach honesty, kindness, justice and moral courage" and to give not less than one-half hour per week to such lessons, apart from all other studies. It also forbids the killing of animals for dissection and experiments on living animals and puts instruction in kindness to all animal life in their place. A Christian civilization ought not hesitate long between the two plans if it really believes that the child's life will follow the suggestions planted in the youthful mind.

ANOTHER CHURCH DECREASE

English Wesleyans report a total of 490,744 members, a loss of 1,262 from last year's membership. They have a greater proportion of lay preachers and thus of evangelistic zeal than most church bodies. They are perhaps suffering somewhat from the revival wave's ebbing and mayhap from efforts to enforce their discipline in a time when many men believe their own consciences the best rule for individual conduct. It is said that of the 25,000 Wesleyan sermons preached each Sunday, 20,000 are by the lay preachers. To some the decrease will suggest the inadequacy of lay preaching. But denominations dependent wholly upon an educated ministry have like reports to make. The cause must lie deeper.

Editorial

Mr. John R. Mott has been elected executive secretary of the Federal Council of Churches of Christ in America. He has been for twenty years the inspiring personality in the World's Christian Student Movement. His good sense and enthusiasm are the main factors in the brilliant development of this most significant organization. If he can be persuaded to undertake the leadership of the Federation movement there is no doubt in anybody's mind that the superb program to which thirty denominations were committed in Philadelphia last December will be carried to a brilliant consummation. Probably the modern church does not afford any man a more important opportunity than that involved in this office to which Mr. Mott has been called. A prophet he must be, and a leader of men, with a vision of the King in his beauty and the land stretching far away. No man can be named who better qualifies in endowment, training and experience for this great work than John R. Mott.

* * *

Let no reader shy at the article by Professor Sharpe because of its formidable length. Start in at the beginning and read three paragraphs and we will guarantee that you will read it through. His discussion has especial timeliness just now when the air is full of talk about certain heretics—notably Foster of Chicago and Wenley of Michigan. Heretics are not unmixed evils. They at least have this virtue, that they make men think seriously into matters that they have always taken for granted. To think is to doubt, and it is well for us to have so well-balanced a statement on the value of doubt as Mr. Sharpe has given us. We are not numbered among those who regret the discussion of religious topics by the secular press and the lay mind. Some very foolish things will be said by untrained people. Both the orthodox and the new positions will be mis-stated, no doubt, by those who are not acquainted with philosophical method. Possibly some will lose faith for a time. Nevertheless we believe discussion, thinking, conscientious doubting is better than routine religion devoid of consciousness. Such doubt is faith in the making, and when it is finished the world will be richer than ever in its possession of truth.

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The Cortland, Ohio, Herald prints the introductory chapter of a forthcoming volume on "Alexander Campbell and Christian Liberty," by Rev. James Egbert, pastor of the church of Disciples at that place. Judging by the statement of the author's purpose and the definition of some of his conceptions exhibited in this introductory chapter we predict a very readable contribution to this timely theme. This paragraph may whet the interest of others as it has our own to read the body of the book:

"A man's theology is a reasoned, systematic, intellectual expression of what he conceives religion to be—what it means to him. His religion is his life in its relations with the Divine Being—it is a communion with God, consisting not only of thoughts, but feelings and deeds often too great to classify and frequently bursting from the soul spontaneously. Hence, it is not in the theology, which was partial and for the times, but in the religion of Alexander Campbell, that we will find the constant truths. They are the truths that surged in his soul, longing for expression, and burst through at rare and favored moments. So he comes to us not more in what he consistently thought out than in what he felt, did and aspired unto."

* * *

There are many who bewail the relaxing sense of sin in modern life. It is more difficult than in former times for the evangelist to create a consciousness of sin to which he can offer the orthodox remedy of grace. This lack of vividness in the experience of repentance and conversion must not be taken as an altogether unfavorable sign, however. And the evangelists who best know men and the gospel will not regard the presence of a vivid sense of sin as an indispensable condition of spiritual renewal. On this point Rev. Joseph Dawson, in a little work on the book of Job, has the following suggestive remarks: "What a calamity it would be if the physicians of the body were to take their cue from the physicians of the soul, and endeavor to deepen in their patients the sense of disease! How the public health would be lowered and the death-rate augmented! Fortunately the reverse is their practice, and medical science is realizing more and more that one of the most powerful restoratives is to fix the mind of the invalid, not on the seriousness of his malady, but on the possibility of its cure. What needs to be impressed upon men is the greatness of their nature, the magnificent possibilities, intellectual and spiritual, latent in the depths of their being. This it is which, when wisely achieved, awakens reverence and confidence, and stirs the springs of effort. Man is not a 'worm,' nor 'a guilty condemned malefactor'; he is a son of God, and therefore the child of Hope."

The Carnegie Foundation is furnishing occasion if not the motive for many colleges breaking the formal bonds that hold them in control of religious denominations. Among our own schools Drake University was the first to change its charter so that its faculty members might enjoy the pension provisions of the great Carnegie fund. Other colleges, including Butler and Transylvania, have done likewise and it is now announced that the venerable Charles Louis Loos of the latter institution was recently voted a pension of $860 per annum for the rest of his days. Remembering his distinguished services to the cause of education and missions, the entire brotherhood of Disciples will rejoice that Professor Loos has been thus awarded this merited recognition. Probably the most important school yet to consider expunging from its charter all sectarian tests either as to faculty or trustees is Brown University. A committee for the purpose of canvassing the question made its report commencement week, unanimously recommending the abolishment of the denominational test. This report treats of the principle involved in so doing in the following words which seem to us to effectively answer the criticisms made against the schools that are conforming to the terms on which Mr. Carnegie's benefactions are made available: "If we were as a corporation seeking pensions for ourselves, our motive would indeed be selfish or sordid. We want these pensions for the self-sacrificing men who are toiling, in many cases, on a meager salary, and for their wives and children. If we were parting with any principle, or ignoring any obligation in order to secure such pensions, we should indeed be selling our birthright for a mess of pottage. But in simply asserting our birthright more clearly, and adhering more closely to the purpose and spirit of the founders of the university, we should be sacrificing no principle, and should be gaining much for the men who make the university. We should be merely throwing aside fetters that impede us, avoiding misconstructions that pain us, and making clear to the world the real temper and spirit of the university."

Secretary Orvis F. Jordan, whom the Chicago ministers appointed as Transportation Manager for the special train to Pittsburgh, made a visit to the centennial city last week for the purpose of reserving accommodations for Chicago and headquarters for the Christian Century. The Hotel Henry, one of the finest and most convenient hostelries of the city, was selected. Mr. Jordan will announce next week the rates at this hotel. He reports that accommodations are being rapidly engaged, one hotel announcing that it has not one room left for convention week. The local committee is undertaking to secure thirty thousand rooms in private homes for the accommodation of guests. It is important for those who will join the Chicago party on the Christian Century train to get their names to Mr. Jordan as soon as possible stating what price they wish to pay for rooms. Even at this early date communications have been received from friends in Illinois and in western states who indicate that they intend to join the Chicago party enroute to Pittsburgh. Chicago Disciples are taking keen interest in the convention and it is expected that a large and representative delegation will go from here. Mr. Jordan visited Brush Run, West Middletown and Bethany, taking over one hundred pictures. He will tell the story of his trip in a series of articles on the Chicago page, beginning next week. We can promise our readers some mighty good reading, illustrated with the author's own pictures. These pictures, by the way, have been made into lantern slides. Mr. Jordan told the story of his trip to his Evanston congregation last Sunday night. He is an adept in the use of the stereopticon. The people manifested keen interest in the centennial. We suggest that a "Pittsburgh campaign" be conducted in all our churches in Chicago during September by Mr. Jordan with the aid of his stereopticon. During July and August if pastors anywhere in the central West wish to quicken interest in the coming convention in the hearts of their people we can commend no better method than to invite Mr. Jordan to bring his lantern and tell his story.

Mother

When we turned away from the little plot of ground, "God's acre," where we had laid her body, by the side of others dear to her, I felt less than ever before that it had been a burial of the dead. It was but the reverent, fitting bestowal of the body she had worn. But she was not left in the grave. She is not dead. Indeed she does not seem to me even asleep, but living, conscious, helpful, a kindly, gracious presence, just as she has been to us these many years. And with the close of life's exacting day, and her quiet passing

"To where beyond these voices there is peace,"

there has come back to us the sense of her strength and beauty that fell into shadow during the wasting days of sickness and suffering.

My earliest memories of my mother are interwoven with her songs. She seems to me to have lived her life in the atmosphere of music. Till age came on she sang often the songs of her girlhood. Some of them were the simple ballads of those years, and some of them were the great hymns of the church, whose music never dies. I can recall every line of them, and even the variations of her voice as she sang them. Such songs as "O Mother, Tell Me of the Star," "I'm a Pilgrim, and I'm a Stranger," "Tell Me, My Savior," "In the Christian's Home in Glory," and "Tarry With Me, O My Savior," were very often upon her lips. She sang them as she rocked her children, as she went about her household work, and as she sat in the twilight. There was one especially which she loved. It was Tennyson's "May Queen," and though it seemed a very long poem to be set to music she loved to sing it. I came to know that poem through all of its stanzes, the joy of the first May Day, and the pathos of the last, as she sang it. My father's favorite hymn was, "My Gracious Redeemer I Love," and how often we have sung that hymn in the prayer-meeting and at the family worship, with others that we loved.

Our home was a church home. Father and mother were both devoted to the group of Disciples. For its sake they had made many sacrifices in the first days of their married life, when to be a Disciple was to be everywhere spoken against. There were no preachers in the family, but father and mother bore their effective testimony in the prayer-meetings, and mother at least had hopes for her sons, and took them daily to God like the morning and evening sacrifice. We were often blessed with visitors, preachers of the gospel, prophets passing our way like Elisha of old. We had our prophet's chamber, and no greater pleasure ever came to us than their tarrying with us by the way. It was always an event when one of them came. It seemed to be understood by us all that if one of "the brethren" came to the town he must abide with us for at least a meal. They generally called at my father's store, and he brought them to the house. There were no telephones in those days, and often the first warning my mother had of the event was father's arrival with the guest at the noon or evening hour. Yet I never saw her disturbed by these happenings. As a very dear and life-long friend said at the services held in the old church, "She received with quiet grace and dignity, whether in calico gown or dress more pretentious, and made no apologies." But hospitality was simpler and less formal with us then than now. We were not ashamed to let the heartiness of the welcome and the joy of Christian fellowship compensate in some manner for the modesty of the entertainment. And what a joy it was to sit in the evening time and talk together, guests and hosts, of the spread of "the cause" as we loved to call it, and the victories of "the reformation." Often, too, it was the Bible that engaged the thought of the little circle. Passages that were not clear to my parents were searched out and explained by the stranger within our gates, and I sat by and listened with wonder, thinking no men could be as learned as the men of God, who tarried with us. At such times I was allowed to "stay up" as a special favor, while my small brothers were put to bed. I never wearied of the talk, but when "the chapter" came, and afterwards we knelt in prayer, I fear I did not always keep awake. I have memories of more than one occasion when my mother gently lifted me up, at the end of the prayer, and I wakened with surprise and chagrin to realize that I had fallen asleep in the midst of the worship.

I was born near the close of the civil war, and its events were very fresh and vivid in the thought and conversation of my parents in my early years. My father and his brothers, together with a brother of my mother, were in the service. My father was unable to qualify in the army, owing to physical disabilities, but was accepted in the hospital service of the Sanitary Commission, and was in charge of one of the hospital boats that went back and forth between Washington and the front. During a portion of the time mother remained in Washington, a young wife, new to city life, and very lonely at times, as her journal shows. Under date of June 16, 1863, she writes, "One year a happy wife. A short year." Some of the entries of those months are very pathetic in their record of lonely watching and waiting, while her husband was away on his

What Will the Disciples Do?

This was the treatment accorded the Campbells when they were cast out of the Presbyterian and finally out of the Baptist fold. They were compelled to build ecclesiastical houses of their own where the free voice of prophecy could be heard unrestrained. What, now, is to be the history of their movement, dedicated to truth and freedom, and to Christ and the lives of men? New generations are fast coming, with their new doubts and fears, their new needs and aspirations to be satisfied, and their new difficulties and problems to be solved. What is to be the response of the Disciples? Will they repeat the weary, painful history of denominationalism in the past? Will they allow their truth and life to harden into an unchangeable system? Will they make the vain attempt to apply old and exhausted remedies to new evils? Will they preach to this generation as they preached to three generations ago?

If they do, the historian at the close of the next hundred years, instead of writing of "The Causes and Conditions of Their Success," will have to write of "The Causes and Conditions of Their Failure." If they fail in the next hundred years it will be because of a want of timeliness in their message, a disjunction with the generations through which they pass.

Disciples Just Missed Failure.

The Disciples just missed failure in the last century. They came dangerously near keeping the path of reactionary literalism, and miring in the swamp of "Anti-ism." They were saved by a wholesome progressiveness on the part of their greatest leader, who changed his attitude toward so-called "innovations," such as missionary societies, just in time to prevent stagnation. What the Disciples might have been at the close of the first century, if Alexander Campbell had been a Jacob Creath, and Issaac Errett a Benjamin Franklin, may be seen at the present time in that group of churches led by the "Firm Foundation," and typically illustrated in the famous "Sand Creek" church. What a spectacle they would have presented before the modern world, celebrating their centennial, chiefly remarkable for opposition to organs, missionary societies, and education, and for their zeal against "the sects," against federation, and against the Disciples with a big D.

To such a forlorn people, sitting by the wayside of Christian progress, clothed in the Pharisaic garments of gospel orthodoxy and baptismal perfection, the great march of Christendom toward the missionary and educational conquest of the world is a march into apostacy. The Christian world can but smile at their religious simplicity as it smiles at the simplicity of the Dunkard in his buttonless coat and unshorn hair, and go on its way to the big things of the Kingdom of God. They are but a striking illustration of the singular misadjustment of many religious bodies with the generations in which they live, with the lesson that should be drawn from it.

Conditions of Future Progress.

The conditions of continuous life for every religious movement are freedom and progressiveness. The moment a religious body surrenders to its reactionaries, and begins to set up the ideas, phrases, and methods of its fathers as ideals for worship, that moment its failure is sealed.

The success of the Disciples in the early nineteenth century lay in their Democracy, their Rationalism, their Evangelism and their Legalism. Their success in the twentieth century will not consist in their steadfast adherence to these elements, necessarily; it may consist in their turning away from them. Some of these elements may be a handicap right now. If these things represent the mind of the next century, then by all means they should be clung to.

But it may be that the next century will call for the abandonment of our Democracy in favor of Socialism; of our Rationalism in favor of Mysticism; of our Evangelism, in favor of domestic and social Nurture; of our Legalism, in favor of Spiritual Growth. If so, then the secret of success in the coming century will consist in the training of a ministry in these ideals, for service in a generation that already holds to them.

Our Readers' Opinions

Restoring Primitive Evangelism

Dear Bro. Morrison: I have been reading with very great interest your papers on Revivalism, and the one in the CHRISTIAN CENTURY of June 10 is especially stimulating, and whets the appetite for more. However, I am assuming that the question for your consideration in the next issue, viz., "whether Christianity can adequately realize itself through the present day evangelistic method" is really somewhat negative in its character, and designed to clear the way for some constructive work in subsequent essays.

And in the hope of furnishing you an incitement, I wish to write a few thoughts on the subject, What sort of evangelism builds up a church which has the point of view or the power of realizing the possibilities of the Christianity of Christ; or through what sort of evangelism may Christianity adequately realize itself in the world today?

1. Standing up in the midst of his disciples one day, Jesus said, "I am going to start a society among the people, to found a fellowship of men, to build a church out of the nations, to set up a kingdom of universal salvation, such as will tear down walls of partition, will make all men brothers, will spiritualize and unite all lives with myself in unbroken union—a kingdom against which no power, including Death, shall prevail. My embassadors and messengers for the establishment of this federation of the nations, you yourselves shall be. For your mission, I myself will equip you through my Spirit which will empower you to begin and consummate my determined work."

2. Inspired in and with and for this commission, the twelve went forth conquering and to conquer, beginning by commandments from Jerusalem, for the fathers' sake, and taking out thence the elect remnant of Israel. And behold! what harmony, as they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers; what splendid socialism, in their parting of goods to all who had need; what joy, as day by day they lived in gladness, worshipping in the temple, and breaking bread at home, praising God, and finding favor with all the people; what beautiful unity in love and labor, as, a "multitude of one heart and soul," they relinquished ownership of property for the sake of their poor, they bulwarked the apostolic witness of the resurrection of the Lord Jesus. No wonder the Lord added to them day by day those that were saved! And when the Gentiles raged, and the (Jewish) peoples imagined a vain thing, and the rulers gathered together against the Lord and against his Anointed, and against His messengers, and the infant church met the shock of persecution and Stephen died and the followers of the Nazarene were scattered abroad, then each exile became an evangelist, and the church multiplied by its very division. Here is a realization of large "possibilities of Christianity," both "in individual character" and "in social effectiveness."

3. Next the kingdom began to subdue Samaria and Phoenicia and Syria, conquering Saul at Damascus, and thence through Paul as leader, it spread its influence and established its power among the gentiles, starting from Antioch, the new center of world evangelism. The Holy Spirit is the divine Director. Men and women are his agents. The Evangel is his method. And churches of Christ, founded in the centers of influence, "from Jerusalem even unto Illyricum" on the way to Rome, are his work, achieved with marvelous dispatch; and, perhaps within fifteen years from Antioch, two years labors had borne their fruit in Rome.

But more particularly, we see the method in the work of Paul, the divinely appointed human leader. He not only established churches through evangelism, but appointed in them office-bearers for their development and perpetuation. For every Christian community there were two sorts of labor, continually to be done, "the work of ministering" and "the building up of the body of Christ." For the first there was the "evangelist," and for the latter, "pastors and teachers"—both the direct gifts of Him who ascended on high, Eph. 4:8-12. And to be sure that no part of this two-fold work should suffer, Paul associated with him no fewer than twenty-five helpers, sending them to all parts of the evangelized field.

4. We have now perhaps enough data before us from which to draw conclusions that will at least make a beginning toward answering the question given for our study. And, first, what the possibilities of Christianity are may be readily seen from a review of the dream of Jesus outlined in paragraph one above.

Second, the next paragraph will show us how simply and beautifully the dream of Jesus was realized among the Jews especially, the inner life being somewhat more detailed than among the gentiles as Christianity spread to them.

If now, finally, we ask through what sort of evangelism Christianity may now realize itself, believers in the restoration of apostolic Christianity can answer, by the same evangelism as that by which Christianity once quite adequately realized itself, viz., by perpetual evangelism for every community. A careful study of Eph. 4:11-16 will establish this. Of course this assumes, also, perpetual building up of the body of Christ in every community. The two are indissolubly joined together. This means every preacher an evangelist, and every church doing evangelism all the time, and no periodic "revivals" with their corresponding periodic religious spasms.

Walter Stairs.

Berkeley, Calif.

Revivalism

I greatly hope that the articles in the Christian Century on "Revivalism" may be read and approved by all as they are by myself. The same number of the paper brings word from Dr. Gates that our really peculiar and distinctive characteristic is revivalism and we honestly know it regards all other churches as a field from which to draw. Can any reasoning stop the wild tide of such evangelism as has set in upon us? Reasoning in such moods is weak. Still I bless the effort for it as good. Dissolution is inherent in the very thing that now passes for success.

A Reader.



The Old Clothes Man

Up and down the street he goes,
Bent and whithered, parrot nose;
Foxy eyed, with bulging sack
Resting on his bow-like back;
Be it sunshine, be it snow,
Springtime drizzle, winter's blow—
You can see him passing by—
Ringing doorbells—Hear his cry:

"Clo's! Clo's! Any old clo's!"
Hats that are rusty and shoes with ripped toes;
Coats that are shabby and nearly worn through,
He rubs them and scrubs them until they look look new.

Foxy is the old clothes man,
Bests you every time he can;
Takes a coat that's nearly new,
Slyly runs his fingers through;
"See de moth holes! See de grease!
I'll give you feefty cents apiece."
And you take it with a sigh
Just to start him with his cry.

"Clo's! Clo's! Any old clo's!"
Hats that are rusty and shoes with ripped toes,
Coats that are shabby and nearly worn through,
He rubs them and scrubs them until they look new.

Victor A. Hermann, in N. Y. Sun.

Amy's New Leaf

BY MISS Z. L. DAVIS.

"My birthday," thought Amy, lightly running down stairs that beautiful morning of the "glorious Fourth." "How old and big I am growing," she mused as she went down cellar to see her mother skim milk. Poor Allen would not snap torpedoes with her or set off fire crackers today, for he was sick.

"Amy, come here," called her brother from the couch when she appeared. "I hope you will have a nice time today. You are ten years old, and I'd awfully like to get you a present, sis. But you know mother has to work so hard to support us that I gave my money to the doctor yesterday. But I wish you the best Fourth of your life."

"Allen might have got me a handkerchief," she thought, with a little frown. "Birthdays don't come but once a year." Then she might have said something cross, for she was a selfish little girl, but two tears rolled down the pale, thin cheeks on the couch, and she said nothing.

"Maybe I can get you something on your next birthday," he said, hopefully. "If I only had a pony, I could have a garden and earn so much money that mother would not have to wash any more. Growing serious, he added in a lower tone, "What would we do if mother would get sick and die?"

"Amy," called grandma, "run out and pull some onions for beakfast." That was a task that the little girl never liked. The ground was hard and the onions were deeply rooted in the earth. But she started to the garden without complaining, for she was thinking of Allen's words. "I am going to be a helper," she thought. "It will be lots more fun than just playing."

At the breakfast table that morning when Amy turned over her plate, she found a diary with birthday wishes. If it had not been for what Allen had said to her, she might have cried because there was nothing more. But when she looked at her name gilded on the cover and found a place to write what she did every day in the year, she gave her mother a loving kiss and said, "Thank you, dear mamma. I am going to be your little helper, because God wants me to be."

After breakfast, Amy cleared away the things, washed and wiped the dishes and then neatly reset the table. She prepared the rhubarb for dinner, peeled the potatoes and swept the kitchen.

"What will I do?" smiled mamma, with perspiring face, as she finished the ironing.

"Sure enough," replied silver haired grandma, her face lighting up through Amy's new leaf. "You may take a nap. We can finish dinner, can't we, lassie?"

"I guess I will," replied mamma. "I had to be up with Allen much of the night. The doctor says that nothing but careful nursing will save him from typhoid." How glad Amy was to see her mother soon fall asleep. "God help me to be good," was her whispered prayer.

Just then she looked out and saw some boys about to fire off a string of crackers. Going out, she called the boys and asked them to have their fun elsewhere, telling them why. They promised to go right away. "Thank you," she replied with a quaint courtesy, adding, "if you will be quiet, Allen would like to see you a little while this afternoon."

When Amy went out for a pail of water, she saw a strange cow in their neighbor's garden. "I must tell them," she thought, and very soon the crumpled horned cow was driven back into the pasture. "You were a good child to come and tell me," said the lady, and she gave her a plate of strawberry shortcake.

Just after the heat of the day had passed, Allen's four friends came to "cheer him up," they said. They were all in the same class in the Bible school. One could see they were real Christian soldiers as well as play "Fourth" ones. Every hat was removed as they gathered about the sick one's couch. And they enjoyed a spread of ice cream and strawberries. "This has been a treat, boys," said Allen, as his friends bade him good-bye. "I feel almost well."

It was nearly dusk when Amy was sent for milk. The dairy was nearly a mile away. She would have cried not to go had it not been for her birthday. She was late, having gone for the mail and found the post office closed, because it was a holiday. But the milk must be brought for Allen.

As the little girl hurried along the shady road, she heard a call for help. Being naturally timid, she thought at first she would pretend not to hear. But thinking better of it, she went to see what she could do. A lady was standing in the grove, holding a rearing horse that was hitched to a broken buggy. Telling her that the horse had been frightened by fireworks and had become unmanageable, breaking a wheel, she begged her to hurry to the village and bring her brother, the doctor.

How glad Amy was that she had not gone on when the lady had called her. She was happy to help the doctor's sister, for he had been so kind to her mamma. In a short time Dr. Jones came driving back for his sister, with Amy in the seat beside him. He was so grateful to the little girl that he told her he would not charge any more for doctoring Allen.

His sister took her to the dairy for milk. "How brave you are, little one," she said. "I do not know what I would have done without you. Will you accept a shetland pony if I give it to you?"

"A real pony?" she exclaimed in delight, thinking of her brother. "Yes, and thank you ever so much." Then she added soberly, "But I do not want any pay for the little I did." But the lady was quite decided.

"Allen," cried Amy, coming in just as her mother was beginning to worry about her. "You can have a garden. Hurry and get well. I am to have a pony and you can borrow him. This has been my sweetest birthday," exclaimed the tired but happy child.

"That is because you have been unselfish," said her mother, tucking her into bed with a kiss.

Woman's Sphere

—Sarah Orine Jewett, well-known authoress, has just died at the age of sixty. She had written many books of Maine life. Her home at South Berwick had been in the possession of the family since 1740.

—Mrs. Charles W. Morse and Mrs. Howard Gould are two New York women who have been much in the papers of late. Mrs. Morse is of the type of unselfish, heroic women who have helped to make this world great. Mrs. Gould is a good representation of a certain kind of married women who have husbands with too much money. Their names are continually in the society columns and their lives are a disgrace to any country, especially one that is too good for them.

—Mrs. Herbert Wadsworth of Washington, starting at four o'clock in the morning, riding relays of horses, has covered 159 miles in sixteen hours, thus excelling by almost forty miles the record set by Mr. Roosevelt. We congratulate Mrs. Wadsworth on thus avenging her sex. We tremble to think of the consequences, had she accomplished her ride prior to March 4, 1909.

—Mrs. Whitelaw Reid, wife of the United States ambassador to Great Britain, has presented the Red Cross Guild hospital of San Mateo, Cal., with a tiny bottle of radium which she sent from London. The hospital is situated near the old home of D. O. Mills, the father of Mrs. Reid, and the place where she grew to womanhood.

—A band of Pennsylvania women last week prevented twenty-five men from beginning work on a new highway. They stood guard all day claiming that the men had taken the work away from their husbands.

—Isaura Villanuveo, a Spanish woman, who led the recent Yaqui uprising in Mexico, committed suicide by stabbing herself nine times. Declaring herself the Joan of Arc of the Yaquis, she sought to incite the Indians to revolt against the Mexican government.

—Trying to make herself look young is often the surest way for a woman to make herself look old.

—Mrs. Albert Pulitzer, wife of the well-known journalist, has just died in New York. Mrs. Pulitzer was born in London fifty-three years ago. She was married to Mr. Pulitzer in St. Louis, while on a visit to this country. One son, Walter Pulitzer, survives.

—Lady Frances Balfour, discussing the recent international congress for woman suffrage, says that Mrs. Catt presided as well as the speaker of the house of commons.

—Mrs. Sofie Loebinger was elected president of the new organization of suffragettes which was recently formed in New York City. It is composed entirely of wage-earning women.

A Living Tragedy

BY HILDA RICHMOND.

"You don't believe in going to see plays on the stage, do you, Mrs. Burke?" inquired Gertrude Fent rather abruptly. She was helping Mrs. Burke get ready for some young people who were to come that evening, and had been telling her about the Literature Class in the high school. "What do you think about it?" asked Mrs. Burke who was a very wise, helpful woman. "Well, I think it's all right to go to certain plays," said Gertrude. "Of course I wouldn't enjoy the cheap, trashy things, but when a really good actor can be seen in one of Shakespeare's tragedies, for example, I think everybody should go. Our teacher says we can get an idea of what tragedy is that way and in no other. She says that young people know nothing of great emotions, and therefore should see good plays to acquire that knowledge. Just now we are studying King Lear, and she is planning a trip to the city for the whole class to see it produced."

"Miss Walton is very young, isn't she?" inquired Mrs. Burke.

"Well, she isn't much older than her pupils, I suppose, but she is a graduate of a first class college. This is her first experience in teaching, but everyone likes her."

"Yes, Isuppose it does educate one to get a glimpse of a great tragedy," said Mrs. Burke thoughtfully, "but there are so many on the great stage of life, that I never have cared to go to see the imitation ones on the stage of the theatre. There goes one of the actors in a tragedy this minute. I have watched the shifting scenes for the past six months, and I don't dare think what the climax will be." She pointed out of the window at a passing girl as she spoke, and Gertrude turned quickly to look.

"Amy Tompkins!" cried Gertrude. "That silly girl! I always feel like shaking her as she goes mincing down the street. If I were picking out characters for a play I should say Amy is fitted for only the lightest, most unimportant part imaginable."

"And yet she is connected with a tragedy and is playing an important part," said Mrs. Burke, sadly. "Six months ago Amy Tompkins came to me to see if she could not get a place to work part of each day, and go to business college. Her mother has washed for people all her life, because Mr. Tompkins was too crippled to earn enough to support the family, and Amy seemed anxious to help. Mr. Tompkins earns a little by being a night watchman at a factory, but there is a large family, and seventeen-year-old Amy thought it best to leave school and earn something to help along. I never shall forget the day she came to me. She was dressed in a blue and white checked gingham, with her hair done simply, and was just a sweet, modest school girl eager for work."

"She is anything but sweet and modest now," said Gertrude as Mrs. Burke paused. "I have seen her walk down street with three different young men this week, and not one of the young men the kind you would expect any girl to be with."

"Don't you see the tragedy then? I met poor Mrs. Tompkins the other day and the look of misery on her face was not assumed. Her heart is wrung by the same feeling King Lear must have experienced, even if she is only a poor, hard working woman who never heard of King Lear. She sees her cherished daughter going along the street with her jacket spread open to show the thin, unseasonable shirt waist and the cheap jewelry, no rubbers over her thin shoes, a hat that attracts attention from everyone and manners that reflect little credit upon the parents. I have heard Mrs. Tompkins condemned by people who know nothing about the case, but it is not her fault. When I told Amy to apply for the place at the telephone office I never dreamed that she would turn out this way. I could not take her, and the telephone people paid more than I could have, anyway, so I thought I was doing her a kindness by recommending her. She uses up every penny of her earnings on herself, and is so cross and disagreeable at home that no one can please her. She spells her name E-i-g-h-m-e now, and is just as affected in her manner of speaking as she is in her dress. Her friends have talked kindly to her and have tried to warn her, but she seems bent on breaking her parents' hearts. As you say, she has young men who are mere street loafers for her companions, and all these things come to the ears of her father and mother."

Mrs. Burke wiped away a few tears, for just then Mrs. Tompkins came down the street taking a basket of freshly ironed clothes to one of her patrons on a little wagon. Her clothes were shabby and her shoes were worn, but more pathetic than anything else was the look on her worn face. For the first time in her sheltered, care free life Gertrude caught a glimpse of real tragedy, and she wept with Mrs. Burke.

"You see, Gertrude, that I have no need to see imitation tragedies. There are so many real ones all about me, that I have no desire to see the most perfect representation of the great sorrows of life. I would much rather turn to the brighter pictures of old and young working to make the world better, and to bring peace and happiness and joy to those about them. And the best of all is, that the tragedies do not predominate. Never forget that."

Courage! Lad

Grace Wood Castle.

So you didn't quit make it this time, Laddie,
And you've missed it before, you say;
Well, this is the time, then, to brace up
And go at it in some better way.
You will learn not to mind the failures—
Learn to use them for steps as you climb;
You've gained new ideas in trying
That may help a whole lot the next time.

And suppose that next time and the next, Laddie,
Still fail to bring longed-for success;
Just shut your lips tight and keep at it;
It's the only sure way to progress.
Remember, but one in a thousand
Holds out till the goal is won.
Success to you, Laddie! Here's hoping
You'll lead when the race is done.

He Won

Two men were having an argument as to their respective strengths.

"Why," said the first, "every morning before breakfast I get a bucketful and pull up ninety gallons from the well."

"That's nothing," retorted the other. "I get a boat every morning and pull up the river."—Universalist Leader.

Being Generous

Annie Willis McCullough.

It's very hard to be generous,
No matter what people say;
For father is off on business,
And sister has gone to play.
Brother is riding his bicycle,
And mother is making a call;
Baby's too little for peppermint stick,
And nurse eats no candy at all.
Grandma and Bridget are putting away
Some jam on the top pantry shelf;
As there's no one here to share this with,
I'll have to eat it myself!

—July St. Nicholas.

People of Importance

—David Starr Jordan, president of Leland Stanford University, has received the degree of doctor of law at the eightieth commencement of the University of Indiana at Bloomington.

—Edgar A. Bancroft of Chicago, has been elected president of the Illinois State Bar Association. Mr. Bancroft is a member of the law firm of Scott, Bancroft and Stephens. He is a former president of the Union League club and a graduate of Knox College.

—It is reported that James Wilson of Iowa, secretary of agriculture, will retire from office in December and that he will be succeeded by Charles E. Scott, a Kansas congressman. Mr. Scott is forty-seven years old and is a newspaper owner.

—Mrs. Theodore Roosevelt and three of her children sailed for Europe last Saturday to spend the summer on the Continent. They will return about November 1, having given up the plan of going to Egypt to meet the ex-president next spring.

—Prince Gregory Lvoff and M. Pollner, chairman and secretary of the United Zemstvo organization, have left St. Petersburg for America to study immigration and transportation conditions in this country. Prince Lvoff will remain several months, and M. Pollner one year in the United States.

—Former Gov. Myron T. Herrick, Republican, of Ohio will without doubt, it is asserted by Ohio Republicans, turn up as a candidate for United States Senator to succeed Charles Dick of Akron, whose term expires March 3, 1911. These Ohio Republicans add that there is no possibility that Dick can succeed himself.

—Ex-Vice President Fairbanks, now on a tour of the world, is to make quite a stay in Korea to study its affairs. He was granted an audience with the Emperor last week and is visiting the various missions. Mr. Fairbanks visited the schools, hospitals and associations in Seoul and urged the Koreans to promote good government.

—Only the uncertainty concerning the time to be devoted to the western trip of President Taft is said to stand in the way of completing arrangements for a meeting between him and President Diaz of Mexico in the autumn. The subject has been brought to the attention of the two presidents and each has expressed his desire to meet the other.

—John D. Rockefeller, Jr., has been elected or promoted from the position of ordinary director to that of vice president of the Standard Oil Company, succeeding the late Henry H. Rogers, in an office only one step removed from that of his father. In addition to being vice president of the oil trust, young Rockefeller represents his father's vast interests in the billion-dollar steel trust, is a member of the board of managers of his father's profitable Delaware, Lackawanna & Western Railroad and is a director of the American Linseed Trust.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XXIII.

(Continued.)

The others turned towards the door, but as they passed Winston, Miss Barrington turned and touched his shoulder. The man, looking up suddenly, saw her and her niece standing close beside her.

"Madam," he said hoarsely, though it was Maud Barrington he glanced at, "the comedy is over. Well, I promised you an explanation, and now you have it you will try not to think too bitterly of me. I cannot ask you to forgive me."

The little white-haired lady pointed to the ears of wheat which stood gleaming ruddy bronze in front of him.

"That," she said, very quietly, "will make it easier."

Maud Barrington said nothing, but every one in the room saw her standing a moment beside the man, with a little flush on her face and no blame in her eyes. Then she passed on, but short as it was the pause had been very significant, for it seemed that whatever the elders of the community might decide, the two women, whose influence was supreme at Silverdale, had given the impostor absolution.

The girl could not analyze her feelings, but through them all a vague relief was uppermost, for whatever he had been it was evident the man had done one wrong only, and daringly, and that was a good deal easier to forgive than several incidents in Courthorne's past would have been. Then she was conscious that Miss Barrington's eyes were upon her.

"Aunt," she said, with a little tremor in her voice, "it is almost bewildering. Still, one seemed to feel that what that man has done could never have been the work of Lance Courthorne."

Miss Barrington made no answer, but her face was very grave, and just then those nearest it drew back a little from the door. A trooper stood outside it, his carbine glinting in the light, and another was silhouetted against the sky, sitting motionless in his saddle further back on the prairie.

"The police are still here," said somebody.

One by one they passed out under the trooper's gaze, but there was the usual delay in harnessing and saddling, and the first vehicle had scarcely rolled away, when again the beat of hoofs and thin jangle of steel came portentously out of the silence. Maud Barrington shivered a little as she heard it.

In the meanwhile, the few who remained had seated themselves about Colonel Barrington. When there was quietness again, he glanced at Winston, who still sat at the foot of the table.

"Have you anything more to tell us?" he asked. "These gentlemen are here to advise me if necessary."

"Yes," said Winston quietly. "I shall probably leave Silverdale before morning, and have now to hand you a statement of my agreement with Courthorne and the result of my farming here, drawn up by a Winnipeg accountant. Here is also a document in which I have taken the liberty of making you and Dane my assigns. You will, as authorized by it, pay to Courthorne the sum due to him, and with your consent, which you have power to withhold, I purpose taking one thousand dollars only of the balance that remains to me. I have it here now, and in the meanwhile surrender it to you. Of the rest, you will make whatever use that appears desirable for the general benefit of Silverdale. Courthorne has absolutely no claim upon it."

He laid a wallet on the table, and Dane glanced at Colonel Barrington, who nodded when he returned it unopened.

"We will pass it without counting. You accept the charge, sir?" he said.

"Yes," said Barrington gravely. "It seems it is forced on me. Well, we will glance through the statement."

For at least ten minutes nobody spoke, and then Dane said: "There are prairie farmers who would consider what he is leaving behind him a competence."

"If this agreement, which was apparently verbal, is confirmed by Courthorne, the entire sum rightfully belongs to the man he made his tenant," said Barrington, and Macdonald smiled gravely as he glanced at Winston.

"I think we can accept the statement that it was made without question, sir," he said.

Winston shook his head. "I claim one thousand dollars as the fee of my services, and they should be worth that much, but I will take no more."

"Are we not progressing a little too rapidly, sir?" said Dane. "It seems to me we have yet to decide whether it is necessary that the man who has done so much for us should leave Silverdale."

Winston smiled a trifle grimly. "I think," he said, "that question will very shortly be answered for you."

Macdonald held his hand up, and a rapid thud of hoofs came faintly through the silence.

"Troopers! They are coming here," he said.

"Yes," said Winston. "I fancy they will relieve you from any further difficulty."

Dane strode to one of the windows, and glanced at Colonel Barrington as he pulled back the catch. Winston, however, shook his head, and a little flush crept into Dane's bronzed face.

"Sorry. Of course you are right," he said. "It will be better that they should acquit you."

No one moved for a few more minutes, and then with a trooper behind him Sergeant Stimson came in, and laid his hand on Winston's shoulder.

"I have a warant for your apprehension, farmer Winston," he said. "You probably know the charge against you.

"Yes," said Winston simply. "I hope to refute it. I will come with you."

He went out, and Barrington stared at the men about him. "I did not catch the name before. That was the man who shot the police trooper in Alberta?"

"No, sir," said Dane, very quietly. "Nothing would induce me to believe it of him!"

Barrington looked at him in bewilderment. "But he must have done—unless," he said, and ended with a little gasp. "Good Lord! There was the faint resemblance, and they changed horses—it is horrible."

Dane's eyes were very compassionate as he laid his hand gently on his leader's shoulder.

"Sir," he said, "you have our sympathy, and I am sorry that to offer it is all we can do. Now, I think we have stayed too long already."

They went out, and left Colonel Barrington sitting alone with a gray face at the head of the table.

It was a minute or two later when Winston swung himself into the saddle at the door of the Grange. All the vehicles had not left as yet, and there was a little murmur of sympathy when the troopers closed in about him. Still, before they rode away one of the men wheeled his horse aside, and Winston saw Maud Barrington standing bareheaded by his stirrup. The moonlight showed that her face was impassive but curiously pale.

"We could not let you go without a word, and you will come back to us with your innocence made clear," she said.

Her voice had a little ring in it that carried far, and her companions heard her. What Winston said they could not hear, and he did not remember it, but he swung his hat off, and those who saw the girl at his stirrup recognized with confusion that she alone had proclaimed her faith, while they had stood aside from him. Then the Sergeant raised his hand and the troopers rode forward with their prisoner.

In the meanwhile, Courthorne was pressing south for the American frontier, and daylight was just creeping across the prairie when the pursuers, who had found his trail and the ranch he obtained a fresh horse at, had sight of him. There were three of them, riding wearily, grimed with dust, when a lonely mounted figure showed for a moment on the crest of a rise. In another minute it dipped into a hollow, and Corporal Payne smiled grimly.

"I think we have him now. The creek can't be far away, and he's west of the bridge," he said. "While we try to head him off you'll follow behind him, Hilton."

One trooper sent the spurs in, and, while the others swung off, rode straight on. Courthorne was at least a mile from them, but they were nearer the bridge, and Payne surmised that his jaded horse would fail him if he essayed to ford the creek and climb the farther side of the deep ravine it flowed through. They saw nothing of him when they swept across the rise, for here and there a grove of willows stretched out across the prairie from the sinuous band of trees in front of them. These marked the river hollow, and Payne, knowing that the chase might be ended in a few more minutes, did not spare the spur. He also remembered, as he tightened his grip on the bridle, the white face of Trooper Shannon flecked with the drifting snow.

The bluff that rose steadily higher came back to them, willow and straggling birch flashed by, and at last Payne drew bridle where a rutted trail wound down between the trees to the bridge in the hollow. A swift glance showed him that a mounted man could scarcely make his way between them, and he smiled dryly as he signed to his companion.

"Back your horse clear of the trail," he said, and there was a rattle as he flung his carbine across the saddle. "With Hilton behind him, he'll ride straight into our hands."

He wheeled his horse in among the birches, and then sat still, with fingers that quivered a little on the carbine-stock, until a faint drumming rose from the prairie.

"He's coming!" said the trooper. "Hilton's hanging on to him."

Payne made no answer, and the sound that rang more loudly every moment through the grayness of the early daylight was not pleasant to hear. Man's vitality is near its low-

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est about that hour, and the troopers had ridden furiously the long night through, while one of them, who knew Lance Courthorne, surmised that there was grim work before him. Still, though he shivered as a little chilly wind shook the birch twigs, he set his lips, and once more remembered the comrade who had ridden far and kept many a lonely vigil with him.

Then a mounted man appeared in the space between the trees. His horse was jaded, and he rode loosely, swaying once or twice in his saddle, but he came straight on, and there was a jingle and rattle as the troopers swung out into the trail. The man saw them, for he glanced over his shoulder, as if at the rider who appeared behind, and then sent the spurs in again.

"Pull him up," cried Corporal Payne, and his voice was a little strained. "Stop right where you are before we fire on you!"

The man must have seen the carbines, for he raised himself a trifle, and Payne saw his face under the flapping hat. It was drawn and gray, but there was no sign of yielding or consternation in the half-closed eyes. Then he lurched in his saddle as from exhaustion or weariness, and straightened himself again with both hands on the bridle. Payne saw his heels move and the spurs drip red, and slide his left hand further along the carbine stock. The trail was steep and narrow. A horseman could scarcely turn in it, and the stranger was coming on at a gallop.

"He will have it," said the trooper hoarsely. "If he rides one of us down he may get away."

"We have got to stop him," said Corporal Payne.

Once more the swaying man straightened himself, flung his head back, and with a little breathless laugh drove his horse furiously at Payne. He was very close now, and his face showed livid under the smearing dust, but his lips were drawn up in a little bitter smile as he rode straight upon the leveled carbines. Payne, at least, understood it, and the absence of flung-up hand or cry. Courthorne's inborn instincts were strong to the end.

There was a hoarse shout from the trooper, and no answer, and a carbine flashed. Then Courthorne loosed the bridle, reeled sideways from the saddle, rolled half round with one foot in the stirrup and his head upon the ground, and was left behind, while riderless horse and pursuer swept past the two men, who, avoiding them by a hairsbreadth, sat motionless a moment in the thin drifting smoke.

Then Corporal Payne swung himself down, and, while the trooper followed, stooped over the man who lay, a limp huddled object, in the trail. He blinked up at them out of eyes that were almost closed.

"I think you have done for me," he said.

Payne glanced at his comrade. "Push on to the settlement," he said. "They've a doctor there. Bring him and Harland the magistrate out."

The trooper seemed glad to mount and ride away, and Payne once more bent over the wounded man.

"Very sorry," he said. "Still, you see, you left me no other means of stopping you. Now, is there anything I can do for you?"

"Don't worry," Courthorne replied. "I had no wish to wait for the jury, and you can't get at an injury that's inside me."

He said nothing more, and it seemed a very long while to Corporal Payne, and Trooper Hilton, who rejoined him, before a wagon with two men in it beside the trooper came jolting up the trail. They got out, and one of them who was busy with Courthorne for some minutes nodded to Payne.

"Any time in the next twelve hours. He may last that long," he said. "Nobody's going to worry him now, but I'll see if I can revive him a little when we get him to Adamson's. It can't be more than a league away."

They lifted Courthorne, who appeared insensible, into the wagon, and Payne signed to Trooper Hilton. "Take my horse, and tell Colonel Barrington. Let him understand there's no time to lose. Then you can bring Stimson."

The tired lad hoisted himself into his saddle, and groaned a little as he rode away, but he did his errand, and late that night Barrington and Dane drove up to a lonely homestead. A man led them into a room where a limp figure was lying on a bed.

"Been kind of sleeping most of the day, but the doctor has given him something that has wakened him," he said.

Barrington returned Payne's greeting, and sat down with Dane close beside him, while, when the wounded man raised his head, the doctor spoke softly to the magistrate from the settlement a league or two away.

"I fancy he can talk to you, but you had better be quick if you wish to ask him anything," he said.

Courthorne seemed to have heard him, for he smiled a little as he glanced at Barrington. "I'm afraid it will hurt you to hear what I have to tell this gentleman," he said. "Now, I want you to listen carefully, and every word put down. Doctor, a little more brandy."

Barrington apparently would have spoken, but, while the doctor held a glass to the bloodless lips, the magistrate, who took up a strip of paper, signed to him.

"We'll have it in due form. Give him that book, doctor," he said. "Now repeat after me, and then we'll take your testimony."

It was done, and a flicker of irony showed in Courthorne's half-closed eyes.

"You feel more sure of me after that?" he said, in a voice that was very faint and strained. "Still, you see, I could gain nothing by deviating from the truth now. Well, I shot Trooper Shannon. You'll have the date in the warrant. Don't know if it will seem strange to you, but I forget it. I borrowed farmer Winston's horse and rifle without his knowledge, though I had paid him a trifle to personate me and draw the troopers off the whisky-runners. That was Winston's only complicity. The troopers, who fancied they were chasing him, followed me until his horse which I was riding went through the ice, but Winston was in Montana at the time, and did not know I was alive until a very little while ago. Now, you can straighten that up and read it out to me."

The magistrate's pen scratched noisily in the stillness of the room, but, before he had finished, Sergeant Stimson, hot and dusty, came in. Then he raised his hand, and for a while his voice rose and fell monotonously, until Courthorne nodded.

"That's all right," he said. "I'll sign."

The doctor raised him a trifle, and moistened his lips with brandy as he gave him the pen. It scratched for a moment or two, and then fell from his relaxing fingers, while the man who took the paper wrote across the foot of it, and then would have handed it to Colonel Barrington, but that Dane quietly laid his hand upon it.

"No," he said. "If you want another witness take me."

Barrington thanked him with a gesture, and Courthorne, looking round, saw Stimson.

"You have been very patient, Sergeant, and it's rough on you that the one man you can lay your hands upon is slipping away from you," he said. "You'll see by my deposition that Winston thought me as dead as the rest of you did."

Stimson nodded to the magistrate. "I heard what was read, and it is confirmed by the facts I have picked up," he said.

Then Courthorne turned to Barrington. "I sympathize with you, sir," he said. This must be horribly mortifying, but, you see, Winston once stopped my horse backing over a bridge into a gully when just to hold his hand would have rid him of me. You will not grudge me the one good turn I have probably done any man, when I shall assuredly not have the chance of doing another."

Barrington winced a little, for he recognized the irony in the failing voice, but he rose and moved towards the bed.

"Lance," he said, a trifle hoarsely, "it is not that which makes what has happened horrible to me, and I am only glad that you have righted this man. Your father had many claims on me, and things might have gone differently if, when you came out to Canada, I had done my duty by his son."

Courthorne smiled a little, but without bitterness. "It would have made no difference, sir, and, after all, I led the life that suited me. By and by you will be grateful to me. I sent you a man who will bring prosperity to Silverdale."

Then he turned to Stimson, and his voice sank almost beyond hearing as he said, "Sergeant, remember, Winston fancied I was dead."

He moved his head a trifle, and the doctor stooping over him signed to the rest, who went out except Barrington.

It was some hours later, and very cold, when Barrington came softly into the room where Dane lay half-asleep in a big chair. The latter glanced at him with a question in his eyes, and the Colonel nodded very gravely.

"Yes," he said. "He has slipped out of the troopers' hands and beyond our reproaches—but I think the last thing he did will count for a little."

(To be continued.)

A Little Nonsense

AN OPPORTUNITY.

"You have had words with your chief?"

"Yes. But I'll be even with him. The next time he makes a joke, I won't laugh."—Meggendorfer Blaetter.

FIXING THE DATE.

"When did you move into the suburbs?"

"Three cooks ago."—Puck.

CONVENIENT.

"What are marsupials?" asked the teacher, and Johnny was ready with his answer.

"Animals that have pouches in their stomachs," he said, glibly.

"And for what are these pouches used?" asked the teacher, ignoring the slight inaccuracy of the answer. "I'm sure that you know that, too."

"Yes'm," said Johnny, with encouraging promptness. "The pouches are for them to crawl into and conceal themselves when pursued."—Youth's Companion.

A PRECAUTION.

"Dicky," said his mother, "when you divided those five caramels with your sister, did you give her three?"

"No, ma. I thought they wouldn't come out even, so I ate one 'fore I began to divide."—The United Presbyterian.

SOUND ADVICE.

A man advertised recently in a London paper to forward, on receipt of postage stamps, "sound, practical advice that would be applicable at any time and to all persons and conditions of life."

On receipt of stamps, he sent his numerous victims the following:

"Never give a boy a penny to hold your shadow while you climb a tree to look into the middle of next week."—The Catholic News.

AT THE CHURCH

Sunday School Lesson

By Herbert L. Willett

Philippi and Beyond*

The arrival of Paul at Philippi, attended by his young friends, Silas, Timothy and Luke, was an event of unusual importance in the spread of the gospel. It was the first work undertaken upon European soil, and while the distinction between Asia and Europe was by no means as formal and significant in that age as now, still it denoted the transfer of activity from a field largely Semitic to one of western and Roman character.

Lydia and the Insane Girl.

The stay in Philippi was marked by three events of moment. The first was the conversion of Lydia, a woman of foreign race residing in Philippi for purposes of trade. She was a Jewess and was discovered by Paul at the little gathering of Jews held by the river side in lieu of a synagogue. The second was the cure of the demented girl who had been used by her owners to practice upon the credulity of the people, who imagined that the insane could reveal hidden secrets and foretell the future. This girl was cured by the apostle and, therefore, ceased to be the means of profit to her masters. These men stirred up the populace to demand the arrest and punishment of the strangers. Paul and Silas were beaten and thrown into prison. Luke and Timothy seem to have escaped.

The Jailer's Faith.

The third episode in connection with Paul's visit was the conversion of the jailer. This was hastened by the earthquake which shattered the walls of the prison in which the apostles were confined and made liable the escape of all the prisoners. The jailer, trembling for his life if his charges should escape, was calmed by the apostles, and later on professed his faith in Jesus and was baptized. On the following morning Paul, offered freedom by the public officials on condition that he should leave the city at once, refused to do so, affirming that they had no right to treat a Roman citizen uncondemned as they had treated him. Anxious lest their conduct should be inquired into, the officials changed their attitude toward the apostle and escorted him from the prison as an honored guest.

Departure from Philippi.

These events were the substance of the last study. Soon after, when they had met the little community of believers, that group of which Paul came to think more than of any other of his spiritual children, the evangelists departed. They took their way through Amphipolis and Apollonia, the former southwest from Philippi on the Strymon river about thirty-three miles and a capital of its district, the latter about half way between Amphipolis and Thessalonica. They did not stop in either of these places, as it appears from the text, but hastened on to Thessalonica, the important city of the district.

This place has become rather famous in connection with recent political events in the Turkish empire. It is the modern Saloniki, lying on the northeast side of the Thermaic Gulf. It has been, in recent years, the scene of a number of disturbances between Macedonians and Turks. It is at the present time the residence of the deposed sultan, who is a political exile. At the time the apostle visited it, it had been the seat of government for the province of Macedonia for several years. In this town there was a synagogue of the Jews. In this regard it differed from Philippi and also probably from Amphipolis and Apollonia. Perhaps this was the reason why Paul had not stopped in the latter places.

Paul in Thessalonica.

Into this synagogue as the natural place of meeting of the Jewish community, Paul went on three successive Sabbaths. He always made it his custom to go to his own people first. Although he was an apostle to the Gentiles and magnified that office, he was anxious everywhere to bring his message "to the Jews first." We do not know how long Paul remained in this city. It is not necessary to suppose that his stay was limited to the three Sabbaths on which he was present in the synagogue. The references to his relations with the Thessalonian disciples in the epistles he wrote to them shortly after show that he must have been there for some time. In these synagogue visits the apostle probably accepted all opportunities for public speaking such as might well be accorded to a Jew who had been in Jerusalem. But his work was not limited to preaching. It probably had also the character of teaching, conversation and argument. Its purpose was to show that however uncongenial to Jewish minds was the thought of a crucified Messiah, this was nevertheless the way in which God had fulfilled his promises made to their fathers. Jesus of Nazareth was the Messiah for whom they were looking.

Violence of the Mob.

The effect of this work in Thessalonica was to gather a company of Christian believers. This company consisted of Jews and proselytes, both men and women. The influence of women in the Greek cities made it worth while to specify that several of the leading women of the place accepted the Christian faith. This probably indicates that the more influential portion of the church in Thessalonica was Gentile rather than Jewish.

As on the first missionary journey, Paul found that any overture to the Gentiles were sure to arouse the Jewish people to hostility and bitterness. Their prejudice was too strong against the non-Jews to permit them to share any of their convictions with men not of their race. Even the Jewish Christians were probably reluctant to unite with the Gentiles in the new faith, while the unconverted Jews were especially angry that one of their own race was active in this process of leveling the distinction between themselves and the world.

Jason's Arrest.

At this time Paul was stopping at the house of a man named Jason. This is the Greek form of the word Joshua or Jesus. In their violent attack upon the place they hoped of course to secure Paul and put him to death. But they were unsuccessful in finding him or his companions, and took Jason before the public authorities and charged him with being a friend and patron of a man who subverted their customs and introduced seditious ideas into the public mind. They would naturally put the most sinister interpretation upon the Christian preaching of Paul, intimating that it was political in character and revolutionary in intent. They were unable, however, to secure action beyond the placing of Jason and his neighbors under bond to keep the peace.

The Gospel in Berea.

But it was unwise for Paul and Silas to remain longer in a city so stirred with suspicion and hostility. They were sent away, therefore, under cover of night to Berea, a Macedonian city about forty-seven miles southeast of Thessalonica, where Paul and Silas repeated their procedure in the former places. But they found some at least who were of nobler nature than the men of Thessalonica, because they would not judge of the words of Paul with prejudice, but eagerly searched the Old Testament scriptures, to which he was constantly appealing, and thus sought to determine for themselves whether his arguments were sound. The result was that many of them, both men and women, Jew and proselyte, were added to the Christian society. From this fact the word "Berean" has come to mean a careful and unprejudiced Bible student.

Paul's Departure for Athens.

But they were not left undisturbed in their peaceful proclamation of the gospel. The Jews of Thessalonica pursued them to their new field and aroused against them mob violence again. It was apparent that no further work could be done in this district. The apostle and his friends must pass beyond the limits of local prejudice and hostility. Paul went first and alone by sea to Athens, leaving Silas and Timothy with the two churches which had been established. Of Luke we are not told further. Perhaps he had remained in or had returned to Philippi. It would not do to jeopardize the new Christian communities by leaving them without guidance. So Paul suffered himself to be sent on alone, probably much against his wish. Was it because his infirmity of the flesh made him dependent upon some kindly help, such as his companions could give him? Was he subject to such periods of illness or depression as made their company particularly necessary to him? At all events he faced the hardships of a solitary journey and entrance into the great capital of Greece, the center of arts, culture and heathenism. But he had left his two companions with the earnest entreaty that they would join him as soon as possible. And in the meantime he would see the kind of place Athens was and decide how to approach the citadel of the Greek faith.

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*International Sunday-school Lesson for July 18, 1909, Paul's Second Missionary Journey—Thessalonica and Berea, Acts 17:1-15. Golden Text: "Thy word have I had in my heart that I might not sin against thee," Ps. 119:11. Memory verse 11.

Prayer Meeting

By Silas Jones

"THAT THEY ALL MAY BE ONE."

Topic, July 14. John 17.

Of how much value is our talk about the evils of a divided church and the desirability of Christian unity? We may doubt the usefulness and permanence of feelings that are based on elaborate discussions. The doers of work who find obstacles in their way have the right attitude toward those obstacles. The divisions among the followers of Christ seriously interfere with the proper work of the church. The men and the women who are trying to evangelize the world and to teach individual and social morality may consistently pray for the removal of barriers set by sectarianism. They have a right to study the situation and propose solutions of the problem.

Enforced Uniformity.

Many men still doubt the wisdom of seeking to unite Christian people. A reason for this doubt is the feeling that a united church would not give to the individual his rights. The church has demanded that men turn their consciences over to it and quiet any misgivings as to its requirements by the doctrine of infallibility. More and more the individual is asserting his right to understand the will of God for himself. He is becoming less and less disposed to commit his thinking to an authoritative body. Even the most radical of Protestant churches have hardly realized the meaning of this independence. Individualism that is lawless cannot be used in the building of the church of God but what is to be done with genuinely religious people, devout believers in Christ, who cannot conform to some of the requirements of the majority? To ask this question is face the fact that the end of divisions among Christian people is not at hand. We may know just what are the requirements of the Lord, but we cannot have union unless others see the fundamentals of religion as we do. At the present it would be impossible for a majority of Christians to agree as to the essential doctrines and organization of the united church. And until they do come to some sort of agreement in these matters efforts at union will be seen as the attempts of certain men to force their opinions upon others. There must be a preparation for union which cannot be made by direct discussion of the question.

Sanctified by Truth.

The advocate of Christian union must embody in himself the truth of the gospel. To preach union in a contentious spirit is one way not to get it. A little man talking about a great subject creates the impression that the subject is insignificant. A people busy with the small duties of religion and ignorant of the weightier matters of faith and righteousness cannot by preaching destroy the divisions of the church. Their theory may be correct but they have not the motives that will appeal to others. The first duty, therefore, of those who would help to fulfill the prayer of the Lord is to see that they are neglecting no obligation of the gospel. The Lord prayed that his disciples might be sanctified, that is, made fit for service. The man who preaches that all Christians should be one and yet has no interest in missions is ridiculous in the eyes of sane people. He cannot say that he is a specialist on the union question, for a prerequisite to specialization on this question is devotion to every interest of the kingdom. He might as well try to specialize on mathematical astronomy before he has learned the multiplication table. The way to union is being led by men who know what constitutes Christianity and who are profoundly concerned for the salvation of the world. They are at work. They sacrifice. They think. Their prayers relate to the specific things they are attempting to do. Humility is shown by their words and demeanor. They are aware that the church of God is a greater institution than they can conceive. But they are fully assured that lives enriched by faith in Christ are needed by the church as it now is and will be needed in the united church which they believe will appear on earth to accomplish the will of God. Quarrels and distrust, they believe, belong to the valley below. On the heights of faith and love there is co-operation. They give themselves to the task of educating the church to know Christ and of training it in ways of usefulness, leaving the adjustment of differences to a generation that looks to Christ instead of left over theological formulas for guidance in the religious life.

Christian Endeavor Lesson

By Richard W. Gentry

PILGRIM'S PROGRESS SERIES. III. THE PALACE BEAUTIFUL.

Topic July 18. Eph. 4:7-16; 6:10-17.

The Valiant Man.

The story of the Palace beautiful is a simple little story of the "valiant man." Taken literally, it is very materialistic in its character. It exalts the sword which Peter had to sheath. It might be used to glorify the man who wears a chip on his shoulder.

In fact, we think this story of Bunyan's limps without the Bible. The shell is harder to crack. It lags far behind the beautiful and powerful symbolism of St. Paul. Listen: —"withal taking up the shield of faith wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation and the sword of the spirit, which is the word of God."

It is by the power of the spirit then that Christians are to fight. The Anabaptists of Reformation times were nearer to Jesus Christ than any of the sects of their century. It is significant that the truest of them refused to wage material warfare, or to set up kingdoms of this world. Says an authority on history, "It is doubtful if the 16th Century Protestants gained anything by going to arms."

The Strength of God.

Jesus said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" But he didn't so pray. The strength of God which man receives moves along different lines. Jesus displays it when he conquers in the temptation. Servetus displayed it when, ready to be tied to the stake, he refused to recant. Lincoln displays it in "The Clansman" when he says to the great politician, "I have higher help than man's."

This is the kind of strength that Paul means to portray when he says, "Finally, be strong in the Lord and in the strength of his might." It must be the kind of strength that Bunyan, with his spiritual temperature, meant to imply. The boldness on the face of the "valiant man" is a boldness that comes from great strength of spirit. It was the boldness that David had when he faced the giant. Read again the story of David and Goliath. David felt the power of Jehovah in him. "You come to me with a sword and a spear and a javelin, but I come to you in the name of Jehovah of Hosts. . . . Today Jehovah will deliver you into my hands."

The Enemy to be Fought.

The men who stood at the passage way and fought the valiant one are also, as Paul says, more than "flesh and blood." Paul calls them "the spiritual hosts of wickedness." It is much easier to fight as the knight fought than it is to fight as Luther fought. To fight for righteousness means to fight a double fight, the man without and the man within. Says Paul in his famous seventh chapter of Romans, "But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me." Luther in his desperate struggle to conquer the worser inner man, tried to externalize him that the struggle might be easier. The later reward of the valiant man implies that Bunyan had in mind this double struggle. The victory requires a strong soul as well as a strong arm. The breast plate of righteousness, the shield of faith, the sword of the spirit, with what power does Paul picture these weapons of the soul!

The Reward.

"I have fought a good fight," says Paul. "I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." The reward Paul was expecting was a quality of life. He was seeking in the realm of personality what is known as "pure gold." Such was the reward the valiant man seemed to receive. It is true that within were "certain persons walking, who were clothed all in gold," and that "—he went in and was clothed with such garments as they." But the closing words imply that these are symbolic of spiritual qualities. "—there was a pleasant voice heard from those that were within . . . saying:

"Come in, come in,
Eternal glory thou shalt win."

Sentence Sermons

Some folks try to get rid of a man's faults by advertising them.

You never can express the factor of man in terms of the dust alone.

Every man knows just how to play the game until he goes to the bat.

This would be a dreary world to some if their neighbors were all good.

Faith is always foolish to those who have their eyes in the feed trough.

Making old men out of boys often means making bad men out of them.

A sunny disposition does not come by talking moonshine about sunshine.

Work for folks you do not like is good training in a heavenly disposition.

The most comforting truths we know have become ours when seen through tears.

Any one can understand the divine love when it is in terms of human kindness.

He must be shortsighted who thinks he is lifting himself by turning up his nose at others.

It is not necessary to rake over a man's reputation before you begin to sow the seeds of kindness.

Some men think they are faithful because they would rather fight for old forms than face new facts.—Henry F. Cope in Chicago Tribune.

Teacher Training Course

By H. D. C. Maclachlan

LESSON XX. THE JUNIOR AGE—9 TO 12.

I. IMPORTANCE. This period is very strategic on account of its opportunities. During these years a taste or distaste for religious instruction and habits, which may last through life, is frequently acquired. The days of childhood are swiftly passing, those of youth with its tremendous possibilities are dawning; and the opportunity is golden for the laying in of such intellectual and spiritual stores as shall be ballast to the ship during the stormy period that is to follow.

II. DEVELOPING INTERESTS AND ACTIVITIES. Certain new interests and activities are characteristic of the Junior period.

(1) MOTOR ACTIVITY. A marked feature is great muscular and nervous activity, which, however, being directed to the specific ends, is to be distinguished from the mere restlessness of the primary period. The normal boy of nine to twelve is never still. If he is already of the "motor type," he becomes a very whirlwind now, and puts the nerves even of the most patient teacher to the test. A whole class of such boys can soon turn the study hour into pandemonium and defeat all efforts at teaching. This excess of activity is, however, perfectly natural. Being nature's way of letting off surplus steam, it is not to be repressed but directed into right channels. Any attempt to make a Junior class sit with folded hands and listen to "primary" stories will defeat the ends both of order and instruction.

(2) HERO WORSHIP. The boy of this age is a hero-worshipper. His ideals are incarnated in some person whom he knows or has read about. They are less concrete than those of the primary period and less abstract than those of later years. Instead of being taken from the family and social circle as hitherto, they are drawn for the most part from fiction and history, and have to be clothed in its flesh and blood through the imagination and dramatic play. Out of 2,500 boys and girls "who were asked to name the person whom they wished to be like . . . at the age of six, 80 per cent selected some character from the circle of the home or intimate friends, and 10 per cent an historical character; at the age of eleven 63 per cent selected an historical character, and only 12 per cent an intimate acquaintance." Physical strength and daring is what appeals most strongly to boys, and this can be made a key to moral distinctions by pointing out how the strong men of the Bible and of history have been good men also.

(3) INTEREST AND ATTENTION. The interests of this period are more acquired than instinctive, and more in persons than in things. Attention becomes more and more voluntary, and the wise teacher will take advantage of this by demanding increasing effort on the part of the scholars in home study and recitation.

(4) MEMORY. The verbal memory is at its height during the latter years of the Junior period. Children of this age have little difficulty in learning long lists of names and dates, even if their meaning be not very clear to them. This is the age, therefore, for fixing in memory as much of the letter of scripture as possible, together with such matters as the books of the Bible, the kings of Israel and Judah, the names of the Twelve Apostles, etc., which can never be learned so thoroughly again.

(5) IMAGINATION. This has now become constructive. The boy delights "to make things" such as bow and arrows, kites, traps, etc. His games begin to be games of skill, speed and rivalry. He learns the use of tools. Thus he masters the new situations of his rapidly broadening environment.

(6) SOCIAL INSTINCTS. This period shows a rapidly expanding social life. Its games are "group" games, though the element of rivalry is strongly marked, giving rise not infrequently to boastfulness. The boy is apt to become a member of a "gang"—later on it will be a "set"—and through this primitive pooling of interests begins to learn the meaning of group-action and loyalty to social ideals. Boon companionships also are frequently formed now which, though lacking in constancy, are prophetic of the more spiritual friendships of later life.

III. THE INTELLECTUAL APPROACH. This has already been indicated. The chief points to remember are the retentiveness and mechanical quality of the memory, the interest in heroic persons and the growing voluntariness of the attention. The first determines the nature and amount of the memory work; the second should regulate the lesson material; the third lays down the method of teaching. If ever a pupil should be made "to learn" it should be in the junior period.

IV. THE MORAL APPROACH. The two great levers here are hero worship and the social instinct. The former can be used to fix the affections of the class on the heroes of the faith, especially on Jesus as the ideal hero of the world. As, however, the imagination of this period is indiscriminate, swallowing the ideal whole, great care must be taken to distinguish the bad from the good in the lives of the characters studied. The social instinct brings two new moral elements into play—altruism or thought for others, and the loyalty to group-ideals which will later on develop into the higher loyalties of country, humanity and God.

V. THE RELIGIOUS APPROACH.

(1) HABIT FROMATION. This is the ideal period for the formation of such habits of religious routine as daily prayer, Bible study, church attendance, liberality, etc., which should receive regular recognition in the class-work.

(2) WORSHIP. Admiration here takes the place of awe. The boy or girl of this period, if less familiar with the wonder-working God, is more familiar with the man Christ Jesus. If he is apt to be less reverent than he was a few years before, that is because the sense of fear is being absorbed into that of friendship. "Jesus Christ the great Comrade" is the motto of religious instruction for the later junior years.

(3) PERSONAL RELIGION. The ideas of sin and forgiveness do not belong properly to this period. Hence conversion in the technical sense should not be looked for and still less "worked-up." At the same time the spirit of hero-worship should be fostered so as to prepare the way for the great act of personal loyalty to Christ which comes normally in the next period.

LITERATURE: Layard's, "Religion in Childhood"; Forbush's, "The Boy Problem."

QUESTIONS: (1) What is the importance of the junior period? (2) Name six characteristic interests or activities of this period. (3) Distinguish between the "motor activity" of this age and the restlessness of the primary period. (4) What is meant by saying the boy of this age is a "hero worshipper"? (5) What are the things in their heroes that appeal chiefly to boys? (6) Discuss the "interest" and "attention" of this period. (7) Characterize its memory and imagination. (8) How are the social instincts of this age manifested? (9) Indicate the "intellectual approach." (10) What are the two great moral levers of these years? Indicate their use in ethical teaching. (11) Discuss "Habit formation" in this period. (12) What is the key-note of its "worship"? (13) How is personal religion manifested by the boy or girl?

Prohibition on a Postal Card

A big argument in a little space is brought to our attention by Mr. A. B. Farwell of the Chicago Law and Order League. A postal card circulated widely among the "personal liberty" people of the Northwest Side bore the following argument, and, falling into the hands of Mr. J. S. Miller, received a pertinent answer:

Demands of Justice.
(A Puzzle.)

Can any legislative body enforce the morality of its people?

Can a legislative body dictate when, where or what to eat or drink?

Would a legislative body close the churches on Sunday?

Why should they close the saloons, which offer an opportunity of recreation for the man of toil?

Published for the benefit of liberty loving people.

Mr. Arthur Burrage Farwell, Dear Sir: The enclosed card was sent to me and inasmuch as the party asks "Is this so-" and signs "A church member," I have written the following reply. You may use it as you like. As you know, I am a working man.

To the first question I answer, Yes, legislatures can and do make laws regulating the morals of their citizens. There are laws against murder, arson, theft and a great many other things that affect our morals.

Second question: They can and do say what their people shall eat and drink. See the pure food laws—they cover part of what shall be sold to be eaten and drank.

Third: Yes, they would close any church if it defied the law and did anything that would be a detriment to the community where the church exists.

Fourth: Because the Sunday saloon is the enemy of the toiler. It creates drunkards, causes murder, suicides and misery to all its patrons. It takes away the toiler's money and gives him nothing but a blue Monday in return. It sends his wife to the washtub and his children to the factory, or compels them to seek other employment. It takes the money the toiler ought to spend for his children's bread, shoes, clothes and education, fills our jails, penitentiaries, work-houses and poor-houses and it robs us of the opportunity to spend our Sunday with our families.

It keeps us from the enjoyment of a home that we have worked for all the week and beyond all this it robs its patrons of all reverence and love to God. If for no other reason than the last one, the Sunday saloon ought to be closed. J. G. Miller.

Chicago, May 12, 1909.

Well, What If He Didn't?

For many years Dr. Francis L. Patton, ex-president of Princeton University, wore side whiskers. Whenever he suggested shaving them, there was a division of opinion in the family. One morning he came into his wife's dressing room, razor in hand, with his right cheek shaved smooth.

"How do you like it, my dear?" he asked. "If you think it looks well, I will shave the other side, too."—Everybody's Magazine for June.

Chicago

The City's Great Problem of Reconciling Warring Races, Nationalities and Classes

BY O. F. JORDAN.

The great city in America is one of the greatest mixtures of incongruous materials that could possibly be imagined. All the forces that are operating to build up great cities, are operating to bring from the four corners of the earth the different races and types that we have here in Chicago. Immigration brings men from all parts of the civilized world. Men from different sections of the United States settle here, bringing their local dialects and their provincial points of view. It is a great task to create in this conglomerate mass anything of civic pride or of united political action. The interests are so diverse, the walls between different sections of the city are so high that it is hard at times to see how these shall ever be scaled.

Chicago Cosmopolitanism.

As an illustration of the cosmopolitan character of Chicago, we found the other day a little shop on Clark street. The signs in front were in six different languages. We went into the dingy little place and inquired if



Street Scene in Chicago's Ghetto.

languages. They replied that they were and that it was necessary if their store was to continue to do business in that particular section of the city. One may go into the Ghetto and find that even the Jews, as unified as they are in race, have the most diverse tongues. Their newspapers are printed in the Yiddish character, but the signs on their stores are in about all of the languages of Europe, the predominant ones being Russian and German. A trip through Europe may be taken on a Halsted street car. One passes through a section where eveything is Polish. In other parts, everything appears to be German. A little farther down one passes through a little Athens where the restaurabbi and is so marked by the great packing to come in and eat. Still farther down the street, the Hebrews hold full sway and the "Kosher" meat shop furnishes meat that has been slaughtered in the pressence of the rabbai and is so marked by the great packing houses. In another section is the Bohemian district with their compact neighborhood life. This does not by any means exhaust the list of what one could find by riding down the longest street in Chicago, which is nearly thirty miles long.

The population of Chicago was reported at the last census as being twenty-five per cent native American. There are those now who do not hesitate to say that there is not in the city today over eight per cent of pure American stock, the remainder being either foreign born or the children of foreign born. We have been having an immigration into this country at the rate of a million a year, and these people have settled for the most part in our large cities.

Foreigners Sympathetic with Our Institutions.

Chicago has the advantage of New York so far in having a type of foreigner who is more sympathetic with our institutions. Our population that is foreign born is still for the most part from northern Europe, in spite of the fact that the immigration at present is predominantly from the Catholic countries of Europe.

In our city are six hundred thousand Germans. This will be better understood when we say that the Germans of Chicago alone would make a city the size of St. Louis, according to the last census. There are more Germans in Chicago than in any of the cities of Germany except Berlin and Hamburg. These Germans have great singing societies and have reproduced most of the institutions of the fatherland. They have the beer-gardens and the drinking customs of the life beyond the sea.

The Scandinavians are in our city in great numbers. Over on the north-west side of town, one might imagine he were transported into Sweden. There are more Swedes in Chicago than in any city of Sweden except Stockholm. They speak their own language and find it possible to live a lifetime in Chicago without needing to learn the English language.

Interesting Characteristics of the Poles.

The Poles are the largest single Roman Catholic element in our city's life. There are a hundred thousand of them. They are now used in the great steel mills and in the rougher construction labor, like digging sewers. They are a virile race, but usually with much laxer standards of life than are held by the people of the Lutheran countries. The police report them a more war-like folk than any in the city. At all great family events like christenings, weddings and funerals, there is apt to be a big drunk and in the end some broken heads. A stockyards policeman tells us that it is not an unknown wives. In one house he pointed out, eighteen men, women and children slept in a single occurrence for some of these citizens to trade room. There was no embarrassment over the morning toilet for they did not disrobe at night. Few of the races in Chicago have made so complete a repudiation of all religious influence as have the Poles.

Smaller Colonies of Immigrants.

There are smaller groups here of less known nationalities. The Persians have a colony of about five hundred people. They are almost altogether men who have come from the native land to investigate. If their report is favorable, we shall doubtless have a much larger colony. There is a colony of four hundred Japanese. These are mostly men. There can be no doubt that as time goes on, the colony will grow much larger. There is a colony of at least two thousand Chinese in the city. Many of these are still in heathenism. Our own Jackson Boulevard Church has a Sunday-school class of these orientals who study English in the Sunday-school, along with a little religious instruction. We have a thousand natives of Finland in the far north and these have just been studied by the Co-operative Council of City Missions and assigned to a certain denomination for religious instruction. We cannot pause for more than a mention of the Egyptians, the Syrians, the Albanians, the Armenians and many others who have groups in our city and reproduce the life of the fatherland.

Can Racial Prejudice Be Overcome?

What of the realization of the sense of Christian brotherhood in such a heterogeneous population? There is no prejudice like that of race and color. Our city is divided into scores of groups that are mutually exclusive on the basis of race and nationality. There are the lines of cleavage in religion, Jew against Catholic and faddists against the orthodox forms of religion. There are the political lines, with the cry of class prejudice, which is raised alike by anarchist and socialist. There is the contest of union labor with the capitalist on one hand, and with the "Scabs" on the other hand.

It need not be a matter of wonder that churches of different denominations in Chicago get into the newspapers as having difficulties in the membership. It is a wonder that they get on as well as they do. The church has undertaken a greater miracle than some of those of the Bible in trying to reconcile these warring races, nationalities and classes. When it is achieved, as it must be achieved with the victorious leadership of our Master, we shall understand what He meant when He said, "Greater things than these shall ye do."

From the pastor at Paxton, Ill., we have the following encouraging report: "First pastoral year closed June 1. Advancement in every line. Bible school almost doubled. Over 100 enrolled in three adult classes. New Vision' Prayer meetings from an average of five to ten to an annual average of nearly forty. $500 spent in general repairs. All missionary offerings taken. Pastoral work as follows: Sermons delivered 115; special addresses four; funerals fourteen; weddings seven; pastoral visits 225; added to the church forty-nine. Unity prevails. Prospects are bright."

With the Workers

A. J. Williams has closed his work with the church at Vinita, Okla.

The Missouri State Convention goes to Jefferson City next year.

T. H. Hansaker is doing excellent work at Davenport, Washington.

"The Disciple," the weekly paper of the Lenox Ave. Church, New York, will not be published during July and August.

Morning service one-half hour shorter is the program for July and August at First Church, Warren, Ohio.

A new $20,000 church was dedicated at Jefferson City, Mo., June 13. Former pastor J. P. Pinkerton, preaching the sermon.

W. P. Shamhart, Fort Wayne, Ind., has accepted a call to the church at Rockford, Tenn.

W. B. Taylor, the veteran preacher and Bible teacher has been holding a meeting at New Port News, Va.

E. E. Smith has closed his work with the church at Vebtura, Cal., and has located at Talmage, Neb.

The church at Huntsville, Mo., has extended a call to J. D. Powell, of Clarkesburg, Mo.

C. C. Morrison, editor of the Christian Century, formerly pastor of the First Church, Springfield, Ill., lectured at the Stuart Street Church, Springfield, last Thursday evening.

Bruce Brown, the energetic pastor at Valparaiso, Ind., began a meeting with W. T. Hilton and the church at Greenville, Texas, June 27.

W. H. Trainum, professor in Christian College, Canton, Mo., has been visiting in Texas, where a few years ago he did excellent work as pastor.

The Wharton Memorial Home, at Hiram, Ohio, will be formally opened about the first of October. A friend in Kansas has recently given $500 to this work.

A. P. Finley, after two years service with the Highland Street Church, Worcester, Mass., has resigned, and will enter the evangelistic field.

On the evening of June 13, A. W. Kokkendoffer, pastor of the church at Sedalia, Mo., preached for the church at Jefferson City, Mo.

L. M. Anderson, after three years of work with the Ross Avenue Church, Dallas, Texas, has resigned and accepted a call to Honey Grove.

The church at Belton, Mo., has asked A. S. Morrison to remain with them another year, though his present year does not close until December.

G. H. Basset, minister of the church at Salisbury, Mo., says that their offering to foreign missions this year was larger than at any time in the history of the church.

Lockhart and Lintt are to assist the church at Canton in a meeting in the autumn. The pastor of the church, J. G. Waggoner, is expecting a great meeting.

J. J. Cramer has resigned at Plano, Texas. The church has a membership of 107, and will hold a meeting during July and August with the assistance of evangelists Haddock and Stanley.

Lawrence Anderson, who was a graduate of Eureka and has preached for a short time in California, died in Colorado Springs, Col., two weeks ago. His body was taken to Colfax, Ills., for burial.

A new church is to be dedicated at Glascow, a suburb of Portland, Oregon, in the near future. This is a new church, which has grown rapidly under the ministry of A. H. Mulkey.

B. B. Tyler, "The Bishop of Denver," is spending the month of July on the Pacific Coast. He will visit the Long Beach convention and be the chief speaker at Santa Cruz, Cal.

Dr. Nathaniel Butler, of the University of Chicago, gave the address at the Anniversary Exercises of the School of Education of Drake University. The commencement address was made by E. L. Powell, Louisville.

Andrew P. Johnson, minister of the church at Fayette, Mo., preached for the First Christian Church, St. Louis, Mo., the Sunday evening during the meeting of the state convention.

J. C. Murdock has just held a meeting at Murdock, Ill., in which there were forty-one accessions to the church and arrangements were made for securing a preacher for the church.

M. M. Davis has been elected dean of the Bible Department of Virginia Christian College, at Lynchburg, Va. He will continue to preach while giving instruction in the college.

The church at Benjamin, Texas, was recently damaged by wind, but only to the extent of $300, instead of $3,000 as a typographical error made the Century say recently.

B. W. Huntsman, pastor of the church at Adrian, Mich., speaks very highly of a sermon recently delivered in the church by Miner Lee Bates, president of Hiram College. Mr. Bates' subject was, "The Courage of Christ."

Second Church, Warren, Ohio, Bible School report for June 20: Officers and teachers, 25; Pupis, 200; Primary, 88; Visitors, 3; total attendance, 316. Total offering, $6.46. Banner classes: Attendance No. 1 and 8, 100 per cent; Offering No. 2, $1.36.

The Men's Club of the First Church, Hutchinson, Kans., held their initial banquet recently with E. W. Allen of the Central Church, Witchita, as the chief speaker. O. L. Cook is doing a successful work at Hutchinson.

Geo. L. Sniveley, who has been in St. Luke's Hospital, St. Louis, for the past two or three weeks, is expecting to be out again soon, and will hold a meeting with the church at Dixon, Ill., where he hopes to make possible the erection of a new house of worship.

J. E. Denton, for two years pastor of the church at Richmond, Cal., and one of the best known men in northern California, has resigned his pastorate and will retire from the ministry, giving his time to the development of a ranch in Washington.

A new church is to be dedicated at Dover, Okla., at an early date. The Disciples are building an unusually large number of churches this year—and some fine ones, too. Many of these are with modern equipment for the work of the Sunday-school.

Monday afternoon of Commencement week at Drake University the oil painting of Dean Howard was unveiled and formally presented to the University. It was hung in the recital hall of Howard Hall. Prof. George Ogden paid a tribute to Dean Howard.

H. E. Stubbs, minister of the church at Erick, Okla., was ordained as a Christian minister, in the church at Erick, May 22. The dedication sermon was by Rev. Weaver of Sayre, Okla. Mr. Stubbs is doing good work.

The East Side Church, Denver, Colo., is moving right ahead. There were twenty-four additions in May and June. There were ten baptisms. Audiences increasing through the summer. All departments growing. Jesse B. Haston is in his fourth year with the church.

Mrs. D. R. Lucas has presented Drake University with a portrait of her husband, D. R. Lucas, who was one of the founders of the University, and one of its most devoted friends. The present came just in time for the commencement.

M. B. Mason, brother of J. C. Mason, state secretary of Texas, died suddenly June 11 while attending the Arkansas state meeting at Hot Springs. Of the three brothers, J. C. alone survives. W. B. Mason was an efficient preacher of the Gospel, and will be remembered as one who contributed largely to the progress of our work in the south.

S. B. Moore, for two years and three months minister of the First Church, Paducah, Ky., has resigned and will spend July and August in Ohio. During Mr. Moore's ministry at Paducah there were 123 additions to the church, fifteen hundred dollars paid on church debt, and five hundred dollars interest, and more than two thousand spent on improvement of the church property.

Dr. J. M. Philputt, the organizer and for many years pastor of the Lenox Ave. Church, New York, now pastor of the Union Ave. Church, St. Louis, preached at the West End Presbyterian Church, New York, July 4. In honor of him the Lenox Ave. Church adjourned its service of the morning, that its members might hear their former pastor and friend.

The death of Mrs. Alexander Proctor was announced last Week. Mr. Proctor is well remembered by the Disciples every where as for nearly forty years he was the faithful and beloved pastor of the church at Independence, Mo., and one of the strong men in developing the work of the state. Mrs. Proctor was greatly beloved by the people of the church and the city.

F. M. Rogers, formerly of Springfield, Ill., who is now doing a successful work at Long Beach, Cal., has introduced the plan of merging the Sunday-school and the morning preaching service, making one continuous service from ten till twelve o'clock. The plan is proving a success. Before it was adopted 36 per cent of the Sunday-school attendance was in the church service, now the per cent is as high as 86.

The First Christian Church of Birmingham, Ala., has granted their pastor, Dr. A. R. Moore a three months' vacation or as much longer as is deemed necessary that he might regain his health. Dr. Moore has been in bad health for some time and it is hoped by his friends that his rest will bring back to him his former strength.

During his absence the pulpit will be supplied by Rev. J. R. Jolly recently of Brooklyn, N. Y., who is spending the summer in Birmingham, with his mother.

It is announced by the Pacific Christian of last week that H. O. Breeden so well known for his work of twenty years at the Central Church, at Des Moines, and for the high grade successful evangelistic work he has done during the last three years, has been secured by Berkeley Seminary for a period of instruction in Evangelism at the seminary, next year. No better man could be had for the work. He has the educational equipment, the experience, the natural ability, and the confidence of the Brotherhood.

"Dr. Earl Wilfley, pastor of the First Christian Church of St. Louis, gave an illustrated lecture at the church Thursday evening of last week on the book of "Ben-Hur." The lecture, given under the auspices of the local Tribe of Ben-Hur, was highly appreciated by all. Dr. Wilfley is a stirring speaker and charmed the audience with his oratorical reading of the book, which was illustrated with the various scenes. The dramatic description of the chariot race was particularly strong.—From Parish Paper of First Christian Church, Lincoln, Neb.

The Daily-Courier-Light, Corsicana, Texas, devotes more than two pages of its issue of June 5 to an account of the meeting of the Texas Christian Missionary Society held there. It presents portraits of J. H. Hughes, pastor at Corsicana; J. T. Ogle, president of the convention; F. M. Rains, T. F. Driskill, who organized the work at the convention city; J. C. Mason, state secretary, P. C. Macfarlane, and a picture of the Corsicana church in which the convention was held. Accompanying these pictures is a full account of the proceedings of the convention.

J. T. Ogle, Paris, Texas, has just celebrated the 21st anniversary of his ministerial activity. His first sermon as settled pastor

of a church was at Harristown, Ill., June 20, 1888. He has since served as pastor at Cameron, Mo., Carrolton, Mo., Guthrie, Okla., and Paris, Texas. In all this time he has not had a week's vacation. Under his ministry 2,000 people have come into our churches. These words from him are significant and encouraging, "If I had these 21 years to live over, knowing what I now do, I should go directly into the Christian ministry." It is good to serve in such spirit.

In addition to the report made in a recent number of the Christian Century regarding and concerning Centennial Day services at Ann Arbor, we wish to announce the gift of a $2,500 pipe organ made by a former student of the University and upon the condition that under no circumstances was the name of the donor to be announced, and that the building should be put in condition for its installation at once. This will be done during the summer at a cost of about $1,500 and everything will be in readiness for the coming of the students in the autumn. O. E. Tomes, is doing a great work with this church.

Much interest is shown in the forward move of the church at Terre Haute, Ind., where under the leadership of S. D. Dutcher, the church is entering upon the tithing system for raising funds. Before undertaking this plan the church was confronted by the need of a new building, but because of other indebtedness did not feel equal to the undertaking. Instead of following the beaten path of asking the faithful to pledge largely, and then go and beg others, and then pledge again at the close of the campaign, they decided to ask people to give one-tenth of the income. The plan has worked beautifully. There is a larger income than the church has ever had, and it is done so easily and cheerfully that the church is enthusiastic over results.

An excellent piece of work has been done by the church at Galesburg, Ill., and their pastor, J. A. Barnett in the publication of the Centennial number of "The Galesburg Voice." The paper is in magazine form, 24 pages, with heavy brown paper cover. It contains an article by W. R. Warren, on the centennial, a statement of the teachings of the Disciples, cuts of Eureka College buildings, articles by P. C. Macfarlane and Miss Lura V. Thompson, Description of Our Home and Foreign Missionary Organization, the Centennial Program, History sketch of the First and East Side Churches, Galesburg, and Knoxville, with cuts of C. W. Cummings, pastor at Knoxville, and A. L. Huff, East Galesburg, and J. A. Barnett, First Church. The work is done on good paper and is an attractive piece of advertising, one that must commend itself to the community.

Mr. and Mrs. A. C. Smither, of the First Christian Church, Los Angeles, California, were given a birthday surprise, Thursday evening, June 10. Twenty-two of the members present were members of the church when Mr. Smither was called to its pastorate in 1890. The church was then known as the Temple Street Christian Church. Since then a new and modern building has been erected. At the reception Mr. W. R. Harper spoke on "Our Pastor, Then and Now." Mr. W. R. Harper told of "Our Church Home." Lawyer W. K. Crawford spoke of "Our First Lady," paying high tribute to the work of Mrs. Smither. At the close of the reception the Pastor and his wife were presented with a silver loving cup upon which was engraved a picture of the old church and the new one, with appropriate inscription. This was a delightful expression of the happy relation between this strong church and its efficient pastor and his wife.

The recent convention of the Michigan churches, held at Dowagiac, is said to have been one of the best in the history of the Disciples in the state. There were 149 accredited delegates, with a large local attendance. The convention was greatly helped by the work of the men representing the organized interests of the Brotherhood, among these were W. J. Wright, Stephen J. Corey, W. R. Warren, Marion Stevenson, and representing the C. W. B. M., Mrs. Ida Harrison. The report of State Secretary F. P. Arthur showed the Michigan churches to have given $3,000 to state work and $5,000 to the Centennial Fund The C. W. B. M. has a total membership of 1,169 and gave from all sources $25,180.50. The officers elected for the ensuing year are, President, G. P. Coler; Vice President, C. J. Tanner; Second Vice President, J. T. McGarvey; Recording Secretary, V. H. Miller, and Corresponding Secretary, F. P. Arthur; Treasurer, J. H. Smith.

The Minnesota Christian Missionary Society held its annual convention in the beautiful temple, erected by the heroic labors of Brother Nicholson and his faithful church, in Redwood Falls, Minn., June 21 to 24. The addresses were excellent, presenting subjects of vital interest to the church. The aims for the new year, if carried out, should double the church in Minnesota:

1. Preaching in every church each Lord's day. 2. An evangelistic meeting in each church. 3. All members in the Bible school. Resolutions resolved that the product of the saloon is so clearly the work of his Satanic majesty and opposed to all that Christ and His church stand for, it merits the condemnation of all Christians. 2. All members of Church of Christ who give their support to political organizations that sell the privilege to engage in the alcohol traffic for beverage purposes, are a party to the crimes it commits, and are putting their Lord to open shame, and should be called on to repent for so great a sin against their Lord and society. 4. We commend the American Temperance Board of the Church of Christ, and pledge it our hearty support in its organized effort to educate the people, and place before them the evils that grow out of the traffic in alcohol poison. 3. Resolved that the use of tobacco is so out of harmony with the spirit of Christ, its use should be dropped by those who wear the exalted name Christian. The above resolutions were passed and made a part of the records of the convenion.

Minneapolis, Minn. Samuel Potts.

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Edgar D. Jones has just rounded out the third year of his ministry with the First Christian Church, Bloomington, Ill.

During this period, Mr. Jones has preached 215 sermons in his own pulpit and has delivered 95 special addresses and lectures. He conducted 102 funerals and officiated at 98 weddings and received into the membership of the congregation over 800 persons. Mr. Jones is spending the month of July at Idlewild, the country home of his wife's parents in Boone County, Kentucky, near Cincinnati. John E. Pounds of Cleveland will assist him in special evangelistic services at Bloomington next January.

F. B. Holden, who was baptized at Memorial Church of Christ in this city a few weeks ago, was formerly the pastor of a Methodist church in Canada, but is now preaching for the Christian churches at West Sebewa and Coats Grove, Michigan.

V. W. Blair, who has recently resigned his work at Plainfield, Indiana, has been called to the church at North Tonawanda, New York, of which W. C. Hull has been pastor for a number of years. Mr. Hull has eccepted the pulpit at Pasadena, California, following F. M. Dowling.

Dr. Homer J. Hall of Franklin, Ind., Secretary of the American Board of Temperance of the Disciples of Christ, and James A. Tate of Tennessee, representative of the Board for the state of Tennessee, made a very interesting presentation of that work at Tipton, Ind., on Sunday, June 27.

H. T. Morrison writes from Bothwell, Prince Edward Island, Canada, that he is on his way as a delegate to two religious conventions ,one a Baptist, the other a Disciple gathering. Mr. Morrison is pastor af a congregation of two organizations representing both brotherhoods. It is, he says, a typical case of Federation. Both organizations are weak but, combined, make a worthy congregation. The Baptist meeting house is used for all services except in the morning of each alternate Sunday when all meet in the house of the Disciples. Separate treasuries for local and missionary purposes are maintained. The former pastor of the federated churches was a Baptist. Mr. Morrisen reports large congregations, enthusiasm and a spirit of unity.

The Burial of Mother Willett.

The remains of Mrs. Mary E. Willett, mother of Prof. Herbert L. Willett, were taken to Ionia, Michigan, her home from childhood until her removal to Chicago about fifteen years ago, where a second memorial service was held in the church on Sunday, June 20, at 2:30 p. m. It was here that Isaac Errett both baptized and married her and her husband. Her remains were accompanied to Ionia by her son Herbert, and her three grandsons, Floyd, Robert and Paul, and the writer. The service in the old church, where were gathered some of the old friends of her girlhood with a goodly company of younger relatives and neighbors, was one of great impressiveness and simplicity.

The music, consisting of "I'm a Pilgrim" and "The Crossing of the Bar" was rendered by a quartette of skilled singers, composed of the nieces and nephews of Mother Willett.

Brief addresses were made by Geo. W. Moore, the pastor of the church, and by C. A. Preston, one of the few remaining charter members of the church, and a lifelong friend, who spoke in beautiful appreciation of her life and character, and by the writer, who knew her since his boy-hood days in the Ionia church, twenty-seven years ago.

The remains were taken Monday morning across country to the family burying ground in the cemetery at North Plains, ten miles distant from Ionia, where they were laid beside her husband, Gordon A Willett, who passed away in 1898. The journey was made past the childhood home of Mother Willett, in a country of rare beauty and fruitfulness; and past the house where her eldest child, Herbert L., was born, in the last days of the Civil War. The road led past two little country school houses where her son first learned to teach as a mere youth of sixteen and seventeen.

All this was sacred soil, consecrated by the memories of a noble woman, whose body was being borne over it to its last resting place; and by the early struggles of a talented son, who was trained at her knee in his early days, and was followed in later time with ardent prayer and hope until she saw him win eminent place among his fellows. She found her most cherished womanly ambitions realized in a family of boys, every one of whom dedicated himself to the ministry of the Gospel. Two were caught away at the threshhold of their ministry; her husband soon followed; and her hopes took final refuge in her one remaining son, and in him and his home she found comfort and protection in her last days.

She was borne back home again, away from the noise and stress of the city, to the quietness of fields and woods; and was laid to rest under familiar skies and in a place she loved best. Thus closed most beautifully the life of a noble woman, a mother in Israel, who was loved by all who knew her, and has left an undying name and influence to those who come after her.

Errett Gates.

A Good Report for June.

The receipts of the Foreign Society for the month of June amounted to $53,590, a gain of $11,554. The churches as churches gained $5,169, the Sunday-schools $606, Endeavor Societies $327, Individual gifts $5,772, and Annuities $800. The total receipts for the first nine months of the current missionary year to July 1 amount to $190,339, a gain of $41,095. The churches as churches show a gain of $14,760, Sunday-schools $704, Individual gifts $14,227, and Anuuities $14,834. There is a loss in bequests of $4,726.

The Sunday-schools did not show as large an increase in their gifts during the month of June as had been hoped. We are trusting that July will show a change for the better.

F. M. Rains,
S. J. Corey,
Cincinnati, O. Secretaries.

Dear Bro. Morrison: Your articles on Revivals should be put in pamphlet form. I would like to see them in a shape that they could be distributed where they would do good. It is the sanest and ablest thing on the subject I have ever read. I enjoy the Century. You are making a paper that really helps the preacher.—A. B. Philputt.

Central Church, Indianapolis, Ind.

Dear Brother Morrison: Have just read The Christian Century of this date (June 17). It is great. The Century is a paper that is a paper! I have been greatly dissatisfied with our periodical literature for some time. My courage is coming up. I am beginning to be hopeful and happy again. These remarks have not to do alone with the paper received today. For some weeks I have been inclined to say, in substance, what I am now saying. May I specify some of the specially good things in this number? "The Religious Value of the Old Testament" is fine. I place this article at the head of the list. The study of revivals is getting down to bed rock. Bro. Taylor's setting forth of Dr. Dye's work is one of the best things of the kind that I have read.—B. B. Tyler.

Denver, Colorado.

75th Anniversary of Church at Washington, Ill.

The Christian Church in Washington, Ill., celebrated its 75th Anniversary June 27. J. T. Alsup of Metropolis, Ill., delivered the sermon in the forenoon. Mr. Alsup was at one time pastor of the Church for two years. Prof. B. J. Radford of Eureka delivered the Communion address in the afternoon. The roll of the church was called by Linn Hornish, Clerk of the Church. Most of the membership responded to the Roll Call. Letters from several of the former pastors of the church were read, including A. M. Haggard, A. P. Cobb, R. F. Thrapp, W. D. Madden and Harry Streibich. H. H. Peters of Eureka delivered the evening address on "The Church of the Future." Ernest B. Reed has been pastor of the Church for one year and has done splendid work. He is a student in Eureka College and is doing good work in the school also. The Washington Church has been a power in the community for three-quarters of a century. It has sent out hundreds of men and women to take an active part in the work of the church elsewhere and many of its members have become prominent leaders in Christian service. The membership now is about one hundred and thirty-five, and quite active. The future is bright for the church and it is believed that the work of the day of the celebration of the 75th anniversary will result in great good to the cause.

Annuity Funds for American Missions.

During June the American Christian Missionary Society has received $3,150 upon the annuity plan. Inquiries concerning this method of missionary support continue to reach the secretaries, indicating the likelihood of largely increased gifts. The plan is most attractive, guaranteeing to the annuitant five to six per cent payable semi-annually, without the usual worries incident to investment of spare funds, and with none of the costs and expenses which so materially cut down the net income. The society is able to invest this money in first mortgage securities which carry the cost to both society and annuitant. At the death of the annuitant the money becomes an executed gift to the society and without further charge or obligation passes at once into the general fund and goes out to establish churches of the Apostolic faith and practice in America. It is a unique plan by which one whose heart is set upon the extension of the Kingdom in our own land may set his savings to work for the Lord while at the same time he enjoys the benefit of their earning power.

Any one who may be interested in this method may obtain further information from the secretaries of the American Christian Missionary Society in the Y. M. C. A. Bldg., Cincinnati, Ohio.

AN OLD TIMER
Has Had Experience.

A woman who has used Postum since it came upon the market knows from experience the wisdom of using Postum in place of coffee if one values health and a clear brain. She says:

"At the time Postum was first put on the market I was suffering from nervous dyspepsia, and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum. I got a package and had it carefully prepared, finding it delicious to the taste. So I continued its use and very soon its beneficial effects convinced me of its value, for I got well of my nervousness and dyspepsia.

"My husband had been drinking coffee all his life until it had affected his nerves terribly, and I persuaded him to shift to Postum. It was easy to get him to make the change for the Postum is so delicious. It certainly worked wonders for him.

"We soon learned that Postum does not exhilarate or depress and does not stimulate, but steadily and honestly strengthens the nerves and the stomach.

"To make a long story short, our entire family continued to use Postum with satisfying results as shown in our fine condition of health and we have noticed a rather unexpected improvement in brain and nerve power."

Increased brain and nerve power always follows the use of Postum in place of coffee, sometimes in a very marked manner. "There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Uhrichsville, Ohio, June 21, 1909.

Marion Stevenson visited our Bible School on May 31 and by his encouragement and advice greatly increased its efficiency. The attendance on that day made a new record for our school, 640.

The new Reading Room, recently opened by the Men's Association of the Uhrichsville church, is proving itself a success. Many are taking advantage of its privileges. The promoters of the enterprise are more than pleased at this result, for we half expected that the room would attract patronage only after cool weather should set in next fall. The room supplies a much needed want since the saloons were voted out.

A Teacher Training Class of over thirty will hold graduating exercises in the near future. Many who started with the class a year ago and who have dropped out will take up the work again and graduate later.

Evangelest Luke D'Amore of Bethany College, has been working among our Italian population for the last ten days. Nineteen responded to the Gospel invitation and have united with the church by baptism. The work among the Italians will be continued. The success achieved by Brother D'Amore should open our eyes to the possibilities in every locality where Italians are located.

Charles Darsie.

As We Go to Press

McLeansboro, Ill., July 4.—After being home sick, thank God, we are able to be in the work again. Started here today. Bro. Coleman has made great preparations. Prospects good. Tent packed. Church needing meetings this winter write me here. Hughes sisters of Monmouth, Ill., are with us. Mrs. Thompson has charge of the personal work.—Thompson the Egyptian.

One of the healthiest indications in our general missionary work is the constantly increasing number of churches contributing to the regular calls. The secretaries of the American Christian Missionary Society tell us that for the month of June alone there were added to the roll of churches supporting Home Missions no fewer than 180 new names. More than 500 churches sent in offerings during the month. There was a net gain in the church receipts of $856.78. The total gain in the receipts for June was $5,562.17.

If the churches that have already taken the offering for this work would send their money to the office promptly there would be even greater gains.

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THE PRESIDENT,

DRAKE UNIVERSITY, DES MOINES, IOWA

Centennial Bulletin

W. R. Warren, Centennial Secretary

A wise and timely suggestion comes from Miss Mary Graybiel, who gives us a list of half a dozen persons that she believes will be interested in the Declaration and Address, and asks that it be mailed to each of them with the following statement enclosed.

"Kindly read the enclosed message and earnestly consider whether the principles herein set forth a century ago do not furnish an adequate basis for the uniting of the people of God."

The Western Pennsylvania Christian Missionary Society has purchased five hundred copies of Thomas Campbell's immortal document to send to all the ministers of Greater Pittsburgh. Individuals, churches and societies everywhere will do well to follow these examples. The cost of the pamphlet is 10c per copy, $1.00 per dozen, $6.00 per hundred, prepaid. Every copy of either large or small quantity will be mailed to a separate address without extra charge if desired.

Two Carloads of Centennial Literature.

A million Centennial seals, gummed and ready to attach to envelopes, and 100,000 Centennial folders to enclose in letters are at the disposal of the brotherhood free of charge on request. How many can you use to advantage?

One of the largest printing establishments of Pittsburgh has ordered a special carload of enameled paper for the production of the Prospectus, "Pittsburgh and the Centennial," 100,000 copies of which, handsomely illustrated, will be ready for free distribution the latter part of July. These will be mailed individually to every address we now have, or which shall be furnished us before the supply is exhausted.

The contract was signed today which will bring to Pittsburgh from Boston one week before the fifty thousand assemble in October, a carload of handsomely illustrated Memorial Programs of the Centennial Convention. This will be not only a complete hand-book of the Centennial, but a splendid guide to the City of Pittsburgh. Every copy will be bound in full morocco, with round corners and gold edges.

More Veterans.

From Southern California we learn that Brother James F. Stewart, a preacher of fruitful ministry, and a grandson of Andrew Munro, who raised the question of infant baptism in the memorable meeting of the Christian Association when Thomas Campbell promulgated the watchword, "Where the Scriptures speak, we speak, where the Scriptures are silent, we are silent," will be among the veterans at Pittsburgh. From Columbus, Ohio, Bro. James Hanen Garvin, highly honored and loved for his work's sake, sends a photograph of his grandmother, Sarah Hanen, who, with her husband, James Hanen, was baptized at the same time as Thomas Campbell and wife, Alexander Campbell and wife, and Dorothea Campbell, June 12, 1812. Mrs. M. L. Hupp, of West Alexander, Pa., a granddaughter of James and Sarah Hanen, has promised to place among the exhibits at the Centennial an enlarged portrait of her grandmother.

The following editorial appeared in the Gazette Times of June 28.

The Disciples' Centenary.

A great deal of interest is being manifested even outside of the denominational lines, in the impending centenary of the Disciples of Christ, which is really the centenary of Alexander Campbell's coming to the United States and settling in Bethany, Va., as pastor of the Presbyterian church there. The ideas from which this great religious movement sprang were in the air before Campbell landed on American soil; Barton W. Stone preached the same doctrine in Kentucky as early as 1804; but Alexander Campbell and his father by their learning, fiery zeal and organizing ability crystallized the ideas and the movement into the beginning of the great church that we know today, with its 6,673 ministers, 11,307 churches and 1,285,123 communicants.

Roughly speaking, the Disciples of Christ may be called a Baptist church without any creed. Thomas Campbell and his son renounced Presbyterianism and were immersed in 1812, and in 1823 Alexander Campbell published The Christian Baptist to set forth his doctrine. But the Baptists regarded the movement askance, and the converts of the Campbells had to form separate communities. So the church arose, whose cardinal points of belief are that the Bible is the sole and sufficient authority of religious faith, and that the title of Christian is the only one that is properly to be applied to followers of Christ. Consistent with this latter idea, the Disciples vigorously resent the tendency to call them "Campbellites," not that they do not cherish the memory of their great leader, but that they repudiate the imputation of being a man-made sect as they repudiate all man-made creeds. In most things, it should be said, they are thoroughly in accord with evangelical denominations.

Alexander Campbell, fervent preacher and voluminous writer, must be counted among the eminent religious leaders of the new world, and the centenary of his arrival here will find all the church bodies of our land ready to pay tribute to his scholarship, his piety, his holy zeal, his glorious hope, his wondrous achievement. Although he left no written creed, he left a fruitful church. The forthcoming centenary, from all indications promises to be one of the largest religious conventions ever held. It has been announced that 30,000 rooms will be required to house the pilgrims, and the principal exercises will be in the open air because no hall sufficiently large is available. Pittsburgh will welcome with open arms these represenatives of a church organization whose history is linked so closely with the early history of this religion, and which has given so splendid service to the cause of its Master.

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Hill's Hair and Whisker Dye, black or brown, 50c.

Teaching Missions in the Bible School

One of the immediate problems of the Bible school is the provision for the development of the missionary spirit in every pupil. The Bible is nothing if not a missionary book. The teaching of Bible that does not inculcate the missionary spirit and stir missionary activity is a failure, and a fundamental denial of the very spirit of the living word of God.

Two "Missionary Department Leaflets" have just been issued by the Missionary Department of the International Sunday-school Association.

Leaflet No. 1, "How to develop the Missionary spirit and activity in the Sunday-school," is a general leaflet designed for General Secretaries, whether of state, province, county or city, and for Sunday-school workers interested in the subject of missions in the local school, such as Superintendents of the Missionary Department, Chairmen of Missionary Committees, etc., etc.

Leaflet No. 2, "Missionary Books for Sunday Schools," contains a list of missionary books and considerable valuable information in regard to their use. This leaflet is issued jointly by our Association and the Young People's Missionary Movement, the Board of which has formally recommended the list of books mentioned in the leaflet. It is not claimed that this is a complete list of missionary books, but it has been selected with great care by Dr. Delavan L. Pierson, Managing Editor of Missionary Review of the World. The leaflet has been nearly six months in preparation, and much valuable time has been put upon it.

These leaflets may be procured from the International Sunday School Association, with the imprint of the Association or publishing house ordering them printed in the blank space at the bottom of the first page. They are sent prepaid at the following prices:

Missionary Leaflet No. 1, per thousand, prepaid $6.00
Missionary Leaflet No. 2, per thousand, prepaid 8.00

Less than 100 copies of either may be had for 1c each.

Address International Sunday School Association, 805 Hartford Bldg., Chicago, Ill. Marion Lawrence, General Secretary.

It will mean much for our work if all our state Bible school workers will supply themselves with these leaflets for distribution to all our schools. Superintendents and teachers might well get these copies to study. Let us all work together to develop the missionary knowledge and activity of our schools.

Marion Stevenson,
National Superintendent of Bible Schools,
St. Louis, Mo., 393 N. Euclid Ave., Room 20.

Philosophy

If there's no sun, I still can have the moon,
If there's no moon, the stars my needs suffice;
And if they fail, I have my evening lamp;
Or, lampless, there's my trusty tallow dip;
And if the dip goes out, my couch remains
Where I may sleep and dream there's light again.

—Blakeney Gray, in Harper's Weekly.

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"I have recommended, and still recommend, Grape-Nuts to a great many of my patients with splendid results, and in some cases the improvement of patients on this fine food has been wonderful.

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A VISIT TO THE BIRTHPLACE OF THE DISCIPLES.—BY O. F. JORDAN

THE CHRISTIAN CENTURY

Vol. XXVI. July 15, 1909 No. 28

Contents This Week

Editorial: Treasured Prayers of the Old Testament. Further Analysis of Revivalistic Method.

Errett Gates Asks Whether the Disciples Possess the Elements of Continued Growth, and Decides That They Do.

Alva W. Taylor Describes the Ravages of the Tubercular Germ and Adds Other Pertinent Paragraphs.

Orvis F. Jordan Tells of His Visit to the City of the Centennial Convention.

An Old World Trip, by W. G. Ballantine.

The Gospel Carried to the Center of Greek Culture—Professor Willett's Exposition of the Sunday-school Lesson

Facsimile of a Page From the Centennial Roll Book Used in the Effort to Secure a Million Names for the Centennial Memorial.

"Glen's Lost Book," a Story for Boys and Girls, by Effie Stevens.

Important Features For Next Week

HOW PITTSBURG IS PREPARING TO RECEIVE THE FIFTY THOUSAND DISCIPLES NEXT FALL.

"THE SOCIAL EVIL AND THE AMERICAN HOME," BY RICHARD W. GENTRY—A RINGING DISCUSSION OF A SUBJECT RARELY CONSIDERED.

REPORT OF NATIONAL CHRISTIAN ENDEAVOR CONVENTION.

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Inman at Vincennes

For nearly three years S. G. Inman has been the Living Link Missionary of the C. W. B. M. of the First Christian Church of Vincennes. The society had selected Brother Inman as its representative, though not a single member of the church had ever seen him. But we all felt that we were acquainted with him in the spirit, even if we had never seen him in the flesh. Not only the society that supports him, but the whole church, has been anxiously waiting the time when he, whom we had not seen, and yet loved, might be in our midst. Last week this great pleasure came to us unexpectedly. A message from Brother Inman stated that he was at St. Louis and that he would be with us on the next day. It made us all glad. The first evening that he was with us was the regular prayer-meeting. On the next evening the Young Ladies' Mission Circle had arranged for a program to be given in the church, at which a reception was tendered him. To make a long story short, we just all fell desperately in love with Brother Inman. His coming was one of great blessing to us. We are still rejoicing in the great good that he accomplished while in our midst. He is one who comes in the fullness of spiritual power.

He is to be with us again before he returns to Mexico. He is to be the speaker at the Knox County Annual Meeting. The meeting is to be held in the Fair Grounds. We are looking forward to making it easily the greatest gathering of Disciples of Christ that was ever held in the Cradle of the Old Northwest Territory, Vincennes, the home of Alice. The meeting is to be held on the first Sunday in August. William Oeschger.

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

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The Hypnotic Principle in Revivalism

Revival Music and the Method of Public Commitment—Our Analytic Study Continued

It will be recalled by those who are thoughtfully following with us that our last study was a partial analysis of the method of revivalism. We found the distinctive power of the revivalist to lie in his possession of the art of controlling a congregation as a whole.

We described certain devices of a typical revival in order to ilustrate the essentially hypnotic character of it. The device of voting the people up and down, the device of leading the individual from one slight step to succeeding steps of increasing importance without his intelligent consent, the policy of abuse in preaching, and the activity of the "personal workers" were shown to be methods of breaking down individuality and merging each separate will into the will of the crowd under the control of the evangelist.

Let us continue our analysis of the revival apparatus, considering just now the use made of song in the revival service.

Song is one of the highest expressions of the worshipping impulse. In modern revivalism it has a preëminent place.

But the typical revivalist uses music not as a genuinely spiritual exercise, but as a means of getting the congregation in his control.

As a genuinely spiritual exercise music will concern itself with consciousness; its words and its melody will call for distinct mental effort, and the soul will be rewarded in the degree that it has been quickened into thoughtfulness by this act of worship.

In a word, music to be *religious* must have *meaning*.

In the matter of music as in every characteristic item of revivalistic method the object aimed at is not the increase and enlargement of consciousness, but the reduction, the erasure, of it.

The typical evangelist does not use the song service as a means of worship, but as a means of manipulating the audience into a suggestible state of mind for the preacher to move. The music, therefore, is a part of the mechanism of hypnotic control.

The singer claps his hands, jumps, shouts, jokes and cracks puns. Often he capriciously changes the rythm of the song for the sake of producing a certain confusion and stirring up of the feelings. Toward the close of the sermon he sits in a tension waiting for the preacher to pull the trigger when he and his choir let go "Just as I am" as if it were shot out of a gun.

It is an inviolable rule of revivalism that the invitation song must fit on to the last word of the sermon, like the crack fits the snapper of the whip.

The relatively unspiritual character of the revivalistic method is disclosed in the sensitiveness of the revivalist at just this point. What he is trying to do is to get the hearer to fix his mind upon just one thing—he does not want him to think, to see his life broadly. The revivalistic purpose at this point is to narrow consciousness, to confuse it and commit it into the control of the preacher. The hearer must be made to see that altar, or that front seat, and nothing else.

There must, therefore, be no interspaces in the service, no waiting, no break down of the tension. And the singing evangelist with his well-trained choir makes this possible.

The hypnotic principle in typical revivalism is revealed not only by the methods of the singing manipulator, but by the character of the songs themselves.

Revivalism is responsible for the debauching of our church music. It has little use for the great hymns of the church, the hymns that mean something to the soul. These have for the most part been laid aside and in their places many churches are using a trashy, inane, sentimental and sacharine sort of songs which violate not only good taste, but degrade the spiritual life itself.

If the singing evangelist knows the good hymns at all he knows that they are utterly alien to the atmosphere of the typical revival.

Let him announce, "O Love That Will Not Let Me Go," or "Lead Kindly Light," or "O Holy Savior, Friend Unseen," or any other hymn that has structure in its music and rich meaning in its poetry, and it will be disclosed how uninspiring this master-music is to a congregation debauched with revivalistic melodies.

The fact that revivalism depends for its effectiveness upon a type of music lacking both literary and harmonic character strongly suggests the truth of our thesis: that the principle upon which revivalism proceeds is primitive and hypnotic, not spiritual; that instead of establishing a perception of spiritual truth, it succeeds by manipulating feelings and impulses.

Finally, if we are to complete our analysis of revivalistic apparatus we must consider the device for public commitment.

The Disciples of Christ have from the earliest days been most sensitive to the things that happened after the sermon was ended.

Much of the point of our message until very recent times lay in its criticism of the common practices of our neighbor churches in leading their converts to public commitment.

Our opposition to the "mourners' bench" was due to the false theology implied in the scenes that took place there.

Our teaching that the sinner has no need to wait and agonize, that he may claim the promises of forgiveness and the Holy Spirit upon his obedience to Christ's commands, came like a shaft of light to those minds muddled by the mysticism of a half century ago.

Today the older conceptions against which the Disciples protested in their opposition to the "mourners' bench" practices have become obsolete. But the "mourners' bench" principle is just as objectionable as it ever was, though on other grounds.

It is of a piece with the general revivalistic scheme of reaching men by manipulation rather than by teaching them the truth Christ lived by.

As it is operated in highly emotional revivals the "mourners' bench" is an abuse of the inner rights of personality. It stands for confusion of mind, not for clearness of perception.

We have observed it in operation many times. We have seen seekers go to the altar attended by a large number of "workers." A great company packed itself into the little space about the altar. Prayers and conversation and song were carried on simultaneously.

To a man looking on and retaining his cool, out-of-door judgment and feeling, the impression could not be evaded that a stimulus was being brought to bear upon the "seekers" that was essentially hypnotic and forced, and which led often to the avowal of an experience which was nothing more nor less than a physical or emotional excitement due to the artificially arranged propinquity of the closely wedged company.

An "experience" gotten under such abnormal conditions with such undue excitement and confusion is certainly not much like the experience Christ created in the souls of those he sought to save.

Of a piece with the "mourners' bench" device is the method of the "Inquiry room."

In theory the "Inquiry room" is one of the most logical and fitting methods a spiritual evangelism could devise. The sermon being ended and the crowd gone, it is singularly appropriate that those should remain whose souls have been awakened by the message and inquire for further light on their inner personal problems.

But in usual practice the "Inquiry room" only confounds the confusion of the prior service. That problems can be really faced and solved in the overcharged atmosphere of such a service is extremely unlikely. The conditions for consummating the hypnotic control begun in the larger service are ideal.

Against this whole procedure the protest of the Disciples of Christ is even more pertinent today than it was a half century ago. Their plain method of inviting their hearers simply to "come forward" and make the good confession, without any other machinery of control, stamps their past evangelism with a wholesomeness all too uncommon among other Christian bodies.

If the later development of evangelism among us departs from this traditional respect for the personal intelligence of its hearers, one of our most distinctive excellences has been sacrificed.

The Trend of Events

By Alva W. Taylor

FIGHT HERESY—MAKE HERETICS

If heresy, whether religious or economic, were to choose a means of propoganda it could not favor one more powerful than the customary means used to combat it. Heretics are usually impersonal in their methods while he customary heresy hunter is violently personal. A Baptist minister, a sincere opponent of Professor Foster, deplores the whole effort to unseat him because it "has sold more of his books than any means he could ever have used." The teutonic mind loves fair play and is not won to the logic of personalities and epithets. They are the last recourse of small minds and if large minds stoop to use them they are classed as small and held in contempt by a less interested and fair-play loving public. When Debs is found to be a passionate lover of his kind and a self-sacrificing humanitarian, those who have condemned him with uncontrolled temper have made friends for his cause. Humor, good-nature, impersonal logic, and a fraternal spirit are the most effective weapons in controversy.

A MARTYR MIGHTIER THAN AN ARMY

"For ten years," says Tolstoi, "I have been trying to get the Russian government to hang me." "We are not such fools" replies a cabinet minister. The dying old saint is mightier than an army. To lay hand upon him would blow embers into flame in Russia that would be greater manace to the beaurocracy than any uprising they have faced. So too does police interference with free speech most effectively deepen and spread sympathy with anarchists and socialists or any other propaganda. Emma Goldman's best emmisaries are the fool police. No one ever heard Emma Goldman advocate the red hand. Her type of anarchy is quite mild. The police destroy a much more fundamental law when they deny her free speech than she does by any speech she can make. It is bad policy to try to sit on the safety valve of free speech. Repression of socialism in Germany makes tens of thousands of the soldiers themselves socialistic sympathizers, and many of them avowed socialists. Free men do not take kindly to arbitrary "thou shalt nots" unless they see it leveled against crime. The quickest way to enthrone a demagogue is to make him a martyr. What then will martyrdom do for sincere souls, who whether right or wrong in their systems, plead them for humanity's sake?

THE REFORMER'S SHAME HIS REAL GLORY

Tom Johnson once declared he was not a reformer. Many a real reformer has sought to deny his supreme title. He has feared the jibe against his Nazareth. He knows the multitude of hair-brained, the eccentric, the fervently biased, the demagogic, the one-sided and he fears the generic term. Then he must deny himself classification with the opposite kind, for there will be found the avaricious, misanthropic, the maters of their kind, the birds of prey, and the plutocratic horde of "help yourself and let the devil take the hindmost" kind. The jibe of "Nazarene" is glorified in its bearer and many a term of derision has become a diadem of glory. The true reformer is the only man that keeps step with the process of the suns. He alone "thinks God's thoughts after Him." The spirit of things is onward and upward. He who leads in the breaking of those ancient customs that have solidified around and the spirit and imprisoned it re-forms the body to the needs of the enlarging soul. His age may cling to the creed and the custom and defame him as an enemy of his kind, but time sees him emerge from the obscure minority and his host grow as an army out of the night.

THE "COURAGE OF THE COWARD"

Dr. Aked has coined a rare phrase. He talks of the "courage of the coward." It is the courage of those who are formally and harmlessly upright and for the right when the strongest batallions are on that side. They await the call of a great leader before they take up arms. Their courage is a hidden virtue until the cause is on the way to win. They are always personally good, but socially not so good. They think it cannot be done. They accept things as they are until a multitude are ready to act and then they furnish the second and third corps of volunteers. They cling to the old party and support the leader though he be a knave, until a new and virile leader arises to use the party machinery to further the cause of reform. Then they worship before him and follow him to the death. They are hero worshipers. Theirs is the psychology of the crowd even for personal action. Through them Ireland wins land relief at the hands of Toryism because radicalism made them afraid, but brought them to face the question. Through them Roosevelt impales the "rich malefactor" on his "spear" though populism made the phrase and started the revolt. Because of them Luther clung to the Princes and denied the Peasants that he might win the fight for his theology by the powers-that-be. The "courage of the coward" is majority courage. It is the courage of the minority that leads the world and rules finally in the destinies of democracy and indeed of all mankind. But by the courage that awaits for majorities things are made effective in their own time and conserved thus safely for all times.

HUMANITY'S SILENT FOE

In these days of wireless, smokeless, noiseless, etc., there is also the silent foe of humanity, the dreaded germ. And greatest of all his tribe is that of tuberculosis. It has well deserved the title of the Great White Plague. Bubonic takes its multitude in a spectacular way and thus strikes terror. Yellow Fever sends whole populations scurrying from the scenes of infection and the national government makes its prevention a matter of momentous concern, even going to remote harbors to clean out all source of infection and entering into compacts with nations in zones native to it not to allow clearing papers in any time when these is the least suspicion of its existence. Yet in 115 years the Yellow Plague has killed but 115,000, while every year the White Plague kills 200,000 in United States alone, while not less than 1,500,000 are its victims throughout the world. From 1904 to 1908 it killed three times as many in this nation as did the civil war in a like time by wounds in battle.

This Silent Foe is a little germ that gains entrance to the human body through breathing more often than otherwise. He is but one ten thousands by one one hundred thousandth of an inch in size, but he does not live long alone. He may come also through wounds or food and once he is immured he builds about himself a little bulb or tuber (hence his name), and when his house is full bursts its walls and looses the deadly virus that brings death. He swarms to form other tubers or bulbs and send again and again the deadly poison into the system until the poor victim is in the grave. He favors the lungs, but is no respecter of places and will thrive in the bones even and create hip lisease, tubercular joints and deadly tissue diseases. He is not without enemies else we should all soon be in his death grip. The white blood corpuscles do valiant battle with him. They grapple with him and hasten to the fray and the success of their batle depends upon the aid given them. If they are provided with rest for the physic, pure air and that greatest foe of all disease germ life—sunshine—they stand good chances of routing the virulent enemy and saving the life of their poor victim. The best form of battle is that of prevention. Why should not the nation do as much as it has done for the more spectacular plagues and calamities? When Messina crashes its ruins upon 200,000 poor unfortunates we hasten with near a million for her relief. Yet every year this Silent Foe takes 200,000 right from our midst. The specialists tell us that $40,000,000 scattered over a few years time will reduce its danger to a minimum. One out of every ten die through it and in the best years of young maturity, from twenty to forty-five, every third death is by its poison. Prevention is the only royal road to final defeat of it. Do away with the deadly tenement, prevent dust in factories, isolate the infected. The war cry of the hosts that are volunteered against it is "It is communicable, preventable, curable."

Gladstone defined the best work of statesmanship as that of guaranteeing the public health. Greater than building navies or even than endowing universities is the work of saving the tubercular stricken population and preventing its future menace to millions. In the south one-half of all adult negroes die of it and whole Indian tribes have been practically destroyed by it. It is most deadly to the race in its first afflictions with it. The Jews have known it for 3,000 years and have so fortified their physic against it that they resist it most successfully of all our people.

The outlook is most hopeful. We know the lair of the enemy, the manner of his fighting, and understand his strategy. We know also the most effective weapons and are awake to the dangers of the peace of inactivity. We are no longer hopeless as when we considered the disease inheritable and incurable. We now know he is neither. A weak system may be inherited and the child may seem to have inherited what in reality he has received through contact in the home. Modern out-door treatment has cured as

high as 85 per cent of all cases treated. Philanthropy is enlisted. Information is becoming wide-spread. The alarm is sounded. Public spirit is awaking to the cause. Ere long it may be considered as important as the tariff schedule on gloves and hosiery, and the mothers of the land will petition congress by the millions for a national grapple with the Humanity's Silent Foe.

THE "GOLDEN RULE" POLICE FORCE

The City of Cleveland has adopted a "Golden Rule Policy" for its police force. Force and the mailed fist is supposed to be a police necessity. In Cleveland they are trying a modified form. They take the juvenile offender home before they take him to the police court or lock-up; they reason with ill-temper and inflamed passion, instead of aggravating it with a "billie"; they hide the title and hard hand of authority when they deal with an offender and make it a case between man and man; they act in the belief that many a first offender is a victim of a distemper and not necessarily a hardened criminal; they are sure of discriminating evidence before they lock up a man and mere suspicion is poor warrant; the man whose character is not known to be bad is given the benefit of the doubt and searching inquiry made before he is accused. The idea is not leniency with crime, but with persons of unfortunate circumstance and to be sure you are right before you go ahead. Arrests amount to but one-third what they did and the Chief says it is good.

Editorial

Most of the members of Professor Price's Palestine Travel Study class have returned to America. Mr. Edward A. Henry reached Chicago last week and reported a most delightful and profitable time. The party was in Constantinople during most of the events which marked the almost bloodless revolution in Turkish politics. Mr. Henry will contribute to the columns of The Christian Century some articles descriptive of the work of the class in Palestine.

* * *

The past few days have marked the gathering of the International Christian Endeavor Convention at St. Paul, Minnesota. We shall present reports of the convention later on. It promises to be a very notable gathering. Later in the year the world convention of Christian Endeavor will be held in Agra, India, and many representatives of the movement will make the pilgrimage from America to be present.

* * *

Our entertaining contemporary, the Christian Standard, having suffered of late a series of notable failures in its editorial attempts to run the brotherhood, is now engaged in an attempt to reëstablish its prestige by attacking the proposed Brotherhood Publishing House. In a swagger editorial or two it walks up defiantly to said proposed Publishing House and brandishes its sword in the air. Said House does not make any motion either of fear or defense, whereupon the Standard will issue forth with a triumphant flourish and say, "We saved the Brotherhood from being victimized by the stockholders of a certain privately-owned newspaper. We killed the Brotherhool Publishing House." All of which will gain applause for this brave knight from those who do not know that said proposed Brotherhood Publishing House was dead before the Standard made its attack!

* * *

The Foreign Society has a way of laying its hand upon the very ablest men of the brotherhood, and impressing them into the service of world-wide missions. Its latest acquisition is that of Rev. E. W. Allen, of Wichita, Kansas. Mr. Allen will be added to the secretarial forces of the society, establishing, as we understand, western headquarters at Kansas City, where he will have charge. This means both extensive and intensive growth. The new secretary has proved himself a missionary leader of the first order. His pastoral ministry has borne rich fruitage both in the development of missionary sentiment and in generous giving to the great cause. The past year his church at Wichita gave $3,000 as its Centennial offering to the treasury of the Foreign Society. The Christian Century congratulates the society and the brotherhood on securing Mr. Allen for this work, and adds its prayers to those of all lovers of the cause for his success.

* * *

The foolishness of the "trial sermon" method of securing a pastor for a vacant pulpit was well illustrated in the case of Dr. Marcus Dods, who recently passed away. No less than twenty-three churches refused him as minister. Finally he was called to the Renfield Free Church, in Glasgow, where he remained for twenty-five years. We commend those churches of our brotherhood which, like the Jackson Boulevard Church, Chicago, have moved forward from the cruder method to one more just to the preacher and more satisfactory to the church. In the church just mentioned a minister was called to supply the pulpit immediately after Mr. Stockdale's death. He has been in his place as supply every Sunday since. Meantime the committee has been actively at work, in those ways which a witful committee can devise, getting what they call a "line" on this man and that. There is no method that guarantees a pastoral "fit" but there is no method more prolific of misfits than the sample sermon method.

A number of the Chicago Disciples are leaving for Pentwater, Michigan, where they now have or are soon to build summer homes in Campbell Park. This strip of territory lies north of the channel, along Lake Michigan, and some ten minutes walk from the town of Pentwater. It is a beautiful park with all the natural advantages of that fascinating section of the eastern lake shore. It is a Disciples' rendezvous, named for the great men, Alexander and Thomas Campbell, whose names are inseparably connected with the origins of this movement. The avenues, which follow the natural undulations of the Park, are named after some of the leaders in our history, such as Stone, Scott, Pendleton, Errett, Proctor, Burgess, Garfield, and Garrison. Several cottages have already been built and others are under way or planned. Campbell Park is about a mile and a half north of Dr. Garrison's park on the south Pentwater beach, and the growth of these two communities in this delightful spot on the great lake insures for Pentwater a large summer population of Disciples.

* * *

The excitement regarding Professor Foster's views and utterances still continues in certain circles in this city. It has been chiefly promoted by the activities of Rev. Johnston Myers, of the Emmanuel Baptist Church, who has lost no opportunity of denouncing Professor Foster first as an atheist and then with delightful inconsistency, as a Unitarian. Which of these terms Mr. Myers regards as the most condemnatory it will be perhaps difficult to decide. It will be remembered that during the recent Congress of Baptists, Free-Baptists, and Disciples, Professor Foster handled in a free and trenchant manner the subject of religious therapeutics to which Mr. Meyers and his church have devoted considerable energy during the past year. The present controversy gives Mr. Myers a fine chance for a return of courtesies. Professor Foster, meantime, has contributed to The Standard a definite statement of his belief in the divinity of Christ, the efficacy of prayer, and other doctrines with whose denial he was charged by Mr. Myers and other zealous opponents. A number of the leading Baptist churches of the country have signified not so much their approval of Dr. Foster's views as their disapproval of the campaign of denunciation to which he has been subjected, by inviting him to occupy their pulpits. At present he is supplying the pulpit of the leading Baptist church in Grand Rapids, Michigan.

* * *

At a recent meeting of the ministers of a leading religious denomination of Chicago, when the latest and much talked of book of Professor Foster was under discussion, a prominent minister from the Baptist Ministers' Association was called upon. In a speech that extended beyond the allotted time, he delivered his tirade against the theological teachings of the ex-member of the Baptist Association, and closed with the statement that it was his opinion that Dr. Foster had "dashed this book off in thirty days" because he saw that it was the "psychological moment" to get it well advertised. The preachers who felt this speech to be a defense of their theological holdings, applauded. Those preachers who opposed the statement of the visiting minister attacked his theological assumptions. But a layman who was present asked the privilege of speaking. He raised his voice not against the theological teachings of Professor Foster, nor against those who opposed the professor's work, but against the unbrotherliness, the injustice, of the speaker in accusing the author of the book under discussion of insincerity, protesting with all the force of his manhood against pronouncing such judgment upon any man's motives. The preachers had an eye for the theological error; the layman saw the moral error. The preachers sought correctness of dogmatic statement; the layman

sought fairness and justice. There is danger still that the ecclesiastic shall strain at the gnat and swallow the camel.

* * *

The Commercial Association of Chicago has issued its plan for the beautification of the city, on which a special committee has been working for several months past. The chairman of the committee is Architect Burnham, and the result is a fascinating prophecy of what Chicago may become in future years. The plan contemplates the improvement of the lake shore from Winnetka to South Chicago in such a manner as to make it not only more serviceable but artistically satisfying. Michigan Avenue, which is undoubtedly destined to be one of the foremost avenues in the world, likewise received special treatment in this plan upon lines already begun in the creation of Grant Park, of which the new Field Columbian Museum is to be the central feature and the Crerar Library and Art Institute auxiliary items. The central municipal square is to be located on the west side at the intersection of West Congress and Halsted Streets and contemplates a magnificent complex of buildings for official use surrounding the great public squares. The Association of Commerce, which is Chicago's foremost business organization, has just completed plans and raised funds for its palatial home in the business district. The influence of the organization upon the business and civic life of Chicago has already been very valuable and its plan for boulevards, municipal buildings, and the beautification of the city is another of the great enterprises set forward in the course of its history.

* * *

In some quarters of the brotherhood the commendation of a Methodist preacher might be regarded as rather dubious praise. But to us the following letter is comforting and stimulating. The writer is pastor of the First M. E. Church in one of the largest cities of Illinois. His judgment on our Revival studies reflects, we believe, an increasing body of sentiment among Methodist ministers to whom the illusion and inadequacy of much of their traditional evangelism is becoming apparent. A portion of his letter follows:

"Editors of The Christian Century:

"Dear Sirs and Brothers—I have been taking your paper in order that I might form an estimate of your policy. My satisfaction with it has been great. I admire your courage, rare indeed anywhere in journalism, which enables you to frankly assume to give unequivocal expression to your convictions. And your convictions seem to me to be based upon calm, scientific judgment. I refer to your recent editorials on revivals as characteristic utterances. My feeling is that we permit a small and vehement minority in our churches to dominate over and in a sense bully the reasonable, open-minded, and no less conscientious majority. That majority for the most part appears willing to remain silent or to suffer accommodation to enter into the expression of its opinions rather than to arouse the hostility of the before-mentioned minority. You for one, however, have resolved to speak. Your speaking will encourage others. Your paper is a sign of a better day for rational and vital religion."

* * *

Since the organization of the Northern Baptist Convention, a year ago, great progress has been made in the unifying of the enterprises of that denomination. Like the Disciples of Christ they have long tolerated a loose-jointed scheme of missionary organization. With the formation of their new convention, however, they undertook to bring the missionary societies into closer unity. An estimate of the amounts required for the several societies was agreed upon and the total apportioned among the various states represented in the convention. Each state appointed a committee to apportion its amount among the churches within its borders. Despite the fact that the apportionment was nearly six months late in reaching the churches the collections for all the societies were the largest in their history. The plan leaves each local church free to devise any method it may wish in raising its apportionment, whether by separate collections for each society, or by the so-called "omnibus plan." Baptists at the Portland Convention, held two weeks ago, were enthusiastic for the new order. In line with this movement the recent joint campaign of the Congregational missionary organizations, home and foreign, for the paying of debts amounting to nearly $300,000 is significant. Instead of appealing each on its own merits, a joint appeal was made to the denomination, resulting, up to last week, in a collection of a sum sufficient to pay the debts and make a fair start toward the surplus of $200,000 asked for. Among Presbyterians the question of unifying the various missionary societies will not down, despite the fact that their committee, appointed two years ago, reported to the General Assembly last May that legal obstacles stood in the way of such a step. Manifestly the trend of sentiment is toward the simplification of the mechanism of missions.

* * *

At the meeting of the Pan-Presbyterian council held in New York City last month, ancient and modern came together in interesting contrast. The modern was a paper on "The Higher Criticism Since the Last Council," by Professor George L. Robinson. The author assumed that criticism of the scriptures is necessary. "No one," he said, "attempts to defend the old position in every detail. This simply cannot be done; modern criticism has made it impossible." While Professor Robinson's view in respect of particular problems was conservative, it is not a long time since his frank adoption of the critical position as a method would have stirred a great commotion in any Presbyterian gathering. In contrast with this modern spirit stood the council's custom of limiting all its singing to the Psalms. This was meant as a kindly concession to the psalm-singing churches in the Council. The Interior (Chicago), has grown impatient with this kind of toleration and points to it as one cause of the flabbiness and disappointment of the great gathering. "The custom," it says, "of reducing the praise services of the council to the limitations of the scruples of the weakest consciences in the family grows too ridiculous to be called religious toleration when in great Fifth Avenue church, with a silenced organ, a congregation drawls painfully through a dismal tune that nobody knows, singing these impossibly awkward words—in that time and place as meaningless as abracadabra:

"In Ephraim's and Benjamin's
And in Manasseh's sight,
Oh, come for our salvation;
Stir up thy strength and might."

"As one drags through the winding maze of 'sal-va-she-un' the 'im-pres-she-un' grows on one that it must be just as pleasing to the Lord to have people sing sense as to have them pray, preach and talk sense in his house of worship. Certainly the greatness of Presbyterianism has in no case arisen from either preaching, praying or singing words which did not have a meaning for the very hour and occasion where they were used."

* * *

This week there is held at Chautauqua, New York, the tenth meeting of the Council of Religious Education. The week is given over to the work of the Religious Education Association with daily addresses and conferences. This is in close connection with the first meeting of the Sunday-school Commission of the Religious Education Association and the meeting of the joint committee of the Federal Council of Churches on week-day religious instruction. The morning conferences are to be held in the Hall of Philosophy and are to consider the following themes: Monday, "The Use of the Bible in the home," by Professor I. F. Wood, of Smith College; Tuesday, "Children's Religious Ideas and Prayers," by Rev. Lester Bradner, of Providence; Wednesday, "Preventative and Corrective Control in the Home," by President Frank K. Sanders; Thursday, "The Cultivation of the Social Spirit in Children," by Ernest Hamlin Abbott of the Outlook; Friday, "Story-telling to the Children," by Dr. R. H. Hodge of Columbia. In the afternoon addresses are to be given in the amphitheatre under the general subject, "The Development of Character Under Present Conditions." On Monday, Professor George A. Coe, of Union Theological Seminary, will speak on "Character Development Through the Colleges and Universities." On Tuesday Professor Clyde W. Votaw, of the University of Chicago, speaks on "Character Development Through the Public Schools." On Wednesday Professor Edwin D. Starbuck, of the University of Iowa, speaks on "Character Development Through the Sunday-school." On Thursday Professor Herbert L. Willett, of the University of Chicago speaks on "Character Development Through the Church." On Friday Dr. George J. Fisher, of New York, will speak on "Character Development Through Social and Political Achievement," and on Saturday Mr. Henry F. Cope of Chicago speaks on "Character Development Through Social Living." The Sunday-school Commission, appointed at the last annual convention of the R. E. A. and consisting of twenty-one members, to report to the next convention at Nashville, will hold its first session on Thursday and Friday. The specific topic of discussion will be "The Aim, Content, and Method of the Sunday-school Curriculum for the Early Adolescent Years." On Tuesday and Wednesday the Council will hold special executive sessions to consider the subject, "What Division of Responsibility is to be Made Between the School and the Church in respect to the Education of the Young?"

Treasured Prayers of the Old Testament

Beyond all other parts of the Old Testament the Book of Psalms is the record of the holy life. It is a rich treasury of the prayers and praises of the great spirits who lived as in the Great Taskmaster's eye, and died in faith. It is a mine of silver and gold, richer than Golconda. It is a flowing fountain of eternal youth, like the gushing springs of Lebanon. It is a firmament where one star indeed differeth from another star in glory, but all shine with undimmed lustre after many centuries. These unknown singers of the early years have made us feel the fervor and the passion that thrilled their souls. The harmonies to which they sung these hymns have perished in all but name. No score records the music of "al tasketh," of "the life of testimony," of "the hind of the morning," or of "the silent door from far away." But the stately, beautiful, searching and inspiring language of the Psalter has woven itself into all the liturgies and made its impress upon all the hearts of Christendom.

If there was a loss of sentimental satisfaction in breaking from the absurd Jewish tradition that "the Psalms were written by David with the help of the ten Patriarchs, Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, and the three sons of Korah," not less has been the feeling of regret that the relation of David himself to this great Hebrew hymn-book of the later temple service was less dominating than tradition long insisted. But with this discovery has come a corresponding gain. It is now possible to find in the variety and richness of the Psalms, scattered as they are seen to be, over many centuries, and emerging from many different hearts in Israel, the proof that the religious emotions and exalted thoughts which they express were not the dower of any one singer alone, not even of David, "the sweet singer of Israel," nor of any one class, not even the prophets. They sprang like flowers, nameless, from the rich soil of a national experience of God, and they were treasured by all who had attained like precious faith, because they set the music of devotion to the high words of passion and of power.

"Such songs have power to quiet the restless pulse of care;
And come like the benediction that follows after prayer."

Their commanding note is praise to God. In high and outbursting notes they tell of the glory of the Eternal.

"I will give thanks unto the Lord with my whole heart,
I will show forth all thy marvelous works,
I will be glad and exult in thee,
I will sing praise to thy name, O thou Most High." (9:1, 2.)

It is no feeling of duty, but the outfleeing joy of a free spirit which cries,

"I will bless the Lord at all times,
His praise shall continually be in my mouth,
My soul shall make her boast in the Lord,
The humble shall hear thereof and be glad,
O magnify the Lord with me,
And let us exalt his name together." (34:1-3.)

It is no formal utterance of conventional gratitude, but the high and spontaneous outgushing of fervid thankfulness which breathes through the familiar lines,

"Bless the Lord, O my soul
And all that is within me.
Bless his holy name.
Bless the Lord, O my soul
And forget not all his benefits."

"O give thanks unto the Lord, for he is good,
For his mercy endureth forever."

To such lovers of the Highest, all tunes are alike aflame with the divine presence. The long night watches, when sleep vanishes from wakeful eyes, the solemn splendor of the dawn, the blaze of noonday and the calm of twilight, are all fitting hours for speech with him, and meditation on his mercies,

"It is a good thing to give thanks unto the Lord
And to sing praises unto thy name, O Thou Most High,
To show forth thy loving kindness in the morning,
And thy faithfulness every night." (92:1, 2.)

"O Lord, in the morning shalt thou hear my voice,
In the morning will I order my prayer unto thee, and will keep watch." (5:3.)

"In peace will I both lay me down and sleep
For thou Lord, makest me dwell in safety." (4:8.)

"I laid me down and slept,
I awaked, for the Lord sustained me." (3:5.)

And the world on which they wakened was a world of God's making. There were the heights of Hermon and Carmel, the mountains which bowed themselves at his approval; there were the cedars of Lebanon which he had planted, where the birds made their nests; there were the springs far up in the hills, which ran down by the valleys, to give drink to every beast of the field. Yonder was the sea, great and wide, to which men went down to do business in great waters, and far out beyond the deeps of Jordan lay the vast stretches of the desert, where the tents of Kedar awaited the coming caravans. Above stretched the blue dome of the sky, that firmament which showed the handiwork of God, and whose glories of rising sun and setting moon uttered without speech or language the high praises of their kind.

Is it strange that the Psalmist felt the wonder of nature as the canvas on which the Great Artist had set his glory? The light of dawn revealed that splendor of the life of God, and made them lift their hearts in ecstacy at the thought of his presence. Not more majestic are the words of our later poets,

"Still, still with thee, when purple morning breaketh,
When the birds waketh, and the shadows flee,
Fairer than dawning, lovelier than the daylight
Comes the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born,
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn."

To the truly religious man in Israel,—such men as breathe their spirit in the Psalms,—God was the center of life. All their springs were in him. They knew no good beside Him. His house was their delight, to which they came remembering the multitude of his loving kindnesses. Of it they could say,

"Lord, I love the habitation of thy house,
And the place where thy glory dwelleth."
"How delightful are thy tabernacles, O Lord of hosts,
My soul longeth, yea even fainteth for the courts of the Lord.
My heart and my flesh cry out unto the living God." (84:1, 2.)

Here in the sanctuary doubt and trouble of soul flee away. The problem of the distracted heart, torn by the riddle of suffering and the triumph of evil, is admirably voiced in Psalm 73, on which Savanarola preached his great series of twenty-five Lenten sermons in 1496. It is the cry of a much tried soul, "My feet were almost gone; my steps had well-nigh slipped. For I was envious at the arrogant, when I saw the prosperity of the wicked. When I thought how I might know this, it was too painful for me, until I went into the sanctuary of God."

There he found peace in the larger vision of life, and cried at last with a restful sigh, "It is good for me to draw near unto God; I have made the Lord my refuge." (73 passim.)

Not less marvelous are the psalms of confession which have become the classics of penitence. The 51st and 32d Psalms are the world's confessional, in which burdened souls, to the end of time, will find set forth the sore and humbling agony of measured sin and the deep and solemn joy of penitence and pardon. Hear that very great and bitter cry, "Cast me not away from thy presence, and take not thy holy spirit from me," and doubt not that there are written, past all misreading, the words of one to whom the favor of God was more than life; to whom the horror of sin in its power to separate from Him was more awful than any punishments that followed after.

But all these sentiments of the Psalmists, the love of God's house, of his word, of his works, the sense of his father-love, inherited from the days gone by, the consciousness that he was the "God of their fathers known of old," and that he was their dwelling place in all generations, find their motive in a deeper passion to which they yield the supreme and central place in the hearts of the saints. That ruling element is the sense of God's reality and personal relation to the worshiper. The quest for God is the search for the highest good, a search that never is in vain,

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God." (42:1.)

"O God, my God, early will I seek thee.
My soul thirsteth for thee, my flesh longeth for thee
In a dry and weary land where no water is,
My soul followeth hard after thee,
For thy loving kindness is better than life." (63.)

There was no doubt in the soul that could say,

"O taste and see that the Lord is good,
Blessed is the man that trusteth in thee." (34:8.)

The preacher of the divine presence has reached an exalted level in the life of the man who uttered those lofty words of the 16th Psalm:

"I have said unto the Lord, Thou art my God,
I have no good beyond thee."
"The Lord is the portion of mine inheritance and my cup.
I have set the Lord always before me,
Because he is at my right hand
I shall not be moved."

But the most exalted embodiment of this sense of the Divine is found in Psalm 139, in some regards the greatest in the Psalter. At first the thought of God's presence shadowed with a sense of alarm. There is no escape from those all-searching eyes. From those insistent and pursuing feet no terror can tend sufficient speed to fly, and no heights or depths afford refuge.

"Whither shall I go from thy spirit,
Or whither shall I flee from thy presence?
If I ascend up into heaven thou art there,
If I make my bed in 'Sheol,' behold thou art there."

But soon the fear of the divine pursuit dies away, absorbed in the trust of the comforted soul. Now there is a dawning joy in the thought of that unescapable power.

"If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there shall thy hand lead me, and thy right hand shall hold me."

At last comes the full joy of complete surrender to the pursuing love of God. The divine presence has become the chief delight of life,

"How precious are thy thoughts unto me, O God,
How great is the sum of them,
If I count them, they are more than the sand,
When I awake I am still with thee."

Here one reaches at last the shining levels of a living experience of God. To such an enriched soul, dowered with the chiefest joy of life, what word can paint the futility and folly of the man who denies God? There is but one sort of being who can say in heart, there is no God.

"Whoso hath felt the spirit of the Highest
Cannot confound, nor doubt him nor deny,
Aye, with our voice, O world, though thou deniest,
Stand thou on that side, for on this am I,
Who that one moment has he least described him
Dimly and faintly, hidden and afar
Doth not despise all excellence beside him,
Virtues and powers that are not and that are.
Aye, among all men hold himself thereafter
Smit with a solemn and a sweet surprise,
Dumb to their scorn, and turning on their laughter
Only the dominance of earnest eyes."

And such is this sense of the presence of God that the lofty and serene soul by its passion triumphs over death. The doctrine of the future life is late and indistinct in the Old Testament. But so close is the presence of the Giver of life that death is held at bay, mastered, forgotten,

"Whom have I in heaven but Thee,
And there is none upon earth that I desire beside Thee,
Thou shalt guide me with Thy counsel
And afterward receive me in glory." (73:24.)

"Thou will not leave my soul to Sheol,
Neither will thou suffer thy holy one to see corruption.
Thou will show me the path of life,
In thy presence is fulness of joy,
At thy right hand there are pleasures forever more."

This needs but the quickening touch of Christ to bring life and immortality to light.

"I shall be satisfied when I awake unto thy likeness."

"So shall it be at last in that bright morning
When the soul wakens and earth's shadows flee,
O in that hour, fairer than daylight dawning
Shall rise the glorious thought, I am with Thee!"

An Old World Trip

By Rev. W. G. Ballantine

The mere start abroad is enough to set the blood tingling—the scene at the pier, the mammoth ship, the groups of interesting fellow travelers coming aboard with their luggage, the officers and stewards so smart in gold braid and brass buttons, the waving, weeping crowd on the wharf, the band playing,—and just outside the harbor the mysterious ocean and beyond that a wonder-world into which we are to be transferred. Old things are passing away; all things are becoming new. Kipling expresses the sentiment of starting:

"The Lord knows what we may find, dear lass,
And the deuce knows what we may do—
But we're back once more on the old trail, our own trail, the out trail,
We're down, hull-down on the long trail—the trail that is always new!"

Crossing the Sea.

The crossing of the ocean has now been shorn of all its terrors and surrounded with all conceivable pleasures. Thirty-six years ago, when I first sailed from New York to Liverpool in the old Parthia, all ordinary people expected as a matter of course to be sick from one-third to one-half of the time, whatever the weather. The steamers were small and had no bilge keels, and so they rolled and pitched continually. There were hanging racks for all glasses and bottles and always raised edges to keep the dinner plates from sliding into your lap, as they incessantly tried to do. Today ordinary people never think of being sick, except in very rough weather, and things on the table do not in general slide about more than they do in the Cooley house.

I am speaking of the nine- or ten-day boats, broad, steady, quiet, safe. No one who wants to enjoy the ocean should take one of the fastest boats, narrow, unsteady, quivering from stem to stern with their gigantic engines, pounding the water like trip-hammers, roaring through the ocean solitudes and getting across in half the time, maybe, but missing most of what makes a sea voyage better than a railway journey. You must be long enough at sea and quiet enough to come under the spell of its silence and solitude and immensity. Only when alone on deck at night does one feel that:

"Peace beginning to be
Deep as the sleep of the sea
When the stars their faces glass
In its blue tranquility,

of which Edwin Arnold sings.

Busy Idleness.

It is busy idleness on shipboard. I never can find time to read much. On this last voyage we had the full moon to make the nights romantic. There were gorgeous sunsets. Twice I rose and got up to the highest deck early enough to see the morning star and the rosy flush of dawn on the light clouds and the sun rise out of the ocean. At least an hour of the forenoon must be spent at the bow watching for flying fish to rise and skid away across the tumbling foam, and at night the phosphorescence must be watched there. Then there are spouting whales and leaping porpoises and occasional sharks and petrels and gulls, and distant liners and warships and fishing craft and sails of all sorts, not to speak of the clouds and the ever-changing colors of the water.

A summer day in midocean under the blue vault of heaven, in the center of the blue circle of the horizon, breathing crystalline air, lying around on deck in the sunshine or playing shuffle-board or ringtoss with charming women,—it is the perfection of vacation. I even played checkers. That eminent sociologist and author, Prof. Rauschenbusch, was on board. He is an enthusiast for the game. With him I played and he taught me this distich:

Count that day lost whose low descending sun
Sees no good deed, no game of checkers won.

Three Great Centers.

My thought in this last visit to Europe was to go and stay in the three chief centers of civilization, Berlin, Paris and London, and to form for myself an impression of what life means to the people of today.

Berlin has now 2,000,000 of inhabitants, and if the city limits were thrown out only

a little wider it would be easy to count toward 3,000,000. Paris with its environs has considerably more than 3,000,000. London has 7,000,000. And these cities of what we absurdly style the "effete" old world are growing as fast as any American cities. Not into sky-scrapers, it is true, but in population and in splendid buildings, parks, avenues, subways, elevated roads, etc. Much of the most attractive portion of Berlin is less than fifteen years old.

Thirty-six years ago I made my first visit to the city. The new empire was then but a year and a half old. Germany was intoxicated with triumph and throbbing with the novel consciousness of unity and freedom and power to realize her ideals. Nearly forty years of uninterrupted peace have now passed and many of those wild hopes have materialized. Agricultural Germany has become covered with factory chimneys. Steamship companies, like the North German-Lloyd and the Hamburg-American line, carry the German flag into every sea. Luxury and splendor abound where simplicity and poverty dwelt. Quiet bucolic Berlin has become a cosmopolitan metropolis.

Like Imperial Rome.

One has somewhat the feeling in walking about in Berlin that a visitor must have had in ancient imperial Rome. Back of everything, underlying everything, dominating everything, one feels the invincible strength of the army. A single wave of the imperial hand could launch instantaneously a resistless host, every man of whom would know his exact duty. In England traditional policy keeps the army out of sight. In France one sees enough of slovenly red-trousered privates but rarely an officer, and there is nothing about the French army of today that stirs the imagination. In Berlin stately officers in immaculate uniforms and white gloves throng the streets. The poor sentinels that stand on guard before various public buildings have a nervous time of it and must keep their eyes rolling; for a failure to present arms to any single one of the officers passing in the throng on either sidewalk, or in the crush of autos and carriages going in both directions in the street, means three days in the guardhouse.

Whatever one may say of the folly and wickedness of war, it is undeniable that nothing but the development of the army and the fighting of victorious wars has made possible the progress first of Prussia and then of Germany as a whole. But for the Prussian army, reactionary Austria would still be predominant in a dismembered and impoverished Germany, which imperial France would still be bullying at her pleasure. Still it may be true that the army which was essential to progress so far is the very thing to be got rid of in order to nobler progress.

The Best Despotism on Earth.

Prussia is the most powerful and effective despotism now existing upon earth. It is the most benevolent and benignly paternal despotism that ever has existed. In Turkey and Russia the people have been exploited solely in the interest of the rulers. Not so in Prussia. The dearest object of the government is the welfare of the people down to the smallest child. Sanitation education, public welfare, public pleasure, are scientifically planned and provided and enforced with an intelligence and fidelity astonishing to Americans. Berlin is the cleanest city in the world,—far cleaner than Springfield. It has beautiful avenues, parks, flower gardens, and public buildings. There are public playgrounds for children. Statues abound everywhere. Art galleries and museums are numerous and free to the public. In the royal opera house the best operas are presented every night in the year, except for a short period in the summer. In the royal playhouse classical plays, often Shakespeare's, are put on in the highest perfection known to histrionic art. Shakespeare, by the way, is played more in Berlin than in any other city in the world. Besides the royal ones there are of course many other theaters and concert halls. Choice orchestral music may be heard whenever one wishes, and at ridiculously low prices. The public schools are examples to the world, and the university numbers 12,000 students, many from America. The shops, hotels and cafes of Berlin do not strike the traveler as inferior to those of Paris.

Yards of Red Tape.

All of this manifold life goes on under a police surveillance that is to us inconceivable. My family boarded during the year in three different quarters of the city and every time we moved an immense blank had to be filled out with particulars of our history. I had to write out my name, my mother's maiden name, my father's name and occupation, our ages, the birthplace of each of us, our income, and a number of other absurd trifles. These facts are all on permanent record in big books in three police offices in Berlin. Once I was sent for to come to the police headquarters of the precinct to fill in my wife's maiden name which had been accidentally omitted in one paper. A veritable army of officials in semi-military uniform who work very slowly, methodically and fussily, is employed in the government bureaux in keeping these ponderous sets of books.

Law Reigns.

In Berlin there is not only the sense of military power but also a consciousness that Prussia "expects every man to do his duty." Law reigns. There is officialism, red tape, —yes, but each does his duty. Like the centurion in the Bible, each is a man under authority having others under him and issuing orders that are obeyed. The children in the schools, the conductors and motormen on the trollies, the passengers,—everybody obeys. Things often move slowly, but move they must and move rightly. There is only one absolutely free place in Berlin and that is the university. There students are not required to study unless they wish to take degrees and the professors may believe and teach what they like.

When we went to Paris we found a free country. The police ignore the disorder that goes on. Take the matter of shaking rugs. Coffee and rolls are brought to your room and in the freshness of the summer morning you sit down at the open window to enjoy your breakfast. Suddenly a chambermaid on the floor above begins shaking her rugs out of her window, and before you can pull the sashes together your cream and coffee are spoiled. Why, in Berlin no girl would dare to shake a rug until after eight o'clock in the morning and then only in the courtyard downstairs on a designated day.

Big Hats in Front.

At the opera in Paris, women in big hats may sit in the front row and shut out the view of the stage from all behind. The victims scold and make hateful remarks, but cannot move the selfish and insolent ones in front. In Berlin no woman dares pass from the lobby into the audience room until she has checked her hat and wraps. It's a nice thing to live under a benevolent despotism if you are willing to do right. The Germans act better than Americans on many occasions from simple good sense and without being made to. It comes from their intelligence and refinement. This is strikingly evident at a concert. I compared the perfect silence of a German audience, so prompt, spontaneous and tranquil, with the tardy, fidgety, rebellious, effervescent half-suppression of an American crowd, and hung my head with shame.

Out of Life Get Pleasure.

The Germans in a good many ways get more happiness out of life as they go along than we do. Eating is an innocent pleasure, and they eat oftener and more. No one is required to get up for breakfast. There is never any formal family breakfast. Coffee and rolls are sent to your room or you can go into the dining-room and get them when you choose. Not having had breakfast enough, a German spends all the rest of the day in making up for it. At 10:30 or 11 everybody takes lunch. The laborers along the streets all stop to eat. And in general it may be said that in all places and at all hours it is good form and a matter of course to draw out a substantial sandwich of rye bread and raw ham and go to munching. Women do it at the opera. Students do it at the university between classes. Dinner comes at 2 o'clock. About 5 the maid brings to your room coffee and rolls and perhaps cake. At 8 p. m. is supper. There are innumerable restaurants all about the city and tens of thousands of people eat there sitting at little tables in the open air right by the sidewalk. After the day with all its cares and meals is over, it is a favorite custom to go to a restaurant and sit there for half the night eating and drinking and listening to music. No city in the world hears so much good music so cheaply as Berlin. And everybody who is anybody knows enough about music to talk with some intelligence.

Bad Spots in the Picture.

But, the picture which candor compels us to paint is not all bright. This military glory, this luxurious material civilization, this intoxication of national pride, these sensuous delights of music and art are themselves the causes of some of the plague spots in Germany's social life. Wherever there is an aristocracy of wealth there will be dreadful scandals shocking the moral sense of mankind. We know that in our New York and Pittsburg. All last year the Berlin papers were full of the terrible Harden case. You saw some of it in the American papers, but it concerned a distant country and you could not realize what it was to be where this fog of the inferno settled and stayed all winter, where the papers were reeking with the stench of it every morning and even the comic picture papers on the news-stands, seen by all of the children, found abundant material for wit and caricature in things that American men mention to each other only under their breath. The philosophic observer cannot feel that Germany has reached in any department of life a healthy equilibrium. The immense and costly army, the instrument of Germany's rise, threatens economic and moral ruin. The officers are restless, arrogant, dissolute. The poor working people impatient under intolerable taxation are fast going into socialism.

Germany, the land of song and sentiment, the land of fairy tales and social festivals, the land of mystic piety and encyclopedic learning, the land of patriotic sacrifice, will yet struggle away from sensuality and agnosticism, from militarism and bureaucracy and despotism, into the larger light and truer liberty.

For love and life and health and ease,
For work, success, and hope, for power to please,
For conscience clear, for faith without alloy,
For common share in common human joy,
I thank thee, gracious God!

For loneliness and shadow, sickness, care,
For failure, doubt, remorse, death and despair,
For sleepless nights, for aching heart and brain,
For common share in common human pain,
I thank thee, gracious God!

(Margaret Wentworth.)

Centennial Studies

By Dr. Errett Gates

Progressive Principles of the Disciples

In a previous article the essential element of progress in a religious body was found in the principle of adaptation, the fitness for the time. A religious body, like a human being, that is out of harmony with its time, estranged from its mind and spirit, is a misfit; and a misfit is a failure. The most fatal thing that can be said of a man, a machine or an institution is that it is out of date. It is not criminal to be out of date, but just unfortunate. Nobody wants such a machine; nobody uses it. It does not get into the work of the world.

That is what happens to some religious bodies. Could anything be more fatal? The world can not, and does not use them. They are not adapted to its needs. And it is this that overtakes in their career some successful denominations. They succeed for a time because they meet the needs of the world, but when the needs change, as they always do in every generation, the denomination does not change to meet the new needs. They are not fre and not adaptable.

Are the Disciples Progressive?

The question which concerns us in this study is this: Do the Disciples possess in their spirit or principles the essential elements of future usefulness and progress? The world during the last century has called upon them for ever increasing service; hence their growth and progress. Do they give promise of making themselves useful to the world in the new conditions and needs arising at the opening of the second century of their history?

It seems to me that the Disciples do possess in their historic principles the essential elements of future progress.

Their Principle of Liberty.

First of all their principle of liberty.

There can be no progress without freedom. Every step forward in human progress has been marked by a new access of liberty. Fortunately enough the Disciples came into existence with the principle of liberty as one of their birth-rights. It is in this principle that they have always found unity in times of controversy and threatened dissension. When they have found it impossible to agree as to federation, higher criticism, or the centennial program, they have agreed from missionary secretaries and editors to the last member of the smallest church, that there should be liberty—that the man who objected to federation had the liberty to raise his objection, and the man who believed in it had the liberty to advocate it and work at it, but neither of them to make his opinion a condition of brotherly fellowship. How else could there be progress?

The Case of Federation.

There might be something good in this new thing, federation; or it might be all evil. How could the good be discovered, or the evil proved, if every one were forbidden to touch it, on pain of disfellowship.

Freedom secures that on the one hand no good shall be lost, and on the other hand, no evil left undiscovered. Freedom alone permits the disclosure of all things in their true nature, whether good or bad, true or false. A thing must be investigated and tried before it can be finally accepted as true or false. Many a new hypothesis or discovery has been demonstrated on paper by the religious editors to be false or impossible, and all further inquiry or trial forbidden—such as the rotundity of the earth or the revolution of the planets about the sun. Those hypotheses were false and dangerous when they were first propounded in the sixteenth century. Evolution and the higher criticism have taken their places in the twentieth century as objects of pious editorial horror and anathema. How shall we know whether evolution is true or false, or the higher criticism good or bad, if we are not free to investigate and try them? They may be as harmless and as innocent of infidelity as the Copernican system of astronomy. But we should never know if the papal and editorial prohibitions were obeyed. What a delightful would this would be, lapped in the motherly care of infallible popes and editors.

Had Franklin Prevailed!

If Pope Gregory the Great could have had his way the world would now be where it was in the eleventh century. If Benjamin Franklin could have had his way the Disciples of Christ would have been today where he wanted to strand them fifty years ago—starting their tunes with a tuning-fork and lining their hymns in the backwoods, and submitting these customs as evidences of their apostolicity. It is a good thing the Disciples were a free people. They went on past Franklin to organize missionary societies and now, at the close of a century, they can submit their mission stations and converts as evidences of a truer apostolicity.

Their Principle of Unity.

Their principle of unity is also a principle of progress. It has been the socializing principle of the movement. Without it the Disciples would have been shut up within themselves. But for this feeling of responsibility for the "other sheep" of Christ's fold—this feeling that they were but a few among the many other true followers of Christ—who can tell to what extremes of sectarian bigotry and exclusiveness they might have grown. Under the impulse of a desire for unity the Disciples have been taught not to look upon themselves alone, but upon others as well. It has taken them out of themselves in unselfish consideration of the other children in the family of God.

An Adaptive Principle.

But more especially as bearing upon the problem of progress the desire for unity has operated as an adaptive principle in the movement. In the beginning, under the impulse of this principle, the movement sought as its basis of fellowship, ground that was common to all the churches. It stood upon principles that were felt to be common to all. Its distinction lay, therefore, not in its differences from the other churches, but in its likeness to them in all essential respects. It sought agreement with all, not differences from them.

Not until the movement shifted its emphasis from unity to apostolicity did it find any value or take any pleasure in its "peculiarities" and "differences." The hope for unity was felt to lie in a principle of likeness. Thomas Campbell said in the Declaration and Address: "It is, to us, a pleasing consideration that all the Churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of the gospel institution; so that our differences, at most, are about the things in which the kingdom of God does not consist.'

A Departure.

It is to be regretted that the movement throughout its history did not take the same pleasure in its own agreement and likeness to other bodies that Thomas Campbell found in their agreement among themselves. He was not as fearful of concession to others as some of his disciples have been. He said: "We declare ourselves ready to relinquish whatever we have hitherto received as matter of faith or practice, not expressly enjoined in the word of God, so that we and our brethren might, by this mutual concession, return together to the original constitutional unity of the Christian Church, and dwell together in peace and charity." He was willing to give up something for the sake of unity. He was probably willing to please his denominational neighbor for his good unto edification. With him the basis of union was still an open question. He was still able to sit down with his religious neighbor and go over the whole question from the beginning, in the spirit of humility just as if it had not been settled once for all.

No Union Without Concession.

There never has been and there never will be a union among Christians without concessions on both sides. The religious body that is not ready to make concessions is not yet ready to enter into serious negotiations for union. The demands of both parties in a peace conference are always higher than either will consent to. If one is at the mercy of the other, then the concession will all be on one side. But if both really desire peace and unity, both will come in the spirit of compromise. The peace spirit is always the spirit of conciliation and reasonable concession. It is essentially adaptive and readjusting. There is more or less of the Pauline spirit of expediency in it. Paul was willing to become all things to all men, so that he might save some. He magnified the agreements and minimized the differences, as every lover of peace and unity is bound to do.

Loyalty a Conserving Principle.

But the adaptive principle of unity needs a counterbalancing principle to save it from its enemies—a principle of loyalty, which has been present in the movement from the beginning.

Unity calls for both liberty and loyalty, and in the history of the Disciples it has gravitated between them. Loyalty is the spirit of conservatism in the movement which has held it to certain fixed principles and doctrines, and has saved it from dissipation. It has made it the militant force that it has been among the denominations, has drawn the boundaries more sharply around the body and emphasized the differences with others. It has enabled it to hold all the ground it has won, and make sure of losing none of it before moving on.

All these elements are essential to progress—liberty, unity and loyalty—and they have been combined in a rare degree in the spirit and position of the Disciples.

Gipsy Smith's Impression of America

Calls His Campaign the Greatest of His Life—Thinks American Churches Behind England in Down-Town Work.

(From an Interview in the London Sunday-School Chronicle.)

Gipsy Smith had a great welcome home on Monday evening in London, on his return from a most successful ten months' mission in America. A series of receptions, planned by the Free Church Council, took place in Westminster Chapel, and these were very largely attended.

The evangelist was looking remarkably well; indeed, in conversation with our special commissioner he confessed that he had never felt more fit at the close of an extended mission. "My campaign in America," he con-

tinued, "has been an exacting one, but it has been the greatest event of my life. In the ten months I travelled between twenty and twenty-five thousand miles, and delivered nearly six hundred addresses. Some of my audiences were composed of 18,000 souls, and in the aggregate I addressed nearly three million persons.

"As to results?" I queried.

"These have been gratifying beyond expression," replied the evangelist. "At one meeting alone no less than 2,000 young people publicly confessed Christ as their Saviour."

America's Problems.

"America's church problems are the same as our own, but I must confess that, in some cases at least, the American churches do not handle them to skilfully as we do in England. There is for instance the problem of the 'down town churches.' Of recent years we have revolutionized these places of worship in our big cities, and by the establishment of institutional churches we have shown what can be done to transform failing causes into centers of life and usefulness which compel the masses to flock to them. In America, however, the down-town churches are left to the humble mission workers. It is true they are churches, supported financially by the wealthy suburban church, but so far as workers are concerned they are entirely neglected by them."

Christianity and the Masses.

"Is the gospel losing its grip on the masses in the States?" I asked.

"Losing its grip!" repeated the gipsy, significantly. "Everywhere I went the people came in thousands to listen to the good news, and they responded to the gospel appeal to an extent that I have never had the privilege of witnessing before. My American tour will always stand out conspicuously in my life memories, and its results have confirmed me in the belief that religion is the only thing that really matters in life. I have seen during the past ten months hundreds of homes uplifted, hundreds of drunkards transformed into respectable citizens, and families united after years of estrangement. Who but Christ could perform such miracles?"

"Did you meet any of the converts of your former mission in America?"

"Hundreds of them," said Mr. Smith; "but what gave me perhaps the greatest joy was the welcome given to me by twenty former converts who are now earnest ministers of the gospel. Was any man ever more richly blessed?"

Few Opportunities for Decision.

"I would like to record in The Sunday-School Chronicle," he continued, "one outstanding impression of my American mission. I was greatly impressed by the fact that many of the young people had seldom, if ever, had the opportunity of making the great decision before my visit. There are hundreds of exceptions, but, taken as a whole, Sunday-school teachers do not give sufficient attention to the questions of decision. We have for some time past been eager to introduce into our schools expert educationalists; why not concentrate for a while on the cultivation of the spiritual life of the teacher? One of the greatest needs of the time is for teachers who are experts in guiding the young feet to the Master. What would be the result for the church and the world if every Sunday-school scholar knew that his classroom or his teacher's home was an 'inquiry room,' where the teacher was waiting for him to enter in order to lead him into the presence of his Lord? Will you pass this on as my message to the teachers?"

Beggar—"My dear lady, I am without either petticoat or corset."

Dear Lady—"The same as I. It is the latest fashion."—Journal Amusant.

People of Importance

—President Taft will leave Beverly, Mass., September 1 for his western trip. He will go to Seattle, filling engagements at Denver, Salt Lake City, and other places en route and will address the advocates of deep water ways at New Orleans in October.

—John D. Rockefeller will spend the summer at his Cleveland home, Forest Hill. He will pass most of his time upon a new golf course.

—A number of Americans recently presented the Pope with an auto. It is reported that this gift was practically forced upon him and that he will never use an auto.

—Emperor William has given up his customary summer yachting trip to the North sea, according to the Tagliche Rundschau. He will remain in Germany until the political crisis is settled.

—Hamilton Holt of New York, editor of the Independent, has been decorated with the Japanese order of the Sacred Treasure for his services in promoting amity between the United States and Japan.

—Sir William Hutt Curzon Wyllie, who was killed by an Indian student in London last week, was born in 1848, being the youngest son of the late Gen. Sir William Wyllie, G. C. B. Col. Wyllie was regarded as one of the most distinguished political agents India ever developed. His long and varied successful career led to his selection as political aid de camp to Viscount Morley for India in 1901. Dr. Calas Lalcaca, who was killed at the same time and by the same man, was a Parsee and was a Shanghai physician.

—Washington B. Thomas, president of the American Sugar and Refining company, who, with four directors of his company, was indicted by the federal grand jury in New York for conspiracy in restraint of trade, has been president of the sugar trust since the death of H. O. Havemeyer two years ago. Previously he was treasurer of the company. He has long been rated as a multimillionaire. His home is in Boston. He is a golf enthusiast and has been president of the United States Golf Association.

A Christian Union Opportunity

Dear Bro. Morrison: I am writing you concerning ———, a new town in our state on the ——— and ——— Railroad. It has two stores, a bank, lumber yard, grain elevator, school house, but no church.

About two miles from town there is a good sized Disciples' Church, built a few years ago, but now closed for lack of support, some members having moved away.

The town will probably never be very much larger than it is now, and ought not to have more than one church. Can you not suggest some young preacher either here or in Chicago who will go there, gather the scattered members of the country church together, teach them the virtue of practicing Christian union, have them move the church over to the town and take in all the Christian people there, giving the cause new life?

Can you not suggest some able young man who will be willing to unite the Christian people in the town on such a basis as will practically make improbable the organization of any other church in the town? This is a good field for the right man.

Very sincerely yours,

———— ————.

[We shall be glad to put the right man into correspondence with this opportunity to do a most significant work.—Editors.]

"You are a pretty sharp boy, Tommy."

"Well, I'd ought to be. Pa takes me out in the woodshed and strops me three or four times a week."—Harper's Weekly.

Berkeley Bible Seminary

Berkeley Bible Seminary is located in the beautiful city of Berkeley, "The Athens of the Pacific" and the seat of the University of California—one of the greatest educational institutions of the continent.

The Seminary offers only such courses of instruction as are designed to prepare young men and young women for Christian work. All other studies necessary for a general education may be taken, tuition free, in the State University. The Seminary enrollment for the past year was greater than that of the previous year. The school work was very satisfactory. A number of ministerial students self-support.

Centennial Aim.

By far the most important event in the history of the Seminary, since its founding, occurred on February 27, 1909, the date on which the Board of Trustees enthusiastically adopted the elaborate plan which the President of the Institution had submitted for the enlargement of the Seminary and its sphere of usefulness.

This plan provided not only for much more ministerial instruction to be given in the Seminary but also for special courses in Evangelistic, Pastoral, and Sunday-school training. It also provided for the establishment of a fully-equipped Missionary department of instruction which, in addition to the ordinary work of such, should prepare Japanese and Chinese missionaries for Christian work among their own people, both in America and in their native land.

In accordance with the further provisions of the plan, the following men, all especially qualified to fill the requirements of the work projected, were elected members of the Seminary faculty:

Harvey H. Guy, B. D., Ph. D., as Dean of the Seminary and Professor of Biblical Literature; also as Instructor in the Japanese Missionary Department.

William P. Bentley, A. M., as Instructor in the Chinese Missionary Department.

H. J. Loken, A. B., B. D., as Instructor in the New Testament.

Isaac N. McCash, A. M., LL. D., as Instructor in Pastoral Work and Methods.

Harvey O. Breeden, A. M., LL. D., as Instructor in Evangelistic Work and Methods.

Edwin W. Thornton, as Instructor in Sunday-school Work and Methods.

The arrangement for next year contemplates that the last three men named above will teach for four consecutive weeks during the spring term.

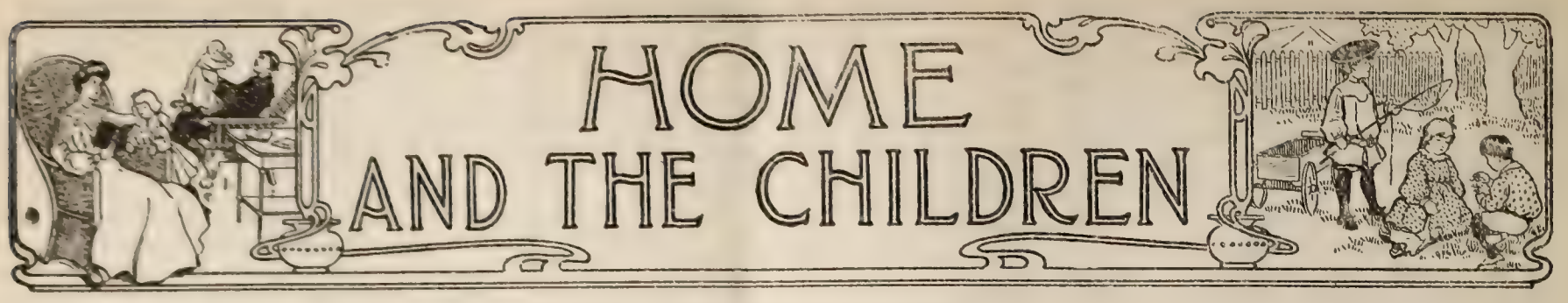
These six men, together with Professor Walter Stairs, B. D., A. M., and Professor A. M. Elston, B. D., A. M., who have been teaching in the Seminary, form a corps of eight instructors who, for ability, for proficiency in their special work, and for loyalty to the great plea of the Disciples of Christ, cannot be surpassed by any other like body of men in the Christian Brotherhood.

Berkeley Bible Seminary is now one of the most completely equipped training schools among our people. For the purpose of supporting the enlarged plan and promoting its fuller development, the Trustees have determined to raise another one hundred thousand dollars. A considerable portion of this amount has already been subscribed. A new building for the Seminary will be next undertaken, and plans for this are now in hand. Never were the prospects for the Seminary so bright as at present. Never before has there been such enthusiasm and seriousness of purpose among our brethren in their hopes and ambitions for the Institution.

The fall term will open on August 17. Tuition in the Seminary and in the University is free. A largely increased attendance is expected for the coming year. Catalogues are sent on request.

The environment at Berkeley is ideal. The climate is uniformly mild and pleasant. Rarely is it cold enough in winter for even a light frost; seldom warm enough in summer for physical discomfort. Here the tonic sea atmosphere conduces to highest mental effort the year around.

Henry D. McAneney, President.



The Goin'-to-do

BY R. WALTER WRIGHT.

There's a queer little thing that lives among boys,
That hides in their homes, in their books, and their toys;
No one has described it, though some say it's blue:
It has such a strange name, it's called Goin'-to-do.

I think it's a fairy; not content is this elf
To be around with a boy—it gets into his self.
He forgets his own name (George, Willie or who?)
Says he's somebody else, "I'm a Goin'-to-do."

His father says, "Willie, I want you to go
On an errand," or "There's weeds in the garden to hoe,"
But while father is waiting and work is in view
Willie's watching the pranks of this queer Goin'-to-do.

His mother says, "Willie, be a good little man!
I know you can help me if you say that you can."
"Yes, mother," says he. Just then, strange, but it's true,
In flies like a bird that queer Goin'-to-do.

His teacher says, "Willie, give attention to me."
And Willie says, "Yes, a great scholar I'll be."
But the studies are hard, and the questions now few
And he can't see his books for a big Goin'-to-do.

So every day with this elfin he meets,
He loves to play with him though he knows that he cheats;
And night after night he finds something to rue
Because he's been fooled by this queer Goin'-to-do.

—Central Christian Advocate.

What the Daisies Did

BY SUSAN H. MARTIN.

The determination had been growing until now it was larger than herself. She would go away from everything, the years had been too hard, the disappointments too bitter, the disillusionment too complete. After a while Harry would not care, and in new places and among new faces she would begin again.

Up stairs in the little dark store room was a trunk, and she had been gradually filling it, as the resolve grew. The resolve to leave Harry, to cut loose from him forever. They were not fitted for each other, had never been. It had been a huge mistake after all. They had been two children very much in love with each other at first, but with the flight of time it had been borne in upon Margaret that it would be best to part. She had grown to dread the coldness, and the periods of rebellion and depression that seized upon her. She had grown to shrink from Harry's bitter words and sharp words. And yet, through it all, she was conscious that he loved her. Ah, well, she was not a woman to forgive everything, to endure all things. It was simply a sacrifice, she was not prepared to make, and so day by day she made ready for the event of their separation.

And then, one night he came home; she noticed that he looked weary, the eyes were infinitely tired.

"You've been overdoing," she exclaimed involuntarily.

"Not much," he answered. "I had to go to the country today. It was a long, hard trip. Our machine gave out and we literally had to push it back. I—I brought you these."

From his pocket he took a bunch of little white daisies, with a clump of earth still adhering to their roots.

"I thought perhaps you might like them," he said, a little apologetically. "They will grow."

She took them, the cluster of little white daisies and looked at them. They brought back a flood of recollections, days of her young youth in its promise of joy and beauty, when everything was rose colored, when delightful things were going to be hers, when she loved Harry and Harry loved her. And now—? Ah, what a bitter crop of disappointed hopes, life had been and then she looked at the daisies again. Their purity struck her afresh. She bent over them. Their little white faces seem to say: "Look up, look up, do your best. We do, where God places us there we grow, we seek no change."

She looked at her husband. He was looking at her.

"Thank you," she said gently. "I am glad you brought them. I—I am sure they will grow."

He followed her out into the yard. There, under a sunny window she dug up the earth, planting them, deftly, tenderly. She stood up. Her husband came nearer, placing his hand on her shoulder.

"Margaret," he said. "It has come to me of late that we are not happy. It may be my fault, but there has seemed to me aversion in your every movement. Aversion towards me, that makes a man beside himself at times. Can you not overlook my faults? I know they are too many, but—you are my wife, Margaret."

She looked at the daisies. The little upturned faces seemed to speak to her again. "Do your best, do your best. Don't we?"

She turned. "I'll try, Harry," she said humbly. "You are no more to blame than I. I should have loved more, forgiven more, expected less."

And then in the presence of the daisies, she put both arms about his neck and kissed him. That night she took from out the trunk in the little dark store room, her few treasures, the clothes she had packed, the trifles she had laid with them, and put them in their old places. She was Harry's wife and she had forgotten it. Forgotten what she had vowed, but she would not forget again.

That little cluster of white daisies had brought her back, back to her old self, never to stray again. And under the sunny window the daisies grew.

Woman's Sphere

—Mrs. Spotswood is an American who gave King Edward a little green frog that brought him his luck of the Derby the other day. He was so grateful that he sent her a frog done in diamonds. This green frog is quite popular abroad as a mascot.

—The duchess of Marlborough has become interested in philanthropic work and education of working girls in London, and is actively connected with the National Physical Recreation Society, of which King Edward is a patron. Hundreds of instructors are provided for working girls who want education and physical culture. The duchess presided at one of the challenge contests the other day and presented the medals.

—The princess of Wales is clever with her needle and has exhibited many specimens of her embroidery. Her royal highness gives her work for sale at bazaars in aid of various charities, and it always commands a good price. At a charity sale a little while ago a screen worked by the princess with mauve poppies on a cream ground, the whole mounted in rosewood and inlaid, was priced $125. It was sold within ten minutes of the opening of the sale.

—Banished from her father's court because she married the man she loved, Princess Elizabeth of Bavaria, granddaughter of Emperor Francis Joseph, for the first time in sixteen years has been allowed to return to her birthplace, the royal palace of Bavaria, and her children for the first time allowed to see the faces of their royal grandparents.

—"The House of Seven Gables," around which Nathaniel Hawthorne wove one of his best known and most characteristic tales, has been purchased by Mrs. George R. Emmerton and will be turned into a house for settlement work.

—Miss Helen Frick, daughter of H. C. Frick of Pittsburg, has just given 150 acres of land in the east end of Pittsburg to the children of that city as a park. The property is said to be worth in the neighborhood of $300,000 and will be known as Frick Park.

—Miss Lillian Smith, the champion long distance woman swimmer, is said to be responsible for the popularity of swimming among London women this season. The Bath Club, a fashionable resort in London, has almost doubled its membership in the last few weeks, and a new club, the City of London Ladies' Amateur Swimming Club, has been formed to accommodate business women living in the city.

—Queen Louise of Denmark has been doing some work for woman suffrage and proving that she stands for the new franchise law, which gives women the right of ballot in municipal and communal elections. During a recent municipal election in Copenhagen she is said to have visited a large millinery establishment and personally urged the woman employes to go out and vote.

WORSE YET.

Jackson—"No, I never take the newspaper home. I've got a family of grown-up daughters, you know."

Friend—"Papers are too full of crime, eh?"

Jackson—"No; too full of bargain sales."
—Des Moines Register.

Glen's Lost Book

By Effie Stevens

"Where is my new hair-ribbon?" Glen Willard cried, fretfully. "It's strange I never can find anything when I want it. It's most school time now and I'm not half ready."

Three minutes of frantic searching in her top bureau drawer, where she was supposed to keep such little essentials as collars, gloves, pocket-handkerchiefs, and ribbons, however, brought to light the missing hair-ribbon, amid such a snarl and tangle of small articles, that it was a wonder she found it at all, or that finding it, it should have been in a presentable condition.

With fingers made deft by much practice Glen tied the big bow in place.

"Now, where did I put that book of Miss Alden's," she next asked herself, as she gave a hasty glance in the mirror to assure herself that her toilet was complete.

Indeed, Glen, with her becomingly arranged hair, her emaculate white shirt-waist, and short dark skirt, presented a very neat and attractive appearance. There was nothing about her looks to suggest a careless girl.

She looked about her pretty room helplessly. It was a much more orderly looking room than the condition of her top bureau drawer would have led one to expect.

In fact Glen took considerable pride in keeping her room in almost perfect order, at least so far as the part revealed to a casual observer was concerned. But bureau drawers, wardrobe, writing desk and curtained book-case would have told a very different story had they been examined.

Little things not in present use were thrust away, out of sight, in the most unusual and unexpected places. Glen's mother had expostulated with her for this lack of orderliness in vain.

Glen's invariable rejoinder was, "I'm sure my room looks neater than the rooms of any of the girls I know. I'm always very particular about picking my things up and putting them away."

Her mother might have added that Glen wasted much valuable time in hunting for things which she had put away in such reckless fashion.

"Where could I have put it?" Glen repeated to herself in anxious tones, as she peeped hurriedly and unsuccessfully into bureau drawers and even behind books on her book-shelves.

"Well, I suppose I shall have to go without it," she said with a sigh, "though Miss Alden expects me to return it this morning. I shall have to tell her I have mislaid it, but I just hate to, for she will not feel like trusting me with her books again."

When Glen reached her school, however, she learned to her great relief that Miss Alden was not expected to be there that day, so the unpleasant ordeal of telling her about the book was to be postponed, and perhaps she might find it before the next day, and so make the telling unnecessary.

At noon-time Glen made another hasty but fruitless search in her room.

She decided that she would not trouble her mother about the matter until night, but while on her way to school for the afternoon session it came to her where she last remembered having the book.

There had been no school the previous day, so Glen had gone to spend the day with her grandmother, who lived ten miles out in the country, and she had taken the book with her in order that she might finish reading it and be ready to return it to her teacher the first thing the next morning.

She knew that she had the book when she reached there for she distinctly remembered reading in it while her grandmother was busy over important household matters.

But later than that she could remember nothing concerning the book. Glen wished with all her heart that she had not borrowed the book.

Still Miss Alden had offered it to her, and she had not seen how she could refuse it, as the subject had come up in the class, and Miss Alden knew that she was very much interested in it.

The book was a small one but it was expensively bound and contained a number of fine illustrations. If it was really lost it would cost quite a little, from Glen's point of view, to replace it.

So, on the spur of the moment, Glen decided that she must go to her grandmothers' directly after school, and see if she had left the book there.

But when Glen rushed into the house from school, eager to tell her mother the whole story of the missing book and her intention of going to her grandmother's in search of it, she found to her dismay, that her mother was out calling.

There was no time to wait for her return. If Glen went to her grandmother's she must start at once. After all, when she returned with the book it would be easier to tell her mother all about it, she thought. She only waited long enough to visit the kitchen to tell Nora where she was going and that she might not be home to supper. Glen did not stay to her grandmother's to supper, however. She did not feel that she wanted any supper, for the book was not there.

Grandmother told her at once that she remembered her taking it away with her when she left for home, but Glen was not satisfied until she had looked for herself in every room down stairs. Then, as it was growing late, she took the car for home Supper was well over when she reached there.

"Why, Glen, how came you to go to Grandmother's in this sudden fashion?" her mother asked her. "After being there all day yesterday too. You never did such a thing before. Your father has tickets for the illustrated lecture this evening, and we have been so afraid you would not be home in time to get ready, as it begins at half past seven, and you always need so much time to get dressed."

Thereupon a very miserable Glen poured a disconnected and well nigh unintelligible tale of woe into her mother's sympathetic ears.

Mrs. Willard looked anxious, however, by the time Glen had finished her story. She felt that Glens' carelessness was fast growing into a habit which might in the future bring her into serious trouble, unless it was speedily checked.

"Have you looked everywhere in the house?" she inquired with an air of resolve.

Glen blushed in confusion

"No," she explained haltingly, "only some in my room. I never can seem to find things there though."

"That is because you do not put little things in their proper places," Mrs. Willard said with a kindly smile, intended to rob her words of their severity. "If you would only learn to be orderly in small as well as in larger things you would be able to find your things easily enough.

"Now, I think you had better begin to look for the book in your room, straightening out things as you go along, so as to be sure you have not overlooked it," Glen's mother continued firmly. "If you do not find it there, it will be time enough to look elsewhere."

"But I haven't any time if I go to the lecture," objected Glen. "I must either give Miss Alden the book tomorrow or tell her I have lost it. As I haven't looked at my lessons yet I shall have to study in the morning."

"I took it for granted that you would give up the lecture," Mrs. Willard replied quietly.

Glen's face fell.

"I suppose I'll have to," she said rather ungraciously.

She knew that her mother was right in her decision. Her first thought should be to find the book if possible. At the same time it did seem hard to be obliged to loose the lecture. It did not make it any easier either to remember that if the book was lost she would have to pay for it out of her own slender allowance, for she could never bring herself to ask her father for extra money for such a purpose. She ought to be the one to suffer for her own carelessness.

Glen emptied bureau drawers energetically and replaced their contents in orderly piles. She took the books from her book-case and examined each one carefully as she put it back, to be sure that the missing volume was not among the others. Then she examined the contents of her wardrobe, finding many articles long missed in the disorderly pile upon its floor. But in none of these places did she find Miss Alden's book.

She was on the point of giving up her search, thinking that she had looked in every possible place the room contained, when she happened to sit down for a moment on the edge of the bed, near the foot, She felt something beneath her, and slipping her hand between the mattress and the bed-springs, she drew forth the missing book.

It all came back to her suddenly. When she came in the night before, she had tucked it away, out of sight, in the first available place, according to her usual custom; and then had promptly forgotten all about it. But how absurd of her to put it in such a ridiculous place.

Then a hot flush of shame mounted to her cheeks. Was it any more absurd than putting her handkerchiefs in her writing-desk, or her shears on the floor of her wardrobe? Well, after this experience, she would put things in their proper places, and if she borrowed anything she would be especially careful not to mislay it, she was quite sure of that.

As her parents had not yet returned from the lecture she sat down and studied her neglected lessons with a feeling of relief that her worry was over. Now that the book was found she could put her entire attention upon them.

Problem

'Tis easier to rest serene
Upon some other life than lean
Upon ones self and strive to plan
Ones own salvation as a man.

'Tis easier to trust a Pope,
A book inspired, our father's hope
Than just to live aright and do
Ourselves the honest task and true.

'Tis easier, but are we then
To be accounted holier men?
And should we therefore but despise
A man because he hateth lies?

—Charles R. Wakeley.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XXIV.
Winston Rides Away.

The first of the snow was driving across the prairie before a bitter wind, when Maud Barrington stood by a window of the Grange looking out into the night. The double casements rattled, the curtains behind her moved with the icy draughts, until, growing weary of watching the white flakes whirl past, she drew them to and walked slowly towards a mirror. Then a faint tinge of pink crept into her cheek, and a softness that became her into her eyes. They, however, grew critical as she smoothed back a tress of lustrous hair a trifle from her forehead straightened the laces at neck and wrist, and shook into more flowing lines the long black dress. Maud Barrington was not unduly vain, but it was some time before she seemed contented, and one would have surmised that she desired to appear her best that night.

Th result was beyond cavil in its artistic simplicity, for the girl, knowing the signnificance that trifles have at times, laid aside every adornment that might hint at wealth, and the somber draperies alone emphasized the polished whiteness of her face and neck. Still, and she did not know whether she was pleased or otherwise at this, the mirror had shown the stamp which revealed itself even in passive pose and poise of head. It was her birthright, and would not be disguised.

Then she drew a low chair towards the stove, and once more the faint color crept into her face as she took up a note. It was laconic, and requested permission to call at the Grange, but Maud Barrington was not deceived, and recognized the consideration each word had cost the man who wrote it. Afterwards she glanced at her watch, raised it with a little gesture of impatience to make sure it had not stopped, and sat still, listening to the moaning of the wind, until the door opened and Miss Barrington came in. She glanced at her niece, who felt that her eyes had noticed each detail of her somewhat unusual dress, but said nothing until the younger woma nturned to her.

"They would scarcely come tonight, aunt," she said.

Miss Barrington, listening a moment, heard the wind that whirled the snow about the lonely building, but smiled incredulously.

"I fancy you are wrong, and I wish my brother were here," she said. "We could not refuse Mr. Winston permission to call, but whatever passes between us will have more than its individual significance. Anything we tacitly promise, the others will agree to, and I feel the responsibility of deciding for Silverdale."

Miss Barrington went out, but her niece, who understood her smile and that she had received a warning, sat still with a strained expression in her eyes. The prosperity of Silverdale had been dear to her, but she knew she must let something that was dearer still slip away from her, or, since they must come from her, trample on her pride as she made the first advances. It seemed a very long while before there was a knocking at the outer door, and she rose with a little quiver when light steps came up the stairway.

In the meanwhile two men stood beside the stove in the hall until an English maid returned to them.

"Colonel Barrington is away, but Miss Barrington and Miss Maud are at home," she said. "Will you go forward into the morning-room when you have taken off your furs?"

"Did you know Barrington was not here?" asked Winston, when the maid mived away.

Dane appeared embarrassed. "The fact is, I did."

"Then," said Winston, "I am a little astonished you did not think fit to tell me."

Dane's face flushed, but he laid his hand on his comrade's arm. "No," he said, "I didn't. Now, listen to me for the last time, Winston. I've not been blind, you see, and, as I told you, your comrades have decided that they wish you to stay. Can't you sink your confounded pride, and take what is offered you?"

Winston shook his grasp off(and there was weariness in his face. "You need not go through it all again. I made my decision a long while ago."

"Well," said Dane, with a gesture of hopelessness, "I've done all I could, and, since you are going on, I'll look at that trace clip while you tell Miss Barrington. I mean the younger one."

"The harness can wait," said Winston. "You are coming with me."

A little grim smile crept into Dane's eyes. "I am not. I wouldn't raise a finger to help you now," he said, and retreated hastily.

It was five minutes later when Winston walked quietly into Maud Barrington's presence, and sat down when the girl signed to him. He wondered if she guessed how his heart was beating.

"It is very good of you to receive me, but I felt I ciuld not slip away without acknowledging the kindness you and Miss Barrington have shown me," he said. "I did not know Colonel Barringtin was away."

The girl smiled a little. "Or you would not have come? Then we should have had no opportunity of congratulating you on your triumphant acquittal. You see, it must be mentioned."

"I'm afraid there was a miscarriage of justice," said Winston quietly. "Still, though it is a difficult subject, the deposition of the man I supplanted went a long way, and the police did not seem desirous of pressing a charge against me. Perhaps I should have insisted on implicating myself, but you would scarcely have looked for that after what you now know of me."

Maud Barrington braced herself for an effort, though she was outwardly very calm. "No," she said, "no one would have looked for it from any man placed as you were, and you are purposing to do more than is required of you. Why will you go away?"

"I am a poor man," said Winston. "One must have means to live at Silverdale!"

"Then," said the girl with a soft laugh which cost her a good deal, "it is because you prefer poverty, and you have at least one opportunity at Silverdale. Courthorne's land was mine to all intents and purposes before it was his, and now it reverts to me. I owe him nothing, and he did not give it me. Will you stay and farm it on whatever arrangement Dane and Macdonald may consider equitable? My uncle's hands are too full for him to attempt it."

"No," said Winston, and his voice trembled a little. "Your friends would resent it."

"Then," said the girl, "why have they urged you to stay?"

"A generous impulse. They would repent of it by and by. I am not one of them, and they know it, now, as I did at the beginning. No doubt they would be courteous, but you see a half-contemptuous toleration would gall me."

There was a little smile on Maud Barrington's lips, but it was not in keeping with the tinge in her cheek and the flash in her eyes.

"I onc told you that you were poor at subterfuge, and you know you are wronging them," she said. "You also know that even if they were hostile to you, you could stay and compel them to acknowledge you. I fancy you once admitted as much to me. What has become of the pride of the democracy you showed me?"

Winston made a deprecatory gestue. "You must have laughed at me. I had not been long at Silverdale then," he said. "I should feel very lonely now. One man against long generations. Wouldn't it be a trifle unequal?"

Maud Barrington smiled again. "I did not laugh, and this is not England, though what you consider prejudices do not count for so much as they used to there, while there is, one is told quite frequently, no limit to what a man may attain to here, if he dares sufficiently."

A little quiver ran through Winston, and he rose and stood looking down on her, with one brown hand clenched on the table and the veins showing on his forehead.

"You would have me stay?" he said.

Maud Barrington met his eyes, for the spirit that was in her was the equal of his. "I would have you be yourself—what you were when you came here in defiance of Colonel Barrington, and again when you sowed the last acre of Courthorne's land, while my friends, who are yours, too, looked on wondering. Then you would stay—if it pleased you. Where has your splendid audacity gone?"

Winston slowly straightened himself, and the girl noticed the damp the struggle had brought there on his forehead, for he understood that if he would stretch out his hand and take it what he longed for might be his.

"I do not know, any more than I know where it came from, for until I met Courthorne I had never made a big venture in my life," he said. "It sems it has served its turn and left me—for now there are things I am afraid to do."

"So you will go away and forget us?"

Winston stood very still a moment, and the girl, who felt her heart beating, noticed that his face was drawn. Still, she could go no further. Then he said very slowly, "I should be under the shadow always if I stay, and my friends would feel it even more deeply than I would do. I may win the right to come back again if I go away."

Maude Barrington made no answer, but both knew no further word could be spoken on that subject until, if fate ever willed it, the man returned again, and it was a relief when Miss Barrington came in with Dane. He glanced at his comrade keenly, and then seeing the grimness in his face, quietly declined the white-haired lady's offer of hospitality. Five minutes later the farewells were said, and Maud Barrington stood with the stinging flakes whirling about her in the doorway, while the sleigh slid out into

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the filmy whiteness that drove across the prairie. When it vanished, she turned back into the warmth and brightness with a little shiver and one hand tightly closed.

The great room seemed very lonely when, while the wind moaned outside, she and her aunt sat down to dinner. Neither of them appeared communicative, and both felt it a relief when the meal was over. Then Maud Barrington rose and stood with hands stretched out towards the stove.

"Aunt," she said. Twoinette has twice asked me to go back to Montreal, and I think I will. The prairie is very dreary in the winter."

It was about this time when, as the whitened horses floundered through the lee of a bluff where there was shelter from the wind, the men in the sleigh found opportunity for speech.

"Now," said Dane quietly, "I know that we have lost you, for a while at least. Will you ever come back, Winston?"

Winston nodded. "Yes," he said. "When time has done its work and Colonel Barrington asks me, if I can buy land enough to give me a standing at Silverdale."

"That," said Dane, "will need a good many dollars, and you insisted on flinging those you had away. How are you going to make them?"

"I don't know," said Winston simply. "Still, by some means it will be done."

It was next day when he walked into Graham's office at Winnipeg.

"We had better understand each other first," he said. "You have heard what has happened to me and will not find me a profitable customer today."

"You understand me, anyway," said Graham. "Wait until I tell my clerk that if anybody comes round I'm busy."

A bell rang, a little window opened and shut again, and Winston smiled.

"I want to make thirty thousand dollars as soon as I can, and it seems to me there are going to be opportunities in this business. Do you know anybody who would take me as a clerk or salesman?"

Graham did not appear astonished. "You'll scarcely make them that way if I find you a berth at fifty a month," he said.

"No," said Winston. "Still, I wouldn't purpose keeping it for more than six months or so. By that time I should know a little about the business."

"Got any money now?"

"One thousand dollars," said Winston quietly.

Graham nodded. "Don't worry me. I've got some thinking to do."

Winston took up a journal, and laid it down again twenty minutes later. "Well," he said, "you think it's too big a thing?"

"No," said Graham. "It depends upon the man, and it might be done. Knowing the business goes a good way, and so does having dollars in hand, but there's something that's born in one man in a thousand that goes a long way further still. I can't tell you what it is, but I know it when I see it."

"Then," said Winston, "you have seen this thing in me?"

Graham nodded gravely. "Yes, sir, but you don't want to get proud. You had nothing to do with the getting of it. It was given you. Now, we're going to have a year that will not be forgotten by those who handle wheat and flour, and the men with the long heads will roll the money in. Well, I've no use for another clerk, and my salesman's good enough for me, but if we can agree on on the items I'll take you for a partner."

The offer was made and accepted quietly, and when a rought draft of the arrangement had been agreed upon, Graham nodded.

"You may as well take hold at once, and there's work ready now," he said. "You've heard of the old St. Louis mills back on the edge of the bush country. Never did any good. Folks who had them were short of money, and didn't know how they should be run. Well, I and two other men have bought them for a song, and, while the place is tumbling in, the plant seems good. Now, I can get hold of orders for flour when I want them, and everybody with dollars to spare will plank them right into any concern handling food-stuffs this year. You go down tomorrow with an engineer, and, when you've got the mills running and orders coming in we'll sell out to a company, if we don't want them."

Winston sat silent a space turning over a big bundle of plans and estimates. Then he said, "You'll have to lay out a pile of money."

Graham laughed. "That's going to be your affair. When you want them the dollars will be ready, and there's only one condition. Every dollar we put down has got to bring another in."

"But," said Winston, "I don't know anything about milling."

"Then," said Graham dryly, "You have got to learn. A good many men have got quite rich in this country running things they didn't know much about when they took hold of them."

"There's one more point," said Winston. "I must make those thirty thousand dollars soon or they'll be no great use to me, and when I have them I may want to leave you."

"That's all right," said Graham. "By the time you've done it, you'll have made sixty for me. We'll go out and have some lunch to clinch the deal if you're ready."

It might have appeared unusual in England, but it was much less so in a country where the specialization of professions is still almost unknown, and the man who can adapt himself attains ascendency, and on the morrow Winston arrived at a big wooden building beside a pine-shrouded river. It appeared falling to pieces, and the engineer looked disdainfully at some of the machinery, but, somewhat against his wishes, he sat up with his companion most of the night in a little log hotel, and orders that occasioned one of Graham's associates consternation were mailed to the city next morning. Then machines came out by the carload, and men with tools in droves. Some of them murmured mutinously when they found they were expected to do as much as their leader, who was not a tradesman, but these were forthwith sent back again, and the rest were willing to stay and earn the premium he promised them for rapid work.

Before the frost grew arctic, the building stood firm, and the hammers rang inside it night and day until, when the ice had bound the dam and lead, the fires were lighted and the trials under steam began. It cost more than water, but buyers with orders from the East were clamoring for flour just them. For a fortnight Winston snatched his food in mouthfuls, and scarcely closed his eyes, while Graham found him pale and almost haggard when he came down with several men from the cities in response to a telegram. For an hour they moved up and down, watching whirring belt and humming roller, and then, whitened with the dust, stood very intent and quiet while one of them dipped up a little flour from the delivery hopper. His opinions on, and dealings in, that product were famous in the land. He said nothing for several minutes, and then brushing the white dust from his hands turned with a little smile to Graham.

"We'll have some baked, but I don't know that there's much use for it. This will grade a very good first," he said. "You can book me the thousand two eighties for a beginning now."

Winston's fingers trembled, but there was a twinkle in Graham's eyes as he brought his hand down on his shoulder.

"Gentlemen," he said, "I was figuring right on this."

It was a very contented and slightly hilarious party that went back to the city, but Winston sat down before a shaded lamp when they left him, and bent over a sheaf of drawings until his eyes grew dim. Then he once more took up a little strip of paper that Graham had given him, and leaned forward with his arms upon the table. The mill was very silent at last, for of all who had toiled in it that day one weary man alone sat awake, staring, with aching eyes, in front of him. There was, however, a little smile in them, for roseate visions floated before them. If the promise that strip of paper held out was redeemed, they might materialize, for those who had toiled and wasted their substance that the eastern peoples might be fed would that year, at least, not go without their reward. Then he stretched out his arms wearily above his head.

"It almost seems that what I have hoped for may be mine," he said. "Still, there is a good deal to be done first, and not two hours left before I begin it tomorrow."

(To be continued.)

A Little Nonsense

"I never knew until I attended the horse-show what an absurd term 'horse laugh' was."

"What impress you?"

"Why, there's no such thing as a horse laugh. The horses looked right at the ladies' hats and didn't even smile."—Philadelphia Ledger.

MOVING-DAY.

Weary Wilkins—"Yes, mum, I had a fine, comfortable home, but I lost it."

Mrs. Goodsole—"Poor man! How did it happen?"

Weary Wilkin—"An engine backed up and pulled it away."—Chicago News.

BEASTLY INTELLIGENCE

"More than five thousand elephants a year go to make our piano keys," remarked the student boarder who had been reading the scientific notes in a patent-medicine almanac.

"For the land's sake!" exclaimed the landlady. "Ain't it wonderful what some animals can be trained to do?"—Chicago News.

JUST WHAT SHE WANTED.

The lecturer had been describing some of the sights he had seen abroad. "There are some spectacles," he said, "that one never forgets."

"I wish you could tell me where I can get a pair of them," exclaimed an old lady in the audience. "I'm always forgetting mine."—Chicago News.

WELL DONE

Young Surgeon (in hospital, after having just removed a patient's leg)—"Does the operation meet your approval, doctor?"

Head Surgeon—"Very well done, except for a slight mistake."

Young Surgeon—"Why, what's the matter?"

Head Surgeon—"You've amputated the wrong leg."—Illustrated Bits.

REPARTEE.

This is how a driver of the prison van known as "Black Maria" distinguished himself. A would-be wit on the causeway hailed him:

"Got any room inside, Robert?"

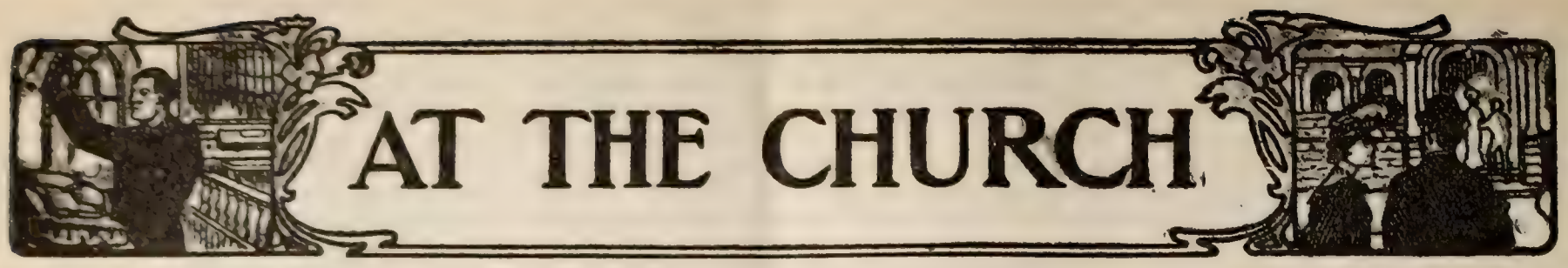
"There's room for one," replied the driver; "we kep' it for you."

Not entirely disconcerted, the wit made another shot:

"What's the fare?" he asked.

The answer entirely extinguished him.

"Bread and water—same as you had before."—Tit-Bits.



Sunday School Lesson

By Herbert L. Willett

Beneath the Acropolis*

Paul had come alone to Athens by sea from Berea. His departure from the north was necessitated by the unfriendly attitude of the people, chiefly the Jews, who had driven him out or at least had rendered his longer stay dangerous both to himself and the newly founded churches. But he had left his companions, Silas and Timothy, to set in order the things that were wanting among the new believers in Thessalonica and Berea. And now he was waiting for them in Athens that he might take up, with their assistance, his active ministry in that city.

Paul in Athens.

It seems probable that Paul intended to conduct a regular campaign in the capital of Greek culture. It was the most ambitious of all his efforts up to this time. He used the days preceding the coming of his friends in gathering such information regarding the character and disposition of the Athenians as might be of value to him in his future work. According to his custom he sought out the synagogue of the Jews where he met the members of his own race and the proselytes who worshipped with them. In addition, he frequented the great forum of the city southwest of the Acropolis. It was an open space surrounded by some of the most famous buildings in Athens, including the Senate House, the royal porch, and the Hall of Zeus.

The Later Athens.

He had been profoundly stirred by what he saw upon the streets of this heathen city. Demosthenes remarked once that it was easier to find a god than a man on the streets of Athens, so numerous were the statues of divinities. Paul had never looked upon anything like this in his life in the East. He was in the midst of a totally different atmosphere. The marvels of those splendid days of Greek art and philosophy were about him, and yet the old, heroic spirit was largely gone. Instead of philosophers there were now only sophists and rhetoricians; instead of the artists who had made Athens famous with its wonderful group of buildings on the Acropolis and its equally magnificent structures in the lower city, there was now a generation of imitators and copyists. The ancient patriotism had disappeared; the older and finer philosophy had ... down. Epicureanism was now the apology for indulgence, and stoicism the defence of ...

"Jesus and Anastosis."

One day Paul fell into conversation with some of the frequenters of the market place. They had heard him talk of Jesus and the resurrection. The latter term they did not understand, but probably thought that "anastosis" was some divinity whom Paul was preaching along with Jesus. It was these two, Jesus and the resurrection, that they thought he was setting forth. As they had somewhat of the spirit of collectors of foreign religions, they were anxious to know what this stranger could contribute to their miscellaneous assortment of divinities and faiths. So they brought him to a suitable place near the Hill of Mars. It hardly seems probable that the rock above the city was selected for this meeting, but rather that one of the porches close by, and apparently called by the same name, was chosen. There is perhaps a sentimental satisfaction in imagining Paul standing on the bold and rugged top of the Hill of Mars to speak to an assembly of Athenian philosophers seated on the hard and sloping rock at his feet. But such a scene is highly unlikely when one remembers the manners of ancient Athens. It is far more likely that a little knot of people gathered about him in one of the porches beneath the Acropolis. It was less an address to an audience than an effort to answer questions propounded by the gathered knot of listeners, most of them in a skeptical and cynical mood.

"An Unknown God."

Yet Paul faced the opportunity, thankful that he had any hearing however unfriendly. All his natural diplomacy asserted itself in the effort to secure the interest and regard of his listeners. Our translation of his words is singularly unhappy in several regards. We can never imagine Paul so discourteous as to say to the Athenians, who believed themselves the wisest of men, that he perceived that they were rather "superstitious." On the contrary he complimented them by referring to their "unusually religious" character. The numbers of statutes and shrines he had seen in their city showed this to be the case. Not content with erecting altars to all the gods they know, somebody had actually put up an altar "to an unknown god." We know that this was not an unusual custom. When misfortune befell an individual and he was unable to trace the cause to any familiar deity, it was not unlikely that he would erect an altar to the unknown god who had afflicted him. Similarly, the offering might be in recognition of an unexpected blessing from some mysterious source.

The Imageless God.

Paul said to them, "The One whom you unconsciously" (not ignorantly, that would have been almost an insult) "worship, I am declaring to you." Then he went on to speak of the One God which their best philosophy had recognized as behind all these images and deities of the common faith. How little it was worth while to attempt to carve the figure of this Our Father. He could not dwell in man-made temples nor could he be represented by any art of man's device.

The Unity of Mankind.

Equally impossible was it to suppose that he had selected one race of men like the Greeks, and cared for none others, for of one blood he had made all. Paul knew perfectly well that if there was one thing sacred to the Greek it was the sense of his own superiority to all barbarians. And perhaps the apostle never so fully realized the equal arrogance of the Jewish claim to exclusive regard on the part of God. In this statement Paul appealed to a popular saying of one of their own poets, Aratus, a native of Cilicia like Paul himself, and to another of Cleanthes, a pupil of Zeno. These quotations do not indicate Paul's profound knowledge of Greek literature. They were probably common sentiments of the time, but hitherto used in the exclusive sense of Greek nationality. It was possible for the people to cultivate sentiments of universal regard as a theory, and yet to exhibit the utmost intolerence and arrogance toward all others. This was particularly true of Greeks, Romans and Jews in the days of Paul. The apostle's countrymen were accustomed to quote the world-wide sentiments of the Old Testament, and yet limit them relentlessly to their own people. It seems very strange to read Joel's statement that in the latter days God shall "pour out his spirit upon all flesh," and yet to remember that both the prophet and the people to whom he spoke meant my this "all flesh" the Jewish people alone. Paul at Athens caught the new wisdom of the actually world-wide ministry of Jesus and the futility of all insular and exclusive ideas.

The Risen Jesus.

The third point in Paul's discourse, after emphasizing the invisible and universal character of God, was the necessity of repentance in view of the coming judgment which should be administered by the Righteous Man whom God had ordained and vindicated by the resurrection from the dead. At this point Paul was approaching his great theme. But the instant his audience heard his reference to the resurrection they turned away with laughter and disdain. They had no objection to the doctrine of immortality; in fact more than one of their own teachers, like Plato, had set this forth. But the resurrection of the body was to them an unthinkable absurdity. It was distinctly a Jewish doctrine for which they had supreme contempt. When Paul mentioned it, therefore, they listened no further. They felt that they knew now all that this "babbler" had to say. They were able now to classify him with those preachers of absurd doctrines which no sane man held.

The Dispersing Audience.

As they dispersed, leaving Paul practically alone, he must have felt all the chagrin of a despised and baffled advocate. At that moment Paul would have welcomed actual hostility. If they had taken up stones to hurl at him he would have rejoiced, for that would have indicated at least some interest, even if an angry one, on their part. But to have them leave him with mocking words and contemptuous intimations that when they wished to learn further of these interesting doctrines they would call for him, was a heartbreaking disappointment.

A Few Converts.

There were only a few who yielded to the great truth Paul had brought to Athens. Two are mentioned, Dionysius, who was later adopted as the patron saint of France (St. Denis), and an otherwise unknown woman named Damaris, whose very name is suggestive of heathen art, luxury, skepticism and despair, yielding to the transfigur-

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* International Sunday-school lesson for July 25, 1909, Paul's Second Missionary Journey—Athens, Acts 17:16-34. Golden Text: "God is spirit and they that worship him must worship him in spirit and in truth," John 4:24. Memory verse 29.

ing power of a pure and ennobling faith.

Disappointment and Departure.

Paul did not even wait for his friends to arrive in Athens. Disheartened and deeply troubled in mind, he left the city and went to Corinth. The scene of his address to the Athenians has been a famous one in Christian history. Luke's admiring description has furnished the details of many paintings since the days of Raphael's great cartoon. But Paul evidently thought of the episode with regret and chagrin. Only once in all his writings does he allude to Athens. And the impression made upon one who reads the New Testament narrative is that he had always the haunting and humbling sense of the failure of his Athenian mission. Yet it did not fail, for if only the few disciples referred to were born into the kingdom of God through his ministry there, it was an event well worth the pain and humiliation. And we know that in later days there grew up in Athens a church which, if not so well known as those at Corinth and Ephesus, was at least a powerful force in the Christianizing of the entire Attic land.

Prayer Meeting

By Silas Jones

JESUS THE SON OF GOD.

Topic, July 21. Jno. 3:16-18; 8:36; I Jno. 4:15.

What has God spoken to men in Christ? What is God's attitude toward men and what does he ask of them? The answers of the New Testament to these questions are definite and positive. If we believe what it teaches, we may know what sort of conduct God approves and what are the blessings we may expect from him. But we cannot hope to reach in a moment an understanding of God in Christ that will be in every way perfectly satisfactory, ror we know Christ only as we become like him and time is required for the transformation which the presence of Christ produces in the life of the believer.

The Purpose of Love.

The severity of nature and the cruelty of man to man have given rise in the minds of many to beliefs in Gods delighting in slaughter and torture. Men have rought to the altars of their gods presents and bribes that they might have relief from the malignant hatred of the owers above them. Their fear of the gods was not awe in the presence of supreme goodness, but the terrors inspired by caprice and heartlessness. Into the church some of this heathenism has come. It has been hard for the world to forget its false religions and worship the God of grace. So much of our training even in Christian lands feeds our suspicion and unfits us for whole hearted co-operation with others and for sweet fellowship with God. We do not question in the Sunday-school and church the truth of the statement that God loved the world and sent his Son to save it, but in feeling we deny it again and again. Some of the devices employed by the church to attract men to its services mean, if we study them carefully, that the passion of the church is dead, that it no longer has the power to awaken in the hearts of the sinful the sense of God's love. Men are lost because they doubt the love of God. God sent his Son that they might know his love and have a way of escape from sin. The church must make this truth living and active in the heart if it would be true to the gospel of the Son of God.

"Free Indeed."

Man desires to be free because he is man. He would be less than man if he were content with slavery. But he does not always know what freedom is and it is not uncommon for him to choose a degrading slavery under the impression that he is fleeing from bondage. Whenever he runs away from duty, however hard it is, he puts himself under a yoke. Whenever he gives the reins to unsocial feelings, he is selling his freedom. But many do not see this. It is their thought that freedom means the giving of expression to their basest passions and their most bitter hatreds. The freedom of Jesus is of another sort. He leberates the finer, nobler feelings. He removes the barrier of prejudice and hatred which we have set up in our hearts against the entrance of generous concern for the welfare of all men. Our talents are by him turned to the service of man, not to the acquiring of mere personal advantage. It is our privilege as Christians to do good even to them that hate us. The Son of God brings to us the divine compassion ror all the world. He bestows upon us the freedom of those who labor for human redemption. He thus saves us from despair, for despair is usually the product of selfishness. The pessimist, despite his profession of disinterestedness which he sometimes makes, is generally the best example of unalloyed selfishness to be found.

God in Us and We in God.

"Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." In ways that we do not understand God works in us for our salvation. In the day of darkness and death, when he seems far from us, he is very near to lead us to the light of life everlasting. We may therefore rest in God. This is his world. Doubtless we are often ready to suggest improvements in it. It is never just as we would have it. I do not believe that God would be pleased with us if we were satisfied with everything that is going on in the world about us. Many things can be changed for the better and we ought to change them. But we can assume too much responsibility. God has reserved for himself responsibility and authority. We endure needless anxiety because we try to stand in the place of God. Certainly our fretfulness must come from the distance we have put between us and God. We do not know him, we do not rely upon him. The Son of God brings us to the Father that we may put aside our foolish anxieties and be content with what we can do and be.

Christian Endeavor Lesson

TOPIC FOR JULY 25.

Heroes of Missions in China.

Matt. 5:13-16.

I can remember the time in boyhood when I thought all heroes were *dead;* that in some way being *dead* was a part of being *heroic!* It did not seem, just then, that it was such a glorious thing to be a hero! But I have no doubt now that many heroes are living, that one of the most heroic things some people can do is to live for God in hard places. So I propose that we devote our meeting to some *living* heroes in China, instead of spending all the time on Olopun, who went to China in 635 A. D.; the work of Xavier and the Jesuits in the sixteenth century; or Morrison, who said, "I conceive it my duty to stand candidate for a station where laborers are most wanted"; or Dr. Parker who tried "opening China at the point of the lancet"; or Ingle, Bridgeman, Taylor, or even our brave Dr. Ament, whose coronation came last year.

Nor can we mention all the living heroes, like Dr. Arthur Smith, Dr. Griffith John, and Dr. Ashmore. Our young people ought to know the young men and women who have recently gone to China, even in the face of one of the most bloody massacres of recent years—the Boxer outbreak. So I suggest that in our meeting we talk about Corbin, Kung, Fei and Staub, of Taikusien; of Watts Pye of Feuchoufu; of DeHaan, who sails this fall. They are all Oberlin men, Corbin graduating from the Seminary in 1903 and the rest later. They represent the choicest culture of our country, its finest manhood, highest ideals and capacities. They are "men o' pairts," and they have great homes there in China!

I have just been reading a letter from Mr. Corbin in which he says that Mr. Pye's report for the year at Fenchoufu was the best he has heard in China. It will be printed soon in the Missionary Herald and we must read it. At Taikusien, twenty-four members have been received. Five places of refuge are maintained for men and women who seek to break the chains of the opium habit. During the winter, 196 have been helped and eighty-two have given up opium smoking, other patients have been cured in the hospitals. The cultivation of the poppy, whence opium is derived, has been forbidden by the Chinese government and the law is widely enforced.

The Oberlin men and women are planning great things for Shansi. Nearly all those slain by the Boxers in 1900 were from their college. There is a beautiful memorial arch on the campus but they project a new Oberlin in China! Already the Academy is started. Forty acres of land have been secured and buildings are being provided. I think you might secure a pamphlet telling more about this great endeavor by writing Prof. G. Walter Fiske, of Oberlin. While I have mentioned some of those engaged in this work, I must not forget Dr. and Mrs. W. A. Heminway, Mrs. Corbin, Miss Flora Heebner, Miss Daisie Gehman.

Mr. Corbin has written a noble appeal for Christian education in China. When one thinks what Oberlin has achieved for the homes and hearts here, we are thrilled by the possibilities of a Christian school in the great Mongolian empire:

"We call you to reproduce yourself,
Mother of colleges, in this ancient land.
Build here another Oberlin, to give
Your great ideals to those who sorely need."

Perhaps some of the Christian Endeavorers may be among those who will go to teach in that new college in the far East.

Words on Machinery

By Nicholas Vachel Lindsay.

There's machinery in the butterfly.
  There's a mainspring to the bee—
There's hydraulics to a daisy
  And contraptions to a tree,
If you could see the birdie
  That makes the chirping sound.
With X-ray scientific eyes.
  You would see the wheels go round.

STRIKING MANNERS.

"You say you acted like a perfect lady throughout?"

"Sure, yer Honor; when he tips his hat to me an' me not knowin' him, I ups with a rock an' caves in his face."—Houston Post.

Chicago

Chicago's Secretary Visits Centennial City

The Centennial spirit which is everywhere abroad reached Chicago as early as anywhere. For a considerable time we have been planning how we might fittingly cooperate with our brethren in making this year one long to be remembered in the annals of the church. After making a centennial offering of $1,000 to Dr. Dye's work in Africa, we have made arrangements for a special train to Pittsburg next fall. In the carrying out of this plan the writer was made Transportation Manager and instructed to go to Pittsburg and complete all necessary arrangements for the comfort of the Chicago party. This we did and in addition have traveled over the historic spots of the work of the Campbells with camera and notebook. We would be recreant in duty if we did not pease for awhile in our discussions of conditions in Chicago and present some of the impressions which made the trip an epoch-making one for one person at least.

We left Chicago one evening and when we woke up the next morning the splendid train over the Pennsylvania line had almost reached Pittsburg. As we ate our breakfast, the train was speeding down the valley of the Alleghany river and the most charming panorama of river scenery was presented through the car window. The dweller of the plains gets an impression from the hills that can not come to the man who has no memory of anything else than hilly country. As we looked at the splendid hills of the western Pennsylvania country, we did not wonder that the hills of Palestine were a continual invitation to the establishment of religious cult outside the orthodox faith. Native religion untaught and unguided fills a man's soul in the midst of this wonderful handiwork of the great Creator.

Clouds of Smoke.

We soon left this scenery, however, to view the depredations which man had mdae in these wonderful valleys. The clouds of smoke announce our near approach to the city of Pittsburg. As we came nearer we saw the countless chimneys that belched forth smoke and spoke of the commercial activity of this great manufacturing center. As we stepped from the train out upon the street, a cosmopolitan city with great skyscrapers and with busy traffic was before us.

We set ourselves the task of seeing the city, that we might guage its spirit and might know its problems.

Pittsburg has much of idealism on one hand and much of vulgar commercialism on the other. We found a jeweler's window where diamond necklaces and pearl ornaments were advertised for $50,000 and where the invitation read "Come in and see something expensive." We saw the residence of a man who had fourteen automobiles for his own use. We say many evidences of the vulgar display of wealth and the reckless expenditure of money that might have been used for the blessing of many a poor life.

Not only did we find the unblushing ostentation of wealth, and the waste of money among the upper classes, but we found deep degradation among the poor. An indication of the state of the temperance reform of Pittsburg is found in the picture we took of the advertisement of a church picnic in a saloon window. We have never found this unblushing partnership in beer-soaked Chicago. The underworld used the best streets of the city in the evening for various forms of traffic that have long since been banished from State street in Chicago.

In the midst of the misery of the poor, we found that a great part of the foreign population which carries on the industrial operations in the factories was alienated from the church. Some were Socialists and believed that Socialism was incompatible with church membership. Some were anarchists. Almost all had a deep sense of the social injustice that was manifested on every hand in the city's life.

Splendid Institutions of Pittsburg.

Yet against the memory of Homestead and its riots, we must place the story of some of the splendid institutions of Pittsburg. If the city has no parks worthy of so great a city, it does have some most splendid public institutions. Hospitals are abundant. The Carnegie Music Hall rivals any public institution in all of Chicago. It encourages living artists and has a most splendid exhibition of their work. It has a museum with collections of the greatest scientific interest. It has a splendid public library in the building run on the most modern kind of basis. The building is a perfect wonderland where one would love to spend days and even weeks. There is the great Carnegie Technical school and the Pittsburg University. All of these educational opportunities make it possible for the working man to rise above his condition and to give his children a different sore of place in the social scale.



A Strange Partnership. .(Note Church Announcement.)

The sight-seer wants to see the great industrial operations of the city. At the home of the "57 varieties," he is given a lunch. This fact should be put down in our Chicago note-books to be recalled when funds get low next fall. This factory invites the visitor. At the great steel mills, however, the visitor is rigorously excluded. There is some danger from the unitiated to stand around the pouring of molten metal. As the rollers mash the red hot steel into form, the hissing rods would leave marks upon the careless sight-seer. Then it is said that in these great plants there are secret processes that might be stolen by spies so the camera man is rigorously excluded. We were fortunate, however, to find a source of influence that secured a promise that fifty of our party might go through the famous Homestead mills.

Chicago Headquarters at Centennial

There is only one hotel in Pittsburg in the convention district, for the convention district is four miles from the business district in the Schenley Park district, or the East End as it is also called. The Schenley Hotel has all of its rooms engaged for the convention period now. R. A. Long will entertain all of the pensioners of the Ministerial Relief at his own expense as well as many members of his own congregation in Kansas City. The officials of the societies have engaged their places and thus months before-hand this splendid hotel is all engaged.

The Christian Century party from Chicago will have headquarters at the Hotel Henry in the business district. This house is one of the very best of the business district. It will take care of 200 of our party. The rates are as reasonable as at any reputable hotel in the city, being $1.50 per day, European plan, and $2.50 with two in a room, the prices ranging higher for rooms with bath. The hotel has a beautiful lobby where the convention fellowship will be in full sway. It is new and modern and the manager is determined that nothing shall be left undone to make us quite at home during our stay in Pittsburg. Pittsburg is adequately supplied with good hotels and the normal business in the fall time fills all of the good places. It is therefore of the highest importance that those who wish to stop at a hotel in Pittsburg instead of at a dwelling house should engage rooms at once. Those stopping at the Hotel Henry should write direct to the Christian Century office.

Pittsburg is western rather than eastern in spirit. Its citizens go at a Chicago rate, and its streets often present the busy spectacle of State street. While older in years, its recent development makes it even less conventional than more western cities. It is full of the most interesting things and we will count ourselves fortunate that our convention falls in a city where there is so much to learn in addition to convention business.

Chicago Church Notes.

W. L. Carr, of Indianapolis, is in the University of Chicago again this summer.

C. G. Kindred remains at the bedside of his sister, Miss Susan Kindred, of Pittsfield, Ill. Her condition is critical.

We have an unusual number of Disciples at the University of Chicago this summer. The courses offered are of unusual merit.

J. L. McBean is supplying the pulpit at Oak Park while they determine on the program for the future.

The church at Irving Park is trying to solve the Sunday evening problem by having out-of-door services on Sunday evenings.

Rev. Mr. Maurer, of Nebraska, who is studying at the University of Chicago this summer will preach at Douglas Park next Sunday morning.

There have been additions at the Sheffield Avenue Church for several Sundays recently. There are many items of encouragement in the work of the church.

The pastor of the Evanston church presented stereopticon pictures of his trip to Pittsburg, Brush Run and Bethany on a recent Sunday evening to a large and appreciative audience.

Dr. Ames, pastor Hyde Park, will be absent from his pulpit for six weeks following the last Sunday in July. During the vacation all services of the church will be conducted by the assistant pastor. R. W. Gentry.

At Falls City, Nebraska

F. Ellsworth Day moved to Falls City six months ago at the earnest request of the State Board and arranged with Lintt and Lockhart to assist him in an evangelistic campaign. Mr. Day spent these six months in getting acquainted with conditions and had made splendid preparation so that there were converts from the start of the meeting.

The meetings were held in the city auditorium, which is a large tabernacle used for Chautauqua purposes, seating some 1,500 people, and was frequently crowded. In writing of the meeting W. J. Lockhart says: "W. F. Lintt had a chorus of one hundred voices assisted by two pianos and a splendid orchestra. I cannot speak too highly of Brother Lintt. He has been with me since last November, and will continue during the coming year. He wins everywhere because of his Christian bearing, his intense earnestness, his genuine worth and ability. Briefly summarized, I note the following results of the meeting: 1. One hundred and forty-nine people responded to the invitation; not a single evening of the meeting passed without additions. Eighteen of these united with the Baptist church, which church led by their pastor entered heartily into the meeting, and at the close contributed as a church and individually to the expense of the meeting.

2. We secured the largest hearing the Christian church ever had in Falls City. The saloon element and the Catholic crowd worked hard against us, but the church people gave us their sympathy and presence and by the close of the meeting dismissed all their evening services to be with us. The pastors of the other churches were unusually courteous.

3. Evangelism as many expressed it, 'was redeemed in Falls City.' Certain evangelists in former years had prejudiced the entire town against evangelists in general. It took us two weeks to overcome this, but I never saw such a complete change of sentiment ome over a town as took place in Falls City the last weeks of our meetings.

4. The heavy expenses of the meeting was more than provided for and a neat sum left in the treasury.

5. Brother Day's salary was increased $200 with the generous support of every member of the board and church. Brother Day is completely entrenched in the hearts of the people. They believe in him and are following him as he leads on in a new church building enterprise. The new building is demanded and will be secured."

Bible College of Christian University

Since the recent generous endowment gift of $50,000 by R. H. Stockton, it seems proper that a statement should be made concerning the work and prospects of that department of Christian university in which our brotherhood is as a whole most interested. My connection of two years with the Bible College has afforded an ample opportunity to study its purpose, spirit and opportunities for the education of ministerial students.

Situated, as it is, in the extreme northeast corner of the state of Missouri, with other schools of the brotherhood in a more central position in many states, it would seem to possess few points in its favor, and be seriously handicapped by reason of location. This, however, when other observations are made, may not appeal to its disadvantage. Usually the young man who enters the ministry is beset with difficulties growing out of either his finances or his inexperience. In either case, he is more interested in the school which can assist him just at this point than in the mere matter of geographical location.

It is in these two respects that this school has been of the greatest benefit to the ministerial student. The field for service and employment among the churches in this region is immense. We have not been able to supply the churches with preachers within the territory of Missouri, Illinois and Iowa accessible to students from Canton. A large number of the students are now supporting themselves easily, and at least twenty-five of these are married. Owing to cheap rentals and provisions the cost of living is much less than in many larger cities.

As for students without experience in preaching, opportunities for public speaking are amply provided for in literary societies and in the department of elocution in the college. Some loan funds are avaliable for a limited number of ministerial students to assist them financially. Other means of financial support are often found by the ambitious student. An industrial farm from which students might receive remuneration till able to preach acceptably would be an excellent feature in connection with school. A tract of land in the rich Mississippi Valley near the university grounds could no doubt be easily secured for this worthy purpose, if some friend of the school would supply the needed funds. Many students have written us requesting such opportunities to make their way through school, and these are usually afterward the strongest graduates in our schools. Many would thus be saved to the service of the church. A more deserving and effective missionary offering could hardly be made.

The past year has been one of great prosperity to the College of the Bible. Its increase has been eighty-five per cent over the attendance of the previous year. Its evangelistic spirit is shown in the number of additions to the churches, over 1,260 being reported by the students alone, last year. With a worthy increase in the endowment and hopeful prospects of further liberality on the part of its friends, the future of the school seems bright indeed. Students who are interested and desire further information regarding courses of study may address Pres. Carl Johann, or the writer, Chas. A. Lockhart, Dean, College of the Bible.

Mary's Wedding

A Maryland man recently married off his fourth daughter, the ceremonies touching whose wedding were given much attention by the "society editors" of the country papers in that region.

A week or two after the wedding a friend who had been north for some time met the father, to whom he made some jocular references in regard to the recent "event." "I see by one paper," said he, "that Mary's wedding 'well nigh beggared description.'"

"Well," said the old man, "I don't know about that, but I do know it well nigh beggared me."—January Lippincott's.

John R. Golden was the principal speaker at a union meeting of the churches of Virden, Ill., held Sunday afternoon, July 4.

Annual convention of the churches of Pike County, Ill., will be held at Independence, July 24 and 255.

The First Church, Bloomington, Ill., Edgar Jones, Pastor, has invited the members of the First Baptist Church, which is temporarily without a pastor, to meet with them.

J. E. Teaney and B. H. Cleaver, of Canton, Mo., directed the dedication of Mt. Hope Church, near Perry, Ralls County, Mo., on June 27. Cost of building, $1,200.00, which was fully met on dedication day. Brother Teaney, the pastor, begins a meeting August 25. This makes seventeen churches in Ralls County, most of which are rural, but are alive and growing.

J. H. Gilliland has resigned the pastorate of the Second Church, Bloomington, Ill., to take charge of the new East Side Centennial Church. Mr. Gilliland has been a pastor in Bloomington for twenty-five years. He began at the First Church, then left it to build the Second. Now it is the Second's time to give him up for his third church building enterprise.

T. F. Van Voorhis, father of W. D. Van Voorhis, pastor of the church at Bellaire, Ohio, fell asleep in Jesus, May 31. He was 74 years old. He had been a Christian since his early childhood, and an elder in the church at Bladersburg, Knox Co., for over 50 years. He was a soldier in the war 45 years ago. He was a man of wide influence for every good work, and was loved and honored by all who knew him. While he never assumed the title of "preacher," yet performed all its duties as pastor, conducted funerals, solemnized marriages. He was secretary of his missionary district for twenty years, and was one of the best and truest friends I ever knew. His house had the Prophet's chamber. He was the warm friend and support of the preachers of Christ. He leaves a wife, two sons and two daughters, grandchildren and a host of friends.

S. M. Cook.

ORIGIN
Of a Famous Human Food.

The story of great discoveries or inventions is always of interest.

An active brain worker who found himself hampered by lack of bodily strength and vigor and could not carry out the plans and enterprises he knew how to conduct, was led to study various foods and their effects upon the human system. In other words before he could carry out his plans he had to find a food that would carry him along and renew his physical and mental strength.

He knew that a food which was a brain and nerve builder, (rather than a mere fat maker), was universally needed. He knew that meat with the average man does not accomplish the desired results. He knew that the soft gray substance in brain and nerve centers is made from Albumen and Phosphate of Potash obtained from food. Then he started to solve the problem.

Careful and extensive experiments evolved Grape-Nuts, the now famous food. It contains the brain and nerve building food elements in condition for easy digestion.

The result of eating Grape-Nuts daily is seen in a marked sturdiness and activity of the brain and nervous system, making it a pleasure for one to carry on the daily duties without fatigue or exhaustion.

Grape-Nuts food is in no sense a stimulant but is simply food which renews and replaces the daily waste of brain and nerves.

Its flavor is charming and being fully and thoroughly cooked at the factor it is served instantly with cream.

The signature of the brain worker spoken of, C. W. Post, is to be seen on each genuine package of Grape-Nuts.

Look in pkgs. for the famous little book, "The Road to Wellville." "There's a Reason."

With the Workers

Alvin Hottell becomes pastor of the church at Frederick, Kans.

A. A. Beery closes his work with the church at Hillsboro, Ore., Sept. 1.

J. R. Perkins, pastor of the church at Fresno, California, preached at the West Side Church, San Francisco, June 27.

O. P. Spiegel is in a meeting at Nashville, Ga., where the church has been organized but a little more than a year.

Andrew P. Johnson, pastor of the church at Fayette, Mo., is available for a meeting during July or August.

J. R. Blunt has entered upon his work with the church in South of his ministry with the church.

After two years of successful work, B. W. Bass leaves the church at Roseburg, Ore., and will be succeeded by J. N. McConnell.

Here are some churches in Michigan that are changing pastors: Muir, Kalkaska, Muskegon, Battle Creek and Paw Paw.

Claud Trampton of Elkhart, Ind., has been called to the pastorate of the church at Rowbridge, Michigan.

W. B. Harter, after a three months' supply with the church at Sterling, Colo., has become permanent pastor of the congregation.

Homer Sala closes two years' successful work with the church at Wellsville, Ohio, July 20.

Austin Hunter, Indianapolis, Ind., general evangelist, is spending his vacation at Boise, Idaho, where he preached for the First Church, June 20.

J. E. Lynn, pastor of the First Church, Warren, was the preacher at the union service of the churches of the city held in the Presbyterian church July 11.

The Endeavor Society of the church at Lincoln, Neb., elected Mr. George Cooper as their delegate to the International Christian Endeavor meeting in Minneapolis.

There are frequent additions and all departments of the work of the church at Milan, Mo., are prospering under the leadership of N. S. Robertson.

G. A. Ragan, formerly pastor at Winters, Cal., now principal of the high school at Santa Cruz, supplied the pulpit at San Jose, June 27.

The Highland Park Church, Los Angeles, observed Children's Day June 27. There were five confessions. The offering to missions was $45. Carl L. Green is the pastor.

W. E. Bobbitt, Woodland, California, preached the baccalaureate sermon for the high school there. His subject was "Building a Palace for a Man's Soul."

The First Church, Louisville, Ky., has purchased a beautiful lot in one of the best parts of the city, and will begin at once the erection of a new house of worship.

A new $15,000 church building was dedicated at Monessen, Pa., Sunday, June 11, with President Cramblett of Bethany College in charge of the service.

The Calhoun Street Church, Baltimore, gave a very hearty reception to their new pastor, F. H. Scott, the first of this month. Addresses were delivered by Peter Ainslie and Mr. Clemens.

The announcement of the death of Mrs. George A. Bellamy of Hiram House, Cleveland, has just appeared. The editors of THE CHRISTIAN CENTURY extend their sympathy to Mr. Bellamy and his family.

Chas. J. Burton lays down the reins as president of Oskaloosa College, Oskaloosa, Ia., and has been succeeded by Edwin D. Kiser. Mr. Burton will reside temporarily at Eureka Springs, Ark.

R. Linn Cave was the preacher at the West End Church, Atlanta, Ga., June 27. The building here has just been redecorated and furnished at an expense of several hundred dollars.

Miss Bertha Clawson, missionary under the F. C. M. S. to Japan, is returning to America for a brief rest. She has rendered valuable service in the girls' school in Tokyio.

B. S. Denny has again been asked by the churches of Iowa to serve them another year as corresponding secretary. He is one of our most efficient men.

N. A. Davis, who recently came to this country from New Zealand, and from the Baptist church took membership with the First Church, Berkeley, supplied at the West End Church, San Francisco, Sunday, July 4.

Without having to call upon others to help, the church at Okmulgee, Okla., reports ninety-four additions to their membership during the past year. B. F. Hill is the enterprising pastor.

"If you don't go to Pittsburg in October, you will be explaining to two generations why you did not go," says W. R. Warren. If you do not go on the Chicago special you will ever after wonder why you did not.

The church at Deer Creek, Ill., just closed a meeting with forty additions, nearly all grown people, F. A. Sword, the evangelist, and Charles E. McVey of Hardy, Neb., the singer.

The First Church, Birmingham, Ala., has granted its pastor, Dr. A. R. Moore, a vacation that he may regain his health. He is at present taking treatment in a sanitarium in Atlanta.

Prof. James Bever, for five years principal of the high school at North Yakima, Wash., and superintendent of the Christian Sunday-school has been elected to a professorship in the state normal at Bellingham.

Miss Esther Thulin, a member of the church at Davenport, Ia., has fully committed herself to service as a foreign missionary and will enter Drake University in the autumn to prepare for her future work.

E. W. Thornton, formerly pastor of the church at Long Beach, Calif., and more recently giving his time to Sunday-school work in the state, has accepted a call to the Naomi Avenue Church, Los Angeles.

After three years of successful work as pastor of the Memorial Church, Rock Island, W. B. Clemmer has resigned and will enter the general evangelistic field. He may also give some time to Sunday-school work.

W. J. Lhamon, Columbia, Mo., is holding a meeting with the church at Appleton City, Mo. Mr. Lhamon is just entering upon this work, in which we predict for him a high degree of success.

W. M. Taylor closes his work with the church at New Orleans, La., the first of October. Mr. Taylor has been with this church three years, during which time the strength of the church has been doubled.

Good reports come to us from every hand of the addresses made by President Bates, Hiram College, during his recent visit to Michigan, where he attended the state convention. Michigan seems glad to claim him as her son.

E. E. Violett and F. M. Charlton began a meeting at Macon, Ga., May 18, closing June 8. There were fifty-four accessions to the church. Excellent preparation had been made by the church and they are happy over the results.

J. B. Holmes, pastor of the church at Beaumont, Texas, is to close his work there Sept. 1 and return to the Pacific coast where he formerly did a great work as pastor at Albany, Oregon. He will engage in evangelistic work.

The average attendance upon Sunday-school at Tipton, Ind., for the month of June was 480; the average collection $15.24. There were eight additions to the church by baptism at regular services during the month. G. I. Hoover is the minister.

A. W. Taylor, pastor of the Irving Park Church, Chicago, has been in Eureka, managing the Eureka Chautauqua. He remains president of the association, at the earnest solicitation of the members of the Board of Trustees.

A Centennial Club is being organized among the members of the Jefferson Street Church, New York. This seems an excellent way to arouse interest in the convention, and to prepare those who will go by personal acquaintance and conversation to get the most from the trip.

At the inauguration of a night school for adults, undertaken by the teachers of Monterey, with the co-operation of the leading government officials, S. G. Inman was chief speaker. Mr. Inman is a university graduate and is making his influence felt in Mexico.

A church of fifty-one members was organized at Columbus, Ga., June 27, by E. R. Clarkson and Homer Williams. The organization came at the close of a four weeks meeting. G. H. Hinnant, who has just graduated from the Bible College, Lexington, Ky., is the pastor of the new church.

E. W. Allen, one of the most efficient men in Kansas, has resigned as pastor of the church at Wichita, where he has served for three years, during which time the church has grown rapidly in numerical strength, and has erected a beautiful and modern house of worship. Mr. Allen's work has been remarkable. His resignation will take effect Sept. 1.

W. H. Hanna, returned missionary from the Philippines, is now at 5441 Madison Ave., Chicago, and will be glad to visit churches easily accessible, and tell them of the progress of the work in these islands. He is one of the best missionaries, and the churches near Chicago have a rare opportunity this summer to have this interesting work presented to them in a masterly way.

Stanley Grubb, who has been pastor of the church at Columbia, S. C., for near five years and has done a most commendable work there, has accepted a call to the church at Athens, Ga. Mr. Grubb is a graduate of Kentucky University and Butler College. Mrs. Grubb is a graduate of Hiram College and New York State Normal, and in every way well equipped for the position of pastor's wife.

The Second Church, Milwaukee, Wisconsin, has purchased a fine lot at the corner of Park place and Prospect avenue. A tabernacle has been erected and the first service

COULDN'T FOOL HIM

Doctor was firm and Was Right.

Many doctors forbid their patients to drink coffee, but the patients still drink it on the sly and thus spoil all the doctor's efforts, and keep themselves sick.

Sometimes the doctor makes sure that the patient is not drinking coffee, and there was a case of that kind in St. Paul, where a business man said:

"After a very severe illness last winter which almost caused my death, the doctor said Postum was the only thing that I could drink and he just made me quit coffee and drink Postum. My illness was caused by indigestion from the use of tea and coffee.

"The state of my stomach was so bad that it became terribly inflamed and finally resulted in a rupture. I had not drunk Postum very long before my lost blood was restored and I have now been using Postum for almost a year. When I got up from bed after my illness I weighed 98 pounds and now my weight is 120.

"There is no doubt that Postum was the cause of this wonderful improvement. I shall never go back to tea or coffee but shall always stick to the food drink that brought me back to health and strength."

Look for the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

held in it Sunday, July 11. Sherman Kirk, the preacher, has just come from Des Moines to take charge of this work and will reside during the summer at 542 Frederick avenue. In this effort the Second Church has had the friendly assistance of the First Church of which C. L. Waite is the pastor.

V. W. Blair has accepted a call to the Payne Avenue Church, North Tonawanda, N. Y. This decision was not reached until after Mr. Blair had spent two weeks with the church, studying its needs and the condition of the field. This indicates a tendency toward greater care on the part of both preacher and church about entering the pastoral relationship. Mr. Blair did a good work at Greenfield, Ind., and we predict for him an effective ministry in the Empire State.

"The Wharton Memorial Home" for the children of missionaries will be opened at Hiram, Ohio, October 1. This provides a needed equipment of our missionary society, and will bring great relief to the missionaries. The children will have free tuition at Hiram College, whose trustees have been generous in their provision for the home. F. W. Norton has rendered valuable service in making possible the gathering together of the funds for this home without expense to the Foreign Society.

A. Lyle DeJarnette, pastor of the First Church, Santa Cruz, is conducting a series of fellowship services. On June 4 the Methodist minister spoke on "Religious Doubt." On the 11th the Congregational minister made an address on "The Holy Spirit." This was followed on June 18 by an address from the Episcopal minister on "Christian Unity." June 24 the Presbyterian pastor spoke on "The Lordship of Jesus." Others will follow. There are additions almost every week to the church.

W. H. Bagby, pastor at Missoula, Montana, writes as follows: 'On account of the lateness of the spring, commencement, bridges out of commission, etc., etc., Childrens Day was not observed by our Sunday-school till yesterdan; but it was a large success in every way when it did come. In addition to the splendid program rendered by the children, Harvard Saxton, who is resting for a while with his wife in this delightful mountain retreat, sang one of his magnificent solos. The audience packed the house and the offering amounted to $35.00."

The CHRISTIAN CENTURY has already announced the generous offer of R. A. Long of the Independence Ave. Church, Kansas City, to give the lot and erect a $50,000 building to be used for Sunday-school purposes. We are glad to call attention to this again, as an indication of a tendency to make more adequate provision for the teaching ministry of the church. This must receive increasing attention. A Baptist church of St. Louis has a $150,000 building devoted entirely to this purpose, and has engaged as "Educational Director" a man with the best university training.

The Foreign Society has announced that E. W. Allen, whose resignation as pastor of the church at Wichita, Kans., is announced in these notes, has been chosen as one of the secretaries of the Foreign Society, and will begin his new duties Sept. 1. He will be located in Kansas City and will have charge of a Western District. Mr. Allen has a fine record as pastor, and leaves that work for the missionary secretaryship only because he believes absolutely in the importance of the foreign work, and is glad to commit his life to it. We congratulate the Foreign Society and extend our best wishes for the success of the new office.

F. F. Grim, corresponding secretary of West Texas and New Mexico, has had to undergo an operation for appendicitis. But he is now out of the hospital and resting in a secluded spot in the mountains. He is doing a valuable work in Mexico, and THE CHRISTIAN CENTURY hopes that he may soon be in his usual health again. Mr. Grim was for a time office editor of The Century and has never lost interest in its work.

A. C. Smither, pastor of the First Church, Los Angeles, Calif., has merged the Sunday-school service and the morning service into one, following the plan of the Long Beach Church.

The Bible school of North Tonawanda, where V. W. Blair has just became pastor, will begin a campaign in September under the leadership of Miss Eva Lemerts.

A. J. Bradshaw, Shroud, Okla., reports thirty-two additions at regular services, July 4, eighteen by confession, fourteen by statement.

The Children's Day exercises at Cameron, Mo, July 4, were enjoyed by a large audience, which made an offering of $48.00.

Frank Thompson, evangelist, has just closed a meeting with the church at Marietta, Okla., in which there were fifty-three additions to the church. D. L. Bond, the pastor, is now leading the church in a building project.

A. T. Gordon, pastor at Niles, Ohio, announces the following sermons for Sunday evenings, during July— "A Man of Patriotism," "A Man of Daring Power," "A Man of Decision," "A Man of the Present." The Children's Day offering of this church was $40. The average attendance of the school for June was 263.

The Rural Schools of DeWitt County held their graduating exercises at Weldon Springs, near Clinton, Illinois, June 26. One hundred and fifty received certificates of promotion from the seventh grade into the eighth, and eighty were promoted into the High School course. H. H. Peters of Eureka delivered the patrons' address in the forenoon and Prof. W. J. Sutherland of St. Paul, Minn., spoke in the afternoon. Rev. Albert Schwartz, pastor of the Christian Church in Clinton, was on the program. T. C. Wampler of Clinton is the County Superintendent of Schools and is doing extraordinary service. He is a member of the Christian Church and takes an active part in the affairs of the church. Mr. Peters was introduced as the Field Secretary for Eureka College and was thus given an opportunity indirectly to get the cause of Eureka before the young people and patrons of DeWitt County. He spoke on "Educational Ideals."

Inland Empire Day was very generally observed by our Endeavor Societies. No more attractive or inspiring study could have engaged the young folks upon the nation's birthday. The offerings are already coming in. Secretary Denton made full preparation for the day, and pushed his plans right up to July 1 when he left the Home Office for his new charge. His heart is in the work still and he is very enxious that the Endeavorers should stamp the impress of their glowing influence upon that great and growing portion of our country designated as the Inland Empire. Every Endeavorer ought to feel a laudable pride in the rapid and permanent establishment of the Apostolic Church in this portion of America.

Lafayette,Ind., June 23: It was my pleasure to dedicate a union church building at West Point, White county, Ind. So hearty and loyal had been the fellowship in this enterprise that the work was completed "without the sound of a hammer." There was no raising of money, not even a collection taken. There is something both comforting and inspiring about such a dedication. It was a "quiet success" and I have no hesitancy in proclaiming myself "quite a success" in dedicating churches where there is nothing to do. If such was to be my life-work, however, I fear I should never have such a list of "church dedications" as Brother Carpenter though I lived to see the Second Centennial. Why not make Non-money-raising-church-dedications another Centennial aim? I am willing.—A. W. Conner.

—Andrew Carnegie has arranged to give $1,000,000 for the establishment of a "hero fund" in France, under practically the same conditions as govern similar funds in the United States, England and Scotland. Mr. Carnegie has been showered with attentions while in France.

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Centennial Bulletin

W. R. Warren, Centennial Secretary

Pittsburg's Four Stupendous Tasks.

From the beginning of the Centennial Campaign every one who has given the matter a moment's thought has realized that the city which has undertaken to entertain the Centennial Convention has on its hands four stupendous tasks. The first was to secure halls sufficient for the sessions of the convention. Second, to find comfortable rooms at reasonable rates to house the multitude of delegates. Third, to arrange for adequate transportation between the halls and the homes. Fourth, to provide ample restaurants near the places of meeting. The Pittsburg Convention Committee has addressed itself to the solution of these four problems with the understanding that it will probably have on its hands as may as 30,000 people at one time to make up the aggregate attendance of 50,000 which veerybody predicts.

The Centennial Auditoriums.

All these are grouped about the entrance to Schenley Park, just at the edge of Pittsburg's best residence district, and fifteen minutes by street car from any depot. One is the Carnegie Music Hall, which represents a part of Mr. Andrew Carnegie's gift of twenty million dollars toward the development of the higher life of this community. It will seat 2,500. Another is the new Soldiers' and Sailors' Memorial Hall of Allegheny County, which is just being finished at a cost of a million and a quarter dollars, and will seat 3,500. Third is Duquesne Garden, which is to Pittsburg what Madison Square is to New York City. It has been the scene of grand operas, church conventions, bowling congresses, automobile shows and every other variety of popular gathering. Its capacity is 8,000. Fourth is Forbes Field, with its steel and concrete amphitheater in the open. The first story alone of this has 12,000 seats, and can be arranged with sound proof partitions into three magnificent auditoriums of 3,000, 4,000 and 5,000 respectively. This entire structure will be used as a unit for the communion service. It accommodated 30,338 people by actual count on June 30.

In reserve we are holding Luna Park, the high class recreation ground that is never opened on Sunday, with a number of large and well appointed pavilions and halls. It is only four or five blocks from the Centennial Quadrangle. The four chief buildings mentioned above form the corners of this Quadrangle, and are from two to four squares apart, with the Schenley Hotel, the general headquarters, midway between the two nearest.

Hotels for the Centennial.

Every first class hotel in the city is under pledge to our entertainment committee to furnish accommodations to its utmost capacity without advance in price in any case, but on the contrary with substantial reductions where two or more go together in one room. These rates range from $1.00 up, on the European plan, and from $2.00 up, on the American plan. Reservations to the number of nearly 400 have already been made at the Schenley at the definite rates mentioned. Hundreds of reservations have also been made at other hotels.

Since many of our people will go two or more in a room, it is to the interest of these hotels to turn aside all but the most particular of their regular guests. Furthermore, both public spirit and self-interest prompt them to join in the general endeavor of the city to maintain and even improve its good name, with the tens of thousands of representative people that will take part in the centennial celebration.

Committees made up of the best people in our twenty-seven Greater Pittsburg churches are canvassing all the residence districts and making up a list of 30,000 desirable rooms which our people may have at prices ranging from 50 cents per day to $1.00 according to the location and other advantages.

Feeding the Centennial Multitudes.

All the regular restaurants of the city, and they are many and good, and reasonable in their charges, are preparing to put on extra service for the Centennial Week. They can thus accommodate the entire host. But knowing that most of our people will want to have their meals in the vicinity of the Centennial halls, we are arranging for special service at popular prices in the well-appointed dining rooms of the Carnegie Institute, and the five Protestant churches of the neighborhood. The dining room of the Schenley Hotel will serve meals to a thousand extra guests at reduced prices. In addition to all of these, an immense temporary restaurant will be fitted up either at Luna Park or right within the Centennial Quadrangle. All of these places will be under contract with the committee, and our guests will be absolutely safeguarded against exhorbitant rates, and at the same time guaranteed first class service.

Centennial Street Car Service.

Sixteen lines of street cars pass right through the Centennial Quadrangle. Fortunately we do not have to depend upon estimates as to what these can do in addition to their regular traffic. Wednesday, June 30, Forbes Field was opened for the first time. The cars were run in trains and on extra schedule, and though the attendance reached 30,338, all were carried promptly and without mishap. Both the B. & O. and the Pennsylvania R. R. had arranged to run shuttle trains, but when the time arrived these were found unnecessary and entirely abandoned. Pittsburg's transportation lines can deliver to the Centennial Quadrangle for any given service not only 30,000, which we expect to take part in the Lord's Supper, Sunday, October 17, but three times that number. Over 40,000 attended the baseball games in Forbes Field July 5, while other tens of thousands were using the same cars to reach the parks and other places of interest. Even then the railroads were not brought into requisition at all.

The Centennial Guarantee.

Any one who has any misgivings at any point may be reassured by considering that the 20,000 Disciples of Western Pennsylvania are expectig the Centennial to advance the cause in this region more than ten years of ordinary activity. The contrary would be true if we failed to properly handle this great convention. Those who live here have more at stake than those who come to tarry for a week. Even if we were not Christians and your brethren, we could not afford to see you neglected.

The better people of the city of Pittsburg are keenly alive to the fact that two or three profligate millionaries, and possibly one per cent more smoke than the ordinary city raises, have been used by the newspapers of the country to create altogether a wrong impression of both the moral and material atmosphere of this splendid metropolis. They are anxious to have the largest possible number of representative people visit the city, and they are even more deeply concerned to have them so entertained while here that they will be glad to come again.

That these are not just empty words is attested by the $8,000 subscribed by our churches, and $12,000 by our business interests toward the expense fund of the Centennial Convention.

Brethren, this is to be the greatest convention of all history, not only in the number and character of the delegates that attend, and in the magnitude of the achievements which they report, but in the local arrangements for the comfort and enjoyment of all who come, both in the meetings and between the sessions.

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Dealer—"Let me sell you some of our new patent bait, sir."

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Dealer—"Effective? Why, I sold a man some of it last week, and he got turned out of the church for telling the truth about the fish he caught."—Cleveland Leader.

WHOM TO FOLLOW

The Pupil—"I want to model myself after one of the great operatic artists. Which shall I follow?"

The Teacher—"Oh—Nilsson or Patti."

The Pupil—"But they've both retired."

The Teacher—"I know it. Imitate 'em."—Cleveland Leader.

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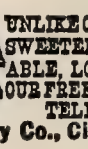
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Believing that there are thousands of unidentified Disciples in this city and environs, the Disciples Missionary Union of Greater New York and vicinity, in order that such persons shall not be lost to the cause, earnestly requests pastors everywhere to send, without delay, the names and addresses of members from their churches who now reside in our city. Herbert Martin, 794 East 169th St., New York City.

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As We Go to Press

Angola, Ind., July 6.—Yesterday greatest day in the history of Angola Church, thirty-eight added at last invitation, four hundred in twenty days. New church enterprise launched at morning service with $15,300. New edifice will be erected immediately. Tremendous rejoicing. County campaign splendid success. Brother Scoville, where he attended college, united with the Christian church and preached his first sermon, has wrought a really marvelous work. All his helpers are deserving of unstinted praise.—Vernon Stauffer, minister.

Wheeling, W. Va., July 11.—Home for three weeks after country meeting at old Austin town, Ohio, Church. Fifty-two added and nearly all by confession, forty-eight over twelve years of age; many men; several fine new families and heads of families won. Fellowship and rejoicing supreme. Pastor Thompson and wife much beloved. Some open dates for hard field. Permanent address, Wheeling, W. Va.—Rufus A. Finnell, Evangelist.

McLeansboro, Ill., July 12, 1909.—Brethren, all that has been said about this wonderful man is true, it would be a great thing if every one of our churches could hear his sermon on "Is not this the Christ?" they make you feel; "Woe is me if I preach not the Gospel." You must work for Jesus. Our tent is too small for the crowds. He certainly draws and holds men. Additions? yes, right along.—Chas. Coleman, Minister.

Prof. Sherman Kirk, of Drake University, preached in his former church at Fairbury, Neb., July 4, to the great delight of the church. Thos. A. Maxwell is pastor at Fairbury.

J. M. Lowe, of Kansas, is arranging to move to Des Moines, Iowa, where he will reside and give himself to evangelistic work.

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Davies Mr William E.		X		
Davies Mrs W. E. "		X		
Dickens Mr William Thomson		X	X	
Dickens Mrs " "		X	X	
Greenway Mr Theophilus		X	X	
Greenway Mrs "		X	X	
Lowe Miss Ida.		X	X	
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Moate Mrs " "	X	X	X	
Olney Miss Hilda	X	X	X	
Olney Miss Clarabel	X	X	X	
Olney Miss Louise	X	X	X	
Olney Mr Harold George.	X	X	X	
Ralston Mrs.		X	X	
Rowe Mrs		X	X	
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THE SOCIAL EVIL AND THE AMERICAN HOME—BY RICHARD W. GENTRY

THE CHRISTIAN CENTURY

Vol. XXVI. July 22, 1909 No. 30

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S. G. Inman Reports the Great International Christian Endeavor Convention

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A THRILLING STORY BY THEODORE ROOSEVELT.

FIRST CHAPTER OF OUR NEW SERIAL, "THE FINDING OF CAMILLA," BY LUCIE E. JACKSON, WHICH PROMISES TO BE AS FASCINATING AS "WINSTON OF THE PRAIRIE."

"THE DISCIPLES AND BIBLICAL CRITICISM"—ANOTHER CENTENNIAL STUDY BY ERRETT GATES.

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A Match

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"If love were what the rose is,
And I were like the leaf,
Our lives would grow together
In sad or singing weather,
Blown fields or flowerful closes,
Green pleasure or gray grief;
If love were what the rose is,
And I were like the leaf.

"If I were what the words are,
And love were like the tune,
With double sound and single
Delight our lips would mingle,
With kisses glad as birds are
That get sweet rain at noon;
If I were what the words are,
And love were like the tune.

"If you were life, my darling,
And I your love were death,
We'd shine and snow together
Ere March made sweet the weather
With daffodil and starling
And hours of fruitful breath;
If you were life, my darling,
And I your love were death.

"If you were thrall to sorrow,
And I were page to joy,
We'd play for lives and seasons
With loving looks and treasons
And tears of might and morrow
And laughs of maid and boy;
If you were thrall to sorrow,
And I were page to joy.

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By a Layman. TENTH EDITION SINCE JUNE, 1905

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Vol. XXVI. CHICAGO, ILL., JULY 22, 1909. No. 30.

God's Reputation

Mr. J. Brierly in one of his essays treats of "the eternal commerce," applying suggestively the terms of trade to the relations of soul with soul, and of spiritual humanity with God. That there is a commerce between man and God is, of course, the primary thesis of our religion. And our faith asserts that this commerce is not carried on by barter or by contract, in which one party strives to get the most possible from the other, but by love in which each strives to give as much of himself to the other as he can.

In times of commercial agitation when the foundations of trade are being examined with particular care it is repeated to us again and again that the bottom stone in the foundation of business is credit. That structure called Commerce rests, like a gigantic house boat, upon the sea, whose fluid and capricious waves, once disturbed, cause consternation and panic.

Confidence, reputation, credit, faith—these are terms the use of which in business sug gests how even in Cæsar's kingdom the mind holds primacy over matter and the basic categories are not material, but spiritual.

It is easy to rise from this conception to a view of the world as a whole, in its commerce with men. In the commerce between ourselves and the universe, the important thing is confidence. And this confidence is important on both sides.

In his appeal to us God does not strive to bind us with a contract as Judaism teaches. He trusts us. He has faith in us. He reckons not with our baser possibilities, but with our honor. Likewise the maintenance of this cosmic commerce and the assurance of its enlargement depends upon God's reputation in our souls.

The primary problem of morals and religion is whether and how far God may be trusted.

The pivotal thing in redemption is for God to gain for himself a reputation among men.

Man wants the goods God offers; they are really the only goods he does want; but can God deliver them on the terms he proposes?

To our crude intelligence, used to the deceptions of sense, it seems impossible that abundant happiness, abiding peace, quickened energies and a zest to li ve can be gained for the simple fee named in God's proposal. The price is so contemptible as to awaken suspicion. Like Naaman, if the middleman had asked us to pay a great price we would have accepted the offer. But now for mere faith he promises so much! It cannot be true!

But as we turn away ten thousand voices shout at us. Voices of long ago, of yesterday, of today. They say that they have proved God. They testify that he keeps his promises. They assure us that this preposterous offer we have just rejected has a reason in it that can only be discerned after it has been accepted. And with one voice they beg us not to turn away.

And thus perhaps more than by any logic or insight of our own, we are led to faith through other people's faith. The growth of faith among men is synonymus with the growing reputation of God.

Every faithful man enhances God's reputation.

Contrariwise, every one of us is sensible of a distinct depreciation of faith when a man of moral light and leading goes wrong. We have the sense that God has failed to make good in him, and God's reputation suffers.

Does not this thought light up the program of the church and of all Christians and clarify our responsibility?

Our business is to develop for God such a reputation among men as that he can trade with them without their suspicion and hesitation.

God's business dealings with men rest absolutely upon his reputation. He fails or succeeds as his reputation falls or rises.

What church is adding most to God's reputation? That church is most divine. Its divinity is not found in its traditions, its creeds, or in any ordinances whatsoever.

Its divinity is proved in the faces and hands of its members—their radiant spirits and their helpful services.

This is how God succeeded in the beginning of his business. Those early Christians gave God a good reputation. Men despised their teaching and listened contemptuously to God's proposition as it was repeated to them, but they observed meaningfully, "How those Christians love one another."

Christian Science is giving God a reputation today for healing men's diseases. This reputation rests not on the impossible philosophy of its outlandish text book, but on the sheer fact that men and women are actually healed and walk forth with whole bodies and cheerful and peaceful hearts.

What gives Jesus his uniqueness but just this, that he added so much to the reputation of God?

How far may we trust God?—that is the heart's great question.

And Christ answered it by trusting God at every point and all the length of his experience.

The story of that experiment has gone forth to the ends of the earth. In circumstances most untoward, in poverty and sorrow and the contempt of men, and at last in tragic death, Jesus trusted God and did His will.

And because God did not fail him, but gave him triumphant peace and a sure sense of the imperishable riches of His presence and grace, God's reputation his been wondrously magnified wherever the Story has been told.

My Life

By Charles R. Wakeley.

My life is rich, abounding, for the sources whence it fills
Are exhaustless and more ancient than the everlasting hills.
It feeds in pastures ever green, where living waters flow;
It shelters 'neath the Mighty Rock which nought can overthrow.

It knows no limitations—human weakness nor disease,
'Tis flooded by the waters of immeasurable seas.
It is the life unfolding in the growing plant and vine,
As perfect and as beautiful and even more divine.

It cannot be inhibited by circumstance of earth,
Its wealth cannot be measured in the scales of human worth,
Its rise is in the ages of the generations past,
Its issue in far future generations great and vast.

Its purposes are mightier than thought hath yet conceived,
Its promises more wonderful than any plan achieved.
It finds its own fulfillment in the structure that it rears,
Ill fashioned oft by human hands and moistened much by tears.

It cannot lose itself in death, nor waste itself in pain,
But, issuing in fuller life, eternal, shall remain.

A Prayer for Souls in Pain

Help us, God of our life, to bear our pain as Thy Beloved Son bore His trials and passion, so that we may gather strength out of weakness and suffering, and consecrate our sorrows even as He did. Enable us to bear quietly whatever hardness there may be in our lot, neither exulting in our pride, nor yielding to despondency, but always relying upon Thee. And be pleased, O Thou Great Deliverer, to put an end at last to our suffering, whether in tranquil life, or at the coming of the final peace; and when Thou callest us to give an account of our stewardship of pain may we be found worthy of the recompense of those whose suffering was instead of work for Thee.—Amen.—From Dr. John Hunter's Church Almanac.

The Trend of Events

By Alva W. Taylor

LAWYERS DEFEATING LAW

It is a part of the ethics of lawyers that every man is entitled to a defence. In so far as this operates to simply procure justice it is wholesome doctrine. Of course there is no way to prevent lawyers overstepping the bounds of this ethical demand and using it as an excuse for defeating justice. Lincoln once went out and washed his hands when he found his client was guilty after he had been defending him as innocent. Great criminal lawyers are prone to boast of the number of their victories in saving clients regardless of the merits of the case. Justice thus becomes no longer justice, but a contest of wits between attorneys. Primitive peoples resort to more superstitious methods, but not less adequate in determining justice. They submit to the poison test or some form of contest that has no relation to the crime. We submit to the wit and persuasiveness of brilliant minded attorneys oftentimes and when juries escape the power of their arts and devices or their eloquence they further use their wits to invoke the technicalities of legal proceedure to defeat the justice that has won in spite of their efforts to defeat it.

THE PROCESS OF LAW DEFEATING LAW

So far as the arts of the lawyer are concerned there is no means known by which they can be confined to the actual cause of justice except by the honesty of the individual lawyer. But there will always be a dishonest lawyer for every case refused by an honest one. The second resort of those who defeat justice for a fee could be rendered more difficult at least.

A certain senator from Nebraska was found guilty some years ago of using his office as a means of profit in the renting of a building for postoffice purposes. He was clearly proven guilty and invoked technicality in procedure to clear himself. The band of nightriders in Tennessee who were recently sentenced for brutal murder have been given the relief of technical appeal and remanded to new trial. The question of guilt is not involved. If money enough is possessed to hire the right legal talent new trials can generally be gained until a dismissal of the case is granted regardless of the guilt of the defendant.

The remedy is plain, just, reasonable and would both greatly expedite justice and save millions in useless retrials. Now our courts will remand a case upon a technical error in the manner of conducting the trial or even of drawing up the indictment, regardless of the bearing the technical mistake had upon the facts involved and thus often an error by the judge or the state's attorney defeats plain justice. Let the Court of Appeals inquire into the bearing of the technical error on the facts involved and upon the cause of justice and grant an appeal only when the error affects the same. In other words, make the appeal a question of justice, not merely of technicality.

JUSTICE AT THE MERCY OF THE PROSECUTOR

The Daily Socialist of Chicago recently accused the city administration and police of being in alliance with gambling and the liquor business and more debased forms of evil for the customary wage of graft. They challenged trial for libel and claimed they had the facts. They asked the state's attorney to grant their reporters and witnesses secrecy, claiming they could not jeapordize the lives of their informants by allowing their names to become known—the saloon slugger would get them. Their theory was that the prosecutor should investigate and if charges were true, present the matter to the grand jury. The prosecutor refused to accept their agents or to investigate by their help. Instead he called them before the grand jury and they went with the threat of libel hanging over their heads if they did not make good their charges. They were promised the secrecy of the grand jury room. This they refused to trust and so would not reveal their informants. They gave a single name and found it revealed outside the jury room inside a few hours. Thus they claim they could not get indictments because of inability to reveal names of informants, but that the state's attorney can have the information and that with it he can indict the city administration. If their claim is true it is but one of many illustrations furnished in the history of the saloon and political dependencies. The prosecutor may restrain justice by refusing to use the processes of law put at his discretion.

FEDERAL INTERFERENCE WITH THE STATES WILL

If we are to be a union of states, "one and inseparable," there must be possible a federal interference with the will of any state that attempts to annul or weaken that union or in any way create disharmony among the states. The real problem arises when federal courts interfere with the will of states in things that do not trespass above named limitations or act in things where such trespass is denied. This has often been illustrated of late in the attempts of the states to legislate against corporations. Another sort of case arises in Nebraska. The federal court has issued an injunction restraining the state from putting the law into effect. Here is a case of a state legislature passing a bill with overwhelming majority and making of it a law that applies to banks chartered under state law, located in the state wholly, doing business for citizens of the state and amenable in all things to the courts of the state and yet finding their work hung up by the interference of a federal court without reasons being given. Doubtless the reasons will be given and the case will get an extended hearing, but it illustrates the danger of trespass upon states rights by federal interference.

IS THE LAW A PROFESSION OR A TRADE?

Mr. A. P. Williams, retiring president of the Illinois Bar Association, in his farewell address charged that we are in danger through the "unprecedented accumulation of wealth in the hands of the few" and that the modern system of creating corporations creates many "designing combinations and conspiracies to the detriment of the general public." They are made possible he says, by "eminent council—readily procurable for a money compensation—ready and willing, by means of every possible legal artifice, to bar legitimate inquiry into the merits of the matter, with a view to defeating the ends of justice." He further charges that lawyers can always be found who "are ever ready to prostitute their powers to the support of any cause, no matter how unworthy, at the behest of wealthy corporations or combinations." Will the law become a trade, and lawyers a mere hired class of experts to procure the satisfaction of corporation designs?

MAYOR ROSE QUALIFIES FOR ANNANIAS CLUB

Mayor Rose of Milwaukee is the valiant and earnest defender of the saloon. He meets all comers in public debate and makes out the best possible case for his clients. He uses, with pathetic earnestness, the customary evidence of the saloon advocate. In Seattle he pictured the pitiful condition of erstwhile prosperous Rockford under prohibition. Before taking it was one of the most prosperous cities of 35,000 to be found. Since taking its "pavements are dilapidated, it is overwhelmed with debt, its tax rate has increased, more liquor is sold than ever, and the city is doing business on script." All this is news to Rockford. They are doing much paving, taxes are the lowest in years and fewer time orders are being issued than under saloon license times. Besides this practically every saloon room is occupied by a legitimate business, there is little drunkenness, and the merchants say trade is better than ever.

Again Mayor Rose triumphantly showed Abraham Lincoln to be a saloon advocate by showing that he voted against a prohibition bill in the Illinois legislature back in 1839. The facts are that a county option bill was up and a Chicago saloon keeper tried to substitute a state prohibition bill for it, and Lincoln and all the temperance element voted against it and in turn enacted the county option bill. Mr. Lincoln not only voted for that local option bill, but in 1855 spoke for and supported the "Maine law" when it was up at a special election. This is on par with most saloon campaign material. Recently a public statement was made by "the trade" that liquor sales are greatly increased in Missouri since she has become so largely "dry." At the same time, in meetings of their associations, they grow frantic over the inroads made by local option.

CATHOLICS JOIN ANTI-SALOON FORCES

A great Catholic Anti-Saloon Convention will be held in Chicago from August 4 to 6. The Total Abstinence Union of Illinois met recently to arrange for it. They declared that "as the saloon has no moral right to exist, we call upon all good Catholics to work and vote for its extinction." They condemned "the saloon trade for its open and shameless violation of Sunday laws prohibiting the sale of liquors." They denounced Catholic societies that allow liquor sold at parties and picnics. A great parade will be held preceeding the convention and they expect to see 10,000 in line. Delegates to the Anti-Saloon League were appointed. When Catholicism lines up forcefully against the saloon, its last claim to a vestige of respectable support is gone. The priests could do more today to wield the balance of power against the traffic than any other agency.

A CITY BEAUTIFUL

After three years' work, the commission on plans for making Chicago beautiful has reported. They would create a city center on the west side with radiating boulevards to the city limits. At this center all civic buildings would be clustered. On the lake shore they would group all art and educational buildings, such as museums and libraries. They would have a great lake shore drive and checker the city with boulevards on every mile line. The lake would be utilized for a great harbor and for recreation piers and beaches. Halsted street would be widened into a great traffic thoroughfare and other streets made to administer to the needs of commercial and industrial Chicago. It is an admirable piece of city planning, but expensiveness would delay it long even if political Chicago should turn from saloon politics to civic welfare.

Editorial

The debt-raising campaign among the Congregationalists on behalf of their missionary societies was consummated with a collection of $320,000, July 1. While this great fund was being gathered the regular inflow of gifts into the seven societies, instead of being decreased, was larger than ever before. The joint organization of the societies will push the campaign further until the fund shall have reached a half million dollars, giving them over $200,000 to distribute among the several societies for advance work. The rejoicing of our Congregational brethren is shared by all Christians.

* * *

The Northern Baptist Association has just finished its sessions at Portland, Oregon. A very large attendance was registered and a high degree of enthusiasm manifested at all of the sessions. President Harry Pratt Judson, of the University of Chicago, was reëlected President of the Convention. One of the most important reports presented and adopted was that favoring the consolidation of the leading Baptist papers into four, representing respectively New England, the Central States, the Rocky Mountain region, and the Pacific slope. Such a combination of journalistic forces would be an advantage in most of the denominations.

* * *

Little question of the feasibility of union between Baptists and Disciples can remain in any one's mind who reads the following sentiment from the Baptist Watchman: "A good Baptist brother objects to our approval of a 'creedless church.' He does not seem to be aware that the Baptist church is a creedless church. It has always been the pride of the Baptists that they have no creed. No baptist can be held to belief in anything except the New Testament, which is our sole guide in faith and practice. In being free from definitions expressed in human terms and in employing the language of the divine Word, Baptists are remarkably one in their faith and practice throughout the land. If all Christians were similarly 'creedless,' would they not find themselves unified in faith?" There are three possible explanations of the striking similarity of this form of statement to that in common currency among the Disciples: The Baptists may have learned from the Disciples to speak that way, or the Disciples may have inherited it from the Baptists, or, which is more likely the good Spirit of God may have given it directly to both Baptists and Disciples. In any case, in the light of such a statement of Baptist position, what hinders union of the most intimate organic kind between these two bodies?

* * *

Our pen refuses to wait till after the Centennial is over to speak our praises of the leader of the convention hosts, Mr. W. R. Warren, the Centennial Secretary. We have felicitated our heart, time and again, during these three years past upon the fact that the preparations for the convention were in such good hands. And we believe thousands of his brethren, solicitous for the celebration's highest success, are reassured in the thought that Mr. Warren is at the helm. A young man, elected to an office which had just been created, with no tradition or precedents to go by, he grasped the opportunity from the first and with cumulative resourcefulness has met every new stage of the approach to the great work. Constantly before the people in speech and writing, he has kept his personal self quite out of sight. He has made people think of the Centennial and the great cause and not of himself. For over three years, in pamphlets and newspaper articles, he has written enough to edit a weekly paper. Each week his Centennial Bulletin comes fresh and electric with news and inspiration. Inventive, sagacious, statesmanlike, practical, he caught the vision of the Centennial opportunity and with admirable versatility has communicated it to his brethren. When the hosts gather to celebrate the Fathers, there will be, we predict, a due and appreciative testimonial given to this splendid son who possesses their spirit and his brethren's confidence.

* * *

In his address before the graduating class of Ohio Wesleyan University, Professor E. A. Ross, of the University of Wisconsin, author of "Sin and Society," rendered a modern paraphrase of Christ's picture of the Last Judgment. He said: "On that great day, when the sheep are parted from the goats, there will be those who will say: 'Lord, I did not feed the hungry or cover the naked or visit those sick or in prison, because I could not. Because as prosecuting attorney I convicted the men "higher up." I had all I could do to feed my own family, because as building commissioner I would not job the contracts, the banks shortened my credits and ruined my business, so that I had no home in which to receive the stranger; because as watcher of the polls I sought to prevent a good citizen from being beaten up by the ring sluggers, a ring policeman cast me into prison and I could not visit the sick.'

"And voices will be heard saying, 'Lord, I found the press gagged, but I released her and she blew a bugle note that summoned men to establish righteousness. I found the equality of all men before the law a mockery. I arraigned the rich and powerful as well as the petty offender, and justice resumed her sway. I found equality of contract an empty form; by safeguarding the labor contracts of the weak I made it a reality. I found parties spending money like water for improper purposes. I helped to establish the principle of publicity. I found candidates nominated by packed and gaveled conventions; I gave the people the direct primary.'

"Will not these, too, receive the invitation, 'Come, ye blessed, inherit the kingdom prepared for you'?"

* * *

One of the most able and illuminating statements of the race problem with which our southern states, and indeed our nation, are face to face, is that written by Mr. William Archer, in McClure's Magazine, for July. He discusses various conceivable ways in which the negro question may be settled and concludes that some plan of geographical segregation must be adopted, either to deport the negro to another land, or to provide him a place for himself within the limits of the United States. The latter would seem the more practicable, and he adopts the suggestion of Mr. John Temple Graves, that the government set aside Lower California for the negro's use and offer incentives for his migration there. Without reflecting upon the merit and importance of the enterprise for educating the negro—such work as is being done at Tuskegee and Hampton Institutes—Mr. Archer conceives that the greatest possible success of this education policy would still leave on our hands the vital problem involved in two races inhabiting the same territory, but prohibited from coming together in marriage. "If the two races," he says, "are to live together without open and lawful intermingling, it must be at the cost of incessant demoralization to both. Permanent concubinage, and the rearing of hybrid families, may be held in check by the strong social sentiment against it; but nothing can hold in check the still more degrading casual commerce between the white man (and youth) and the colored woman. It is probably this fact, quite as much as the hideous proclivities of the criminal negro male, that hardens the heart of the white woman against the black race." We would recommend Mr. Archer's article as not only being a contribution to the problem with which experts must reckon, but also a foundation statement for those to whom the negro question his hitherto been too fromidable a problem for the amateur to attack.

* * *

The recent celebration of the four hundredth anniversary of John Calvin's birth has revealed again our modern habit for discovering the "real" man behind the heroic tradition. The Calvin reputation is forbidding to most moderns. His "Institutes" forbid the average reader by their very depth of learning. His doctrine of election is forbidding to the soul's sense of justice. His bloodless face in the pictures we have of him seems never to invite to friendship or sympathy. But our recent writers have been telling us of "the human side of Calvin." His life has been ransacked for whatever data might be used in showing him to have been a man of like passions with ourselves. He has been shown as one of the truest of friends, unsparing of his little strength and time in kindly service and

counsel. He chose a wife with the same coolness that he would make a logical deduction, but proved a faithful and devoted, almost a sentimental, lover. In physical frailty and pain he kept a serene spirit through his unfailing trust in God. But the world cannot quite forgive Calvin's part in putting Servetus to death. One writer says that "Servetus hangs about the neck of Calvin's fame as the albatross hung about the neck of the ancient mariner." Yet no doubt his fault was the fault of his age. The light of freedom had not yet fully dawned in Calvin's own soul even though his teaching had so much to do in ushering in the new day in the world. As for the controversy which Calvin left to succeeding centuries—the doctrine of election—it is reassuring to see his followers ignoring it or evading it by slippery tricks of words. For us the problem of determinism does not exist. As a problem it is rooted in a false view of God and man and the scriptures. But to those who still must think in terms of the traditional theology we offer the colored preacher's solution as one of the most convenient and plausible ways out of the difficulty. A certain parishioner was much troubled about the doctrine of election; he went to his colored pastor, asking him about it. "I will tell you," said the pastor, "de Lawd's all de time a votin' for you, and de Debbil he all de time a votin' agin you; and now whichever way you vote de election goes."

* * *

About all the anti-saloon movement needs to make its victory complete is the support of the Roman Catholic Church. All Protestant bodies are against the saloon. The total abstinence principle has met with little favor among Catholics in the past. There was especial significance attaching to the convention of the Catholic Total Abstinence Union of Illinois which was held in Chicago two weeks ago. Manifestly the saloon is growing into disfavor among clergy and laity alike. Citing the action of the last plenary council at Baltimore to the effect that the liquor traffic is "a dangerous and unbecoming business," and that those in it should get out of it and "seek a more honorable means of livehood," and that the Supreme Court of the United States has declared that the saloon has no legal standing, the convention passed the following resolutions:

"That we condemn the saloon trade for its open and shameless violation of Sunday laws prohibiting the sale of liquor on the Lord's day. We regard the open Sunday, as now observed, as seriously menacing the continuance of our free institutions. We further hold the open saloon on Sunday to be responsible for the weakening of the religious spirit among our citizens, which fact alone, if none other can be advanced against it, should be sufficient to condemn it.

"That in order to early instill into the minds of our children the benefits that accrue to those who voluntarily assume the pledge of total abstinence, we recommend to those in charge of our parochial schools that instruction of a practical character on the evils attendant upon the use of strong drink form part of their school curriculum.

"We again, as last year, recommend the formation of Catholic total abstinence cadets in every parish."

The convention, in harmony with the foregoing, took occasion to denounce "the shameful and degrading practice of those Catholic societies which permit, under their auspices, Saturday night dances and Sunday picnics at which intoxicating liquors are sold."

George Adam Smith

It is one of the interesting features of modern university life that frequent exchanges of instructors are arranged between institutions on different sides of the Atlantic. We have had, during the past year, a number of distinguished visitors from abroad. But none has come who has received a more eager welcome than Professor George Adam Smith of the United Free Church College, Glasgow, who is now giving a course of lectures at the University of Chicago.

Professor Smith is one of that distinguished body of Scotch biblical scholars who trace their intellectual and religious lineage back to William Robertson Smith, the first interpreter on British soil of modern methods of Bible study. His children in the faith have been a growing company, including such men as Marcus Dods, A. B. Bruce, A. B. Davidson, James Stalker, James Orr, John Watson and Henry Drummond. Probably no school of thought in Great Britain has so profoundly influenced the moral and religious life of the country as has this group of Scotch scholars and preachers.

Professor George Adam Smith is a man of exceedingly varied accomplishments. A life-long friend of Henry Drummond, he is also his most satisfactory biographer, and the volume in which he has enshrined his friendship for that vital and genial personality is one of the most inspiring of his long list of writings. Many years ago he began putting out those commentaries on Holy Scripture which have been among the most satisfactory of all modern works of interpretation. The first of these was the two volume Commentary on Isaiah in the Expositor's Bible. This was followed, some years later, by his two volume Commentary on the Twelve Minor Prophets. These works have been supplemented by a voluminous series of contributions to Hastings' Bible Dictionary, the still later Encyclopedia Biblica, and the single volume Hastings' Dictionary of the Bible.

But Professor Smith is a student of the East as well as of the Bible. His "Historical Geography of the Holy Land" is the most monumental and fascinating work that has ever been produced on the topography, character, manners and customs, and historical significance of Palestine. This has more recently been supplemented by his magnificent two volume work on Jerusalem, which has but recently issued from the press. He is now engaged upon a series of studies of Palestine east of the Jordan, a region hitherto but little studied.

Dr. Smith is not less interesting as a speaker than as a writer. He has long been in great demand on public occasions throughout Great Britain, and has twice before been in this country for considerable periods. The last time, however, he was stricken with typhoid fever and lingered between life and death for many weeks in a Cleveland hospital. This misfortune cut short his stay in America and disappointed a host of admirers and friends, who were waiting eagerly for his messages.

He preaches with conviction and deep earnestness. It is a spiritual tonic to listen to a man of such robust faith and profoundly consecrated life. No man has done more to reveal the invaluable character of modern biblical study as an aid to the understanding of the Bible and to the personal life of the Christian. His sermons, chapel addresses and miscellaneous talks at the University have been listened to with absorbing interest by audiences that completely filled the rooms in which he spoke; while his class rooms, in which the more technical studies of the Old Testament are carried on, have drawn the largest numbers in the history of classroom work at the university.

In personal relations Professor Smith is as delightful and stimulating as in his public work. There is no experience which he seems to enjoy more than to chat over the luncheon table or in a little company of his teaching colleagues regarding the incidents and experiences of his life and his relation with the men who have done so much to make recent religious history. His fund of wit is inexhaustible; in this he reminds one of his lamented friend, Henry Drummond.

Nor must it be forgotten that in his own city Professor Smith is probably more familiarly known as the President of the Social Service League than as a professor of biblical literature. His deep interest in the housing of the poor, in the improvement of sanitation, and in other activities which have for their end the uplifting of the slum sections of Glasgow, has made him a marked figure among social reformers in Britain. In his case, at least, there is no divorce between the interpretation of the Word of God and its application to daily living.

Three years ago, shortly after his physical breakdown in this country, Professor Smith took a long journey to the East, tarrying for considerable periods in India and other Asiatic lands. He has reason to be interested in the Orient. He was born in Calcutta, and was brought by his mother the long way to England in a voyage of five months, when he was but two years old. He has a brother in the Indian service. On his recent trip he was deeply impressed with the problems presented by that part of the world and especially with the magnificent opportunity which Christianity now has in lands dominated by Buddhism and Mohammedanism.

His Convocation address at the University was upon the theme, "Christianity in its Relation to Mohammedan Lands and Peoples," and it was a convincing vindication of the world-wide and supreme character of our faith as contrasted with the limitations of the religion of Islam. Many remarked on that day that it was an unusual thing to have a glowing and enthusiastic missionary sermon at a university convocation. And yet the discourse was statesmanlike in its presentation of political and social facts.

Professor Smith goes from Chicago to Chautauqua and then to the Pacific Coast for a series of lectures, later on returning to his own land. He has already visited some educational centers in the South and has been greatly interested in the racial problem which is now being so carefully studied by leaders both of the white and black races, north and south. The visit of such a man is a benediction to any community to which he comes. While his interpretation of the Scriptures is absolutely modern in every feature, accepting all the established results of criticism and scientific study, yet his attitude is not in the least that of polemic, but rather of a

constant searcher after truth, a humble-minded disciple of our Lord.

He believes that the modern methods of study are the most valuable aids both to the creation and fostering of religious faith and to the cultivation of personal Christian character. He has done much to broaden and strengthen the religious convictions of his audiences and students. Men of most conservative types have warmly assured him that they have been enriched and given a new vision of truth by his ministeries. From the days of his association with Moody to the present time his influence has been constructive, wholesome and inspiring. We may well hope that he may be spared many years to give out further fruits of his scholarship and genius to the Christian world, and that in the progress of the years he may come to us many times more.

Here are some new answers of British school children, which do much to roll away the old reproach that a sense of humor is lacking on that side of the Atlantic: "A vacuum is a nothing shut up in a box." "An optimist is a man who attends to your head; a pessimist attends to your feet." "A fort is a place for soldiers to live; a fortress is where they put their wives." The great fire of London "did a great deal of good. It purified the city from the dregs of the plague, and burnt down eighty-nine churches." "The marriage custom of the ancient Greeks was, that a man married only one wife. This is called monotony."—The Living Church.

Every single day should be to you a day of royal discontent. You never thought as well as you ought to think. You never meant as highly as you ought to mean. You never planned as nobly as you ought to plan. You never executed as well as you ought to execute. Over the production of the scholar, over the canvas of the artist, over the task of the landscape gardener, over the pruner's knife, there ought to hover perpetually his blessed ideal, telling him, "Your work is poor—it should be better," so that every day he should lift higher and higher, with an everlasting pursuit of hope which shall end only in perfection when he reaches the land beyond.—H. W. Beecher.

The Nameless Saints

What was his name? I do not know his name.
I only know he heard God's voice and came,
  Brought all he had across the sea
  To live and work for God and me;
    Felled the ungracious oak;
      Dragged from the soil
      With horrid toil
  The thrice gnarled roots and stubborn rock;
With plenty piled the haggard mountain-side;
And at the end, without memorial, died.
No blaring trumpets sounded out his fame,
He lived,—he died,—I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones,
  Only a cheerful city stands
  Builded by his hardened hands.
    Only ten thousand homes
      Where every day
      The cheerful play
    Of love and hope and courage comes.
These are his monument, and these alone.
There is no form of bronze and no memorial stone.

And I?
Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?
  Some oak for me to rend; some sod,
    Some rock for me to break;
    Some handful of His corn to take
    And scatter far afield,
    Till it, in turn, shall yield
      Its hundred fold
      Of grains of gold
  To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.—Edward Everett Hale.

The Social Evil and the American Home

By Richard W. Gentry

Acquired characteristics are not transmitted by physiological heredity. Man as a species has been practically finished. In him Nature seems to have reached the limit of the materials that lay at her hand. The superiority of the present over the past individual seems to be due largely to the social inheritance of the race rather than to a superiority in the character of the brain or pattern of mind.

The negative side of this fixation of the species is found in the fact that acquired characteristics, so far as germ communication is concerned, tend to die out with their possessor. Culture and civilization depend largely upon the social mediums of imitation, emulation, and the unconscious influence of personality upon personality. Thus is seen the vital importance of scientific education in the home.

Thus is seen also the fallacy of the popular belief that certain diseases and illnesses are transmitted from father to son. Science now tells us that the tendency of these diseases to appear in the same family is due to the transmission of germs in social contact.

An Awful Exception.

However, there seems to be an exception to every rule. The highest medical dictum is summed up in the following words: "Social disease is the only disease transmitted to the offspring in full virulence, producing either death, or else the stigmata of degeneration and disease. Moreover, it is capable of transmitting the same class of organic defects to the third generation. It thus represents the most potent factor in the degeneration of the race." From seventy to eighty per cent of the opthalmia that blinds babies is due to this cause. It is responsible for ninety per cent of locomotor ataxia, a large per cent of insanity, premature death, apoplexy, paralysis, and sudden death.

This great black plague dwarfs the great white plague. It strikes at that in which God is most clearly seen to be present. To our own mind the fact of life is the greatest miracle of all times. The human germ is a holy thing. It is the body, the life, the person, in embryo. Why don't our preachers teach young men these things? The nearest I have come to it is Bishop Brent's little book, "The Splendor of the Human Body." God has with divine wisdom safe-guarded the germ. Notice: Poverty does not affect the germ; ignorance does not; misery does not; acquired disease does not; crime does not.

The deadly uniqueness of social disease now becomes apparent to the mind, and when the sad facts are all in it is astonishing that so little of a remedial nature has been done in this enlightened age of ours.

"The Great White Plague."

We are well aware of what has been accomplished in the warfare against tuberculosis. Says one writer, "We have recently witnessed the assemblage in Washington of a Congress of Tuberculosis, in which every country of the civilized globe was represented. Eminent scientists, distinguished specialists, prominent laymen, brought the results of their studies, their experience, and their wisdom, for the discussion of the most effective ways and means of exterminating this scourge. I need not remind you that less than two decades ago, this "great white plague" existed in our midst, claiming its victims by tens and hundreds of thousands, ignored by the sanitary officials, disregarded by the public, or stoically accepted as an evil against which it was vain to contend.

What has wrought this wonderful change in the attitude of the profession and the public—transforming apathy into interest, converting inaction into earnest effort, substituting the energy of hope for the impotence of despair? Certainly advances in medical science and the more aggressive policy adopted by the sanitary authorities have contributed to this change. But it is undeniable that the brilliant results thus far achieved in the campaign against tuberculosis, would have been impossible without the enlightened aid and helpful co-operation of the public."

"The Great Black Plague."

Contrast with this the attitude that now largely exists toward the venereal diseases. Owing to false philosophy the own father and mother will not even teach the child. There are only two schools in the country where anything relating to the sexual life and the dangers of its abuse are taught. In Leland Stanford University the pathology of venereal disease is taught and in Vassar College instruction is given in social hygiene.

Any sort of civic movement is yet in the embryo. In 1901 a Committee of Seven was appointed by the Medical Society of the City of New York to report on venereal diseases. Notwithstanding the terrible import of the statistics gotten, they appeared to hold little if any meaning to the New York board of health. In an article contributed to the Journal American Medical Asso-

ciation, Chicago, Ill., March 4, 1905, Dr. Morrow says that he approached two successive administrations of the health department of New York City and urged the adoption of a method of sending out circulars of warning to the general public somewhat after the manner of diffusing popular knowledge as to tuberculosis. Dr. Morrow says that his request was refused on the ground that such circulars would offend the moral susceptibilities of the community.

Need of Popular Education.

There is urgent need then of a popular educational movement in this direction as there has already been one in other directions. The same thing must be done for the great black plague that has been done for the great white plague. And we are glad to say that this popular educational movement is already on its way. Part of the material and statistics which we have quoted herein were taken from popular pamphlets that are being spread abroad to do their educational work.

Double Standard of Morality.

The death blow must be dealt to the double standard of morality. One of the most pernicious customs in our present civilization is that which permits a young man to do certain things without loss of social prestige which same things, committed by a young woman, would make her an outcast from society. It is a common thing to look upon this as a great injustice to the feminine sex. But very few have probably stopped to think that this is also a great injustice to the male sex. Why forbid a young man to marry when physically unfit and then make no attempt to give him a standard of morality that will keep him from disease. Most young men are not so thoughtless and hasty and heedless as we are often wont to consider them, and if they knew that they were in danger of losing their social standing you may be sure they would think long before they leaped.

Teaching the Child.

We have considered the question of the double standard before the question of childhood instruction because this later evil will largely undo any early home influence. We pass hurriedly over the matter of childhood instruction.

Various publications, including the Ladies' Home Journal, have made an intelligent war upon the prevailing method of ignoring the problem. It seems to us it is up to the minister to help teach the parent that he must teach the child the laws of sex. The small boy already longs to be a Hercules. Physical strength is his greatest ideal. What a handle by means of which to get hold of him!! The boy should be taught from a biologic standpoint that from the ages of 12 to 21 the body of the boy is being made over into that of a man. Nature has no large amount of vital energy which may safely be wasted in excesses of any kind during that important period, for all the forces of the body are needing for rebuilding. Teach the boy that the men in the circus, even, remain pure because they want to be their strongest to swing on the trapeze.

Is the Man the Center?

Another thing that must receive its death blow is the androcentric theory of society. How keenly do those satires known as the stories of Mr. Bowser reveal this fundamental weakness of our family life. The old idea of woman as a chattel still hangs a tawdry rag upon our social life. The inferiorities which women possess are acquired characteristics, for example her physical inferiority. Among many savage tribes it does not exist. Among the natives of New Guinea the women are more strongly built than the men. Modern biology and psychology are slowly knocking out the androcentric theory. A recent book by Emmett Densmore, M. D., gathers proofs. The book teaches that women are more intuitive, refined, unselfish and spiritual, but at the present time are distinctively inferior to men in initiative, resource, power, and breadth of view. The author shows that these mental differences between men and women are not fundamental nor the result of sex, but are caused by environment and heredity, that when each sex is fully developed there will not be as now masculine traits and feminine traits, but simply human traits, that women will be as mathematical, logical, phliosophical, and inventive as men, and men will be as intuitive, refined, and spiritual as women.

Must Know Effects.

Again, there must be education as to the awful effects of venereal disease. The fact that it breaks down the body and morals of one individual is but the beginning of the story. It strikes at our most fundamental institution, the family, and through this sacred organization ramifies through society. As the Black Death moved on its strange crescent-shaped journey through the countries of Europe, so this evil circles through society, profaning the holiest human bonds and leaving in its wake a trail of sadness, pain, disease.

The moral degradation resulting is as bad as the physical. Not the least moral evil resulting is divorce. It so happens by a coincidence that at this point the copy of the Century for June 3 comes into our hands. From the article headed, "The Scandal of Easy Divorce" we quote the words, "The impossibility of absolute divorce would work unquestioned hardship to great numbers of innocent and well-meaning people. But is there not a higher law involved—the law of the integrity of the family?" On the other hand investigation reveals that the most prevalent cause of divorce is incontinence, with its consequences.

Thus does it become apparent that only with the aid of moral continence can we hope to breed a noble race of men, to create a social community in any sense similar to the Kingdom of God. An interesting critic of Bernard Shaw says, ". . .let me suggest what I think is the right cue for understanding Shaw. Underlying everything else is the fact that he is one of those fools or wise men (according to your point of view) who look for a new heaven and a new earth. In his introduction to Man and Superman he says, "The vitality which places nourishment first . . . heaven and hell a somewhat remote second, and the health of society as an organic whole nowhere, may muddle successfully through the comparatively tribal stages of gregariousness. But in 19th century nations and twentieth century empires it produces a ruinous development of poverty, celibacy, prostitution, infant mortality, adult degeneration, and everything that men most dread." He says, "The majority of men at present in Europe have no business to be alive and no serious progress will be made until we address ourselves earnestly and scientifically to the task of producing trustworthy material for society.

What of the Future?

"Has the man no outlook then, we ask? Is he simply one more despairing undone mortal crying, 'Vanity of vanities, all is vanity!' and only finding it merrier to laugh than to cry? Nay, ultimately Shaw is not at all a pessimist, but rather an audacious optimist."

"O tempora! O mores!" The true optimist must be a futurist. He must look upon the present as a time for the laying of foundations. Only can he be thinking of an ideal, which he hopes, yea is confident, is to come, and not of that which is, when he repeats the words of the poet,

"What a creature is man! how noble in reason, how infinite in faculty! in form and moving how express and admirable! inaction how like an angel, in amprehension how like a God! the beauty of the world, the paragon of animals!"

Christian Endeavor Convention

By S. G. Inman

"Thy Kingdom come" is the central theme of the great International Christian Endeavor Convention which is nearing its close at St. Paul, where since Wednesday, July 7, thousnds of Endeavorers have assembled to enjoy the great gatherings.

The first of the meetings was held in the great Auditorium, seating ten thousand, and the most perfect hall an International Convention has ever been furnished. Wednesday night, Gov. Johnson gave the first word of greeting—a most hearty welcome, because of what Christian Endeavor stands for, "because you have dedicated yourselves to a work that is making a great contribution to the progress of the age." The reports of the United Society officers were full of encouraging things, and showed the C. E. can by no means be said to have come to a stand still.

Reports Growth.

Secretary Shaw reported a total of 71,493 societies with a membership of 3,551,100 members, a gain since the last convention of 2,355 societies and 94,200 members. The Presbyterians still hold first place with 10,198 societies. But we have taken second from the Congregationalists, there now being 7,148 societies among the Disciples of Christ. The Congregationalists come third with 6,454 societies and the Baptists fourth with 3,497.

President Clark Speaks.

A million new members for the Christian Endeavor in the next two years was the keynote of the address of President Francis E. Clark. The tone of his address was "Looking Forward: Christian Endeavor—1911."

Two years from now the society will be thirty years old, he said in his address. "We may well fix our eyes on that date and make our thirtieth year a landmark in our history. In two years dynasties have risen and fallen and nations have been born or born again."

So he proposed that they take for their motto "Christian Endeavor—1911," which means a bigger, busier and better Christian Endeavor movement in 1911. "We mean better prayer meetings, better committees, better unions and more of them, that we shall all be busier about the Master's business.

"Think what that may mean! Its full significance is glorious indeed. Its results stretch into and through eternity.

"A million souls born into the Kingdom!

"A million pairs of busy hands set at work for the Master!

"A million hearts welded to the church in more loving loyalty!

"A million mouths opened in confession!

"A million lives brought into closer fellowship with other millions!

"These, in brief, are some of the meanings of 'Christian Endeavor—1911.'"

The sessions Thursday were held in the auditorium, the armory, the churches, and on the steps of the new State Capitol building, said to be the most beautiful in the United States.

W. J. Bryan Heard.

William Jennings Bryan was easily the greatest speaker of the Convention.. He made an address at the noon-day evangelistic meeting, which is a part of the daily

program at the Metropolitan Opera House, and the local papers declared it to be the greatest appeal that an evangelist had ever made in St. Paul. He spoke at the Auditorium for three-quarters of an hour on "Religion and Life," piling one epigram on top of another, till he carried the great audience to the heights of determination, where they pledged themselves to fight for right in civic affairs and in our national life. At the conclusion of this address, the whole audience joined in a march headed by Mr. Bryan and Dr. Clark for the State Capitol, where the great out-door demonstration for Christian citizenship was made.

This meeting was beyond description, and will linger in the memory of those present for a life time. "A great throng that no man could number" heard Mr. Bryan again on the significance of the great ethical awakening which is being felt all over the country at the present time.

Disciples Rally.

The denominational rallies held Friday morning were among the best things of the convention. Of course ours was the best of all—so said everybody. The Disciples had indeed a love feast at the First Christian Church. In the absence of Claude E. Hill, Guy S. Withers presided, and we received greetings from the Twin Cities by A. D. Harmon, heard of "Christian Endeavor and Our Country" by W. F. Richardson, "Christian Endeavor and Our Missions" by S. G. Inman, "Christian Endeavor and Our World Wide Fellowship" by R. P. Anderson, "Christian Endeavor and Our Plea" by F. D. Power, and a short word of exhortation by our saintly J. H. Garrison. The church was filled with enthusiastic Disciple Endeavorers and the fellowship so delightful that it was voted to continue it by all going on the same excursion Saturday afternoon up the river to Minnehaha Falls, which proved to be another something to strengthen the blessed tie that binds.

Baptists for Union.

One of the things that has brought most joy to the convention is the following resolution adopted by the Baptists in their rally, and hailed by many as the beginning of the end of the split from Christian Endeavor made by the Baptists and Methodists several years ago:

"Resolved, That it is the sense of the Baptist Young People, assembled in conference at the International Christian Endeavor convention in St. Paul, Minn., July, 1909, that it would be to the advantage of our denominational life to take such steps as are necessary to bring about a close organic union among Baptist young people who are now organized as the Baptist Young People's unions and Christian Endeavor societies.

"We believe that this end could be naturally and speedily secured if the Baptist Christian Endeavor societies would add the words Baptist Young People's union to their name; and all Baptist Young People's societies add Christian Endeavor to their name, giving the common name 'Baptist Young People's Union of Christian Endeavor,' thereby opening the way for a united Baptist movement that will fully safeguard our denominational interests, and at the same time give us the added impetus of the world-wide movement that brings together the Christian forces of all denominations."

These notes are written in the midst of a great feast of things that are still going on, and tomorrow, Monday, will probably be the greatest day of the convention. The Disciples are well represented both in delegates and on the program, and are being treated in every way as the "finest of the fine." Kansas City and Dallas made brave fights for the convention, but it was decided best to take it East in 1911, after an absence of twelve years, so Atlantic City is the lucky place.

St. Paul, Minn., July 11, 1909.

An Old World Trip

By W. G. Ballantine

Paris is like Berlin in being able to show "all the kingdoms of the world and the glory of them in a moment of time." But it is utterly unlike Berlin in all details. France, a little more than a century ago, got nauseated with royalty and swept out of existence king, queen, princes, nobles and almost everything associated with them. France is the land of defiant disobedience. She has made all sorts of experiments, some sadly disastrous, in government and social life. But today she is a free and democratic country a century ahead of Germany in experience. She has all of America's hateful traits that come from mistaking license for liberty and permitting the general public to suffer from the unregulated wantonness of individuals. But she realizes this.

The Hohenzollerns.

In Berlin one senses in the very air the unbroken and ever growing royal splendor of the Hohenzollern family for the last 500 years.

Prussia is the creation of the Hohenzollerns as no other country in Europe is the creation of a family. Prussia is no natural unit. She has no natural boundaries. This family, the Hohenzollerns, beginning in little Bradenburg 500 years ago, and reaching out first far eastward and then far westward for scattered fragments of unrelated territory, by their own persistence and personal force and wisdom in choice of advisers and in maintaining an army, have created first Prussia and then the united German empire. People smile at the thirty-two statues with which the kaiser has at his own expense lined the Avenue of Victory. But those statues represent probably the most remarkable line of rulers in all European history.

William Looks His Part.

Emperor William looks the part he plays. His eagle eye, his upturned mustaches, his aquiline nose and square jaws make up a face to stamp upon the coin of the empire—the image and superscription of Caesar. Although he still looks very young, he is the father of five sons and a daughter and has two grandsons. The Patriarchal character is his. He is the ideal German house-father. The family life of the imperial household, every smallest incident of which is reported in the court columns of the newspapers, is a model for every family in the land. At Christmas, the greatest of German festivals, the imperial family gathers in the resplendent shell-hall of the new palace in Potsdam and there are eleven Christmas trees,—one for each member down to the youngest grandchild.

In the army, in the navy, in science, in art, in music, in biblical criticism, in every part of religious, social, industrial and recreative life, the kaiser makes his patriarchal personality effective. The wonder is that in general he shows such capacity for work, such practicaal wisdom, such moral wholesomeness, such marvelous versatility. He is the first citizen in a sense beyond anything that even Mr. Roosevelt has contemplated. He takes with religious seriousness the great task that Providence has developed upon him and has consecrated himself to it.

A Difficult Role.

The kaiser has had for twenty years a difficult role to play, but until lately he has played it successfully. He saw from the first that Germany could not afford to fight another great war but must maintain her army. The question was how to keep the soldiers with their blood up and ready for action and how to keep the people quiet under the taxes. His way has been to say something imprudent about once every six months and so fill Europe with a war scare. Thus he put himself into the center of the stage, excited and pleased the army and silenced the taxpayers. But his last periodical indiscretion went wrong and like a boomerang came back and struck the imperial prestige such a blow as it never before received. It was really the Harden scandals more than the London Dispatch interview that caused the profound revulsion of German feeling. The whole nauseous horror was aired in the courts. Bitter and deep was the mortificaation of the proud kaiser thus provided to have been unable to judge rightly the characters of his closest intimates. But he instantly required their retirement.

France Not Decadent.

There is in France today a large percentage of very thoughtful and sober people who have reflected long upon the lessons of French history and who have profited by the bitterness of Waterloo, Sedan and the rest. These people have been completely disillusionized as to military glory. They see the hollowness of "les idees Napoleoniennes." They never will go back to monarchy or imperialism, and yet they suffer keen shame from the inefficiency of the republic. National vanity has given place to a chastened spirit, but not to a cowardly nor a reactionary one. They realize that a long and painful way lies before them which must be trodden patiently until France has solved her problems. Fearful has been the agony of breaking away from the union of church and state, for France is Catholic. She never will be Protestant. But at last the separation has been effected. No one can call France a decadent nation. Compared with her rightful place she is now at a low ebb. But during her weakness she has been clearing the way for a grand advance in the near future.

Paris.

We stayed this time in Paris in the "Latin Quarter." You have been there and know what that is—the student quarter, the artist quarter. The university is there and the college of France and the Institute and the School of Fine Arts and the Cluny and Luxembourg museums. The Pantheon stands on the highest ground in it.

The popluation here includes many thousands of students of science, literature and art, gathered out of every nation under heaven. Here for centuries has been the principal center in Europe of intellectual and esthetic life. Here is bohemia. One may dress and eat and live as he pleases. Eating is mostly at little tables near or on the sidewalk in front of any restaurant one chances to be passing at mealtime. Liberty, equality, and fraternity are here at home. Elsewhere fashion may reign, and etiquet and at least the outward forms of conventionality. Here nothing of the kind. The streets of the Latin quarter abound in "types," that is, men and women who dress according to their own sweet will. Artists go in velveteen, (the trousers very

baggy), often with hair and beard long, and very broad brimmed soft hats. There is a sort of free and general companionship and everywhere the captivating French politeness. In buying a penny newspaper from a woman one gets a smile and a "Merci, monsieur," that makes him feel like a knight-errant meeting a princess.

Greatest Place in the World for Pictured Art.

Here is the greatest place in all the world for the study of pictorial and plastic art. In the Salon—the annual exhibition—there were last summer perhaps 5000 new works selected out of many times that number. The Ecole des Beaux Arts teaches four arts: Architecture, sculpture, painting and engraving. Of course there is much sculpture and painting from the nude. These young men and women spend many hours daily in study of other men and women unclothed. In the evenings the artists and their models go together to balls and social amusements. Here is a world of young people of the peculiarly emotional type, absolutely free from the ordinary rules of propriety. There is also a large population of other people who are not artists nor artist-models nor models of any sort who are also free from all rules of propriety. Artistic genius and youthful audacity and moral recklessness here blend to make the most faascinating scenes of folly on earth.

Good and Bad.

Of all the cities Paris stands next to Rome in the number of its costly and beautiful churches. Yet the purity of the Christian religion has made little impression upon public sentiment. There is an unblushing frankness and an esthetic seductiveness of vice in Paris unequaled elsewhere in Christendom. But baseness is no less debasing on that account.

But the Latin quarter is not all bad by any means. There are hundreds of serious young men and women there who live frugally, work hard, cherish high aspirations and accomplish great things. Art is an essential of human progress and true art is cultivated in Paris. The architectural art that made the Columbian Exposition of 1893 an epoch in the history of beauty in America came from Parisian education. It was in this strange environment of artistic excellence and bacchanalian frivolity that our own Saint Gaudens acquired his preparation to make such a series of statues of our nation's heroes as will be forever one of our chief glories.

Proposing Another Union

Connecticut Congregationalists in Conference with Episcopalians

Much interest and significance attaches to a conference between a committee of Connecticut Congregationalists and a corresponding committee from the Protestant Episcopal church, regarding a closer union of the two denominations.

The Congregational Committee was appointed by the state conference last year, and was composed of the following persons: Dr. Newman Smyth, Judge Simeon Baldwin and Rev. Frederick W. Greene. This committee met with the following representatives of the Protestant Episcopal church: Bishop Chauncey B. Brewster of Connecticut, Doctors Francis Goodwin of Hartford, William R. Huntington and W. W. Grosvenor of New York, the conference on their part being unofficial and expressive of their individual views.

The joint body considered the following questions: What changes on either side would be necessary in order to realize Christian unity between those who do not, and those who do belong to the Episcopal Church? 1. With regard to forms of worship? 2. With regard to church membership? 3. With regard to administrative unity? 4. With regard to autonomy of local churches? 5. With regard to ordination?

As a result of this interchange of views, certain methods of approach were suggested as possible, viz.:

1. Forms of Worship—Might not agreement be reached in conformity with the constitution of the Episcopal Church, and with due regard to the diversities of the churches of the Episcopal recognition in other congregations of such freedom as might be congenial and habitual among them?

2. Church Membership—Might not an orderly unity be attained by further mutual consideration of these facts: (1) That confirmation is not included among matters essential to church unity in the Lambeth overture; (2) that while in the Episcopal Church confirmation is cherished as the layman's ordination to his share in the priesthood of the whole church, yet (3) confirmation does not constitute church membership; and (4) the rubric requiring confirmation according to a general intterpretation of it among Episcopalians relates only to their own children and catechumens?

3. Administrative Unity—Might not the office and functions of the Episcopate be adapted to other Christian churches as an organ of their fellowship and a means of executing unity in their common Christian interests?

4. Autonomy or Self-Government of Individual Churches—Might not a working agreement be practical by the recognition on the one hand of the self-governing power of individual churches as local units in their immediate interests and proper jurisdiction, while on the other hand general advisory functions and some degree of Episcopal direction should be secured in matters pertaining to the common work and welfare of the churches?

5. Ordination—The question concerning valid ordination of the ministry was resolved into the three following inquiries: (1) What further would be deemed necessary to render the existing ministry of other churches regular acording to the Episcopal order, and possessed of full authorization t administer the sacraments in Episcopal churches? (2) Might not such additional authorization be conferred by the bishops and received by the ministers of other churches with mutual regard and without essential sacrifices? (3) To secure such regularity and unity in the Christian ministry might not the alternative form of giving authority in the ordinal of the Episcopal Church be rendered acceptable to all without essential changes by the use of a few prefatory and adaptive words? (4) If this could be done and additional or enlarged authority could thus be conferred upon the ministry of different Christian bodies, might not this be a convincing manifestation of the real spiritual unity of Christ's Church, and a long step be taken toward the attainment of outward visible unity?

The Weakness of Professor Foster

By E. B. Barnes.

Professor Foster is a disturber because he refuses to be classified. Classification is the end of heresy. The strangeness of his views are no less strange than the pulpits from which he proclaims them. An agnostic in the professor's chair in a professedly christian institution; a Baptist in a Unitarian pulpit; a Unitarian professiong to be an old-fashioned Baptist are anomalous situations. He persists in holding the most contradictory views as strongly as he does in holding irreconcileable pulpits. He makes a virtue of inconsistency. Most men use language for the purpose of clearness; he uses it with such freedom that chaos and bewilderment are the result. It is not uncharitable to say that his views are determined largely by the leanings of his audience. There is no uncertainty as to his positions if we read the "Function of Religion" and nothing else. There he is an agnostic. He delivered the lectures in the first place to those who were in sympathy with scientific agnosticism. In those lectures he declared that as the savage made his gods with his hands, the civilized man makes his with his head. "Need is the mother of gods," and "man made god in his (man's) own image," are sufficiently advanced views to please the agnostic; and yet the Professor in other parts of his book writes of this man-made god with a capital "G." There is no personal god in the universe for him. "Man made the gods to do for him what he could not do for himself," p. 50. "A man creates whatever concepts and principles he needs in order to make himself master of his phenomena and of his environment. To the same end were the gods created," p. 84. Imagine what the Professor's views of prayer must be! Still he writes to a conservative Baptist that he believes in prayer. Prayer, to whom? He regards Jesus as "the ignorant and illiterate child of his age," and affirms his belief in the divinity of Jesus. He declares himself to be a Baptist in principle, and over his own signature has said: "I deny every Baptist dogma." "Regard for the sacred Scriptures is the duty of the Christian; but to require assent to its thoughts and commandments is to lead into sin; and such requirement is itself sinful," p. 77. He has said elsewhere that "only the simple minded believe in the inspiration of the Bible." "In this modern world, if one should hearken to biblical commandments and ideas as such, and hold that such subjection was faith, was religion, then the word faith would receive its most dangerous meaning," p. 76. I give these quotations to show what kind of "an old-fashioned Baptist" the Professor is.

These are a few of the incomprehensible enigmas which he has left on record. It would take more than his affirmations of loyalty to Baptist principles as contained in his correspondence with Dr. MacLaurin, in a recent issue of the Standard (Chicago) to set himself right with the great majority of persons whose faith is bound up with the fortunes of the Christian religion. But I shall be lenient in my criticisms of a man whose sense of right is so obtuse that he can see nothing improper in attempting to be an agnostic, a Baptist, and a Unitarian at the same time. It is the duty of christian charity to look kindly on a teacher who uses language for the purpose of deception.

I wish that you had spoken more clearly in this week's editorial. You were "feeling" in the right direction, but that was all. I think you should do more. You know as well as I that if Professor Foster's views prevail the Baptist church is at an end as an institution. You also know that the religion of

the Professor gives us in his book, and then Jesus is at an end. Think of the god that think of this from the Standard of July 3: "I am a typical, loyal, old-fashioned Baptist; believing and trusting in the grace of God—that God whom Jesus reveals and in the necessity of the inner renewal of the heart of us sinners by the Divine Spirit, if we are to be saved from sin at all." It is not difficult to believe that Jesus revealed God the Father, but how could Jesus reveal the god of Professor Foster's book, a god created by the superstitious fear of the savage, and by the ignorance of civilization, plus the refinement of our times? You know that the Bible and the church have gone, according to the Professor. It is his mission to give to the world a religion "up to date." I do not say that it will be worthless, but I do say that it will not be the religion of Jesus. But why waste words about the conclusions of a man whose agnosticism is as pronounced as that of Colonel Ingersoll? If he intended to be an old-fashioned Baptist, why write or publish the "Function of Religion"?

Next Sunday this bewildering teacher preaches in our city. The liberal element, rationalists, agnostics, atheists will all be out to hear him. They hail him as their leader. But what good will come to the religion of Christ because of his visit? Will any one be converted, or led to think of such a thing? Then will the thistle bring forth figs. The unbeliever will be confirmed in his unbelief, the scoffer will have more material for his scoffing, and every adherent of the religion of Jesus will be humiliated at the presence of a man in what was once a Baptist pulpit, now a non-descript, whose message means death to the faith once delivered to the saints, if that message be believed.

Grand Rapids, Mich.

People of Importance

—Fred Warren, the business manager of the "appeal to reason," the country's largest socialist newspaper, has just been fined $1,500 and sentenced to six months in jail. Several weeks ago Warren was arrested for alleged violation of the postal regulations in sending through the mails a printed offer of a reward of $1,000 to any one who would kidnap ex-Governor William S. Taylor of Kentucky and return him to that state.

—No man—not even the new sultan—is of greater importance in Turkey today than Chevket Pasha, the generalissimo of the Young Turks forces, the governor of Macedonia, who, banished twice by the former sultan from the capital, entered it at the head of the best army Turkey has seen in this day, to punish those who dared plot for the renewal of the old regime. It was he who sent the ultimatum to Abdul Hamid. It was Chevket Pasha who took him prisoner and sent him to Salonica.

—General Theodore A Bingham, who was removed from police commissioner of New York by Mayor McClellan, had made a splendid record as a police official. He will spend two months resting in Nova Scotia and will return to New York in the fall.

—Champ Clark, who has been elected to Congress eight times from the Montgomery, Mo., district, will have some opposition the next time he runs. Claude Ball, an attorney of Montgomery, has announced his candidacy against Clark.

—Louis Prang, a pioneer in the development of educational color scheme which has held sway for more than a quarter of a century, has just died. Mr. Prang devoted more than forty years to the study of creating a standard of color.

—Congressman Francis W. Cushman of Washington state, known as the wit of the House, died in New York of pneumonia last week. The Washington congressman held the title of being the homliest man in the House and of looking more like Lincoln than any other public man of recent years. In describing his career once he said he had been a water boy, section hand, cowboy, school teacher, lawyer, and congressman. He was in Congress more than ten years.

—General Theodore A. Bingham will accept a nomination for mayor from the anti-Tammany forces. In a statement to a reporter, he said: "If my police administration has met the approval of New York City and the people would like to see that same kind of administration in all of the departments carried on from the city hall in the person of the mayor I am willing to undertake it."

—Samuel Gompers, president of the American Federation of Labor was the guest in London last week at a dinner given by the labor party at the house of commons. Arthur Henderson, the labor member from Durham, Barnard Castle division, presided.

—Renaud Hyppolite, a member of the Haitian cabinet, prominent in the politics of Haiti, and one of the principal figures in the movement which brought about the deposition of President Nord Alexis last winter, has just died in Port-au-Prince.

—James Yadkin Joyner, who has been elected president of the National Education Association, has been superintendent of public instruction in North Carolina since 1902. He was born in Davidson County, North Carolina, in 1862, educated at LaGrange Academy and the University of North Carolina, and began his teaching career as principal of LaGrange Academy in 1881. His home is in Raleigh.

—General the marquis de Galliet, former French minister of war, is dead from apoplexy. Gaston Alexandre Augusta, marquis de Gallifet, was born in Paris, January 23, 1831. He became minister of war when the Waldeck-Rousseau ministry was formed June 22, 1899. He resigned the following May. He was one of the first of the recognized royalists to rally to the support of the republic and became the personal friend of Gambetta. In 1875 the marquis was raised to the rank of general of division, retaining it until he retired in 1894.

—John D. Rockefeller celebrated his seventieth birthday by a trip from his summer home at Cleveland to Pocantine Hill, N. Y., to inspect some improvements. Coincident with the trip of Mr. Rockefeller comes the report from Cleveland that the Standard Oil Company has announced an increase of one cent a gallon on gasoline. The increase means a birthday gift by the public to Mr. Rockefeller of $500,000.

—Rev. James M. Buckley, editor of one of the official advocates of the Methodist Episcopal church, has just closed the fiftieth year of his ministry.

—It is reported that Prince Ito has contributed $2,500 for building a Christian church at Ping Yang.

Campbell Park, Pentwater

The Campbell Park Association is not a money-making real estate firm. This is not an "ad." The association seeks not to get, but to give. Realizing that to find a place suitable for the annual vacation was an increasing, perplexing and difficult problem for the average family a group of ten Disciples, after looking around for two or three years, bought thirty acres just north of Pentwater, Michigan. These ten all have, or will have in the near future, cottages built on this ground; already four have erected summer homes. This should be the "Epworth Heights," for Chicago Disciples. Campbell Park, named after the illustrious Thomas and Alexander, seems to be ideal in that it meets most if not all the requirements of a summer colony.

1. *It is convenient.* Just a night's ride from Chicago. The Park is within walking distance of the landing place of the boats.

2. *The ground is inspiring.* There is the continual murmur of the restless, unsalted sea; there is a forest of trees; there are the high hills for far views, the deep ravines for quiet *walks* and meditation, and "The Common" for the ordinary moods.

3. *It is health-creating.* The sands, the pines, and the North climate are curative of hay fever. The fresh breezes of the lake keep away the disease producing fly and mosquito. The ozone is most strengthening.

4. *Fishing, bathing and boating are good.* The beach of Campbell Park is unsurpassed. The children are safe in their play in its waters as the danger line is far out. The sand is in no way stony. Good fishing may be had in Pentwater Lake, Bass Lake, and numerous other near by lakes. "The Common" is dedicated to dry land sports, such as tennis, baseball, etc.

5. *The Park is a place for rest and comfort.* All the surroundings are conducive to the restoration of the vital forces. A complete water system is in process of installation. It will be completed in the course of three weeks. Thus there will be no inconveniences in securing good water or in caring for the sewage.

6. *The associations are good.* Pentwater is far enough from Chicago to avoid the carousing element. It is a prohibition town. The Campbell Park Association is composed of Disciples who though not puritans will so control Campbell Park as to make it morally and religiously helpful.

7. *The coöperative plan reduces expense.* All are to share in the coöperation. Lots, therefore, can be had much cheaper than from companies in which the speculative element enters. Any information desired will be furnished by

George A. Campbell, Sec.
5822 Superior St., Chicago.

From Bolengi, Africa

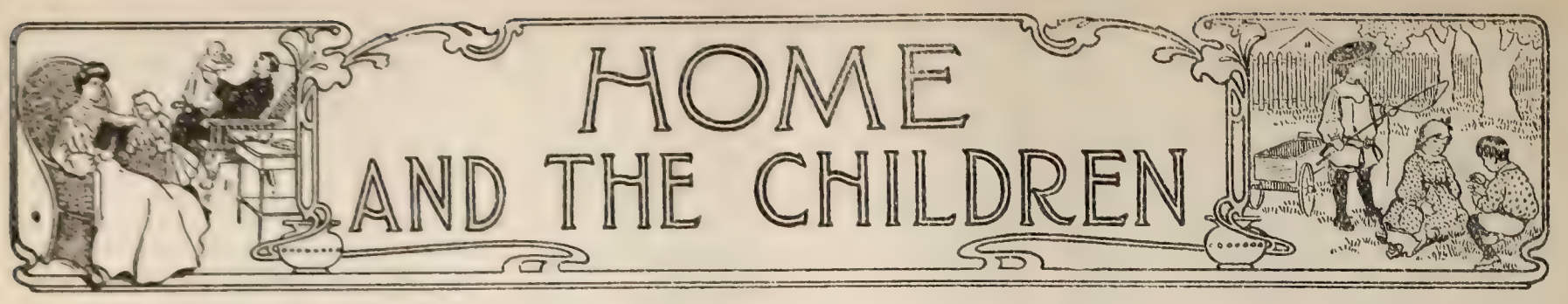
I'm pleased to tell you we are prospering in the work. Dr. Widdowson has just returned from Bonycka where he baptized seventeen people. A short time before Dr. Jaggard baptized six there. In last March there were ten baptized at Longa and eighteen here, making a total of (51) fifty-one this term and one hundred and fifty-two (152) since I came last October.

Dr. Dye will be with us in two months. Bro. Eldred will return home in July. He's been building up the new station at Longa, and needs a change of climate now. This will leave Dr. and Mrs. Jaggard alone there. We must have more men out here or we can't do anything pretty soon. The work is expanding too fast for us. Yours in his righteous cause. Chas. P. Hedges.

Allen T. Shaw

Having no power over the condition that has led our Allen T. Shaw to resign his pastorate with us and believing him to be wholly conscientious and sincere in accepting the call to the first Christian Church of Spencer, Ind., We therefore regretfully accept his resignation and hereby show our appreciation of his work by saying: That as a man his conduct has been wholly in keeping with his profession, his rugged honesty, upright life, and blameless character commend him to all clean citizens. As a minister he is a true prophet of righteousness, he has the courage to speak out on the things he deems essential, yet does it in a spirit of love and humility. His wife is also an able and earnest worker and we commend them heartily to the Disciples who may be privileged to enjoy their labors.

Signed,
Jno. Ong, Chairman.
Roy Allen, Clerk.



Making B'lieve

I've maked b'lieve I was a mamma,
  And been to the bargain store,
But the bargain (the baby) wiggled so
  That I couldn't play that any more.

I've maked b'lieve I was Columbus,
  And discovered the world all over;
The rug was the 'Lantic Ocean,
  And I sailed on the nursery sofa.

I've maked b'lieve I was an Indian,
  And scalped Polyphemia twice.
And I played be a big polar bear,
  With the looking-glass for ice.

I've maked b'lieve I was a doctor,
  With pearl tapioca pills,
But I was 'bliged to give up practice
  'Cause I couldn't c'llect my bills.

Two times I've b'lieve be a circus,
  And two times the coalman, too,
And once I was Robinson Crusoe,
  And once I was Little Boy Blue.

Oh. I've maked b'lieve and I've maked b'lieve
  Till there's nothing else to be,
And now—I'm so hungry, mamma—
  Let's make b'lieve I was me.

—Youth's Companion.

The Legend of the Pine

By Mary H. Philbrick.

It had been a long, happy day, but now the children were tired and while they waited for the wagons which were to take them home from the picnic grounds they begged Aunt Eunice for a story.

"What shall it be?" Aunt Eunice asked.

"About a pine tree," answered Harold, looking up into the gently swaying tops.

"Yes, about a pine tree," chorused the other children, who were resting comfortably on the pine needles.

So Aunt Eunice began:

In the garden of the Fairy Queen stood a beautiful pine tree, a small tree with long, slender leaves always dancing and rustling in the sunshine. The little tree never attracted much attention, but she did not care, and only tried to help and protect the frail, tender flowers which grew at her feet.

One day the Queen saw what a lovely pine it was, and then she came often and talked to it, but instead of being very happy at this, and trying to pass on to others some of the kindness which the Queen gave to her, the little tree became so proud that she drew her branches away from the other trees, and held herself haughtily. Soon, while talking with the tree, the Queen told her a secret and of this the little pine boasted, the oak said he, for one, did not believe it, the maple rustled her dainty leaves, while the chestnut shook with derisive laughter, even the birds pretended not to believe it. The blue-jay teased and teased the tree, so that to prove that she had the secret, she told it to the chattering bird, and it was a secret no longer.

The Queen lost her temper when she learned that the pine had told her secret, and in a passion she struck the tree with her wand and said sternly: "May you grow so tall that your head will be too high for any one to tell you a secret, no one shall be able to climb into your branches and talk to you as they do to the other trees." The leaves of the pine curled up like needles with grief and remorse as she grew rapidly taller and taller, but the Queen did not relent, and to this day, up in the top of the pine tree one may hear her sighing for the happy times that are gone.

Woman's Sphere

—Miss Ruth E. Clark, daughter of Rev. A. W, Clark, missionary at Prague, Austria, has taken her degree at the University of Edinburgh with first honors and by competitive examination she has won a bursary to travel and study in France. She is now at the University of Paris.

—Prof. Mary Whiton Calkins received the degree of doctor of letters at the recent commencement of Columbia University. Miss Calkins is professor of philosophy and psychology at Wellesley College. She is the first woman to receive an honorary degree from Columbia since 1887, when Maria Mitchell, professor of astronomy at Vassar, received the LL. D.

—Hugh Cains, the Boston sculptor, declares that women's figures have been ruined in devotion to fashion.

—Miss Gina Krog, to whose efforts Norwegian women now have full suffrage, has just arrived in this country from Christiania.

—Mrs. Radford of New Orleans, "eighty-seven years young," has been superintendent of the Chinese mission in that city for twenty-three years. The mission carries on a Sunday-school and Monday evening classes.

—A married woman in Louisiana does not own her own clothes. Judge W. W. Ferguson pointed out this among other legal inequalities in an address given the other day before the Era club of New Orleans.

—When a young girl entered a pawnbroker's shop in Leipzig with fourteen rings she was suspected and detained. Inquiries proved that she was the rightful owner and that the rings were souvenirs of fourteen fiances.

—At her afternoon teas Mrs. Taft serves sandwiches instead of cake, and the table is in the red room. About twenty-five guests are asked each day to take tea with Mrs. Taft, the invitations being over the telephone. While the guests are arriving a friend pours the tea, but is afterward relieved by Mrs. Taft, who pours and passes sandwiches and makes the occasion a delightfully informal one.

—Mrs. J. R. Harris and Mrs. Uarcissa Owen, Indian women, are active in getting signatures for the national suffrage petition in eastern Oklahoma. Mrs. Harris is a Cherokee and the chairman of the petition department for her league. Mrs. Owen is the mother of Senator Owen and is the vice chairman. Mrs. Mamie Porter-Farnsworth of Muskogee, a daughter of the late Chief Pleasant Porter, also takes an active interest in the work.

—President Taft, through the Secretary of State, has appointed a Chicago woman, Miss Marie C. Brehm, 5464 Jefferson avenue, an official United States commissioner to the world's anti-alcohol congress, which will be held in London, England, beginning July 17. Miss Brehm was former president of the Illinois W. C. T. U., and besides representing the United States at this congress she will be the official representative of the interchurch council of America and of the Presbyterian General Assembly committee on temperance.

—Mrs. Velma Swanston Howard, who is the official translator for this country of the works of Selma Lagerlof, says that Miss Lagerlof seems to be the favorite for the Nobel prize. She saw "The Servant in the House" played in Swedish at Stockholm, but says that the Swedes think it reminiscent of Ibsen's brand and do not care for it.

—Mrs. James Bryce, wife of the British ambassador, is a vegetarian, and this summer is instituting a vigorous campaign against the use of meats of any kind, in which she is assisted by Mrs. Sherman, wife of the vice president of the United States, both ladies passing the season at Manchester, Mass.

—Mrs. Elinor Glynn has been saying some very unkind things about Americans in her latest book, also one or two things that are decidedly true. She has not exaggerated one bit or unburdened herself of an untruth in what she has to say about American husbands, especially those of the "much money" class. Of course Mrs. Tiddle de Winks Potter Van Potter, one of our social queens, doesn't like Mrs. Glynn one bit. Mrs. Glynn is rank but she has brains while Mrs. Van Potter is positively brainless and is often rank.

Rockefeller's Gifts

On his seventieth birthday John D. Rockefeller added $10,000,000 to the $42,000,000 which he had given to the General Education Fund, making the total $52,000,000. The grand whole of all Mr. Rochefeller's gifts is nearly $120,000,000. The list follows:

General education board	$52,000,000
University of Chicago	25,309,662
Rush Medical College	6,000,000
Church (known)	3,100,000
Missions (known)	2,300,000
Baptist foreign missionary fund	2,000,000
Rockefeller Institute for Medical Research	4,300,000
Barnard college, New York city	1,375,000
Southern education fund	1,125,000
Union Theological seminary	1,100,000
Harvard university	1,100,000
Yale university	1,300,000
Baptist Education society	1,000,000
Juvenile reformatories	1,000,000
Cleveland city parks	1,000,000
Ten Y. M. C. A.'s	1,145,000
Teachers' college	500,000
Johns Hopkins university	500,000
Vassar college	400,000
Brown university	325,000
Seven small colleges	320,000
McMasters' colleges	275,000
Rochester Theological seminary	250,000
Cornell university	250,000
Bryn Mawr college	250,000
Case School of Applied Science, Cleveland	200,000
Oberlin college	200,000
Baptist Missionary Union	200,000
Smaller colleges and charities	2,580,000
Miscellaneous gifts	7,000,000

The Tree of the Good God

By Aimee Tourgee

"You have never heard the story of the Tree of the Good God?" The princess asked in surprise.

"No, your royal highness," I said. For she was a real princess. Her father was a king and her surroundings spoke of courts and thrones. But for a trick of fate she might have sat on a throne herself instead of the stone seat in a French villa garden. Below us beyond the garden wall, the hill fell away to a little sandy lake surrounded by the second-growth pines; beyond that again the mountain rose topped by snow-clad peaks. The princess looked at them dreamily for a moment before she spoke:

"The peasants call this place the Domain of the Good God. That is not the real name and we try in vain to put a stop to it. But you know how such things are passed on from father to son.

"They say that hundreds of years ago when all of the country south of the Pyrenees was infidel and the power of the heathen was growing greater and greater day by day until it threatened to sweep the cross from the face of the earth, a battle was fought in the north between a Christian king and a great heathen army. It raged three days and three nights. The rivers ran red with blood to the sea and the dead were like trees in a forest. "But it was not the Lord's will that the heathen should prevail. At last what was left of them were beaten back in terrible dismay. Snatching up what plunder they could they fled in terror as long as pursuit lasted. But when the Christians turned back, they halted in the No Man's land of the frontier, where the highroad runs between the mountain and the sea and built a sort of village. Here they lived by robbery and murder. Words fail to depict the depths of their wickedness. Respectable people began to shun the highroad, preferring the lesser danger of the sea and the mountain passes.

"But one wild winter night a lonely wayfarer struggled along against the storm. He welcomed the sight of village fires, which promised shelter, food and rest. He needed these things sorely and to-night they would be all the more freely given. For it was Christmas Eve, when in memory of the Holy Babe all hearts are tender to the wants and sufferings of others. Faintly the traveler tapped at the first dwelling, for he was spent with fatigue and exposure. The appeal was unheeded; tempest raged outside and there was a wilder revelry within.

"He struggled on. When he humbly asked for shelter at another door it was slammed in his face with curses. At the third house, people were feasting and drinking. Begging a scrap that fell from the great abundance on the table, the wayfarer was driven from the threshhold with a hail of garbage and ribald laughter. He still staggered on. Imploring at the last door for only a rag to wrap around him against the bitter cold, men, fiercely reviling, stoned him and set on him their dogs.

"He fled blindly, the wolfish pack at his heels then he fell beside the highway. On the crest of the hill beyond the village a poor old woman lived in a wretched hut. She was too miserably poor to tempt even the wicked men about her. This Christmas Eve she only of all the villagers remembered Him who came to give His life for us. As she crouched by the smouldering fire, telling her beads with a prayer on her lips for any who might be abroad this terrible night, she heard the snarl of dogs and a cry at her door.

"She went out and beating off the dogs, helped the wayfarer to his feet and led him into the hut. She took off his sodden rags and wrapping him in the cloak warm from her own shoulders, bound up his bleeding wounds and fed him with the crust which was her own supper. "When he was warmed and dried and refreshed, the traveler thanked her and rose to go, though she begged him to stay, at least until the tempest passed.

"'No,' he said. 'I may not tarry. I go afar on my Father's business.' That night as the old woman cowered famishing on the straw which was the only bed she had, the storm became terriffic. A flood of rain swept down on the hut; with the crashing thunder, the lightning which seemed to split the very earth, and the shrieking uproar of the wind, it was as if all the fiends were let loose! "She lay half dead with fright. Then awakened with a start. A fair ray of sunshine cut across the gloom of the hut and struck something on the floor which burned and glowed red like live coals. She rose and opened the door to see more clearly, and behold, where the wicked village had been the night before, she saw a stretch of dark water." The princess paused. A shuddering ripple seemed to pass over the surface of the lake. "While she gazed at it in terrified wonder, a voice came to her saying: 'I was a stranger and you took me in; I was an hungured, and empty, you gave me meat. I was naked and bare, you clothed me. Take of these, drops of my blood, eat and drink of them and of them be clothed.' "And the drops of red light on the floor glowed and burned!

"The old woman fell on her face like one dead. While she lay thus a band of travelers appeared in the distance, the sun glittering on their armour. They advanced until they reached the crest of the hill where they paused astounded. In the valley below a lake cut off the highway. They consulted awhile, then the mightiest man among them spurred to the hut and bade his squire ask concerning the road. But the woman kneeling and shading her face with her hand, could only falter her own wonderful story. When she finished and all saw for themselves the red drops glowing like coals in the sunlight, the knight dismounted and kneeling with bent head before her in the mud, said: 'Mother, one who never bowed the head or bent the knee to aught on earth humbly craves your blessing. For to him indeed is this a blessed day, which brings a knowledge of the one true faith'. With trembling fingers she made the sign of the cross on the narrow band of gold encircling his helment,—a band of gold, which thereafter studded by three glowing rubies, was ever found leading the van when the powers of Christendom fought against the heathen, whose greatness from that day waned forthwith. For this Saracen king and all his people joyfully confessed Christianity, and the old woman dwelt revered among them until she died." The princess ceased speaking. It seemed as if the pagantry of this mystic old world tale was passing again before her eyes. Then she turned to me. "Where we sit, the hut stood," she said. "And this tree," putting her hand against the mighty oak, centuries old, which rose vast and spreading behind the stone bench,—"this tree was a sapling then. It bent writhing before the tempest of that terrible night when the wicked village was swallowed up. The peasants call it 'The Tree of the Good God' and say it is blessed among trees. For of all that lives, it alone saw our Lord on earth, in the flesh, —'one despised and rejected of men.'"

Common Sense Out of Doors

The first thing for you to do is to look upon the outdoors as a new country. The next thing is to step outside the house onto the porch. Another step takes you to the garden or to the walk. The latter leads perhaps to a city park, or to the river bank, to the beach, or to the mountain, or to the wooded fields. And only to go out on your porch or over into the woods and quietly rest, outdoors is in itself a real outing. It is the simplest form of outdoor living. Do that if you can do nothing more, and do it as regularly as possible. If you have a horse or an automobile or a boat your possibilities widen. Your inclination, controlled by common sense, will dictate to you what sports to take up. I strongly advocate the neighborhood club for outdoor life. A general club, not a tennis or a golf or a boat club. A club that can be the headquarters for all the outdoor doings of your crowd by land or water. You do not need to be chained to it, but you will find such a club of great help. For one thing, the club can obtain equipment sufficent for all to use by turns at considerable saving of cost, though the wise man will provide himself with what outdoor appurtenances he can afford. It is money well invested. The club can arrange regattas and field days and various tournaments. It can arrange for camps, permanent summer camps where members go for their respective vacations, and in many ways be a factor not to be ignored.

They're a callin'—don't ye hear 'em?
They're a callin' loud an' clear;
They're a callin' low and softlike,
Still a callin'—can't ye hear?
An' they're sayin' in the swayin'
Of the trees, "Oh, come out here
Where the sun is softly kissin'
Of the brooks, an' nohow missin',
Daffodils and modest violets—
Oh, won't you come an' look?"
——Do ye hear?

—Wm. B. Ashley in the Circle Magazine.

DESPERATE

Heiress—"But, father, that handsome foreign count says he will do something desperate and awful if I do not marry him."

Father (dryly)—"He will. He will have to go to work."—The Pittsburg Observer.

NOT FAR WRONG

A girl was required to write a brief sketch of Queen Elizabeth. Her paper contained this sentence: "Elizabeth was so dishonest that she stole her soldiers' food."

The teacher was puzzled, and called the girl.

"Where did you get that notion?"

"Why, that's what it says in the history."

The book was sent for, and the passage was found. It read: "Elizabeth was so parsimonius that she even pinched her soldiers' rations."—The Bookman.

EGGS AND SCIENCE

"My dear," said the wife of the eminent professor, "the hens have scratched up all that eggplant seed you sowed."

"Ah, jealousy!" mused the professor. And he sat down and wrote a twenty-page article on the "Development of Envy in the Minds of the Lower Grade of Bipeds."—Baltimore American.

NEARER HIS SIZE.

"Mamma," said little Fred, "this catechism is awfully hard. Can't you get me a kittychism?"—Chicago News.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XXV.

Reinstatement.

A year of tireless effort and some anxiety had passed since Winston had seen the first load of flour sent to the east, when he and Graham sat talking in their Winnipeg office. The products of the St. Louis mills were already in growing demand and Graham appeared quietly contented as he turned over the letters before him. When he laid down the last one, however, he glanced at his companion somewhat anxiously.

"We have got to fix up something soon," he said. "I have booked all the St. Louis can turn out for six months ahead, and the syndicate is ready to take the business over, though I don't quite know whether it would be wise to let them. It seems to me that milling is going to pay tolerably well for another year, and if I knew what you were wanting, it would suit me better."

"I told you I wanted thirty thousand dollars," said Winston quietly.

"You've got them," said Graham. "When the next balance comes out you'll have a good many more. The question is, what you're going to do with them now they're yours?"

Winston took out a letter from Dane and passed it across to Graham.

"I'm sorry to tell you the Colonel is getting no better," it ran. "The specialist we brought in seems to think he will never be quite himself again, and, now he has let the reins go, things are falling to pieces at Silverdale. Somebody left Atterly a pile of money, and he is going back to the old country. Carshalton is going too, and, as they can't sell out to any one we don't approve of, the rest insisted on me seeing you. I purpose starting tomorrow."

"What happened to Colonel Barrington?" asked Graham.

"His sleigh turned over," said Winston. "Horse trampled on him, and it was an hour or two before his hired man could get him under shelter!"

"You would be content to turn farmer again?"

"I think I would," said Winston. "At least, at Silverdale."

Graham made a little grimace. "Well," he said resignedly, "I guess it's human nature, but I'm thankful now and then there's nothing about me but my money that would take the eye of any young woman. I figure they're kind of useful to wake up a man so he'll stir round looking for something to offer one of them, but he's apt to find his business must go second when she has got it and him, and he has to waste on house fixings what would give a man a fair start in life. Still, it's no use talking. What have you told him?"

Winston laughed a little. "Nothing," he said. "I will let him come and you shall have my decision when I've been to Silverdale."

It was next day when Dane arrived at Winnipeg, and Winston listened gravely to all he had to tell him.

"I have two questions to ask," he said. "Would the others be unanimous in receiving me, and does Colonel Barrington know of your mission?"

"Yes to both" said Dane. "We haven't a man there who would not hold out his hand to you, and Barrington has been worrying and talking a good deal about you lately. He seems to fancy nothing has gone right at Silverdale since you left it, and others share his opinion. The fact is, the old man is losing his grip tolerably rapidly."

"Then," said Winston quietly, "I'll go down with you, but I can make no promise until I have heard the others."

Dane smiled a little. "That is all I want. I don't know whether I told you that Maud Barrington is there. Would tomorrow suit you?"

"No," said Winston. "I will come today."

It was early next morning when they stepped out of the stove-warmed car into the stinging cold of the prairie. Fur-clad figures, showing shapeless in the creeping light, clustered about them, and Winston felt himself thumped on the shoulders by mittened hands, while Alfreton's young voice broke through the murmurs of welcome.

"Let him alone while he's hungry," he said. "It's the first time in its history they've had breakfast ready at this hour in the hotel. Come along, Winston. It—is—ready."

The greetings might, of course, have been expressed differently, but Winston also was not addicted to displaying all he felt, and the little ring in the lads' voices was enough for him. As they moved towards the hotel he saw that Dane was looking at him.

"Well?" said the latter, "you see they want you."

That was probably the most hilarious breakfast that had ever been held in the wooden hotel, and before it was over, three of his campanions had said to Winston, "Of course you'll drive in with me!"

"Boys," he said, as they put their furs on, and his voice shook a trifle, "I can't ride in with everybody who has asked me unless you dismember me."

Finally Afreton, who was a trifle too quick for the others, got him into his sleigh, and they swept out behind a splendid team into the frozen stillness of the prairie. The white leagues rolled behind them, the cold grew intense, but while Winston was for the most part silent, and apparently preoccupied, Alfreton talked almost incessantly, and only once looked grave. That happened when Winston asked about Colonel Barrington.

The lad shook his head. "I scarcely think he will ever take hold again," he said. "You will understand me better when you see him."

They stopped a while at mid-day at an outlying farm, but Winston glanced inquiringly at Alfreton when one of the sleighs went on. The lad smiled at him.

"Yes," he said. "He is going on to tell them we have got you."

"They would have found it out in a few more hours," said Winston.

Alfreton's eyes twinkled. "No doubt they would," he said dryly. "Still, you see, somebody was offering two to one that Dane couldn't bring you, and you know we're generally keen about any kind of wager!"

The explanation, which was not quite out of keeping with the customs of the younger men at Silverdale, did not content Winston, but he said nothing. So far his return had resembled a triumph, and while the sincerity of the welcome had its effect on him, he shrank a little from what he fancied might be waiting him.

The creeping darkness found them still upon the waste, and the cold grew keener when the stars peeped out. Even sound seemed frozen, and the faint muffled beat of hoofs unreal and out of place in the icy stillness of the wilderness. Still, the horses knew they were nearing home, and swung into faster pace, while the men drew fur caps down, and the robes closer round them as the draught their passage made stung them with a cold that seemed to sear the skin where there was an inch left uncovered. Now and then a clump of willows or a birch bluff flitted out of the dimness, grew a trifle blacker, and was left behind, but there was still no sign of habitation, and Alfreton, too chilled at last to speak, passed the reins to Winston, and beat his mittened hands. Winston could scarcely grasp them, for he had lived of late in the cities, and the cold he had been sheltered from was numbing.

For another hour they slid onwards, and then a dim blur crept out of the white waste. It rose higher, cutting more blackly against the sky, and Winston recognized with a curious little quiver the birch bluff that sheltered Silverdale Grange. Then as they swept through the gloom of it, a row of ruddy lights blinked across the snow, and Winston felt his heart beat as he watched the homestead grow into form. He had first come there as an impostor, and had left it an outcast, while now it was amid the acclamations of those who had once looked on him with suspicion he was coming back again.

Still, he was almost too cold for any definite feeling but the sting of the frost, and it was very stiffly he stood up, shaken by vague emotions, when at last the horses stopped. A great door swung open, somebody grasped his hand, there was a murmur of voices, and partly dazed by the change of temperature he blundered into the warmth of the hall. The blaze of light bewildered him, and he was but dimly sensible that the men who greeted him were helping him to shake off his furs, while the next thing he was sure of was that a little white-haired lady was holding out her hand.

"We are very glad to see you back," she said, with a simplicity that yet suggested stateliness. "Your friends insisted on coming over to welcome you, and Dane will not let you keep them waiting too long. Dinner is almost ready."

Winston could not remember what he answered, but Miss Barrington smiled at him as she moved away, for the flush in his face was very eloquent. The man was very grateful for that greeting, and what it implied. It was a few minutes later when he found himself alone with Dane, who laughed softly as he nodded to him.

"You are convinced at last?" he said. "Still, there is a little more of the same thing to be faced, and, if it would relieve you, I will send for Alfreton, who has some taste in that direction, to fix that tie for you. You have been five minutes over it, and it evidently does not please you. It's the first time I've ever seen you worry about your dress."

Winston turned, and a curious smile crept into his face as he laid a lean hand that shook a little on the toilet table.

"I also think it's the first time these fingers wouldn't do what I wanted them. You can deduce what you please from that," he said.

(Copyright, 1907, F. A. Stokes Co.)

Dane only nodded, and when they went down together laid a kindly grasp upon his comrade's arm as he led him into the great dining-room. Every man at Silverdale was apparently there, as were most of the women, and Winston stood still a moment, very erect with shoulders square, because the posture enabled him to conceal the tremor that ran through him when he saw the smiling faces turned upon him. Then he moved slowly down the room towards Maud Barrington, and felt her hand rest for a second between his fingers, which he feared were to responsive. After that, everybody seemed to speak to him, and he was glad when he found himself sitting next to Miss Barrington at the head of the long table, with her niece opposite him.

He could not remember what he or the others talked about during the meal, but he had a vague notion that there was now and then a islence of attention when he answered a question, and that the little lady's face grew momentarily grave when, as the voices sank a trifle, he turned to her.

"I would have paid my respects to Colonel Barrington, but Dane did not consider it advisable," he said.

"No," said Miss Barrington. "He has talked a good deal about you during the last two days, but he is sleeping now, and we did not care to disturb him. I am afraid you will find a great change in him when you see him."

Winston asked no more questions on that topic until later in the evening, when he found a place apart from the rest by Miss Barrington's side. He fancied this would not have happened without her connivance, and she seemed graver than usual when he stood by her chair.

"I don't wish to pain you, but I surmise that Colonel Barrington is scarcely well enough to be consulted about anything of importance just now," he said.

Miss Barrington made a little gesture of assent. "We usually pay him the compliment, but I am almost afraid he will never make a decision of moment again."

"Then," said Winston slowly, "you stand in his place, and I fancy you know why I have come back to Silverdale. Will you listen for a very few minutes while I tell you about my parents and what my upbringing has been? I must return to Winnipeg, for a time at least, tomorrow."

Miss Barrington singed her willingness, and the man spoke rapidly with a faint trace of hoarseness. Then he looked down on her.

"Madam," he said, "I have told you everything partly from respect for those who only by a grim sacrifice did what they could for me, and that you may realize the difference between myself and the rest at Silverdale. I want to be honest now at least, and I discovered, not without bitterness at the time, that the barriers between our castes are strong in the old country.

Miss Barrington smiled a little. "Have I ever made you feel it here?"

"No," said Winston gravely. "Still, I am going to put your forbearance to a strenuous test. I want your approval. I have a question to ask your niece tonight."

"If I withheld it?"

"It would hurt me," said Winston. "Still, I would not be astonished, and I could not blame you."

"But it would make no difference?"

"Yes," said Winston gravely. "It would, but it would not cause me to desist. Nothing would do that, if Miss Barrington can overlook the past."

The little white-haired lady smiled at him. "Then," she said, "if it is any comfort to you, you have my good wishes. I do not know what Maud's decision will be, but that is the spirit which would have induced me to listen in times long gone by!"

She rose and left him, and it may have been by her arranging that shortly afterwards Winston found Maud Barrington passing through the dimly-lighted hall. He opened the door she moved towards it a trifle, and then stood facing her, with it in his hand.

"Will you wait a moment, and then you may pass if you wish," he said. "I had one great inducement for coming here tonight. I wonder if you know what it is?"

The girl stood still and met his gaze, though, dim as the light was, the man could see the crimson in her cheeks.

"Yes," she said, very quietly.

"Then," said Winston, with a little smile, though the fingers on the door quivered visibly, "I think the audacity you once mentioned must have returned to me, for I am going to make a very great venture."

For a moment Maud Barrington turned her eyes away. "It is the daring venture that most frequently succeeds."

Then she felt the man's hand on her shoulder, and that he was compelling her to look up at him.

"It is you I came for," he said quietly. "Still, for you know the wrong I have done, I dare not urge you, and have little to offer. It is you who must give everything, if you can come down from your station and be content with mine."

"One thing," said Maud Barrington, very softly, "is, however, necessary."

"That," said Winston, "was yours ever since we spent the night in the snow."

The girl felt his grip upon her shoulder grow almost painful, but her eyes shone softly when she lifted her head again.

"Then," she said, "what I can give is yours —and it seems you have already taken possession."

Winston drew her towards him, and it may have been by Miss Barrington's arranging that nobody entered the hall, but at last the girl glanced up at the man half-shyly as she said, "Why did you wait so long?"

"It was well worth while," said Winston. "Still, I think you know."

"Yes," said Maud Barrington softly. "Now, at least, I can tell you I am glad you went away—but if you had asked me I would have gone with you."

It was some little time later when Miss Barrington came in and, after a glance at Winston, kissed her niece. Then she turned to the man. "My brother is asking for you," she said. "Will you come up with me?"

Winston followed her, and hid his astonishment when he found Colonel Barrington lying in a big chair. His face was haggard and pale, his form seemed to have grown limp and fragile, and the hand he held out trembled.

"Lance," he said, "I am very pleased to have you come home again. I hear you have done wonders in the city, but you are, I think, the first of your family who could ever make money. I have, as you will see, not been well lately."

"I am relieved to find you better than I expected, sir," said Winston quietly. "Still, I fancy you are forgetting what I told you the night I went away."

Barrington nodded, and then made a little impatient gesture. "There was something unpleasant, but my memory seems to be going, and my sister has forgiven you. I know you did a good deal for us at Silverdale, and showed yourself a match for the best of them in the city. That pleases me. By and by, you will take hold here after me."

Winston glanced at Miss Barrington, who smiled somewhat sadly.

"I am glad you mentioned that, sir, because I purpose staying at Silverdale now," he said. "It leads up to what I have to ask you."

Barrington's perceptions seemed to grow clearer, and he asked a few pertinent questions before he nodded approbation.

"Yes," he said, "she is a good girl—a very good girl, and it would be a suitable match. I should like somebody to send for her."

Maud Barrington came in softly, with a little glow in her eyes and a flush on she face, and Barrington smiled at her.

"My dear, I am very pleased, and I wish you every happiness," he said. "Once I would scarcely have trusted you to Lance, but he will forgive me, and has shown me that I was wrong. You and he will make Silverdale famous, and it is comforting to know, now my rest is very near, that you have chosen a man of your own station to follow me. With all our faults and blunders, blood is bound to tell."

Winston saw that Miss Barrington's eyes were a trifle misty, and he felt his face grow hot, but the girl's fingers touched his arm, and he followed, when, while her aunt signed approbation, she led him away. Then when they stood outside she laid her hands upon his face and drew it down to her.

"You will forget it, dear, and he is still wrong. If you had been Lance Courthorne I should never have done this," she said.

"No," said the man gravely. "I think there are many ways in which he is right, but you can be content with Winston the prairie farmer?"

Maud Barrington drew closer to him with a little smile in her eyes. "Yes," she said. "There never was a Courthorne who could stand beside him."

THE END.

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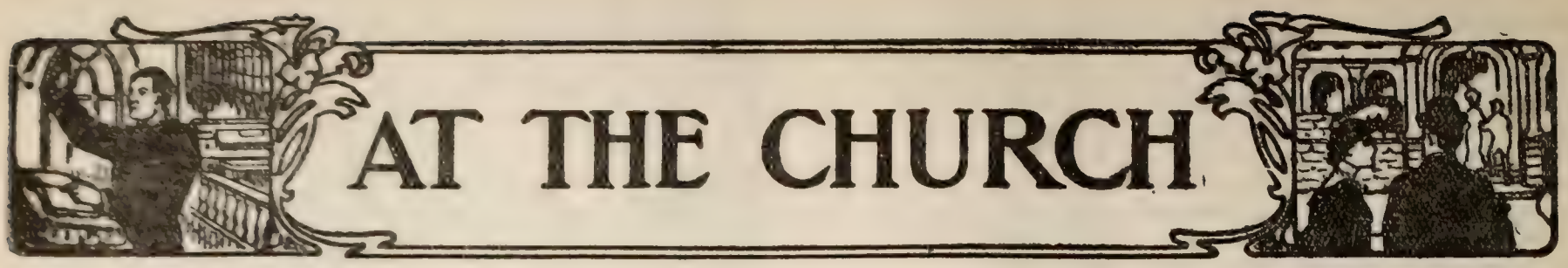
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Sunday School Lesson

By Herbert L. Willett

Corinth and the East*

When Paul left Athens, after his disappointing experience there, and without tarrying for the arrival of his friends, Silas and Timothy, he went direct to Corinth across the Saronic Gulf. Corinth was the "Vanity Fair" of the world in the first Christian century. It was London and Paris combined in its pursuit of wealth and pleasure. From the top of its tall Acrocorinthus, the mountain that towered upward behind the city, the statue of Venus the goddess of pleasure looked across the leagues of land and sea into the face of the beautiful, calm-eyed Athena, whose statue of marble and gold was the crowning masterpiece of the Acropolis at Athens.

Modern Corinth.

The city that was once so busy and so full of restless ambition and frivolity is now a thing of the past. A few pillars of the Temple remain, and modern excavators from America have uncovered remains of baths, a market place, a synagogue (is it the one in which Paul spoke?) and other public buildings. Over its site the Greek shepherds lead their flocks, and the tourists, hurrying from Athens to the harbor of Patras, stop for a few hours to wander over the place, or climb the Acrocorinthus, or sometimes, perhaps, read Paul's epistles to the Corinthians.

Aquila and Priscilla.

In this city, which must have contained a considerable Jewish population, Paul made the acquaintance of a man and woman who were destined to play a most interesting part in his subsequent career. Aquila and Priscilla were Jews who had recently come from Rome, following the edict which the Emperor Claudius had promulgated, expelling the Jews as a hated race from that city. This edict was never fully enforced, but large numbers of Jews, objectionable from the standpoint of Roman prejudice, were driven out of Italy. Aquila and Priscilla were people of personal worth, already Christians, perhaps through the preaching of the gospel in the capitol. If there is any reason for the frequent mention of Priscilla's name before that of her husband, it may lie in her superior social station or her greater native ability. Recent commentators upon the New Testament, notably Professor Harnack of Berlin, have inclined to the belief that this woman was the author of the Epistle to the Hebrews.

Tent Weavers.

Paul was drawn to them both by community of race and of craft, for the trade which he had learned as a youth in the city of Tarsus—the weaving of goats' hair into tent cloth or sail cloth, used by the Roman troops and ships—was their occupation as well.

News from the North.

According to his custom, Paul soon found the Corinthian synagogue where he could meet the people of his own race. And here, using his opportunities, he spoke to them often of the new faith. He presented his familiar arguments for the Messiahship of Jesus and secured the adherence of a number of Jews and proselytes. In the midst of this career of evangelism he was greatly encouraged by the arrival of Silas and Timothy from Thessalonica and Berea. They had probably gone first to Athens, and then followed him to Corinth. The news they brought regarding those churches was so encouraging that Paul immediately passed from a feeling of deep depression, owing to his uncertainty of the affairs in the north, to one of the greatest satisfaction and joy. His words to the church in Thessalonica in the two letters which were written at this time assure us of the delight he felt in the faithfulness of his new converts in Macedonia. These two epistles, apparently written very near together, should be read in connection with this lesson. Encouraged by these events, Paul redoubled his campaign of preaching in Corinth, proclaiming the gospel of Christ with fresh urgency.

In the Synagogue.

He found ready listeners. But there were many who opposed his teachings and attempted to thwart his success. These were chiefly of his own race, whose prejudices had been aroused by the preaching of a faith broader than their own. In disgust with their provincialism, Paul turned from them with the familiar Jewish gesture of shaking out his robe, as if to free himself from any clinging dust of such an assembly. Henceforth, he said, his way was clear. He had always gone first to his own people, but now he would go boldly to the Gentiles with the gospel which he loved.

His New Quarters.

He took up new quarters very close to the synagogue in a hired house, belonging to a worthy proselyte named Titus Justus, and a fresh period of success was the result. Even the chief man of the synagogue, Crispus, accepted the gospel with his household, and many others in that volatile and pleasure-loving city believed and were baptized. Paul was greatly encouraged by these events and by the divine assurance that the Lord was with him in his great campaign, which continued for eighteen months in that city.

Jewish Opposition.

It was during this time that an episode occurred which brought Paul into direct contact with one of the most brilliant men of the age, although that contact is one of the surprising and discreditable incidents in the career of Galleo. He was a Roman proconsul of the province of Greece. He was a brother of the Roman poet and philosopher, Seneca, who said of him that Galleo was more courteous to the merest stranger than any other man was to his best friend. The Jews, deeply stirred by Paul's success, attempted a movement to have his work interrupted by his arrest and punishment for disturbing the peace. Prepared to make a bold showing before the officials, they presented themselves, with Sosthenes, the ruler of the synagogue who had succeeded Crispus, as their leader, and Paul as the accused. When they reached Galleo's judgment hall, they made clamorous demand for the apostle's condemnation, alleging that he was forsaking the traditions and was overturning the customs of the community.

"Careless Galleo."

Galleo was in no pleasant mood that day. Probably he little suspected that his portrait was being drawn for all future time in that odd moment of his proconsulate. Perhaps, if he had known that the story would be told in the most widely circulated book in the world, he would have been more attentive to that accused Jew who stood before him, ready to defend himself with one of those masterful utterances for which Paul was noted. But Galleo disliked exceedingly to be disturbed by such matters. He told the Jews point plank that if it was a question of sedition or of outrage, he was willing to listen to them; but with technical considerations concerning their religion, which he considered a mere superstition, he had no wish to spend his time. And ordering his lictors to clear the court, he dismissed the matter with contempt. Thus the world lost the opportunity to see a Roman governor and a Christian teacher face to face in the serious consideration of the claims of our common faith. "And Galleo cared for none of these things."

Back to Syria.

Soon after this Paul left Corinth with his two friends, Aquila and Priscilla, who were going across the Aegean Sea to Ephesus. But he was bound for Jerusalem where he wished to absolve himself from a vow taken in the process of his work, and also to make his report to the elders of the Jerusalem church, placing the offering he had gathered for the mother church in their hands. But he seems not to have stayed long in Jerusalem. There is almost a pathetic note of haste in the statement that when he had spoken to them, he went down to Antioch. Perhaps his welcome in Jerusalem was not very cordial. He was, in the thought of many of the conservatives there, a dangerous and disturbing innovator. But he knew that at Antioch, at last, he would find a warm welcome of genuine Christian confidence, and it was to that city on the Orotes that he now returned at the close of his second missionary journey.

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*International Sunday-school Lesson for August 1, 1909. The Close of Paul's Second Missionary Journey. Acts 18:1-22. Golden Text: "In the world ye shall have tribulation, but be of good cheer: I have overcome the world." John 16:33. Memory verses, 9, 10.

What the Secretary Liked.

A well-known Washington editor was walking in front of a leading hotel recently when Secretary Luke Wright hailed him for a chat.

"By the way, Blank," said the Secretary, "I saw several mighty good things in your paper yesterday."

"I'm glad you liked them," said the editor, beaming with satisfaction. "It always helps an editor to find out what his readers like. What were the articles you liked?"

"The articles," said the Secretary earnestly, "were three fat mince-pies wrapped up in your yesterday's issue."—Lippincott's.

Prayer Meeting

By Silas Jones

JESUS THE SON OF MAN.

Topic, July 28. Matt. 16:13; Heb. 2:5-18.

What men say of the Son of man is of less importance for me than my own convictions concerning him. Common opinion is a rough guess and never gets to the inner side of a fact or personality. It takes account of the gross structure and changes of society but is worthless as a criticism of motives. That Christianity has abolished certain crude forms of wickedness or at least put them under the ban of public sentiment can be seen by all. But how many are quick to see the inconsistencies that hide themselves under the conventionalities and customs to which they do honor? Jesus seems to have made little of what men said of him but much of what his disciples thought and felt. The multitude measured him by what had been and with no deep insight into the meaning of prophetic lives and teachings; the disciples were beginning to see him as he was and to become attached to him in a way that meant their rejection of the popular program for the kingdom of God. For us it is highly important that we seek the stimulation that comes from contact with souls enriched by close fellowship with the Son of man. It is still more important that we become his personal disciples and learn his message and receive of his spirit with as little mediation as possible.

The Promise of Dominion.

"Subdue it" is the word to man in the first chapter of the Bible respecting the earth and its forces, animate and inanimate. Naturally the first attempts of man to bring all things into subjection to himself were directed toward the things without him. He learned the need of self discipline through his attempts to control the world about him. Too often, if he thought of himself as like God, it was only God's power he had in mind. He delighted that he could compel not only nature but men to serve him. The dominion which is promised in the Son of man has other objects than those which ambitious captains and kings have sought. The way of Jesus is that a man begin with his own heart and make himself fit to exercise dominion. The chief desire of one who follows the Son of man is to be fit to rule, not to rule without regard to fitness. This is the difference between the statesman and the demagogue, the minister of Christ and the religious brigand who parades as a minister, the devout scholar and teacher and the pedagogical charlatan.

The Discipline of Suffering.

The pagan notion that suffering is always a punishment for sin lingers with us. We worship the successful man and despise the one who fails and trouble ourselves not about the characters of the two. If we do not learn it from the prophets, we ought to learn it from the Son of man that suffering has power to purify the spirit and give it the humility that is becoming in the children of God. It has been said that there is no spiritual originality without the discipline of doubt and suffering. The one whose every wish is gratified becomes impoverished in soul. The perfection of Jesus was gained through suffering. Back of the calmness with which he met the brutal attacks of his stupid countrymen and back of the keen discrimination which separated wisdom from folly in the opinions of men was a life of steadfast devotion to the right in spite of bitter hardships. This is what we forget when we seek wisdom and spiritual power. We would have the gifts without paying the price.

The Faithful High Priest.

The Christ of metaphysical speculation has no hold on our affections. It is no wonder that devout Catholics turn to Mary when the Master was removed from participation in true human experiences. We are brought to God by one who is like us. The exhortations of angels would not stir our hearts. Christ is the merciful and faithful high priest because he endured temptation as we must endure it. How the sinless one could be tempted we may not be able to explain but this is no reason why we should think of his temptations as something unreal, as only a form. We love our Master because he lived the life of perfect fidelity to God in the midst of fierce assaults upon his integrity and loyalty. This is our consolation in every hour of weakness. He knows the hard, bitter way, and he assures us that we can succeed. He does not promise an easy victory but one that is worth while after it has been won. If he believes in us we ought to believe in ourselves.

Democracy

Come, I will make the continent indissoluble,
I will make the most splendid race the sun ever shone upon,
I will make divine magnetic lands,
With the love of comrades,
With the life-long love of comrades.

I will plant companionship thick as trees along all the rivers of America, and along the shores of the great lakes, and all over the prairies,

I will make inseparable cities with their arms about each other's necks,
By the love of comrades,
By the manly love of comrades.

—Walt Whitman.

Christian Endeavor Lesson

TOPIC FOR AUGUST 1.

Life Lessons for Me from the Book of Acts. Acts 27:18-44. (Consecration Meeting.)

The book of Acts is a record of beginnings. It tells how the Christian religion spread and how the church came into existence. The address of Stephen, Ch. 7, the longest in the book, is a defense for the wider preaching of the gospel. The whole book is saturated with the missionary spirit, with the heroic, and with the picturesque progress of Paul. Aside from Ch. 9, the first twelve chapters relate chiefly to Peter, and the remaining chapters to Paul.

The book has a remarkable summary of great sermons and addresses: by Peter, at Pentecost, 2:14-42; in the temple, 3:11-26; to the high priest, 5:27-32; at Jerusalem, 11:1-18, 15:7-12; by James, 15:13-21; by Stephen: Ch. 7; by Paul: at Antioch, 13:16-42; at Lystra, 14:11-18; at Athens, 17:16-34; at Miletus, 20:17-35; at Jerusalem, 22 and 23; before Feliz, 24; before Agrippa, 26. It will be a profitable thing to study these speeches and thus to get at the great convictions which moved the early church. They were intensely loyal to Jesus, risen from the dead, accepted as Lord, and devoutly loved as friend. Acts 24 is said by many to be one of the finest chapters in the Bible to read.

These early Christians carried the gospel to everybody. Thus the Gentiles were reached, and the church approved—Ch. 15. Christianity *began* as a religion for everybody. It has always been missionary in spirit. It loses power when that spirit is omitted. To be a Christian one must have the missionary spirit. No life has an adequate purpose when it treats the gospel as a message merely for America, or for white men. That question was forever settled by the command of Christ, Mark 16:15, and by the success of Paul in teaching Greeks and barbarians. Is your conception of Christianity as broad as the beginnings of it were?

The first preachers struck for the cities as strategic centers. Look at the list: Jerusalem, Ch. 6:7; Samaria, 8:5; Damascus, 9:19-20; Antioch, 13:1, 44; Iconium, Lystra, Derbe, 14; Philippi, 16:12; Athens, 17; Corinth, 18; Ephesus, 19:17; Rome, 25:12; 28:16-31. We must conquer the cities today or they will conquer us. More and more our population centers there. All races are there. All the forces for good and for evil are at their height there. It is tremendously important that you support your church, and her missions in your city. You, young man, young woman, have most time and strength. Have you vision that will make you see the need? Read "The Challenge of the City," by Dr. Josiah Strong.

Progress and persecution go hand in hand. That is only another way of saying that it costs to be a real Christian. In America we Are not killed for being Christians, but we may be laughed at, or ostracized, or our daily work be made difficult. Read how the early church accepted persecution: 2:13, 4:3, 17:21, 5:17-18, 33, 41-42, 6:10-15, 7:54-60, 8:1-4, 9:1-2, 23-25, 11:19-20, 12:2-3, 13:45, 50, 14:5, 6, 19-22, 16:19-24, 17:5-9, 20:3, 21:33, 23:11, 24:2, 25:11, II. Cor. 11:23-33. If your religion cost you as much as it cost the early Christians————?

It was specially remembered of Jesus that "He went about doing good," 10:38. For what do you plan to be remembered? I have heard of a western man who died and a sympathetic stranger inquired, "What complaint?" To which the native unconcernedly replied, "Oh, no complaint. Everybody was perfectly satisfied."

"To live in hearts we leave behind us,
Is not to die."

The follower of Jesus ought to leave some mark upon his community which both blesses and uplifts it.

SENTENCE SERMONS.

Conceit deceives only its owner.

No man ascends above his ideals.

Every man's life depends on the size of his god.

No man has any rights that lead others wrong.

The man who has no piety to spare has none to save.

It is easy to mistake self-approbation for reformation.

All the stiffness in a man's neck is taken out of his back.

Piety adopted because it pays costs more than it is worth.

It is always safe to idealize the real if you realize the ideal.

The pessimist always puts his best corns forward in a crowd.

HIS JUST DESERTS.

Smith slapped Jones on the back.

"Hello, old chap!" he gurgled familiarly. "I'll wager fifty dollars you don't recall me!"

Jones gave him an icy stare.

"You win!" he said, passing on.—Lippincott's.

Chicago—Pittsburg

The Pittsburg Churches and the Foreign Peoples

By O. F. Jordan

Whenever we are in a strange city, we want to see the Christian church and its preacher among the first of our experiences. At Pittsburg, we were fortunate enought to arrive on a morning when the ministers were to meet. We immediately arranged to be with them. As the Pittsburg preachers filed in, we were surprised at their number. There are twenty churches and missions in Pittsburgh in a population of a million people. We had not known there were so many. We were surprised and delighted with the gathering. The traveler knows there is no hospitality like that of the Christian church. There is an orthodox way of shaking hands in that church. These Pittsburg preachers greeted us in orthodox fashion and in the warmth of their hospitality made us feel entirely at home in their midst. They are a loyal, hard-working and capable group. They have homogeneity and esprit de corps.

The Pittsburg Preachers.

We are always interested in any group of ministers. There is the man who has read that the walls of Jericho fell at the blowing of horns and he tries to take all modern Jerichos by the same method. There is the self appointed defender of the faith who draws his sword in defense of "mother's Bible" at the rustling of a leaf and proceeds to hew some heretical Agag to pieces before the Lord. There are the daring innovators who either offend in using the strange speech of the moderns in a camp of the patriarchs or who even venture to think new thoughts. There is pessimist and optimist. There is rationalist and mystic.

We did not find all of these types in Pittsburg. We did find a young man who read an alleged heretical paper last winter and who has since been compelled to wear the nom de plume of "Willett" because of a supposed advanced position. The Pittsburg preachers, however, are for the most part like their city. They are all business. Confronted with the problems of a heterogeneous population, they are bravely trying to solve the problems in their community. They are succeeding. The last fifteen years in Pittsburg has marked an epoch there as in Chicago.

In one problem, they have taken advanced ground, and we were glad to be learners at their feet. They have attacked the problem of foreign evangelization vigorously. In three different churches attempts have been made and in two of the churches we now have the work actually going on and meeting with success.

An Amusing Incident.

Our brethren have had to devise their own methods. Sometimes they have been misunderstood. An interesting story will illustrate this. One of our preachers was trying to teach a group of Italian children the truths of modern sanitation which were sadly needed in their ill-smelling quarters. In his boyhood days the multiplication table had been taught in a song and he conceived the idea of teaching sanitation by the same method. His class of young Italians was taught to sing, "Boila water! Boila water! Killa Germ! Killa Germ!" On the following morning after this song was taught, an irate Italian appeared at the preacher's door and said excitedly, "I t'ink I ought to kill you!" Our preacher stammered out a frightened inquiry as to the reason of this conviction. "You teach my children criminal and seditious language!" declared the Italian. The preacher denied this charge and asked for specifications. Then the Italian said, "Did you not teach my children to sing, 'Boila water! Boila water! Killa Germans! Killa Germans!' Is that not criminal?" The Italian colony is surrounded by Germans and there is much bad blood between them, hence the children the more readily improved upon the song taught them.

Serious Work.

If this work has its amusing side, it has its serious side as well. We spent an evening in the Homestead church watching a class of thirty eager and alert young Russians getting their elementary lessons in English. With what triumph did they finally achieve to say in passible English, "This man is my dear father. This woman is my dear mother." There was pathos in their desire to acquire the language that would make them freer men.



Hotel Henry. Headquarters for Chicago and her Guests.

The Homestead Church.

The Homestead church also works among Bulgarians, Servians, Croatians and Roumanians. This is made possible through the linguistic ability of Basil Keusseff, the missionary helper of the Homestead church, of which D. R. Moss is pastor. Mr. Keusseff speaks six Slavonic languages. This gives him entrance to a large part of the factory population of Homestead. Mr. Keusseff was a Baptist minister in Bulgaria for seven years, where he organized a church and built a brick house of worship. On coming to America he was employed among the Baptists of Pennsylvania. Seven years ago he became acquainted with the Disciples and believed that he found here "the more perfect way of the Lord." He resigned his position as a Baptist missionary and for a time worked as an employe of the Westinghouse company. He was later employed by the western Pennsylvania missionary society for work among the factory populations of Pittsburg.

Attitude Toward Church.

Brother Keusseff finds his foreign populations predominantly socialistic with some anarchists among them. They have a profound distrust of the church. He proceeds cautiously, not attempting to present the gospel at first. He teaches them, acts as their interpreter, writes their letters, settles their disputes and makes himself essential to them through social service. His position once secure, he dares to present the gospel. Taking a portable organ and a musician, he visits weddings and other social functions and sings gospel songs with short gospel talks interspersed. At times beer bottles have been tossed at his head and water jugs emptied on him, but for the most part he is welcome and the dance and the feast of the wedding hour are interrupted for the message of the gospel in song and story.

So far a sufficient number of converts has been made to assure him that the enterprise is success even from the point of view of propaganda. Twenty-four people have been converted, four being Croatians, four Servians, and the remainder Bulgarians. Two of these converts have been appointed for work among their fellow-countrymen. In addition, a young

lady convert is training for a missionary and a young man is studying for the ministry in Bethany college. This is a splendid showing for three years' work. The Homestead church now has a hall for the Bulgarians in a back room, but conducts the Russian class in the church. As many as sixty Russians have attended at a single session of the class.

Other efforts at reaching the alien population have been carried on. The old Central church had a class among Italians but it has been discontinued. An interesting work has just been begun at the MacKees Rocks church by the pastor, C. A. MacDonald. He has a group of Italians to whom he is teaching the English language and preparing the way for later gospel work. His work is well spoken of in Pittsburg.

Preparing for Centennial.

Our ministers have the additional burden just now of the Centennial. The committee has to raise twenty thousand dollars in and out of the churches for expenses, though a considerable part of this burden will be borne by the business men. An even more stupendous undertaking is to secure rooms in dwelling houses for forty thousand people. The preachers are making the canvass in person in most cases. They satisfy themselves that the home is Christian and a proper place. They secure them in all of the denominations. Even Roman priests have been kind enough to help forward this campaign to get homes. The price of lodging in homes will be fifty to seventy-five cents a night. Hotel rates are $1.50 one in a room and $2.50 two in a room on the European plan. We cannot too forcibly remind our brethren that if they want in a hotel, they must engage rooms at once. Those wishing to stop at the Hotel Henry, Christian Century headquarters, should write this office at once.

One of our preachers serves every day as a guide to pilot advance agents over the city. This latter service is a most thoughtful one which every visitor appreciates. Mr. Knepper was assigned to us. We would have given him a good race down State street, but on his native hills he made us feel hurried. He prepared us that afternoon for our trip to the Alps. But thanks to his intelligent guidance and his kindly solicitude to further our plans, we did what would have taken a stranger several days, in a single afternoon.

When we get to Pittsburg, not the least of our privileges will be to meet our brethren in the churches. Our preachers are manly fellows with social sympathies. They sense the task of the church in this age. They toil in common with the pastors of other cities of America for the realization of Christianity's great dream of a regenerated earth. To shake the hands of those who make foreign missionary sacrifices at home will be no small privilege.

Chicago Church Notes.

Dr. Willett and family are spending a few weeks at Pentwater.

The Monroe St. Sunday-school held a picnic at Lincoln Park last Saturday.

A. W. Taylor has returned from Eureka and is again at work in the University.

E. A. Henry is back from the Holy Land and is available for work in the churches.

Six have been added to the membership of the West End Church the last few weeks.

Dr. Willett preached the baccalaureate sermon at the commencement exercises of the University of Kansas this year.

No pastor has been secured yet at the Jackson Boulevard church, though a number of names are under consideration.

Rev. Austin Hunter spent a few hours in Chicago on his return from the west last week.

W. D. Endres, pastor at Harvey, is studying in the University of Chicago again this summer.

A. W. Taylor was out of the city the first two weeks in July, presiding over a Chautauqua at Eureka, Illinois.

Dr. Dye cabled A. W. Taylor from England. He is now on his road to Belgium, where he will interview the government authorities before going on to the Congo region.

H. F. Burns has resigned his charge at Douglas Park and will divide his time between the Christian Century and the University.

The Sheffield church has been having a fine ingathering the past three months at the regular services. Twenty have been added to the membership of the church.

Another Disciple has been added to the faculty of the University of Chicago. Prof. W. L. Carr of Indianapolis has been added to the Latin department. He will work in the Hyde Park church.

C. M. Kreidler, pastor of the West End Church, will spend four weeks of August in Baltimore. He will arrange for supply while he is gone. He has property interests there which he will look after.

The series of lectures on "The Psychology of Religion," given at the University of Chicago by Professor Ames, are attracting large audiences. So great is the interest that the meetings have been taken to Mandel Hall.

W. D. Endres has completed a year's service at Harvey. There has been a net gain in the membership during the year of forty-six people. This is one of the best gains that has been made by any Chicago church during the year.

J. C. Wayman, an elder in the Memorial church and a brother of State's Attorney Wayman, is now in the East visiting relatives at Bethany. The State's Attorney is a graduate of Bethany and an enthusiastic son of his alma mater.

Mrs. E. W. Darst is spending the summer at the University of Chicago working in the School of Education. She is available for supply work and is a most acceptable speaker. Mr. Darst will visit the city during August. He will be remembered as one of our most efficient Superintendents of Missions.

A most pleasant evening was spent by the Disciples of the University of Chicago at the home of Mr. and Mrs. Errett Gates last Wednesday. About forty guests were present. Mr. and Miss Brelos, son and daughter of C. G. Brelos, Galveston, Texas, delighted the guests with instrumental and vocal music. Miss Schooler gave an interesting reading from a story of negro religious life by Miss Stuart. Mr. and Mrs. Gates are excellent hosts.

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There's never the slightest variation in the high quality of **Uneeda Biscuit.**

Wonderful care and precision on the part of expert bakers, combined with facilities to be found in no other bakery, ensure this uniformity of **Uneeda Biscuit.**

Damp days, cold days, wet days or hot days their goodness is kept intact by the moisture-proof package.

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NATIONAL BISCUIT COMPANY

With the Workers

In five years J. M. Monroe, secretary Oklahoma, has dedicated 116 churches.

H. O. Breeden attended the convention of the Missouri Christian Missionary Society.

O. G. White, formerly of Ohio, has been elected state secretary of West Virginia.

J. F. Sloan is supplying the pulpit at Medina, Ohio.

Ellmore Sinclair, after one year at Watseka, Ill., has been given an indefinite call.

The church at Kankakee is still without a pastor.

A. T. Shaw has resigned at Pontiac, Ill., and goes to Spencer, Ind.

A new church is being erected at Oakland, California, where T. A. Boyer is pastor.

A. M. Fox began work as pastor at Newcastle, Va., in June.

J. T. T. Hundley, Norfolk, Va., will hold a meeting at Smyrna this summer.

A new church is being built at Roanoke, Va., where R. E. Elmore is the minister.

The church at Greenwich, Ohio, is now without a pastor.

G. E. Groves has resigned at Payson, Ill., to accept a call to McConnellsville, Ill.

Fredericksburg, Ohio, is looking for a pastor.

E. B. Motley has resigned his charge at Blacksburg, Va., and will spend two years in study at Transylvania University.

The men of the churches of Virginia are talking of forming a State Brotherhood organization at the convention.

B. P. Smith of Atlanta, Ga., has been invited to become pastor of the church at Lynchburg, Va.

Z. P. Richardson who has been a professor in Virginia Christian College, has resigned and will enter the ministry.

Peter Ainslie, Baltimore, Md., is going to Rappahanock, Va., for a meeting this summer.

There were five additions in a meeting which closed June 23, at Bessemer, Ala. E. W. Elliott was preacher.

S. B. Moore, formerly pastor at Paducah, Ky., is spending the summer in Marietta, Ohio.

Under the leadership of C. A. Hill, the Chicago Avenue Church, Columbus, Ohio, is repairing its building.

Lee Tong, who graduated from Eugene Bible University this year, has taken charge of the Chinese Mission in Portland, Oregon.

E. E. Lowe, San Bernardino, Calif., recently held a meeting with home forces in which there were fifteen additions.

A new building is to be erected by the First Church, Springfield, Ill., where F. W. Burnham ministers.

The church at Rockford, Ill., has sold its old property and purchased a fine lot. They will build at once. W. D. Ward is pastor.

G. G. Williams has closed his work at Vinita, Okla. This church has one of the best buildings in Oklahoma.

F. S. McHenry, Le Roy, Kan., is supplying the pulpit of the Baptist Church at Soutn Haven, Mich., during the summer.

After one year of service at Sullivan, Ind., J. M. Vawter has been called to continue indefinitely with the church tnere.

C. R. Stauffer, Syracuse, N. Y., is the new secretary of the New York Christian Missionary Society.

The church at Indiana Harbor, Ind., has called H. A. Carpenter of Whitehall, Ill., to become their pastor.

H. F. Davis becomes Sunday-school evangelist for Missouri, closing his work at Monroe City.

The African missionaries report sixteen recent baptisms at Bolenge and sixteen at Longa, the new station on the Bosira river.

J. J. Tisdall, pastor of Crawford Road Church, Cleveland, is spending the summer in England, his former home. He expects to return to his work the latter part of August.

M. E. Chatley, formerly of Ravenna, Ohio, is beginning his work with the church at Bowling Green. Mr. Chatley made an enviable record at Ravenna.

"Christian Men" for July has on its front page an excellent likeness of Alexander Campbell. An appropriate place for so virile a face.

"What Makes the Minister a Soft-Hearted Chick?" is the heading of a very humorous and yet pointed article in Christian Men for July.

John R. Golden with five members of his church, the West Side, of Springfield, Ill., attended the Christian Endeavor convention in St. Paul.

M. M. Mass, of Bellingham, Washington, was ordained to the ministry, July 11. The service was conducted by J. T. Eshelman; sermons by R. E. Dunlap and T. J. Shuey.

Leslie Wolfe of Manilla, Philippine Islands, reports that baptisms are coming to be of almost daily occurrence in and about that city.

A good friend of the Foreign Society sends $1,000 on the Annuity Plan. Another from New York writes that she will send $2,500 in a few days.

A Centennial Club has been organized at Bloomfield, Ia., where F. D. Ferrall is pastor. They expect to send a large delegation to Pittsburg.

F. B. Sapp, Fargo, N. D., recently organized a church at Minot, where E. F. Boggess is now preaching one-fourth time. The city has a population of 10,000.

The church at Fargo, N. D., will construct a basement this autumn in which they will worship until complete building can be erected.

The officers of the Sixth District for the coming year are: President, J. I. Gunn, Arcola; Vice President, E. M. Smith, Decatur; Secretary, J. W. Walters, Sullivan.

After a six months' trip abroad, George H. Coombs, pastor of the Independence Boul. Church, has returned and will take up regular work again the first Sunday in August.

Claude E. Hill, pastor at Birmingham, Ala., has not been in good health during recent months and is compelled to discontinue a part of his work for a time.

The report that J. O. Rose had resigned as secretary of the Indiana State Board is a mistake. Mr. Rose wishes everyone to forget the announcement at once and send in their offering for state missions.

The death of Mrs. Knox P. Taylor of Bloomington, Ill., has just been announced. Mr. and Mrs. Taylor have for a long time been known as among the most valuable workers of the brotherhood.

The Alumni Association of Eureka College has adopted resolutions, urging each member to give heartiest support to the effort now being made to raise an endowment of $125,000 by September 1, 1910.

Texas appointed a committee on organization of Men's Brotherhoods during the recent convention at Corsicana. J. O. Shelburne of Dallas, is chairman, and F. F. Sanderson, Houston, is secretary.

A. R. Moore of Birmingham, Ala., recently gave an address before a union teacher training class, in the Parker Memorial Baptist Church, Anniston, Ala. His subject was "An Up-to-date Book."

Lathrop Cooley, the veteran minister of Ohio, is ill and the physicians give no hope of his recovery. He has been in the ministry sixty-five years. His present home is at Medina.

During August the First Church, Warren, Ohio, will be supplied by J. M. Van Horn, Toronto, Can.; F. A. Bright, Waynesburg, Pa.; L. H. Bush, Warren, Ohio, and the pastor, J. E. Lynn.

W. W. Burks has decided not to accept the call to the secretaryship of the Missouri Bible School Work. He will remain with his church at Nevada, Mo., at an increase in salary. J. H. Bryan has been made acting superintendent of the Bible school work.

H. H. Peters, Eureka, sends out a special announcement of lectures and addresses which he is prepared to make. Some of his subjects are: "Educational Ideals," "The Land of Tomorrow," "The Reign of the Mugwump."

Thomas Wallace, Columbus, Ind., has been called to the pastorate of the church at Rockland Center, Wis. This church which will entertain the state convention in September, has an up-to-date building and are ready for aggressive work.

The Sunday-school at Georgetown, Ill., which has an enrollment of 200, is conducting a contest for attendance. The special plan is to offer to those who are present twelve Sundays in the quarter a group photograph. Ninety of the 200 have enrolled in the contest.

The churches of Illinois should remember that the state missionary year closes July 31, and to be on the list of contributing churches this centennial year, their offerings must be sent to W. H. Land, Bloomington, Ill., without further delay. To procrastinate is to fail.

Speaking of the work in East Washington, a man who is well acquainted with the conditions says, "It is an exception if the Christian Church is not in the lead in those communities where it is represented." Chicago men might enjoy a vacation spent in Washington.

Mr. Settlemyer, teacher in the Nankin Christian College, China, writes, that there have been thirty-six baptisms among the young men and girls in our two schools there. He writes that seventy-five per cent of the students are now Christians. Revivals seem to be going on in all the stations in China.

The Board of Managers of the Colorado Christian Home are prepared to erect a beautiful $10,000 cottage. This is to be the first of a series of buildings to be erected and dedicated in the capital of the great Centennial State to the ministry of the Gospel of the Helping Hand.

Arkansas has a state Brotherhood. At state convention the following committee on organization was named and given power to

Chicago Headquarters at Pittsburg

The Hotel Henry has been chosen as Headquarters for Chicago people at the Centennial Convention. This is one of the best hotels in the city. Rates for the convention are $1.50 per day European plan, and $2.50 with two in a room. Prices range higher for rooms with bath. The hotel has a beautiful lobby where convention fellowship will be in full sway. It is new and modern and the manager is determined that nothing shall be left undone to make us quite at home during our stay in Pittsburg.

Chicago will be glad to be host to friends from all parts of the country who wish to stop at this hotel.

It is not one day too soon to make your reservation. We predict that hotel accommodations will soon be exhausted.

Write the Transportation Manager, Rev. O. F. Jordan, 1022 Sherman Avenue, Evanston, Ill., concerning rooms and also concerning

The Christian Century Train

act: W. S. Lockhart, Fayetteville; E. B. Bagby, Fort Smith; J. N. Jessup, Little Rock; T. N. Kincaid, Hot Springs; A. B. Cunningham, Texarkana; J. W. Ellis, Bentonville, and T. A. Minyard, Jonesboro.

Most of the money for the Bible Colleges at Bolenge, Africa, and Vigan, Philippine Islands, has been raised. About $6,000 of the $50,000 remains to be secured to guarantee the $10,000 gift from R. A. Long of Kansas City. This needed amount should be speedily forthcoming. No finer investment could be made than money put into these evangelistic training schools.

Writing of the work of the North Dakota Agricultural College, F. B. Sapp, pastor of the church at Fargo, N. D., says: "With its 1,200 students the past year and with several hundred graduating from the Traction Engineering Course, means increased efficiency in farming and engineers to develop the state. Prof. F. E. Ladd, of this institution is author of our State Pure Food Laws which are the basis of our National Laws."

From the annual report of the church at Liberty, Mo., where R. G. Frank is minister, we note: total amount raised in all departments, $4,183.76; given for missions, $1,025.32; additions to the church, twenty-seven; net gain in membership, fourteen; the C. W. B. M. has a membership of seventy-seven; Bible school enrollment, 211; total resident membership, 433. Mr. Frank is president of the Missouri Convention for next year.

June 8, the Brotherhood of the Independence Avenue Church, Kansas City, gave a testimonial dinner to the National President, R. A. Long, who is a member of this church. Fifty-seven members were present. A fine address was given by Hon. H. M. Beardsley, former mayor of Kansas City. His subject was, "A Present Day Force in Church Work." President Long spoke on "Why are We Organized—What Purposes Will We Work Out in Our Organization?"

A. J. Bush has resigned his pastorate at Wichita Falls, Texas, to become the representative of the National Benevolent Association in the Southwest. Mr. Bush led the work of establishing Juliette Fowler Home for orphan and other unfortunate children in Texas. He proposes now to devote himself to the general needs of this Home, and to securing the remainder of the funds necessary to secure the new building for the old people.

The Laymen's Missionary Movement will conduct this fall and winter the greatest missionary campaign the world has ever seen. It is their purpose to hold sixty great men's missionary conventions in as many cities in the United States. All the missionary boards of America will co-operate in this work. The purpose is to enlist the Christian men of America in the greatest task given to man—the evangelization of the world.

C. B. Richards, for six years pastor at Petersburg, Va., has resigned and has become pastor of the three churches in Mathews county. Mr. Richards did a good work at Petersburg. He began with a small group of people, paying only $240 per year on the preacher's salary. He leaves them with a good building, seating 500 people, a membership of 200, a self-supporting church. The work which Mr. Richards started has great possibilities. We are not realizing the possibilities of the country church.

Alfred W. Place has recently held a meeting near the Imeprial University in Tokyo, with thirty-eight enquirers. Muryama, pastor of one of our Tokyo churches has also held a recent meeting with ten enquirers. There has recently been twenty-three baptisms in the Sendai district, Japan, where M. B. Madden ministers. In that section our missionaries have more than 1,000 pupils in the Sunday-school. There is an increase of thirty pupils over last year in the Drake Bible College, Tokyo.

It is somewhat interesting to note that a number of our strong churches have done nothing this year for the Gospel of the Helping Hand. The columns of our papers have re-echoed with the recital of the magnificent achievements of some of these churches in missions, evangelism, and Bible-school work; but we have heard not a word about the relief that they have given to "the widow and the orphan in their affliction." It is not too late yet for these great churches to remove this note of discord from their centennial anthem of thanksgiving.

Mrs F. O. McDougall-Morris, wife of the Rev. F. O. Morris, pastor at Marshalltown, Iowa, has been elected Dean of Women at Drake University to succeed Miss Mary Carpenter, who became Mrs. W. B. Craig a year ago. With over 600 women regularly enrolled in the university the position is a most important one. Mrs. Craig's splendid adaptability for the delicate duties of the office has made it a difficult place to fill since her resignation. The trustees believe that in Mrs. Morris a competent successor to Mrs. Craig has been found.

There are great openings for the church in the great Northwest. Frank E. Herttum, pastor of the little group at Georgetown, Washington, says there is no other church in the place. The young people have no other place to go than to saloons, wine rooms and places of vice. The people are anxious for a Union Church there. The owner of the pool rooms has given free of charge the use of a hall for church services. A member of the Presbyterian Church has donated three good lots for the church, and others are ready to help. Appeal is made to the Endeavorers for funds to help on this good work.

Mrs. Rowena Mason, who for fourteen years has served most efficiently as president of the Christian Orphan's Home in St. Louis, has resigned. Mrs. Mason devoted time, talent and money without stint to the beautiful ministry committed to her care. She had the satisfaction of seeing the Home grow from a comparatively insignificant beginning to its present splendid proportions and usefulness. She resigns because of needed rest. Mrs. Oreon E. Scott, a young woman of talent and consecration, has succeeded Mrs. Mason. The splendid work will not lag under her efficient leadership. She brings to this work a trained mind supplemented by a rich experience and a warm heart.

The contract for the new Congo missionary steamer has been let. James Rees & Sons of Pittsburg, will build the boat. It is planned to have it near completion at the time of the Pittsburg Convention. This boat will be one of the rare missionary exhibits of the Foreign Society at the Centennial Convention. A dedication service for this missionary steamer will be held during the convention. It will be called "The Oregon." Our loyal brethren of that western state have made possible the building of this new herald of the Cross. It will ply the rivers of the great Bosira district, and carry the gospel to the dark-skinned Lokondu tribes. In the future thousands will rise up to call the "Oregon" blessed, and to thank our brethren for its coming.

M. H. Garrard has resigned at La Porte, Indiana, after a successful pastorate of three years. Mr. Garrard is a graduate of Hiram College, with two years post graduate work, in Syracuse University, done while pastor of the church at Syracuse, N. Y. During Mr. Garrard's pastorate in La Porte, 127 members have been added to the church, a large indebtedness paid and the church strengthened in every way. In reporting the resignation, the La Porte Daily Herald says:—"Mr. Garrard's work has not rested with the church; he has rendered valuable service to the city. He has championed every forward movement for La Porte, and in all moral issues his voice and activities have proven large factors for good. In Mr. Garrard's departure both the Christian church and the city will lose a strong, useful man."

The churches of Northern California hold their annual convention at Santa Cruz, July 27 to August 8. They announce a fine program, from which one could make a long list of interesting addresses. Some of the striking ones are: "The Challenge of the City," H. J. Loken; "Sources and Beginnings of the Restoration Movement," Prof. Stairs; "Thomas Campbell and the Declaration and Address," Frank S. Ford, San Francisco; "Restoration of the Lord's Table," (Communion service), C. A. Young; "The Christianity of Christ," B. B. Tyler; "Isaac Errett and his contribution to the Restoration Movement," I. N. McCash; "What have We Learned from the Century's Experience in Christian Unity," H. O. Breeden; "Preachers and Preaching for Our Times," B. B. Tyler, and many other addresses which go to make this convention one of rare interest.

The National Benevolent Association has for immediate sale a beautiful property in the city of St. Louis. It is suitable for both home and investment. It is a well-built, brick flat, six rooms upstairs and six down, built six years ago. It is unusually large and well lighted. Has all modern conveniences. It is situated on the corner, directly in front of one of the entrances to beautiful Carondelet Park. This property was given to the Association to be used for the advancement of our Lord's kingdom. It is easily worth $4,700. It offers a fine opportunity for some one to make a good investment, and to enable the Benevolent Association to realize a goodly sum for the care of "the widow and the orphan in their affliction." Inquiry should be addressed to The National Benevolent Association, 2955 Euclid Ave., St. Louis.

The Sunday-school of the Seventh Street Church, Richmond, Va., made June 13 "Examination Day," and June 20, commencement exercises were held. These exercises took place of morning church service. The following description of the order of exercises is suggestive: "Singing a processional hymn, the members of the school, carrying banners and flower-poles marched up two by two, headed by the church choir from the Sunday-school to the auditorium and around the auditorium to the seats allotted to each class. The Lord's Prayer was repeated in concert, Psalm xxvii. was read responsively, another hymn was sung, the superintendent made a few remarks, and then the kindergarten children sang, and the primary department responded to some missionary and other drills conducted by the pastor. After the singing of "Yield Not to Temptation," the Junior Department, as a whole, and the Intermediate Department, class by class, went through various drills—some on the regular lesson course, some on Bible geography, and some on missions, some on manual work. "Stand Up, Stand Up for Jesus" was sung, an offering was taken, and then there were reports from the Cradle Roll Department, the Home Department, the Teacher Training Department, the Adult Classes, and the manual director. The last part of the program was taken up with the

WINS HER HEART

Food that Helps Baby and the Family Pleases Mother.

Show a mother how to feed her baby so that it will be healthy, rosy and plump and grow up strong and sturdy and the mother's gratitude is everlasting.

A mother says "Five weeks ago I weaned baby but could not get her to take any kind of food until I tried Grape-Nuts, which she relished from the first, and on it she has plumped up and blossomed into a fat, chubby little girl.

"I feed Grape-Nuts to her regularly—use three packages a week for baby and my three-year-old boy alone, and I find that it regulates and keeps them nourished, strong and in good health all the time.

"Since feeding my children on Grape-Nuts I have used absolutely no medicine for either of them. Such food as this that does such wonders wins its way to a mother's heart. Please accept our thanks for the good your food has done in our family where we all eat it."

Children will grow up strong and healthy, or weak and puny, according to the food they get.

Grape-Nuts is a complete and perfect food for adults and children, is made on scientific lines, and this is easily proved by trial.

Look in pkgs. for a copy of the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

presentation of three gold medals—one for the best written examination, one for the best class standing, and one for the best church attendance record—three second medals (given because of the number of high grades), two silver medals, and diplomas and certificates given to those whose grades were above seventy-five per cent. on both class standing and written examination. The communion service was held, and the benediction pronounced. Then the classes marched out in order, singing as a recessional, "Sound the Battle Cry!"

Illinois Centennial Building

The Christian Century wishes to present to the Disciples of Illinois a complete list of the churches of the state that have been dedicated since the last national convention. To this end we are asking our readers to cooperate with us. Will you not send name and cost of church, and name of pastor of any churches dedicated in this centennial year and not included in the following list:

Colchester, $8,000. Rev. N. E. Cory.
Bowen, $7,500. Rev. W. L. Taylor.
Saybrook, $10,000. Rev. H. L. Maltman.
Villa Grove, $8,000. Rev. R. L. Cartwright.
Belknap, $3,500. Rev. I. L. Jenkins.
Petersburg, $20,000. Rev. B. H. Sealock.
St. Joseph, $20,000. Rev. Joel T. Davis.

We want to add every new church, large or small.

H. E. Sala has resigned at Wellsville, Ohio, to accept a call to Grand Rapids, Mich.

H. N. Glover, minister at Delta, Col., preached the Memorial Day services to a large audience.

Robt. O. Noah and wife are available as leaders of song and helpers in meetings during August. They are at Drake University, Des Moines, Iowa.

J. E. Dinger, Fort Worth, Texas, would like to exchange with other ministers samples of advertising, used in promoting work of the local church. Write him, Box 932.

Charles E. McVay of Hardy, Neb., will sing for the church at Nickerson, Kans., in a revival beginning October 24. D. J. Howe is pastor.

The Bible schools of the First Church, Akron, Independence Boulevard, Kansas City, and Central Church, Des Moines, are in a hot weather contest.

The Sunday-schools of the Central and Second Churches, Warren, Ohio, are to hold a joint picnic at the Fair Grounds of Warren, July 28. The two Sunday-schools will compete in games and athletic events.

Mrs. Susannah (Kendall) Davis, mother of Mrs. Claris Yuell died at Port Payne, Alabama, July 14, 1909. Mrs. Davis has been a member of the Christian Church since 1881, when she united with the church at Atwood, Ill. She has been in the South since 1897.

Our friends can do the Christian Century an important favor by sending us copies of the issue of March 6. We do not have a copy of that date left for our own files. Please see that it is carefully wrapped.

Austin Hunter Comes to Chicago

An event of unusual moment in the work of the Chicago churches is announced to us just as we are ready for the press. The Jackson Boulevard Church has extended a call to Austin Hunter, of Indianapolis, and he has accepted. This church has been without a pastor since the death of Parker Stockdale, last January. They have shown unusual wisdom in the methods pursued in securing a successor to Mr. Stockdale. We believe their choice proves their wisdom. Mr. Hunter did a very successful work at the North Park Church, Indianapolis, greatly increasing the strength of the church. Since closing his work there the first of the year, he has been engaged in evangelistic work, with gratifying success. He turns from this because he feels the importance of such a work as that at Jackson Boulevard. He will find a hearty welcome to the tasks and joys of Chicago work.

Kentucky Bible School Chair Fund

A Centennial Enterprise.

It will be of interest to the friends of the College of the Bible to know what progress is being made in the raising of the $25,000 for the endowment of the new Bible School Dpartment. It will be remembered that this has been undertaken by the Bible Schools of Kentucky and their friends as a Centennial Enterprise to be completed by October 1. It is a matter of pleasure to announce that this fund can be completed by the time set and no doubt will be if all the schools continue to do their duty as nobly as they have done in the past. There is in cash $15,000. The schools have in unredeemed pledges that are sure to be paid $6,000 and in unpaid individual pledges there are $1,600. This makes a total of $22,600 definitely in sight.

The remaining $2,400 is to be provided for in three ways. Quite a number of the schools, though but very few of them are large schools, have not committed themselves and yet unquestionably they will fall into line before the campaign is over. Again many schools are exceeding their pledges and apportionments and but few are falling short. When a Kentucky Bible school promises to give a hundred dollars, it never gives less, and very frequently runs beyond its promise. Some have been known to tripple and even quadruple their pledges. A third source of additional income is voluntary gifts from individuals. These include many earnest Bible school workers, county and district officers, preachers, former students and graduates of the College of the Bible, and a host of well wishers in this cause.

Every mail from now until the close of the campaign should bring many such personal contributions from every state in the union. From far Australia with a personal gift comes this word, "I am glad that the endowment of the Bible school chair is being raised so successfully, and that you have already selected a man for the work. It should give a great impetus to Bible School work to have college students specially trained for it. The small remainder will surely be forthcoming."

Robert M. Hopkins.

ABSENT ALL AROUND.

The absent-minded professor returned home one evening, and, after ringing his front door-bell for some time to no effect, heard the maid's voice from the second-story window: "The professor is not in."

"All right," quietly answered the professor; "I'll call again." And he hobbled down the stone steps.—Lippincott's.

New York State Convention

In point of interest and attendance the New York convention which was held in Syracuse, June 29-July 1, was one of the very best in the history of the organization. Everything possible was done to make the delegates at ease during their stay, thanks to the untiring efforts of C. R. Stauffer and his excellent committee on entertainment. Rest rooms with couches and rockers were provided and in many ways the comfort of delegates looked after. The enlarged delegations from out of town were due largely to the excellent advertising done by the Chamber of Commerce and the State Men's League. As a result the largest number of delegates, from a distance, in years were present.

The program was one of great strength. The first session of the Ministerial Association presented President George B. Stewart, of Auburn Theological Seminary, who spoke on the theme, "The Minister's Manifold Activities," and from that moment till the closing address by R. H. Miller, of Buffalo, whose "Message of the Convention," was a masterpiece, not an address was presented which was unworthy of the great cause represented. Especially fine were the series of devotional addresses by Peter Aainslee of Baltimore. His presence throughout the convention was an inspiration. Two sessions were devoted to the problems of the church. On Tuesday afternoon "The Country Church" was considered. The closing session was devoted to "The City Church and Its Problems," opened by an address by Pres. Arthur Braden of Keuka College. Such questions as the location of the house of worship, problem of services, problem of evangelism, problem of enlargement, were discussed by some of the representative ministers of the state.

Home Missions was presented by W. J. Wright, and Bible-school Work, by Marion Stevenson. The work of Christian Education, especially in Keuka College, was ably presented by Lowell C. McPherson, field secretary of Keuka College. Mrs. Harlan and G. D. Purdy were the speakers from abroad for the C. W. B. M.

The Bible-school had a series of morning conferences of half an hour each, conducted by Miss Eva Lemert and Marion Stevenson, and though the time was half an hour before the morning session the attendance was fine at each of these excellent meetings. The Bible-school period on Thursday morning was very interesting. Dr. Herbert Martin of New York read another of his illuminating papers along the line of religious pedagogy.

The sessions of the C. W. B. M. were full of interest. This excellent organization was able to report a great year's work, progress being manifested along all lines. With Mrs. Harlan and Mr. Purdy of Jamica present both of the women's sessions were very good.

One of the treats of the convention was the address of Dr. W. W. Dawley, pastor of the Central Baptist Church of Syracuse, who spoke on "The Relation of the Baptists and the Disciples." It was a fine address delivered in a spirit of fraternal appreciation. He advocated the exchange of pulpits, and here in Syracuse, where the best of feeling exists, that early in the fall an exchange be arranged in which it was understood by all concerned that each was to preach in the

---

HOME TESTING

A Sure and Easy Test on Coffee.

To decide the all important question of coffee, whether or not it is really the hidden cause of physical ails and approaching fixed disease, one should make a test of 10 days by leaving off coffee entirely and using well-made Postum.

If relief follows you may know to a certainty that coffee has been your vicious enemy. Of course you can take it back to your heart again, if you like to keep sick.

A lady says: "I had suffered with stomach trouble, nervousness and terrible sick headaches every since I was a little child, for my people were always great coffee drinkers and let us children have all we wanted. I got so I thought I could not live without coffee but I would not acknowledge that it caused my suffering.

"Then I read so many articles about Postum that I decided to give it a fair trial. I had not used it two weeks in place of coffee until I began to feel like a different person. The headaches and nervousness disappeared and whereas I used to be sick two or three days out of a week while drinking coffee I am now well and strong and sturdy seven days a week, thanks to Postum.

"I had been using Postum three months and had never been sick a day when I thought I would experiment and see if it really was coffee that caused the trouble, so I began to drink coffee again and inside of a week I had a sick spell. I was so ill I was soon convinced that coffee was the cause of all my misery and I went back to Postum with the result that I was soon well and strong again and determined to stick to Postum and leave coffee alone in the future."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

other's church on the distinctive plea of each church. This exchange to be preceded by a presentation in each church by the minister on the history and contribution of the other brotherhood. His address was more than the reiteration of sentimental platitudes on unity, it was a plea for union sincere enough to be willing to give in order to get.

The following officers were elected by the Ministerial Association for the ensuing year: President, Robert Stewart, Rochester; vice president, C. R. Stauffer, Syrcause; secretary-treasurer, C. C. Crawford, Rochester.

The Christian Women's Board of Missions of the state chose the following officers: President, Mrs. Laura G. Craig, Buffalo; vice president, Mrs. O. M. Wiley, Syracuse; recording secretary, Mrs. G. H. Dunston, Buffalo; corresponding secretary, Mrs. C. E. Bartlett, Buffalo; treasurer, Mrs. H. B. Long, Williamsville.

The Men's League elected E. A. Olley, Syracuse, president; J. C. Skinner, Auburn, vice president; J. A. Helfer, Tonawanda, secretary-treasurer.

The officers who will guide the affairs of the State Society through another year, the forty-ninth of its history, are Dr. Elias H. Long, Buffalo, president; Dr. Duncan Sinclair, Tonawanda, first vice president; Dr. O. M. Wiley, Syracuse, second vice president; Joseph A. Serena, Syracuse, recording secretary; C. R. Stauffer, Syracuse corresponding secretary; D. Krebiel, Williamsville, treasurer; C. E. Van Zandt, Troy, superintendent Bible-schools; C. C. Crawford, Rochester, superintendent Christian Endeavor; W. C. Feathers, Troy, treasurer of Permanent Fund. Members of advisory board, C. G. Van Wormer, Dr. A. G. Doust, A. B. Kellog, B. S. Ferral, D. C. Tremaine, J. W. Milliman, Dr. R. E. Belding, C. E. Van Zandt, Robert Christie, R. J. Austin, and A. J. Applebee.

The ladies of the Rowland Street Church fitted up the lecture room with couches and arm chairs as a rest room for the ladies. Lemonade and tea were served and it was a place of great popularity.

The annual dinner of the Men's Leagues of the church was held in the new Y. M. C. A. on Wednesday evening just after the business meeting of that excellent organization. Seventy-seven men were seated at the table. C. G. Van Wormer, than whom there could be no better, served as toastmaster. J. C. Skinner, Peter Ainslee and an original poem by Vice President Space of Keuka College, were the good things offered to the mind.

A pleasant surprise was the presence of President A. McLean of the Foreign Society, who though not on the program, stopped off one day on his way west from the eastern Pennsylvania convention.

W. C. Prewitt said a good thing in his address on the City Church and Evangelism when he advocated special seasons in the regular preaching services when a concerted effort is to be placed upon accessions to the church. Many have felt that the regular invitations is in danger of growing stereotyped unless backed up by personal effort on the part of some one. A large number of churches depend upon the evangelistic meeting for their additions. The Niagara Falls Church set May aside as a time in which all were to attempt to reach outsiders through the regular services.

The plan to bring one man to the convention for a series of devotional addresses should be continued. Many said that Peter Ainslie's addresses were worth the time and cost of every delegate, had nothing more been secured in the meeting.

There were 197 registered delegates from outside the city. Jos. A. Serena.

Centennial Bulletin

W. R. Warren, Centennial Secretary

A Full and Fair Count of the 50,000.

None of our conventions have been able to show a complete registration. The railroads give us credit for only half our actual attendance at the Jubilee in Cincinnati, 1899.

The Pittsburg committee is determined to have the name and address of every individual of the 50,000—"not for publication but as a guarantee of good faith." We want to show the people of Pittsburg, the railroad companies and the world at large. Every unit of attendance adds a unit of projectile force to the plea we are trying to make the whole world hear. But you do not count, unless you are counted.

The plan is simple and practical. Every seat and every session is absolutely free, but no one will be admitted at any door of the hall without evidence that he has registered. There will be not only door-keepers but policemen to see that this rule is enforced. Everyone who wears the Centennial badge will be passed without question. Every one else can secure an admission ticket—good for this session only—at a nearby booth. There will be no charge for this.

The Centennial badge may be secured in either of two ways: First, everyone who pays the regular registration fee of one dollar will receive both the Centennial Memorial program and the Centennial badge. Second, to provide for wives and children of regular delegates, and mere visitors, the badges will be on sale at fifteen cents each

THE LATEST AND BES1.

"Tabernacle Hymns"—Rousing, inspiring, uplifting, spiritual, singable. For praise, supplication and awakening. One ame brings a sample. The Evangelical Pub. Co., Chicago.

DRAKE UNIVERSITY



Established in 1881, its growth has been continuous. The annual attendance has increased until it has reached 1800. More than 150 instructors are employed. Ten buildings are devoted exclusively to school purposes.. Library facilities are unexcelled in the West.

Drake University is ideally located in the Capital City of Iowa, is open to both men and women on equal terms, expenses are low, and opportunities for remunerative employment are unusually good. Fall Quarter opens September 20, 1909.

Fall Quarter opens September 20, 1909.

COLLEGES AND SCHOOLS

COLLEGE OF LIBERAL ARTS.—Courses of four years, leading to the degree of A. B., Ph. B., S. B. Courses requiring an additional year's work leading to the corresponding Master's degree.

COLLEGE OF THE BIBLE.—English courses, leading to certificate. Graduate course, requiring three years' work, leading to degree of D. B.

COLLEGE OF LAW.—Three-year course, leading to LL. B.

COLLEGE OF MEDICINE.—Four-year course, leading to degree of M. D. Two-year course in pharmacy.

COLLEGE OF DENTISTRY.—Three-year course, leading to the degree of D. D. S.

COLLEGE OF EDUCATION.—Course of four years, leading to the degree of Ed. B. Two-year courses arranged especially for Grade, Primary, Kindergarten and Domestic Science teachers and supervisors. State certificates granted without examination.

COLLEGE OF FINE ARTS, INCLUDING:

Conservatory of Music.—Four-year courses in Voice, Piano, Pipe Organ, Violin, Cornet and other orchestral instruments, Harmony, Musical History and Theory.

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THE UNIVERSITY HIGH SCHOOL.—Classical, Scientific and Commercial courses, preparing students for entrance to college.

SPECIAL COURSES.—Courses for Music Supervisors, Drawing Supervisors and for teachers who wish certificate work and instruction in methods. Music courses especially for children.

FOR CATALOG OR OTHER INFORMATION CONCERNING ANY OF THESE COLLEGES OR SCHOOLS, ADDRESS

The President, Drake University, Des Moines, Iowa

at every place of registration and at every entrance of every hall.

We have ordered 50,000 badges. Every one will be a work of art and an heirloom for the family treasure-chest.

The Memorial Centennial Program.

It is only once in a hundred years; and this hundred, excepting only two, the most remarkable in history. The best thing of the century has been the plea for Liberty, Unity, and Loyalty. The Centennial is the epitome of the century and the program is the epitome of the Centennial. A glorious century is being crowned with a magnificent Centennial and every feature of this will be mirrored in a splendid memorial program book.

This book will contain two hundred pages, five by seven inches. It will be found in full leather with round corners, gold edges and gold side stamp. It will comprise four parts: First, a history of the Restoration Movement and description of its present status. Second, a history and description of the city of Pittsburg and its many places of interest; historical, practical and æsthetic. Third, the program in detail of all the conventions and the entire celebration in its manifold aspects. Fourth, the songs for all the sessions, words and music, from Monday night, October 11, to Tuesday night, October 19.

The whole book will be profusely and exquisitely illustrated and will contain a fine map of the city of Pittsburg.

A hand-book of the Centennial, a guide to Better Pittsburg and a memorial of an illustrious cause and its heroes will be this superb publication.

The Centennial Dollar.

The Centennial dollar stands in the estimation of those having the work in charge as being worth something more than 100 cents. Dollars cannot always be reckoned in worth according to the amount of copper, nickel, silver or gold they contain. Some dollars are worth more than other dollars. A dollar given in a time of absolute need to the worthy poor is worth more than a dollar flung as a tip from a rich man to a Broadway waiter who himself may be a man of wealth.

The Centennial dollar coming from delegates to the convention for registration fees, program and souvenir badge gives to the giver three great things.

First: It gives him self respect. He is defraying his own expenses. He is under obligation to no one for enrolling him as an integral part of the convention. When a student enters college he expects to pay a fee for his matriculation. This Centennial dollar is the delegates' matriculation fee to the convention and all of its sessions. It gives him that which says to all who see him, "I have paid my own way." The Centennial dollar is a step up and away from old methods of enrollment. In days, not so very long ago, churches entertaining conventions paid all the bills of the delegates' entertainment. When the burden became so excessive that but few churches could entertain even a small convention, a plan was devised whereby lodging and breakfast was provided the delegate free of charge. Then came another logical step whereby the delegate provided his own entertainment, thereby preserving his self respect for he was paying his own bills and placing a burden on none. The Centennial dollar provides for a perfect, complete and adequate registration of all who come to the convention. It registers each and every one. It provides a means of definite information as to who's who. In the silver anniversary at Cincinnati, when it is known that there were 23,000 delegates present, the railroads gave credit for there being but 8,000. The Centennial dollar places all on an equal footing and maintains the respect of all without insult or injury to any.

Second: The Centennial dollar gives value received for every cent of it. It gives to the giver of the dollar a souvenir program of 200 pages full of interesting points relative to the plea of the Disciples, tells of the many points of interest in and around the Centennial city, and is a book worthy of a place in any man's library. The program itself is not a book made for a day, to be used carelessly and then thrown aside as having served its purpose. It is made for a century. It is made to be kept as a sacred heirloom to be handed to children's children. It will be bound in the finest of Morocco, will have heavy gilt edges and printed on superb and highly calendared paper. It will have many pictures of our eminent men, many pictures of places of interest in the convention city, and is a book that could not be purchased at any book store under $1. In addition to the program, as described above there will be given to each one registering and paying the Centennial dollar, a badge of oxidized metal that will be symbolic of the Centennial itself, the Centennial city and the plea for which we stand. No words can describe its beauty. It must be seen to be appreciated. Already some have signified their intention of using it as a permanent watch fob, while some of the ladies have suggested that it will make up into a beautiful brooch. Thus those who give the Centennial dollar will receive for their dollar full value.

Third: The Centennial dollar enables the giver to co-operate in a great world-wide effort of the dissemination of our plea. It helps scatter information relative to the Disciples of Christ far and wide. Wherever the program goes, wherever the badge goes, wherever any literature relative to the Centennial goes, there also goes a great fund of general information relative to the plea of the fathers. So the giver unites with a great host of Disciples from all parts of the world in the sending forth the tidings of great joy and helps usher in the day when the Master's prayer will be answered "that they all may be one."

The New Centennial Publicity Man.

Part of the above was written by Brother John A. Jayne, chairman of the Centennial Publicity committee, who will devote most of his time during the next three months to telling the readers of our church papers what they want to know about the Centennial, and the readers of the secular papers what they ought to know about the movement which the Centennial celebrates.

In addition to his splendid congregation in the Belmar district of Pittsburg, Brother Jayne preaches weekly to a hundred thousand people through a Pittsburg paper which gives a half page to the sermon and the other half to a cartoon illustrating the text. He knows the Master and the people who wear his name. He knows the press and the way of the pew. He has the energy and zeal that his task requires, and his church has the grace to allow him time for such larger service.

W. R. Warren,
Centennial Secretary.

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THE PREACHER AND THE PEOPLE—EDWARD B. BAGBY

THE CHRISTIAN CENTURY

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View As One Approaches Bethany, W. Va., Anticipating O. F. Jordan's Illustrated Article Describing "Scenes in Bethany," Which Will Appear Next Week.

Of especial interest next week will be a further discussion of the Elements of Progress in the work of the Disciples by Professor Gates

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J. FRANK GREENE, a Bethany Graduate, who has served as minister both in Grand Rapids, Michigan, and Rochester, New York, now located with the Central Church of Marinette, Ohio, would be glad to hold a meeting for some good church before September 15. Terms very reasonable. Best of references. Speak quick.

The Mule and Ike

An Atlanta merchant has frequent occasion to rebuke Ike, his darky porter, for his tardiness in reporting for duty in the morning. Ike is always ready with a more or less ingenious excuse.

"You're two hours late, Ike!" exclaimed the employer one morning. "This sort of thing must stop! Otherwise, I'm going to fire you, understand!"

"Deed, Mistah Edward," replied Ike, "it wa'n't mah fault, dis time! Honest! I was kicked by a mule!"

"Kicked by a mule? Well, even if that were so, it wouldn't delay you for more than an hour. You'll have to think of a better excuse than that."

Ike looked aggrieved. "Mistah Edward," he continued solemnly, "it might have been all right ef dat mule kicked me in dis direction; but he didn't—he kicked me de odder way!"—Lippincott's.

—"What a world this would be were we all awake to the wonders of it, instead of being perception-muffled by conventionality and indifference."

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Believing that there are thousands of unidentified Disciples in this city and environs, the Disciples Missionary Union of Greater New York and vicinity, in order that such persons shall not be lost to the cause, earnestly requests pastors everywhere to send, without delay, the names and addresses of members from their churches who now reside in our city. Herbert Martin, 794 East 169th St., New York City.



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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Do The Colleges Undermine Faith?

Modern Education and the Old-Time Religion

Much passion and alarm have been stirred up by certain writers in recent months who have endeavored to set colleges on one side and the churches on the other side of a wide chasm.

The colleges are working in a direction and with a method hostile to the churches, these writers say. What the churches build up, the colleges tear down. Professors and preachers are at cross purposes. Modern education and the old-time religion are at loggerheads.

It is no marvel that many parents, habituated no more to piety than to ideals of culture for themselves and for their children, are painfully confused just now in their purposes regarding their children's education. They read in the orthodox paper of the pathetic case of a young man coming back to his pious home from college, possessing his degree, but having lost his religion.

A prominent preacher in Chicago in a deliberate article written for a weekly paper states that "a careful study of the catalogue" of a certain university "shows that Jews and atheists predominate in the faculty and students."

We heard one of the best known evangelists in the country say recently that he would "as soon expect a revival in hell as in the university of Chicago."

A leading religious paper declared in a late issue that the fight now on between the universities and the churches was "a fight between atheism and Christianity."

From the popular magazine writer who describes most college professors as vandals "blasting at the Rock of Ages," to the Catholic bishop who declares that college instruction is "atheistic poison," we find a line of preachers and editors who are working themselves and their following into hysterical concern for the future of faith and of the church.

We would like to raise the question of the relations of the really progressive college to faith. What may parents expect will be the influence of the college upon the religious life of their children?

There are two sources of moral influence in a college: the spirit of the place, and the teachings that are directly imparted. It is a question which of these is the more potent influence affecting character. The testimony of Dr. Lyman Abbott based upon twenty-five years' experience in preaching to college audiences reveals a profound religious spirit in college life. Two characteristic questions, he says, are asked him by college students: "What may I believe concerning the invisible world? and, What service can I best render to my fellowmen? The spirit of human service is in the college air."

Dr. Abbott's interpretation of college temper makes a strong presumption that the direct teachings of the class room do not undermine faith. For if the typical thinking fostered by the colleges were prejudicial to faith it would register itself by a markedly different temper.

Nevertheless, college teachings do bear upon faith, and influence it. It would be disingenuous to contend that there would be no change; to soothe and conciliate the perturbed parent by the promise that his son or daughter would return home still possessing the parent's beliefs. This would end in pathetic disillusionment by and by, or else would betray the college to be no college at all.

There are two ways in which faith may be undermined:
First, by destroying its object,
Secondly, by destroying its method of demonstration.

Do college teachings destroy the great objects of faith—God, the spiritual nature of man, the imperativeness of duty, the authority of Christ, the uniqueness of the Bible, the divine function of the church?

Every person acquainted interiorly with the teachings of colleges would answer categorically, No! The teachings of the colleges tend to establish the spiritual view of the world and of life.

The old infidelity of a half century ago has no standing in academic circles. Materialism as a philosophy is obsolete among the scholars of today. The agnosticism of Spencer and Huxley may be utilized as a device for limiting the field of the positive sciences, but as a last word on the great questions of the soul it is an intolerable answer to those teachers who treat of these questions.

The great verities of spiritual religion never had so good a chance to establish themselves as has been made by the college teachers of the last quarter century.

What change, then, in the religious faiths of their sons and daughters may parents expect from the teachings of a modern college?

Clearly, college teachings tend to alter the arguments by which religious verities may be commended or demonstrated.

The scientific method with which the student works in almost any department of the college is bound to loosen the hold upon his soul of the old time arguments for religion.

But it is the mistake of many parents and ministers to assume that because the student just home from college does not respond to a particular set of arguments for religion, therefore his religion has itself been undermined.

The argument that the vast and nice contrivances in the objective universe point to a Creator as a watch points to the watch-maker, may not be convincing to him. Yet he may be made to believe in God if he is shown how greatly God's presence helps in daily living. To him a higher proof of God's reality than that He has worked in past ages would be the fact of experience that He does work today.

He may not accept the authority of Jesus Christ simply because Christ fulfilled certain prophecies or wrought miracles or occupied a metaphysical office as Son of God. He may seem impatient with these rather complicated arguments involving so many presuppositions that he does not understand. But if he is led into the presence of Jesus of Nazareth and is shown the moral splendor of his character there will come to his mind no line of college teaching to restrain him from falling at the Master's feet, crying, with Thomas, "My Lord and my God!"

Parents and pastor will have difficulty and, perhaps, heartache, in persuading him to accept the doctrine of the inspiration of the Bible. He will ask strange questions as to what is meant by the doctrine and will bring forward certain facts that seem to make such a doctrine meaningless. He may even have gone so far in his non-conformity as to allege that Browning and Darwin are inspired, too. But it will be a fatal mistake for parents or pastor to assume that belief in the Bible is identical with belief in a theory of its inspiration. There are other helps to the college student's faith in the Bible besides the doctrine of its supernatural origin. Its intrinsic beauty and truth and power and richness are, after all, the best argument for its unique importance. Only get the college student to see this and the Word will become a lamp to his feet, a light to his pathway.

And for the church, too, and its work, a fresh statement must needs be made if the college student is to be interested. For the dogma that the church was supernaturally established, he has little concern. He does not want to know how it came to be, but what it is here for. He has studied other institutions—the state, the home, the school—from the point of view of their function in the social order and in personal life. What, he asks, is the function of the church? The simple task of parent or pastor is to make clear to the morally earnest college graduate the necessity of the church as a social support of personal faith and a mechanism for capitalizing individual services invested therein. Show him this and all the habits and teachings of college life will reinforce your appeal to him to take his place and render his service in the common ministries of the church.

In a word, the question whether or not colleges undermine faith is to be answered not simply by looking to the college but by looking also to the church.

And the really important question becomes this: Will the church adjust its arguments for religion to meet the practical needs of college-bred men, thousands of whom are being lost to the church because the old time arguments for religion seem now irrelevant?

The Trend of Events

By Alva W. Taylor

A CONCRETE COTTAGE FOR $1,000.

There is being built today a concrete cottage for the sum of $1,000 which holds out large hope for the working man and the small householder. It also is hopeless for the germ. Plans are laid by Standard Oil and other large employers to erect them in large numbers for their employees.

They are built of solid concrete after the Edison model. Floors, walls and ceilings will be dust and fire proof. There will be no paper and all corners will be rounded. The furniture can be moved out and the whole interior flushed and cleaned with a hose. Cabinets, ice chests, picture moldings, etc., will be builded in and likewise made dust proof and easily cleansed. Fireplaces will ventilate and hot and cold water will be convenient. Coal will be stored in a receptacle opening on the roof into which it will be emptied by a simple chain device and fed easily therefrom to each fireplace and the furnace and cook stove.

DEED, NOT CREED, BASIS OF UNION.

John R. Mott has been called to the secretaryship of the Federal Council of Churches of Christ. If he accepts it will be an event quite as important as the making of a tariff and more far reaching. Mott has been the moving spirit of the World's Student Federation and the great Volunteer Missionary Movement for the past decade and a half. He is a missionary statesman. He has been ambassador to every nation where students are taught. His itinerary has been the lands of the earth. His organization has sent 3,861 missionaries to the lands beyond. He is a type of the newer Christian leader—a man of force and eloquence and of great practical sagacity and his message has been one of Christly service. On this basis he has had no difficulty in bringing to triumphant success a great interdenominational movement.

Thus if Mott becomes the active force in the Federation of Churches he will embody for it a practical working spirit. It will be that of service versus dogma. It is the only working plan for church unity. The creeds must be tabooed, the deeds must be the cement of the new order. Here are twenty-nine denominations of Christians with only opinions to keep them apart. They cannot disagree upon their knees nor in the work of fellow help. They have been classified on matters of opinion, never on matters of service to men. Men will find it difficult to defend any aloofness from the work of the united church with a man like John Mott at the helm.

THE FERMENT IN ISLAM.

All Islam is in a ferment. The leaven of western and Christian ideas has been placed in the Mohammedan measure of meal. The light of education, to no small degree let in by Christian missions, has been a beacon to Persia. Turkey is in the very crucible of nations at Constantinople. But for the restraining hand of European diplomacy she would long ago have thrown off the mediaeval yoke of Islam. Morocco is a queer contradiction. She borders ancient civilization on the coast and is wild and primitive a few miles in the interior.

Persia's Shah follows Turkey's Sultan into the limbo of retired sovereigns. Morocco's new monarch will soon go the same way it seems. He was enthroned as a protest against the whimsical modernity of the late sovereign. He gave too much countenance to things new, likewise think the Sheerefs of the interior. Spain and France may enforce the modern there. Persia's Shah attempted to be reactionary and retire the new constitution. Now he is retired and his twelve-year-old son will be nominal ruler while a safe constitutionalist will be regent and tutor to the future Shah.

Russia is hanging on the flanks of Persia. She has large commercial interests there. Modern conquest advances by acquiring commercial interests and following them up with the protecting arm of the military. England watches Russia and will counter any move she makes while Turkey has pushed up to Urumiah to claim her share of the spoils should there be more than "spheres of influence" marked out. The statesmanship of the Young Turks is little less than remarkable. It must be genuinely patriotic or it could not be so successful. They are steering the ship of state through reefy seas. They have suppressed an uprising in Albania, are dealing with the Armenian atrocities, meeting the Persian exigencies, solving perplexing home problems daily, and, confronted with dangers of a crisis in Crete, which is largely Greek and desires to be wholly so, are maintaining the peace.

The Mohammedan religious authorities have officially given signature to the new regimes in both Turkey and Persia. Thus constitutionalism, with the stamp of ecclesiastical approval fixed, would seem secure among a people where the religious is the deepest motive that moves in the hearts of men. All this means a freer cosmopolitanism, greater religious tolerance, more education, a larger commercial and industrial prosperity, and constantly widening doors for Christian missionary effort.

MILLIONS IN SMOKE.

Senator Beveridge told a story during the tariff debate that, were it deprived of its sordid details, would read like a tale of Alladin's lamp. And the lamp proves to be a tariff tax, levied for war purposes. Its magic powers brought to a small group of rich men fabulous wealth when it was rubbed with a magic cloth of the trust maker.

The tax was laid to pay for the war with Spain. While it was on Tom Ryan and a company of fellow buccaneers fought their way into the business by forcing sales of large firms. In all they gathered in some 250, large and small, and got controll of the output. They paid large prices for some, and forced others to the wall, but whatever they did they got control. They "euchered" the small stockholders by offering them $200 in 4 per cent bonds for each $100 of stock. The proposition looked good to the small holders and they bit. Thus the buccaneers secured controlling interests and multiplied the capitalization by ten. By the roll of the printing presses $25,000,000 capital stock was advanced to $250,000,000. Then other additions brought it up to $317,000,000.

Having obtained controll, the war tax is now removed but the price of tobacco remains where it was substantially. The war tax becomes profit and pays dividends on all these millions of watered stock. Profits leap from $7,204,000 in 1899, to $36,719,000 in 1906.

We receive about $50,000,000 annually from internal revenue on tobacco. At the rate laid by France and England we would receive $333,000,000. In those countries the rate of consumption decreased 56 per cent and 24 per cent respectively during the past forty-five years while in this country it increased 240 per cent.

TEMPERANCE NOTES.

South Dakota's Anti-Treating Law went into effect July 1st. Every man must pay for his own drink. It hits at a vital evil when it strikes the social treat. But it still leaves the saloon.

In Texas, since July 11, all saloon licenses are issued by the State Comptroller, with headquarters in Austin. It is designed to remove local influences and take the saloon somewhat out of local affairs. The saloon keeper must make affadavit that he has kept the law strictly. If he has not, perjury may be charged. This will scarcely stay the southern prohibition sentiment.

W. J. Bryan says:—"For eighteen years I have been discussing other questions, but I shall do my part to keep our party from being controlled by the liquor interests." It is understood that Mr. Bryan will ask Nebraska democrats to put local option in their next platform.

Milwaukee sold enough less beer last year to reduce internal revenue receipts by $322,000. The U. S. Internal Revenue Department reports a falling off of receipts for the Springfield, Ill., district. The Illinois Anti-Saloon League likewise reports a "falling off" of 512 saloons.

The Security Life Insurance Company, of Binghampton reports that the first nine years of their trial of total abstainance policies shows that the loss through surrender, lapsing, and death is less than that of general policies by 21 per cent.

New Zealand has set apart a "Drunkards' Island." Habitual drinkers are sentenced to this island and sobered up effectually. But there is no means of keeping them there, nor preventing them beginning all over again as soon as on main-land.

SOLVING THE PROBLEM OF THE NON-CHURCH GOER.

Rochester has tried one means of reaching the non-church goer. Under the leadership of ministers who have a serious and vital interest in the working man a series of twenty Sunday evening services were arranged for a down town theater. An editor,physician, labor leader, and an employer of labor were invited to join the committee. The meetings were frankly religious from the first, but were given a popular turn. The audience was asked to participate in music, responsive readings, the Lord's Prayer, etc. Fully one-half

the themes were on social service of one kind or another. Such things as the fight on tuberculosis, the saloon question, the problem of employment, were considered religious. Nor were more convential religious themes tabooed. Prayer, the religious nature of man, individual morality, etc., made up one-half the themes.

It was thought at first that the audience would demand much of the entertaining feature. But this was quickly disproven. It was frank and serious discussion of vital themes that they wanted. The large employer on the committee frankly says that he gained a new conception of the labor union folks. The editor says religion has been put in a new light. The labor leader says it has demonstrated that the ministry can be leaders in all walks of life. Raymond Robins says he never saw religion brought into such close touch with the daily walk of men and women.

The attendance was so great that many could not obtain admittance much of the time. It is estimated that 10,000 different people were reached. The churches are reaping benefits in new members and in increased respect from those who were prejudiced against them. The ministerial association, as usual of least faith, now heartily approves.

PENSIONS FOR THE WORKERS.

An investigation made for the American Association for Labor Legislation showed that from 60 to 80 per cent of the men injured in industrial accidents received no remuneration. Of men killed the families of 59 per cent received no compensation. The total compensation for accidents ending in both injury and death for the homogeneous group investigated amounted to less than one-fourth the first year's loss in wages, to say nothing of the after years in the case of the totally incapicated and the killed. Where suit is brought more than half of what is won is spent, on the average, for the prosecution of the suit.

The courts cling pretty stubbornly to the precedents, and "contributory negligence" and "fellow servant" considerations leave the injured workman to bear the burden. European countries are more advanced in the matter. They have largely given up the fellow servant idea and act on the theory that a certain numder of accidents are inevitable and that they should be assessed up to industry as a whole. The favorite plan is to create an insurance fund to which the employer and employee contribute in varying ratios, usually equally or two to one respectively.

Germany's system is generally considered the best developed. Accident insurance is assessed up to the employers wholly. Sick benefits are cared for by the workingmen themselves. Old age and invalid insurance is assessed up equally to employer and employee and governed by the State. It is compulsory on all persons with salaries or wages of less than $500 per year. The State adds a subsidy.

In case of the sick the premium paid amounts to about 3 per cent of the weekly wage and the benefit amounts to half pay and free medical attendance. In case of accident not less than 300 times the daily wage must be paid and the scale runs up to two-thirds the wage for complete incapacity. The old age annuity costs from 7 to 18c per week, employer and employee dividing the payment equally, and the benefits, with the governmental addition, run from 50c to $2 per week. Every tenth person in the empire is today a beneficiary in some form or another of these insurance benefits. Practically every person in the empire needing insurance is provided with it and that with the very minimum of expense for administration. Wisconsin liability companies were found to be expending only 38 per cent of the premiums paid for the benefits, while commissions and dividends consumed within 10 per cent of as much.

We kill a greater number in peaceful industry every year than were killed in like time in either the Civil or the Russian-Japanese war. More than half a million are injured annually and one-tenth of them killed. We little realize the awfulness of this holocaust. We injure twice as large a percentage as does Germany and they find more than half of their accidents avoidable. What then must be the number of ours that might be avoided? We are of all nations the most prodigal of life and the least careful in providing for the helpless left by our carelesness.

Editorial

JOHN R. MOTT, General Secretary of the World's Student Christian Federation, is spending some months abroad. He has recently been elected to the responsible position of Secretary of the Federal Council of Churches in America. But advices received from him make it doubtful whether he can accept this important work consistently with the duties already resting upon him. He will be able to give a definite answer some time in August.

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THE Federal Council of Churches at its last meeting invited the Religious Education Association and the National Education Association to appoint Commissions to meet jointly with its own Commission to study plans for week-day religious instruction. The first meeting was held at Chautauqua, N. Y., July 16-17, during the week of the Religious Education Association there and an informal organization was effected for further study and conference on this important subject. The committee having the matter in hand consists of the Chairmen of the committees of the three bodies represented.

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PROF. ERNEST DE WITT BURTON, Head of the Department of New Testament Literature and Interpretation in the Divinity School of the University of Chicago, who has spent several months in India and China investigating the conditions and needs of education in those countries, is expected to return to Chicago on August 22. His report, which will be of interest to all who are concerned with the spread of education and the needs of the Orient in its present intellectual awakening, will be published as soon after his return as the assembling of the mass of material gathered will permit.

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MR. LORADO TAFT, the Chicago sculptor, has recently been appointed Professorial Lecturer on the History of Art at the University of Chicago. Mr. Taft has just concluded a series of six lectures at the university on the general subject: "The Sculptor's Art: Ideals and Technique," and, among other things, is known for his bronze relief of Stephen A. Douglas and portrait busts of Professor Thomas C. Chamberlain and Professor George W. Northrop. He is perhaps best known in connection with architectural and sculptural plans for the beautification of the Midway Plaisance, the beautiful highway of World's Fair fame and reputation, on which the University of Chicago now in great part faces.

* * *

THE Methodists are proposing to establish a church in Zion City, Ill., the former home and headquarters of John Alexander Dowie. No Protestant organization exists within a radius of four miles from the center of the town, and there is a population of at least one thousand souls not attached to any of the numerous sects into which Dowie's wonderfully compact organization has since his death been divided. The occasion of the Methodists' attempt to establish themselves there was the burning of a little country church on the outskirts of the town, compelling the congregation to seek shelter in the dining room of a hotel placed at their disposal in Zion City. The congregation now averages about one hundred, ministered to by a student of Garrett Institute. Money is being raised to build a house to cost about $10,000.

* * *

THE Christian Century has some interest in antiquarian researches, and wishes to share with its readers any discovery of moment that is made in any ancient field. Much water has flowed under the bridges since January, 1907, so the following clipping from the Octographic Review of that date, signed by the initials of Daniel Sommers himself, possesses an almost archeological character:

"I wish to warn the readers of this paper against agents for a series of pictures titled 'The Sacred Scroll,' or some such name. The agents may all be innocent of any intention to circulate that which is erroneous, but the fact that 'Dr. Willets' of Chicago is one of the men at the head of this 'Scroll' business casts suspicion over it. He is a prince among those infidels who pose as 'higher critics,' and I strongly suspect that his colleagues are of the same order. Through pictures of sacred scenes they may be endeavoring to prepare victims for false doctrines."

* * *

THE uprising of the Spanish people in a number of their cities, particularly Barcelona, against the conscription measures which have been put into operation in furtherance of the war with Morocco, is an interesting and important sign of the times. Probably

the basis of these revolts is the suffering caused by the drafting of men from the poorer classes to go to the front. It is the general impression that the war is a needless expense both in money and life. Men who can afford to buy immunity from service easily escape, but the burden falls very heavily upon the poorer classes whose families are left unprovided for. While the immediate cause of this contention is industrial and social, at the same time there is a deeper spirit of protest against war as obsolete and useless. There is no enthusiasm for war as such. In this regard Spain and all the rest of the nations have changed rapidly during recent generations. The war cry has ever been the means of arousing patriotic enthusiasm, but today there must be a deep and serious purpose to justify any such enterprise. The nations are beginning to realize that if war were eliminated, two-thirds of the expenses of government would be wiped out and the taxes would show a very different face

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MRS. ELLA FLAGG YOUNG'S election as superintendent of Chicago's public schools is no doubt the most important event in this municipality in some time. In the choice of a woman for the grave responsibilities of this office Chicago's school board acted absolutely without precedent. The approving sentiment with which her selection has been received by the press of the city indicates that the innovation is by no means regarded as simply another of those erratic acts for which this city's school board is more or less notorious. More significant than the fact of her sex or the salary of $10,000 she is to receive, is the type of education of which the new superintendent is a distinguished exponent. Of those whose fundamental criticism of our prevailing school system is its sacrifice of personality to the smooth-running mechanism of the institution, Mrs. Young is in the forefront. What reforms her administration will bring forth she does not say as yet, but her communications through the press indicate that her ideal will be to make the schools more naturally social, breaking down certain of the arbitrary restraints imposed upon pupils in the school room from time immemorial. Manual and industrial training will be fostered under her administration.

"Manual training," she says, "as it is carried on now, is too stiff and cut and dried, to awaken the full interest of the pupils. There is a certain hour and certain set days of the week on which the students march to the manual training rooms and begin to use the equipment. If the equipment were simpler and placed in all of the school rooms so that the children could walk from their seats to a small bench and go to work on some task in which he or she has become interested, the training would be of much greater value.

"I do not believe that children should do everything by rule, with certain tasks for certain hours. It is a mistake that they should never be allowed to speak to one another and, if they wish to discuss the lesson, be compelled to discuss it with only one person in the room—the teacher. It is the nature of children to be active. Their minds are naturally active and inquiring. They can learn one from the other if allowed to talk when school is in session."

The office to which Mrs. Young ascends has been for years an apple of discord in the city. What with the politicians and the Teachers' Federation and the conflict of pedagogical opinion the new leader will have troubles enough, just as her predecessors have had. But it may fall out that these troubles were all the time waiting for a woman's touch to make them disappear.

* * *

MORE good sense seems to have precipitated itself in the Northern Baptist Convention, whose session of 1909 was held in Portland, Ore., than in any gathering of a congregationally governed denomination in a long time. The Christian Century has already told the story of the formation of this Convention in Oklahoma City a little more than a year ago. The Portland convention was, therefore, only its second meeting. The purpose of the new organization is to unify the machinery of Baptist Missions and Benevolences and to provide a really representative body which could register Baptist sentiment and mobilize Baptist forces for practical progress in righteousness in the land. As a tentative arrangement of coöperation among the missionary societies a common budget had been submitted to the churches for the past year, resulting in the breaking of all records in raising missionary money. At the Portland Convention it was hoped to bring the three missionary societies—foreign, home and publication—into a legal unity. It was found, however, that legal considerations compelled each society to retain its independent charter. In lieu of this it was recommended that the societies amend their by-laws so as to bind themselves to elect their board of managers—twenty-seven in each case—on the nomination of the Convention. The societies had previously agreed to this recommendation so that its unanimous adoption by the Convention made it operative. Thus the societies will be effectually coördinated despite the technicality of legal distinctness. It is purposed to continue the last year's plan of combining the schedules of each society's needs into one budget and by apportionment divide it among the states in turn, among the churches. It should be added that the Woman's Missionary Society was admitted as an integral part of the joint plan. The committee on denominational journals made the significant statement that in a constituency of 1,200,000 Baptists the total circulation of Baptist papers does not exceed the pitiful figure of 60,000. It recommended such combination of publishing houses as would leave four in the field—one in New England, one in the Middle States, one in the Mississippi Valley, and one on the Pacific Coast, and that when those consolidations are accomplished the convention should bend its efforts to get subscribers for the different papers according to territory.

Two Methodist Tempers

During our Centennial year we Disciples of Christ are peculiarly sensitive to the comments passed upon us. Two Methodist papers have recently made significant mentions. We quote a clipping from the *Central Christian Advocate* (Kansas City.):

The "Campbellites" and a Creed.

"To the Editor.—I want you to tell me the truth about this: Has the Christian—Campbellite—Church got any disciple?"

"[The letter betrays some agitation on the part of the writer. Peace, brethren. The denomination to which you refer does profess to have no creed and no discipline. But let our brothers try to join this church and yet cling to either his form of baptism, if he was not dipped, or his theology, if he is a Methodist, and see how far he would get. This sect has two wings or factions. In our thinking the Pharisaical sect is about the most hide-bound sect in Christendom, albeit the sect has many of the most liberal and lovable men among its ministers and people we have anywhere met. But it has a plenty of the other sort. And from that other sort nothing is to be expected but snippy, quarrelsome controversy—and what for, pray, if they have no creed and no discipline? Does not a fixed *form* of baptism imply discipline, and does not a theology imply a creed? We are sorry for our friend at Nation, Ill., if one of this latter kind of creatures with a chip on his shoulder is strutting about in their midst.—Editor.]"

The lapse of editorial good temper and good taste in the above quotation is a surprising and discouraging disclosure. In these days of good fellowship and co-operation among the churches, the editor of the *Central Advocate* has lapsed back a half century. The first principles of plain courtesy, not to mention the spirit of Christ, should have inhibited the use of the name "Campbellite" in the title of the article. The editor knows right well that he wounds the feelings and awakens the resentment of a great body of Christian people in applying this epithet to them.

The completion of this hundredth year of history for the Disciples should, we would say, see the last appearance of this offensive title in any reputable religious paper. The correspondent's query gave the editor a real question to discuss which he might have handled critically, but without casting such aspersions upon his brethren as to call them a "Pharisaical sect," "about the most hide-bound sect in Christendom." Of quite another spirit is the following editorial in the *Northwestern Christian Advocate* (Chicago,) entitled:

Signs of the New Tolerance.

"We print elsewhere the announcement of the Disciples of Christ who are preparing to celebrate in appropriate fashion the centennial of their organization. No more characteristic or encouraging sign of the times is to be discerned than the temper of this body with reference to interdenominational co-operation and organic union. Since October, 1905, a number of local congregations of Baptists and Disciples have united. In Western Canada their provincial missionary organizations have been combined. In Southern California a college is held jointly with the Congregationalists. In Chicago the Memorial Baptist and First Christian Church have been amalgamated. The high tide of enthusiasm in every convention or congress of the Disciples is reached, we are told, when some representative Baptist or Free Baptist pleads for the reunion of these two bodies as a step toward the answer to the Saviour's intercessory prayer.

"A communication from official headquarters claims that the sincerity of their plea for Christian union is attested by a general readiness to co-operate in evangelism, missions and reform. It is further demonstrated just now by the character of their centennial campaign. 'That they may all be one that the world may believe' is

their chief watchword, and 'where the Scriptures speak, we speak; where the Scriptures are silent, we are silent,' defines the method upon which they will continue to work. No denominational monument is being erected and sectarian feeling is energetically discouraged. 'The endeavor is not to do something spectacular and extraordinary, but to make a fuller approximation to the Christianity of Christ, in its fruits especially.'

"We welcome every evidence of this kind. In such a temper is promise of a reunited Christendom, the assurance of a day when all the forces of the Church of Christ will come together for a common warfare against unrighteousness of every sort and a common campaign for the coming of the kingdom."

Yet it piques us just a bit to be patted on the back for showing certain specific signs of tolerance and union. As we conceive ourselves we *are* one big sign of the union which Christ's people are approaching. Our hope in this centennial year is to so exhibit our inner purpose and temper as that our brethren of the denominations may see that, despite our many failures to effectuate it even among ourselves, this union goal is the one thing we have consciously striven to attain during our hundred years of history.

The Visitor

The summer season brings to some of us the opportunity of a somewhat wider wandering than other seasons of the year. It is the period of conventions and assemblies of different sorts to which the faithful go from the ends of the land. I have had some duties in connection with such events which have taken me to two or three important gatherings of late.

* * *

One of these was the International Convention of Christian Endeavor at St. Paul, Minnesota. Perhaps enough has been said in other columns of the Christian Century, regarding this great gathering, indicating something of its significance. But there were two or three experiences which I am inclined to set down. The Sunday at St. Paul was one of drenching wetness following almost perfect weather during the earlier days of the Convention. Early on Sunday morning it began to rain and the downpour was so copious that, as the little group of Disciples gathered at the breakfast table of the hotel, we all fell back with assurance upon the proverb, "If it rains before seven, it stops before eleven," and we thought we should all be able to attend the morning services without inconvenience. But, as time went on, the rain increased. Dr. Power was slated to preach at the Portland Avenue Church in Minneapolis, and it was the Visitor's intention to go with him and enjoy a good sermon for once in a long series of busy Sundays. But as the hour came on, the downpour was so unabated that discretion or inertia prevailed and I remained in my room at the hotel, hoping momentarily that there might be sufficient slackening of the rain to permit journeying to some nearer place of worship.

* * *

While these thoughts were balancing themselves, fate came in the form of a committee. Some of the Christian Endeavorers in the hotel had decided that the one hundred or more shut-ins, who were unable to venture out in such weather, might have a service in the hotel parlors; and the Visitor was the victim chosen to conduct it. It was the penalty of indecision. Far easier it would have been to brave the storm and enjoy Dr. Power's sermon than remain for the fate that ensued. But the parlor service was at least an inspiring one. The little company that first gathered in the double rooms was augmented soon by people from all parts of the hotel, and the parlors and the hall were filled. It was a proof of the fact that nothing can stop a Christian Endeavor crowd from enjoying the ministries of the Lord's day, no matter what weather conditions may be.

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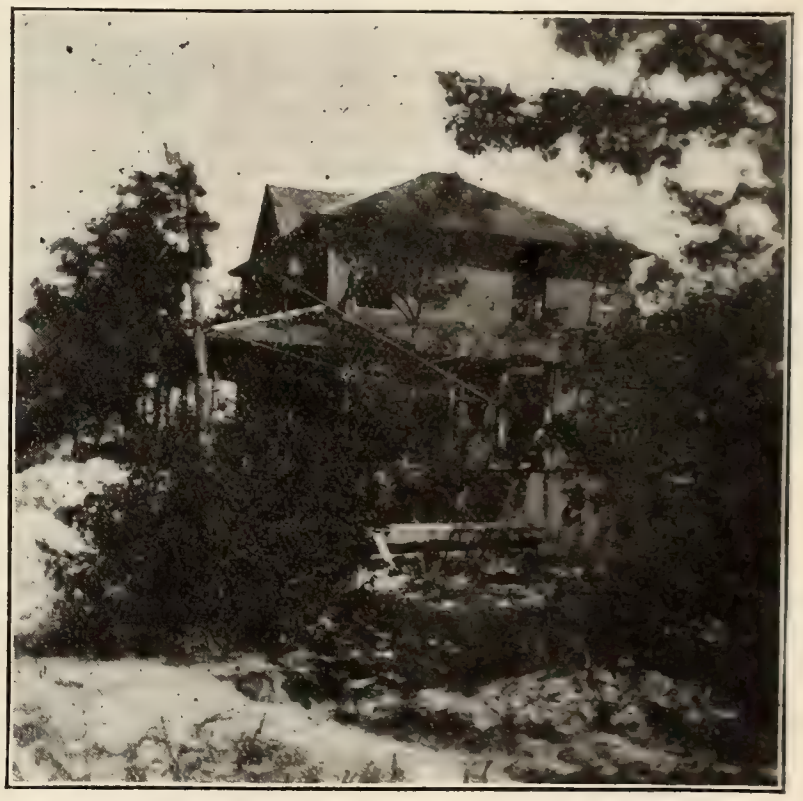
From St. Paul to Chautauqua, New York, is a "long jump," as the lecture bureau people say. But Chautauqua was made interesting last week by a series of important conferences on religious education held under the direction of the R. E. A. The program of these meetings has been published in the Christian Century and need not be repeated here. But the morning conferences, the afternoon lectures, and the executive sessions of the Council of Religious Education were all deeply interesting. One of the most important features of the week was the meeting of the joint committee representing the National Education Association, the Religious Education Association, and the Federal Council of the Churches. The purpose of this committee is to formulate the principles in accordance with which a satisfactory Sunday-school curriculum may be outlined. It is definitely understood that no existing plan of study is to be interfered with nor is any publication interest to be favored in the new scheme. It is simply to provide a series of suggestions and ideals which shall issue in a Sunday-school curriculum, adjusted to the needs of children and young people who are already familiar with the splendid results of pedagogical work in the public schools and colleges. It is significant that three great organizations, devoted to religion and education, can unite in this plan. The progress that is being made in Sunday-school pedagogy is encouraging to a high degree.

* * *

From Chautauqua the Visitor went directly to Pentwater, Michigan, which is gradually becoming a rendezvous for the Disciples. Beautifully situated on the eastern shore of Lake Michigan, it has all the natural features which have made a number of places along that shore the resort of seekers after summer rest and recreation. As yet, Pentwater has the charm of an unspoiled paradise. The resorters have not found it in such numbers as to make it a fashionable place. Simplicity is the note of its life. In front of it, to the west, lies Lake Michigan, stretching out in fascinating perspective to the sky line. Connected with this by a narrow channel is the inner Pentwater Lake, some two miles in length, on whose margin the town of Pentwater is situated. All along the main shore of Lake Michigan to the north and south of the channel the sand hills rise to varying heights, covered with thick growth of oak and cedar. On these sand hills, which command magnificent views both east and west, the summer cottages of an increasing company of people rise.

* * *

The Disciples have two parks or tracts of land on the lake front. Garrison Park, some distance south of the channel, is developing



Professor Willett's Cottage at Campbell Park.

admirably. Several Disciples have followed Dr. Garrison to this excellent location, and it is destined to be a beautiful summer colony within a few years. To the north of the channel lies Campbell Park, owned by a company of Chicago Disciples. Here several cottages have been erected or are in process of building. Along this shore all the fascinations of forest, hill, and lake are combined. There is the perfect freedom of unconventionalized life. Children, emancipated from the formalities of city existence, return to nature with an abandon and zest that give them the joy and advantage of an uninterrupted out-of-door life for the long vacation months. Fishing, boating, hunting, swimming, nature study, building and reading are the arts and crafts of the place and the time. The days are always cool and in the evenings beach fires or the blazing comfort of cottage fire-places add fascination to the place. Pentwater is easily reached by both steamer and railroad, and its attractiveness for Disciples, already great, is certainly increasing from year to year as the two groups, located now, increase in numbers. The Visitor came back to the activities of the summer quarter at the University with a longing that he might escape for a much longer period to the delights and rest of that mecca of the weary on the eastern shore of Lake Michigan.

The Preacher and the People

An Intimate Talk About the Preacher's Practical Problems

By Edward B. Bagby

Personality is God's chosen medium for the communication of truth. God might have spelled His love in the stars, or disclosed it in visions and dreams, or announced it to the wondering multitudes by herald angels. "But God sent forth His Son, born of a woman." "In him was life and the life was the light of men." "Of his fulness have we all received and grace for grace." As Jesus commits to his disciples the task of the establishment of his Kingdom upon the earth, he follows his Father's method. "As my Father hath sent me into the world, even so have I sent you into the world." In effecting a moral transformation of humanity God relies not upon a compendium of formulated truth, nor upon a body of organized forces, nor even upon the inspired pages of Holy Writ; but upon people made in His image and regenerated by His Spirit. "The spirit of man is the candle of the Lord" "And a man shall be as a hiding-place from the wind and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land." Not by truth formulated and fossilized, but by truth incarnated and personally communicated; not by dead ecclesiasticism, but by a living body whose members are Christians and whose head is Christ; not by the cold type of the printed page, but by living epistles known and read of all men. The Master finds the earth in darkness and says to his disciples, "Ye are its light," he finds society corrupt and deteriorating and to his people he says, "Ye are its leaven to transform: ye are its salt to preserve." Is it not true that personality has been the great illuminating, purifying and regenerating force in the world? What are Heaven's best gifts? Love that beareth all things, faith that does not falter, hope that sings in the darkness. Have not these and virtues of every lovely hue been borne to us through a mother's love, father's authority and teacher's influence.

Life Begets Life.

Only life begets life. Nothing but fire will kindle fire. A manufactured seed will not sprout, a dead branch will bear no fruit, salt that has lost its savor is good for nothing. We cannot proffer what we do not possess. No man can give what he has not. Being filled with the fulness of God we must seek outlets. There must be personal contact between giver and receiver. The light is not to be hid under the bushel, but its place is on the stand; the salt must mingle with the mass, the leaven permeate the meal. "I pray not," said the Master, "that thou shouldst take them out of the world, but that thou shouldst keep them from the Evil One." Insulated from evil and energized for good. "Freely ye have received, freely give." "Being partakers of the promise in Christ Jesus through the gospel, we must be ministers thereof according to the working of His power." "He is not to be conformed to the world, but being transformed by the renewing of his mind" he is to be a transforming power in the world.

"O, fill me with Thy fulness, Lord,
Until my very heart o'erflows,
In kindling thought and glowing word
Thy love to tell, Thy praise to show."

Paul says that the minister should take heed not only to himself and to his doctrine, but also to them that hear him. This implies an acquaintance with the people. How shall he show himself approved unto God, a workman that needeth not to be ashamed, if he does not study the material upon which he works. How shall he give answer to the chief Shepherd if he does not know his sheep?

Must Know His People.

He must know his people—know their names, street numbers and occupations—and know, too, their dispositions, their temptations, their struggles, rejoicing with them in their joys and weeping with them in their sorrows. As one has said, "The preacher cannot carry people over the route of his ministry as a ferryman carries passengers across the river, always running his boat in the same line and never asking the names of the people he carries. He must count himself rather like the tutor of a family of princes, who with careful study of their several dispositions, trains the royal nature of each for their special Kingdom over which he is to rule.

With those outside his own fold, as well, he should seek to cultivate a close acquaintance, manifesting for them a sympathetic interest and going out of his way to extend to them practical help. Like his Master he will welcome opportunities for ministering to the lowly. He will care for those for whom no one else cares.

When a great evangelist whose name is known over two continents and who is an eloquent advocate of the higher life, was holding a revival in Washington, I said to him one day, "There is a servant girl in the hotel in which you are stopping who is in great distress. Would you seek an opportunity of speaking to her?. It might be the means of her salvation." "No," he said, "I find that I cannot do this work. I must save myself for my public ministrations."

Jesus' Way.

"And Jesus, being wearied with his journey, sat thus by the well. There cometh a woman of Samaria, etc." You know the story, and can make the contrast. Made after the perfect model was Phillips Brooks, who, in the last decade of his ministry, with health impaired, gave himself with abandon to work among the lowly, though his particular field was among the rich and noble. Expected at a fashionable reception, he did not appear until nearly 11 o'clock. He had been detained at a hospital by a colored man who had been injured and had sent for him. A physician expressed surprise that he had not sent an assistant, as any physician would have done. Mr. Brooks' reply was, "But he sent for me."

I would not undervalue the minister's official duties; his public proclamation of the Word, his pastoral visitation, his conduct of weddings and funerals; but I would emphasize a phase of his ministry which is too often slighted, viz., the transforming influence of his personality as he lives among the people; touching them in the market place, hailing them upon the streets, dealing with them over the counters, sharing their common life.

Many will thus meet him who may never come to his church, or call upon him for any ministerial function; but if for his presence the sky is bluer, the sun brighter and life nobler and purer, his labor is not in vain in the Lord.

The Preacher for the People.

The preacher for the people should be able to look at life from the people's viewpoint; he should seek to understand their bodily needs, their intellectual difficulties, the trend of their religious life. He should study profoundly the problems of his times. He must take people as he finds them and summon them to the best of which they are capable.

While one with the people, yet, in a sense the true minister must be apart. There need not be a difference in the cut of his clothes or in the tones of his voice or in any of the outward details of his life; but he should always be to the people God's man. His presence should be a call to prayer; his smile a benediction, his handgrasp an uplift and inspiration. He must lead in the procession. He should be able to say, "Be ye imitators of me."

Living among his people but manifestly constrained by a diviner motive; his daily life a protest against materialism; he brings a gift and is not for graft. His anxiety is for the flock and not the fleece. "I seek not yours, but you." He does not ask, "How many will serve me?" but rather, how many can I serve? and with what completeness of service?

An Example.

Secretary Thompson of the Presbyterian Home Board tells of such a minister. With his family he lived in a contracted and difficult field on the frontier. He was offered a pastorate of comfort and special educational advantages for his family, and was repeatedly solicited to accept. It was a hard pull. Every worldly consideration and family pride urged him to go, but at last he wired, "I cannot leave my cowboys." What is our greatest problem? Is it not this? How may our homes and business and politics and statesmanship, and literature and amusements be leavened through and through with the spirit of the gospel of Christ? Is not the measure in which we aid in the solution of this problem the true measure of our success as ministers? Not the number of names added to the church roll, nor the amount of moneys raised, nor the length of the pastorate, but the spiritual impress upon the community. Is the merchant more honest? the servant tidier? the home life sweeter? the thoughts of youth purer? Is there more of heaven on earth?

This message is from one who is painfully conscious of the disparity between his own ministry and that of the standards presented. Suffer then in closing the word of one who embodied what he preached; "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you overseers, to feed the church of God which he purchased with his own blood. . . Watch ye, remembering that by the space of three years I ceased not to admonish everyone night and day with tears. And now, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among them that are sanctified. I coveted no man's silver or gold or apparel. Ye yourselves know that these hands ministered unto my necessities and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than receive.'"

Fort Smith, Ark.

THE LOST TOP.

I lost my top—O, what a pity!
But now its fate I know,
I'm sure 'twas swallowed by my kitty,
'Cause when I listen so,
And put my ear down close to her,
I hear it humming—
"Whir—whir—whir-r!"

—St. Nicholas.

Mr. Wakefield's Extra Inducements

By Hilda Richmond

"Tildy gone?" said Mr. Wakefield, peering into the thick cloud of smoke in the kitchen where his wife was broiling a steak. "Gone for good?"

"I hope so," said his wife between her set teeth. "Tildy really was the most worthless, incompetent girl I ever saw, but I felt forced to keep her as long as she would stay because help is so scarce. Arthur, I wish you would take Violet and the baby out of this room at once. They are in my way all the time."

It was a sizzling hot place for the day was warm and depressing, and his wife's face bore the look of a martyr, or perhaps Mr. Wakefield would have given his views on the subject of domestics just then. As it was he rescued the infants, and made his escape, reserving what he had to say until the disturbers of the peace were safe in bed and he was seated with his wife on the front porch. Not that the two children were incorrigible, but the sultry weather and the fact that their mother had had little time for them since early in the morning when her incompetent hand maiden departed, made them whine and fret and add to the general discomfort.

"Where are you going to get another maid?" he asked by way of introduction.

"Advertise, I suppose," said Mrs. Wakefield wearily. "That's the only way I know."

"Well, my dear, you know what I have always said. I am sorry for you, but you seem to prefer your old ways. Now I never have any trouble getting good workers, for I always offer just a little bit more in the way of inducements, and I get the cream of the bunch. If you would adopt that plan your troubles would all be over."

"I pay as much as any other woman in the neighborhood, and in many cases more," said Mrs. Wakefield. "I think, Arthur, if you had to wrestle with the servant girl problem, you would lose a lot of your beautiful theories. Women are not like men, anyway. A girl works a little while until she gets some new clothes, and then she goes home to wear them out, or she gets married or else she knows there are so many places waiting to receive her with open arms that she tries variety. You never had any experience along that line so—"

"But I'm going to have," interrupted Mr. Wakefield. "Next week I have my vacation, and I'll examine the prospective candidates for the situation of maid-of-all work in this establishment. You'll see that by offering a few extra inducements I'll get just the right person. It is easy to pay out a little more for a good article, than to save money by taking a cheap one. We'll try to scrape along somehow until I get home, and then you'll see what will happen."

So the advertisement carefully worded was placed in the paper, and applicants notified when to call. Mrs. Wakefield was just doing the morning dishes when the first candidate appeared on Monday morning. She was a tall, stylishly dressed person, and she gave the man of the house a thorough survey as she explained her errand.

"What wages?" was her brief question as soon as she entered.

"What wages have you been accustomed to?" hedged the man of the house, thinking this was not his ideal maid servant.

"Five dollars a week, and no washing and ironing!"

"I am willing to pay more than that for a competent maid," said the man of the house.

"How much more?"

"Well, to the right person six dollars. I mean to one who gives entire satisfaction."

"How much of a family?"

"My wife, myself and two children.'

"How old are the children?"

"Look here," said Mr. Wakefield, his wrath rising, "I am not going to be put through a regular catechism. I am sure you are not the right person."

But when he thought it over the rest of that day and no other person came, he concluded he had been too rash. Mrs. Wakefield said nothing, but he felt that she was enjoying his nervousness and the haste with which he answered the door bell all day.

"Where is the lady of the house?" said a rather good looking young woman, trim and tidy, when he opened the front door at nine the next morning.

"Mrs. Wakefield is busy just now," he said politely. "What is it you want to see her about?"

"I saw your ad in the—"

"Come in!" said the master of the house, flinging open the door. "I can explain about the place."

"Well, what about it?" said the girl encouragingly.

"We want a competent maid-of-all-work," began Mr. Wakefield easily. "Our family is small and the house convenient. There are two children, one five and the other three, and these with my wife and myself complete the family. We send out the washing and buy our bread in summer. The house is not large and the work not burdensome." He paused, but the girl said nothing so he felt forced to keep on. "What experience have you had?" he asked as a thought struck him.

"Here are my references," she said producing some letters from her hand bag. "I am a stranger in this town though."

Of course the references meant nothing, so he tried a new tack. "We are willing to pay very good wages to the right person," he said. "Perhaps you would like to come on trial, and—"

"Indeed, I've never had to go on trial anywhere, and I'll not begin now. How many evenings out does the girl get, and what sort of a room has she, and do you object to followers? I'd have to see the kitchen and everything before I made up my mind."

"The right girl will get six dollars per week and extra inducements in the way of time off," said Mr. Wakefield. "We want a maid who will give satisfaction and are willing to pay more than she can get elsewhere, if she is competent."

"Let me see your kitchen," said the young woman. "I can tell better then."

Mr. Wakefield meekly conducted her to the kitchen where his wife in a big gingham apron was preparing a salad. "How does it happen that you're leaving?" said the girl abruptly, turning to the mistress of the house, while Mr. Wakefield was calling attention to the convenient cupboard. "Is anything wrong with the place?"

"That is my wife!" said Mr. Wakefield haughtily. "I don't think it is necessary to show you anything more in the kitchen."

"No, I think not," said the girl calmly. "I don't think the place would suit me. I prefer work where there are no children."

For a week Mr. Wakefield labored and offered extra inducements, every day recklessly promising more privileges, and every day raising the price per week. He had a number of applicants, but could induce none of them to stay. At last he gave up in despair and turned over the task to his wife with the meek confession that the problem was beyond him. She almost immediately selected a girl at four dollars per week, the price paid in the neighborhood, and made no calculations as to how long she could keep her.

"Why, that's the very girl I offered six dollars a week to, and three evenings to entertain her best beau, and one afternoon off and every other Sunday free," whispered Mr. Wakefield to his hostess some weeks later, as he and his wife were spending the evening with friends, and the maid brought in cake and ice cream. "What on earth did you have to promise her to get her?"

"Four dollars a week and the usual time off," said the hostess struggling to keep back a smile.

"You don't mean it! What did she say about me? I see she told you something I'll give a dollar to your favorite charity, Mrs. Gregg, if you'll tell."

"That is too good an offer to lose," said the hostess. "She told me that all the girls you tried to get felt sure there must be something wrong with the place when you offered such good wages. Hester, that is our girl's name, said she felt sure you must be a tyrant, or you'd let wour wife manage, and she just couldn't bear to live in a house where the man tried to run everything."

"Tell him the rest," said Mrs. Wakefield. "I don't mind."

"Hester says some of the applicants thought Mrs. Wakefield must be rather feeble minded, and you wanted a guardian for her, and one thought the house was haunted. It excited their suspicions to find some one who was so anxious to get a maid, and they wouldn't try it."

"Laugh if you want to," said Mr. Wakefield. "I'm done offering extra inducements, and I fully sympathize with you ladies. If I had as much trouble hiring men as you have with one girl apiece I'd flee to a desert island. Never again will I offer my advice in household matters!"

The Blind Spot

In all vision there is a blind spot; every savant is a fool upon some topic. This is exemplified by the readiness with which the most astute business and professional man will dabble in speculation—such as mining and allurements similar.

What man of ordinary common-sense would think of buying a house which he had never seen and his agent had never seen; or a horse, or a gun, or almost anything into which he is putting money, without privilege of examination and expectation of using that privilege? And yet the majority of men will invest, "sight unseen," as the boys say, in a mine, in an oil well, in a rubber plantation,

Somehow, ninety-nine out of a hundred men who thus invest, as a side issue, seem to anticipate that chance will overlook their utter disregard of business principles, and will work a miracle in their favor. They go upon the theory "A fool for luck." This is why speculation of this nature is fallen into evil ways, and why a gold mine so often proves a gold brick.

The public has itself to blame. Mines, oil-wells, rubber plantations, can be made sources of profit, and are made sources of profit; but they should not be played as one plays a slot-machine.—Edwin L. Sabin in Lippincott's Magazine.



Gran'daddy's Birthday

To My Grandfather, by F. Dana Burnet.

Gran'daddy, Gran'daddy,
  Ha' ye put a chair,
Before the place wha' wad be mine,
An I were ainly there?
Gran'daddy, Gran'daddy,
  I ha' kept a spot,
Open i' my heart for you
  Whether I'm there or not!

Gran'daddy, Gran'daddy,
  I ha' made a prayer,
To fill the place wha' wad be mine
  An I were ainly there!
Gran'daddy, Gran'daddy,
  Here's wha' I wad say,
That a' my heart's gang hame wi' you,
  Whether I'm there or nae!

Gran'daddy, Gran'daddy,
  May nae cauld blast blaw
Upon your ingle, burnin' blithe,
  And waft its warmpth awa'.
Gran'daddy, Gran'daddy,
  May God's blessing fa'
Upon your house and keep it safe,
  From sorrow, grief and a'.

Gran'daddy, Gran'daddy,
  Seventy years and three,
You've walked, a mon amidst a' men,
  Sae brae and fearlessly!
Gran'daddy, Gran'daddy,
  'Tis like you I wad be,
Sae honored o' men, sae blest we love
  O' the childer' at your knee.

Gran'daddy, Gran'daddy,
When you're breakin' bread,
Together wi' a' those ye love,
  And after Grace is said,
Gran'daddy, Gran'daddy
  Say a wee bit prayer,
Beneath your breath for me, and I
  Will be as guid as there!
  Cincinnati.

Charley Rand's Cherries

BY SARAH N. MC CREERY. . .

"Mrs. Evans! Mrs. Evans!" Ned Tillman's shrill, childish voice caused Mrs. Evans to open her eyes with a start.

She sighed as she went to the window. It was just half an hour before, that she had come up to the pretty blue and white room for a rest. "I shall have two good, long hours before I must dress," she had told herself. That was the reason she asked rather impatiently, "What do you want, Ned?"

"Mother sent me to tell you that some boys are stealing your cherries. Three boys are in the trees, and they are throwing the cherries down to the rest. I peeked in at the front door, and I thought you were upstairs, so I just called," Ned explained.

"Well, wait for me, I'll go back with you," she returned. Ned sat down on the porch and fanned himself with his hat while he waited. "That's just the way I thought it would be," grumbled Mrs. Evans, as she turned from the window. "I knew, when mother went to California and left us to look after the fruit, that we would get precious little of it. "I wish Jerrol was home," but there was no use wishing that, for Mr. Evans had taken the "Express" to Greenfield that morning, and would not be home until the last of the week. "If I had those boys—" but she had reached the porch and the thought was not finished.

"Mother tried to make the boys get out," Ned remarked, "but they said the cherries did not belong to her."

"They are bad boys to cause so much trouble. You wouldn't steal anybody's cherries, would you, Ned?" Mrs. Evans asked, smiling down at the boy.

"I might," he admitted honestly, "if I thought father wouldn't find it out, but he would be sure to, and then I would get a thrashing. Some folks don't care if their boys do steal," he added.

Mrs. Evans laughed at his frankness. "Thank you, Ned, for telling me about the boys. I am going down the alley, perhaps I can catch them, and it is nearer, anyway." She had gone a short distance when she saw Charlie Rand coming toward her with something in his hat. "Cherries," she said, under her breath, aloud she remarked, "Good afternoon, Charlie."

"Good afternoon," returned Charlie, as he whisked the hat behind him, and started to hurry on.

Mrs. Evans stopped him. "Mrs. Tillman sent me word that some boys are stealing my mother's cherries," and she tried not to notice the tell-tale flush that spread over the boy's face. "I want those cherries to can," she continued, "I am so fond of them. I can't watch them, they are too far from my home, and I thought perhaps you would do it for me. I would make you a "cherry policeman." Would you be willing to do this for me?"

"Yes'm, if you wanted me to," the tone was low, and Charlie looked crestfallen.

"All right, I shall not worry another bit about them, and I'll pay you for your work." She smiled as she went in at the back gate.

When Charlie left Mrs. Evans, he went to a little park opposite his home, where he was soon joined by the other boys.

"We got out just in time," giggled Guy Thurston. "I'll bet you got a good lecture."

"I didn't either. She just asked me to look after her cherries, and—and—I promised to do it. I guess she didn't see the hatful I had," Charlie ended sheepishly.

"No, I guess not," Joe Knowles responded, "she would never have asked you, if she had. You're easy, if you really said you would do it."

"I did promise, and I mean to keep it. You boys won't steal any more cherries, will you?"

"Getting awful good, aren't you? Well, I think, before you watch any cherries, you had better tell Mrs. Evans about the ones you stole. You were too big a coward to do that," taunted Fred Burrus.

Charlie's face grew sober. "Perhaps I ought to, I never thought of it." The boys returned winks, then they had more to say. Charlie sat deep in thought and did not heed them. "You're right, boys," he said, finally, "I ought to tell Mrs. Evans, and I will."

He started down the street, and as he turned in at the Evans' gate, he heard the jeers of the boys in the distance. His hand trembled as he rang the bell. He secretly hoped Mrs. Evans would not be at home, but in a moment she opened the door. "I came to tell you that—that—" he faltered, "that I stole cherries, too. I don't think you will want to trust me to watch the rest."

"I knew you did," and Mrs. Evans smiled into the troubled face, "but I knew, too, that you would not take any more when you had promised to watch them."

"Oh," and Charlie was puzzled. He couldn't understand why he should be trusted, when his fault was known. That was not the way folks usually did with boys.

"I want you to pick my cherries, if you will," Mrs. Evans continued. "I will pay you what other pickers get."

"I will do it, but I ought to do it cheaper because—well, you didn't scold or anything."

"And I should pay you more, because you were brave enough to confess that you took some," she returned. "I will let you know what day I want them picked."

The next few days were trying ones for Charlie. His boy friends teased, taunted, and threatened to "clean up every tree," but he prevented it. One night he had to watch until midnight, but the trees were safe. On Monday the picking was begun, and it was Friday night before it was finished. Charlie thought he never saw four trees have so much fruit. "I'm through," he announced to Mrs. Evans, as he brought over the last bucketful at dark. "I was just bound to finish today."

"You have picked a hundred quarts," Mrs. Evans said, as she emptied the bucket, and she handed him two dollars. "I hope you can help me when the peaches are ripe."

Mr. Evans had come to the porch and he watched Charlie with interest. "My office boy left this morning," he said suddenly, "do you happen to know where I could find another?"

"I would like the place," said Charlie eagerly, then his face fell. "You might think I would take things because I took some cherries."

"I would be glad to give you the place," was the hearty answer. "You proved true to your trust in case of the cherries, and that is a good enough recommendation for me. I don't think you will disappoint me, when you know I am trusting you. You may come in the morning," and Mr. Evans went indoors.

"Oh, thank you!" Charlie called after him, then he ran home to tell his big brother the news. He couldn't tell his chum, for there had been a coldness between them since he refused to take any more cherries. "I think it is better to be kind to a boy when he has done wrong," he finished, thoughtfully, when he had told Don about his good fortune. "If Mrs. Evans had scolded me, I believe I would have taken some more cherries. When I found out she trusted me, anyway, it gave me—" he hesitated.

"Respect for yourself?" suggested Don.

"Yes, I couldn't think of that word. It made me respect myself too much to do a mean thing. And I think I got this place because I had the grit to tell what I had done," ended Charlie.

"I know you did," was Don's answer.

Cheerful givers are not always hasty givers. The best givers take time to think.

The Vacation-less Summer.

By Grace Dickerson.

It is high time a good word was said for the vacation-less summer. A great deal has been written and spoken about the value of vacations, their joys, their re-creative power, in fact, their absolute indispensableness for young and old, rich and poor, men, women and children. Now, we subscribe to all this; we have nothing against vacations either in theory or practice: indeed we have practiced them faithfully for many years. All we say is that it's time somebody said a good word for the summer without a vacation. There come such summers to most individuals and families—and they are not nearly so black as they are painted. They are full of pleasant possibilities; possibilities which we have quite ignored while we were basking on ocean beaches, or climbing mountains, or skimming over blue waters, or lighting camp fires. Of course, the pleasures of a summer at home are different from those, very different; but they are none the less real. In the first place there is the pleasure and freedom of being at home—the joy of sitting on your own front porch quiet and unmolested, instead of watching a dizzying procession of hotel "guests" tramp back and forth before you; there is the pleasure of just doing nothing when you want to, instead of taking a hand at some game in a stuffy parlor "to oblige Mrs. Shetland" because "the gentlemen are so scarce, you know"; and if you are a woman there is the comfort of slipping on your old, thinnest muslin for dinner, instead of your best one, and not having to persecute the children into the starchy respectability of clean dresses three times a day. When it's hot there is the pleasure of the porcelain tub and of roaming through a whole house hunting the breeze; and perhaps the luxury of choosing one's bedroom at night. If it's cold and it rains for three days, there is the wood fire and quiet therewith. Yes, my vacationer, you who are dripping in camp, or shut up in a boarding house parlor or a mountain hotel, reduced to worsted work or bowling, while the children romp and quarrel, think of the joy of a wood fire in the living-room at home, of the peaceful luncheon, of the contented children off in the nursery and the chance to read or snooze in a room where all the shoes are not moulding and sheets are not clammy with dampness! There's the pleasure of sleeping at night, too, when you want to; without listening to the piano and the dancing below, or to the fussy lady packing her trunks above your head, or to the other fellow's baby crying next door; without the arousing presence in the heart of nature, of the black fly and woodticks, or the still, small, unanswerable voice of the blood-thirsty mosquito. Ah, yes, there are compensations in the summer at home.

Not to be passed over is the luxury of clean clothes; think of it! you poor creature whose "washing" is gone for a three weeks' stay. Think of the joy of putting on clean duck trousers or a fresh shirt waist when you need them! Oh, we all remember what we have suffered from the hotel laundry that empties the pocket-book and makes the clothes as blue as their owner, and from the country "washer-woman" who "cal'lates to wash 'em clean," even if she washes away all the buttons and large sections of the garments as well; or from the "agent," in more remote regions, into whose railway basket we reluctantly cast our collars and shirts, knowing that like bread upon the waters they will return to us only after many days, or perhaps not at all. At home we do not need to "do up" all the handkerchiefs and "iron" them on the window panes and mirrors.

Among all the pleasures of the home summer, however, the greatest perhaps is the pleasure of eating. Might 's well say it right out—the pleasure of eating a square dinner every night in the week. We agree perfectly with President Elliot when he includes among the pleasures of a happy life that of eating. He frankly admits that he is partly animal and says that while he remains so he expects to enjoy good food. He seems to think it has a beneficial effect upon mankind in general and himself in particular. With ill-concealed glee he tells the story of the pious old lady who was visited on her death-bed by her minister. "My good woman," asked the clergyman solemnly, "as you look back over your long life, in what have you found your greatest pleasure?" and without a moment's hesitation she replied: "My victuals." Honest old soul! She was never deluded into spending many summer vacations away from home! We all remember the resorts where the fresh eggs and garden "sass" are sent to the city, where the cream is saved for cheeses, and where we strive in vain to make the huge doughnuts take the place of chicken and roast beef.

Poor wretch, looking hungrily for a raspberry or a juicy peach, and trying to get fat on the "view," what wouldn't you give for a chance to sit down at the home breakfast table with the well-iced melons and the fragrant coffee? And how about the roast chickens for dinner and the peaches and cream—real cream? Mr. Dooley knew what he was talking about when he said: "the place to be ain't where all the good things comes from, but where all the good things goes to." Not that we have anything to say against summer vacations, remember. We have all taken them, and we'll take them again—whenever we get a chance, of course. That's all right. But there's a thing or two in favor of the summer at home. If you can't go away, don't think you're suffering awful privations. Remember how we've dragged out a weary existence during a week's rain in camp, how we've gasped on the humid shores of inland lakes, fought all manner of "critturs" in mountain forests, and starved in well-advertised resorts on the coast. Reflect upon these things and admit that staying at home has its compensations, and that, after all, there are worse things in life than the vacation-less summer.

Newton Center, Mass.

The Story of a Mountain Bluejay.

For many years Cedar Canon had been the home of woodpeckers, bluejays and gray squirrels. The tall pines were theirs and the sloping hillsides. Through long, bright summers and snowy winters they lived undisturbed in their far-away corner of the Sierra mountains. At last men came to cut down the giant trees. Straight through the lovely canon they built a railroad to carry logs to the sawmill below. Soon, instead of gray squirrels, woodpeckers and bluejays, sixty men were living in the canon, sixty men and a few families. They put up tents and built shacks in the midst of squirrel homes, laughing the while at scolding bluejays and indignant woodpeckers.

At last the gray squirrels, the woodpeckers and bluejays moved away from Cedar Canon. But they loved their old home and the bravest often went back visiting. One bird, a beautiful buejay, with a tuft of perfect feathers on his dainty head, used to go every day to the canon. His own folks warned him of danger. The gray squirrels said he would be shot, and the woodpeckers told him that men were always trying to shoot their red caps. Truth to tell, the venturesome bluejay knew that two little children lived in the canon. Their names were Jennie and Robbie. He wasn't a bit afraid to go near them, and one day, when the children were eating dinner in their outdoor dining room the bluejay perched on a tree close by and talked to them with his head on one side. After that he flew down to the railing beside the table. Next thing the bluejay knew he was eating dinner with the family.

A few days later the children named their pet; called him Dick. In time Dick lost all fear of strangers. No one harmed him, and he supposed every man in camp was his friend. Robbie and Jennie loved the bird. They fed him choicest dainties and watched for his coming whenever they sat down to the table. Always the bluejays in the forest warned Dick to be careful The men in camp had guns, and just for the fun of seeing how straight they could shoot they aimed at birds. It wasn't safe to fly through Cedar Canon tree tops dressed in blue and brown.

Sometimes when Robbie, Jennie and their mother climbed the hills they found on the ground birds that would never fly again. Jennie did wish men wouldn't shoot birds: but what could one little girl do to save their precious lives? She didn't know. One evening when the canon was lighted with the wondrous glow of sunset above surrounding hills Jennie offered Dick a bit of cheese. The bird fluttered down to the table and fell in a pitiful bunch by Robbie's plate. He had been shot.

"But some one may shoot him again," sobbed Jennie. Suddenly the child wiped her eyes and wrote a notice, which the man in charge of the commissary allowed her to tack upon the door.

This is what every man in camp read the folowing day:

"I have a little pet bluejay. Somebody shot at him yesterday and broke his leg. Please don't do it again. Jennie MacColl."

Some of the men whistled, many of them laughed; but every one of the sixty had a kind heart, and from that day it has been perfectly safe to fly through the tree tops of Cedar Canon dressed in blue and brown.—The Churchman.

The delight in nature is the purest, sweetest, freshest of our pleasures. It has no after-taste of pain. And this God's infinite bounty has brought within the touch of every hand.—James Baldwin Brown.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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CHAPTER IV (Continued).

"Please do," returned the old lady, wiping away a tear that was trickling slowly down her cheek.

The letter was not a long one, but it contained much. It filled one whole sheet of foreign paper, and was written in a shaky hand.

No waste of words, no extravagant expressions of affection, had been used by the writer. He merely stated that he had not behaved as he should have done in keeping out of touch with his relations, and that he hoped they had not given him up for dead.

"The bad and the useless always turn up," read aloud Brian Falconer slowly and deliberately. "And in this case I fear the latter adjective must be applied to me. But, bad or useless, I crave to see the old homestead once more, and to look into the faces of those I left sixteen years ago. For this purpose, and for one other, I am coming home, if my health, which is in a very precarious state, will permit me to travel in this bitter weather. I wish also to present to you my little daughter Camilla, whom I know you will love for her own sake if not for your wandering son's. Her mother Madeline died two years ago, and since then the child has been my sole companion. Camilla is eight years old. In your hands I wish to place her, for in what others could she be as safe—my one ewe lamb for whose safety I tremble when I think of him who led me, weak fool that I was, into more wickedness than I thought it possible. You know whom I refer to—the fellow you always guarded me against when I was but a scatter-brained youth. I can hardly bring myself to write his name, but that merely shows my weakness. To conquer it I must write the name in full, if only to cast shame on my folly of olden days. I write of Roger Densham. You will shrink from the name as you read it; I know you will. And so do I, but for reasons apart from yours. I tell you I fear Roger Densham for my child's sake. I have made him my enemy since, nine years ago, I married the girl he had intended for himself, and when I married her I flung off his influence with a desperate hand, all the more desperate for realizing the evil courses he had gradually drawn me into at the gaming tables. My marriage was my salvation: it was Madeleine's influence that kept me away from my so-called friend. I cut myself adrift from him on the very eve of my marriage, and have had no intercourse with him from that day to this. But, for all that, I tell you I fear him—not for myself. Madeleine and One other have made me strong to resist his temptations. But I fear him for my child's sake. He will attempt to do me an injury through her, and this thought is helping me to drive me homewards, lest I die in a foreign land and leave my child to the mercy of strangers and to him.

"Forgive, if you can, your erring son, who craves your pardon for himself, and your tender care for his little child.

"REXINGTON FALCONER."

Brian Falconer's voice ceased as he came to the end of the letter. Then he looked up and said quietly—

"Poor old Rexington!"

His eyes met those of his mother. The tears were streaming down the old lady's cheeks. Algy stayed his occupation to throw his arms round her and give her a hearty kiss.

"Don't cry, grannie," he said softly. "You'll soon have Uncle Rexington with you."

"Please God," said his father.

And "Please God," sighed the Squire.

Mrs. Falconer wiped her eyes, and the next instant Nicola Bartoletti was announced.

He was a man of middle size with an Italian-liooking face, dark, restless eyes, and thin lips. His sister Francesca had been the wife of Squire Falconer's second son, Lewis. At her husband's death she had jealously guarded the interests of her only child, Anita, and when she lay dying she had bequeathed this guardianship to her brother Nicolo.

He shook hands with the Squire and his wife, gave a nod to Mr. Brian Falconer, and took no notice of Algy, who had returned to his whittling, and who contented himself with making a grimace behind the Italian's back.

Mr. Bartoletti looked from one to another as he drew up a chair and held out a pair of well-shaped hands towards the welcome blaze.

"It is blowing guns outside," he said in a strangely musical voice, while his eyes furtively glanced at the letter Mr. Brian Falconer still held.

"Hum," replied the latter. "It's a nasty day, but the Squire has heard news which has filled us all with joy. My elder brother Rexington has written at last to tell my parents that they may expect to see him any day, and that he is bringing his little daughter with him."

Mr. Bartioletti's jaw dropped. He stared for an instant as if not able to understand what had been said to him. Then suddenly pushing his chair back he stood up.

"I—I did not know he had a child," he said, stammering slightly.

"Yes," returned Brian Falconer; "she is eight years of age."

"And—she—comes—too?" questioned Mr. Bartoletti with a pause between each word.

The Squire gave a curt inclination of his head. He had never liked Mr. Bartoletti and he never would like him; he distrusted him.

The Italian said nothing for the next minute or two. His eyes traveled towards the window where a portion of the park with its beautiful trees and its spotted deer could be seen, and beyond that lay the woodlands which even in their winter dress had so great an attraction for Mr. Bartoletti.

His thin lips twitched nervously. He glanced round the room, then let his eyes wander slowly back to the Squire's face.

"And does your son say nothing of why he has kept you all this time in ignorance as to his whereabouts, when you had given him up for dead?" he asked.

"He has told us everything," said the Squire coldly, "but these particulars we keep for our family alone."

"I have for some time considered myself a member of that family," returned the Italian with emphasis.

"Only to the extent of being brother to my son Lewis's wife and guardian to his child," replied the Squire haughtily. "Had my son Lewis not died and had his wife not died, you would never have set foot amongst us, sir."

Mr. Bartoletti's features settled into an expression of hardness as he said shortly—

"However that may be, you will not dispute my authority as guardian over Anita, and for this reason alone I must make inquiry how the sudden turning up of this eldest son affects my ward's position as the inheritor of this vast property." He waved his hand as he spoke towards the view from the window, which he had been regarding just a while before.

"And it is for this reason that I have asked you here, Mr. Bartoletti," remarked the Squire in choleric tones; "for this reason and no other. The sudden turning up of my eldest son, as you term it, must of course affect my granddaughter Anita's position in a large degree. According to the entail, my eldest son will now inherit the greater part of my property. And, failing him, it must go to my granddaughter Camilla."

"And failing her?" The sneer was plainly visible, and Mr. Bartoletti's mouth took an ugly twist.

"Failing Camilla, it reverts to my second granddaughter, Anita."

There was dead silence in the room for a short while.

When Mr. Bartoletti struck in, a sneering note sounding through the music of his voice, "Does his former chosen friend and confidante, Roger Densham, accompany him?"

"No, sir, he does not!"

The words were roared out in a voice which made Nicolo Bartoletti spring to his feet. The old man had risen too, and they both stood facing each other. The British lion in the Squire was roused; his features were quivering with anger; the veins on his forehead and temples stood out like whipcord.

With a leisurely movement Brian Falconer interposed his burly form between the two men, and then turned on the younger a look that pierced even his cold heart.

"That was a question which only a dastard would have asked," he remarked with cutting emphasis; then, in a different tone of voice he turned to the Squire. "My dear father," he said, "I think that the business for which you summoned us is now at an end. You have told us that my brother Rexington is alive and returning to his home. That now, I take it, is what you wished us to learn, and having learned it we will keep you no longer, but will bid you good-day."

Then, wheeling sharply round, he said briskly, "Come, Bartoletti, we shall detain my parents no longer."

Mr. Bartoletti took up his hat, bowing low to the old lady, and returning a curt nod for the glare which the Squire cast on him. He found Brian Falconer at his side as he reached the hall door; but as they stepped out into the biting blast Brian Falconer stopped.

"Go on," he said coldly to the Italian. "I may or may not catch up. I shall stop behind to speak to my mother for a while. Don't wait for me," and he had stepped back into the warm hall and had closed the door before Nicolo Bartoletti could open his lips to offer a remonstrance, had he so wished.

"A neat way of getting rid of me and of finding out for himself what that fine brother of his has written home. A precious rascal he was, if all that my sister Francesca told me is true. And to think—to think," cried the Italian, raising his voice as the wind swept round him in whirls and gusts, and the rain drops pattered heavily on his umbrella, "to think that this property should fall into the hands of a rascal who will only play ducks and drakes with it at the gaming table, instead of into the hands of my niece Anita,

who, with me as her guardian to control and direct her, would make a fitter inheritor than even the Squire's eldest son will do, be he the rightful heir or no."

CHAPTER V.

At the Inn.

With the step almost of a guilty man, Pierre Gascon bore Camilla off in his arms when the lifeboat grinded on the shore of Deal.

It was four o'clock in the morning, a cold raw morning with the wind blowing a hurricane.

Without waiting to exchange a word in that big crowd, and with Jacques following close on his heels, the Frenchman hastened away, casting an occasional glance over his shoulder in dread of being followed by the man in the black coat. But Roger Densham was nowhere within sight, and Pierre hurried along as fast as his wearied limbs and dripping garments would permit him.

To a small inn standing on a lonely road on the outskirts of Deal he made his way, and there thundered impatiently at the door.

A long silence ensued, which Pierre followed up by another onslaught on the panels. Then suddenly a window from upstairs was flung open, and a man's voice called—

"Who are you that make noise enough to wake the dead?"

"Sh—sh—sh, Robert," was the Frenchman's reply, given in a subdued tone. "Don't stand talking there, but come down and let me in."

"Not till I know who you are!" was the answer.

"Bah!" cried Pierre in a tone of anger. "But don't you know! C'est moi—c'est Pierre."

At this the window was quickly shut, and in a short while steps were heard on the inside of the door, and the sound of a key turned in the lock. Next, the door was opened, and Camilla, half frozen and wholly miserable, saw the face of a big burly English innkeeper with a kindly eye.

"What brings you here at such an hour?" he exclaimed, as the Frenchman staggered in and sank exhausted on to a settle with Camilla still in his arms.

Pierre did not reply immediately. His breath was coming in short quick gasps, and where he sat little pools of water circled round the floor from his own and Camilla's dripping clothes, upon which the innkeeper's eyes rested anxiously.

"What on earth has happened to you, Pierre," he said at length, "and"—with a good humored shrug—"what will Jeanette say to all this?" waving his hand towards the water on the floor.

"She will be thankful that her brother has been spared a watery grave," Pierre roused himself to say. "Call her quick, Robert. I want her to put this little mademoiselle into a warm bath and bed. We have both been fighting for our lives in the surf off the Goodwin Sands."

"The Goodwin Sands! Ah! then we were right when we thought we heard the lifeboat ring!" exclaimed the innkeeper. "Jeannette! Jeanette!" he called, running to the foot of the stairs. "Here is your brother come like a drowned rat, just escaped from the wreck, with a little miss in his arms."

In a trice a trim, plump little Frenchwoman, clad in an amazingly flowered dressing gown, had tripped down the stairs, fallen upon her brother and kissed him warmly on both cheeks, and then, lifting Camilla into her arms, she kissed her as energetically.

"Can you put her into a warm bath and bed at once?" said Pierre anxiously. "She has been in the water too long, and the wind cuts like a knife outside. I'll tell you all about everything later."

"Pauvre petite ange!" was his sister's reply, as she bore her off.

The innkeeper was already engaged in lighting a fire in the cozy little parlor. This done, he bade Pierre strip himself of his wet clothes, and then went away to seek for dry garments.

When Jeanette returned in the space of half an hour, it was to find her brother sitting warm and dry by a glowing fire and looking on with hungry eyes at the innkeeper, who was frizzling slices of ham round a circlet of eggs.

"Ciel!" cried Jeanette, "voyez le cher homme!" Then seizing her husband round the neck, she planted a couple of hasty kisses on each cheek. "Does he not always think of the right thing! But for my angel upstairs I must have other food than that rich dish. I have it! The milk over from our tea of yesterday! Oh! the good thing that I took a pint extra, thinking to make Robert a dish of the English pancakes that he makes so much of." She poured a creamy draught of milk from a jug into a bright saucepan and placed it coaxingly near the frying-pans. "With some bread this will make just the meal for the little mademoiselle. Ah! Pierre, it is that I am longing to hear your story. But presently—presently."

The milk was soon warmed and poured over the bread in a basin, and the brisk little woman trotted off with it, leaving Pierre to partake of her husband's more deliberate cooking.

This he was soon doing.

It was getting on for six o'clock when Jeanette trotted down again to announce the fact that "la petite ange" was sleeping soundly.

"And now for what you have to tell us," she said, drawing her chair close to her husband's.

Pierre then proceeded to give an account of all that had befallen him. In a few rapid words he revealed to his listeners all the awful terrors of that night, and of the charge that the dead father had laid upon him.

"I shall go alone and find out where Miss Barrington lives," ended Pierre, "and when I have delivered the message to her I shall return for the little mademoiselle and take her in a cab. By doing this mademoiselle will not encounter the dark gentleman whom her father feared. Would you not advise me this?"

Jeannette warmly assented. "And for me, I will take the greatest care of la petite enfant whilst you are away," she cried.

Pierre now intimated his wish for a sleep before the day's work began: so to bed he went, only too thankful to stretch his tired limbs and fall into a heavy sleep; whilst Jacques curled himself up on a mat near the door and dozed at intervals.

CHAPTER VI.

Pierre Receives a Shock.

For Jeannette and her husband there was no more sleep. It was now close upon their usual time for getting up, so they moved softly about the house, fearful of making the slightest noise that might rouse the wearied travelers under their roof.

But Pierre was up long before Camilla's little tired frame was rested. The knowledge of the charge laid upon him had awakened him earlier than his sister had expected. At ten o'clock she found him standing before the kitchen fire rubbing his hands before the blaze in slow meditation.

"I think I do right to seek out first the lady," he said, looking up at her with a somewhat troubled expression of face. "What I must not let her out of my sight until I placed her in Miss Barrington's care; and if I leave her here—"

"Ah, bah! Bless the man!" interposed Jeanette. "Do you think for one little instant that any evil-minded Englishman could overcome me? I will guard that sweet child with my life. He will have to kill first Robert and then me before he reaches that angel!" And she drew herself up with a gesture that satisfied even her brother.

"Ah well, then, from your and Robert's hands will I demand the little mademoiselle when I come back," said Pierre in manifest relief, sitting down to the breakfast that his sister had been laying for him all the time she talked.

"She is the bonniest little lady I ever set eyes on," said the innkeeper heartily.

"A perfect angel," returned his wife in her cheeriest tone.

Half an hour later Pierre started on his quest. Lyndhurst Road was easily found; so also was Rose Cottage. It was a pretty little house standing a short way off the road, with trailing creepers covering the red brick walls. The morning sun shone cheerfully on the beds of wallflowers and the trim-shaven lawn.

As Pierre rang the bell he contrasted the bright calmness of the day with the horrors of the night before.

The door was opened by an elderly woman servant. She looked inquiringly at the visitor.

"I have come to see Miss Barrington on urgent business. Will you ask her if she will do me the favor of seeing me?"

But as the woman only stared at him without replying, Pierre added quietly—

"If you will tell her that a gentleman whom she will remember, named Monsieur Rexington Falconer, has sent me, she will not deny me a hearing."

"But—but—Miss Barrington is not here," exclaimed the women.

"Not here!" Pierre's heart sank for an instant, then rose with a bound. "Perhaps you will kindly tell me where she has gone?"

"She is dead."

"Dead!"

The Frenchman stared stupidly at her.

"She died six weeks ago. The house has been taken by two ladies—strangers to Miss Barrington; they came from London last week, and I came with them."

The shock for a minute deprived Pierre of all speech. He could only gaze strangely at the woman, whilst he asked himself what was to become now of the child entrusted to his care. What was he to do with her? Whom was he to place her with?

A sickening sense of fear took possession of him as the memory of the dying man's face came before him when uttering the words, "Roger Densham would try to do me an injury through my child, though I be dead a thousand times over." And with the remembrance came a feverish anxiety to return to the child, to protect her with his presence.

With a muttered word of thanks he turned from the door and hurried back to the inn, a terrible fear clutching his heart that in his absence the child might have been spirited away. The beads of perspiration stood thick on his brow as he burst into the kitchen.

"La petite enfant! Where is she?" he gasped.

"Still sleeping, the angel," replied Jeannette in calm tones, polishing the copper kettle till it shone like gold.

(To be continued.)

Cashly (at the club)—"Is your wife entertaining this winter?"

Stocksom—"Not very."—New York Tribune.

AT THE CHURCH

Sunday School Lesson

By Herbert L. Willett

The Home of Diana*

Ephesus was the most conspicuous city in western Asia. It was situated not far from the Aegean Sea, on its eastern coast, and was the center around which there were grouped many cities of importance in the proconsular province of Asia at the western end of Asia Minor. It is not improbable that at one time Ephesus was a sea-port, although even in the first century the sea had receded, leaving the city some distance from the coast. It was a highly complex life that Ephesus manifested. East and West contributed at once to it. Asia and Europe, the Semite and the Aryan jostled each other upon its streets.

It was the home of superstition and heathenism. Its patron goddess was Diana, the huntress of Greek mythology. Her temple rose as the commanding structure of this metropolis. It was the tradition that the first builder of the temple of Artimis or Diana had stood upon the summit of the structure and shot an arrow with his full strength. The line marked by the arrow's flight became the radius of a circle which he designated as an asylum for offenders of every class. Any man accused of crime could find safety within the wide circumference of which the temple was the center. The city, therefore, became at an early day the refuge of criminals and the vicious of all classes. And though that first condition had passed away in the days when Alexander the Great built the second temple to Diana, the city still preserved its mixed and feverish character.

The Arrival of Paul.

The goddess herself was worshipped in the form of an image kept in the sacred shrine of the great temple. This image was believed to have fallen from heaven at the time the first temple was built. Craftsmen in the city made a profitable business of fasbioning small images of the goddess or likenesses of the temple itself, and these were sold to the faithful who came at the festival times in great numbers to the city.

It was to this heathen center, as eager and restless as Corinth and far more complex in its life, that Paul came with his two friends, Aquila and Priscilla, on his way to Jerusalem at the close of his second missionary journey. He tarried only a brief time in Ephesus and then went on to Jerusalem, leaving his friends to take up their residence in Ephesus. But after he had paid his respects to the leaders of the mother church and had gone to Antioch to report the progress of his labors, he hastened back through the regions of Galatia and Phrygia and soon afterward arrived at Ephesus again.

Apollos of Alexandria.

In the meantime two interesting events had happened which are narrated in this lesson. One was the conversion of Apollos and the other the baptism of the uninstructed Jewish disciples in Ephesus. Apollos was a young Alexandrian, a Jew of the disperson or non-Palestinian type, who had come to Ephesus soon after Paul's departure for the East. Apollos soon made the acquaintance of Paul's friends, Aquila and Priscilla. He had learned some simple facts regarding the Christian doctrine, but was evidently unfamiliar with its larger meaning and was, in fact, in the condition of one who accepted John rather than Jesus as the Messiah. He had received the baptism that was preached in John's name. But the zealous husband and wife took him into their home and gave him the larger view of the gospel, which marked the teaching and baptism of John as only the preliminary step to the world-wide mission of Jesus.

Aquila, Priscilla and Paul had only recently come from Corinth. The two disciples in Ephesus knew the needs of the little church back in the Greek city. So when they deemed Apollos sufficiently prepared, they sent him over to be the teacher of that group, furnishing him letters of introduction to their friends in Corinth. The work of Apollos in the Greek city must have been highly successful, but the young man soon became aware that there was forming round him a faction in the church which used his name as a rallying cry to combat the friends of Paul and still other groups in the chuch. The factional differences of that company of Christians are described and reproved in Paul's first Epistle to the Corinthians. When Apollos discovered this tendency in the church he refused to lend himself to any such devisive tactics and left, probably returning to Ephesus. When Paul wrote the First Epistle to the Corinthians the church had requested the return of Apollos, but Paul informed them that the young man was unable to come at that time. Probably the apostle concurred in the judgment of Apollos that it was unwise to permit any growth of the sectarian spirit in that volatile community.

The Twelve Disciples.

The second incident happened soon after Paul's return to Ephesus from Antioch. In his teaching he came into contact with a group of Jewish disciples, some twelve in number whom he asked concerning their reception of the Spirit. By this question Paul wished to make sure that they understood the real character of Christianity as a spiritual and not a ceremonial religion like Judaism. He asked them if they had received the Holy Spirit when they believed; that is, were they possessed of the spirit and purpose of Jesus in their daily life? The answer to such a question would at once show whether they comprehended the meaning of Christianity or were only attached to its outward forms. They responded that they had not even heard that the Holy Spirit was given, and showed that they were still lingering in that twilight of Christian teaching in which Apollos had stood when Aquila and Priscilla took up his education. This led Paul to give to these Ephesian disciples further instructions regarding the life and purpose of Jesus and the necessity of possessing his spirit in order that they might realize the blessings of the new faith. To make emphatic the new teaching Paul laid his hands upon them and through them the work of teaching, tongues and healing manifested itself as through other members of the Christian community. These external gifts, like speaking with tongues and healing the sick, were not the essential proofs of the Spirit's presence in their lives, but they were useful in that age when faith was likely to rest in no small degree upon the visible manifestations of the Christian life in acts of power. Paul had occasion more than once to rebuke the early Christians for putting so much emphasis upon tongues, gifts of healing and the like. (I. Cor. 12-14.) It was only love, he said, which proved the reality of Christian life.

Paul in Ephesus.

This must have been a period of intense activity on Paul's part. He went into the Jewish synagogue and for a period of three months used every opportunity of reaching the men of his own race. Later, when opposition developed, he hired a debating hall owned by a man named Tyrannus, and there for at least a portion of each day he continued for two years in the work of public instruction. In this way his influence was spread not only through the city but in the adjacent regions, and probably those churches which are included in the list of "the seven churches of Asia," addressed in the early chapters of the Apocalypse, were planted at this time; not so much by his personal evangelism, as by the influences that went out from his work in Ephesus.

Especially against the superstitious practices of the city did he direct his efforts. It was a place given over to the teaching of sorcery and necromancy. Paul registered a strong protest against this false belief, and in actual conflict with the leaders of such unholy practices he championed the cause of the gospel. This work finally resulted in the destruction by the people of many of their books and instruments of divination, and a kind of "pyramid of vanities," like that which Savanarola burned in the public square of Florence, testified to the thorough nature of the reformation. In this manner Paul's work in Ephesus during more than two years was prosperous.

*International Sunday-school lesson for August 15, 1909: Paul's Third Missionary Journey—Ephesus. Acts 18:23; 19:22. Golden Text: "The name of the Lord Jesus was magnified," Acts 19:17. Memory verses, 19, 20.

The Two Gifts

There is the gift of a beautiful face,
And there is the gift of a heart of grace.
Which would you have—now tell me true!
Which of these gifts, were it left to you?

The beautiful face will fade some day,
But the heart of grace will last for aye;
So, better a gift of endless worth
Than the dearest treasure in all the earth.

All cannot have a beautiful face,
But each may possess a heart of grace;
This wonderful, priceless gift is free
To king and to beggar, to you and to me.

So he whose face will never be fair
Needs not to give one sigh of despair,
For he may, if he choose, have a heart of grace,
Which is worth far more than the lovliest face.

—Our Juniors (Baptist).

Prayer Meeting

By Silas Jones

FULL-ORBED CHARACTER.

Topic, Aug. 11. 2 Cor. 8:1-9; Phil. 4:8, 9; Luke 18:18-25; Matt. 5:43-48.

Life would be fuller of meaning and power if we could only remember at all times that the only serious limitations are those of character. The restrictions imposed by the external world have their significance for character and as such we must reckon with them. The advantages possessed by others in the way of wealth and culture do not take from us the privilege of having the right attitude toward God and our neighbor. We may accept every limitation of external condition as an invitation to go deeper into life and to get a firmer hold on the things that abide.

The Open Hand.

The stingy man is either exceptionally ignorant or exceptionally mean. He is more often densely ignorant of his debt to society. In his stupidity he imagines that he has produced the wealth he controls. He does not know that centuries of toil were required for the production of the simplest tool he uses. He does not know that the sentiments that are at the basis of the laws of property and that insure to him the right to control what he calls his own have been produced by the travail of humanity. Or the stingy man may be intelligent but mean. He is indifferent to the common good. He avoids paying school taxes if he can, because he has no children. If he has children, he uses them as he does his horse. His patriotism ends where his selfish schemes end. His religion, and he may think he is religious, is about the sorriest sentiment that ever resided in the heart of man. He bargains with God as he does with the horse trader. Over against the stingy man is set the Christian. He is aware of his debt to others and it is his delight to pay his debt. His hand is open for every kind of service. He takes the initiative in good works. When he is invited to help and is not able, he does not resent the invitation, but regrets his inability to do more.

The Open Mind.

It has been said that it is easy to be open-minded without convictions, and to have convictions without open-mindedness, but that it is extremely difficult to be an open-minded man with convictions. In Phil. 4:8, Paul tells how the two may be united. A man has to think upon the great themes in order that he may grasp a truth firmly enough to let it grow in his mind without getting away from him. The excitement connected with the announcement of a new aspect of truth is evidence that men have not thought long and seriously upon the truth committed to them. Things that are true, just, pure, and lovely do not remain unchanged in the mind of him who reflects upon them. They grow more beautiful and their truth is seen to be manifold. If they do not grow as we contemplate them, they cease to interest us. Monotony kills interest. But the fault is with us if they remain monotonously the same. On the other hand, uncertainty kills character. We may be willing to leave many things in doubt, but we need to feel the power of some truth if we are to develop moral vigor. But the certainty is gained by grappling with real problems and thinking through them. Borrowed convictions lack in force. So, then, it is the open mind that acquires unshaken confidence.

The Standard of Character.

Great moral heroes are a mystery to the majority because so much of our morality is shrewd bargaining. It is like the peace of nations that is preserved by lying diplomacy and the sword. Each nation profits by the misfortune of the others if it can. In like manner our morality is prudent selfishness. We look always to the consequences for ourselves and are more than willing to make others pay the cost of our enjoyment. Christian morality is another thing. Its standard is in God. The young man who came to Jesus to ask what he should do to inherit eternal life learned that God's service demanded the elimination of every trace of selfishness. He was not allowed to keep his vast wealth when it was selfish to keep it. To those who were indignant at wrongdoers Jesus spoke of God's loving care for the evil and the good. The spirit of revenge is absent from the full-orbed life. It overcomes evil with good. It believes in schools and homes and churches more than in jails and penitentiaries. It sends the missionary, not the warship, to the savage peoples.

Christian Endeavor Lesson

By W. D. Endres

TOPIC AUGUST 15.

Pilgrim's Progress Series: VIII. Two Valleys. Ps. 22:1-8; Mic. 7:7, 8; Rom. 8:35-39.

It is a splendid thing for young Christians to study the experiences of Christian in the Valley of Humiliation and in the Valley of the Shadow of Death. It sets forth a true Christian experience which every Disciple must learn early in his religious life if he is to be effective, viz., to be religious, one must be able to struggle and endure. The Christian life is both beautiful and heroic. Mark this well. Too many there are like Pliable, who decide quickly and easily to be Christians because of the joys and blessings it offers but who fail to see that while these are within the reach of all they are likewise "pearls of great price."

Christian's descent from the Palace Beautiful where he enjoyed to the full the worship and the companionship of the saints, into the Valley of Humiliation where he must withstand the attacks of Apollyon, shows us the wide range of his experience. But it is not untrue to life. Many are the young men and women who have come out of a long series of protracted meetings, in which they took the name of Christ, and during which they were carried into the mountain top where they tasted the rare joys of forgiveness and the fellowship of Christian saints, only to rush out into the world, where they are made the objects of prolonged and severe attack.

The great ideal of the Christian is righteousness. The indispensable condition to its realization is humility. Jesus wants us to learn of him because "he is meek and lowly of heart." Our true purpose, then, may be, it often is, by way of self-obliteration. But many a man has stepped aside here, as he was making this descent for personal distinction and honor and has been lost forever to his righteous ideal and to God. He who would succeed here must carry in his soul the elements of discretion, piety, charity, and prudence.

But he who succeeds in this valley is no weakling. His struggle is moral but real. Is not every great struggle, worthy of commemoration, so? Was not that a moral contention which resisted taxation without representation; or that which freed four million black slaves; or that which broke the tyrranous grip of an old world nation from an island people?

As the nature of this new life begins to differentiate itself in the mind its responsibilities in the nature of trial and struggle become more apparent. They loom large in his mind. Shall he turn back? The welcome of old associates awaits him; familiar scenes are ready to greet him; and former habits offer him their old time joy. His present ideal offers him little hope of immediate relief. His former companions love to dwell on his mistakes of which he is keenly aware. That he will make still others and give to them other occasions to scoff at him and scorn this new mode of life, is morally certain. But, when he recalls the fact that he abandoned the old life because its burdens were too heavy to be borne; that others before him have struggled in like manner and come off "more than conquerors;" and that the Lord is faithful to help and gracious to forgive, he is able to "reach out his hand" and give a "deadly thrust" to the temptation which besets him.

But all our struggles do not arise on account of attacks from without. All have experiences of mental confusion, darkness and doubt. The young Christian who grows introspective, with the impatience of youth, often moves rashly, makes serious mistakes, and as a result, incurs grave problems. In these moments the non-religious people try his soul. They never tire of pointing to Christian failure. His toil, his disappointments, his struggles, and his anxieties, are constantly on their lips. In contrast they point to themselves and others who are well to do, who go in good society, and enjoy life generally. What then is the good of being so concerned about the will of God?

Moreover they point to scores who have continued for a considerable time in the Christian life, but who have finally given up the struggle. They are living examples of the foolishness of it all. "What more hope is there for you," they say. "Just as well give up the fight." It is an easy step from that to say that a God of justice, kindness, and love, will not work such a hardship upon his children. Many a Christian's faith has suffered shipwreck here.

But if he will ponder deeply, the experiences of those about him, as well as himself, he will see that by no means can the irreligious lay exclusive claim to comfort, joy and peace. Indeed he will see that their suffering is widespread and intense. He will also recall that great throng who have waged a successful fight and closed their lives in triumphant joy. Once more as he surveys the nations of earth, he discovers that those nations whose people have anchored their faith in God are leading the world's civilization. He is convinced that God's children suffer not because of his neglect or injustice, but because of the selfishness and injustice of those with whom they must live on the earth. From his gloom he emerges with a conquering faith and in the words of Paul declares: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

SAFEGUARDED.

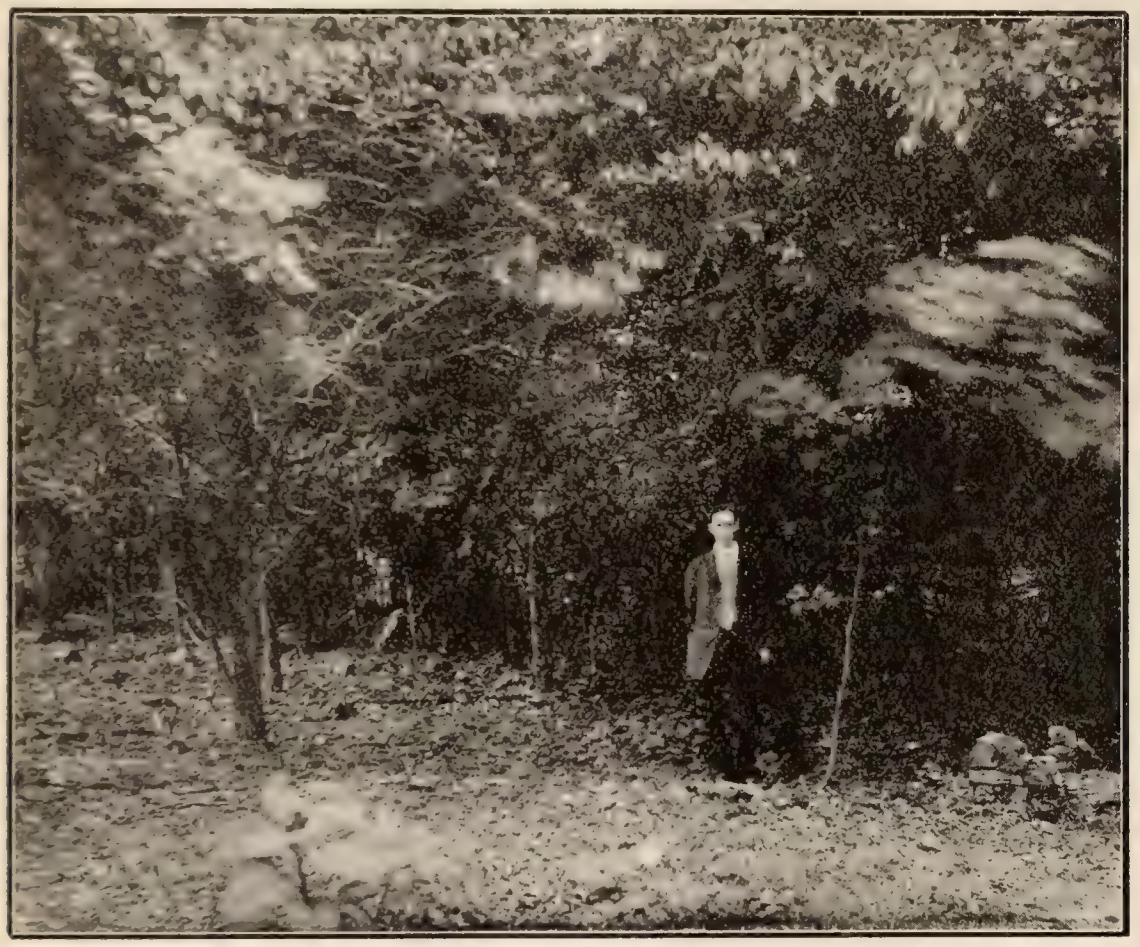
We think to be defeated,
By Satan and his band.
But let me tell you one thing:
"Our God is right on hand!"

Chicago—Pittsburg

The Secretary Stands Where the Campbells Were Baptized

The drive from West Middletown to the site of the old Brush Run church takes one through a country of steep hills which are much wooded. In the days of the fathers this country was solidly wooded except for the small clearings that had been made in it by the settlers. It is not thickly settled today and must have been even more sparsely settled in those days, for the character of the country is not such as to support a dense population.

Were one to have inquired a year ago in this neighborhood for the site of the old Brush Run church, he would have found few who could have answered him. It is almost a forgotten place and only the companies of Disciples who have gone through recently have aroused any measure of interest in the place. The spot is identified by the Farrar school house which is about three miles from West Middletown. It is an ordinary country school-house of rather modern construction and has no interest save as a landmark of the more interesting spot we were seeking.



Site of Brush Run Church; C. A. MacDonald, McKees Rocks, Standing at Lines of Foundation

We left the carriage at the Farrar school house and walked half a mile back of the school house into the timber on one side of the deep valley called Brush Run. There had once been a road that ran directly to the church, but the topography of the country has changed and the site of the church is now far removed from the ordinary lines of travel.

Site of Brush Run Church.

On the hill to one side of the deep valley of Brush Run, we found the old stone foundation of the church. The place is so abandoned that there is now a number of young saplings growing within the enclosure made by the stones. What was once clearing around the building, has grown up thickly with brush and so dense is it that we experienced considerable difficulty in getting the picture which we present of the lines of the foundation.

We stepped the lines of the building as they are marked by the stones just protruding above the ground. The old church was 30x36 feet in dimensions. One can easily calculate from this that it did not hold over a hundred people. Probably this was as large a building as so sparsely a settled country would demand, though many of them attended here from a considerable distance. The stones are ordinary limestone hewn out with no very great deal of precision and laid in their place without any plaster or cement so far as we could discover.

The story of the building of this church is an interesting one. The Campbells were at this time residing at Washington, but many members of the Christian Association resided in the vicinity of Buffalo Creek. It was decided to build a meeting house in this community where they had so often used dwelling houses as the place of meeting. They selected a site on the farm of William Gilchrist on one side of the valley of Brush Run, two miles from its junction with Buffalo Creek. There was a saw mill on an adjoining farm.

First Meeting in the Church.

The first meeting held on the site was on a temporary stand where Alexander Campbell was invited to deliver the first discourse. He chose as his text the words found in Job 8:7, "Though thy beginning was small, thy latter end shall greatly increase." This discourse was delivered September 16, 1810. The sermon was often referred to in subsequent years as being prophetic of the rapid spread of the movement.

On May 4, the following spring, the Christian Association met in its semi-annual meeting at Brush Run. Thomas Campbell had this spring moved on to a farm in this vicinity. At this meeting the group was organized as a church and Alexander Campbell was licensed to preach. On the following Sunday they observed the Lord's supper. Alexander Campbell preached from the text, "I am the bread of life."

On June 2, 1811, the first meeting was held in the new meeting house of Brush Run, which though unfinished was used from this time on, rough seats being provided for the assembly. The building was of frame construction. The church at this time could count up only about thirty members; as many had separated themselves from the movement at the change of opinions manifested by the Campbells on Christian baptism and on some other questions.

Thus the old Brush Run church was the scene of the labors of the Campbells at a formative period when they were working out the principles of their movement. No other spot can have the historical significance for the Disciples that does this lonely church yard in the hills of western Pennsylvania.

After gathering some small fragments of stone from the foundation and cutting some canes from the young saplings of the church yard, we drove on full of memories of the past that had been awakened by this visit.

Site of Campbell's Baptism.

Fortunately a previous party had taken a person to the spot of Campbell's baptism, who had accurate knowledge of the place through long residence in the community. We followed their route. The site is on a side road at a place where the Buffalo Creek is deflected at right angles by coming against the side of the bluff on which the road runs. At this right angle turn there used to be a deep pool. We did not investigate the depth here at the time of our visit, but there would unquestionably be enough water there now to furnish a place for baptism, though at other places the creek did not seem to be over a foot in depth.

The first baptism performed here was performed by Thomas Campbell before he was himself baptized. In his day an old tree stood at the turn of the stream with its roots projecting into the stream. Thomas Campbell sat upon these roots and baptized the candidates without himself getting wet. Later more seemly methods of baptizing were adopted.

Applying a Principle.

The immediate occasion of the baptism of the Campbells was the birth of Alexander's first child. The wife's parents were Presbyterians and there was the practical question, should the child be christened. The group had taken as their motto "Where the scriptures speak, we speak; where the scriptures are silent, we are silent." They had been warned that this principle would exclude infant baptism and now they searched the scriptures for authority for the baptism of the child. They found none and in their investigations, Alexander became convinced that he had not been baptized scripturally. With him conviction involved action. He announced his decision to his father, expecting to encounter opposition, but found that his father and mother and sister were also determined to be baptized.

Matthias Luce and a few other Baptist preachers were present but no "experience" was given and the ordinary customs of the Baptist church were set aside, the Campbells being baptized upon a profession of faith in Jesus Christ. The date of this baptism was June 12, 1812.

The meeting that day occupied seven hours. Both Thomas and Alexander Campbell preached on their change of views and defended their decision. James Hanen and wife were so impressed with the argument that they too were baptized with the Campbells, making in all seven persons. Before long all of the members of the Brush Run either accepted immersion or left it, not because of exercise of authority, but through natural choice.

We cannot but honor these brave men who acted through a sense of fulfilling the Divine

will. Perhaps this acceptance of immersion did not have the significance in their minds that it does in ours. Certainly they never made the subject one of such continual preaching as have many of their disciples. But they were men of conscience and their bold public act of renunciation of the old-time baptism is in striking contrast with that of an enemy of the Christian Association who fought the Campbells for a long time and then became convinced they were right. Rather than publicly admit his error, he baptized himself in the Buffalo while all alone but was not able to keep the secret afterwards.

It was night-fall when we left the scene of the baptism and we drove in the darkness of a summer evening the eight miles to Bethany. The "lightning" bugs filled the air and the stars showed dimly. We passed the hazy outlines of a country which must be surpassingly beautiful in the day-time and arrived full of fatigue but with the impressions of a rich day's experience filling our souls.



Place Where Alexander Campbell was Baptized.—Mr. Jordan Is Standing on the Bank.

People of Importance

—Leon Bourgeois has been appointed to succeed Clemenceau as Premier of France. He has served his country in various capacities since 1877, when he became Secretary of the Department of Marine. He was President of the Chamber of Deputies in 1902-3. He is recognized as chief of the Radical party.

—The oldest man in the United States Senate is Isaac Stephenson of Wisconsin, who got there by rather uncertain methods a while back. He is 80 years old and his term expires March 3, 1915.

—Sir Robert Hart, who has spent a year's leave of absence in England, the first vacation he has taken in more than twenty years, has practically decided to retire from the position of director general of Chinese customs on account of ill health.

—Senator Aldrich has accepted the invitation of the Commercial Club of Chicago to address that body at its annual meeting in November. The address will be on financial reforms. Senator Aldrich by November will have made his visit to Europe and have gathered up all the data necessary for a long talk on that subject.

—Prince Bulow, former chancellor of the German empire, left office after having been the longest lived of German chancellors after the first and greatest, Bismarck. For his services in connection with the Spanish agreement about the Caroline and other Pacific islands, he was made a count; while in 1905, on the occasion of the crown prince's wedding, the kaiser raised him to the rank of prince, or, rather, "furst," which is akin to that of the British marquis and only inferior to that of duke.

—J. Pierpont Morgan has returned to this country after four months spent in Europe, looking much thinner and less ruddy than formerly. He brought back with him $30,000 in art objects.

—Sir Edward Morris, the new Premier of Newfoundland, is fifty years of age and has spent half of that time in public life. He is an example of the class of men which by sheer merit is going to the front in so many of the British colonies as well as in the United States. He taught school to earn the means to take a course at Ottawa university, and then entered the legal profession, where he soon acquired the reputation of being an able criminal lawyer.

—Ahmed Mirza, the newly proclaimed Shah of Persia, is the second son of Mohammed Ali. He has precedence over the eldest son of the dethroned shah because the mother of that eldest son was not a princess of the reigning Kajar house. There are three brothers and several sisters. Among the new titles which the new shah will assume as ruler of Persia are Shah-in-Shah, meaning king of kings; Zil Allah, Shadow of God; Kibleh Alum, Centre of the World, the Exalted One, Exalted as the Planet Saturn, the Well of Knowledge, the King Whose Standard is the Sun and Whose Splendor is That of the Firmament.

—Embassador Thompson, United States representative in Mexico, was robbed of $13,000 while absent from his post by a trusted employe, according to a letter received at Janesville, Wis., from Mr. Thompson.

—Now that Mayor Hibbard has declared himself a candidate for re-election, the Boston democrats display a disposition to nominate Joseph H. O'Neil, president of the Federal trust company, and a former member of Congress and United States treasurer in Boston.

Woman's Sphere

—Mrs. Kate Douglas Wiggin, assisted by Miss Charlotte Thompson, has written a play. It is called "Rebecca of Sunnybrook Farm." It will be produced this fall.

—Miss Helen Gould was forty-one years old lately and has already done more good with her money than the average millionaire of twice her age, says a writer. Miss Gould is sweet and sane in all her work for the good of mankind in which she gives not only of her money but of her mind, that humanity may not be uplifted but may have opportunity to uplift itself.

—Mrs. Julia Ward Howe, with her daughter, Mrs. Maud Howe Elliott, is at her home, Oak Glen, near Newport, R. I. She still continues her historic and philosophic studies.

—Mrs. J. Addison Hayes, fifty-four years old, daughter of the late Jefferson Davis, president of the confederacy, died July 18, at her home in Colorado Springs, after an illness of six month. Her husband was president of the First National Bank there.

—Mrs. Elizabeth Taylor Dandridge, who has just died at Winchester, Va., was once mistress of the White House. A few weeks after the election of her father, Zachary Taylor, to the presidency Elizabeth Taylor married an army officer, Captain Bliss, nicknamed for his attainments and popularity "Perfect Bliss." For one year, and until General Taylor's death she presided over the executive mansion in a manner that has linked her popularity and her graciousness with the fame of Dolly Madison.

—Rose Nouchette Carey, the novelist, died last week in England. She began as a novelist in 1868. Her works included "Robert Ord's Atonement," "Not Like Other Girls," "Other People's Lives," and the "Highway of Fate."

—Mrs. Margaret E. Langdale of Cambridge, Mass., has just given the Phillips Exeter academy $50,000 to found a scholarship to be known as the Charles E. Langdale scholarship. Mrs. Langdale's husband, the late Prof. Charles E. Langdale, was for many years the dean of the law faculty of Harvard, and this scholarship is to commemorate his work.

—The women of Colorado have begun a campaign to elect Mrs. Sarah Platt Decker to congress two years hence. "Of course, it is difficult to tell whether we will be successful in our efforts or not," said Mrs. Harriet Wright, former member of the state legislature. "But we are looking forward to landing a woman in the halls of congress, and we certainly are going to make a determined trial."

—Accompanied by her mother and Mr. and Mrs. John Macey, Helen Keller, the blind girl will pass the summer in their new home, Linden Grove farm, near Brunswick, Me. While there she will write a book on nature study.

—A woman contributor to The American Magazine says the following about Mr. Rockefeller: "Conduct your business as you wish, Mr. Rockefeller, for, after all, we rather admire sharp practice when it makes good. Put your helpless competitors out of the game, drive them to failure, despair and suicide, buy up the Upper House, create a Third House. But don't on top of that, don't we beg of you, have the face to preach the Golden Rule. Really, Mr. Rockefeller, when it comes to this Sunday-school proposition, you're nothing but a joke. Beat it!"

Church Life

O. L. Summer has resigned at Elk City, Kansas.

A fine new church is to be built at Marion, Ind.

T. S. Tinsley becomes pastor of the Third Church, Louisville, Ky.

Will your church send its preacher to the great Centennial Convention?

A Sunday-school building is being erected by the church at Cuba, Ill.

During the last twelve months there have been 100 accessions to the church at Okmulgee, Okla., where B. F. Hill is the pastor.

The church at Winsboro, Texas, have called to their pastorate, M. M. Smith, and are erecting a parsonage for his use.

W. M. Groves is supplying the pulpit at Jacksonville, Ill., while the pastor, R. F. Thrapp, is on his trip to Palestine.

Claire L. Waite, pastor of the First Church, Milwaukee, speaks with enthusiasm of the work of the new Second Church of that city.

Large audiences are in daily attendance at the union revival meeting in Cameron, Mo. Chas. E. McVay is leading the singing.

During the summer months the churches at Alva, Okla., are holding union Sunday evening services.

The hospital at Chuchow, China, has had during the past year, 7,400 patients with 390 in-patients, an increase of three-fold over former years.

Miss Jennie Jenkinson, Bellefontaine, Ohio, succeeds Miss Ellen Smith as pastoral helper in the church at Columbia, Mo., where M. A. Hart is the pastor.

E. E. Elliott, Peoria, Illinois, is removing to Kansas City, to become one of the secretaries of the National Brotherhood movement.

The church at Athens, Illinois, led by their minister, J. M. Francis, will hold a revival in September. Charles E. McVay will be the song leader.

Henry B. Robinson, pastor at El Paso, Texas, is preaching a series of sermons on "The Kingdom of God and the Program of Jesus, for Civic, Commercial, and Social Life."

The public press of Washington, D. C., made large use of Dr. F. D. Powers' admirable paper on "War against War" presented before the Christian Endeavor Convention recently held at St. Paul.

C. Manly Morton has just been elected corresponding secretary of the North Carolina Christian Missionary Society, succeeding J. R. Rountree. The Christian Century wishes the new secretary the best of success.

Illinois state convention at Eureka, August 30-September 1. J. Fred Jones, corresponding secretary, urges that those who desire lodging and breakfast at the hands of the church, write David H. Shields, pastor at Eureka.

A fine program was held by the church at Shenandoah, Ia., July 30, on the occasion of the graduation of the teacher training class. The address was by Edgar Price, Council Bluffs.

T. J. Golightly preached the baccalaureate sermon July 25, to the classes graduating from the Western Normal College at Shenandoah, Iowa. The services in all other churches were dismissed for this meeting.

The Illinois State Secretary, J. Fred Jones, has arranged the Illinois Headquarters at Pittsburgh to be at the Fort Pitt Hotel; European, $1.00 and upward. The society will have a special train from Bloomington.

A telegram from L. L. Carpenter says: "Bethany assembly crowd equal to last year. Two thousand people heard concert, Sunday. C. W. B. M. and Bible school conference this week."

Arthur Holmes, Philadelphia, recently supplied the pulpit of the Sterling Place Church, Brooklyn, speaking on "A Man's Work in the Church." Thomas H. Bates was the preacher in this church July 18.

O. W. Winter, pastor of the church at Belding, Mich., supplied the pulpit of the Fifth Ave. Church, Grand Rapids, July 11. Homer Sala, Wellsville, Ohio, has been called to the pastorate of the Fifth Ave. Church.

Much space was given in local papers to an address by W. E. Crabtree, First Church, San Diego, Cal., on "John Calvin, Benefactor." The address was delivered on the 400th anniversary of the birth of "The Great Genevan."

A Pittsburg club has been organized among the Disciples of Des Moines. It is composed of those who plan to attend the Centennial. A campaign will be conducted in an effort to secure sufficient number of passengers to get a special train from Des Moines.

It is announced that W. M. Taylor has resigned the pastorate of the Soniat Ave. Church, New Orleans, La., thus closing a pastorate of three years. Mr. Taylor is well remembered as one of the genial hosts of the convention last year.

By recommendation of the Ohio Convention, Ohio Fellowship Day will be observed the first Sunday in October. On this day the pastors of the state will exchange pulpits, having one sermon in each church on State Missions.

The church at North Yakima, Washington, has granted its pastor, Morton L. Rose, a two months' vacation, which he and his family are spending at Magnolia Beach, Washington. During the pastor's absence the pulpit is being supplied by Allen Hickey, L. D. Green, Frank A. Luse and Mrs. Cora Green.

Professor W. D. MacClintock, who has been spending the early part of the summer at Boulder, Colorado, in lecture work in connection with the State University, has returned to Chicago to resume his teaching at the University of Chicago during the second term of the summer quarter.

James R. McIntyre and wife of Grand Island, Nebraska, are spending a few weeks on the Pacific Coast; their address being at 518 Maple avenue, Los Angeles, Cal. For three years Mr. McIntyre has been pastor of the church at Grand Island. During this time there have been 226 additions to the church.

Levi G. Batman, who has for six years been pastor of the First Church Philadelphia, has received and accepted a call to the First Church, Youngstown, Ohio, where he succeeds J. R. Ewers, recently called to East End, Pittsburg. Mr. Batman has done excellent work in Pittsburg and is just the man to continue the fine work Mr. Ewers has been doing in Youngstown.

A $6,000 church building was dedicated at Joliet, Montana, July 18, by Edward E. Cowperthwaite, pastor at Billings, Mont. State Secretary T. S. Raum was present, and with the assistance of his singer, Prof. Saxton, began a meeting with the church the same day. The pastor, O. G. Shanklin, and his wife are doing an excellent work with the vigorous young church.

The First Church, Lincoln, Nebraska, has inaugurated the single Sunday morning service beginning at 10:30 and closing at 12:15. It consists of Bible study, preaching and Communion. They have tried the plan but two Sundays, but are delighted with the results. The attendance for both divisions has increased; reverence and devotion characterize the entire service.

Rev. L. G. Batman, of the First Christian Church of Philadelphia, has resigned that pastorate. He will conclude his work September 1. He has spent a number of very fruitful years in that fine, old church, which has more than seventy-five years of history. His departure will be regretted by his people, who have learned to love him for his work's sake. He will also be missed in the associated Christian work of Philadelphia.

The attendance of students at the University of Chicago during the present summer quarter is considerably larger than in any previous year. This is, in a measure, due to the presence of such eminent teachers as President Mullins, of Louisville, President of the Baptist Theological Seminary, and Professor George Adam Smith, of Glasgow, in addition to the regular staff. Other departments of the university as well as the Divinity School show a marked increase in attendance.

The Second Church, Milwaukee, holds the palm for church building. A church built in three days is their record. Two carpenters began on Thursday and, with the assistance of eighteen other men on Saturday, they finished the work so that services were held in the tabernacle the following Sunday. The church is located on the East side, which is now recognized as the best residence part of the city. Professor Sherman Kirk, who is preaching for the church during the summer, hopes to see a good man located as pastor of the church by autumn. If this can be done, the church will be in a position to erect a fine building within another year.

A. W. Conner, of Lafayette, Ind., has just closed a week's work at Brownsburg, Indiana, in a "campaign for boys." It was a "gala week" with the boys and their friends. The hours spent with Mr. Conner will be long remembered by the people of the community. Forty-one boys were knighted as "Princely Knights of Character Castle" upon showing their proof of loyalty by passing through the "dungeon." A banquet was served by the ladies of the different churches, which was an enjoyable affair for the Princely Knights and their Chosen Friends. The last lesson was given in the presentation of a short drama entitled "The Unseen Friend."

The Japan Harbinger for May contains an interesting account of the marriage at Tokyo, of Mr. Frank Naotaro Otsuka to Miss Ai Ito, which was celebrated on April 3, in the Koishikawa Church of Christ. The service was conducted by Rev. A. W. Place, of the Christian College, and the occasion was one of interest to the community of Disciples. Mr. Otsuka, who is a graduate of Bethany College and of the University of Chicago, will hereafter be occupied with teaching work at the Bible College. Mrs. Otsuka is spoken of as a young woman of Christian training and culture and likely to be a constant source of inspiration in her husband's work. She is a graduate of an arts school in Tokyo and for some time previous to her marriage attended the Methodist Girls' School in Hakodati.

Note—We are sorry that in the "make up" last week the order of the paragraphs by A. W. Taylor was broken up, thus confusing their meaning.—Editors.


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The Indiana State Convention

By Austin Hunter.

The convention of the Indiana Christian Missionary Sosiety was held at Bethany Park July 27-30. The attendance was the best for several years. W. E. M. Hackelman, who has attended several state conventions this spring, stated of the opening session that there were more preachers present than of any state convention he attended with but one exception.

The addresses were of unusual merit. S. D. Dutcher, who has recently come to Terre Haute, spoke upon "State Missions the Basis of Our Missionary Enterprise," and sounded the key note of the convention. W. J. Wright thrilled us with a fine address upon "The Centennial." The convention requested the publication of this address in our leading papers.

E. F. Daugherty, of Wabash, spoke upon "The State of the Cause," in which he sounded out the need of county organization and the elimination of the district as the most effective plan of operation. One afternoon was devoted to a series of short addressed by the District secretaries, touching the practical phases of the work. This conference was one of the most fruitful of the convention.

The report of the corresponding secretary, J. O. Rose, showed an increase over previous years of funds for Indiana missions, though a decrease in the amounts given by churches. The fact that about two thousand dollars, given to this work by the churches as such, has called forth more than five thousand dollars additional, indicates something of the larger possibilities of the work and the fruitfulness of the Indiana field. Through the generosity of Marshall T. Reeves, of Columbus, Wm. Chappell has been supported full time as an additional evangelist, and has done most excellent work. The report of State Evangelist T. J. Legg, as always, was satisfactory in every way. In addition to these regular evangelists the twelfth district in the southern part of the state supports their own evangelist, Melnott Miller, who succeeded in greatly strengthening the work in that district. Also excellent reports were presented from the Lake District in the extreme northwest, where Cecil Sharp and others are leading the work. It was felt that, while Indiana is somewhat behind her sister states in the amount of actual cash raised by the state society, she is second to none in the amount of real missionary work done throughout the state. Many new fields have been entered, many struggling churches have been strengthened and many have been added to the churches through our state evangelists.

The Indiana work suffers by reason of a lack of concentrated interest. Other states have one great convention where the brethren have but practically one opportunity to come together during the year, and so they all quite as much as interest in the work that draws them. But the assembly in Indiana affords ample opportunity for the brethren to meet each other and so those who attend the state convention come because of that interest in the state work. It is felt by many that a better convention would be secured were it held during the spring of the year at some church. It may be that the board of directors will effect this arrangement for the coming year.

The officers selected for the coming year are L. E. Brown, of Lebanon, for president, C. H. Winders, Indianapolis, for vice president, E. E. Moorman, Indianapolis, for recording secretary, and W. D. Moffett, Indianapolis, for treasurer. The new members on the Board of Directors are J. M. Vawter, of Sullivan, and E. F. Daugherty, of Wabash.

A committee was appointed looking to a legal consolidation of the State Missionary Society, the State Sunday-school Association, and the State Christian Endeavor Societies.

Disciples Divinity House

The total attendance in the Divinity School during the First Term of the Summer Quarter surpasses that of any previous summer term. The total registration reaches 227. There are thirty different denominations represented in this number: thirty-four states and eight foreign countries.

The religious bodies sending the largest numbers are as follows: the Baptists, 84; the Disciples, 21; the Methodist Episcopal, South, 18; the Jewish, 16; the Presbyterian, 15; and the Methodist Episcopal, 11.

The Disciples who are registered in the Divinity School are as follows: E. J. Arnot, J. K. Arnot, Prof. E. E. Boyer, W. W. Burks, H. F. Burns, Geo. F. Chandler, W. D. Endres, C. A. Exley, Richard W. Gentry, W. H. Hanna, Prof. F. L. Jewett, Prof. Silas Jones, W. W. Mower, C. A. Pearce, G. W. Sarvis, A. J. Saunders, A. W. Taylor, R. L. Handley, Mrs. C. S. Meriweather.

Besides these, there are as many more Disciples in other departments of the university, of whom Prof. O. B. Clark, Prof. Henry Lloyd, Prof. C. W. Winter, Mrs. E. W. Darst, Miss Mary E. Monahan, are a few.

Letters to the Editors

The New Christian Century Co.:—Your letter requesting me to send names or get subscribess for your paper received. We are readers of The Christian Standard, have been for twenty-five years; it is the best paper publi-hed. We believe in Moses, that Job lived, that Daniel lived, that Christ is divine, conceived by the Holy Spirit—born of a virgin; that he died on the cross, conquered death, gave the great commission, ascended to heaven, and is King of Kings. We are great friends of McGarvey. We like to read his articles. I preach the old Jerusalem Gospel, as revealed by the Holy Spirit and ever will as long as I live.—John A. Armstrong.

Solon, Ohio.

Editor Christian Century:—Your unique editorial in the last issue on "God's reputation," is worth the price of the paper. It will no doubt feed many a hungry heart. The Christian Century is making itself more and more an indispensable visitor to my desk. May God richly bless you in the work you are doing, in loosing the old chains that tied the soul to a dead past of tradition and setting it free to find its God. Yours for an increasing power of the Christian press.—T. J. Golightly, Shenandoah, Iowa.

Editor Christian Century:—May I take exception to one of the "facts" on which you base your criticism of revivalists? They do

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The Best of a Nation's Bakeries—
The Best of a Nation's Bakers—
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not confine their personal work to the hour of invitation following the sermon. On the contrary, Scoville and his helpers here in Danville carefully canvassed the city, doing more personal work than had been done by others in years. And the pastors who followed up this kind of work not only "held what they got," but frequently "got the rest of the family, too." One church lost very many, indeed, they "lost 'em all." That is, they lost the cards, with names and addresses. But they have saved half their new members in spite of themselves. Among the converts were several preachers, one of whom has had ninety-eight added to his churches.

Danville, Ill. E. E. Hartley.

[There has been no purpose in the series of articles on revivalism to question such facts as the ones set forth by Mr. Hartley. Our study has been pursued with the explicit statement reiterated that we are far from denying that our present day evangelism is productive of good results. For all this good we thank God. But the truth of our critique would not be offset if all the signers of cards joined the churches, and if all who joined the churches remained in them—an ideal condition which is far from realized in any revival but which we are willing to hypothecate in order to make the point of our argument more clear.—Editors.]

Ohio Headquarters

The Committee appointed at the recent Ohio State Convention, held at Elyria, for the purpose of arranging for Ohio Headquarters at some good hotel in Pittsburg during the coming Centennial Convention, have chosen the Colonial-Annex as such Headquarters. Cars going to the Convention Halls pass the hotel, it being a fifteen or twenty minute ride to the Halls.

Rates, European plan, are $1.00 a day and up. We recommend that those desiring to be accommodated at Ohio Headquarters engage their rooms as soon as possible. The number of rooms, especially at the lower rate, are limited. Many delegates have already engaged rooms for the convention. Write direct to L. F. Klooz, Manager Colonial-Annex, Pittsburg.

Mary Alice Lyons,
H. Newton Miller,
Jay Elwood Lynn,
Committee.

A Visit to Nebraska

On Wednesday morning, July 14, the writer left Vincennes, Ind., for Nebraska. Through Missouri we encountered high waters everywhere. We passed through fields that fairly groaned because of the great harvests that are to be found on them. During the last twenty years the writer has crossed the great Mississippi-Missouri River Valley country twenty-seven times, but never before has he seen such a crop growing on it as may be seen now. The harvest is indeed bountiful.

The first stop was made at Pawnee City, Nebraska. The fates were with us. It so happened that we arrived when the C. W. B. M. ladies had arranged for a picnic. It was a great privilege to meet so many of the excellent workers of the Pawnee Church. We are indebted to Chas. L. Wheeler, the pastor of the church, and Mrs. Wheeler, for many kindnesses and courtesies shown us. It was a great pleasure to meet Mr. and Mrs. Griffith, father and mother of Olive Griffith, our missionary in India. The ladies rendered a most excellent program. It was a joy to speak to them. The whole church is loud in its praises of Evangelist Wilhite, who had just closed a meeting there that resulted in seventy-eight additions.

From Pawnee City we went to Fairbury, Nebraska. a former field of labor. Luther Nelson, one of the saints of the Fairbury Church, met us, taking us from the train to the church, where a large number of the persons were waiting for us. It was a happy moment in our life to meet the people for whom we had ministered in former years. This church has been a great church for years. It is greater now than it has ever been. The present pastor, Thomas A. Maxwell, is much beloved by the church.

From Fairbury we went to Bethany, Nebraska. A Christian Endeavor Echo meeting was being held in the Bethany Tabernacle. It gave us the opportunity to meet many that we had known in former years. We were again treated to a fine outdoor repast. While in Bethany we had the pleasure of being in the home of Mr. and Mrs. Aylsworth. This was a great joy. Twenty years ago the writer entered Cotner University. During these twenty years many changes have come. Many times during these years the fate of the university seemed to hang in the balance. But during all of its trying years, one man, above all others, has stood by the university. This man has been President Aylsworth. The Lord never made a more saintly character nor a more heroic spirit than Pres. Aylsworth. He has literally poured out his life for others. Many students, the writer among them, can rise up and call him blessed. To receive a double portion of his spirit is all that any Elias could ask of this Elijah among the teachers of the prophets. Cotner University, that he has been a father to for twenty years, is now in its most prosperous condition. The future is bright for a great school. To parents that are seeking a school where they may send their children to school with a feeling that their moral and spiritual interests will be looked after, as well as their intellectual and physical development, I would say, you can send them to no better place than Cotner.

While in Bethany we enjoyed a visit with H. O. Pritchard, pastor of the Bethany Church. His work with Bethany Church prospers. The fine new building that the congregation is erecting will soon be ready for occupancy. It is an elegant and most commodious structure. It will mean a great forward step for the Bethany Church. The congregation has worshipped for nearly twenty years in the college chapel.

We next visited H. H. Harmon, pastor of the First Church in Lincoln. Brother Harmon is doing a great work in Lincoln. It made our heart glad to learn of the great proportions to which the work in Lincoln has grown. The new building recently dedicated is a great workshop. While the church is already a great hive of activity, it is still planning for larger things. This great church right in the state capitol, Lincoln, is destined to work out a great influence for our cause throughout the entire state. Brother Harmon has the elements of a great leader.

From Lincoln we journeyed to Valparaiso, the home of our childhood. What shall a man say of his home? Simply this: "There is no place like home." Valparaiso is where brothers, sister, and father live, and where mother lies quietly sleeping in the silent village churchyard. For three years the writer preached for the church in Valparaiso while he was a student in Cotner University. The church has suffered much by removals and by deaths. It has given much of its strength that other congregations might be organized in other fields. But, while there have been great losses by removals and by death, there is still left a faithful band that is determined to hold up the cross of King Immanuel. Prof. J. E. Beattie has been called to preach for the church this coming year. We shall look for a year of splendid growth under his wise ministration. On Sunday we had the great joy of preaching for the congregation. Great audiences greeted us both morning and evening. The Methodist people adjourned their services and met with us.

We returned to the good old Hoosier State feeling that it was a rare treat to sojourn in the great state of Nebraska, where everything is large with opportunity. The Century has many friends in Nebraska. The high character of the paper is making a deep impression on many.

William Oeschger.

Every Minister a Reporter

I lately embodied Wr. R. Warren's article, "Centennial of the Disciples of Christ," which I presume every one of our ministers has seen, in three of the great dailies of Kansas City, Missouri. The editors were not only glad to get the report of our forthcoming Centennial and a short history of our movement, but asked for a photograph of Alexander Campbell, which I furnished, so that they could run a cut of this apostle of union in their columns. Had I sought to purchase the four columns and a half of space which they freely gave, from these papers, it would have cost me $300.00 My suggestion is that every preacher among us will follow the example of Brother Priest of Columbus, Ohio, and see that their papers make an announcement of the convention and a short history of our movement.

This will in some measure aid the herculenean efforts of Brother Warren, who has so efficiently served our great Brotherhood, in the capacity of General Secretary. Brethren, please do not neglect this very important matter, another day. "Do it now."

James Small.

Keuka College, Keuka Park New York

In our papers we have recently seen accounts of almost every College among our great Brotherhood, except that of Keuka College. But the last is not the least.

Keuka College is situated in Yates County on Keuka Lake—a beautiful body of water, twenty-two miles in length. Steamers pass in front of the college several times daily, discharging and taking on passengers. I am told that Dr. John H. Vincent, of Chautauqua fame, preferred Keuka Lake to Chautauqua Lake for the location of the greatest summer school in the world.

Keuka College is located four miles from Penn Yan—a town of about 5,000—and an electric line along the lake's edge connects the two places, besides there being two lines of steamers. The college building is worth $100,000.00. It is five stories high, sixty-five feet wide and 200 feet long, built of red brick and crowned with slate. The property is well worth $150,000.00.

We, the Disciples of Christ, were invited by the Free Baptists to join them in the conduct of Keuka College, to name the president from among our Brotherhood, to establish the Bible Department and place at its head one of our brethren and to name others on the faculty and the Board of Trustees.

In March, Arthur Braden, graduate of Hiram College, and also of the Theological Seminary in Auburn, New York, where he

GOT TO
Have Sharp Brains Nowadays or Drop Back.

The man of today, no matter what his calling, needs a sharp brain, and to get this he needs food that not only gives muscle and strength but brain and nerve power as well.

A carpenter and builder of Marquette, who is energetic and wants to advance in his business read an article about food in a religious paper and in speaking of his experience he said:

"Up to three years ago I had not been able to study or use my thinking powers to any extent. There was something lacking and I know now that it was due to the fact that my food was not rebuilding my brain.

"About this time I began the use of Grape-Nuts food, and the result has been that now I can think and plan with some success. It has not only rebuilt my brain until it is stronger and surer and more active, but my muscles are also harder and more firm, where they used to be loose and soft, and my stomach is now in perfect condition.

"I can endure more than twice the amount of fatigue and my rest at night always completely restores me. In other words, I am enjoying life and I attribute it to the fact that I have found a perfect food." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

has been a successful pastor four years, was chosen as professor of Sacred Literature. In June, at the annual meeting of the Board of Trustees, he was elected president of the college. He graduated with honors in the Auburn Theological Seminary, where he is highly regarded.

The Department of Sacred Literature includes English Bible, New Testament Greek, Church History, Hebrew, the Old Testament, the New Testament, Homiletics and Apologetics. The English Bible will afford a practical study of the scriptures in English, and courses in systematic and pastoral theology.

Last September the writer was chosen as vice president and field secretary of the college, and to pave the way for a consummation of the plans agreed upon by the Free Baptists and Disciples of Christ in the conduct of the college. More than $7,000.00 has been raised, mostly in cash. Of this amount, the Hon. Thomas W. Phillips, of New Castle, Penn., gave $1,000. The Ball Brothers of Muncie, Ind., gave $2,000.00. These gentlemen are generous friends of the college, and, we believe, will continue to respond in proportion to the response on the part of the Disciples of Christ. Thus far our brethren in New England where I have visited are generously interested in Keuka College. Our churches are few in the East, but never has any Christian enterprise met with greater favor among them than has this Keuka College. We have a four years' preparatory course, affording a diploma under the seal of the University of New York; and after this a four years' course, giving an A. B. degree, under the seal of the University of New York, because our college is in honorable relation with that well known institution which gives a graduate a standing in every state of the Union. We know of no other school affording a student ten months' education for less cost.

Peter Ainslie, of Baltimore, says, that no greater opportunity has come to the Disciples of Christ in the century than the one in Keuka College.

Lowell C. McPherson,
Keuka Park, Yates Co., N. Y.

A Word to the Bible School Superintendent

Bible school superintendents are reminded that the work of the National Christian Bible School Association depends upon a prompt response to the suggestion of the Central Committee, P. H. Welshimer, R. M. Hopkins, and H. H. Moninger, that each Bible school in the Brotherhood sends us one of its regular offerings in July or August to the National Superintendent, Marion Stevenson, 393 North Euclid avenue, St. Louis, Mo. Only a few of the schools have yet responded to this reasonable request.

The National Christian Bible School Association needs $2,000 to enable it to carry out its large and helpful plans for the three months preceding the Pittsburg convention. No school can afford to miss its fellowship in the national work. Few will refuse to give us one of their fifty-two offerings, if they are asked to do so. Send it now to the National Superintendent, address given above.

Marion Stevenson.

Prince Edward Island Letter

By Hugh T. Morrison.

Prince Edward Island, lying in the Gulf of St. Lawrence, is the smallest of the Canadian provinces, containing but little over 2,000 square miles with a population of about 100,000. Its pastoral scenery is most delightful. In all my travels I have found no country that excells it in the beauty of its scenery in the summer season. But its winters are long and severe. The people are intelligent, moral, happy and hospitable. No better place for rest and recreation can be found in the summer season.

The writer spent four years of his early life on this island. Here he became a disciple of Christ, laid down the carpenter's tools to enter the ministry, preached his first sermons and married the woman who shared his lot as wife and mother for more than thirty years.

When in London, on my return trip from Australia, I received an invitation to become pastor of a union church, composed of Baptists and Disciples, on this, the extreme eastern end of the island. For more than fifty years the community had been divided between these two parties, with the usual amount of misunderstanding and bitterness. Each party, with a good house of its own, was too weak to keep up its expenses and support a pastor. Over two years ago the leaders of both churches got together and unanimously agreed that the time had come to co-operate. They agreed to worship together, meeting alternately on Lord's Day mornings in both churches, and in the evenigs at the Baptist church, the larger of the two, and henceforth support one pastor. The union is a case of federation, pure and simple. Neither church gives up its name, its organization, its board of officers, or its denominational treasury. At all the meetings in the Christian Church the Lord's Supper is observed as it always had been observed. In the Baptist Church it is observed once a month.

The first pastor was a Baptist, and served the church for more than a year with the greatest satisfaction. The writer has now had charge of the work for the last four months, and as far as he can see, perfect harmony prevails. I have been in about a hundred homes, composing my congregation, and as yet have not heard a word of dissatisfaction with the union, or with the way in which the work is being done. I am now preaching to congregations of 250. As it was before the union 100 would have been considered a good congregation at either church. As time moves on the members of both churches are drawing closer together, and little or nothing is heard of party names or party ideas. I am profoundly convinced that living and working together is the only way out of partyism, and into the unity for which the blessed Master prayed.

Bothwell, P. E. Island, July 24.

CENTENNIAL OFFERING FOR CHURCH EXTENSION

It begins the First Sunday of September and should actively continue every Sunday of September and October until every missionary church has sent a liberal Centennial Offering.

PUT UP THAT MAP AND ORDER THOSE SUPPLIES

A poster-map and a post-card have been sent to every pastor or correspondent. Give the Map a Conspicuous place in your Auditorium and call attention to it. It shows a great work done by the Board of Church Extension. Fill out the post-card, ordering your supplies for the Annual Offering and send the post-card to G. W. Muckley, Kansas City, Mo. He will furnish up-to-date literature. It is attractive and the people will need it if you give it to them with a word of commendation.

IF INFORMATION IS GIVEN, MONEY IS GIVEN

People want the facts. We are criminally neglectful if we fail to give glowing facts to the brethren and thus fail to get money for the Extension of the Kingdom. The Church Extension Board has stirred up great activity in mission church building this Centennial Year by promising nearly $200,000 to 153 congregations to help them build. Let us help our Church Extension Board to pay these loans by rolling up a great offering for that work in the month of **September.**

LISTEN TO THIS: THINK HARD ABOUT IT

1.—**1,248** churches have been helped to their buildings by the Church Extension Fund in 44 states.
2.—**684** of these have paid their loans in full.
3.—**Over $864,000** has been returned on loans, showing that the Church Extension Plan of having the money go out and, returning, go out again and again, is working beyond our fondest hopes.
4.—**The Pity is that**

ONLY 1,700 CONGREGATIONS

of our stronger churches have ever had fellowship in the annual Offering for Church Extension. **Let us make it Unanimous This Year!**

☛ Did you ever inquire about the Church Extension Annuity Plan? It is advantageous to you and to the church. Write

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MR. AND MRS. HERBERT SMITH.

The Christian Century takes pleasure in presenting to its readers Mr. and Mrs. Herbert Smith, who have gone with Dr. Royal J. Dye to Africa. Mr. Smith, it will be remembered, graduated at Bethany College in June. Within a month he married and with his wife set sail with Dr. Dye. Chicago Disciples are happy over the part they had in sending these good people to help the beloved Dr. Dye.

Centennial Bulletin

Every day brings the Centennial Convention one day nearer.

Every day sees an increase in the work and larger indications that we will have the largest religious gathering of modern times, in Pittsburg, in October.

Every day brings new inquiries for reservations of rooms and it is to be hoped that every one coming will, as soon as possible, make that fact known to our good Brother Fred Marsh Gordon, who is chairman of the Entertainment Committee. Address him at the Centennial Headquarters, Bissell Block, and you will receive prompt and efficient attention. It would be a good thing if you would send your registration fee in, for then you would receive your room assignment in advance, your program and your souvenir badge which entitles the wearer to entrance to all of the meetings of the Convention, as well as many other courtesies that the good people of Pittsburg will shower upon our delegates from all parts of the world.

The Prospectus.

By the time this appears in print, the Prospectus will be on its way to thousands of people all over the United States. For three years Brother Warren has been collecting a selected list of names of the best people in the brotherhood to whom the prospectus will be sent. If you do not get one, it is not Brother Warren's fault, for he has tried to get your name many times from your preacher, but preachers, unfortunately, like other mortals, sometimes fail to realize the importance of doing the thing right now. But if you want a prospectus, address the writer and he will mail you one at once.

This prospectus is a very finely gotten up book of eighty pages, and is printed on the best of calendared paper, and is superbly illustrated. No better prospectus was ever sent out. It costs $2,000.00 to get out the 100,000 edition, and two cents to mail it, so if you want one, while it is free, it would be a graceful thing to enclose at least a two cent stamp for it.

The prospectus tells all about train rates, hotels, places of meetings and points of interest in and around the "great workshop of the world." You will want it as a souvenir of the Centennial; so send in early for it.

A Brother and the Roll Book.

A good brother out in Danville, Ill., by name, E. E. Hartley, writes to the Centennial office telling how he is handling the Centennial Roll Book. He says that he is making a canvass of all the churches in his county, asking and insisting that every church have a book and that every member of the church be enrolled. Good! If we had a million men like him we could take this country for Christ in short order.

The First Edition of Centennial Folders.

The first edition of Centennial folders reached the great total of 100,000. This has been entirely exhausted and a second hundred thousand is now on the press and ready for mailing. From the manner in which inquiries are coming in we will reach our 50,000 mark without trouble.

Centennial Stickers.

We have sent from headquarters in the Bissell block, more than half a million of the Centennial stickers to be used on envelopes in all parts of the mailing territory of Uncle Sam. The way they are being returned to us stuck upon the envelopes indicates that they are being used wisely and well. These stickers form a simple and unique way of advertising the convention, and if you have had none of them, or want more, address as below and they will be sent immediately.

The Real Purpose of the Convention.

Have you thought relative to the real purpose of the Convention and the Centennial!

Perhaps you have thought of it as a time and occasion when you might meet old friends and rejoice in seeing familiar faces of the long ago. The cry, "On to Pittsburg," indicates that many are coming for the purpose of meeting old friends. That is well and that is good. But there's something more to the Convention than the meeting of old friends.

Perhaps you have thought of the Convention and the Centennial as the opportunity and the occasion for a great rejoicing because of what we, as a people, have accomplished. Well, we have done much and we have a reason to congratulate ourselves on the effort and the achievements of the past. But that's not all there is to the Centennial and the Convention.

Perhaps you have thought of it as a great time when the hosts of the Lord will come up to hear the thrilling reports, see our splendid missionaries and listen to the great addresses. All that is good! You will do all this and more! But there is more to the Centennial Convention than this.

It should be a great time of "loin girding, range finding and heart searching." More than that, because of what the Lord hath done for us, it should be a time of renewed consecration to the work God has given us to do. We have raised up to help other people up. We have been united that we may unite other people. When the Disciples of Christ have no distinctive plea to offer the people, God will have no distinctive use for us. We have been fed on the Bread of Life, that we may feed it to others. We have been privileged to drink of the Wells of Salvation that we give the Water of Life to others. There is a giving that does not impoverish, there is a withholding that does not enrich. God has given us that we may give to others. The fields are white for a great harvest. The Convention and the Centennial should mean for us a sharpening of our sickles, and a reaping of the grain for the garners of Eternity. When we work as though all depended on us and pray as though all depended on God, when we work, watch, pray, then we shall get from the Centennial and the Convention the strength and the inspiration to do even greater things than we have ever done before.

Brethren, pray for the Centennial, the Convention, the speakers, and all who, in any way, help to make it the success it is going to be.

Sincerely yours,
John Anderson Jayne,
Chairman Publicity Committee.

Pittsburg Letter

Even our best workers have heard the call of the wild and in a week or two many of our churches will be without shepherds. C. L. Thurgood and wife of Central are off now. He is the honored President of our Ministerial Association. Thomas H. Hughes is off too,—most likely holding a meeting. Turtle Creek found a Master Worker in this man. J. G. Slayter is at Johnstown. This church is anxious to retain his services. Howard Cram-

THE NEW WOMAN
Made Over by Quitting Coffee.

Coffee probably wrecks a greater percentage of Southerners than of Northern people for Southerners use it more freely.

The work it does is distressing enough in some instances; as an illustration, a woman of Richmond, Va., writes:

"I was a coffee drinker for years and for about six years my health was completely shattered. I suffered fearfully with headaches and nervousness, also palpitation of the heart and loss of appetite.

"My sight gradually began to fail and finally I lost the sight of one eye altogether. The eye was operated upon and the sight partially restored, then I became totally blind in the other eye.

"My doctor used to urge me to give up coffee but I was wilful and continued to drink it until finally in a case of severe illness the doctor insisted that I must give up the coffee, so I began using Postum and in a month I felt like a new creature.

"I steadily gained in health and strength. About a month ago I began using Grape-Nuts food and the effect has been wonderful. I really feel like a new woman and have gained about 25 pounds.

"I am quite an elderly lady and before using Postum and Grape-Nuts I could not walk a square without fatigue, now I walk ten or twelve without feeling it. Formerly in reading I could remember but little but now my memory holds fast what I read.

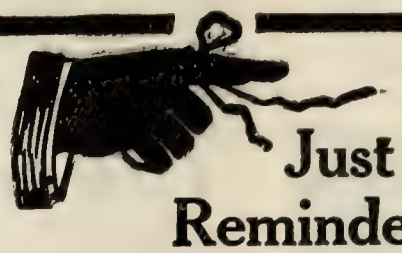
"Several friends who have seen the remarkable effects of Postum and Grape-Nuts on me have urged that I give the facts to the public for the sake of suffering humanity, so, although I dislike publicity, you can publish this letter if you like."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

blet has a new building in mind for the McKeesport Church. It is the vision of a great Bible School. J. Walter Carpenter and wife at Uniontown have practically applied the latest methods in a great Bible School. E. A. Cole never gets through talking about the Bible School at Washington. And well he may be proud for even during these hot days more than two hundred attend his class alone. And we doubt not that often the busy church fades out of view and he sees the thirty odd rustics out in the depths of the virgin forest at Brush Run,—the first Bible School of the Campbells. But the thirty in this district has become twenty thousand, and again the Word has grown and multiplied. We have a lot of men in our Pittsburgh district with Bible School ideals. C. A. MacDonald of McKees Rocks is preparing to be a Bible School Evangelist. Fred M. Gordon keeps on the front line at Knowville. Just now he has an assistant. His midsummer park meetings have become famous. D. R. Moss is delighted with his experiment of the Pleasant Sunday afternoon at Homestead. Percy A. Davis of Duquesne deserves special praise in tiding the church through a most critical period of her history. Recently Errett Burgess Quick became the pastor of Braddock. William Ross Lloyd assisted most ably by Supt. Farr has brought Bellevue up to the front line in Bible School work. Old Allegheny is to be beautifully frescoed and carpeted before the Centennial so that Wallace Tharp and his splendid workers may give the royal welcome to all visitors to this honored Mother Church. J. A. Joyce, after a long wait, hopes to have a chapel up at Sheridan before the Centennial. J. D. Dabney says that Butler will dedicate her first house of worship before Christmas. George W. Knepper, always optimistic, is planning greater things for Wilkinsburg. The Ministerial Association has been tendered the music room of Frederick's great music house in which to hold the Monday meetings. For this summer there will be no vacation. Each Monday morning we will have the glad hand for visiting ministers.

The pilot at the Centennial wheel is W. R. Warren. In the past three years he has guided the ship through shallows and rapids and amidst all sorts of rocks and now it is



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out in smooth waters in sight of the haven. What would have daunted many another man he set himself to accomplish. It is being worthily done, too, and when it is all over we will honor the man who set a high standard and made us all work to it. And from the beginning his stenographer, Miss Shields, with rare fidelity has made his work hers, becoming responsible for its distribution and wonderfully aiding him in the attainment of his splendid ideals. This fidelity has characterized all others who have in any way worked for him.

And what shall we say of the men at the head of the departments? It has been a fine illustration of team work. J. A. Jayne, already well known in newspaper circles, is at the head of the Publicity Department. And he will make it go, too. G. W. Knepper is fast filling the pulpits prospectively for Lord's Day, October 17, 1909. Fred M. Gordon is securing places for thirty thousand guests in private homes. S. E. Brewster has a great room for exhibits and will be able soon to announce the space allotted to various exhibitors. C. L. Thurgood expects to have the time of his life in piloting excursionists. The writer is ready with the music of the program. E. A. Hibler, the new Corresponding Secretary of Western Pennsylvania, is working with the Centennial Bureau until the Convention is over. Pittsburgh business men have finally wakened up and many are backing up our undertaking in a most substantial way.

July 21, 1909. O. H. Philips,
203 Bissell Block.

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Vol. XXVI THURSDAY, AUGUST 12, 1909 No. 33



The Tomb of the "Sage of Bethany" as It Stands Today. This and other scenes at Bethany Are Described by O. F. Jordan This Week

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The Christian Century

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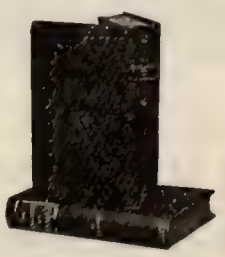
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Do We Need A New Religion?

If We Do, Why Not Try Christianity?

Ex-president Eliot, of Harvard, has considerably agitated religious circles by his recent announcement that the times demand a new religion.

The general statement would be enough to stir the resentment of the orthodox, but when the distinguished scholar draws the outlines of his new religion with some detail every evangelical sword is unsheathed for the defense of those doctrines which the statement of the new religion denies.

Presently, however, it occurs to some one that Dr. Eliot has always been a Unitarian and his new religion gets itself classified as "the same old thing" Unitarians have been exploiting for years, with waning success. Thereupon, the innocuousness of the "new religion" is apparent, and orthodoxy resumes its self-composure.

In company with all other evangelicals we must say that this so-called new religion does not please us either. What its "author" puts in is very good, but what he leaves out and what he denies seem to us often to be just as important.

But apart from the positive outlines of it, why should any one be agitated by the suggestion that the times demand and the souls of men need a new religion?

What other religion will do us any good except a new one?

Is it not just that element of newness that gives vitality and reality to religion—to our Christianity, at least, among all religions? For this is the distinction of Christianity that it is eternally new, that it has in it exhaustless powers of restatement and adaptation, and while remaining ever the same is ever new.

Most of us have formed the habit of thinking of Christianity as a *historic* religion. We assume that its chief significance must be stated in terms of centuries and epochs. We assume that its creeds and councils and rituals and organization constitute Christianity; and if we are able to trace through the ages a continuity of these items of historic fact, we are safe in affirming that the Christianity of today is the same as that of yesterday.

But the truth is that the real entity named Christianity is not found in history at all, but in human souls. What we are dealing with in the tracings of history are but the pale reflections of the blood-red reality.

And as soon as we refuse to stand in this or that historic epoch to inquire what Christianity is, and take our stand beside the human soul and ask what Christianity is, then we have greatly simplified the problems of religious thinking. And when we stand beside the soul to study Christianity one of the most obvious—yes, one of the essential—characteristics of it is its newness, its freshness.

Our Christianity is a new religion to every one who truly receives it.

This is the universal testimony of the great souls who have yielded themselves to the saving power of Christ. They are ushered into a new world. Old things are passed away. All things become new.

So thorough-going is this transformation of the inner life that oftimes the "new man" must have for himself a new name, in the spirit in which Mendel called himself Neander, and Simon came to be called Peter.

Dr. Eliot is reported to have named among the negative items of his new religion this: that there would be "no place in it for conversion."

But if a religion have no place in it for conversion it certainly is not Christian, but neither is it new. It is the old dead failure with which our humanity has been deceived and from which it has been disillusionized by turns through too many centuries.

They little understand the significance of the progressive movement in religious life today who see in it an attempt to substitute so-called culture for conversion.

The criticism to which orthodox evangelistic conversions are today being subjected is not due to their thoroughness nor to their suddenness, but to their shallowness.

No one is finding fault with hypnotic evangelism because it converts people, but because it does not convert them deeply enough and thoroughly enough. A religion of authority need not be new to its convert. A religion of ceremony and ritual need not be new. A religion of doctrinal creed need not be new.

But a spiritual religion, if it is really spiritual, must be new to the soul of its convert. Its fundamental characteristic is *insight*. Not belief *about* something, but faith *in* something. Its primary activity is obedience—not to an ordinance or an external organization or a mechanical device of the revivalist, but to the spiritual law, inwardly discerned by the soul, through which the goods of the spiritual world are realized. And its richest emotion is the joy of discovery, the sense of a new world, a new power, new values and standards, and a wondrous new peace.

In truth, this particular experience is absolutely new and unique in the universe. There are other experiences like it, but they are not this experience. Life is unique in each soul and because spiritual religion is life, new life, it too is unique.

Likewise, our Christianity will be a perennially new religion to every one who truly keeps it.

This, indeed, is the condition on which one may keep it: that it continually pass from grace to grace, from one stage of glory to another.

It is a sweet promise in the Revelation that the morning star shall be given to him that overcometh. Because the morning star is the symbol of the ascending life, the growing life, the crescendo life.

Poor indeed is that soul whose star has passed its zenith and falls toward evening, whose main inspirations are in memory, whose song is chiefly of

"The joy of the soul in its earliest love."

Our Christianity is essentially a progressive religion, a perennially fresh religion. Like all the gifts of God's grace, it is

"New every morning, fresh every evening."

And this progressiveness, this unceasing newness of spiritual religion, belongs not alone to the soul's peace and the soul's obedience, but to its insight as well.

It is an error which greatly hinders the increase of our life, that we may grow into fuller obedience and deeper peace, but we must conform constantly to a set standard in our beliefs. Thus our insights are blinded and the richer possibilities of obedience and peace shut out.

Let us who have learned much from Paul learn this too: That we all, whether new convert or apostle, see as in a mirror, darkly; that we know only in part; that the perfect is ever progressively revealing itself to us and, as it is disclosed, that which is partial is progressively done away.

The great error of Christendom is that of thinking of its religion as a thing of stability and sameness, whereas, it is essentially a religion of change and of difference.

The reason this religion can never be outgrown is that it makes provision among its fundamentals for growth and progress.

By what right, then, some one asks, do we call this ever changing, ever new religion by the constant name, Christianity?

Because, we answer, it was Christ who set the human soul free to seek the truth. He taught us that salvation lay not in orthodoxy, which is sameness, but in truth, which is perennial change, and himself blazed the way for our free pursuit of truth by his example and death.

But there is yet a deeper reason for calling this ever new religion by the name of Christ:

It is Christ's religion, not simply because he was its founder, but because he is its forwarder, not simply because he started it off, but because he carries it on, not simply because he presided at its inception in the souls of the first disciples, but because he is presiding over its inception in the soul latest born into the kingdom of grace.

The Trend of Events

By Alva W. Taylor

THE TRAIL OF THE FLY

The "trail of the serpent" is classic phrase. We are realizing that the "trail of the fly" is an awful and menacing reality. He is a "bird of prey," a vile and loathsome beast, that lives, like a vulture, off the dead. Unspeakable excresence is his favorite pabulum and the places men flee his choicest abiding place. He is the harbinger of disease, a black scavenger of death. Men should count him *tout au contraire* and shun him as a leper.

On his legs the common house fly carries a multitude of bristle like hairs of microscopical size. These he drags through the garbage and carrion on which he feeds and flies away with their accumulated load of disease germs. Then he seeks the kitchen and trails them over the exposed food, over the baby's face and lips, over uncovered cooking utensils and about the walls, and drops his invisible burdens of disease bacteria every where he goes.

His trail has been identified as a trail of death. In New York city death by typhoid was found to be in direct proportion to his coming and going and to the regions he frequented most. When the bars were shut on his welcome to the tenements of the poor the disease disappeared almost entirely. Here is the answer to the oft asked question, "Where could they have gotten it?" A million bacteria of certain disease dealing kinds can be picked up on the point of a needle. The nine hundred and ninety nine thousand may die and the thousand, if dropped in the right spot for their culture, will multiply until they bring sickness and death. Bar out the fly. Shun him as a plague.

VACCINATION FOR TYPHOID

Preparations have been made for some time to experiment with the new typhoid serum. On June 17, three brave young men, soldiers at Fort Omaha, submitted themselves to the test. They are soldiers indeed, knights for humanity's welfare. They each suffered with a mild form of typhoid as a result of the inoculation. They were then vaccinated with the serum again, but there were no ill effects. They then drank water several days old into which there had been deposited 1,000,0000 typhoid germs. The time demanded for the beginning of the symptoms of the disease is long passed and none have developed. The physicians are satisfied that they could not contract the disease.

It is now reported that the Tsetse Fly is not the agent for the transmission of the African sleeping sickness and also that successful experiments have been conducted with a serum for its prevention. Whole populations have been decimated in Africa by it. It is the plague of Uganda and all Central Africa.

Another report tells us that the small-pox germ has been isolated. One by one the secrets of the plagues are given up to science. The death dealing microbe is traced to his lair, his habits discovered and his enemies cultivated. These invisible germs are found to be as much unlike as alligators and elephants. They have their habitats, their enemies, and their own peculiar diseases. They are almost chemical entities, but they are as much unlike as other variegated forms of life. In them life lies like rivers at their sources, near one another, but as far apart as the oceans in their trend.

MICROBES FOR SALE

We usually think of microbes with horror. We know of germs as the progenitors of disease. In fact they are the progenitors of all living things. There are good germs and bad ones. Bacteriology is revealing wonders more wonderful than ever the telescope revealed.

Serums have long been sold to the medical fraternity for inoculation against certain diseases. Now we have news of bacteria being sold to farmers for the inoculation of the soil. The impoverishment of the soil comes through its being deprived of certain chemical elements. They are absorbed faster than they are supplied. Wheat ceases to make good crops after a few years on the same ground. It is necessary to "renew" the soil.

The farmer plows under clover as a renewer or fertilizer. It furnishes nitrogenous matter and nitrogen is the greatest of all elements for the making of plants. We live in an ocean of it, but we are like men in the midst of the sea with no apparatus to distill water. The microbe has been found that will catch the fickle gas and unite it with more stable matter for its work.

It was in Holland, with necessity as the stimulous, that the search first began. The nodules of the Legumes, such as clover, peas and beans, were studied to find the secret of their fertilizing power. Their power to fix the instable nitrogen was found to be the secret. Then the search for artificial means of capturing the element began. In Norway electricity is shot through the air, like lightning, and a small amount of nitrogen is distilled by each shock. Thus a roaring cataract is made to enrich the barren soil.

Then a way was found to induce the bacteria that made up those little nodules on the leguminous roots to propogate themselves apart from their native habitat and Dr. Moore, of the United States Department of Agriculture, tried sending cultures of them out in packages of cotton. The cotton proved too dry and the bacteria perished. Dr. Thomas of New Zealand found a fluid in which they could be kept for months and transported. The farmer can now buy them in tubes, put a few drops of the fluid into a gallon of water, dip his seed in the water, plant it, and be assured he will reap an increase in his crop. The results have been quite surprising where the operation was carefully performed.

In England, where, with older soil there is the greater need. W. T. Stead, the publicist, has been popularizing the experiments and trying to make them practicable by inducing intelligent planters to use the artificially cultured bacteria. He prints each month pictures of the inocculated and uninocculated plants grown side by side and the contrasts are very surprising. In Alabama it was found that clover that had been inocculated produced thirty times as great an amount of nitrogenous matter as that which had not been. At a cost of two dollars per acre, thirty dollars value was added.

The scientists are now telling us that we could not live without the bacteria. They seem to be at the root of the matter for both good and ill. Theirs is the secret of human chemistry and in them lies the nearest approach to the secret of the basis of life itself. They permeate living matter. That billions of them can dance on the end of a needle is greater than the problem of the ancients over the angels and the famed needle point.

A SOCIALIST PREMIER IN FRANCE

M. Briand, the Socialist, has succeeded Clemenceau, the Radical, as head of the French cabinet. He is not a radical socialist but belongs rather to the opportunist section of that party. He is not orthodox according to the canons of pure socialism. Nor is he a member of that wing of the movement in France that always votes against the budget and all military and naval appropriations. He represents more nearly the union of principles and policies brought about by the reaction of socialistic ideas on practical labor unionism in France. The *bloc* that Clemenceau was able to hold together so long, and to thus make his ministry of exceptional length for France, is behind Briand. It is composed of the Republicans, Progressists, and the several Socialist parties. It numbers 567 Deputies while the Opposition is composed of the various conservative parties, viz., Royalists, Bonapartists, Liberals, and Nationalists, and number but 117. Clemenceau's fall was occasioned largely by a burst of wrath when his administration was under criticism for its naval administration. Briand was the man who worked out the disestablishment of Catholicism through the new educational system. That reform grows increasingly in popular favor. He is also a favorite of labor and labor is playing an increasingly large part in French politics. Socialism gains by both and Briand is the first socialistic statesman to head a great government.

FRENCH SOCIALISM

The Frenchman is severely logical. He carries his conclusions to the mathematical limit. Then he inclines to act upon the theory thus evolved. It is less a mercurial temperament than this that accounts for the Frenchman. He is not a coward and inclines to take the consequences of his reasoning seriously and to try it on. This characteristic accounts for his radicalism and the diversity of party organizations. There are ten parties represented in the House of Deputies. The *bloc* is composed of six of them. They range from the Republican to the Socialist. The greater number are the Socialist Radicals. They are radicals with a socialist trend. It is to this party that Briand belongs. The Unified Socialists are the party of pure socialism. They number fifty-three and represent the national socialist organization. They always vote against military and naval and colonial appropriations and against the budget as a whole. They declare themselves revolutionists and expect to work the industrial revolution through the workingmen's

organizations. They declare for reforms, but also declare that mere reform will do little.

Clemenceau was a Radical. Thus the socialistic elements have made a clear gain. Jaures, the great socialistic leader, is in favor of the methods of evolution. When Millerand entered the cabinet a few years ago the Socialist organization was split over an effort to turn him out of the party on the principle that they could not accept a place in a bourgeoisie ministry. Jaures led the Millerand faction and "opportunist" socialism triumphed. The orthodox faction continued alone for a time but a working coalition is again established.

The Unified Socialists (pure socialism) received 1,200,000 votes in the last parliamentary election. It was one-tenth of the entire vote. In twenty years they had thus grown from 30,000 and it was a steady growth. It has also 149 mayors in the republic.

THE POWER OF LABOR IN FRANCE

All French industrial organizations are called "syndicats." They were authorized in 1864 but had no real freedom until 1884. Then they were limited to moral action and purely professional matters. Later they received power to conduct strikes and of late years they have had many and severely fought ones. At the time of the Dreyfus agitation the Radicals were not able to cope with the clerical and anti-semitic and royalist elements and the socialists were called in. They had gotten great hold of the working classes and, endeavoring ever to work through the labor organizations, brought the labor unions to the front. Jaures, through the Millerand episode, saved them form their extremists, and gave them a hold on the parliamentary situation. Thus much favorable labor legislation was gained. They helped in dissolving the monastic orders, in suppressing catholic education and in establishing a secular system, in the dissolution of the concordat and thus the disestablishment of the Roman Church, and gave the state power to repurchase the railroads. Income tax and old age pensions are now pending action and Briand's accession to power will forward both.

But the Socialist party was too doctrinaire and the trades unions were anxious to get things done. The General Federation of Labor (Confederation Generale du Travail) was organized and the reign of what is called syndicalism began. The strike of the postal and telegraphic employees last spring was the first trial of its wings. It was doubtless too radical a move and lost its immediate contention but it at the same time proved its strength. It proved that the government dared not forbid governmental employees to join labor unions or to strike and it proved the government dared not attempt to dissolve the great General Federation as it has undoubted right to do. Its power lies in its political force. Briand's selection is doubtless a recognition of its political power. No party or coalition could successfully fly in its face and appeal to the country. There are nearly 8,000 unions with a million members and the leaders are as indefatigable propagandists as are the socialists of England. They would have the help of other millions who are not members. With the civil service force of the government with them they are growing formidable.

There is no reason why the world should stand aghast at this condition. It is but an opportunity for the masses to try their hands at government in France. The Revolution brought the rule of the middle-classes in place of that of the aristocracy. This movement is for a larger share in goverment by the masses as against the middle-classes. It is a marked step in the inevitable entre of the working millions into the actualities of political control. It will vastly forward the socializing of government as over against the old fashioned type of political and commercial government. It will not mean socialism but the leaven of socialism in the meal of commercial and political individualism. If it does overt acts it will do no more than all its predecessors have done. The net gain will be for the progress of mankind from the state of great wealth for the few to comforts for the many. France has but 5 per cent of illiteracy, but one-half that of our own country. Ten political parties certainly argues for independency of conviction among her voters. With an educated and independant ballot she will be safe.

Editorial

DR. IRA LANDRETH'S resignation as Secretary of the Presbyterian Brotherhood of America has been accepted by the National Council, and he has been elected to the office of Editorial Secretary. In this capacity he will edit "*The Presbyterian Brotherhood*," the quarterly magazine of the movement, in addition to his duties as President of Belmont College, Nashville, Tenn. Mr. Henry E. Rosevear, who for the past year has been Associate Secretary of the Presbyterian Brotherhood, succeeds to the Secretaryship.

* * *

REPORTS from those state conventions of the country that are held in the spring and early summer indicate that the approaching Centennial gathering has not reduced the attendance as greatly as many feared. The Illinois Convention to be held on the opening days of September, is at a special disadvantage in being so near to the Pittsburgh meeting. Some no doubt who are "going up" for the greater gathering will not be at Eureka. Probably for those whose circumstances compel an exclusive choice between the two this solution will be warranted. Yet the work at home should not be allowed to sag in this Centennial year. All over Illinois our men and women should stretch a point to be at the state convention if possible. The splendid program which we print on another page is a strong attraction. But just to go to old Eureka town is inducement enough. Many will have to cut their vacations a week short in order to make this engagement, but the days in Eureka will fit in with the vacation days so well as to seem to be an integral part of the holiday. Let the Illinois state conscience be kept alive despite the Centennial temptation.

* * *

IN ACCEPTING the office of Moderator of the English Presbyterian Synod last summer, Dr. J. Campbell Gibson of China made the following thrilling appeal to the synod for Christian unity:

"Can you not restore to us the unity of the body of Christ? For the sake of the life of young churches and great nations, for the sake of the perplexed Christianity of your own land, for the sake of the honor of your Lord, now at least make real to yourselves and visible to the world the unity of the body of Christ. The churches which you have planted across the seas have not been won by your watchwords of division. In the days of the great persecution in China nine years ago, when the Boxers tested the Christians there, they did not test them by the Westminster Confession, nor by the Thirty-nine Articles, nor by the sermons of Wesley. Instinctively they chose a more universal and more searching test; drawing a rude cross on the ground, they called on their prisoners to trample it under foot, offering life and freedom to those who did so and death to those who refused. In that hour of terror some fell from a scarcely grasped faith, but many thousands—men, women and children—could not bring themselves to put a contemptuous foot on the rudest symbol of the holy passion of their Redeemer, and they died unflinchingly not as Anglicans or Wesleyans or Presbyterians, but as Christians, members of the one body, holding the one faith, inspired by the one Spirit, and so they gained the crown of life."

And the Interior (Chicago) to which we are indebted for the report of the address adds:

"The churches of Christian lands can't long resist adjurations like that from the men who are closest up to the vanguard of the king's army of conquest. The only way to avert church union would be to call back all the foreign missionaries."

* * *

"CHICAGO—Pittsburgh," the heading that stands over Mr. Jordan's Chicago page has a double significance just now. To the regular reader of the interesting narrative the title suggests Chicago's interest in the approaching celebration at Pittsburgh. Mr. Jordan was appointed by the Chicago ministers as manager of the Chicago train to Pittsgurgh and he went to that city nine weeks ago to make provision for the entertainment of the delegation going from this city. While there he visited the sacred places in Western Pennsylvania and West Virginia where the fathers wrought out the beginnings of our hundred years' history. What he saw and what his camera saw he is showing us in this interesting series. But to the casual reader who keeps informed of the goings on in the secular world, the hyphenating of Chicago and Pittsburgh would suggest that the Christian Century conducts a baseball page in addition to

its many other excellent features. For just now one of the most exciting races in baseball history is on between the clubs of these two cities for the pennant in the National League. Pittsburgh, far to the fore all through the summer, now feels the hot breath of the pursuing "Cubs" on her flanks (this sentence is not plagiarized from the sporting page of the daily paper) and any day may see Chicago in the lead. Queer as it may seem, the Disciples of Christ have a vital interest in this pennant race. Whether or not our Centennial Convention can use the great stadium, Forbes field, for its sessions depends upon the outcome of the baseball contest. If Pittsburgh wins, the final championship games are scheduled to be played in that city in the very week during which our convention is in progress, and Forbes field is pre-empted for that purpose. If Chicago wins, the championship games will be played here and the Centennial will have no distracting competition in the Pennsylvania city. How inextricably are life's interests tangled up! That religion and sport should be thus mingled gives a good text for some philosophising. Whatever the line of reflection might be we are sure it would come to this conclusion that every good Disciple's obvious duty is to "root for Chicago!"

* * *

DR. J. WILBUR CHAPMAN, the American evangelist who is making an evangelistic campaign tour of the world, spoke against the Catholic invasion of public school methods in Australia. In one of his largely attended meetings in Melbourne, at the close of his address, Dr. Chapman said, "I wish to make a statement entirely upon my own responsibility. I never allow myself to speak publicly on controvercial religious matters, and I never proselytize among Catholic Christians, or try to make a poor Protestant out of a good Catholic. I have, however, as is but natural, been studying conditions in Australia, and I find them very similar to American conditions. I think that the Roman Catholic church shows an infinite amount of arrogance to have its own parochial schools and to conduct them as it wills and then to come into schools where my children are being educated and tell them that they cannot have the Bible." The statement was greeted with unprecedented enthusiasm. People stood in their chairs and waved hymn books, shouting, "Say it over again, Dr. Chapman. Let us have more of this. Speak your whole mind." The audience cheered continuously for five minutes. When the cheering ceased Dr. Chapman continued, "I know what would happen to me if I were to introdue myself into a Catholic school and present my form of Christianity. The priest would have the right to take me by the nape of the neck and kick me out into the street, and I should thoroughly deserve what I got. Hear me, men! If either Australia or America attempts to raise her boys and girls without the Bible there is danger ahead."

* * *

JUST how authoritative is the source from which the movement to make Sunday, September 26, a "Declaration Day" arises has not been made clear to the brotherhood. But it is a suggestion which commends itself to the Christian Century as an appropriate and impressive way of ushering in the Centennial celebration. The Pittsburg convention will be but two weeks off. The "Declaration and Address" published by Thomas Campbell in 1809 marks the beginning of this marvelous hundred years of history which we are to celebrate in October. In many respects this old document is the freshest and most modern statement of the ideals and purposes of Disciples of Christ. To study it, to restate its principles and to give ourselves with a new consecration to their advocacy will be the dominant purpose of the great convention. But the thoughtful and quiet study of this our "Declaration of Independence" before the hosts go to Pittsburg will prepare the heart better to appreciate the greater messages of the greater occasion. In connection with the re-study of the Declaration and Address special attention will likely be paid to that sentence which has been taken as a motto by the Disciples, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." That there is an ambiguity lurking in this form of words has long been apparent to many thinkers in the current reformation. A writer in the Christian Standard recently takes exception to the motto, bluntly declaring that it is wrong. "It should be reversed," he says, "and should read 'where the Scriptures speak, we are silent.' It is holy ground; it is God speaking, and we ought to take off our shoes as Moses did in the presence of God in the burning bush. We ought to go forward and obey God, asking no questions." The second half of the motto, the same writer says, should likewise be changed and rendered thus: "Where the Scriptures are silent, we may speak." "In fact, if we go forward in the Christian life," he continues, "we must often speak in reference to the very things the Scriptures are silent upon. This declaration has done much harm among us as a people. It is the very thing that has caused so much anti-ism in the Sixteenth Ohio District. Good men say, 'The Scriptures say nothing about the organ in the worship, therefore it is wrong and should not be used in the worship.' For the same reason, missionary societies and many other things that might be mentioned should have no place in the church because the Scriptures are silent." No doubt, to Thomas Campbell's mind his phrasing of the words was meant as a principle of liberty as well as a principle of authority. But their true meaning is not made clear until they have been translated into this revised form. It will be well in preaching upon them as a text to remember that they were not given by infallible inspiration.

* * *

ONE hundred of our churches are in the Living-link class. In most cases the Sunday-school combines with the church in this offering to support a missionary. These one hundred churches and Sunday-schools give approximately $60,000 a year for Foreign Missions. This is a little less than one-third the entire amount given by our churches and Sunday-schools. One hundred of our churches and Sunday-schools give $60,000, while 3,500 give $140,000. The Living-link churches and Sunday-schools in their combined offerings average $600 each, while the remaining 3,500 average $40 for each combined church and Sunday-school offering. Our great need is an advance in the average gifts.

A "Hideous Discrepancy"

Apropos of our leading editorial, this week, on "A New Religion," our attention has fixed itself upon a singularly significant editorial in the *Christian Standard*, of a week or so ago. The editor had just concluded an evangelistic meeting with five or six assistants, including Evangelist C. R. Scoville, for a time, in a Michigan county seat, and had been successful in establishing a church there with something over one hundred members. Before the meeting was held only thirteen Disciples were known to be in the town, while upwards of sixty came to light as the meeting progressed. In commenting upon his experience the editor is drawn into certain interesting observations. He speaks of the "hideous discrepancy" between the net growth of our churches and the "tremendous growth of our churches, as reported in our papers." "With an accession of not less than 125,000 per annum, our net increase is reported as about one-fifth of that number, and the wonder has grown, what has become of them?" The editor then calculates that there may be a million in this country, "indoctrinated in the New Testament faith, who are living apart from their true church associations." From this data the article draws one or two commendable inferences. But the writer seems utterly blind to the more vital significance of the "hideous" facts he so frankly sets forth.

To our mind these facts are chiefly important as a commentary on prevailing evangelistic methods. We are said to have a million and a quarter members. Now if there exists besides these another million of Disciples unattached to their true church associations how great becomes the indictment of our method of gaining accessions!

This million of unattached Disciples does not live mainly in communities where we have no churches. They are most numerous in communities where churches are planted. Chicago is an exception as compared with small towns but hardly so as compared with the larger cities; and here where we have twenty-one organizations with five thousand members, it is conservatively estimated that there are six times that many unattached Disciples living in the city.

The blunt truth is that the reports in our papers of evangelistic success are gross exaggerations of the spiritual facts. Not so many were converted as were counted. Many were manipulated emotionally or socially without being awakened in their intelligence and conscience. Once out of the situation within which they made the first step, their motive is gone. The root of the matter was not in their soul but in the set of conditions that had been built up around them. Moving away to another town or a great city they are lost to the cause.

But this is only another way of saying, in the terms of our opening editorial, the religion they "got" was not new. It was an old religion, a religion that had cooled off from personal experience into a splendid doctrine. Our contemporary's characterization of them as having been "indoctrinated in the New Testament faith," has in it a complete explanation of their helpless and fruitless condition.

The Psalms and the Saints

In previous meditations we have considered the Old Testament, as a book of devotional character, first because it records a large number of experiences and utterances of holy men in the free enjoyment of the spirit of worship; and secondly because it yields itself so readily to the discerning mind as food for spiritual mediation and enjoyment, not only in, but even beyond the confines of that historical and exegetical study which our generation has found so fundamental and so rewarding. A brief account may well be taken of the values which have been imparted to the Old Testament by its entrance into human life in hours of devotion or of supreme spiritual experiences. In this effort it is necessary to confine our inquiry to a limited section of this opulent material, and and alert spirit enters still deeper into the psalm country of prayer have a triple worth. They reveal the heart of the saints who for obvious reasons the part selected will be the Psalms. To the Christian who is seeking aids to the holy life, writings of this kind first uttered them; they serve as the gates through which the eager and holy thought; and they come to us bearing the rich burden of the treasured and accumulating joys and sorrows, hopes and visions of the men and women who have made them their own in the passing of the years. Says Tholluck, "What a record that would be, if one could write it down,—all the spiritual experiences, the disclosures of the heart, the comforts and the conflicts which men in the course of ages have connected with the words of the Psalms! What a history, if we could discover the place the Book has occupied in the inner life of the heroes of the Kingdom of God." Fortunately, not a few of these significant and illuminating experiences have been treasured. The most casual and superficial survey of the theme is sufficient to assure the seeker after God that he has high companionship on his journey to the celestial city, and that many fair souls have travelled this way whose recorded joy of the divine word are to him like brooks by the way. Sitvio Pellico, in the history of his imprisonment, has a striking chapter on the written records left upon the walls by those who preceded him in the cells through which he passed. Similarly the Psalms are written over, like a palimpsest, with the meditations and experiences of those who have found in them the solace for their sorrow and the fitting expression for their joy. The early Christian Church, the Reformation heroes in the lands of Europe, the covenanters in Scotland, have all of them found in the Psalms the means of grace and the hope of glory. They have done much to form the men who have suffered and triumphed in the Kingdom of God, and we need not wonder if we sometimes take up these songs and prayers of the ages only to find them moist with the tears of mourners and the blood of martyrs. What a wonderful story they could tell if we could gather it all from the lonely chambers, from the suffering sick-beds, from the brink of the valley of the shadow; from scaffolds and fiery piles witnessing in sunlight, and from moors and mountains beneath the stars; and in high places in the field where tyranny was driven back. When we read them we join with a multitude which no man can number.

There are those five scholars of Lausenne who went to their death of flame for the reformed faith in 1553, singing on their way to the stake the words of the 9th Psalm, "I will praise thee, O Lord, with my whole heart. When he maketh inquisition for blood he remembereth them. He forgetteth not the cry of the humble." When the Protestants who were driven out of France in 1685 by Louis XIV, went forth in search of homes, they wandered about, afflicted, destitute. A company of them went to Switzerland, and Pineton of Chambrun tells us that when he and his companions came in sight of Geneva, they sang with tears of joy the words of Psalm 26, "Lord, I have loved the habitation of thy house. My foot standeth in an even place. In the congregation will I bless the Lord."

India was still heaving with the ground swell of the terrible mutiny of 1857 when the wife of Sir John Lawrence was called home to England, and had to bid farewell to her husband, leaving him in the midst of the deadly danger. She wrote in her journal, "When the morning of our final separation came, we had our usual Bible reading, and I can never think of the 27th Psalm without recalling that sad hour: 'The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Wait on the Lord, and he shall strengthen thy heart. Wait, I say, on the Lord.'"

What a precious freightage of memory is borne by the 31st Psalm, especially its words, "Father, into thy hands I commend my spirit." It was one of the seven sayings of Jesus on the cross, and the last. It was the parting word of Luther, of Knox, of John Huss, of Jerome of Prague, and of countless more.

Columba of Iona died in 597, repeating the words of the 34th Psalm, "They that seek the Lord shall not want any good thing."

When Queen Louise of Prussia heard the disastrous news from Jena in 1806 she sat down after her first burst of weeping and sang the 37th Psalm at her piano, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." When she arose her eye was clear and her spirit calm.

Luther's great hymn, "Ein feste 'Burg ist unser' Gott," is a paraphrase of Psalm 46, which Gustavus Adolphus had his army chant before the battle of Lützen in September, 1631. Psalm 68, "Let God arise and let his enemies be scattered," was Cromwell's battle hymn. It was also sung by Savonarola and his Dominican brethren as they marched to the Grand Piazza of Florence in 1497 to meet the trial of fire, at that spot which is still heaped with flowers on the martyrs' anniversary. But the list is too long for record here. The wealth of such incident is exhaustless. It is sufficient to have pointed out its value and its abundance. The Psalms are the imperishable and priceless possession of believing and devout souls throughout the centuries. They staid the hearts of Maccabaean martyrs amid the persecutions of "Antiochus the Madman." Christians in blood-soaked Roman arenas chanted them as the lions stole out from stone archways for their work of death. Refugees, hiding in German forests or on Scottish highlands, sung them as they watched the approach of their hunters. They are saturated with the tears and triumphs of sorrowing and rejoicing saints. For more than twenty centuries they have been the treasury of devotion for the faithful. For generations and perhaps milleniums yet to come they will be the prized possession of the church. They will last as long as joy endures and long after sorrow has ceased. And may we not believe that they will be sung along with the song of Moses and the Lamb in that region from which the silent dove returning at evening brings us sometimes tidings of a land that eye hath never seen.

It must be confessed that in these meditations only the merest glimpse has been gained of the inexhaustible treasure of sacred thought and experience in this record. The Old Testament has its purposes and its limitations. It is no longer our spiritual guide. It points the way to a better hope and an ampler salvation than it could reveal. Yet its beauty is eternal, and its words still profitable for study, meditation, enjoyment. To an age like ours, eager to find, now and then a moment for repose in a breathless and stressful life, it appears itself as a book rich in treasured prayers and praises. full of consolation and help. If we keep near us for devotional ends the works of Jeremy Taylor and Thomas a Kempis; if we find value in the thoughts of Pascal and the meditations of Tauler: if the spiritual experiences of St. Theresa and Monacha are of value as aids to the holy life, how much more the lives and messages of these holy men of old, who spoke as they were moved by the divine Spirit, and who have joined the choir invisible of these immortal dead who live again in souls made better by their presence, and whose music is the gladness of the world.

A Psalm of the Helpers

THE ways of the world are full of haste and turmoil:
I will sing of the tribe of helpers who travel in peace.

He that turneth from the road to rescue another
Turneth toward his goal:
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He that taketh up the burden of the fainting
Lighteneth his own load:
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners
Healeth his own heart:
In his time of grief they will return to remembrance,
God will use them for balm.

He that careth for the sick and wounded
Watcheth not alone:
There are three in the warkness together,
And the third is the Lord.

Blessed is the way of the helpers:
The companions of the Christ.

—Henry van Dyke.

Chicago—Pittsburg

Chicago's Secretary Describes Scenes at the Campbell Homestead in Bethany

BY O. F. JORDAN.

We had arrived at old Bethany at night, but the next morning we were astir to see the place. We had been told that the richest part of our journey would be the visit to this place where more of Alexander Campbell's life time was spent than at any other.

We strolled down the main street east past the little post office which distributes the news of the village in lieu of a newspaper. We went on over to the Bethany church, which was the third of our movement to be erected. The pulpit is on the street with the doors of admission on either side. Alexander Campbell used to preach for three hours, and he arranged the church in this way so that none of his audience would have the temerity to leave the house. The church at Wellsburg, going back to the Campbell's days, is arranged in the same manner.

From this point we continued east across the Buffalo Creek. We suppose Bethany students with all their pious traditions are very sedate, but such a creek in other schools would be put to ungodly use as is the creek called the bone-yard at Champaign, where the ardor of Freshmen is annually dampened. The creek has not here enough of beauty to justify the Bethany college song "On the Banks of the Old Buffalo," for it is here too full of rubbish to make even a desirable photograph. Up and down stream, however, it is worthy all the poetic efforts that have been bestowed upon it.

The Campbell Homestead.

Our first pilgrimage we wished to make to the old Campbell homestead. It is a long building that was built in four different parts. Alexander Campbell had fourteen children and it was his jest that he enlarged his house with the growth of his family, which accounts for its size. It was originally the home of the father of his first wife, Mr. Brown, and by the old spring house to the east of the house he did his first courting. In the old house he was married and in it all of his children were born. Here the spirit of the great reformer took its flight. The furniture is much of it fifty and a hundred years old, it being the pride of the house not to change its furnishings.

The Old Study.

In the yard stands the old study. It is a most enticing den with only light from above. On its shelves still stand many of the books used by the Reformer. In this seclusion, it was possible for him to lay the foundations for a scholarship which has probably never been equaled among the Disciples.

The hostess there now is Mrs. Decima Barclay, the only surviving daughter of Alexander Campbell. Her husband represented the government in consular service for many years. He now lives but in the physical and mental decline of old age. She is a charming hostess and received us with the southern hospitality which can nowhere be equaled. In a two hour interview we were given the traditions of the old house.

At one time, two presidents of very opposite tendencies met in this house, Jeff Davis and General Garfield. Mr. Davis brought a son to place in Bethany college. Mrs. Barclay was then a Miss in a boarding school, fifteen years of age. General Garfield was president of Hiram and he asked Mrs. Barclay her opinion of co-educational schools. She bitterly condemned them and quoted a recent newspaper scandal over a Hiram elopement. "That was not as bad as reported," said General Garfield, "I know, for I am president." Mrs. Barclay, or Decima Campbell as she was then, was deeply mortified at her seeming lack of courtesy as she did not know that General Garfield was connected with Hiram, but she adhered to her position with reference to co-educational schools.

Two Keepsakes.

Mrs. Barclay has two very dear keepsakes that she showed us. One was a piece of wood from the old church at Ahorey, Ireland, where Thomas Campbell preached for a number of years. She told us that the old church is still standing as it was a hundred years ago and that there had been but three new pastors since Thomas Campbell's day. She had also a piece of wood from the Luther tree in Germany which had been sent her mother, bearing this inscription, "From the favorite tree of the reformer of the fifteenth century to the wife of the reformer of the nineteenth century."

We were told that Professor Hagerman and wife are touring Europe this summer and that in the course of their travels they will visit the old home of the Campbells in Ireland with camera and note-book. We shall hope that some fresh tidings may be brought us from this visit that will make our understanding of the early life of the Campbells more clear.



Study of Alexander Campbell Standing in the Yard of the Old Home.

The Burying Ground.

It would be the grossest neglect to visit Bethany and not visit the Campbell burying ground. The Campbells were a numerous family. The family of Thomas Campbell came to this country. Alexander Campbell was married twice and had fourteen children. However widely the family traveled, they came home to die. The deciphering of the numerous Campbell tombstones in the burying ground is to study the entire family history.

The tombstone of Alexander Campbell is the best in the family ground, though on the other side of the burying ground are fine

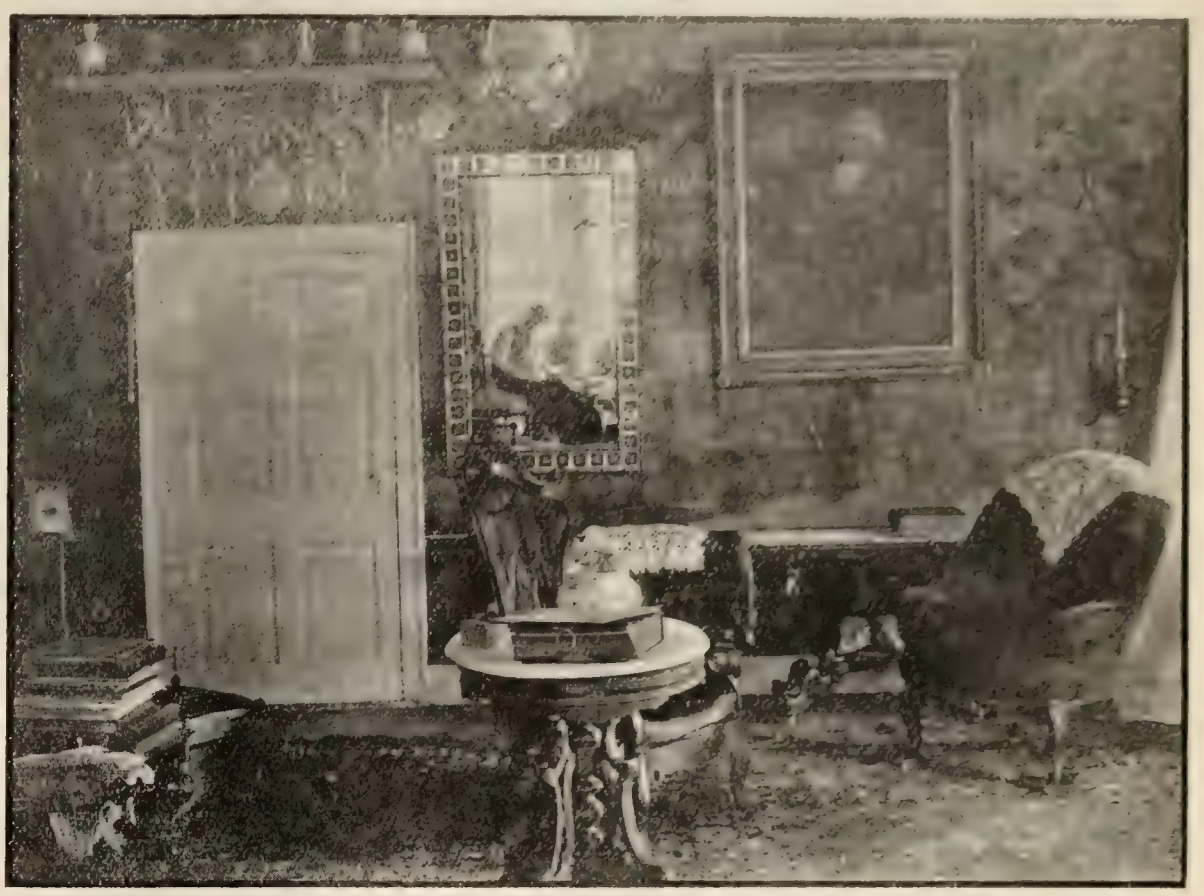
shafts erected to the memory of Pendleton, second president of Bethany, and to Richardson, who wrote the memoirs of Campbell, that quite eclipse in glory the monuments of the Campbells. The slab that marks the grave of Thomas Campbell did not cost twenty-five dollars. Probably he would not have cared for any more ornate monument, but as things go, it hardly seems fitting that we should celebrate the centennial of his epoch-making work while he lies by so simple a memorial slab. Even the monument to the memory of Alexander Campbell is not such as a grateful brotherhood would love to erect to its dead.

Present Life at Bethany.

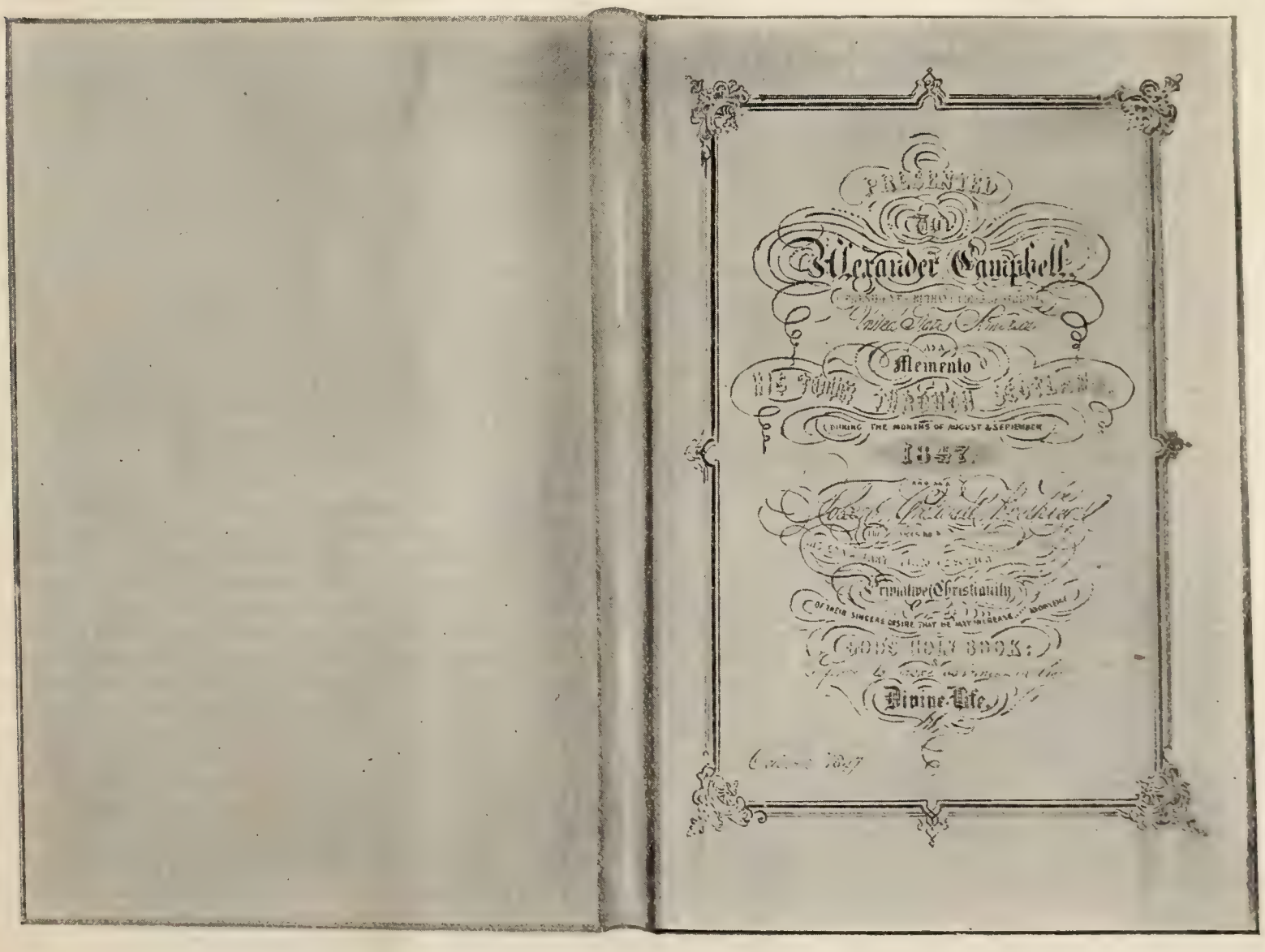
We lunched that day in the hall of Bethany college, where seventy summer students refresh the inner man—and woman—for the schoolma'am is here to replenish her stock of knowledge and if not by design, yet by providence, to save the timid theological students from a celibacy that would neither be orthodox nor for the higher effectiveness of their ministry. The light plant was out of order, so they could not study of an evening, but this hardship was being borne with commendable Christian resignation. The evenings were not lost, for moonlight suffices to some tasks.

President Cramblett received us most cordially and spoke hopefully of Bethany's future. Even in the days of the Campbells, the college never had larger attendance and the prospect is that the old mother college will again assume her place of leadership in our educational enterprises.

That afternoon we went over to Wellsburg, W. Va., where the Campbells often preached. Here is the second church which they organized, which was founded in 1823, and the building that stands there now was built in 1848. Mr. Biddle ministers to the church. On the board of deacons is William Campbell, the only surviving son of Alexander Campbell. He is in the real estate business and has one of the most pretentious homes of the community. We interviewed him and secured a sitting for a photograph. He has a son in Chicago who does not seem to be in the church. He is Argyle Campbell and his business is to sell railway supplies. Since our return we have not yet taken time to call and carry the greetings of the father, though we shall do so.



Parlor in Home of Alexander Campbell.



One of the Keepsakes—Alexander Campbell's Bible.

Advice for the Pilgrim.

Thus we have finished our journey over the paths the fathers trod. We made the mistake of attempting the trip in too short a time. Weeks might be spent to great profit. Yet the things we have described can be seen by the pilgrim with limited time in a day or so. A few hours of advice may not be amiss. Travel in a good company. If you wish to travel cheaply. All arrangements for livery and hotel service should be made in advance, with all charges definitely fixed. if you do not wish to fall into the hands of the Philistines who will spoil you of all your goods. It would be a nice trip to go to Bethany one day and leave there the next morning for the drive across to the Wabash railroad at Avella. Pa. The convention goer would be away from Pittsburg two days by this method. The expense would run from three to five dollars per person by this method, depending upon the rate gotten for the livery service.

No trip we have ever taken has so deeply impressed us that we need not be ashamed to be called "Campbellites" in theology, however we may repudiate the term as a designation of church relationship. The Campbells were the religious liberals of their day. They never climbed the cold and barren heights of Unitarianism and always remained sympathetic with the ideals of the evangelicals. Yet they were broader than any company of evangelicals of their day. They anticipated

(Continued on page 21.)

Centennial Studies

By Dr. Errett Gates

Vital Questions Discussed in Reply to a Pertinent Letter from J. S. Hughes

Dear Brother Gates: By far the most remarkable sentence in those able and delightful essays on the Disciples is the one in which you classify our divided christendom into the ecclesiastical, the intellectual and the ethical, and assign the Disciples to the ecclesiastical. The cogent reason you give is that they are primarily and dominantly in favor of the union of all believers, as believers now are, into one church. I regret I am compelled to accept this classification which has so deeply impressed me, and its consequences! Alas! But in your last essay, July 15, you express a confidence that the Disciples are capable of the progress which the changing times require, and which excellence no denomination has yet attained to and you cite "the principle of liberty" in which the Disciples came into being, but it was not a liberty that any body gave them, but one they took on occasion and which they offered to others outside far more freely than to those we had once "corralled." Then you cite that our principle of unity is a principle of progress, "seeking a basis common to all churches." In practice, however, the accentuation fell upon points that operated to entirely defeat the first design so much that not one ever the least sect has ever been induced to stand with us on this so-called common ground. We had fought and torn them all "daughters of the scarlet woman" and the writer can not entirely dispute the twit nor that a new sister has in ourselves been added to the family by adaptation to the times of sectdom.

Now my point of inquiry is where and when did an ecclesiastical establishment like ours ever move itself out of the column of the ecclesiastical into that of the ethical? Though you may mean that progress means only intellectual or educational "adaptation" and it is just here that I fear our roads fall apart, for the Christianity that I believe in is the ethical and is camparatively indifferent to the ecclesiastical and the intellectual which admit of change.

I am not aware that any so-called Christian body has ever lifted itself out of the intellectual or the ecclesiastical into the moral column, or that it was psychologically possible. Which one has ever led in a great moral reform? The colleges representing the intellectual and the Roman and other state churches and ourselves representing the ecclesiastical have never stood to the front of any great moral regeneration. To make it plain let me suppose that all the churches of your state, Illinois, should on this Sunday declare that "henceforth we stand united on the ground occupied by the Disciples" what would I find to be the status, in a year hence, of the tyranical trusts, what would be the condition of the liquor craft, or of any other organized iniquity? What record has the Disciple brotherhood made that would guarantee by their ascendancy the downfall of political corruption or organized greed, or of any other sin and crime against society? or that righteousness would now reign? "Progress"? Yes, that is a great sweet word and the ideal of my heart, but is any so-called Christian denomination in line for "the kingdom of God," ourselves or any other; and can you tell how we can progress toward that goal by the scientific fact of "evolution," or the ecclesiastical temporizing of federation? I wish you to help me to enjoy the hope that our Disciples can be moved out of the groove of "Churchianity" into the free open highway of "the kingdom of God" and his righteousness, in Jesus Christ, first-born, from the dead, the "Prince of the Kings of the earth." I am sure there are many in like need with myself.

If we are to progress in intellectualism or ecclesiasticism, without the other great change I had rather join the blue grass brethren and go the whole length of ecclesiasticide. All the talk of Christian union under the present low standard of morals is to me revolting and I pray it may not be. We have one Roman church and that is enough.

It seems to me that all the great essentials to the kingdom of heaven put all our churches out of date and that a new slate must be made. "Liberty and freedom!" Yes, but in practice it is the liberty to engage in any selfish avaricious custom of the day. The church that has always accepted the form of government under which it existed as its own and that now takes its commercial morality from the level of the corrupt mart of the world, and that always copies its theology from the philosophy of the academy and calls it "progress"; if you see my dilemma and feel it then tell me how to share in your hope that they who say "once a Disciple, always a Disciple" can be expected to form anew and get into line for the conversion of the world and the kingdom of God?

We have ecclesiastical heretics now like our federating sisters, but our moral corruptionists are not reckoned among these nor do the Disciples, any more than they, praise and exalt its men who lead in the overthrow of the liquor power or other works of the devil that war against the kingdom of heaven.

Possessed now of such worldly spirit and power and making a great crusade to Pittsburg to display our numbers in a Dowie fashion, how can you hope to turn us back toward the purer days and plastic state of being newly emancipated from the worn-out sectdoms of the past. Give me hope.

Jasper Seaton Hughes.

Dear Bro. Hughes: You are evidently conscious, as I was, of the incompleteness of that series of studies on "The Disciples and Future Progress." I closed the series with a statement of the "principles of progress" embodied in their fundamental plea for Liberty, Unity, and Loyalty. I did not inquire, as I now propose to do, in response to your communication, into the capacity or the genius of the Disciples for progress.

Principles and Practice.

Sometimes the principles of a religious movement are better than its practice, as you intimate concerning the Disciples. I am disposed to agree with you as far as some Disciples are concerned, but not with reference to all of them. I know some Disciples who are trying to be as good as the noble principles they have inscribed on their banner: and I can point to men through all their history who have not only proclaimed, but have practiced liberty, unity and loyalty. There have been, and there are still, all kinds of Disciples. Some are as good as their principles; others are a disgrace to them. And strangely enough, both profess to be equally sincere in their devotion to "the plea." One understands "the plea" on way; another understands it differently.

Evidence of Progress.

The best evidence that the Disciples have, the capacity for progress, as well as the principles, is the fact that they have made progress. I notice, as I read the history of the movement, that the Disciples have always come out at last on the right side. During the hundred years of their history they have grown. I speak now of the major part of the body. The lesser part has been smitten with atavism. Their face was turned toward the past. They could not go forward without getting away from "the fathers." The dead hand of the past lies heavily upon them. Look at them now; they have all the appearance of early nineteenth century Disciples. They look, and act, and talk, and dress like Alexander Campbell in the days of the Christian Baptist. If there are any "Campbellites" left in the world these are the ones. If Campbell were here today, he would be the least flattered by them. They forget that to be as good as Campbell we must be better; and to be like him, we must be different.

Difference From the Fathers, an Honor.

I have no quarrel with these dear brethren, when they prove out of the writings of Alexander Campbell that they are following him more closely than the body that have adopted missionary societies, Sunday schools, organs, and all other modern helps in the work and worship of the church. They may have all the comfort that comes from resemblance to Campbell, with my full consent. To them it is their glory: to me it would be my shame. I have never been seized with any passionate longing to look like any one of my remote ancestors. Even if we cannot all agree to the Darwinian hypothesis as to our earliest ancestors, we still can agree that the most of us had for progenitors men and women who ran wild in the forests of Northern Europe or Briton. The glory of the greater part of the Disciples today is (and this is the hope of their future) that they have departed from the fathers. I should despair of them if they had not; just as I should dispair of the American if he had not departed from his Anglo-Saxon fathers, in customs, religious faith, and disposition. Yet we are the lineal descendants of these same natural and religious fathers. We, their rightful successors and heirs, do them no dishonor—it is no crime—to be unlike them. They would be different—they would choose to be so from their former selves if they were here now.

A Departure From the Fathers.

The most far-reaching departure from the fathers, made by the Disciples in the hundred years of their progress, was the gradual change which came over their conception of primitive Christianity. At bottom this is the meaning of the present conflict between the progressives and conservatives, the liberals and the loyalists. Primitive Christianity was at first defined by Alexander Campbell as an "order of things." It was inevitable that it was so when we reflect upon the guiding purpose of the movement, which was to relate all believers to each other harmoniously in one organization. It was the organized expression of Christianity to which they gave attention in the New Testament. They used the motto, "where the Scriptures speak, we speak," to ascertain the primitive terms of fellowship, of worship, and church organization. These were the elements of primitive Christianity that interested them preeminently, and concerning which the Scriptures were found to speak. This was the selective purpose—to find an authoritative basis of fellowship and worship—and this was the guiding principle—to practice in the church only such customs as were practiced in the primitive church. The emphasis was upon the external order, and the letter of the Scripture was the decisive test.

A New Discovery.

The Disciples did not hold permanently by this principle. It was soon found that the Scriptures did not speak alone concerning Christian fellowship and ecclesiastical organization; they also spoke concerning Christian life and duty, and missionary service. It was a half century before the Disciples discovered the first part of the great commission—"Go ye into all the world." It is now seen to be as emphatic and important as the second part—"baptizing them." But where they awake to this new speech of Scripture concerning missionary service, they still thought the Scriptures ought to have a speech to guide them in the method of doing missionary work. They soon discovered that there was only one plan laid down in the New Testament and that was the plan of personal effort, such as in Paul's missionary journeys. The anti-society party were right—there is no new Testament precept or example for missionary societies.

What should be done? Missionary work must be carried on, but it could not be carried on successfully after the New Testament plan. There was but one thing to do, and that was to transform the principle of the literal authority of Scripture into the spiritual, and claim the spirit of the New Testament for missionary societies when "expressed terms and approved precedent" could not be cited. This mighty revelation of the Disciples in their relation to the New Testament which has made possible one of the most glorious chapters in their later history, was led and fought through by Isaac Errett. It resulted in a cleavage within the body which has widened into a permanent division. The anti-party stands upon the old basis of the movement, giving consistent respect and authority to the letter of Scripture, while the missionary party has found new basis in the spiritual authority of Scripture.

The Progressive Instinct.

It was the making of the Disciples. It represented the progressive instinct of the movement as expressed in its principle of liberty. It also marks the transition of the Disciples to a new doctrinal era. The first

doctrinal period was created by the apotheosis of the letter of Scripture. The letter of Scripture was the authority that bound the conscience in the external organization of the church, as well as in Christian conduct; but it was also the material medium which enslaved the Holy Spirit. The "word-alone theory" of the operation of the Spirit was a logical deduction from the early identification of the "Word of God" with the written letter of Scripture. It began to be said among the Disciples that the Holy Spirit probably operated upon the soul apart from the Word.

Steps of Progress.

This was emancipation on behalf of progress, and the Disciples quickly took up the movement forward. They adopted missionary societies, instruments of music, and a nobler architecture. One forbidden help after another, from the apostate religious world, was taken up and found to be good and useful. The vicious dualism between things "of faith" and "of sin," scarcely less vicious and deadening than the ancient dualism between things "sacred" and things "secular," began to be overcome. While now in the larger body of the Disciples the old warfare over "innovations" is no longer matter of concern, scarcely of memory.

Spiritual Authority of Scripture.

The Disciples have settled once for all that it is not the letter but the spirit of Scripture to which they are bound; this is the Word of God. More or less stir is occasionally made by small leaders in the ranks over the big and little "d," or the name of the minister, or the priority of faith and repentance; but these manufactured windstorms soon spend their force against the solid body of the united brotherhood, and a great calm ensues. We are just now sailing out into a great calm after the storm over the "Centennial program."

Don't get discouraged with the Disciples, Brother Hughes; they are moving. They are a "party of progress" as Alexander Campbell characterized them in the beginning. They have the principles of a progressive movement, and I feel sure that they have the capacity and instinct as well. Their history bears witness to it in more ways than one. Of course they make progress against some reactionaries and in the face of strong opposition; but such progress is all the healthier and stronger. Have you ever noticed in your reading of our history that we have never been without the advanced party of progress? We are always sending out heralds and scouts into the new land, in larger or smaller companies. Robert Richardson, L. L. Pinkerton, Isaac Errett, Alexander Procter, were some of the leaders of these pioneers of progress.

The Disciples have never been without an advanced guard prospecting the way ahead. The interesting thing is that the body finally comes up with the advance wing. Do we not now have as progressive spirits among us as any other religious people on earth? And is there not large enough liberty among the Disciples to permit the widest difference of opinion? The Disciples have men, not a few, who are working their way into all the new fields of modern thought and method. We have men who as thinkers, teachers, or pastors, are as up-to-date as the most modern. And they are Disciples. I am happy to say: tolerated as Disciples. The time has come when it is possible for a man to be an evolutionist, and a Disciple; or a higher critic. He can even be both of these things and be a teacher in some of our colleges or pastor of some of our churches.

A New Forward Movement.

The Disciples as a whole have not stagnated; they have not crystallized around the ideas of Alexander Campbell. When the time comes for them to move over from emphasis upon the purely external, and ecclesiastical conception of Christianity to the spiritual and ethical, they will move; and the movement will be no more revolutionary than the transition from the literal to the spiritual authority of the New Testament under Isaac Errett. Preparation for this new transition is already going on through the mighty influences of university and press. The great books that our ministers are reading and the lessons our high schools, colleges and universities are teaching are alike emphasizing the inwardness of true religion and the social goal of the Kingdom of God.

Could you ask for anything more assuring than this? The Disciples can no more resist this tide of influence in the modern world than the earth can resist the influence of the sun. They can do but one thing to avert it, and that would be to shut up their ministry behind the walls of a cloister, and forbid them the reading of books and conversation with human beings. Even the Roman Catholic Church has not been able to escape this influence with all her surveillance of the training and reading of her ministry. But even if the ministry could be protected from it, the people would yet be open to it and take it in with every breath they breathe. It is a world movement, as all-encompassing and pervading as the atmosphere. Our danger is that the transformation shall be accomplished, and we shall have no part in it.

There is a power not ourselves making for emphasis upon the spiritual and ethical; the very stars in their courses are fighting for spiritual religion.

I shall address myself to other points in your letter in subsequent studies.

True Egotists—Real Altruists

By F. B. Sapp

There is a class of people who place but little, if any, value upon themselves. They are the driftwood of society; they have no particular object or aim in life. In the strata above this class is the common place egotist who, in the process of development, has become conscious of the ego or self, to himself wonderful because he is a new birth of Spirit which must be felt and appreciated by others. He is like the child who, by chance, touches the chords of a great instrument: strange sounds fill its ears and it strikes the chords again and calls to its playmates to come and listen. The period of harmony has not yet come—only wonder—and all other children must stand aside and admire the child who is trying to get harmony out of self. This is the creature that society knows as the egotist. The nobler egotism rises with the tide of self consciousness and power.

The Larger Egoist.

As the ego passes on in development, it becomes conscious of power that it is certain that others must share the same views of life and things in general, so "We" is substituted for "I," but bears its own apology of weakness like the new leader of men and movements, when none too certain that they will obey because he is fearful that a higher Destiny may overrule his actions. A world-spirit like Cromwell, could Command—and Parliament adjourned; and parliament assembled at his will. His egotism had become so large and well trained that there was no more likelihood of being called an egotist than there is of regarding the giant of the forest a small shrub.

It has become so large that it can afford to defy the winds and be looked at because it is worth more to man than when a mere sapling. The larger and the more genuine the appreciation of self, the larger the sense of gratitude and the sense of dependence and obligation to others.

The Eternal Spirit said, I AM THAT I AM. The philosopher said: "I think, therefore I am." God himself is the EGO from whom all things proceed. The glory of all His work was the creation of man made in the image of God.

Man, the Measure.

The Ego is man's standard of appreciation of all things. He who tells the world what "common sense" is, gives merely his own and best interpretation of intelligence applied to the affairs of life. He who praises the beauty of the sunrise or sunset, the glory of the mountains, the majesty of the cataract, the swelling of the boundless tides, the stately forest, the broad, sweeping plain, the roving herd, the ripening grain,—he it is who tells of the beauty in his own soul which but mirrors the beauty of Nature. In the degree the mirror is perfected, the images reflected therefrom will be true to Nature and life. Music, science, art, philosophy, literature and all things are judged by the self standard.

God himself to the sensuous is gross, jealous, revengeful. It is given to the pure in heart only to see God. The Son beheld him and came forth from the bosom of the Father to declare him. The prophets of all times regarded themselves more than worms of the dust when they came forth to stand before Kings and Princes and rebuke the sins of the rulers and the nations. When God called, one of the greatest responded, "Here am I, send me." Self love and appreciation is the Divine standard God has given man by which to measure his responsibility to others: "Love thy neighbor as thyself." "Do unto men as ye would that men do unto you."

Place of the Egoist.

Were there no egoists, there would be no generals to command, no statesmen, no reformers, no preachers, no lawyers, physicians, teachers, inventors, musicians, artists, sculptors, poets, philosophers, but society would sink to the low level of chaotic stagnation. No man ever sinks to the depths of degredation until he has fallen in his own estimate. Self pride, family pride, national pride, will keep men and nations in the line of progress. The great apostle to the Gentiles used the pronoun "I" more frequently than any other writer of the New Testament, in fact, more frequently than all others.

On the other hand, his labors for humanity were more far reaching and eternity alone can measure his worth to humanity.

Pericles, Caesar, Peter the Great, Wilhelm, Cromwell, Napoleon, Washington, Gladstone, Lincoln and on down to our time the men who have struck fire out of the flinty rock have been the men who in their day were the noble egotists. Like Athenasius of old, they dared to stand against the world.

A Flower Lady

My dress is made of satin;
I come when skies are blue.
And in the sunny meadows,
I wait and watch for you.

I know you love me dearly,
For when you take me up,
I hear your voice exclaiming,
"Why here's a buttercup!"—Ex.



The Dishes

Somebody did't wipe the dishes dry!
How do I know? Because I saw them cry.
Yes, crying as they sat upon the shelves.
I saw them and they couldn't help themselves.
They made no noise; each plate was in its place,
But oh, two tears were on the platter's face!
Oh, don't you think a little girl is mean
Whose dishes cry because they're not wiped clean.

—Good Housekeeping.

Barefoot's Outing

By Ernest Gilmore.

He was little and thin and young and poor, but—could you have seen him—you would have felt attracted. There was a look in his big brown eyes that would have made your own misty without knowing why. The look in the big brown eyes meant that he was lonely—almost insufferably lonely. He could have cried aloud but he did not. He leaned on his elbow, his chin in his palm, looking out of the small attic window. There was no consolation in what he saw, house tops and chimneys with puffs of lingering smoke and a tired face or faces at upper windows here and there. All that he could see of the sky was a faraway streak. "Oh," his young soul cried out, "Oh, if I could go! If I only could! I've never been anywhere!"

It was time he was asleep—half past ten—but it was "too hot to sleep," he told himself wearily when his head began to droop. At last, however, he threw himself down—from utter weariness—on the old mattress on the floor, and—not thinking of consequences—cried aloud.

Some one rapped on the partition wall.

"Hey!" called a voice, "What's up? What ye cryin' for?"

The boy did not answer, but he stopped crying. He recognized the voice as that of a rag peddler whom he often saw going in and out and who occupied the attic room next to his own. Presently the attic door opened softly and the peddler came in.

"What's up? What ye crying fer?" he repeated, and then added, "Are ye sick?"

"No, I ain't sick, I'm lonesome."

"Lonesome?"

"Yes, that's it; I'm lonesome."

"What makes you lonesome?" asked the old rag peddler wonderingly, reaching out a hand in the darkness to softly stroke the small tousled head.

"There's a lot of 'em going off somewhere tomorrow to have such good times, and I can't go."

"Why can't ye go?"

"I ain't got a ticket, so I can't go. They can't take everybody, so Sam Smith says, but I ain't everybody. I'm just little Ben, that's all."

"Of course, you ain't everybody," comforted the man, "you're just little Ben, an orphan child. Where be all them goin' tomorrow?"

"I don't just remember where they said, but wherever it is there are birds singing and green grass and blue sky."

"And so you want to go where there's birds singin' and green grass growin'—do you?"

"Oh, yes; I want ter go awfully."

"Then come right on now. We'll start this minute."

"Sir," cried the boy, on his feet in a minute, "start for where?"

"Fer them green fields and singing birds and blue skies."

Presently the hot attic room was a thing of the past as far as Ben was concerned. He and the rag man had left the tenement and were moving slowly through the slums—on—on—on slowly but surely toward the land of birds and green grass and blue skies.

By half-past eleven they were out of the city—by twelve they were in the country. Ben was tired but happier than he had ever been in his life—more tired, too, I might say, for he was not accustomed to long tramps or to late hours.

"We can't go any further tonight," said the rag man as they came across a green field sweet with the scent of clover. "We'll just lie down here."

Ben fell asleep about as soon as he lay down and the rag man was not far behind. Under the starlight with the clover-springled turf their bed, they slept past the sweet early dawn. The sunlight, beating down on their uncovered faces, awakened them almost simultaneously. They blinked their eyes as they sat up and looked at each other. The old rag man was the first to speak. He chuckled as he questioned with a grim smile:

"Well, how do you like your outing as far as you've gone?"

"Oh," was the boy's response as he sprang to his feet and looked around admiringly, "I love it. I could stay here forever if I could find something to eat. But I'm awfully hungry, ain't you?"

The rag man was on his feet.

"I'm hungry enough," he answered kindly, "but I won't get anything to eat till I get back to my old attic room. I'm goin' back now. Good-by!"

"Oh, don't go," begged little Ben, "I'd be lonesome again if you'd leave me."

The old man gave a grunt of pleasure. Passing his wrinkled hand with a caressing touch over Ben's head, he said:

"You won't be lonesome. See that house over there?" pointing to one not far off.

"Yes."

"Well, there's where the salt of the world lives."

The boy looked bewildered.

"Eh!" he exclaimed, "What's that, 'the salt of the world?'"

The old man laughed.

"I'm talkin' about the folks—I know 'em. I call 'em the 'salt of the world' 'cause they're so good—good as gold. I'm goin' to start you on your 'outing'—don't you see? Now I'll be off, and you go right there—do you understand?"

"P'raps they'll drive me off."

"Don't you believe it; they ain't that kind. Jess tell 'em you're hungry—that's enough."

Presently they had parted, the rag man going cityward, the "barefoot" slowly but surely approaching the home of the "salt of the world."

The boy was hungry, ravenously hungry, and yet he had eyes for the beautiful scene that confronted him. He could not have told his feelings to anyone; he did not even understand them himself, but at sight of the comfortable-looking farm house in its environment of green fields, flowers and trees, something stirred within him that had never stirred before; making his face glow.

"God must live around here somewhere," he told himself joyfully.

It was all quiet in front of the house at this early morning hour. There was no one in sight. No one heard him open and close the white front gate. No one heard the patter of his small bare feet on the dewy, violet-sprinkled grass as he followed a path that led around the house. All at once there burst upon his sight a domestic scene such as he had never imagined. A sunny-faced man sat on the threshold of an open doorway, over which climbing roses were blooming. A tiny girl—not over three—rioted over him, rumpling his hair, hugging him around his neck with her bare, chubby arms, and kissing him on his forehead, cheeks and even his nose.

"Go away, you little rogue!" he called laughingly, as he broke loose from the encircling little arms and arose to his feet, "didn't you hear mamma say that breakfast was ready? Come on, your chariot is all ready, don't you see?"

The "chariot" was his shoulders. He lifted her into it gently and carried her inside. "Barefoot" watched them wistfully, but they did not see him. The door still stood open invitingly after the father and child had disappeared, but the boy did not approach it. He stood still in the same spot where he had been when the sweet picture dawned upon him. The branches of a big tree waved over him. The birds were singing to him. Over in a meadow cows were moving about knee deep in clover. On the hillside beyond there were sheep and lambs. Presently he heard light laughter issuing from the house, the laughter of the happy child. It was the sweetest sound he had ever heard. He stood on one foot and then on the other, not moving away from the spot. His legs were still tired from his long tramp but he did not mind that, he was thinking of the "salt of the world," the folks who were "good as gold."

It seemed a good while, but in reality it was only a short time before the child reappeared in the doorway and, catching sight of him, called out:

"Come, papa! Come, mamma! Here's a pitty boy come to see me. Come in to befuss, pitty boy!"

"Barefoot" was smiling upon her, but he did not speak. It was wonderful what happened then, or so it seemed to "Barefoot." He was too young and ignorant to know how his looks and his simple story appealed to the "salt of the world." They seemed to read him like a book, read his wan, thin face, with his beautiful, wistful brown eyes, read his hunger and his homelessness and his need. They did not doubt his story, how he had cried out in the night because he was so lonesome and how the rag man had heard him and brought him there—almost to their very doorstep and left him there because he said they were "good as gold."

"The salt of the world!"—"Good as gold!" Was the good old ragman right? It seemed so. The farmer and his wife looked at the boy and then at each other with misty eyes and, in a moment, almost in the "twinkling of an eye," the beautiful story was over.

The "hungry" was "fed," the "naked" was "clothed," the "stranger" was "taken in."

"You aren't going to keep the boy all the time, are you?" questioned a friend of the farmer's a few days later.

The farmer laughed in his genial way.

"Keep him?" he repeated, "of course, we're going to keep him. Didn't our good Father in heaven guide the little fellow right to our door?"—The American Boy.

The Old-Time Religion

FRANK L. STANTON IN THE ATLANTA CONSTITUTION.

I.

To a "old religion" feller they are talkin' strange today:
The doctrine some are preachin' leads the old-time world astray;
The scientific preachers claim we've got the Gospel wrong,
An' we're losin' time a-singin' of the Halleluia song.

II.

We pinned our faith to Noah, an' we give him hymns o' praise,
But they say he never stood it forty nights an' forty days;
No doubt he was a good one, with faith an' courage strong,
But no man in a circus looks at animals that long.

III.

An' as fer ol' Methuselah, they 'low it wasn't so:
No man would live a thousand years to watch the country grow;
An' Moses in the rushes—no sense in that they see:
Suppose the tide had riz up then,—oh, whar would Moses be ?

IV.

If Joshua told the sun to stop high in the sky that day,
He must have had no money, an' the gas bill was to pay;
If the sun had listened to him—so the science folk allow—
An' stopped fer his commandin', why, we wouldn't be here now!

V.

An' Jonah—well, he dreamed it ! It's a old-time fishin'-tale
Of the Ananias fellers who of minnows make a whale;
If Jonah'd lived to tell it in our day, he'd git the rub:—
They'd make him secretary of the Ananias Club.

VI.

That's jest the way they talk it; they rend Salvation's robe;
They scatter dust on Adam, an' they won't make friends with Job;
But—glory, halleluia ! still the old-time sky's in view,
An' still the old-time people hold the old-time Gospel true !

VII.

Halleluia on the hilltop, halleluia on the plain,
To the Lord that sends the sunshine an' the rivers of the rain !
Halleluia—all believers on this terrestrial globe:
I pin my faith to Joshua an' I'm closest kin to Job !

VIII.

In spite o' this strange talkin' in the valley, on the hill,
The lamp that guides our walkin' is the old religion still !
To the sweet fields of Eden it'll lead from Jordan's banks,
Till we march right into Heaven from the halleluia ranks.

A Prayer

By R. G. Campbell.

(Preceding a recent sermon in the City Temple, London.)

Our Heavenly Father, it is a strange and bewildering world wherein Thou hast placed us to beat the music out; a world full of sacred and solemn mystery; yet a world full of sad and dreadful things. Thou hast shown us much of winsome beauty in human life and experience, whereof we are glad; and Thou hast brought us face to face with things dark and terrible: and there is that within us—our ignorance, our folly—that has made us add to the dark and terrible, too often at the expense of the beauty and the light. We have lived so much by one another's weakness, have added so much to one another's want and sorrow, and have missed life ourselves in doing it. Oh, our Father, how often have we taken the wrong turning, how many wrong turnings before we found the right! We are doing it still. God put us in a better mind, give to us a nobler spirit, that we may live by contributing to one another's strength, and making weakness confident of kindness and forbearance ad the willing grant of good. Give to us to see more plainly wherein our good consists. Help us that, instead of looking so much upon our own things, we may learn to look upon the things of others, to look with kindlier eyes upon a brother's fault, with clearer vision upon a brother's need; and in so doing help us to realize, our Father, the mystic oneness of the children of God, the unity of the spirit in the bond of peace. We pray for all anxious people who have found their way here. We pray for all who are disturbed and apprehensive concerning what may be and have good reason to dread the dawn of tomorrow. We think of the people who see so little of happiness, and people who think they know what it is and don't; those who are ashamed of what is ignoble in themselves but do not know how to transform it, and those whose chief trouble is that they are lonely, isolated, shut up to their own concerns. Oh, our Father, we ask that the Spirit of Christ may take possession of us one and all, that these fears and all their concomitants of misery may go, and that we may realize that we are here not to serve ourselves, but in going forth from ourselves help us to know that we have found the true self, rendering the best self-service. Knit us together in brotherly love; do not permit that we profess it with the lip only; grant that in the language of our deeds our kinship to Thee may be manifest. So shall we bring glory to Thy name and good to our own souls. We ask it through Christ our Lord. Amen.

Woman's Sphere

—Mrs. Catherine Lent Stevenson, president of the World's Woman Christian Temperance Union, is touring in China, where her work is said to be highly approved.

—The Women's Anglo-German Friendship Union is a London organization formed to help conquer the feeling of distrust between England and Germany by means of receptions and dinners at which German visitors will be the guests of honor. The first meeting was held at the house of Mrs. Lloyd-George. Many society women were present, who promised always to show German visitors what "old fashioned English hospitality means."

—Mrs. Taft has just received an edition de luxe of the memoirs of the elder Count Bernstorff, who was Bismarck's first ambassador in London after Prussia had been absorbed in the German empire.

—Mrs. Herbert Parsons was Elsie Worthington Clews before her marriage and received her degree of doctor of philosophy at Barnard College in 1899, filling a lecturer's chair there for four years thereafter. She enjoyed a good social position, but was nevertheless so interested in questions of sociology that she gave much of her time to it. She continued to lecture after her marriage until her husband was elected to congress, and she has been of much help to him in his political work.

—Miss Margaret Stauffer, a nurse in the federal hospitals in Memphis during the civil war, and who was associated with Mother Bickerdyke, died at her home in Merriam, Kan., last week, aged eighty-three.

—Mrs. Ruth Bryan Leavitt has lately been taking the place of her father, William Jennings Bryan, filling his engagements as lecturer at chautauqua meetings in western Colorado.

—Miss Gertrude E. Curtis of Bradford, Pa., is believed to be the first colored girl to become a dentist in the East. She is a graduate of the Bradford High School and of the College of Oral and Dental Surgery.

A Little Nonsense

A TALE OF TWO CITIES

"Say," queried the would-be humorist, "where is that place, Atoms, that so many people are blown to?"

"It's just the other side of Effigy, the place in which so many people are hanged," answered the solemn person.—Chicago News.

HIS VIEW OF IT

Vicar of Poppleton—"I hear you have been over at Ippleton church the last two Sundays, Bates. How would you like it if your cattle strayed into somebody else's field?"

Bates—"I shouldn't object, if so be the pasture was better."—Punch.

PROGRESS.

"Mister, you're wasting time sketching that old ruined bridge."

"Indeed?"

"Yes; there's a fine new steel bridge just a mile further on."—Louisville Courier-Jour-

EFFICACIOUS

"You say you are marrying young Van Rox to reform him? That's noble of you, but I didn't know he had any vices."

"Oh, yes. People say he is getting stingy with his money."—Cleveland Leader.

THE LATEST.

This is said to be the latest song hit in Atchison: "No Matter How Hungry a Horse Becomes, it Can Not Eat a Bit."—Kansas City Journal.

NOT VERY USEFUL.

A man who stuttered badly went to a specialist, and after ten difficult lessons learned to say quite distinctly, "Peter Piper picked a peck of pickled peppers." His friends congratulated him upon this splendid achievement.

"Yes," said the man doubtfully, "but it's -s-s-such a d-d-deucedly d-d-d-difficult remmark to w-w-work into an ordin-n-nary c-c-convers-s-sa-tion, y' know."—Everybody's Magazine.

FORTUNATE.

Cook—"Taylor was always a fortunate man, but doesn't it seem wonderful that his luck should stay with him to the very last?"

Raleigh—"How was that?"

Cook—"He was operated on for the removal of a pearl which he had accidentally swallowed when eating oysters, and when the pearl was examined it was found to be valuable enough to pay for both operation and the funeral."—Tit-Bits.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake." Copyright. Ward Lock & Co., London.

CHAPTER VI (Continued).

But Pierre was too perturbed to be convinced by her words. Slipping off his boots, he crept softly upstairs and stood by her bed. She was sleeping, but the sleep was a troubled one. The childish brow was marked with pain, the blue-veined hands were closed tightly together.

"Daddy! daddy!" she murmured in her sleep. "Oh! daddy, I am so frightened!"

"Thou needn't be, ma petite," murmured the Frenchman softly; "thou needn't be. Pierre will guard thee with his life, come what may."

"La pauvre petite ange!" whispered Jeannette's voice over his shoulder, whither she had followed him. "She still dreams of the wreck."

Then, as Pierre tip-toed himself out of the room, she turned on him a sarcastic face.

"You thought I had allowed her to be carried away, eh? You couldn't trust Jeannette Hendry, you! Bah! what it is to be a man!" Then something in Pierre's face startled her; she caught him by the arm. "Tell, quick, what is the matter? Did you find the lady?"

Pierre shook his head. "She is dead," he returned in a dull tone.

"Dead!"

"Died six weeks ago."

Jeannette's jaw dropped. "And what are you to do with the child?"

They had reached the kitchen, and she stood facing him. Pierre's somber eyes looked fixedly into the heart of the glowing fire, but he said nothing.

"Don't you know anything of those belonging to her?"

"Only that she has grandparents, but where——?" Pierre's shoulders went up to his ears, and then his head sank on his breast in thought.

"Mais, quel dommage!" exclaimed Jeannette, raising hands and eyes to the ceiling in her perplexity.

Catching sight of her husband, she went out and whispered the disastrous new to him. He followed her back to the kitchen, and there they both stood gazing in hopeless perplexity at Pierre, whose head was buried now in his hands.

Suddenly the Frenchman sprang to his feet. His cheek was flushed, a bright light shone in his eyes.

"The papers—the roll of papers that he gave to me to give to Miss Barrington! I can at least open them and see if any mention is made of the home of her grandparents."

He made a rush to where his wet coat still hung near the stove to dry. With quick fingers he turned the breast pocket inside out. The purse fell out and some of the money rolled along the floor, but Pierre paid no heed to it. His eyes were starting out of their sockets; his honest brown face was pale beneath its sunburn.

"The papers—the roll of papers!" he gasped. "Where are they?"

"I have removed nothing," said Jeannette, coming to his side. "Let me see; go away; you are clumsy."

Into one pocket after another she dived her nimble fingers, and at last was fain to look up in as great dismay as Pierre.

"They must have fallen into the water," exclaimed the innkeeper.

"Ah! Pierre, that is a loss," cried Jeannette; then, "No matter, you must get the police to help you in finding out her grandparents."

"Never!" exclaimed Pierre almost fiercely. "That I never will. What! play into Monsieur Densham's hand! He will answer their inquiries, and swear black is white that the child belongs to him. No, no, I will be true to her father in not letting him know where she is. I shall keep her by me"—doggedly—"until I find her people."

"Keep her! But how?"

"She can travel with me as I go along with my troupe."

Jeannette held up her hands in mute dismay. "The idea of the man! Take that child along with you? A child that has never known a rough life!—a child that has been brought up as delicately as she has!"

"I'll see that her living will not be rough," returned Pierre in the same dogged tone. "Every farthing from that purse will be put to her use." He began mechanically to pick up the stray pieces that had fallen to the floor. "It will last a long time with care, and when it is finished the bon Dieu above will perhaps have led us to the home of her grandparents."

Jeannete shrugged her shoulders. "You know not what you undertake," she said.

But at that moment a cry from Camilla's room was heard. Jeannete darted from the kitchen and flew up the stairs.

CHAPTER VII.

Camilla Finds Friends.

Camilla was sitting up in bed, looking pale and frightened.

"Daddy! Daddy! Oh, where is daddy?" she cried, the tears raining down her white face.

In a twinkling Jeannette had lifted her out of the bed and was sitting down with her on her lap.

"Jeannette will dress you, cherie, and give you some breakfast——" she was beginning.

But Camilla interrupted her with a wild cry of, "The ship—and the water—and daddy! Oh! oh!"

With soft touches the Frenchwoman stroked the golden hair. "Remember you anything of the ship last night, mon ange?" she asked gently.

A shiver went through Camilla's whole frame. She hid her face on the good woman's shoulder.

"I remember everything—everything," she whispered in a voice choked with sobs. "Didn't daddy have—time to leave—the ship?"

"Remember you how ill he was,' pursued the Frenchwoman softly; "how he coughed; how sunken his cheeks were; how he shivered with the cold?"

Camilla nodded, unable to speak. "Daddy was like that a long time," she said at length between her tears. "He seemed to get worse and worse; but he thought he would get better if we came to England. And now—and now——" The child fell into a passion of weeping.

"And now," said Jeannette still more softly, "now he coughs no more; now he shivers no more; now he suffers no more. In a word, mon ange, he is quite well."

"Well!" Camilla started from the good woman's knee. "He is well?"

"He is quite, quite well, and the good God has taken him to live above the blue sky. The bon Dieu wanted him. He called for him when the vessel went down, and monsieur your father was pleased to go."

"No! no!" cried Camilla passionately, "he was not pleased. He couldn't have been pleased if I wasn't with him. Daddy and I—Daddy and I—we were always together. Why didn't God call for me too?"

"Because He wasn't ready for you; because it wasn't time for you to go. But when it is time the bon Dieu will have a place for you quite close to monsieur your father, where you will never be parted from him. Will not that content ma petite? And, in the meantime——"

Jeannette paused. She did not know what would happen in the meantime.

Camilla sobbed on, her little frame growing weaker and weaker, till at length she lay back in the Frenchwoman's arms quite exhausted.

"I had no one but daddy," she said at length; "no one but daddy."

"No mother?" questioned Jeannette kindly.

"No; mother died a long time ago. Daddy and I were always together."

"No grandparents?" asked Jeannette quietly.

Camilla lifted large grey eyes and looked at her. "Yes, I have a grandfather and a grandmother."

"And where do they live, cherie?" asked the Frenchwoman coaxingly.

Camilla shook her head. "I don't know."

"Think, cherie. Did monsieur your father never say anything to you about where they lived in England?"

"I think not; I don't remember. We were to go to their house, and daddy was to get quite well. But—but it doesn't matter now; daddy is not here to get well."

She hid her face again on Jeannette's shoulder, and the kind little woman patted her and called her by a thousand endearing names, till at length Camilla's sobs grew fainter.

"You never saw them, then?" asked Jeannette after a pause, thinking that her brother's quest might be even more difficult than they thought.

"No, never. There was only daddy and me; no one else."

"A Monsieur Densham, perhaps?" said the Frenchwoman insinuatingly.

Camilla shook her head. "I don't remember," she said wearily.

"Jeannette will trouble you no more, ma cherie," said the Frenchwoman kissing her cheek softly, "after you have told her whether you remember a Frenchman who carried you off the ship last night?"

A spark of brightness shone in Camilla's wet eyes.

"That nice man with the funny dog?" she said. "He carried me all through the water," with a shudder and a catch in her voice. "He was very kind to me, and so are you."

"The angel!" cried the little Frenchwoman kissing her rapturously. "That Frenchman, Pierre, is my brother; he is waiting to see you downstairs. Your clothes have dried nicely. Will you let Jeannette dress you and take you to the room where he sits?"

Camilla assenting, Jeannette bustled away, to return soon with her arms full of the child's clothes.

When ready she took her downstairs and insisted on her having breakfast before meet-

ing Pierre. "For," said the little woman with a bright laugh, "it is well to do business on a full stomach rather than on an empty one; one's mind is clearer."

The room was the inn parlour, and one that was used only on rare occasions. But today a fire had been lit, so that Pierre and his charge might talk undisturbed.

The snowy cloth spread on the round table, the white china basin of hot bread and milk, a cup of steaming French coffee, the small dish which Jeannette uncovered with a flourish, disclosing a poached egg on a delicate round of buttered toast, all looked so appetizing that Camilla felt hungry at once, and said so.

"Eh bien!" said Jeannette well pleased; "then eat, cherie."

CHAPTER VIII.

Pierre Discloses His Plan.

Later on, when the breakfast had been done full justice to and everything cleared away, the hearth brushed up, and a bowl of laurestinus placed in the middle of the table, Jeannette ushered Pierre in, followed by Jacques.

The Frenchman bowed low. "Mademoiselle is rested?" he inquired somewhat wistfully.

"Yes, thank you." Camilla was not satisfied with the bow; she extended her hand, saying softly, "Your sister has been so kind to me."

"The angel!" exclaimed Jeannette, looking highly delighted, "that she should think so! Who wouldn't be kind to you, ma petite? And now I will leave you, for I have household tasks to attend to, and Pierre here has much to talk to you about."

She tripped lightly away, and Pierre busied himself in making his little charge comfortable in the big armenair she had occupied before. This done, he seated himself and looked gravely into the fire.

Camilla waited patiently for the talk that seemed so long in coming. Then, with a serious, old-fashioned air she said softly, "You wanted to speak to me?"

Pierre started and rose from his seat; then walked two or three times down the small room and came back and reseated himself.

Camilla by this time was becoming uneasy. Catching tight hold of the arms of her chair she slightly raised herself out of it, exclaiming tremulously—

"Has my daddy been saved?"

Pierre turned his eyes full upon her. Such honest eyes they were, and so full of pity just then.

"No, mademoiselle, it it not that. Monsieur your father was not saved." And as Camilla sank back again with a little cry, he went on, "He could not be saved, mademoiselle. Even if he had not gone down with the ship it would have been no use trusting himself to that icy water."

Camilla went on crying softly. Her tears were not wild or passionate. Pierre's soothing manner and voice, with the knowledge that he had seen and talked with her father, and that her father had liked him, acted like balm on the sorrowful little heart.

Pierre continued gently. "Figure to yourself, mademoiselle, that delicate frame of monsieur's battling with the water as I battled with you, and as the young gentleman battled with Jacques. Think you he could have done it?"

And, as Camilla shook her head with her tears falling fast, he added—

"Was it not better that his poor weak body should not be so tried, but just allowed to sink down with the ship?"

Camilla's tears would not permit her to say anything, but she held out her small fairy-like hand, and laying it on Pierre's brown fist squeezed it gently. The Frenchman's eyes rested wonderingly on it. Never during his thirty years of life had he seen such a hand; it looked so small and white resting there. She did not remove it at once, and Pierre, as he looked at it, felt his heart more drawn to her by this one spontaneous act than he had even felt it drawn before.

"Daddy liked you," she said at length.

Pierre's heart leaped up as she spoke, for her words gave him greater confidence to speak on the subject that was now troubling him.

"Mademoiselle does not know that monsieur entrusted her to my charge long before the lifeboat came in sight?"

"When daddy had that long talk with you in French?" questioned Camilla, with a shrewd old-fashioned expression in her eyes.

Pierre inclined his head. "It was then, mademoiselle. He commissioned me to take care of you and to bring you to a lady, a Miss Barrington, whom he used to know, and who was living, to his knowledge, in this same town a few months ago."

He had interested Camilla, he could see, by the way she sat bolt upright in her chair, staring hard at him with the tears still standing in her eyes.

"I went to that lady's house this morning," continued Pierre very slowly, and then he paused, and looked full at her.

"Yes?" said Camilla, with breathless anxiety.

"I did not see her. I was told that she was dead—had died six weeks ago."

Camilla stared at him, and then her hands dropped from the arms of her chair into her lap with a wearied, pained gesture that went to Pierre's heart. To his fancy the pathetic face looked paler than before.

"What will you do with me?" she asked with a pensive drooping of her mouth. "I don't know where to go."

"That is what I am coming to, mademoiselle. Miss Barrington was to take you to your grandparents, but as she is not here to do so, and as monsieur put you into my charge, why should not I take you to your grandparents?"

Camilla's eyes shone with sudden affection on him.

"I don't know where your grandparents live, beyond that they are in England. Jeannette says you don't know either."

Camilla shook her head, her grey eyes still fixed earnestly on him.

"Eh bien. I would have to find out. But that might take me many weeks—many months. Would you be afraid to trust yourself to me all that time?"

For answer her hand again alighted on his and remained there. Pierre half smiled to see it, and Camilla, looking at him, caught the flash of the white teeth which had so attracted her on the vessel when she first saw him.

"You—you looked like that on the ship," she faltered; "and—and daddy was with me and saw you."

Tears seemed very near the verge again, so Pierre said hastily—

"But, mademoiselle, I must tell you first how we shall travel—you and I, in search of your grandparents. You may not like it. If you don't, you must say so at once, and perhaps I might find out some other way that you may like better. I am master of a small troupe. That is," he added hastily, seeing she looked bewildered, "I own three dogs——"

"Besides Jacques?" interrupted Camilla.

"Counting Jacques," said Pierre, his white teeth showing again; "also a performing monkey and a performing goat. I go round the country traveling with these, and that is how I make my living. If you and I go in search of your grandparents, that is the way we shall travel. What say you to it?"

Camilla lifted her hand off his and brought her other to meet it. A soft clapping of little hands together met his ears.

The Frenchman laughed outright at the musical sound. "Then the plan does not frighten you, mademoiselle? You would not mind going with me that way?" he asked well pleased.

"I should love it, next to—next to going with daddy."

"Bah! it is not what I like at all," said Jeannette's voice behind them. "Mademoiselle is but a baby, and does not know what is before her. Would'st thou not like rather to stay beside Jeannette, petite, while Pierre goes round with the troupe and finds out the grandparents?"

Camilla's face looked grave. Her heart was very warm to this good Frenchwoman, but she felt Pierre was the first friend, and something appealed to her in the life he had just pictured. Moreover, had not her father chosen him as her protector? This last decided it.

She got out of her chair, and going up to Jeannette held out her two hands with an apologetic expression of face. She looked no baby as she did so, and Jeannette was fain to acknowledge this to herself.

"I do love you for all your kindness to me," she said with a wistful tremor in her voice; "please, if you do not mind, I would rather go with him and the dogs. Daddy put me into his care——" She burst into tears, and the little Frenchwoman folded her to her heart.

"Thou shalt do what thou likest best, mon enfant, and Jeanette will pray the bon Dieu to guard you both."

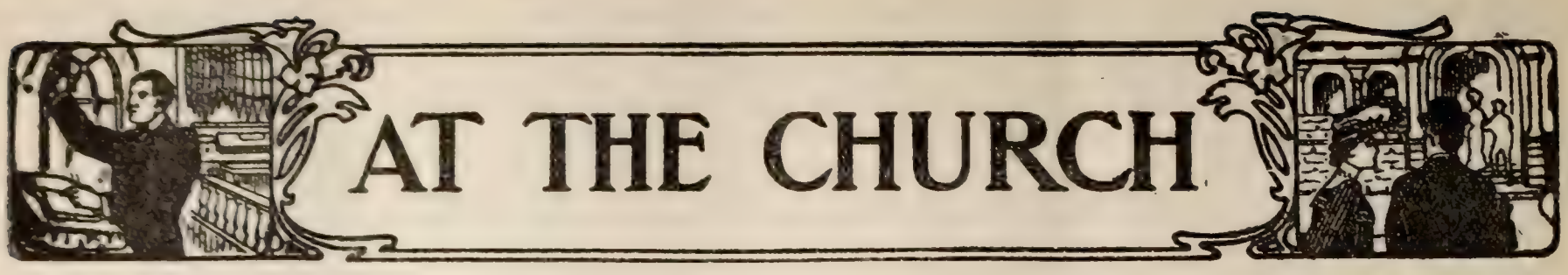
Pierre's face meanwhile revealed perfect satisfaction. Once let him get away from Deal, and from the neighborhood of the man with the black cloak, and he would not be backward in inquiring for a family of the name of Falconer. That they were of some importance, people high in the social scale, the Frenchman had not the slightest doubt The fine features of the dead father were before his mind, and no one glancing once at Camilla would have said that she came of even middle-class origin. That patrician little face, that stately little turn of the head, gave the clue to the class to which she belonged.

All this, Pierre argued, would enable him to find out these Falconers quickly, and thus to discharge faithfully the trust reposed in him. No thought of self-seeking lay behind all this; Pierre was above such. He never once thought of himself, nor of the gain that might accrue to him from his search. The service he was rendering was wholly unalloyed in its idea of faithfulness. And he hugged in thought that purse of gold that would enable him to give to his charge the extra comforts that his usual mode of traveling could not procure for her. Every penny would be kept strictly for her use, and inwardly he blessed the dead father for having forced him to take that money.

The roll of papers? Well, he had puzzled his head as to where they had gone. He had an indistinct idea of having unbuttoned his coat, when the preserver of his dog had been dragged into the boat in an unconscious state. Could the roll of papers have fallen out at that time?

They may have been valuable. Doubtless they were, and a peep into them would assuredly have led to his going by a direct route to the home of the Falconers with his

(Continued on page 20.)



Sunday School Lesson

By Herbert L. Willett

Wild Beasts at Ephesus*

As was noticed in our last study, Ephesus was the most important city of western Asia. It was the capital of the Roman province of Asia and was situated on the Cayster River in the ancient division of Lydia. It was the center of the worship of Diana, whose temple was some three centuries old at the time Paul was there. It had a very mixed population, a large section of which was Jewish. It was the home of sorceries and magic arts.

Paul's Ministry in Ephesus.

In this city Paul labored with success for more than two years; in fact, in his own reference to the matter (Acts 20:31) he speaks of it as three years. This period of Paul's life was characteristic of his policy of spending his time at the great centers of the Roman Empire. It is customary to speak of Paul as a traveler and such he was to a special degree. But in reality most of his life was spent in residences in important cities where he felt it was a strategic work to plant the gospel. Of these Ephesus was one of the most important. It became the center of Christian influence throughout Asia Minor. From it Paul's helpers went out to plant the churches which afterward became famous in early Christian history. In the later years it was the residence of the apostle John, and all the later period of that great apostle's work centers here.

I. Corinthians.

Paul had come to Ephesus in the company of his two friends, Aquila and Priscilla. Later, after his visit to Jerusalem and Antioch, he had returned and settled to the task of evangelism, which he continued in this city for many months. It was some time during these months that our first Epistle to the Corinthians was written. In it Paul refers to the work of Apollos in Corinth, and the reasons why it seemed inexpedient for the young preacher to return to that devisive church.

The Messengers.

The time drew near when Paul thought he ought to go back to Jerusalem to make report of his work. He felt that he had spent as long a time at Ephesus as the occasion demanded, and he could well leave the work in that city in the hands of others while he pushed on to new regions. It was always his hope to go soon or late to Rome. That was the imperial capital, and to strengthen Christianity there was one of the great ambitions of the apostle. Therefore, he prepared to leave Ephesus. But before returning to Jerusalem he wished to visit Philippi, Thessalonica, and Corinth again. So he sent forward two of his friends, Timothy and Erastus. The former was Paul's child in the faith whom he had brought with him from Lystra. The latter Paul mentions again in the Epistle to the Romans (16:23). Sending these men forward to prepare the churches for his coming, he remained a little longer in Ephesus.

The Craftsmen.

This period was marked by one of the most trying scenes in Paul's experiences. He had passed through many dangers and was destined to pass through others of even more desperate nature, but the riot at Ephesus was a painful experience and one of those which show the continued danger in which the Christian community and its leaders stood. It is not unlikely that it was to this very incident that Paul refers when he mentions having fought with wild beasts at Ephesus (I. Cor. 15:32). The occasion was the uprising of the guild of silversmiths and other craftsmen who made their living by the manufacture and sale of small images of the goddess Diana and little models of the temple of the goddess which were sold to the pilgrims coming up at the great heathen feast-times to pay homage at the shrine.

Into the Theatre.

The success of Paul's work had caused a rapid diffusion of Christian interest in the community. The devotees of the temple and especially the craftsmen, who derived their wealth from the traffic, realized that the new religion was destroying their hope of profit with a considerable class of the people. This roused them to anger, and under the leadership of Demetrius, a silversmith, they gathered in an impromptu assembly and were harangued by their leader with the statement of the danger in which Christianity had placed their business. This gathering of artisans speedily grew into a mob of excited and angry worshipers of the goddess. From the narrow streets of the city they gathered a mass of excited or curious people and poured their numbers into the great theatre whose vast ruins still constitute one of the most interesting features of the site of ancient Ephesus.

Paul Saved.

In the meantime they had discovered two of Paul's friends, Gaius and Aristarchus. The latter is mentioned in Acts 20:4 and 27:2. These men they probably beat and otherwise mistreated. It only remained for them to find Paul himself to complete their vengeance upon the new religion. The apostle, with a courage which seems almost unaccountable, was on the point of rushing in among these infuriated heathen. To have done so would undoubtedly have been instant death for him. Who it was that persuaded him to the wiser course of secrecy, we do not know. But the interesting reference to Aquila and Priscilla in Paul's Epistle to the Romans (16:3, 4), as those who "had laid down their own necks" for his safety, hints, at least, that they now secreted him and at peril of their own lives protected him from the fury of the mob.

The Jews Protest.

Meantime the Jews of the city were stirred to action likewise. They were sufficiently unpopular already, but they were fearful that the maddened artisans would believe that Paul was a representative of the Jewish people and would thus class the entire community of Jews with the Christian disturber of the peace. This they most of all wished to avoid and, therefore, put forward one of their number, Alexander, to explain that they had nothing to do with Paul's work. But their champion met short grace at the hands of the mob. It was enough that he was a Jew, a hater of their gods, and they silenced him with contempt.

Paul's Friends.

Meanwhile the mob increased in numbers and in disorder. It was a serious public crisis. The authorities of the city must have been not a little troubled at the riot. Among the public officers, called Asiarchs, the leaders of the political life of the city past and present, it seems that Paul had friends. Yet these men could apparently do nothing in the presence of the mad fury of the mob. They could only add their influence to keep Paul from jeopardizing his life.

The Town Clerk.

But the matter was finally quieted by the wisdom and courage of the town clerk, an officer apparently of great dignity and wisdom. He secured the attention of the crowd and explained to them the serious nature of their action. If the Roman government should make inquiry into the proceedings of that day, it would be difficult for Ephesus to explain the incident. If there were cause of complaint against Paul or any of his companions, the clerk said, the courts would hear the matter. But it was a serious thing to invite the punishment of Rome by popular disorder. Such language turned the excitement of the crowd into apprehension, and very soon it broke up and melted away. The wisdom of one man had curbed the frenzy of a multitude.

Paul's Departure.

Almost immediately Paul left the city. He knew that it was impossible for him to remain longer with profit. His appearance in any public place would have been a signal for a fresh outburst of public fury. He, therefore, departed, leaving his good friends, Aquila and Priscilla, and the members of the church which had grown up about them, and made his way to the north, where further perils and triumphs awaited him.

*International Sunday-school Lesson for August 22, 1909, Paul's Third Missionary Journey—the Riot in Ephesus, Acts 19:23; 20:1. Golden Text: "He said unto me My grace is sufficient for thee, for my strength is made perfect in weakness," 2 Corinthians 12:9. Memory verse, 26.

The Place of Prayer

I need not wait until the busy day
At length has sped away,
To find at eve an angel waiting there
Beside my place of prayer.
I need not tarry till the night shall fall
To seek this shrine beside the city wall.

Each hour of toil and self-denying grace
Is an appointed place,
A sanctuary where my soul may kneel
With its devout appeal.
There, too, I know the presence of the King,
His "Peace, be still," the shadow of His wing.

—Frank Walcott Hutt, in Brethren Evan.

Prayer Meeting

By Silas Jones

PHASES OF GOD'S GUIDANCE.

Topic, Aug. 18. Ex. 33:12-17; 13:20-22; Rom. 8:1-15; John 14:1-7.

The Christian believes in some sort of divine guidance. One may have great confidence in himself, but he will have experiences which cause him to exclaim with the prophet Jeremiah: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." The manner in which God guides men is variously understood by them and doubtless ought to be, for their experiences differ. We smile at the naive beliefs that are still held, but we must respect an imperfect understanding of God's ways if it aids in the building of worthy character. Not long ago a good man whose barn had burned told me that he thought the strange and perverse conduct of his hay fork the day before the disaster was a prophecy of the fire. His belief that God is daily guiding his steps strengthens his devotion to his family and his integrity in all his dealings with men in spite of the fact that his religion has in it an element of superstition. He comes closer to the secret of things than the wise man who sees God in nothing.

God in the Natural Order.

The pious man's trust in the pronouncements of his hay fork is an inheritance from a time when men did not understand the orderly ways of God. Then every strange event was attributed to some unusual activity of spirits or the gods. It was not known that the heavens above and the earth beneath are governed by laws which the mind of man may trace. So firmly fixed was the primitive belief in the capriciousness of things that the first suggestions of natural law were regarded as impious and the daring thinkers were called to account for their sin. Now that the reign of law has been accepted as a fact, some would banish God entirely from the universe and others would think of him as far away and having nothing to do directly with the ongoing of nature. Either view leaves us without the presence of God in his material creation. We need for the complete life to feel his presence and goodness in the order and beauty of the world. The psalmist saw the glory of God in the heavens and in the aspects of nature about him. We are not denied a privilege which he enjoyed.

Guidance Through Human Society.

The movements of nations and peoples have meaning. The prophets have shown us that conquering armies may be the instruments of God. What are the questions that new situations raise? What is the meaning of the present industrial order? Why should there be such a thing as Socialism to trouble rulers and voters? One way to answer these questions is to say that the world is going to the devil; that men are losing the sentiments which make life significant, and that the best course for the godly man is to withdraw from the scene of unholy strife and call as many after him as can be influenced, in the hope that at some future day the world will come to its senses. Another and a better way is to look for signs that God is calling the world to a more Christian way of living. The rebellion of character against unjust conditions may be accompanied by excesses on the part of many, but does not it give to the disciple of Jesus an opportunity to lead men to him? Conditions in non-Christian lands are the call of God to missionary activity. The courageous and the intelligent can see in every time of stress and change opportunities for emphasizing neglected elements of the gospel message.

The Inner Light.

It is for every man to examine his own experience and discover its meaning. The plainest word of God means nothing to a moral idiot. But without doubt those whom God holds accountable for any sort of work can know what he means when he speaks to them. The Bible and the church are given to men that they may develop their power to see spiritual facts and to interpret them. Fellowship with Christ awakens intelligence and quickens the sympathies. It is an abuse of language to call ourselves disciples of Christ if we have no appreciation of spiritual values. We are Christians when we have the mind of Christ and judge ourselves and society by the standards of Christ. Looking back over the past, we see what this friend has done for our higher life and how that one has saved us from making shipwreck of the faith; we gladly acknowledge the purifying power of work, even of drudgery; we humbly give thanks for the ministry of disappointment and pain; we can say, "Truly God has been our guide."

Christian Endeavor Lesson

By W. D. Endres

THE QUALITY AND LIMITATION OF PRAYER.

Topic, Aug. 22. Matt. 6:5, 6; 18:19, 20.

In the scriptures from which we take our lesson Jesus sets forth the essential quality and limitation of every Christian prayer. On the one hand, it must be a sincere longing of the soul; and on the other, it must be limited to the life-ideals of Jesus himself.

In prayer as in everything else Jesus encountered the formalism of this day, but he strikes through it and insists that the effective prayer must be vital. He reveals a God who is spiritual and ethical, and he who attempts to worship Him with lifeless forms and empty ceremonies is an abomination.

Within the Closed Door.

When Jesus told his disciples not to pray on the busy thoroughfare, nor in the assembly of public worship; but rather to enter the closet and there offer their prayers in secret, we must remember that it was not the place of prayer to which he was making objection. Prayer may be just as genuine in the market-place as in the "inner chamber." Again, it may be just as false and lifeless in the secret room as on the street corner. The real prayer must be a sincere longing of the soul, whether it be uttered from the house-tops, or from the bed-chamber. Jesus told his disciples to avoid the former and seek the latter, because, in the one there are more distractions and appeals to vain-glory, while in the other, these things are shut out; and hence it is more conducive to the heartfelt expression of the soul to God.

Nor does the validity of prayer depend upon the quality of phrase. The publican who in humility and agony of soul, asked the Lord to have mercy on him because he was a sinner; or the New York sailor who, crouched in form and bewildered in soul, said, "Lord, I didn't know much about this business, but I would like to be a better man," are just as cogent prayers as those which are prefaced with a long list of rhetorical phrases, declaring the wisdom and glory, the dominion and power of the infinite God. Does the petitioner speak forth from the innerness of his soul, whether in choice or untutored language, is the thing of vital concern.

Prayer and Conduct.

Moreover, if the prayer be genuine, the ideals and standards of life set forth in the petition must be made regulative in the life of the petitioner. If we pray for the conversion of men, we, in the activities of our lives, must seek to bring it about. Do we pray that the kingdoms of this world may become the kingdom of our Lord and his Christ? Then we must give of our substance for the conversion of the heathen. When we pray that justice and integrity prevail in business, by these principles we must live, lest our prayers become mockeries.

Limitations of Prayer.

We must never forget the limitations of prayer. The words, "anything they shall ask, it shall be done for them of my Father who is in Heaven," and similar sayings from our Lord, have often been taken as absolutely universal promises and hence been made the occasion of many foolish and selfish prayers. Food ready for the table, clothing ready to wear, wealth, and power, all have been sought on this ground. In the summer of 1901 there was a severe drought in Illinois, Missouri, and Kansas. For lack of water and crops the farmers had to sell their stock—"at a sacrifice." Governor Dockery was besieged with letters which asked him to appoint a day on which the people might pray for rain. Why? Everybody had enough to eat and drink, clothes to wear, and houses in which to live. Why then this piety and devotion? It was not in behalf of the kingdom of righteousness, for they were praying for rain, which in this case meant an increased bank account. The day was appointed and doubtless these "pious" (?) people wore their clothes into holes at the knees that day, praying fervently for rain, but the rain didn't come until the summer was passed—too late to help the bank accounts. Only a puny god would listen to such a prayer, much less be moved by it. The "anything they shall ask" is limited by that other phrase which is always expressed or implied, "in my name." That is to say, we, as Christians, pray, and pray only, for those things which, according to our best knowledge and judgment harmonize with the spirit and life ideal of our Lord.

A Child's Prayer

I.

Oh! keep me in Thy love and fear,
And every hour, dear Lord, be near.
And terrors from my spirit take,
For Jesus' sake! for Jesus' sake!

II.

Oh! keep me pure and true within,
Nor let me, Lord, lie down in sin.
Be near me when I sleep or wake,
For Jesus' sake! for Jesus' sake!

III.

Oh! keep me in Thy constant care,
And may I fell Thee everywhere,
And let my life of Thee partake,
For Jesus' sake! for Jesus' sake!

WILLIAM WILBERFORCE NEWTON.

Church Life

R. R. Hamlin has received a call to the church at Wichita Falls, Texas.

Eugene Holmes has accepted a call to the church at Dalhart, Texas.

E. L. Ely will close his work at Lebanon, Mo., September 1.

Thos. L. Cooksey closes his work at Joplin, Mo., September 1, to enter the evangelistic field.

C. M. Marlow, after one year with the church at Stanford. Ill., has received a unanimous call to remain with the church.

W. C. Crider closes his work at Fortuna, Cal., August 1, and will be succeeded by W. G. Clark of Wyoming.

G. K. Berry, formerly editor of the Pacific Christian, has accepted a call to the pastorate of the church at Ashland, Oregon.

T. L. Read reports frequent additions to the church at Chapin, Ill. Nine have been added in the last few weeks.

With the close of this month comes the Illinois State convention at Eureka. Don't fail to read the full program on another page.

H. A. Morgan has been called to remain indefinitely with the church at Fowler, Cal., where he has wrought a good work.

In all departments the church at Danville Ill., is making fine progress. There have been twenty-one additions in the last few weeks. W. E. Adams is the pastor.

A good live preacher is needed at Seymour, Texas. This is a growing little city of about 2,500 inhabitants, and the church will pay $900 or $1,000.

E. W. Darst, state evangelist for California, has recently dedicated a new church at Woody, Kern Co., Cal. J. H. Stevens is pastor of the church.

On account of poor health, W. A. Wherry has resigned the pastorate of First Church, Norman, Okla. He will take an extended vacation.

M. L. Pontius, who has done two years excellent service at Taylorville, has resigned and will enter Yale Divinity School in the autumn.

G. E. Roberts, who has ministered two years successfully to the Main Street Church, Mason City, Ia., has resigned and will close his work September 1.

G. H. Sims, Findlay, Ohio, has been engaged as provincial Evangelist for Ontario, and will begin work about the first of September.

Dan Trundle, pastor of the church at Rialto, Cal., was recently married to Miss Lelia McGarvey, of St. Louis, Mo. The bride is a cousin of J. W. McGarvey.

President Crossfield, of Transylvania University, will sail for Europe on the fourth of August, and will visit the Universities of Glasgow, Edinburgh, Cambridge, and Oxford.

The new St. Clarens, Church of Christ, Toronto, Canada, is to be dedicated the first Lord's Day in September. President M. L. Bates of Hiram College has been invited to have charge of the services.

A "Centennial" meeting will be held by the church at Deland, Ill., during September. They will have the assistance of Chas. Bloom, Newman, Ill., and Mrs. J. E. Powell, of Pekin, Ill. W. T. McConnell is the pastor.

The great church at Warrensburg, Mo., has called to its service as pastor, S. B. Moore, of Mayfield, Ky. Geo. B. Stewart now of Colorado Springs, Colo., was formerly the pastor at Warrensburg.

At Ladonia, Texas, where A. L. Clinkenbeard is minister, they are bidding defiance to the heat of summer and are engaging in an evangelistic meeting with Parnell and Holmes assisting.

J. N. Lester, Denair, Cal., with his family are spending their vacation in a trip through the East. They will visit Portland, Oregon, Seattle, several places in Canada, and return via Chicago and Eureka, Ill.

J. M. VanHorn, formerly pastor of the First Church, Warren, supplied the pulpit of this church the first Sunday in August. It was a mutual pleasure for pastor and people to thus renew for a time the old relationship.

J. E. Lynn, pastor of the First Church, Warren, Ohio, is spending a few weeks at Sandy Lake, Pa., and will on his return spend a few days in attendance at the Bible Conference at Winona Lake, Ind.

A very unusual service was held in the Hyde Park Church, Kansas City, Mo., July 25, when the three sons of R. H. Fife—Clyde Lee, Robert S. and Earl H.—were ordained to the Christian ministry.

W. S. Lowe, Paolo, Kans., has been called to the pastorate of the Central Church, Kansas City, Kans., where he succeeds S. W. May. Mr. Lowe is already at work in his new field.

Geo. H. Combs, after an extended trip through Palestine, on which he was accompanied by his wife, is again in the pulpit of the Independance Ave. Church, Kansas City, Mo.

Anticipation of the good time to be had at the Centennial Convention should not cause us to forget the interests of our own state. The Illinois workers will meet at Eureka August 30 to September 2.

The Central Church, Kansas City, Kan., loses its pastor, S. W. May, who has resigned after five years of successful work. During this time 850 members have been received into the membership of the church. Mr. May will enter the evangelistic field.

The Linnwood Ave. Church, Kansas City, will, it is confidently expected, be comfortably located in their new church building in early autumn. Few men are doing better than Burris A. Jenkins, who is pastor of this church.

Among the speakers for the Nebraska State convention from outside the state are: Olliver W. Stewart, Chicago; P. C. MacFarlane, Kansas City; E. W. Allen, Wichita, Kansas; W. C. Pearce, Chicago; and G. W. Muckley, Kansas City, Mo.



Austin Hunter, Who Begins Work as Pastor of the Jackson Boulevard Church, Chicago, Aug. 15.

Lucius L. Higgins, who has been the minister of one of the churches in Philadelphia, Pa., for the past two years, is now in Europe enjoying the historic scenes and will include Palestine in his itinerary before returning to America.

J. S. Hyde completes his second year of service with the church at Homer, Ill., October 1. Next year his wife will also give her time to the ministry, and they would like two churches near together where such a plan can be pursued.

J. H. Young is leading the church at Hollister, Cal., forward to larger and larger service. They are now planning for a new church building which will doubtless be erected in the near future. The church is perfectly harmonious and devoted to their pastor.

Thad. Tinsley, Pastor of the Third Church, Louisville, Ky., is keeping things moving in that great old church during the month of August, by well announced special sermons for both morning and evening. He purposes to make these meetings a preparation for the Centennial celebration.

A church, estimated to cost about $80,000.00 will be erected by the congregation of the Central Church, Terre Haute, Ind., in the near future. This church has adopted the tithing system, and are delighted with the experience. The tithers increase in umber from week to week, and there is no trouble about finance.

The South Prospect Church, Kansas City, has sold its property at Twenty-second and Prospect, and purchased a new location at Twenty-seventh and Wabash avenue. A tabernacle will be constructed to serve the church until a commodious new building can be erected. D. Y. Donaldson is pastor of this aggressive church.

The Men's Bible class at Blandinsville, "is an example of what a little, well-directed effort will accomplish," says a member of this church. The class was organized by the pastor, C. R. Wolford, soon after he began his work with the church about a year ago. It now has a membership of fifty-three, and is pushing hard for 100. The pastor is the teacher of the class; Guy Huston, president, and Chas. Blandin, Cor. Sec'y.

A workers' conference will be held August 17 at the First Church, Springfield, Mo., for the purpose of determining the best plan of procedure in the missionary and educational work in southwest Missouri. Every preacher and county secretary of the district is urged to attend. It will be an all day session, and every one will be urged to speak his mind. The call for the meeting is signed by F. L. Moffett and Joseph Gaylor.

The following professors of Transylvania University are studying at the University of Chicago this summer: Dean T. B. MacCartney, Professor of Greek; Henry Lloyd, Professor of Mathematics; Chas. A. Shull, Professor of Biology; W. F. Wyatt, Assistant in English. Dr. Chas. B. Newcomer of the Department of Latin; and Prof. R. E. Monroe, of the department of Modern Languages are studying at the University of Michigan.

Two missionaries have recently been sent out by the First Church, St. Louis, Mo. They both came from its own membership. Dr. M. E. Tolan goes to Nantung, China, under the direction of the Foreign Society, and Chu Loy, a convert in the Chinese Sunday-school of the First Church, goes to open a new mission in Quang Tung Province. The latter has been studying for some years at Drake University in preparation for his work, being supported while there by the First Church.

A contemporary contains the announcement of a church with a large membership, with four or five hundred men among this number. Their pastor has resigned and they are looking for another. In the announcement men interested are asked to write to the elders of the church. Following this invitation is the statement that this great church with four or five hundred men in its membership will pay a salary of $1,000 per year. One wonders if they have thought of the tithing system as a good way to get and keep a minister.

Dr. John Thomas, M. A., of Liverpool, England, who is to lecture at noon in Association Hall, 153 La Salle Street, Chicago, September 20-24, under the auspices of The Moody Bible Institute, is the pastor of the most famous Baptist chapel in his home city, and also the lecturer on Momiletics at the Manchester Baptist College.

He is described by one of his ministerial contemporaries as "an intellectual giant with a curiosly long lawyer's head;" and by another, as "one of the greatest preachers of the evangelical school in Liverpool, who gets large and enthusiastic audiences whenever he goes abroad."

COLUMBUS, O.

"Two confessions and baptisms at Broad Street yesterday. All our congregation in Columbus are doing well. Wilson Ave. will dedicate their fine new home in September. Chicago Ave. is remodeling their building. Bro. Strickler, minister at our newest congregation on the south side is getting the work in fine shape. W. 4th Ave. and Linden Heights are growing very fast. Columbus pastors are arranging for a special train to Pittsburg for the great convention. Particulars later."—Walter Scott Priest.

A Congratulation and a Centennial Litany

Editors Christian Century: Accept my heartiest congratulation on your article in current issue of the Christian Century on "The Revivalist as a Preacher." It is the best thing I have seen yet on "Centennial Aims," or on the subject of evangelism. I have thought for some time modern evangelism was sacrificing "soul winning" to the god of success. May heaven deliver us from this sort.

I am constrained to think that we ought to halt long enough before going up to Pittsburg, the Mecca of the Disciples this year, to pray that in the dying of the first century of our history the following may perish with the years and that we may face the future unhampered by their weight and impediment. Let us earnestly pray to be delivered:

First—From a base ingratitude that accepts all the advantages resultant from others' labor, but which steadfastly refuses to give a penny in return.

Second—From a sordid selfishness which closes our eyes and ears to all missionary enterprise.

Third—From an evil mind which fattens upon the tongue of slander or views with envy the triumphs of another.

Fourth—From allowing our personal prejudices to set at naught the good that others are accomplishing for the Kingdom of Christ.

Fifth—From a provincialism that reduces

A Housekeeping Necessity

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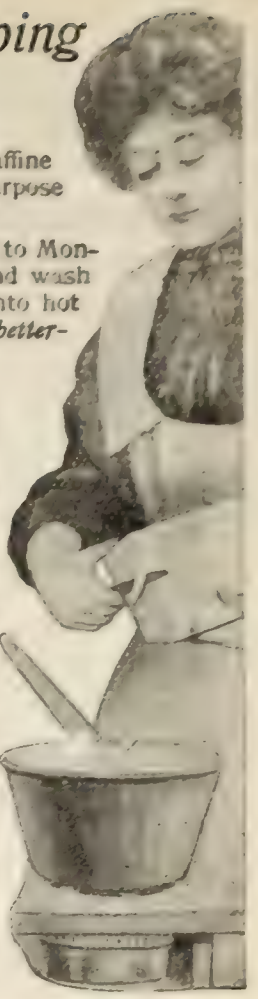
Add a little (melted) to Monday's wash water and wash *easier*—mix a little into hot starch and have *better-looking* linens.

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Chicago Headquarters at Pittsburg

The Hotel Henry has been chosen as Headquarters for Chicago people at the Centennial Convention. This is one of the best hotels in the city. Rates for the convention are $1.50 per day European plan, and $2.50 with two in a room. Prices range higher for rooms with bath. The hotel has a beautiful lobby where convention fellowship will be in full sway. It is new and modern and the manager is determined that nothing shall be left undone to make us quite at home during our stay in Pittsburg.

Chicago will be glad to be host to friends from all parts of the country who wish to stop at this hotel.

It is not one day too soon to make your reservation. We predict that hotel accommodations will soon be exhausted.

Write the Transportation Manager, Rev. O. F. Jordan, 1022 Sherman Avenue, Evanston, Ill., concerning rooms and also concerning

The Christian Century Train

the Gospel of Christ to the mould of our own habits of thinking, that destroys the liberty we claim for ourselves.

Government Opening of Irrigated Lands

Arrangements have been completed for the opening of 70,000 acres of choice irrigated lands on the Valier (Montana) tract October 7, 1909. The days set for registering claims are October 1, 2, 4, 5 and 6. Everything is being planned for handling the crowds comfortably and for conducting the drawing without delay or discomfort. This Carey segregation is to be thrown open to the public at reasonable terms. The price and terms set by the State Land Board is $40.50 per acre, including land and perpetual water rights, which are the oldest and best established in the state. The first payment required is $3.50 per acre; fifteen years are allowed in which to complete the payments. The land will grow as good crops as the best $200 an acre soils of the corn belt, without their uncertainty of seasons, and homeseekers will doubtless gobble up the 70,000 acres of irrigated land very quickly.

The Finding of Camilla

(Continued from page 15.)

little charge in his hand, without subjecting her to any rough traveling. But there! What could he do other than what he proposed doing? And if the papers had fallen into the water, or—disagreeable thought—been robbed from him, all he must do on finding the grandparents was to confess to his loss, trusting that it would not be an irreparable one.

As to the thought of the papers having been robbed from him—why, only one person could have done that, could have had the interest to do it. And the Frenchman put his white teeth together, and whispered to himself the name that Rexington Falconer had bade him to remember.

"And if he has attempted one robbery, and that has proved a successful one, why should he not attempt to rob me of a greater prize still?" said Pierre, still cogitating. "But"—the determined look deepening on his face—"I shall guard this treasure as her father would have guarded it, and my hand alone will discharge this trust, as Heaven above is witness."

(To be continued.)

July Another Good Month

The receipts of the Foreign Society for the month of July amounted to $42,894.85, a gain over the corresponding month, 1908, of $3,018.69. This is an encouraging gain, but we had hoped for a larger one.

The total receipts for ten months of the missionary year, that is, from October 1st, 1908, to August 1st, 1909, amounted to $233,234; a gain of $44,114.34.

There has been a gain every month of the current missionary year. There has also been a gain from every source of receipts except the Sunday Schools and bequests. The churches as churches have gained over $14,000, and the annuities show a gain of $19,764.

Only two more months before the year closes. Let us make August and September record breaking months. We can gain $50,000 in these months if we will.

Cincinnati, O. F. M. Rains, S. J. Cory, Secretaries.

THE ONLY WAY.

"We all make blunders. I thought once I was a square peg when I was really a round one."

"How did you find out your mistake?"

"I got into a hole!"—Boston Transcript.

Illinois Christian Missionary Convention

Eureka, August 30—September 2, 1909

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Monday Evening, August 30.

Worship and Praise Service—D. H. Shields.
Address—A. McLean.

Tuesday Morning, August 31.

Mrs. E. N. Holmes, State Vice President, Peoria, Chairman.
Devotions—Miss Myrtle E. Very.
Reports:
Young People's Work—Miss Dora Guthrie.
Treasurer—Miss Clara L. Davidson.
The Board—Miss Lura V. Thompson.
President's Message—Miss A. E. Davidson.
Business.
Address—Mrs. M. E. Harlan, Nat. Cor. Sec.

Afternoon.

Mrs. Harold E. Monser, Chairman.
Devotions—Mrs. T. F. Hall.
Three Minute Talks by District Secretaries.
Address—Miss Bertha Lacock.
Address—Mrs. Eva Dye.
Centennial Hour—Miss Lura V. Thompson.
Report of Centennial Secretary.
Report of Centennial Committee.
Presentation of Centennial Certificates to Auxiliaries and Circles which have reached one or both Centennial Aims.
Song—All Hail the Power of Jesus' Name.
Centennial Address, "God's Call to Illinois," Mrs. Catherine F. Lindsay.
Closing Prayer by Mrs. M. E. Harlan.

Wednesday Morning, September 1.

Workers' Conference—Miss L. V. Thompson.
Chairman of Committees—Nominating, Mrs. Louise Turner, Wenona; Watchword and Aim, Miss Anna L. Barbre, Taylorville; Centennial, Mrs. S. J. Russell, Chicago; Literature, Mrs. H. H. Jenner, New Bedford; Life and Home Department Members, Mrs. Omo Litchfield, Flanagan.

ILLINOIS CHRISTIAN MISSIONARY SOCIETY.

Tuesday Evening, August 31.

Men's Conference and Banquet.
President's Address—J. H. Gilliland.

Wednesday Morning, September 1.

Adult Bible Class Conference Led by Marion Stevenson.
Bible Study—Prof. A. C. Gray.
Reports:
J. Fred Jones, Field Secretary.
W. H. Land, Treasurer.
W. D. Deweese, Office Secretary.
J. P. Darst, Permanent Fund.
H. H. Peters, C. E. Supt.
Clarence L. De Pew, Bible School Supt.
Needs of Northern Illinois—W. D. Ward.
Needs of Southern Illinois—Theo. F. Hail.

Afternoon.

Praise Service—J. E. Moyer.
Illinois Christian Educational Association and College.
Mrs. S. J. Crawford, President.
Reports of Officers and Committees.
Ten Minute Addresses:
David H. Shields, Eureka; Ellmore Sinclair, Watseka; Mrs. Royal J. Dye, Bolenge, Africa.
The Endowment Campaign, A. J. Elliott, Chairman.
Report of the Field Secretary—H. H. Peters.
As the Campaign Committee Sees It. F. W. Burnham.
As the Alumni Sees It—C. C. Sinclair.
As the Boosters See It—Ellis P. Gish
Address—Evangelism—Charles Bloom.
Discussion—David H. Shields.
Address—Anti-Saloon League—E. A. Scroggin

Evening.

Praise Service—Albert Schwartz.
Address—State Missions—A. I. Myhr.
Slums and Boulevards of Chicago. Illustrated. O. F. Jordan

Thursday Morning, September 2.

Teacher Training Conference Led by Herbert Moninger.
Bible Study—Prof. A. C. Gray
Convention Business.
Centennial Sermon—Jesus of Nazareth is the God-Man—N. S. Haynes.
Religious Advertising—J. W. Street.
Address—The Missionary and Benevolent Work—W. F. Turner.

Afternoon.

Bible School Session.
Praise Service—Ralph V. Callaway.
How Our Class—ten minutes each:
G. H. Trenary, Salem; J. P. Lowry, Gibson; A. I. Zeller, Cuba; J. R. Watt, Jacksonville; S. E. Fisher, Paxton; J. A. Barnett, Galesburg; Norman H. Robertson, Colfax; J. F. Rosborough, Centralia.
Address—A Thousand Organized Classes in 1909—Marion Stevenson.
Address—Every School in Line this Fall. Herbert Moninger.
Discussion.
Bible School Luncheon and Conference. Clarence L. DePew, Leader.

Evening.

Praise Service—Wm. G. McColley.
Address—Christian Education. Pres. R. H. Crossfield.
Program Committee—O. W. Lawrence, Decatur; John I. Gunn, Arcola; R. F. Thrapp, Jacksonville.

STICK TO IT
Until Coffee Hits You Hard.

It is about as well to advise people to stick to coffee until they get hit hard enough, so that they will never forget their experience, although it is rather unpleasant to look back to a half dozen years of invalidism, money and opportunity thrown away, which is really the terrible price paid for the weakest kind of a "mess of pottage."

A woman writes and her letter is condensed to give the facts in a short space:

"I was a coffee slave and stuck to it like a toper to his 'cups,' notwithstanding I had headaches every day, and frequently severe attacks of sick headaches, then I used more coffee to relieve the headaches, and this was well enough until the coffee effect wore off, then I would have sick spells.

"Finally my digestion was ruined, severe attacks of rheumatism began to appear, and ultimately the whole nervous system began to break down and I was fast becoming a wreck.

"After a time I was induced to quit coffee and take up Postum. This was half a year ago. The result has been most satisfactory.

"The rheumatism is gone entirely, blood is pure, nerves practically well and steady, digestion almost perfect, never have any more sick headaches and am gaining steadily in weight and strength."

"There's a Reason."

Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Chicago—Pittsburg

(Continued from page 9.)

the methods of the higher criticism by insisting that the Bible should be interpreted as any other ancient book. They originated the spirit of good fellowship among Christians of different names. They pioneered the way with a church that required no credal test of membership save the Bible one. They were hospitable to all new truth, however it led to persecution and misunderstanding. If we do not hold all the details of the "Campbellite" theology, we yet hold all that they would regard as essentials. The wonder is that after a hundred years of sifting there is still so much of Campbellism that we regard as true. Walking in the footsteps of the fathers has linked up our message more definitely and completely with the great historic contentions of the brotherhood.

Electricity for Jerusalem

Two notables of Jerusalem have applied for the concession for furnishing Jerusalem with electric light and building an electric tramway between Jerusalem and Jaffa. The daily receipts of the electric tramway in Damascus average 40 Turkish liras ($176). At present only one line is in operation, but a considerable expansion of the system is under preparation. Electric light has been introduced into 450 places of residence and business in Damascus. The streets of the city are lighted with 1,000 electric lamps, while the Serail, the city hall, and the Grand Mosque are served gratis with electric arc lights.

Notes from the Foreign Field

E. W. Pease, missionary of the Foreign Society in Norway, will return to America with his family in the near future. He will be at the Centennial Convention.

Mr. King, our Chinese brother at Nankin, China, gives another $1,000 to the work in that city. He gave $1,000 a few months ago.

Two friends in Kentucky sent $500 each to aid in the building of the Bibles Colleges at Vigan, Philippine Islands, and Bolenge, Africa.

Miss Pearle B. Miller, missionary of the Foreign Society in Wuhu, China, was married to Mr. Spencer P. Gracy, June 9. Their future home will be in Wuhu.

Dr. W. N. Lemmon, Texas, has been appointed a medical missionary at Laoag, Philippine Islands, and will sail in the early autumn.

The church at Milton, Oregon, C. H. Hilton, minister, reaches the Living-link rank by giving $650 this year for Foreign Missions. Oregon is rapidly coming to the front.

During the month of July a direct personal gift to the Foreign Society amounted to $4,212. It is hoped that an army of personal friends will grow up to support the work. We are hoping for still larger personal gifts.

F. E. Meigs, President of Drake College, Nankin, China, with his wife, has just reached America and will be at the Centennial Convention. The First Church, at St. Joseph, Mo., supports President Meigs as their living-link.

Dr. C. L. Pickett, missionary of the Foreign Society at Laoag, Philippine Islands, reports 869 medical treatments during the month of May and thirty-one converts. He married five couples during the month. His total receipts for medical services for the month amounted to $198.56.

The news of a sad accident comes from Damoh, India. Two of our boys in the orphanage were accidently drowned in the river nearby. Their names were Chhablal and Ghasita. Mr. Benlehr, the missionary, was nearby but he could do nothing. They were both Christians and were to be married in the near future.

Centennial Bulletin

Church Extension Offering.

The first Lord's Day in September is the time appointed for the taking of the offering for the work of the Church Extension Board. This Centennial year it should be an offering worthy of the time, the occasion and the work. It should be the greatest offering in all of history. This year, by a peculiar coincidence, the Church Extension Board reaches its majority just a few days before the opening of our great Centennial Convention, and starts out as a society separate and apart from all others. What a blessed thing it will be if this Centennial year the noble board can come to its 21st anniversary with the proud statement, "we have a round million dollars in our treasury with which to begin and continue our manhood's work."

At the age of 21 years the United States government says to a young man, "you are now ready for manhood's estate and work. You have received your education, your training has been such that you are now qualified to administer upon your own affairs." In like manner, we ought to say in substance and in spirit to the Church Extension Board, "you are now 21 years of age. Your education has been begun, has continued, you have had increasing responsibilities placed upon your shoulders until now we give you your substance, $1,000,000, with which to begin your manhood's work.

It does not require that a great amount of money be raised to give to the Church Extension Board a realization of its Centennial aim. $300,000 will do it! "What are these among so many!" An average of twenty-four cents apiece and the work is done! Who would have thought that so little from so many would accomplish so much!

The Church Extension Society deserves the support, sympathy and prayers of every member of the Brotherhood. The money given is the holiest money of all, for it cares for houseless congregations all over the country who, but for the assistance of this society, must perish. The money given fulfils the old proverb, "Charity begins at home." For this is essentially a home work. It realizes, too, the proverb, "Cast thy bread upon the waters for thou shalt find it after many days." All money given the Church Extension Society doubles itself every sixteen years, even at the simple rate of six per cent interest.

Think of it, this $300,000, if we give it now, so that the centennial aim shall be be realized, will, in less than 45 years become a million dollars.

Unless one has carefully studied the increasing power of money when it is as wisely handled as the Church Extension Society handles it, he cannot realize how money grows. Literally and truly, such is the earning power of money, one million dollars placed in the hands of the Society at its majority, will, by the time it is 100 years old, be worth ten million dollars. A dollar today is worth ten dollars a hundred years from now.

When you put your money into Church Extension you are not alone saving America for Christ, but you are saving the world for Christ, for, "as goes America, so goes the world."

Brethren, we ought to realize the Centennial Aim. A million dollars for Church Extension in 1909. We can do it if we will. We will if we try. Do you remember the sterling motto of the City of Chicago, "I Can and I Will." Let us make that motto ours for September 1, "we can and we will make up our Church Extension Society Fund up to $1,000,000.

We can do it! Will we do it?
I believe we will!

The Veteran's Camp Fire.

Many things are striking fire relative to the Convention. In all probability, however, more sparks are flying from the thought-flint of the Veteran's Camp Fire than anything else. It will be in charge of the venerable in years, yet youthful in spirit, Bro. L. L. Carpenter. What a record this great man of God has! 4,000 persons immersed into the name of Jesus Christ! 752 church edifices dedicated! $2,000,000.00 raised for the uplift of the standard of the primitive Gospel of our Lord and Saviour, Jesus Christ! Think for a moment what that 752 churches dedicated means in the way of service. Allow one church for the one Lord's Day in each week. It means, brethren, almost fourteen years and a half of service spent in this great work. Think of the number of miles traveled, the lives influenced, the souls saved! The work cannot be measured by the standards of time! Only eternity's standards can measure it! Not until the work is all finished and the laborers called home, and God has said "it is good" will we know the results, will we know the results.

Brother Carpenter proposes to have one good brother give a 20 minute address at the Camp Fire, then a free for all five minute recitation of work accomplished by the old veterans themselves.

What a gathering it will be!
What Others Are Saying About us!

The following is an editorial taken from the United Presbyterian, a paper published in this city. It tells something of what other people think of us, and gives us an opportunity of seeing ourselves as others see us. Read it! Don't neglect it!

Elaborate preparations are being made by the Disciples of Christ for the celebration of their centennial this year in Pittsburg. It is expected that at least 50,000 delegates will be in attendance. The date fixed is October 11-19. As in some other cases, it is difficult to fix an exact date for the organization, for the movement was at first without formal organization as we commonly use the word. The Disciples Church has had a remarkable growth from the small beginning of a case of discipline in connection with the

ON FOOD

The Right Foundation of Health.

Proper food is the foundation of health. People can eat improper food for a time until there is a sudden collapse of the digestive organs, then all kinds of trouble follows.

The proper way out of the difficulty is to shift to the pure, scientific food, Grape-Nuts, for it rebuilds from the foundation up. A New Hampshire woman says:

"Last summer I was suddenly taken with indigestion and severe stomach trouble and could not eat food without great pain, my stomach was so sore I could hardly move about. This kept up until I was so miserable life was not worth living.

"Then a friend finally, after much argument, induced me to quit my former diet and try Grape-Nuts.

"Although I had but little faith I commenced to use it and great was my surprise to find that I could eat it without the usual pain and distress in my stomach.

"So I kept on using Grape-Nuts and soon a marked improvement was shown, for my stomach was performing its regular work in a normal way without pain or distress.

"Very soon the yellow coating disappeared from my tongue, the dull, heavy feeling in my head disappeared and my mind left light and clear; the languid, tired feeling left, and altogether I felt as if I had been rebuilt. Strength and weight came back rapidly and I went back to my work with renewed ambition.

"Today I am a new woman in mind as well as body and I owe it all to this natural food, Grape-Nuts." "There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

teaching of a Rev. Thomas Campbell, a minister of the Associate Church of Ireland, who came to this country in 1807, and was appointed to the Buffalo congregation in Chartiers Presbytery. The errors charged against him, as we would now regard them, were not serious and fundamental. Special zeal in discipline, peculiar to the time, resulted in his withdrawal from the Church. In 1809, Mr. Campbell appealed to the pious of all parties by a printed "declaration and address," inviting them to join him upon the simple platform of the Bible. A considerable number responded and "the Christian Association of Washington, Pa.," was formed.

The first church was organized in 1811 at Brush Run, Washington county, Pa. Mr. Campbell was joined by his son, the afterwards famous Alexander Campbell, the long recognized leader of the Disciples Church. The question of baptism arose and the Baptist position was adopted. For a time the Campbells were connected with the Baptists, but eventually withdrew and formally organized the body known as the Disciples of Christ. For a long time their popular designation was the Campbellite Baptists." A so-called creedless Church, they are intensely denominational.

The Disciples have grown Westward with the progress of the nation. In the United States they rank sixth numerically among religious bodies. In Missouri they are first, and nearly or quite so in Kentucky, Indiana and Oklahoma. Throughout the upper Mississippi valley their influence is proportionate to their membership and they are enlisted aggressively in the cause of Prohibition and other reforms. At the present time the body is very earnest and active in missionary work as well as in numerical strength. They are endeavoring to raise a million dollar loan fund for Church Extension by the time of their meeting.

We give them a cordial welcome to our city, for their evangelizing spirit, for the work they have done, and for what they propose in the future.

The Centennial Song.

The centennial song will appear in the prospectus which is being sent out this week. The words are by Gilbert A. Harney, of Boston, Mass., while the music is by Professor H. J. Storer of the same city. Both music and words harmonize perfectly. The song has a step, swing and sweep that is inspirational, imperial, international. You will like it. It will be published in our church papers weeks before the convention so that all may be ready to sing it with the spirit and the understanding through all the musical programmes of the convention.

Brethren, pray for the Centennial and all workers connected with it.

W. R. Warren, Centennial Secretary.

Church Extension Notes

Statement of Receipts from October 1, 1908, to August 2, 1909, as Compared with Same Time Previous Year.

Churches.

Last year	$ 8,881.99
This year	11,552.09
Gain	$2,670.10

Individuals.

Last year	$18,672.34
This year	25,299.68
Gain	$6,627.34
Total Gain	$9,297.44

The above statement is very encouraging in view of the fact that the Annual Offering for Church Extension has not yet begun. The gain from the churches is $2,670.10, and from individuals $6,627.34, making a total gain of $9,297.44.

The Annual Offering.

And now comes the Annual Offering beginning Sunday, September 5. This is the last of the Centennial Offerings. Let us make it the best that has ever been given to Church Extension. Never more than 1,700 congregations have ever had fellowship in the Annual Offering for Church Extension. Order supplies at once, and LET US MAKE IT UNANIMOUS THIS YEAR.

Annuity Funds.

The Board has just received an Annuity of $3,000 from a brother in Illinois. There are many people who can help swell the Annuity Fund before the Centennial. Remember that when you give Annuity money you administer upon your own estate. There are several good features about this Fund:

1. You can see your money work while you live.
2. You have no trouble or losses in making investments.
3. You have no taxes nor attorney's fees to pay on an Annuity Bond.
4. The Church Extension Society is perpetual, and is incorporated. Its Fund now amounts to over $725,000, is perpetual, is increasing every year, sustains no losses except what excess interest will make up, and the money is loaned only on first mortgages where titles are absolutely good.
5. The Board will receive sums of $100 or more.
6. While your money is earning you an income, it is helping to build houses for the Lord's people.

Collections from Churches.

Last year only 1,193 churches took the Annual Offering, and the offerings from churches as churches amounted to $24,002.63. This was a falling off from the previous year, when 1,416 congregations contributed $30,863. The falling off last September was no doubt due to the drouth and the financial stringency. We have started in well this year with a gain of $2,670.10 from the churches. LET US MAKE IT UNANIMOUS THIS YEAR, every church sending an offering in the Centennial Year.

Church Extension and the Sunday-schools.

Our Sunday-schools have a work before them in creating a Named Fund. All the offerings from the Sunday-schools are placed in a separate account called "The Sunday-school Fund." The Board does not ask for a separate day on which an extended effort is made for an offering by a special program, but asks that one Sunday morning's offering be sent some Sunday in September from each Sunday-school. The Sunday before this offering is devoted to Church Extension, the superintendent ought to give a simple explanation of Church Extension to the children. Will the superintendent please see that an offering is sent from the Sunday-schools, making it as large as possible.

The Y. P. S. C. E. Fund.

The Board has also created a "Y. P. S. C. E. Fund" into which all the contributions from our Endeavor Societies go. Already this Fund amounts to over $2,000, and four churches have been built. All Endeavor Societies are urged to contribute to this Fund during the month of September.

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Excellent also for skin diseases and to induce sleep when restless and wakeful. All druggists.

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Books You Need

We offer some of the most timely and vital books now appearing among the Disciples of Christ. You need every one of this splendid list.

OUR CENTENNIAL BOOK.

"Historical Documents Advocating Christian Union."--Edited by C. A. Young.

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Barton W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to pass without possessing this book.

Z. T. Sweeney, Columbus, Ind., a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

J. E. Chase writes:

"It is the voice of a soul in touch with the Divine life, and breathes throughout its pages the high ideals and noblest conception of truer life, possible only to him who has tarried prayerfully, studiously at the feet of the world's greatest teachers."

Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of "The Life and Teachings of Jesus," etc., etc. 12mo., cloth, 140 pages, gold stamped, postpaid 50 cents.

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that * * * present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially real now may come to fruition that these chapters are given their present form."

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES' ILLUMINATING WORK.

"The Early Relation and Separation of Baptists and Disciples."

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel. In cloth, 75c. Paper binding, 25c.

"We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature."—THE CHRISTIAN WORKER, PITTSBURG, PA.

"The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches."—THE CONGREGATIONALIST, BOSTON, MASS.

The Plea of the Disciples of Christ, by W. T. Moore. Small 16mo., cloth, 140 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

JUDGE SCOFIELD'S FASCINATING TALE.

"Altar Stairs."

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The New Christian Century Co.

235 E. 40th St., Chicago.

Our Named Loan Funds.

A Named Fund in Church Extension work is $5,000 or more, of which a separate account is kept and a report made each year to the donor. The interest is kept in the Fund and practically compounds itself semi-annually. The Fund is named after the donor or anyone he may designate. A Named Fund is created by an individual giving $500 annually or by a church giving $300 annually. We now have thirty Named Funds, and we want to reach fifty by the Centennial. Scores of men and women in our churches could create these Funds. The Drake Fund started in 1889, has built sixty-eight churches, has earned $3,882 interest, and by the money going and coming has done the work of over $28,000. Let us hear from some of our wealthy people.

G. W. Muckley, Cor. Sec.
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FOR CATALOG OR FURTHER INFORMATION, ADDRESS, **The President, Drake University, Des Moines, Iowa**

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YOU SHOULD READ

THE GREAT CENTENNIAL BOOK

"Historical Documents Advocating Christian Union"

This volume is the classic for this our Centennial year.
Probably more copies of it have been sold than of any other book published by the Disciples in the last Decade.
Its popularity is due partly to its beautiful make-up—the printer's and binder's art has done its best—but mainly to its contents. This is what it contains:

ALEXANDER CAMPBELL'S "SERMON ON THE LAW."
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THE CHRISTIAN CENTURY

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Some Minor Ideals for the Centennial

The Music; The Communion Service; The Preaching

As at no other moment in their history the Disciples of Christ will be scrutinized by the world at their Centennial convention next October.

During the five years in which the brotherhood has been preparing for the Centennial celebration certain aims have been kept before it which it was hoped would be realized ere the convention assembled, thus making the hundredth year the crowning year of the century. These Centennial goals have in some cases been attained, in others nearly so, and in all cases the endeavor has been rewarded by achievements for which the proudest need not blush.

So engrossed have our minds been in these substantial and primary matters that we have perhaps not given sufficient heed to the making of the Centennial itself. Charge of the great celebration has been given to a representative committee, whose wisdom, foresight, taste and tact can not be excelled by an equal number of men and women found anywhere.

The intricate problems of program making have been solved. And such a program! Such vast themes! Such men of mighty brain and heart to speak upon them!

Through these men and these themes the great, major and supreme ideals of our history will be voiced. On these paramount considerations we shall speak out our heart next week.

For the present we will be content to point out certain minor ideals which, we feel, should be embodied in the program and in the deportment of the multitude.

Among many we shall choose only three.

Of these the first in importance is the character of the music.

The representative churches of our brotherhood sing the great hymns. With the marvelous development of church architecture among us there has gone an equal development of taste and reverence in the service of worship. Great organs assist in carrying the people's praises up to God. While there is much yet to be criticised, justice requires the critic to acknowledge that our churches love the master-music of the spirit more than the sentimental and crude ditties which abide but for a day.

Yet in the matter of song it cannot be said that the best ideals of our churches have projected themselves into our conventions. Too often it has seemed that the singing was not integral to the spirit of the convention, but a mere means of resting the tired audience, a diversion from the essential business for which the people came together.

The great hymns of the deeper Christian exprience are shoved one side in our conventions by the inferior melodies of present day revivalism. And the manner in which our convention music is conducted too often partakes of the revivalistic model with its forced effects and bizarre features.

A convention like our Centennial should express the highest ideals of the brotherhood in taste and devotion, as well as in doctrine. Not only so, but its character should be such as to become typical for our whole brotherhood to follow, thus raising the standard of taste and devotion and spirituality among all the churches.

Upon no single item of the week's celebration should more time and intelligence be expended than upon the music. The hymns should be the great hymns, set to the great harmonies. The writing of clever "poetry" and the composition of puerile melodies for use at the Centennial should not be encouraged by the committee. An excellent plan would be for the committee to send throughout the brotherhood a list of the hymns that have been selected, or, better still, advance sheets of the program containing the words and music of the hymns, so that congregations everywhere might be familiarized with them.

Another ideal for the Centennial celebration concerns itself with the great communion service to be held on Sunday afternoon.

This has become the most conspicious feature of our national convocations in recent years. It always receives the most respectful attention of the newspapers and proves a blessing and an uplift to the thousands who participate in it.

Our democratic way of administering the communion, broadly opening the door for any who follow the Lord Jesus to eat at his table, is typical of our plea and program of Christian union. In that solemn hour differences are blotted out, conservative and liberal theologians melt their hearts together, problems of higher criticism and philosophy and creed are forgotten and all find their unity at the cross of Christ.

It is a wondrous beautiful service. What foresight in our Master to give it us! And its administration at our conventions has been singularly well conceived and executed, with but few exceptions. Taking into account the fact that the multitude is so great, the building often ill-adapted for such a service and many of the accessories such as would be found in a church building not at hand, it is remarkable with what decency and good order our conventions keep the sacred feast.

No in a vein of criticism, but of kindliest monition, would we call the attention of the committee in charge of this service to the great importance of its being given that distinction and dignity that are its due.

Our ideal for it would consecrate that Sunday afternoon to the communion service and that alone. We would check every proposal to utilize that hour in exploiting any cause, however sacred.

The custom of raising money for ministerial relief after the Lord's Supper has much practical beauty in it to commend it, but we believe that the prevailing methods of raising money at a public service tend to eclipse and erase the inner value of the hour spent at the cross.

Our modern Christianity is pragmatic enough. There is enough of the bee-hive characteristic in our church life, and our conventions are palpitating with practical energy. In the midst of the strain of mind and of heart, let us have one hour for the soul to be quiet, to take anew the measure of its need and possibilities in the light of Christ's cross.

The communion service should be that hour. When the meditation is done, let the people thoughtfully disperse, carrying with them the memory of the sacred feast undistracted by announcements and money begging or any other thing. In the long run such a service will enter into character and bring forth more money than if its quiet is broken in upon by hawking the needs of any cause, however holy.

As a third minor ideal for the convention we are hoping that our pastors who speak in the pulpits of Pittsburg and vicinity on Sunday morning will conceive their message and mission with due delicacy and dignity.

We are told that as many as five hundred pulpits will be offered to our ministers on that day. How stupendous an opportunity!

What will our ministers say?

It has been reported that a leading pastor of Pittsburg put forth an objection to this wholesale welcome of Disciple ministers on the ground that they would utilize tne occasion to exploit their proselytizing genius and so make trouble!

Whereupon it has been suggested that our ministers consistently refrain from speaking upon the things commonly believed among us distinctively, and speak only upon some phase of the gospel about which there could be no conceivable controversy.

Our ideal for this occasion involves the choice of a more difficult task.

To us the supreme achievement of that October Sunday morning would be for five hundred Disciple ministers to proclaim the great plea that has grown more reasonable with the growth of the just completed century,

And to proclaim it in such phrases and with such deep-sourced earnestness and such unimpeachable love as that every ill-informed or prejudiced soul that hears it will see that it is not a trouble-making plea, but a peace-making plea, not a divisive and sectarian plea but a unifying plea, not a program for proselytizing but a program for catholicizing, not the mocking call of the wolf who would steal the sheep but the aching-hearted call of the good Shepherd who is abroad today gathering together his "other sheep," that there may be one fold and one Shepherd.

This is a task worthy the finest soul-mettle of the sons of the fathers.

The Trend of Events

By Alva W. Taylor

THE YOUNG TURKS AND ARMENIA.

It looks like the Young Turks would be the salvation of poor Armenia. Their courts martial on the Adana massacres report that 95,800 deserve punishment, that 800 deserve death and 15,000 hard labor. They offer to cordon the city and go at the heroic task with a vim if it is so ordered, but recommend that, in view of present reconciliation, amnesty be proclaimed. Several of the leaders have already been hanged. The native Armenian may not be the most admirable of citizens, but he does not deserve massacreing. Whatever his faults, they are largely the result of age-long tyranny. The Turk is more to blame for his errors than he is himself. It is hoped the Young Turks will recompense for the sins of their fathers.

THE COST OF ACCIDENT INSURANCE.

Insurance may be considered a gamble wherein the policy holder considers he is betting so much per year against the stock company that promises to pay a certain amount if he loses, or it may be considered a mutual benefit affair wherein he offers to divide losses with his fellows. If he never loses, he is the gainer, and if he does lose he is yet the gainer. If he never loses he is the gainer because his total premiums are less than his loss would be and if he loses he is the gainer because his loss is reduced by so much as he draws on his policy. This is true if the insurance broker, the company, is not getting rich off his efforts at mutual protection. Forty-one Stock Accident companies show by their sworn statements that for every dollar paid in claims, $2.37 was spent for management and profits. It may well be asked whether the policy holder is not bound to lose here.

WINNING THEIR WAY.

The University of Cincinnati has for some years been giving technical students part time in the actual work of the shops, by an arrangement with machine and engineering firms. It is now proposed to apply the plan to the High Schools of the city. The boys would spend the first year in the school and thereafter one-half time in the shop. During the first year in the shop he would receive 10c per hour, the second year 11c, and the last year 12½c per hour. The plan is to have the boys work in pairs, taking turns of a week each in shop and school This plan of alternating will give the shop steady work and make the plan feasible from the factory standpoint. In the three years the student will have earned $552.75, and have a technical education embodying both the best theory and an actual application of it. Even if he did not desire to follow the mechanical or engineering profession learned, he would have a trained mind and could turn to his preferred vocation. He has meanwhile received an opportunity to work his way to a High School diploma.

ADMIRAL URIU ON UNDIVIDED CHRISTIANITY.

In an address in New York City, while in this country recently, Admiral Uriu of the Japanese navy, said: "Christianity produces civilization. I mean *Christianity*, not Congregational, Presbyterian, Episcopalian or any denomination, but Christianity itself. * * * I covet for Japan the power of Christianity." Japan cannot be divided by our traditions and prejudices. Missionaries cannot but lead in the quest for Christian union in face of the tremendous tasks in paganism. Last year the Congregationalists of America honored their annual convention by making one of their venerated missionaries moderator. This year the Presbyterians of England did likewise by electing J. Campbell Gibson of Swatow as their moderator. His address accepting the honor was a passionate appeal for Christian union, saying: "the churches across the seas have not been won by your watchwords of division." He pointed out that the Chinese martyrs of the Boxer rebellion did not die for the Westminster Confession, but for the cross, and plead that we "make real to ourselves and visible to the world the unity of the body of Christ."

PRESBYTERIAN STATISTICS.

The Presbyterian statistical report for the year is out. It shows a decided gain all along the line for that body of Christians. There was an increase of ministers from 8,951 last year to 9,023 this year, though there is a loss of twenty church organizations. There was an increase of 82,053 in membership as against less than 75,000 last year, and an average of 74,000 for the five preceding years. The net increase over all losses is reported as 21,657, a slight decrease from the average of the past several years. Their net increase six years ago was over 27,000, and four years ago 43,000. In this item of course accuracy is not quite possible. They have 1,206,000 in their Sunday-schools, as against 1,084,000 six years ago.

In the matter of stewardship they make even a better accounting. Every purely missionary enterprise shows an increase. Foreign missions receives more than a million and a half. Temperance received $133,000 against an average of $50,000 for the five preceding years. Education has received more than $3,000,000 during the past six years. The care of the churches has grown from $13,000,000 in 1904 to $15,700,000 in 1909, and the total for all purposes from $17,700,000 to $21,700,000 in the same period. The membership is now given as 1,321,386. It was 1,094,908 six years ago.

THE BAPTISTS AND SOCIAL SERVICE.

At the recent Portland Convention the Baptists appointed a permanent Commission on Social Service, five members to be elected each year. Such well known names as those of Profs. Rauschenbusch, C. R. Henderson and Shailer Mathews are among those elected. A temporary commission had been at work for a year preparing a report on what the Baptists were doing in the way of social service apart from the conventional religious work. They were compelled to report that they found little being done at all. Like most other denominations, Baptists have been content to preach to individuals in their congregations, support their missionary societies, hold evangelistic meetings, teach the Bible and the denominational tradition to the children and build churches wherever enough of like faith could be found to support it. All this is good and commendable, but it leaves, outside missionary work, the vast field of social endeavor pretty largely untouched. The great questions of labor, the family, the unchurched masses, the slums, etc., have been passed by with notice only here and there by individuals. It is recommended by the commission that classes be formed for the study of the social problems and to unite the members for actual coping with social conditions. A series of Social Service tracts will be issued following the general lines of the church and—the family—the community—wealth and industry—politics—social waste, etc. Prof. Henderson has already issued one under the title of "A Reasonable Social Policy for Christian People," and Prof. Dealy of Brown University, another on "The Ethical and Religious Significance of the State."

UNTAXED BILLIONS.

The Cook County Board of Review was asked by the Tax Reform Association of Illinois to assess $1,000,000,000 capital stock of certain Chicago corporations. The Board decided they had no legal powers to do so, but have made up a case to be passed upon by the supreme court of the state.

Mulhall reports that in Britain tax inequality runs as follows:

Class.	No. Persons.	Wealth.	Taxes Paid.	Taxes Due Under Equitable Arrangement.
Rich	680,000	$60,000,000,000	$190,000,000	$450,000,000
Middle	5,100,000	15,000,000,000	210,000,000	112,500,000
Working	38,220,000	5,000,000,000	200,000,000	37,500,000

It will thus be seen that the 75 per cent of the entire wealth of the nation that is in the hands of the rich pays less actual tax than do the working people on 6¼ per cent, their part of the national wealth. But in Britain practically all taxation is direct and with the income tax the propertied classes are more adequately assessed. In U. S. the indirect taxation bears most heavily on the common consumer and the ratio will be even more against him.

"Coin" Harvey gave figures a number of years ago to prove that the fringe of market gardeners around the city of Chicago paid more actual tax than the great corporations, trust companies, and big businesses within the "loop."

Ex-Pres. Benj. Harrison gave the Washington Day address at the Auditorium under the auspices of the Union League Club in 1898. He told the rich men of that millionaires' club in that public address that the fact that they were not paying their share of the taxes made more anarchists in Chicago than did all other forces combined.

TEMPERANCE NOTES.

The Frick steel mills will hereafter hire no drinking men. The order affects 6,000 workmen.

The Illinois Traction Co. operates cars through communities both "wet" and "dry." As a result, the thirsty from the "dry" find them a great boon as conveyances to the "wet." But the decent patrons do not agree and the company promises such treatment of drunken passengers that the cars will be as "quiet as a Sunday-school."

Prohibition now claims fifty-three cities of 20,000 or over, with a population totalling 2,350,000—all industrial centers. The workingman does not need his beer.

Some 3,000 members of the glass blowers union lost their jobs last year on account of prohibition. Dennis Hayes, their national president, says it will all be adjusted in the long run. It will require more milk and soda bottles.

Bonfort's Wine and Spirit Circular charges prohibition with $5,000,000 of the current treasury deficit. We could stand $246,330,000 more. It would save $1,500,000,000 to the pockets of the people for necessities and for harmless pleasure.

Alabama has passed a bill to make its state prohibition law a part of the constitution. Thus the "wave" recedes.

Great Britain is investigating the evils of drink in its East Africa Protectorate.

Six hundred fraternal orders in America debar saloonkeepers from their membership.

IS IT REVISION DOWNWARDS?

The Payne-Aldrich tariff bill is a law. The question is, "Is it revision downwards?" The sponsors for the bill tell the country that it is. The President says it is not all desired, but the best obtainable, and on the whole he thinks it is for the benefit of the consumer though he says it by no means reduces the taxes to the difference between the cost of manufacture abroad and at home. Champ Clark, the minority leader, produces figures to show that the average is a raise in rates of 1.7 per cent, with the worst discriminations against the commonest necessities and in favor of steel. There was a considerable republican vote against it in the House and seven Republican senators, including the old party war horse, Dolliver, voted against it as a violation of party pledges made before the election. Several others denounced the schedules, but voted for the bill. Senator Johnson, ardent champion of the bill, says it will not lower prices on commodities, but will bring an unprecedented wave of prosperity, while others predict it will bring no prosperity more than will come from the factories concerned resuming activities now with full knowledge of just what basis business can be done on. Others predict a democratic congress at the next election and point to the fact that every tariff-making party of recent years has suffered a reverse in the House at the succeeding election. It would appear to the layman that there have been a number of specific changes but practically nothing effected as to any general lowering of tariff rates. A better analysis can be made after maturer opportunity to analyze the new rates is afforded. It may prove that the appointment of a commission to aid the President in applying the maximum and minimum rates will prove the feature of the bill of permanent worth in that it will convince the country of the desirability of a permanent tariff commission of experts and in the end take the administrative features of tariff taxation out of the hands of the legislative body and of political consideration.

THE MORAVIAN PIONEERS.

The Moravians have been the pioneers in the mission field from the beginning. Since the days of Count Zinzendorf they have sought the most difficult and hopeless peoples and blazed the way for Christianity and civilization among them. From the arctic cold of Greenland to the torrid heat of Guiana they have braved every peril of climate and savagery to preach the good tidings to those that sit in great darkness. More than 2,200 missionaries have gone out from their ranks and they are but a small people. Today one out of every sixty-eight of their number is on the mission field. They were the first Protestant church to obey the great commission, and they have more than all others gone unto the uttermost.

Their General Synod has just adjourned at Herrnhut in Saxony. It was here that Zinzendorf established the Unitas Fratrum in the troublous days of the early eighteenth century. There the Brethren lived the simple Christian life and sent the best of their children to the regions beyond. One-half their membership is in the United States now, but their missionary spirit has outrun even their increased prosperity and they find their enterprise burdened with such a debt that they must retrench and deny some their commissions to go. They have been ever ready to turn fields they have opened to the stronger forces of other churches when they were ready to enter in while their missioners went to more difficult places, feeling it was their part to blaze the way. Would it not be Christian reciprocity for other churches to come to their rescue now?

This little body of 30,000 Christians give more than $400,000 annually for foreign missions. They support nearly 400 missionaries and over 2,000 native helpers on the field, and there are 100,000 professing Christians at their mission stations. Labrador, The Mosquito Coast, Inner Australia, Guiana, Africa, Alaska, and the borders of Thibet are among their fields. For a generation they have waited on the Thibetan frontier and are now rewarded with a small church of Thibetan Christians, the only one there is in existence.

Editorial

THE BIBLE today is the most popular book printed. More copies of it are sold each year than of any one hundred other books combined. The British and Foreign Bible Society alone, issued more than 5,000,000 copies of the Bible last year, and the American Bible Society more than 1,500,000. The total number of Bibles in English, produced each year is nearly 10,000,000 copies. And it was Robert Ingersoll who declared ten years ago that the Bible was an exploded book and within ten years would be an unread book.

* * *

THE Laymen's Missionary Movement is planning the greatest campaign of education that has ever been undertaken by the forces of Christendom. Sixty men's missionary conventions within six months is the plan. The conventions are to begin in the fall and will be held in half a hundred principal cities of America. This campaign will culminate in a National Missionary Congress in Chicago in April, 1910. This is the most marked sign of the world's conquest since the apostolic age. Leaders and missionaries of all Protestant boards will participate in this great campaign.

* * *

AMONG the many favorable comments which have come to our desk on Dr. Frederick D. Power's Christian Endeavor address at the St. Paul convention, the *Advocate of Peace* (Boston) calls it a "notable sermon." Dr. Power's subject was "War Against War." He showed that war is inhuman, unchristian and irrational. "The work of throwing the resources of nations and mighty forces of nature into engines of torture and destruction, to be used against creatures of our own flesh and blood, belongs to the malignity of demons, not to the spirit of man."

* * *

FROM the *British Weekly* we learn that Prof. George Adam Smith has been called to the principalship of the University of Aberdeen, Scotland, and that he will likely accept. "His academic tastes, his acknowledged position in literature, his oratorical power and his winning and genial manner should make him an ideal head of a great university." Dr. Smith has been lecturing at the University of Chicago and is now in Northwestern Canada. He will return to Scotland next month.

* * *

PRESBYTERIANS of the North have recently given their statistics for the past year, ending March 31. The present membership of the denomination is 1,321,386, a net increase of 21,057 for the year. The net increase in number of ministers is seventy-two. A loss of thirty-nine in the number of candidates for the ministry is reported. The total number of additions to the churches by confession of faith was 82,000, the largest in the history of the denomination. The comment is suggested that these additions register exceptional activity in steady pastoral evangelism inasmuch as the year showed no extraordinary activity of professional evangelism. All the missionary and benevolent societies report increased collections over last year, except the Church Erection Society and the cause of education, each of which showed a slight decrease. Over $5,000,000 was spent in regions beyond local congregations, and over $15,000,000 for congregational purposes. With a membership about

equal to that of the Disciples of Christ, it will be interesting and instructive to compare the statistics of the two bodies when the figures for the Disciples are cast up next fall.

* * *

THE present writer wishes he might share with those readers of *The Christian Century* who were with him in Drake University a dozen years ago, the unstinted praises being heaped upon our friend Miss Susan Glaspell, whose first novel, "The Glory of the Conquered" was reviewed in our columns some weeks since. Undoubtedly Miss Glaspell has leaped at a bound into the circle of the best writers of modern fiction. From the day when William Dean Howells praised her for the originality of her type of short story her friends have been expecting great things from her. In this they have not been disappointed. The reviewers on the leading magazines have called the book one of the greatest novels of the year. *The Interior* in a lengthy appreciation of Miss Glaspell and her book says she "has produced one of the most noteworthy novels of the year. It is the kind of fiction that ought to be encouraged from the housetops! In a single phrase the book may be summarized as 'the story of a great love'—the kind of love that is deathless. Miss Glaspell has written powerfully and deeply, and her first novel bears promise of remarkable work from her pen in the future."

* * *

LAST September an interesting experiment in religious education was undertaken at the State University of Iowa. The pastors of Iowa City had requested that the demand for instruction in religion be met, offering their services, free of charge, as lecturers if suitable arrangements could be made. The request was favorably considered by the faculty of Liberal Arts, a committee of three was appointed to direct the work, and ministers were invited to submit courses, which, after approval by the committee were offered as electives in Liberal Arts. During the year six semester courses were offered by the various pastors, each course requiring two lectures or class periods weekly. For these courses there were seventy-four enrollments, most of the students completeing the work and receiving full university credit for it. A course that attracted much attention both locally and outside the university was that given by Rev. Carlos C. Rowlison of the Disciples' Church, on the broad subject, "Present-Day Religious Problems." This course was continued throughout the year, the only one carried for more than a single semester. A group of earnest students representing not the Church of Disciples alone, but various creeds and religious faiths, pursued the work with interest and profit. Mr. Rowlison's training and experience as educator as well as minister served him well in this work, absolutely new in a state institution. His zeal and intelligent enthusiasm are largely responsible for the inauguration of this phase of religious instruction in the university, and to him all friends of the movement feel deeply indebted. For the current year he will be assisted by the Rev. G. B. Van Arsdell of the First Christian Church of Cedar Rapids and a joint course will be given under the caption, Old Testament History and Literature.

* * *

A LETTER that goes straight to the editor's heart lies before us. It is written by a good woman in a far-distant state. She commends *The Christian Century's* "broad-minded, aggressive and progressive policy and its clear insight into the heart of things." Then she adds, "We have often been and are now forced into a church life so narrow, so far from touching the needs of the great struggling world today, that had not the new *Century* come into life as it did I doubt if we had been able to stay in the ranks. I hope and pray for its success, and if only my wearisomely delayed ship would come in I would heartily help to answer my own prayers. Most of the members here tremble in their boots when the names of our more scholarly and able men are mentioned, but both my husband and I have adult classes and hope to help some to saner thinking." This letter is typical of a large correspondence we receive. Disillusionment concerning the unreality and sectarianism of much conventional church life is more widely prevalent than many suppose. The pathos of the situation rests in the fact that some whose eyes are opened to the larger light grow indifferent to the church, cease to work with their brethren and even to attend the services. How much wiser and more Christian is the course chosen by our correspondent and her husband! Their deeper insight carries with it a graver obligation of service. They are precisely the ones needed in a "narrow" church. Their heart should be bigger than a sectarian's heart, their patience and tact exhaustless, until the leaven of their Christian temper and view shall leaven the whole lump. We are gratified to know that *The Christian Century*, while it speaks with utter frankness in criticism of much that has conventionalized itself in the present-day church, does, nevertheless tend to quicken the conscience of its readers as to their plain duty toward this institution in whose destiny are borne the hopes of the world.

* * *

ROMAN Catholicism impresses everybody with a sense of its power. Its vast organization, every part of which responds with amazing sensitiveness to its superior authority, is capable of doing almost anything to which it sets its hand. Beside it, Protestantism with its individualistic temper and divided forces seems puny. The world takes notice, therefore, of any sign which discloses the attitude of the Roman hierarchy on any public question. Slow to take up arms against any institutionalized moral evil, the Catholic church has allowed Protestantism to fight the Temperance battle alone. But signs which indicate that the Catholic church is awakening to its duty on the liquor question are appearing. That its vast power will be flung against the saloon in the end there is now little doubt. Already the vanguard of reinforcements has appeared upon the battlefield. The convention of the Catholic Total Abstinence Union of America held in Chicago recently proves that the Church does not intend to leave her Protestant brethren to win the victory without her aid. Nearly five thousand men, women and children marched down Michigan avenue in a splendid parade, answering the statement of Mayor Rose of Milwaukee that the church of Rome is not opposed to drink. The parade was reviewed by Auxiliary Bishop Rhode of Chicago with other ecclesiastical dignitaries. The speech-making in the Auditorium was as intense and uncompromising as the most vigorous enemy of the saloon could desire. Bishop Canevin of Pittsburg was one of the chief speakers. Before a vast throng he declared that "the Catholic church is unalterably opposed to the liquor industry, and the Sunday saloon looms up as one of the most menacing evils with which the American citizen is confronted." The effect of the Sunday saloon is the same as that of the Monday saloon—"to enrich the proprietor and to make millionaires out of the brewers and distillers." Judging from the Bishop's address, the place where the saloon business rubbed most acutely was in its natural tendency to nullify the sacredness of Sunday. Rev. P. J. O'Callaghan, head of the Paulist order and pastor of St. Mary's Church in this city, was elected president of the Union for the ensuing year. Father O'Callaghan has been prominent in Chicago affairs as an aggressive and militant priest.

* * *

INDIANA offers two superb combinations of Christian culture and physical recreation each summer. Our own Bethany Assembly held at Bethany Park is this year proving to be especially rich in spiritual and cultural inspirations. It probably approaches nearer to a national institution for our brotherhood than any enterprise of the sort yet attempted. A marked contrast between the program of last year and this will be observed in the matter of breadth and seriousness of theme and discussion—much to the advantage of the present year. We rejoice to hear of the gratifying attendance straight through the Assembly. The other summer gathering is that at Winona Lake, Ind.,—Presbyterian in its auspices, but interdenominational both in its program and the source of its attendants. The Bible Conference to be held at Winona beginning August 22 and continuing ten days offers a feast of the richest things for the soul. Many ministers of the Disciples of Christ "take in" this conference annually. This year England and Scotland send some of their famous preachers to the conference. The opening sermon will be preached by Rev. J. H. Jowett, D. D., of Birmingham, England. This sermon will be on "The Socialism of Prayer" and those who have heard this great English teacher are expecting a magnificent sermon. Dr. Jowett is next year's president of the National Free Church Council of Great Britain, and is probably the most influential Non-conformist minister in England today. Another Englishman will assist in making the first day of the conference a success—the pastor of one of the largest Wesleyan churches in Liverpool, the Rev. John Thomas, D. D., who will preach the evening sermon. The first day is but a type of the great days of the conference. Americans vie with English and Scotch in giving the program the stamp of worth. Among the well-known Americans who will speak are Dr. Frank W. Gunsaulus, Dr. Moorehead, Rev. William A. Sunday, Rev. Ira Landrith, D. D., Rev. E. Y. Mullins, Rev. W. E. Biederwolf, and Rev. Francis McConnell. The Disciples of Christ are represented on the program by our most successful evangelist C. R. Scoville, Mr. Herbert Moninger, Rev. P. H. Welshimer and Mr. W. C. Pearce.

Flora's Wedding Fees

Interpreting Some Experiences of a Minister's Wife

By Edgar DeWitt Jones

Flora is a very pretty girl and the wife of a Baptist minister. I am that lucky minister. Flora and I are young people,—"just kids" as good old John Walton, our modern Enoch, loves to call us. According to our college friends, Flora and I have "made good." At any rate, this is the phrase they use the oftenest when referring to my call at the age of twenty-seven to the Cincinnati pastorate of the Union Avenue Church.

To be frank, however, there are others whose comments on our coming here don't tally with the above. These others refer to me as "up against it," "too young to swing a city pulpit" and similar expressions.

I guess I do well not to forget any of these comments. Taken all together, they serve me as a sort of balancing pole as I try to walk the tight rope of a complex city pastorate.

But what I set out to write about was wedding fees—Flora's wedding fees. When I read to Flora the letter inviting me to the Union Avenue Church, the first thing she did was to clap her hands and exclaim:

"Oh, Rob, how nice! Just think of the wedding fees! Alice Rogers' amounted to $400 last year. (Alice is the wife of Sidney Rogers, one of our Buffalo pastors. They were in the university with us and we still keep up a chummy correspondence with them.) "I'll start a savings account and we'll have a nest egg for a trip; a cottage at Chautauqua, or most anything we want!" Thus Flora's tongue ran on enthusiastically.

"Well," commented I, "the fees in a city ought to beat our record in this place," (referring to the little village where we had been since my graduation). "How much have they totaled the three years we've been here, Flora? About fifty dollars?"

"Forty-two exactly, Rob, and I can tell you to a cent where I put it all. Why, I suspect we'll get more than that in a single fee sometimes in Cincinnati."

"Maybe so, but, Flora, remember the old adage: 'Don't count your chickens before they are hatched,'" and then I kissed her with all the ardor of a young parson who has been most graciously blest both as to wife and church.

We had been in our new field six weeks to a day when I had my first wedding.

A carriage drove up in front of the house and a flashily dressed couple got out and came up the porch steps. The bride was beribboned and fitted out like a bird of paradise and the groom was a veritable fashion plate model. They wanted the Episcopal ceremony and I read the service in the library with Flora and our maid acting as witnesses. When I had finished the groom, —I mean when I had finished the ceremony— the groom with a very grand flourish, handed me a long envelope of the size known as "legal." Murmuring my thanks and with all the Chesterfieldian grace I could muster, I bowed the couple out and then turned to Flora.

"Here," I said, handing her the envelope, "here's your fee; you open this, I'm afraid to."

Flora took it and started to tear the envelope open after her usual fashion of opening mail, then she stopped that process short off and picking up the scissors from the library table, very carefully pared off the end,—the way she says she used to open my letters before we were married.

"Rob, guess!" she cried, as her fingers felt their way into the opening. "Ten dollars," I ventured.

"Too low; I guess 'twenty,'" and then Flora pulled out—a one dollar bill.

"Well, of all the cheap couples, Rob," she exclaimed, "this one takes the prize. If this is a fair sample of city weddings I don't think my bank account will grow very fast."

I attempted to console her. "Remember, Flora," said I, "that a bad beginning makes a good ending."

"There you go again, with your old proverbs," she interrupted, "but honestly, Rob, think of it. One dollar for a wedding where the couple were arrayed like Solomon in all his glory. Oh my!" The humor of the thing was irresistible, and we laughed abandonedly.

Our first year at Union Avenue Church was not a big success in so far as Flora's wedding fees were concerned. Her bank book told the story in a few small figures. Just $68.00 to her credit and that represented twelve weddings, or an average fee of less than six dollars. Flora was disappointed.

"Rob," she inquired one day, "are city pastorates what they are cracked up to be? Honestly, now, are they; I mean as to fees, salaries and the like?" I thought for half a minute before replying, then said: "Well, Flora, they ought to be cracked all right enough, considering how much hammering we have to do to make them go up. But as to your fees, don't be discouraged. Be patient! All things come to them who"—— but I didn't finish it, for Flora's hand was over my lips and she kissed me on the nose as I turned away to answer the telephone.

When we were well into our second year with Union Avenue, I came home one day and immediately hunted up Flora, whom I found working on some doilies for the Ladies' League Bazaar.

"Flora," I said, "you are in line for a big fee at last. Alice Wheaton is to marry J. R. Ingraham, and, of course, I am to officiate." The Wheatons, I should explain, are the wealthiest members in Union Avenue Church. They have a fine house out in Avondale; come to services in a big automobile and are reputed to be millionaires many times over.

"Goody! Goody!" cried Flora, "when and where is it to be?"

"June tenth, and at the house. It will be swell all right."

"Yes, and what will I wear?" Flora frowned and looked troubled.

"You shall have a new gown for the occasion, that's what," I declared with much earnestness. "One doesn't get to attend millionaire weddings every week, much less officiate."

"You're the best boy ever!" spoke up Flora, as she patted my cheeks and tugged at the struggling lock of hair that hung over my forehead. "But you do need a hair cut bad," she added.

I got Flora the new gown and a new hat and gloves besides. Then I felt the need of a few things for the occasion also, so I bought a pair of gloves for myself and invested in a glistening pair of patent leathers. Getting ready for the Wheaton wedding cost us $87.00, according to the figures I read out to Flora a few nights before the great event came off.

"My, that's a pretty expensive preparation we are making," Flora observed, "and how much do you think the fee will be?"

"I am sure I don't know, Flora," I replied, "I never officiated in a millionaire's family before,—I can figure better on the proposition this time next week."

Flora was a long time making any further comment, but by and by she spoke. "Rob, if that man pays you less than $100.00, I hope he won't ever take membership with our church. I'll find it hard to be civil to him."

"Hush, Flora," I admonished, "don't talk that way. It will be a good sized fee, I am sure, but whether it is or not, it isn't right for you to take such a view of the matter."

"Isn't it?" Flora regarded me reprovingly. "Well, perhaps not, but I think a wedding fee should correspond with the pocket book, style of living and social rank of the—what is the term I want? O, yes, 'contracting parties,' so there!"

Yes "there," I agreed with Flora then and I do now, for however heretical Flora may be as to some things, I don't think any minister would question her orthodoxy on this particular and very practical question.

The Wheaton-Ingraham wedding was one of the social events of that season, society was out en masse. The elegant brown stone mansion was beautifully decorated for the occasion. The affair was brilliant and complete to the smallest detail. And mid that beautiful setting, Flora moved radiant in her new gown.

With a number of the men, I was upstairs putting on my overcoat, preparatory to leaving, when the best man sought me out,— "Here, doctor," he said, pressing a coin into my hand, "I almost forgot to give you this."

I dropped the money without so much as glancing at it into my waistcoat pocket, conscious at the time, however, that it could not possibly be more than a $20.00 gold piece.

It was not until we were rolling homeward in our carriage that Flora thought of the fee. She had been busy telling me of the many beautiful and costly presents.

"Why, Rob," she cried, "the bride got one check for $5,000.00. Just think of it! And, O yes, Rob,—the fee, what did he give you?"

"Don't expect much, and you will save yourself disappointment, my girl, I am sure it is not more than twenty dollars, and I am not certain it is that."

We were just passing beneath an arc light as I put the coin in Flora's hand and under the bright glow, the gold piece showed us its full value,—ten dollars.

Leaning her head on my shoulder, Flora burst into tears, "Why, Rob," she sobbed, "you gave that much to the preacher that married us and you had nothing, nor did you marry anything."

"Flora," I broke in, "Flora, I married a girl who is worth her weight in gold, that's what I did. Don't cry, girl, why all this is part of our experience."

"But, Rob, think of all the expense we've been to. Why, this won't quite pay for my hat, to say nothing about the rest. Oh Rob! Rob! Rob!"

I kissed her and comforted her as best I could, assuring her over and over again that the clothes we bought were necessary anyway. Then I think we went on as far as two blocks without either of us saying a word. It was I who broke the silence.

"Flora, this young Ingraham is coming into our church just as soon as they come

back from their honeymoon. He has never been a member of any church."

Flora lifted her head from my shoulder. "And you will have to baptize him?"

"Certainly, Flora."

We rode a full block before Flora made further comment, then raising her tear-moist face to mine, she said quite demurely,

"It would never, never do for me to be a Baptist preacher, Rob. I'm not good enough. I'm too wicked. Why, if I were in your place when Mr. Ingraham comes to be baptized, I'd hold him under the water a long time, a mighty long time, that's what I'd do, Rob!"

* * *

Flora's inning came at last, came too, when we were not expecting it. One Monday morning about two months after the Wheaton-Ingraham wedding, I answered a call at the telephone.

"Is this Rev. Bradley's residence?"

"It is," I replied.

"Is this Rev. Bradley talking?"

"Yes!"

"Well, will you come over to the parlors of the Emery Hotel right away and marry a couple?"

"I will." I answered. "I'll come at once."

In less than half an hour I was in the parlors of the Emery Hotel, where I found waiting me an elderly couple from across the river in Kentucky. According to the license, the groom was fifty-six and a bachelor. The minute I saw him I was struck with his resemblance to the familiar cartoons of Uncle Sam. He had the same good-natured cast of countenance; the chin whiskers were perfect and only the patriotic habiliments were needed to make the impersonation complete. As it was, he wore a new black suit, a Prince Albert coat, and no necktie.

The bride was forty-seven, comely and a widow. She had on a black silk dress. Both were superlatively happy and extremely nervous.

No sooner was the ceremony said, than the groom hastily fished out of his inside coat pocket a bulky envelope which he thrust into my hands, thanking me at the same time profusely.

"Silver dollars," I thought as I felt the bulk and weight of the package, "four or five of them, too." "Thank you, sir," I said, "and best wishes to you both," and with this I left the parlor, took the elevator for the office and started to leave the building. On my way across the lobby, I took a good look at the envelope I was carrying, and my curiosity got the upper hand. I stepped into a convenient telephone booth and opened the envelope. It contained five twenty dollar gold pieces.

I spread out the big yellow discs on the phone desk and stared at them for some seconds. It was a new experience and I enjoyed it. Then gathering them up, I put them carefully in an inner pocket. Next I took the receiver down.

"Central," I said, "Please give me South 248."

"Is that you, Flora?"

"Yes, what is it, Rob?"

"Flora," I cried excitedly, "I've just received a one hundred dollar wedding fee."

"Rob, you are joking."

"No, I'm not, I'm coming home to prove it, too."

"You'd better," advised Flora, as she hung up the receiver.

After I had described minutely for the second time that couple, and Flora had stacked up the double eagles for the tenth, she inquired of me quite coyly,

"Rob, appearances are deceitful isn't scripture, is it?"

"Not exactly, Flora."

"Well, isn't there something in the Old Testament about men looking on the outward appearance?"

"Yes, Flora, that's there, all right, 'man looketh on the outward appearance, but the Lord looketh on the heart.' But why do you ask?"

"Because, Rob, I want you to get up a sermon from that text and preach it about once every year," replied Flora, still playing with the shining coins.

going to try it again. Our big machine would stop at a corner. We would stand up and sing some good old hymn and then one of us would preach. Hundreds of just the kind of men we wanted to reach swarmed up around us. They listened. They were respectful. They applauded a telling point. They were the men who never go to church. You should have seen how they drank in the story of the Prodigal Son, or listened to the story of a father's search for his lost daughter in a great city as God the Father searches for us now. There were about seven men in our auto; ministers and laymen, and we spoke a number of times. I believe 2,000 different men and women heard us in one evening. I shall not soon forget how, in a narrow street with great brick walls rising on either side, the volume of our song rolled out and up. "Look ever to Jesus. He'll carry you through," we sang, and the windows opened and the streets filled. If the churches are empty during the conventional sermon and service, remember that the streets and parks are full. Why should you not go where the people are? In Cleveland, Dr. Eaton, during his pastorate, spoke from a stone pulpit in the public square at noontime. Other men like E. W. Allen rent theaters and preach there to hundreds of people. Others may be able to attract people in crowds to their churches all the year round. It depends upon the community. Certainly not all the people are away at once, and in many places as many come as go to spend the vacation. At least we should be very sure that the motive that inspires summer laxity is not laziness and carelessness.

In another church laymen are preaching while the pastor is away. These men have some big ideas and they are launching them very acceptably at this time. These laymen either have returned from their outing or have not yet gone and are very glad to voice their convictions.

Thus in park, street and pulpit the layman's voice may be acceptably heard during these summer months.

One other phase of midsummer work remains to be mentioned. In almost countless places this summer our Men's Clubs are rallying the men for fellowship. A stag dinner in the park, a stag trip down the river, a gathering on some great lawn, are some of the ways. Other clubs are trying to interest the fellow without a home, the boarding house chap, most pitiable of men.

Thus there is plenty of work for the summer. Laymen in all our churches, rural and urban, small town and great city, have great opportunity for service during these warm weeks, when the Devil is at work and the average Christian says, "Goodbye God, I'll be back in September."

Our Church Men

By John Ray Ewers

The Church and Vacations

It is now strictly the mid-summer. People are away on vacation. Churches are in most instances all but empty, while the cottages, tents and hotels at lake, seashore, mountain and cool resort are filled. There are some of the Russell Sage type who do not believe in vacations and who go on piling up meaningless gold—for their wives or someone less interested to spend. There are many others who take to the vacation idea because it is the popular thing and who spend the earnings of a year in two weeks of extravagant living. Somewhere between is the safe and sane vacation, planned with just two ideas in view, first to secure much needed rest, and, second, to see something new and thus to gain new impressions. Many Americans take their vacations as they do their work and come home completely worn out.

Meanwhile, what of the church? Expecting a slump, advertising a slump, it usually gets a *good one*. Is this needful? W. F. Rothenberger of the Franklin Circle Church in Cleveland seems to think not, if the papers are to be trusted. He insists that the summer slump is unnecessary and he has accordingly planned a strenuous and attractive program for his congregation and seems to be successful in demonstrating that the church does not need to go to pieces every summer.

This experiment of Rothenberger's ought to set us to thinking. People need religion in the summer fully as much as in winter. In fact we are told by criminologists that crime increases in the hot weather. Certainly we would all agree that temptations are never so strong as in summer. Parks, beer gardens, bathing beaches, dance pavilions, cheap theaters, and many other resorts both good and bad are crowded with pleasure seekers. Liberty many times gives way to license. Many do not know where to draw the line in pleasure seeking and the Devil gets in his work.

"But people simply will not go to church during the heated term," you say. Ask Rothenberger. But even if you cannot get them to come, why not take the church to them? Too long we have said "come." Now it is time for us to "Go." For several years we have followed the custom here in Youngstown of following the band concerts in the parks with ten-minute sermons intensely biblical and evangelistic. The results have been good. An evangelist, who was very sane, and who succeeded in attracting to himself the wealthy people of the town, talked under the trees in the park to hundreds of people. His meeting was wonderful in its results.

I had my first experience in preaching from an automobile one evening recently. I am

Truth

Truth is the quest of all honest men; and even when honest men are mistaken in the main errand, the sacred toil through which they pass to their error, gives them character out of the eternal spirit. The Civil War is a symbol of the nineteenth-century. The South fought the North on a mistake; it fought with complete honesty and with unsurpassed valor and sacrifice; it was defeated; the cause was a lost cause; but the tremendous toil, the sacred sacrifice through which it passed conferred upon our brothers in defeat a character that has become part of the strength and treasure of the nation.

—Dr. George A. Gordon.

—Uncle Joe Cannon has denied the reports that he was going on the chautauqua circuit. The speaker will return to his home at Danville, Ill., when Congress adjourns, where he will rest and recreate for a while.

Chicago

Summer Outings for the Poor at Camp Good-Will

By O. F. Jordan

In the suburbs of Chicago the greatest social extremes live side by side. Here the rich retire to live upon their money. Here many of the poor must needs follow to wait upon the rich. In the suburbs, the class distinctions of a great city are closest drawn. We find not only the genuine blue-blooded aristocrat with many generations of worthy family history behind him, but also the new-rich, the parvenue and the snob.

In beautiful Evanston we find no exception to this general status of suburban life. Hence the story we are about to tell of a social work that is being carried on is the more remarkable as indicating the inroads that democratic ideas are making even in sections where we might expect least progress.

Seeking Air and Sunshine.

We went up to Camp Good-will the other day with the ladies of the local church. It is located in a vacant block at the extreme north end of the suburb. There were about twenty family tents and a number of larger tents that we learned were used for the commissary department and one tent for an assembly tent. On entering the grounds we met children everywhere. They literally swarmed about us. We did not need to be told they were not Evanston children. They were foreign, poorly fed and shabbily clothed. Their manners were not better than their clothing. As we proceeded farther we met sad-eyed mothers carrying infants that were blue and scrawny. One might well ask where all of these strange folk came from.



Mother and Children Enjoying Health-giving Conditions.

On consulting the card index, we found that these people were gathered from the congested districts of Chicago. Most of them came from the stock-yards district, where there is hardly a blade of grass or any of the comforts that seem essential to us. Because of poverty, the ice and pure food supplies that are essential to the life of growing children were not to be procured. The children in these districts die like flies in the summer time, and as mothers fight the ineffectual fight for their children's lives, they lay the foundation for their own future illness and death. Camp Good-will is furnishing to such as these country air, clean, wholesome food, and, above all, some lessons in domestic hygiene that these ignorant people so much need.

How Cared For.

As we examined the card index farther we learned that there were at the camp this week a hundred and twenty-four people and the week before there had been more. Who fed this company of people, and at what expense? We had given money for years to the fund of Camp Good-will, but never before did we realize how economically it was expended. The camp is conducted for eight weeks each summer. It costs about three hundred dollars a week. This means that the total cost of keeping these people in the camp is about two dollars a week per person. Many of us would like to know how to introduce such economy in our own household administration.

Mr. O'Farrell, the superintendent, is a resourceful young man. In the grounds of the camp are a group of boys who are what the novice would call "bad." On this particular day, they were developing fights much like those that occur in their native habitat. The superintendent remarked to us, "We will have to get these boys busy." Down to the lake women and children went and for an hour they sported in the water and enjoyed themselves to the full. Most of them live too far from the lake at home to use it. This solved the boy problem for some hours. Then trouble began to brew again. The superintendent organized two rival ball teams. He himself was the umpire. Young Chicago tried to deceive him in the game, but he was quick to hand adverse decisions to the wrong-doer. The game was hotly contested, with much applause from the side lines. The hot, panting boys went off to lie under the shade trees till supper. The "bad" boy was taken care of for one day. Perhaps the remedy would fit some boys not reared in the slums.

A Fine Service.

At noon and at evening, the ladies of the church waited tables. The table manners of our Chicago guests were a revelation to all of us. Our own children have seemed like dolls ever since. But it was good to see those hungry people eat a meal that seemed quite frugal to us, though so much better than these visitors have been having. We remembered the Man of Galilee girded about with a towel, as we saw these Christian women of the church with their refinement waiting upon the poor denizens of the slum. A democrat could weep for joy at the sight. After being a servant to such as these, can these women ever again treat their own servants as of a different flesh and nature?

That evening we gave a literary and musical program for the camp dwellers. All turned out to the assembly tent and our church members were mingled in the congregation with the visitors. The crowd was a free and easy one. Approval was expressed audibly in word with no sense of impropriety. If a number was not right, it was promptly hissed. Those who were pleasing, however, received the most fulsome compliments of their kind. These unspoiled children were not blasé. They could feel and as music played upon their emotions they could laugh or cry without shame. Some of us envied them that night the power to feel as they felt.

Significance of the Enterprise.

As we went home, we seemed to see the larger significance of the whole enterprise. Here was another illustration for our badly worn sermon on Christian Union. The movement was started by the little Unitarian church, not half so large as ours. They had to turn it over to the larger forces, though they still co-operate. Now every church has proper representation on the board. The Catholics elect delegates to sit with the Christian Science delegate, and the Baptists elect a man to take counsel with the Unitarian representative. Here was Christian union on a bigger scale than we had ever preached it. Had our sermon been too conservative? Have we preached less than the Spirit of God is bringing to pass?

A Lesson in Democracy.

Here again was a lesson in democracy. In a town where the "maid" has long been an object of secret or even expressed contempt on the part of many, the best people of the town are ministering with their hands to those who are in every way inferior to the servant class of our town. It was thus that the Master intended it and no sermon could speak so eloquently Christ's ideal of human brotherhood as this demonstration of it for ever so little a time.

Again, we meditated, those who say the church is doing nothing for the poor have an answer here. Christian people have long done their charity through secular organizations, only to hear the sneer, "The lodge does more good than the church." In Evanston the church no longer hands all of her money over to secular organizations to do good with. It is learning that a united church can administer even more economically its own funds and secure the appreciation of the unchurched masses who have never understood or appreciated the secret charities of the church.

Our joy was tempered for this evening, however, by reflecting how little after all we were doing. We were treating some symtoms and not the disease. These people were ignorant. Their children must not be

(Continued on page 11.)

The Work of Church Extension

A Symposium

Bridged the Chasm at Blackwell, Oklahoma

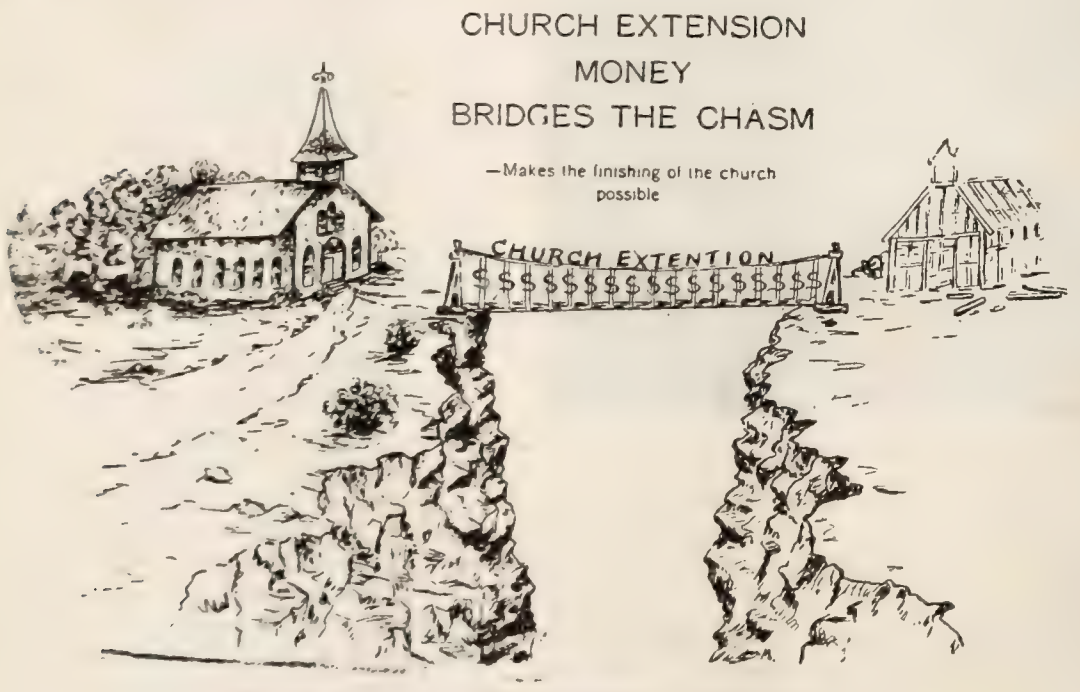
By G. M. Weimer

The Church of Christ in Blackwell, Okla., has had a hard struggle through all the years, since its organization shortly after the opening of the strip. It has been very fortunate, however, in selecting preachers. Too much cannot be said of the blessed service of the Church Extension work. I am reminded also how Brother Muckley came to Huntington, W. Va., when it seemed that we were doomed and no day-light appeared. The loan there, too, saved the church. God bless the Church Extension as led by Brother Muckley.



Blackwell, Oklahoma, Helped by $2,000 Loan.

A time came about two years ago when to succeed there had to be made a strenuous effort. Noble sacrifices were made, and still something had to be done. The Church Extension Board came to our relief and the loan thus secured bridged the chasm, and we now have a beautiful structure and are having the greatest success in the history of the church. Lately a meeting was held in which 250 new members were added. We now have about 450 members. The building gave us a place in the community and was very largely the cause of our success.



Church Extension Money Bridges the Chasm.

Service

That man is great, and he alone,
Who serves a greatness not his own,
For service and delight,
Content to know, and be unknown;
Whole in himself.

Strong is that man, he only strong,
To whose well-ordered will belong,
For service and delight,
All powers that in the face of wrong
Establish right.

—Owen Meredith.

If, for the fall of man, science comes to substitute the rise of man, it means the utter disintegration of all the spiritual pessimisms which have been like a spasm in the heart and a cramp in the intellect of man.—Oliver Wendell Holmes.

It is to you, who are grown men, noble and honorable, that the whole world calls for new work and nobleness. Oh, it is great, and there is no other greatness,—to make human hearts a little wiser, manfuller, happier and more blessed.—Thomas Carlyle.

The Little Sod Church on the Prairie

Away out on the prairie,
In fair Oklahoma land,
Where the sunshine beams so brightly,
And the outlook is so grand,

'Mid quiet scenes of beauty
A Christian temple stands,
Whose walls have been erected
By willing hearts and hands.

It has no "storied arches,"
Or nicely frescoed walls;
No lofty marble columns,
Or dimly lighted halls;

No nicely painted windows,
No chandeliers swung high;
No lofty tower or steeple
Points upward to the sky;

But all is plain and simple—
The walls are built of sod—
And thither come the people
To meet and worship God.

'Mid scorching heat in summer
And wintry winds of strife,
They come, the hungry-hearted,
To hear the words of life.

When winter's winds are fiercest,
They keep the cold at bay,
And warm their shivering bodies
With fire of twisted hay.

While fires within the soul are fed
In flames that do not falter,
With fuel laid by unseen hands
Upon an unseen altar.

God meets His chosen people here,
In this, His temple lowly,
And human hearts are made to feel
That every place is holy.

The Spirit from on high descends
Upon His glorious mission,
To work in unregen'rate hearts
Repentance and contrition.

And when the Judge shall re-appear,
In majesty and glory,
How many souls will love to tell
The plain and simple story,

How first they found the Lamb of God,
And felt their sins forgiven,
Within this temple built of sod,
This very gate of heaven.

—J. R. B., in Prairie Pioneer.

Everywhere, O Truth, dost thou give audience to all who ask counsel of thee, and at once answerest all, though on manifold matters they ask thy counsel. Clearly dost thou answer, though all do not clearly hear. All consult thee on what they will, though they hear not always what they wish. He is thy best servant, who looks not so much to hear from thee that which he himself desireth, as rather to will that which from thee he heareth.—Augustine.

Every gift that declines to serve is no inspiration of God, but has lent itself to some Satan promising it all the kingdoms of the world and the glory of them.—Martineau.

No Growth in Court Houses and Opera Houses

By I. W. Lowman

It gives me pleasure to give you a short sketch of the history of the Christian Church in Arkadelphia, Ark.

This church has had a hard struggle for an existence for over twenty years, for want of a house in which to worship. The home of the church during these years has been in private houses, the court house, the opera house and a small chapel in a disastrously poor location. Recently the Church Extension Society came to the rescue of the church in a loan of $1,200, which enabled the congregation to purchase the house of worship vacated by the Baptist Church when they went in their new building. This house is a brick structure with a seating capacity of 700 people. It is centrally located, being only a block from the postoffice. It cost the congregation $2,500 and is now worth three times that amount. With a few hundred dollars improvements we will have as good and convenient a house of worship as any church in the city. This great victory for our cause could not have been possible but for the timely aid of the Board of Church Extension. With the advantage of a good house the substantial growth of the church is guaranteed. Opposition to the Christian Church is strong and comes from a class of people that persists in calling us "Campbellites." We have tried to correct this, but it is almost as difficult as converting sinners. This opposition is not due to ignorance, nor is it a retort courteous, but a malignant form of religious persecution.



Church at Arkadelphia, Ark., Helped by Loan of $1,200.

The above cut gives a very good view of our house. The entire congregation and its friends are very grateful to the Board of Church Extension for this timely help.

The Real Work of Church Extension

By Lillian Bird

Less than two years ago the Cristian Church of Anderson, Mo., was organized with a membership of thirty, but with a zeal that would do credit to several times that number.

A bitter opposition was everywhere encountered and it was with the greatest difficulty that land was secured for a building site when it became known for what purpose it was to be used—no lots were for sale. At first no property owners were numbered among the members, especially no business men, and no building was open to members of the Christian Church for meeting purposes. A Bible-school was organized and sessions were held at private houses, in the open air or in any old building to which we could gain an entrance for a month or more.

It finally became absolutely necessary that we have a place of our own in which to meet or give up entirely. In the meantime all the money possible had been collected, a building site secured and a concrete building begun. At this time, W. S. Hood, of Clinton, held a two weeks' meeting for us, during which our membership was nearly doubled, but our financial condition remained practically the same.



Anderson, Mo., Aided by a Loan of $1,200.

While situated in one of the most productive regions of the Ozarks, it has been but a short time since the natural resources of the country have been considered and a systematic course of development begun. Our hope lay in the fact that a majority of the progressive people that were buying homes here, were members of the Christian Church, and would, as soon as they had time to market a crop, be of great financial assistance.

Yet for the time being the church was at a stand-still, as the few who had borne the burden from the beginning felt that they could go no further.

At this juncture, Brother Joseph Gaylor, came to us for a few days and after making careful inquiries as to our needs and hopes, suggested that we apply to the Board of Church Extension for aid.

We did so, and after a short delay, were informed that our loan had been granted. This was, indeed, good news, as we felt that we could now clear our church of all the small debts that had been such an annoyance.

The help extended meant much more to us than just the number of dollars received as it has greatly encouraged us and so lightened our financial burden that it enables us to give the necessary time to the spiritual side of our work; and thanks to the Extension Fund, we now have a church home, which, though small and plain, yet meets our immediate wants. We hope to enlarge and beautify it as occasion demands.

Chicago

(Continued from page 9.)

allowed to grow up ignorant. They lacked the knowledge of many common decencies which can only be imparted by personal touch as in the social settlement. They were poor. If part of the poverty was due to mismanagement the wages in the district explain the rest. A few dollars to Camp Good-will may ease some Pharisee's conscience to continue to pay starvation wages. If he is not altogether at ease, he will after a while build us a public building. Not thus can we stop a slaughter of infants in the slums worse than that of Herod. Not thus can sad-faced women be made to smile again. Our social remedies must go deeper than Camp Goodwill, excellent as that is to meet an emergency.

Chicago Church Notes

E. W. Darst, former Superintendent of Missions in Chicago is visiting the city and was to preach for the Irving Park church on August 15. He was the founder of several of our good churches.

Austin Hunter began his ministry at Jackson Boulevard on August 15. It is understood that he will move to the city soon and from this on lead this great church in its enterprises.

The Evanston church will have Virgil Burch teach the shorthand and typewriting in their night school this coming winter. He is a graduate of the Tri-State normal of Angola.

Nearly every church in Chicago will be represented at the Centennial convention in October. The largest number of delegates reported from a single church is from Englewood, twenty-three.

C. M. Kreidler is spending his vacation in Baltimore where he will renew old friendships and look after some interests.

C. G. Kindred is spending his vacation in Michigan this summer, getting recruited for an aggressive campaign this fall again.

G. W. Muckley spent Sunday in Chicago, the eighth, preaching in the morning at Irving Park.

A friend may often be found and lost, but an *old friend* can never be found, and nature has provided that he cannot easily be lost.—Dr. Johnson.



Summer Time

BY EMMA A. LENTE.

All the land is full of laughter:
  And the children follow after
Bees and butterflies and birds,—
  Singing songs that need no words—
Carrollings of joy and glee
  For the desk and book set free:
Filled with jubilance of living,
  All their loving hearts out-giving
Thanks to Summer for its pleasures,
  And its fruits, and flower treasures.

All her wealth dear Mother Nature
  Spreads for every living creature;—
From the insects in the grass,
  To the wayfarers who pass,
Giving without stint or measure
  Food and drink and warmth and leisure:
From the glory of the hills,
  To the little crooning rills,—
Life and joy and charm and sweetness,
  Summer in its full completeness!

Capturing a Kitten

BY FRANK SWEET.

One bright day in May, when I was about thirteen years old, and my brother Charley was a year older, we started out together to visit the children on a farm about four miles distant. Charley walked, his gun on his shoulder, and I rode our old white horse, Bob.

I did little more than keep pace with my brother. I had been his companion ever since he had been allowed to have a gun. I had gone with him on his hunting expeditions to carry the game, and the old horse was often with us on our wanderings through the woods.

We lived on a large farm high up among the mountains of the coast range of California. The country was very sparcely settled, and a visit to a neighbor meant a jaunt of several miles. I had learned to shoot well, but as we had but one gun, and Charley was a boy, he usually claimed the right to the gun when we went hunting.

The mountains were full of deer, wildcats and "coons." California lions and panthers were occasionally seen, to say nothing of rabbits, quail and such small game.

On this day we left the house at about nine o'clock. We trudged and jogged pleasantly along, but Charley did not kill even a squirrel, and I took pains to tease him about his bad luck.

We spent the day with our young friends, and started on our return at about four o'clock in the afternoon.

After we had left the main road and taken the trail toward home, Charley turned off into the woods to try to redeem his reputation as a hunter. I might have followed him, but I was in haste to get home. So I touched up old Bob with my whip, and jogged along down the lonely bridle-path.

Just as I was following a bend in the road, a mile and a half beyond the place where Charley and I had parted, something attracted my attention in what appeared to be a pile of leaves bedded in the hollow roots of a great oak. The object appeared to shine.

I turned my horse toward it to get a closer view, and then discovered that the shining came from the bright eyes of several beautiful little creatures which I at first took to be large kittens; but when I dismounted I found that they were the cubs of a mountain lion!

I was delighted. I had always had a fondness for kittens, and these little animals were much prettier than any kitten. They were plump and most beautifully marked. They got up and began to gambol and play with each other in the most innocent and engaging manner.

What ideal pets! Instantly the thought came to me, "Why not capture them and take them home?" Here would be glory for me, to be sure. How I would triumph over Charley!

I stooped over and picked up two of them; there were four in all.

I had much difficulty in mounting my horse with the baby lions in my arms, for they wriggled and scratched and did everything in their power to prevent me from carrying them off; but at last I was in the saddle, and started off. Fortunately my horse knew the road and was perfectly safe; so I merely threw the bridle over my arm, and held a crying kitten in each hand.

How they did meow and squall! First one and then the other, and then a duet!

All at once, in the midst of all this yelling of the cubs, the thought flashed across my mind that the mother would probably come home, and finding two of her babies gone, go in quest of them; and here I was, creeping along on a slow old horse, three miles from home, with two young lions. It was about time to wake up old Bob!

I looked for my whip. It was gone. Probably I had dropped it in my attempts to mount.

Here was a new difficulty. It was impossible for me to get off and on again with the big kittens in my arms, and the old horse would trot along for only a few steps, and then subside into his usual slow walk. It was only by dint of hard kicking and fierce jerking of the bridle that I contrived to get him into an occasional fair trot.

We had gone about a mile farther, and I was cuffing one of my kittens into submission, when I heard what I fancied was a growl behind me.

I turned, but could see nothing. Nevertheless, I felt a little nervous, and kicked my feet against the horse's sides more vigorously than ever.

We went on about two rods, when I heard the same noise again. This time I thought I could not be mistaken, and I was not. Turning, I saw, to my horror, that a large California lioness was coming at a dead run not one hundred yards behind me.

Every few steps she uttered a horrid growl, and she looked really fiendish. My heart stood still, but I did not give up. Old Bob, too, heard the noise, and increased his speed to the best pace he had.

Of course the little lions has caught the sound. They meowed and cried louder than ever. This excited the mother the more, and she redoubled her growls.

I dared not look around, but very soon it was not necessary for me to turn in order to see her. She was right by my side, and glaring at me in the most frightful manner.

There was nothing else to do; I took one of the kittens and threw it at the mother lion; and I threw it very hard, hitting her full in the face.

I fully believed that the old lioness would keep on and compel me to give up the other young one also, and I was astonished to see her seize this one in her mouth and make off as fast as possible toward her lair.

This was very pleasing, but I was perfectly certain that the old lioness would come back after the remaining one. And unless I could get home, which was not probable, or should meet some one who had a gun, which was not probable, either, she would get it away from me.

I shouted louder still at old Bob, and almost stood up in the saddle in my excitement; but the poor old horse was already going about as fast as he could go. He seemed to appreciate the emergency, but he was getting badly winded.

We went on about three-quarters of a mile more. It occurred to me that I might keep the kitten from continually announcing our whereabouts to its mother, so I propped its mouth open wide with my fingers, and this stopped its crying.

We were making pretty good time, and I was beginning to feel a little reassured, when I heard the leaves crackling behind me. I knew what was coming, and did not look around. I kept on, determined to hold the kitten at all hazards.

Very soon, however, I heard the old lioness much closer than I had expected, and turned around just at the moment that my horse made a violent plunge forward. The lioness had dug her forefeet into the horse's thighs, preparatory to leaping upon his back.

With a terrified scream, I flung the kitten away with all my might. The lioness released her hold on the horse, and taking this kitten in her mouth as she had taken the other, uttered a growl, and with a savage glare at me, disappeared in the thick underbrush.

Trembling with fright, and chocked with indignation to think that after all my efforts I could not keep even one of the pretty little creatures, I continued my ride home.

I reached the gate soon, and in a few moments related my adventure at the supper table. Before I had finished Charley burst into the room, holding aloft a young lion!

My heart bounded. He had captured my kitten! In great excitement he began to tell his story. He was just returning to the trail from his hunt in the woods, when he met face to face the mountain lioness, bearing her young one in her mouth. Both were very much startled, lioness and boy: but Charley recovered his presence of mind first, and raising his gun, fired, killing the she-lion instantly.

He then picked up the little one, and also succeeded in dragging the mother a short distance. He left her just at the edge of the woods and ran home with the living cub to get help.

Charley magnanimously gave me the baby. Of course I was a little crestfallen, feeling that I had lost my share of the glory, but I was commended and complimented, after all.

I kept the little lion three years. We fed him on bread and milk, and as he grew he showed no signs of his wild nature. He played amicably with the dog, and was on good terms with all the family.

One day, however, I unfastened his chain to give him exercise, and one of the first things he did was to kill a chicken. It was his first taste of blood. After that he committed some depredation whenever he was let loose. He grew sullen and morose.

At last he bit a little girl who came to visit us, drawing blood, which he lapped eagerly. She was alone with him; and when we heard her cry and ran out, we found that the cub had thrown the child down, and was resting his paws on her body.

He was killed at once. I felt a few severe pangs at his death, but we saved his skin. Charley had already tanned the skin of the mother. We had the cub's skin treated the same way; and now, when my mother tells the story of our youthful experience, as she often does, she points proudly to the two beautiful robes—the spoil of her children's lion hunt.

The Drummer Boy of Shiloh

An interesting story is told of the way Colonel John L. Clem, the famous "drummer boy of Shiloh" and now assistant quartermaster general, got into the regular army. In the early days of General Grant's first term as President, Clem, without aid, secured an audience.

The President said, "What can I do for you?"

Clem said, "Mr. President, I wish to ask you for an order to admit me to West Point."

"But why," said the President, "do you not take the examination?"

"I did, Mr. President, but I failed to pass."

"That was unfortunate," said the President. "How was that?"

"Why, Mr. President, you see, I was in the war, and while I was there, those other boys of my age were in school."

"What!" said the President, amazed. "You were in the war."

Clem was then scarcely eighteen and boyish looking.

"Yes, Mr. President, I was in the war four years." And he related his experience.

The President then wrote something, sealed it, and, handing it to Clem, said:

"Take this to the Secretary of War. I guess it will fix you all right."

Clem went to the Secretary, to whom he had already applied, and was received somewhat coldly. He delivered the note. The Secretary read it and said:

"Do you know what this is?"

"No," said Clem, "but I suppose it was an order to admit me to West Point."

"Well, it isn't," said the secretary, "It's an order to commission you second lieutenant in the regular army."—Leslie's Weekly.

The Angel Boy

[From the Atchison Globe.]

Not many weeks ago an Atchison woman gave a party for grown-ups, and one fond mother took her Angel Boy. There was ice-cream, and the Angel Boy put his dish on the parlor floor and smattered it on the carpet, and then when it was reduced to a liquid, he dabbed his fingers in it, and got it over the women's dresses. But the mother only sat and smiled. On another occasion, when there was a dinner party, the Angel Child, who was an uninvited guest, was a girl, and this Angel Girl seized a cut-glass tumbler and began hammering the highly-polished parlor table with it. And the mother looked at it with a fond, proud smile, and said nothing. These, and many other instances of a similar nature, will explain something about to happen: A number of women have vowed that the next time something like this happens, they will catch the mother by the neck and shake all the dreamy, fond pride out of her, and will then spank the Angel Boy or Angel Girl till its howls awaken Leavenworth. "We have stood all of this fond mother indulgence that we intend to stand," said one woman, who recently had a mirror broken by an Angel Child pounding its foot in it, while its mother looked on with a proud smile that said, "Isn't it a dear!"

Escaping In An Airship

BY MISS D. V. FARLEY.

You have doubtless heard and read stories about the spider's wonderful perseverance. I want to tell you something about his perseverance and ingenuity when he finds himself surrounded by water. We anchored a pole in a small lake, just a few feet from the shore, and left a portion of the pole above the water's surface. On the pole we placed a spider that we had captured for that very purpose. We had been told that the spider surely would interest us by the persevering, intelligent way he would get back to dry land. When the spider had crawled over the pole, and found out that there was "water, water everywhere," he produced a web that was several inches long, hung to one end of it, and allowed the other to float out in the wind. Evidently he did this, hoping that it would come in contact with some object, fasten itself, and thus afford him a bridge over which to get back to land. This plan failed. He spun another web, and then in a like manner sent it in another direction. Of course, he again met with failure; but, to all appearances, not one bit discouraged, he tried again and again to build a silken bridge until all of the points of the compass had been tried. He surely did sustain the reputation that soldiers have for that admirable thing called "perseverance."

Finding it quite out of the question to build a bridge, the spider turned his attention to the making of what, we believe, may fittingly be called an airship. He climbed to the top of the pole and worked with a will until the airship was ready for use. We were not able to find out how he made his wonderful ship, but it surely was as buoyant as any balloon anybody ever saw. We observed that he secured the ship to the pole on which he was a prisoner by means of a web that we were pleased to call a "guy rope." He got into the finished ship to test it and found it was too small to safely carry his weight. He took it down, constructed a larger one, and found it too small also. "The third time is the charm," you know; so our persevering spider made a third airship. This third one must have been all right; for the spider got into it, broke the guy rope, and took a truly graceful aerial trip back to dry land.

Escaping in an airship appealed to us to be fine fun indeed. The persevering little airship builder had surely impressed upon us anew the old, old lesson:

"If at first you don't succeed,
Try, try again."

Woman's Sphere

—The Duchess of Manchester, formerly Miss Zimmerman of Cincinnati, is said to be greatly interested in promoting the welfare of the fisherfolk of Western Ireland. Her wealthy father is helping her, so something may be accomplished.

—Miss Irene Marmein of Jamaica Plain, Mass., was the first to read the Declaration of Independence in Faneuil hall at Boston's formal celebration of the birth of our nation. Miss Marmein is fifteen years old, and is a pupil in the girls' Latin school. Heretofore a boy has been selected for this honor.

—Mrs. Louise Ahlers, class of '88, Wellesley college, has been chosen general secretary of the Wellesley Alumnae Association. The office is a new one, being rendered necessary by the large membership of the association. Mrs. Ahlers has been for the last year or so connected with the college administration.

—Mrs. A. A. Lefferty, the only woman in the Colorado legislature, was assigned desk 23 and she accepted it, saying that she is not at all superstitious. She has been made chairman of the educational committee and has also membership in other important committees.

—In Germany 150 women are taking medical courses and in France 600. Paris has about 100 women physicians, nearly all of them being employed in an official capacity, post or telephone service, etc. Some of them have also been appointed as medical officers for passenger boats on the Mediterranean.

—Five wealthy New York women subscribed $5,000 each to create a fund, the income of which is to be used to send one American architectural student to the Paris Ecole des Beaux Arts every three years for a two and a half years' course. The donors are: Mrs. Goelet, Mrs. Harry Payne Whitney, Mrs. Auchauty, Mrs. W. K. Vanderbilt and Mrs. Alexander G. Cochran.

—Ida Lewis, the "Grace Darling of America," who from Lime Rock lighthouse, off Newport harbor, had saved the lives of eighteen persons, added five more lives to her splendid record last week. Ida Lewis is sixty-eighty years old, and for thirty years has kept burning the light of Lime Rock, helping and succeeding her father, Captain Hosia Wilson.

—Using an automobile in order that she may be able to reach the home of every voter, Mrs. John D. Rockefeller, Jr., campaigned in Pocantico, New York, in the interest of the candidates for school trustees who were elected. Mrs. Rockefeller often engaged in long and spirited arguments with neighbors whose views were contrary to hers in an effort to make them conform. She contended that the re-election of the present trustees was imperative if the citizens desire a continuance of the school policy now in vogue. Women are allowed to vote in the local school contests, and it is said that Mrs. Rockefeller was successful in obtaining promises from practically every woman she visited to vote and work for the re-election of trustees who are now in office.

—Helen Bauer, aged twenty, the young Chicago girl who has just climbed Mont Blanc, is the first American of her sex to reach the summit during the present year. Accompanied by two guides, Miss Bauer climbed to the Grands Mulets, an Alpine hut more than 10,000 feet above sea level, where the party spent the night and attacked the great white mountain at dawn. Owing to recent heavy snowfalls, climbing was extremely laborious, but they reached the summit at 9 a. m.

—One of the four surviving widows of Brigham Young is dead. She was Maanah K. J. C. T. Young, and she was married to Young at Nauvoo, Ill., before the westward pilgrimage of the Mormons. She was eighty-eight years old.

—Dr. Rose Ringold is the only woman surgeon in the United States army. While on duty she wears a divided skirt and a regular uniform coat. She is on her way to the Philippines.

—The will of the late Don Carlos, the pretender to the throne of Spain, leaves to the pope works of art and money to a total of $2,000,000.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake." Copyright, Ward Lock & Co., London.

CHAPTER IX.

Disguised.

"And now to start on our journey," said Pierre suddenly.

"What! Now?" exclaimed his sister. "But what is the use of such hurry when la petite has scarcely recovered from the effects of that terrible night?"

"This use," said Pierre, dropping his English to speak in rapid French, "that we go away before le vilain monsieur gets knowledge that we are here. He is in this town, so we must leave it. We must disappear as suddenly as we have appeared, my good Jeannette."

"And how?" queried his sister, still doubtful of the need of such haste and half vexed at the thought of so soon losing sight of her little guest. "Suppose that you meet with monsieur but a few yards from the door of this house? Suppose that he demand this child of you? Will he not have the power of claiming her before yourself? Will he not be regarded by the police as a better protector for la petite than just a strolling showman?"

Pierre smiled, his white teeth again showing, much to the satisfaction of Camilla, who was listening half distressed at being unable to follow what was being said.

"I was not on the stage for nothing, ma soeur," he said still smiling. "Can I not transform myself into some one quite unlike Pierre Gascon? And can I not do the same equally as well for la petite mademoiselle? Ma foi! we can but try. Where is the box of effects that I left with you? Have you it yet?"

"Yes," returned Jeannette, still inclined to be rather cross. "It is in the loft."

"Well, I shall go and look through it all. But before doing that I shall take mademoiselle here to see the troupe."

Then, turning to Camilla with his bright flashing smile, he said gaily in English—

"Will you come with me, mademoiselle, to see your traveling companions?"

Camilla left her chair willingly enough to follow him through the back premises of the inn into a garden, where, on a small plot of grass, there was tethered a handsome goat with long silky hair. He looked up on hearing footsteps, and then tugged furiously at his rope.

Camilla drew her breath with a little gasp of fear as, with a sudden wrench, the goat dragged the stake to which he was tied from the ground, and sprang towards them.

"Hey then! Ah! would you be in such a hurry?" cried Pierre, swinging Camilla suddenly up on his shoulder, from which vantage ground she looked tremblingly down on the fine animal.

The goat halted in front of them and began to rub his cheek affectionately against his master's hand, making queer little sounds as if expressing his pleasure at meeting Pierre again.

The Frenchman patted him as if he were a large dog, and, lowering Camilla gently to the ground, said gravely—

"Shake hands, Chicot. This little mademoiselle is likely to see much of you for some time, therefore you must both be friends."

Gravely the goat responded, first lifting up a big front leg, which he offered to Camilla, who hung back.

"Take it mademoiselle, and shake it. Chicot will feel hurt if you refuse."

So Camilla took it timidly, and shook it so softly that the Frenchman smiled.

"Now give three of your best bows," commanded he.

And Chicot bowed his head three times, until his beard swept the grass. Then, suddenly, a loud chattering was heard, and from the doorway of a loft at the end of the garden a small monkey sprang.

"This is Taras," said Pierre, laughing as the monkey leapt to his shoulder and, putting both arms round his neck, kissed him with loud smacking sounds repeatedly on both cheeks. "You will grow very fond of Taras, mademoiselle. He is a young rascal, but there! he is an affectionate one, as you will soon find out. Now for Bebe and Jules, and you will have seen the whole troupe."

A pretty little female dog with light brown hair and soft brown eyes responded to his call of "Bebe." And Jules, a cunning-looking terrier of big build, with a black patch over one eye, came running from behind a shed with a bone in his mouth, which Taras immediately sprang from his master's shoulder to seize.

"Here, mademoiselle, are the remainder of your traveling companions; Jacques and I complete the whole. Do they please you? If not, you have but to say the word and Jeannette will keep you comfortably here whilst I seek out your grandparents."

But in spite of his words, Pierre looked anxiously at her. Would she stay behind? And dare he allow her to, after passing his word to her father not to let her out of his sight?

Camilla's soft voice broke in on his thoughts.

"Thank you, but I will go with you. I would much, much rather.

"Then, mademoiselle, it is decided. In two hours we shall start. I will lead you back now to Jeannette's parlor, where you must rest quietly whilst I get ready to depart."

It was a little over an hour before Camilla saw Pierre again; and when he appeared she did not know him. He had transformed himself into an old man with a wig of white hair which fell over his shoulders in patriarchal fashion. Instead of the trim black moustache, a white one hid his mouth, and a long white beard swept his chest. Camilla gazed at him in dismay, whilst Jeannette and the innkeeper burst into a laugh.

"Dost thou recognize Pierre, mon enfant?" cried Jeannette bending over her. "But," she continued in rapid French, "It will take a cunning monsieur to discover you, Pierre. You have made yourself safe, but what now about the little mademoiselle?"

"If mademoiselle will allow me, I will attempt to transform her too," said Pierre, speaking in English and coming to Camilla's side. "You will wonder, mademoiselle, why I have changed myself so, but when I tell you that I consider it right to do so from something that monsieur your father told me, something which concerns you, mademoiselle, then I am sure you will agree to it, feeling sure, as I do, that monsieur your father would approve."

Camilla clasped her hands together nervously and looked at him with quivering lips.

"Something that daddy told you?" she repeated with a little sob.

"Something that monsieur your father told me" repeated Pierre in grave tones. "I am not at liberty to tell you what it was, mademoiselle, and I know you will not ask it. But it forces me to change myself into an old man for the time that it will take me to deliver you up to your grandparents; and the same reason obliges me to change you somewhat, mademoiselle, so that it will be a little difficult to recognize you also."

And so he took her away with him, and brought her back in a very short while with a beautiful dark brown curly wig covering her own golden hair, and instead of the scarlet cloak and hood a dark blue cloak with trimmings of fur now covered her.

Jeannette clapped her hands at the disguise. "But, Pierre, you are as handy as a maid," she exclaimed. "Where did you get the cloak from?"

"From the other trunk that lay alongside mine, answered Pierre. "You know Fanchon left the stage the same time that I did, and begged me to put some of her effects away with mine. I have never opened her box, but today I thought I might do so to see if she had anything that might suit mademoiselle. And see, it has answered admirably."

"Admirably," echoed the innkeeper with approval. "You are a man of resource, Pierre."

"And Jacques," said Pierre, "poor Jacques; since he, too, was recognized on board, he has had to undergo a similar disguise. Jacques!" he called.

And into the room skipped Jacques, not the white poodle they all knew but as a tawny colored one, which somehow did not look like the old Jacques they were so fond of.

"Helas! what have you done to the poor dog?" cried Jeannette, holding up her hands in dismay.

"I have but dyed him. He was too well noticed on the ship for me to dare to take him as he was. And now, Jeannette, we must start at once."

But here Jeannette made herself heard. No, once for all, they should not start that day. The next morning—yes, the next morning they should go, but the child must have another night's rest.

"After that," said Jeannette shrugging her shoulders, "thou canst do as thou thinkest best."

So it was arranged. Camilla went to bed shortly after her tea, and the inn was closed early that night. If Pierre had not been so sound asleep in his room, however, he would have heard some strange noises going on in one of the old outhouses devoted to lumber of all sorts. But whilst he slept the innkeeper worked, for he, too, had taken a fancy to Camilla's pathetic little face.

After an early breakfast the next morning—as early as six o'clock, for the Frenchman was determined to make a good start—

Pierre donned his own and Camilla's disguises once again.

"See here," said Jeannette, coming into the room with a big package in her hands, "this is for food on the way, something that mademoiselle and you will like if you are far away from a village."

"Thou art a good sister, Jeannette," returned Pierre affectionately.

"Ah, bah! But I do not like to own such an old brother. Thou lookest a hundred, Pierre."

Pierre laughed genially, and was sallying out when the innkeeper said quietly—

"I, too, have thought of you, Pierre, and the little lady. Last night and part of this morning I have been cleaning up and brightening the little carriage that the lame boy down the hill yonder used to drive in and which I bought when the sale took place of the old gentlemen's things. It used to be drawn by a goat, and I was thinking that Chicot could not do better than make himself useful to the little lady. There is harness and everything complete."

"Well thought of, Robert!" exclaimed Pierre, whilst Jeannette clapped her hands with delight. "The idea of mademoiselle on foot has troubled me, I assure you."

To the back garden the innkeeper led them, and there stood Chicot in shining harness, with the goat-carriage behind him fitted up spotlessly.

Chicot stood shaking his head with pride, and pawing the ground as if impatient to be gone. Camilla was assisted in and made comfortable by cushions and a rug thrown over her feet.

And so the procession started, after many embracings from Jeannette, and bowings and handshakings from the innkeeper.

First, Pierre with his patriarchal appearance, clad in a leathern coat and gaiters, with Taras mounted on his shoulder, a wallet of food at his side and his violin strapped across his back; for besides his other talents the Frenchman had a wonderful gift for music. Chicot followed after, drawing the goat-carriage with a peculiarly majestic air, as if fully conscious of the little figure ensconced within. And last of all came the three dogs, frisking about with delight at finding their master on the move again.

CHAPTER X.

Where Was Camilla?

A delicate-looking lad was seated in Mrs. Falconer's boudoir at Rosslyn Towers. It was Guy Falconer, whom we last saw leaping off the deck of The Fair Nancy with the Frenchman's dog in his arms.

The same lad, and yet not quite the same, for the expression in the boyish face had changed since the night that death had been so near to him. There was less laughter and more thoughtfulness in the eyes that had looked with such frank pity into his Uncle Rexington's face for the last time.

The blow he had received from the floating spar had done him some mischief, and for weeks Guy had lain delirious in the hospital at Deal, attended to by careful nurses and watched over by his distracted father.

He was now considered convalescent, and had come to stay at Rosslyn Towers in company with his brother Algy.

It was two months since Squire Falconer and his wife had learned of the tragic death of their eldest son. To the poor mother, in whom a strange presentiment had ever lingered that she should not again meet her son, the fatal news had been accepted as something foretold. But to the Squire the blow had been heavy. He had cherished within his heart the glad feeling that the wanderer would not leave his home again, and that now he might die in peace, knowing that a younger hand than his would hold the reins. But in one night his hopes had been shattered; and, stranger still, the child to whom all these broad acres now belonged could nowhere be found.

The conversation today had turned, as indeed every conversation at Rosslyn Towers now turned, upon this unaccountable loss.

"I cannot believe for one instant," Guy was saying, "that that Frenchman was not an honest fellow. Why, grannie, I would stake my life that he rang true."

"Your grandfather has lost hope," faltered the old lady. "I—I—try not to feel the same, but it is hard."

"It seems as if she had been spirited away," struck in Algy, who was lying on the rug with his head resting against his grandmother's knee. "Fancy, it is two months! Quite enough time for that French Johnny to clear off if he has not got the straight tip."

"But that is just what he has got," returned Guy. "One day you'll see that I am right. Yes, I know what you're going to say, Algy—that grandfather has offered big rewards for her recovery, and that the police have been acquainted with her loss. There is something behind it all that I cannot understand, but one thing I am perfectly sure of is that the Frenchman is as honest as the day. Tell me what object would he have in retaining Camilla."

"To see if a still bigger reward will be offered," growled Algy.

"Bosh! you talk rot, Algy. I beg your pardon, grannie, but he distinctly does talk rubbish when he says such things."

Mrs. Falconer sighed as she laid her hand on Algy's head. "It is beyond me to understand it" she said. "If—oh! Guy dear, if it had been only you to whom your uncle had entrusted the child all might have been well."

The color rose into Guy's pale cheek. He stood up, and began to walk about the room.

"It is just that, grannie, that makes me feel it my bounden duty to search for Camilla when I am quite strong again. Father has promised me permission to do so when I am out of the doctor's hands. Don't you think with me that had Uncle Rexington known that I, his own nephew, was on board that boat, he would rather have given his child into my care rather than into that of a complete stranger's?"

"Surely yes," she replied.

"If I could have saved him I would have done so," he went on with some excitement. "I always see him so distinctly before me—his poor sunken face, with eyes staring so yearningly after Camilla as the Frenchman lifted her into his arms. What I couldn't do then I can surely remedy now by finding his child. And this I will do, grannie dear, God helping me."

He stooped to kiss her, and she clung to him with the tears rolling down her cheeks.

"Mr. Bartoletti won't thank you if you succeed," struck in Algy in a lighter vein. "Heavens, grannie, what a foxey-like face the fellow is going to have. He distinctly thinks he sees the hand of providence working for his own and Anita's benefit."

"And Anita?" questioned Guy. "You know I have seen neither of them since I came back."

"She has just got that same proud, same selfish air that she always had, only now it is more proud, more selfish than before," replied Algy, half Angrily.

The door of the boudoir opened suddenly, and the Squire appeared with a flushed, eager look on his face. He held in his hand a small brown-paper packet which he had evidently just opened. He came hurriedly to his wife's side and laid the packet on her lap, spreading it open as he did so.

It contained two or three papers, slightly discolored, as if from age.

"The second post has just come in and brought me this," said the Squire in a voice trembling with excitement. "Who sent it I cannot tell. My name and address was clearly written. Inside the outer cover was this parchment-like envelope, evidently unopened by the person who sent it to me, for Rexington's crest and seal was on it. On breaking it open I found these papers inside. They are of value, for they relate to Rexington's marriage and to Camilla's birth."

Mrs. Falconer turned the papers over with a hand that trembled. "Who can have sent they?" she exclaimed.

"Look at the post-mark on the outer cover," cried both lads together, and Guy laid hold of it with eager hands.

"I have looked, but can make nothing of it," returned the squire. "But your eyes, boys, your young eyes may be able to decipher it."

But no; examine it as they would and as closely as they could, the post-mark was illegible. It had been stamped so imperfectly that it was now almost, if not entirely, obliterated.

"Another mystery to contend against," groaned the Squire; "and I am wearying of them."

The papers were the same that had been entrusted to Pierre, but which he had searched for in vain.

(To be continued.)

People of Importance

—The French government will decorate Paderewski, the pianist, with the cross of the Legion of Honor. He played recently at a charity concert. Following the precedent in the case of Rubinstein, he will be named an officer without first being made a chevalier of the order.

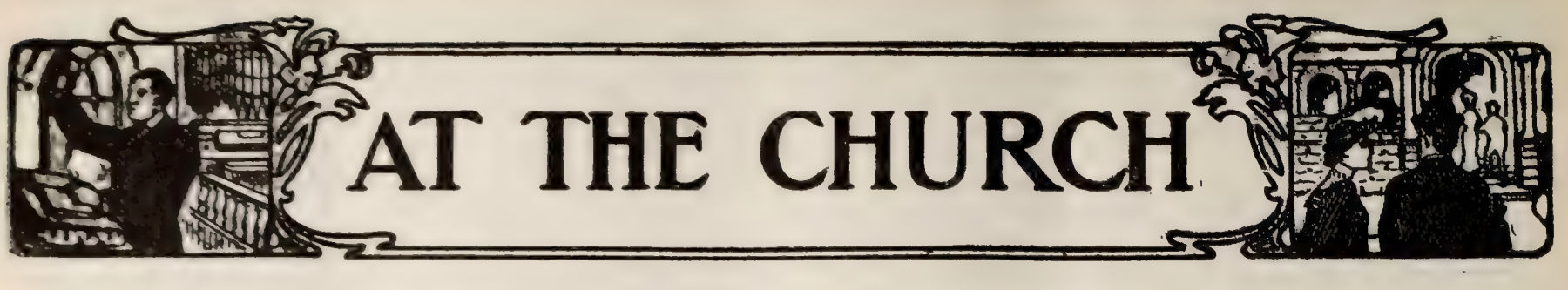
—Gonzales Valencia has been elected president of the Republic of Colombia by the national congress to fulfil the unexpired term of General Rafael Reyes, resigned. This means that he will occupy the post of chief executive for about one year.

—Robert J. Burdette, humorist and Baptist preacher, who is seriously ill from an injury to the spine sustained in a fall last March, was placed in a plaster cast last week in Los Angeles. His spinal cord has become affected, and the physician in attendance says that his body must be held rigid for several months.

—William P. Hepburn, former representative from Iowa, desires an appointment as a judge on the new court of customs appeals which is created by the tariff bill. A petition plentifully signed by members of the house and asking that the member of the court from the middle west be Mr. Hepburn has been forwarded to the president. Mr. Hepburn has remained in Washington since his retirement from Congress in March. An announcement has been made by Mr. Hepburn that he does not propose to attempt to regain his seat in congress.

—E. H. Harriman's health is said to be greatly improved, his condition being better than for several years. Mr. Harriman will arrive at New York from his trip abroad about Sept. 10.

—Baron Takahira, Japanese ambassador to the United States, left Washington on August 10 for Tokio in response to the summons of his government, which desires to consult him in connection with the proposed revision of the treaties of commerce and navigation about to be undertaken by Japan with the Powers of the world. Reports have been current that Mr. Takahira would be replaced by some other member of the Japanese diplomatic corps, but the ambassador has declared that he expects to return to Washington.



Sunday School Lesson

By Herbert L. Willett

The Greatest of These Is Love*

Henry Drummond once asked the students of the University of Edinburgh to read with him the Thirteenth Chapter of I. Corinthians once a week as long as they lived. It is a request that any teacher or preacher might well wish to lay upon the conscience of his people, for, in many regards, this is the greatest chapter in the Bible. In it the apostle of faith rises to his highest level in his outpouring praise of Christian love, just as John, the apostle of love, reached his highest word in his wonderful utterance, "This is the victory that overcometh the world, even our faith."

The Number Thirteen.

If any one still labors under the delusion that thirteen is an ill-omened number, he should correct his error by the study of this chapter. It is the thirteenth in the book; there are thirteen verses in the chapter; the enumeration of the qualities of love reaches just thirteen. This is, of course, merely accidental, but it ought to allay any uneasiness regarding the nature of that number.

News from Corinth.

The chapter arises out of a serious discussion of the whole theme of gifts of the Spirit. The First Epistle to the Corinthians was written from Ephesus during Paul's three years of residence there. The circumstances under which it was written are suggested in the closing chapter, where the apostle refers to a recent visit of three brethren from Corinth, who had brought reports of the condition of the church there and perhaps a written communication. Paul discovered from their reports that while there was a feeling of satisfaction on the part of the Corinthian disciples, there were grave disorders in the church. Faction was rife. Four parties were at odds with each other in that little community. Scenes of disorder occurred at the communion and, worst of all, there were serious moral offenses on the part of the members which were openly condoned.

Gifts of the Spirit.

But Paul discovered also from the reports that the Corinthians, with their love of show, were eager to secure those external manifestations of spiritual power to which they attached the chief importance. In the church there were men who were gifted as teachers; others were prophets, or preachers as the term implies; others, still, had the ability to heal the sick, and many prided themselves on the gift of tongues. This latter did not signify the use of foreign languages, but rather that ecstatic outbursting of enthusiasm which not infrequently has manifested itself in highly emotional religious assemblies. The danger at Corinth was that the Christians would regard these different elements of their Christian experience in the inverse ratio of their value, chiefly coveting those gifts of miracle and ecstatic utterances in the public assembly which were really of very small moment in determining or producing the Christian life.

Differing Values.

Paul's treatment of this question is delicate and considerate. It is contained in the whole of the section, including Chapters 12-14. He tells the Corinthians that he understood they spoke with tongues; in this he rejoices; he does the same himself at times. Yet he warns them that moderation should be shown in the use of this and every other gift. They are bestowments of the Spirit, to be sure, but they have only a relative and limited value. The real value of language in the church is not to astonish by mysteries, but to instruct and warn. He would rather have a man speak ten words intelligently than a multitude in some ecstatic, emotional and unintelligible manner. Therefore, he would have them covet not these mere lower gifts of a showy sort, but the genuine graces of the Christian life, and of these faith and hope and love are the chief.

The Supremacy of Love.

The wonderful thirteenth chapter is divided into three sections. The first contrasts love, the essential and dominating element of the Christian life, with those gifts upon which they had prided themselves. In comparison with love, tongues are as nothing. The tongues of men and angels, if actually possessed by the Christians, would be of no value as compared with love in the heart. Even prophecies or preaching would be only a relative good, because a man might preach the truth from motives far from pure. Love only could determine the value of his message. But further than this, generosity, usually a mark of Christian life, could not always determine the genuineness of character, for a man might give his property away out of mere ostentation. He might even suffer martyrdom in a wrong cause or from an unholy motive. But love can never go wrong.

The Nature of Love.

The second section deals with qualities of love. Love is considerate; it is disinterested; it is humble-minded; it is modest; it is decorous; it is unselfish; it is incapable of taking offense; it is single-minded; it is optimistic; it is patient; it is expectant of good; it is confident; it is all-enduring. In this wonderful list the characteristics that make a triumphant life are set forth.

The Permanence of Love.

And the last of these suggests the final section of the chapter—the stability of love. Other things pass, but love abides. All experiences are successions of events or states of being, but love continues. Other things give place in an everchanging order, but love never fails. Types of preaching pass away. Emotional speech comes to an early end. Knowledge gives place to larger knowledge. We know but little; around every circle a larger circle may be drawn. Our preaching must be always modest and reticent because we know only in part. From childhood to maturity we are evermore changing our opinions and convictions, not because these are worthless, but because the less yields to the greater, the half truth to larger knowledge. The man puts away his childish ideas. It is only he who remains ever a child who regards his views as final. The truth can only be partially discerned with the weak instruments of understanding he possesses. We are like those who look into metal mirrors, whose polished surfaces can only reflect an imperfect likeness of the beholder. But there will come a time when we shall know in fuller measure.

Christian Certainties.

It is this wonder of love's stability through all the changes of knowledge that the apostle impresses. Opinions vary; theories are altered; new truth comes; but character, which is controlled by love, keeps ever its true place and never fails. Knowledge is imperfect, and yet there are great truths which Paul can assert with dogmatism and conviction. There are some things which he knows. The fact of sin, the reality of Christ's atonement, the safety and sweetness of the Christian life, and the certainty of the Christian's hope are realities which Paul can insist upon with the utmost confidence. And while these are sufficient for life and godliness, they are only a part of that vast universe of knowledge after which the soul is groping, not without conviction that it shall one day enter into fuller possession of the universal truth. But meantime love controls and love continues.

"Ay, and when prophecy her tale hath finished,
Knowledge hath faded from the trembling tongue,
Love shall survive and love be undiminished,
Love be imperishable, love be young."

The Greatest of These.

To such convictions the Corinthians and the Christians of every age are exhorted by the apostle to anchor their Christian lives. There are things that pass and things that endure. From the tragedy of attachment to the unsubstantial and superficial he would save his readers. To the great qualities which last forever, as long as joy endures and long after sorrow has ceased, he would bind them. These enduring qualities are faith and hope and love; and of the three, by far the greatest is love.

*International Sunday-school lesson for August 22, 1909: The Letter from Ephesus. 1 Corinthians 13:1-13. Golden Text "But the Greatest of these is love." Memory verses, 4-8.

Faith

Enriched by thy certain love
I rest, O Father, in thy arms,—
And naught on earth, below, above,
Can fright me with alarms.

Though Death walk daily at my side,
With pleasant face or visage grim,
I smile, assured thou wilt provide
The light when eyes grow dim.

Serenely, then, I wait the call,—
And ask not haste nor yet delay,—
Content, since nothing can befall
To lead thy love astray.

—Althea A. Ogden, in Unity.

Prayer Meeting

By Silas Jones

WORRY AND CONTENT.

Topic, Aug. 25. Matt. 6:24-34; Luke 10:38-42; I. Kings 19:11-18; Phil. 4:11-13.

In spite of all the remedies proposed people will continue to worry to the end of time. One cause for dissatisfaction is the advice of the man who is always ready with his exhortation, "Don't worry." His advice only increases care. What the world needs is reason for hope. The defeated man needs some one to show him the way to victory, not some one to preach to him on the uselessness and damage of the habit of worry. Jesus enabled his disciples to see the grounds of faith in God and in themselves. If men have confidence in us that we know how to guide them through their difficulties, they will be comforted by our words of cheer even if we do not have time to state the reasons for expecting success. Having met our own difficulties with courage, we are prepared to strengthen the heart of another. It turns out then that the exhortation which only adds to life's misery comes from men whose conduct has no message of good cheer.

Singleness of Purpose.

The attempt to serve God and mammon is as disastrous for happiness as it is for morals. The conflict into which we are brought when we turn from a lower to a higher ideal warns us that the conversion has not been complete. The old motives still have power with us and we sometimes yield to them. Then comes the feeling that we have not lived up to the high resolve with which we began the new life, and we are miserable. There is no way of escape until conduct appropriate to the new ideal has become habitual and pleasant. The return to the lower way of living would not end the conflict, for the better nature would be in revolt against its evil master. Hence singleness of purpose is the mark of the good life. But it does not end all perplexities. We must appeal to the experience of the race and to science for a decision as to what is the right thing to do. We do not have in the Bible specific directions for every condition that may confront us. We have no doubt that we ought to help our sick friends to health, but we are not always sure what physician knows the latest and best word of science respecting the disease to be treated. We know that people ought to do the will of God by loving him and one another, but when we find that they are filled with hate we do not always know how to win their attention to the gospel of love. Still, the worry which comes to us when we are in doubt as to the best means of displaying the mind of Christ is something quite different from that which accompanies the attempt to serve God and mammon.

Co-Workers Overlooked.

Elijah's feeling that he was the only faithful man was natural. He had his method of destroying false worship. Because he had not accomplished the whole task in his way he concluded that the task would never be accomplished. He therefore ran away from the fight. For his encouragement the Lord told him that he did not stand alone in his loyalty. The good man who bears the burden of the church often believes that he has no one to help him until he announces his discouragement and his determination to retire from the service. Then he is astonished, it may be, at the number of capable men and women who come forward to assume the responsibility. He is so intent on doing things his own way that he overlooks the possibilities of his associates. He has to meet defeat before he will give them a chance, and unfortunately he does not always know when he has been beaten. His wisdom may be very great, but it is misused when it discredits the wisdom of others.

Work and Content.

The Lord put Elijah to work. The overwrought spirit needs relief from strain. But complete satisfaction is not the gift of a vacation. The contented man is doing a work that is worth while. Yesterday's defeat loses its bitterness after the victory of today. Ease and rest away from the field of contest cannot cause forgetfulness of the weakness and indecision that lost us a fight. Do we dread the task of the day? We have another feeling as soon as we witness the skill of our hands in performing it. Delay in undertaking what is hard only increases our difficulties. Faith and energy are lost if we delay one moment after the time for action has come. Mole hills become mountains while we wait and mountains become mole hills to the worker.

Christian Endeavor Lesson

By W. D. Endres

HOME MISSIONS: OUR COSMOPOLITAN POPULATION.

Topic, Aug. 20. Luke 13:22-30.

It is a natural and therefore an easy step for the Christian Jew to reach out to the other members of his race to win them to his new religious faith. But to ask him to include the Gentile in his program of evangelization was to throw a stumblingblock in his way. For him, to be born a Jew was to be born a child of God. His nationalism was ingrained. He had an exaggerated race prejudice. To cast off this error was a great and difficult problem for him. A deliberative council was necessary even for the Apostles to settle the matter correctly. Then it took the extraordinary experience in the house of Simon the tanner for Peter to settle the matter in his own mind. This controversy threatened the division of the Christian movement in its very inception. But the teachings of Jesus do not leave us in doubt on this point. Not only are the "workers of iniquity" who belong to the "chosen people" to be rejected but the saved "shall come from the east and west, from the north and south, and shall sit down in the kingdom of God."

Our Prejudices.

But if this was a great truth for the Jew, it is equally important for Christians now. We also acknowledge without difficulty our obligation to evangelize the unchurched districts of our own people; but when it comes to extending that obligation in our own thought and activities to those of other races and nationalities, especially when they differ widely in color, habits, and standards of life, we have the same difficulty as did the Jew. This has been one of the greatest obsticles to the progress of foreign missions. Hence that very familiar phrase, "I believe in home, but not in foreign missions."

The Foreigner at Home.

But the increasingly cosmopolitan character of our population in this country forces the exercise of this principle even in the work of home missions. This stands out all the more when we remember that in the future the work of home missions will be done in the cities principally the rural districts being fairly well churched now. During the last three years prior to the panic of '07 there were in '05, 1,059,755; in '06, 1,166,353; in '07, 1,438,469 immigrants who came to the United States. More than two-thirds of these are Russian Jews and Southern Europeans.

In the Cities.

Immigrants are settling more and more in the cities. In 1900, there were 160 cities which had a population of 25,000 or more, and in '87, the inhabitants were predominantly foreign. Twenty-six of our largest cities—including such cities as Boston, New York, Chicago and San Francisco—over seventy per cent of the population is foreign. In Chicago alone there are enough Germans to make a city the size of St. Louis. Besides, there are the Swedes and the Norwegians, the Poles and the Persians, the Chinese and the Syrians, the Russians and the Roumanians and others "too numerous to mention."

The immigrant and some serious problems arrive on the same train. In many instances their standard of morals is low. Again the breaking of home ties has freed them from their restraint. Then they swarm into the tenements here where moral lapse is easy. They are also ignorant of our laws and institutions. The result is, there are 50 per cent more criminals among foreigners than native whites; and the criminal record is 50 per cent higher among the children of foreigners than among the foreigners themselves.

More than 25 per cent of the immigrants are illiterate. Among the southern European immigrants illiteracy runs up to 42 per cent. The general percentage of illiteracy will go higher because the greater portion of immigrants are coming from southern Europe. Thus, to the removal of moral restraint and vicious environment must be added, ignorance. We cannot take up the complications which arise in the commercial and industrial fields because of the coming of the immigrant.

The Religion of the Immigrant.

Religiously, 56 per cent are Greek and Roman Catholics; 10 per cent are Jews; 18 percent Protestant; and 15 per cent miscellaneous. But Roman Catholics tell us that they lose 73 per cent of the Catholic immigrants. Protestants and Jews perhaps lose even more while the remainder have what is equal to, or worse than no religion in a Christian land. Great, therefore, is both the responsibility and the opportunity.

The immigrants are coming a million strong and upwards every year to this land where a majority will make future homes for themselves and their families. They are effecting our industry and our commerce; our ideas of culture and our standards of morals—in a word, they are helping to give direction to our common life and to fix the destiny of our people. To this situation the home mission enterprise must address itself if it would be practicable and efficient. More and more the life of the immigrant is bound up with our own and that which saves the one must work the salvation of the other.

Not until you make men self-reliant, intelligent, and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—Phillips Brooks.

The Book World

QUIET TALKS WITH WORLD WINNERS, by S. D. Gordon. This is a continuation of the series of books by Dr. Gordon, of which the others have been, "Quiet Talks About Jesus;" "Quiet Talks on Power;" "Quiet Talks on Personal Problems." This volume consists of a series of brief addresses dealing with the subject of Christian missions. To the author the missionary interest is the master passion, and the master plan of the church, it is her great opportunity for life. He points out the part the church, the individual, prayer, money, and sacrifice have in this greatest of enterprises. (A. C. Armstrong and Son: N. Y., 75 cents net.)

THE GOSPEL IN LATIN LANDS, Francis E. Clark and Harriet A. Clark. Dr. Clark, in his many travels in the interest of Christian Endeavor, has had wide opportunity to study the different types of religious theory and practise, throughout Christendom as well as in heathen lands. In this volume, which is one of the mission study books, Dr. Clark and his wife have described the character and status of Christian work in Italy, France, Spain, Austria, Portugal, Mexico, Central America, the West Indies, and South America. In addition to the descriptive features, each chapter is supplied with helpful dates, summaries of missionary work in the regions considered, and a competent bibliography. (New York: Macmillan, 1909. 50 cents, net.)

THE SOCIAL APPLICATION OF RELIGION. The Merrick Lectures for 1907-09. This is a series of lectures, delivered by men and women directly interested in social redemption. The lectures were delivered at Ohio Wesleyan University in April of last year and they include the following topics and speakers: The Spirit of Social Unrest, Charles Stelzle; Woman's Conscience and Social Amelioration, Jane Addams; Some Ethical Aspects of the Labor Movement, Commissioner Charles Neill; Industry and Religion, Professor Graham Taylor; Christianity and the Social Situation, Charles P. Eckmann. These are for the most part well known names in the field of social activity and the combined message has unity and value for all who have any interest in the application of Christianity to the social life of our time. (Cincinnati: Jennings & Graham. 75 cents, net.)

THE RELIGIOUS ATTITUDE AND LIFE IN ISLAM. Duncan Black MacDonald. Professor MacDonald, of Hartford Theological Seminary, is the author of an earlier volume on "The Development of Moslem Theology, Jurisprudence, and Constitutional Theory." In the present book the attempt is made to interpret somewhat more intimately the religious ideas of the Semitic world and especially the Mohammedan races. The author discusses such questions as the attitude of the Semites toward the unseen world, their conception of prophecies and soothsaying, their idea of intercourse with the unseen world in sleep and through spirits, demons, and ghosts. The life of saints and ecstatics, such as the Dervishes, is then treated of and the mysteries of life and the inner sources of knowledge are considered. The author displays wide acquaintance with Mohammedan writings, and the beliefs which are interpreted in this volume throw not a little light upon Old Testament ideas of the unseen world. (Chicago: University of Chicago Press, 1909. $1.75 net.)

THE LAWS OF FRIENDSHIP, HUMAN AND DIVINE, by Henry Churchill King. The many readers of President King's helpful books will welcome the appearance in this volume, the expression of his thought on this great subject. President King's thought of the Christian life under the analogy of friendship, has been a distinct contribution to the religious life of our day, and has led many to clearer vision of the meaning of that life. Some of the things said in this little volume have appeared in other works by President King, but most of the material is new, and it is all here under a different arrangement. The first part of the book has to do with "Establishing the Friendship;" by integrity, breadth, and depth of personality; by deep community of interest; by mutual self-manifestation and answering trust; by mutual, self-giving. The second division treats of "Deepening the Friendship;" "The Christian Standard;" "Friendship's Moods;" and "Friendship's Ways." The book will prove of especial interest to young people, and to all who are seeking to realize the best in their personal relationships. (The MacMillan Co., N. Y.)

CHRISTIANITY; ITS NATURE AND ITS TRUTH, by Arthur S. Peake, is a series of essays in which the author undertakes to deal with the vital problems of the Christian faith. He does this as he says in belief that only thus can many be held to allegiance to the faith. The chapter headings are inviting; among them are these, "What is Religion?"; "Has Theology had its Day?"; "Is There a God?"; "The Miracles of Jesus"; "The Supernatural Birth of Jesus"; "Which is the Best Religion?"; "The Trinity in Unity"; "Sin"; "Does It matter if the Gospel History is Untrue?"; "Can We Trust the Gospel Portrait of Jesus?"; "The Resurrection of Jesus"; "The Divinity of Christ"; "The Problem of Incarnation." These are certainly vital questions of the faith. Mr. Peake discusses them in a simple manner, trying as he says to meet the needs not only of the reader who is familiar with theological problems, but of young people who do not feel assured of the grounds of their faith. The book is readable and suggestive. Such problems are destined to be more generally dealt with by the pulpit of the future. One feels, however, as he follows the argument of Mr. Peake that he hardly makes his case; and is trying hard to hold much of the form of the old statement as well as the religious truth back of it. The book will, however, be found valuable by ministers and laymen. (Thomas Y. Crowell and Co., N. Y.; $1.25 net.)

A DICTIONARY OF THE BIBLE, by James Hastings and others. Dr. James Hastings of Scotland is one of the most prolific editors of our generation. He is not only the editor of the Expository Times, but has been for many years engaged in the preparation of numerous reference works on biblical and theological subjects. His monumental four volume Dictionary of the Bible, supplemented by the fifth volume, his four volume Dictionary of Christ and the Gospels, and his forthcoming Dictionary of Religion and Ethics have made his name familiar to all students of religion. It has long been felt, however, that a single volume dictionary was one of the necessities of the time. Most works of this character, like Smith's Bible Dictionary, have been outgrown; and others have been, for the most part, mere reprints, slightly changed, of older works like Kitto's and Schaff-Herzog. Dr. Hastings has now issued a single volume Dictionary of the Bible, which will probably meet the requirements of biblical students in a most satisfactory way. The articles are, of course, not nearly so elaborate as those of the five volume work, but they cover the same range of topics and deal, for the most part, adequately with their themes. The volume is not a condensation of the larger work. Its material has been freshly prepared. In its attitude it accepts the same general critical views of the moderate type as those presented in the earlier work. It has combined in comparatively brief compass the contributions of a very large list of distinguished scholars in Europe and America. The articles have the merit of being signed, in each case, and though they lack the bibliography which the four volume work presents, they meet the general needs of Bible students. For Sunday-school teachers and ministers, who desire a single volume dictionary of the Bible, this work is to be commended as quite the best now obtainable. (New York: Scribner's Sons, 1909. 1 vol. $5.00.)

Who Hath a Book

Who hath a book
  Hath friends at hand,
And gold and gear
  At his command;
And rich estates,
  If he but look,
Are held by him
  Who hath a book.

Who hath a book
  May fight, or sing,
Or ride or rule,
  Or anything.
And he may dwell
  In humble hut,
Or palace, ere,
  The book be shut.

Who hath a book
  Hath but to read
And he may be
  A king, indeed.
His kingdom is
  His inglenook—
All this is his
  Who hath a book.

Who hath a book
  Should thank the Lord
Because he may
  A book afford;
And in his prayer
  This clause is due:
"Lord, bless the men
  Who write books, too!"

—Wilbur D. Nesbit, in "A Book of Poems."

An Indian Boy's Ambition

A young Indian, a lad of sixteen or seventeen years, died the other day at the Hampton Institute. His "papers" showed him to have some sensible conception of things. On a sheet of paper he had written his reasons for coming to the institute. He hoped for an education; he wanted to help his people; but the last reason was the most striking: "That I may learn the art of self-control." Perhaps he did not know it, but therein lay the foundation of a real life. The crowning fruit of the Spirit is self-control. It is the one great fruit that will make a life full-rounded and complete. There are many useful people; their usefulness is often marred by this one lack—self-control. He that ruleth his own spirit is greater than he that taketh a city. There are masters of others who are slaves to themselves; there are rulers of kingdoms who are slaves of a tyrant temper. Had that lad grown to years, and learned the fine art of self-control, he would have become one of the greatest men among his people.—Intelligencer.

Church Life

A $12,000 church is being erected at Plainview, in the Panhandle District of Texas.

The Martin family are in a tent meeting at Humbolt, Kansas.

Dean Cowper, of Drake University, is spending the month in Michigan.

J. N. Crutcher has accepted a call to the church at Sioux City, Iowa, and is at work.

The church at Newton, Iowa, has given E. F. Leake, of Vinton, a call to serve them for five years.

P. L. Cunningham, of Kansas City, will succeed Edward S. McKinney in the pastorate of the church at Woodward, Okla.

J. Mad Williams will close his work as field advocate of Drake University the first of September.

C. A. McDonald, pastor of the church at McKees Rocks, Pittsburg, is spending his vacation at Ellake, Iasco Co., Michigan.

T. A. Maxwell, pastor of the church at Fairbury, Neb., is spending his vacation in Colorado.

H. E. Stubbs will close his work at Erick, Okla., September 1, and will enter the university at Enid.

F. A. Bright, pastor of the church at Waynesburg, Pa., supplied the pulpit of the First Church of Warren, Ohio, August 8 and 15.

James Buchanan, superintendent of Associated Charities for Richmond, Va., was preacher at the Seventh Street Church July 11.

E. L. Powell, Louisville, Ky., who is spending his vacation in Virginia, is preaching for the Seventh Street Church, Richmond, during August.

The First Church, Lincoln, Neb., H. H. Harmon, pastor, and the First Baptist Church of that city are holding union Sunday evening meetings during the month of August.

H. A. Reynolds will close his work at Magnum, Okla., August 15, and the church will want some one to take up the work at once. They have a good sized church building.

Mr. and Mrs. H. D. C. MacLachlan of the Seventh Street Church, Richmond, Virginia, are spending their vacation in Louisville, Kentucky. They will return to Richmond September 1.

R. L. Porter, the Louisiana State Secretary, and pastor of the First Church, Baton Rouge, has resigned his pastorate; but will remain with the church until a suitable successor can be secured.

The new church building will be dedicated at Tulsa, Okla., the first Sunday in September. The pastor, D. A. Wickizer, has given up his vacation this year that this desired result may be accomplished.

E. T. Edmonds, for many years pastor at Ft. Smith, Ark., is now filling pulpit of Chicago Ave. Church, St. Louis, Mo., during July and August, and will be available for regular work September 1.

The annual outing of the C. W. B. M. of the Jefferson Street Church, Buffalo, N. Y., was held at Appledore, the summer home of P. H. Frank, at Angola, N. Y., Thursday, August 12. Those attending enjoyed a fine swim in Lake Erie.

C. R. L. Vawter is in a meeting at Port Arthur, Ontario. In fifteen days there were fifteen additions to the church. The work is especially difficult here, and the meeting has been hindered by the fact that the singer, D. G. Dungan, was compelled to leave the meeting at its beginning.

A church to cost about $11,000.00 is to be erected by the congregation at Sumner, Ill. The building will be of concrete blocks, and of Gothic style. It will have several separate Sunday-school rooms. When complete this will be the best church building in the town. J. L. Fowler is pastor of the church.

The cornerstone of the new church at Wilhelm Park, Baltimore, is to be laid Sunday, August 15. The address will be made by Peter Ainslie, pastor of the Christian Temple, Baltimore. This church is the child of the Christian—the fourth in eight years. The church will be open for service by the first of October.

The C. W. B. M. at South Chicago has raised twenty-five dollars as a Centennial pledge. By this Mrs. S. S. Matthews, one of the faithful ones of the South Chicago church, has been honored with a life membership. The pastor, A. J. Saunders, is expecting several of the members of this church to attend the Centennial Convention.

Frederick F. Grim, secretary of West Texas and New Mexico, is slowly recovering from the operation which he underwent in June. He is again at his work; but the Board has relieved him of part of his work by employing J. A. Stout of Artesia as Evangelist. Mr. Stout has made a fine record at Artesia and is well fitted for the work he now undertakes, while Br. Grim will be left free to attend to the increasing duties of the secretaryship.

A. B. Moore, who recently succeeded J. E. Dinger as pastor of the church at Chickasha, has been compelled to give up the work and care for his father, who lives in Ohio, during his declining years. His going was a great disappointment to the church, especially in face of the work of entertaining the state convention. But the church is rallying to the emergency, and the Oklahoma Brotherhood is promised the best convention in her history.

Joseph Keevil, pastor of the Humboldt Street Church, Brooklyn, New York, has issued a folder describing the work of this church, and its policy of institutional service. This is one of the most interesting enterprises of the Disciples in the East. The

The Best of a Nation's Wheat—
The Best of a Nation's Bakeries—
The Best of a Nation's Bakers—
The result—

Uneeda Biscuit

The BEST Soda Cracker

From start to finish — from the granary to the moisture proof package — the one thought in the production of Uneeda Biscuit is "BEST." That's why you enjoy them so.



5¢

NATIONAL BISCUIT COMPANY

special need of the church now is a mission hall. Those who would contribute to the erection of this hall should send the money to Joseph Keevil, 704 Humboldt St., Brooklyn, N. Y. Checks should be made payable to the treasurer, W. W. Dillon.

D. Y. Donaldson writes that The South Prospect Church, Kansas City, Mo., has arranged with Herbert Yeuell to hold a meeting with them, beginning early in September. Mr. Yeuell has just returned from a three months' trip abroad and is full of hope and vigor for the work of the autumn. He will continue in the meeting at South Prospect until the time of the Centennial Convention. The church is looking forward to a great meeting. After the close of this meeting Mr. Yeuell will go to Beatrice, Neb., for a meeting.

The tent meeting at Galesburg, Ill., closed July 25 with thirteen added to the church. Five of these were conversions. This meeting was a missionary meeting and was held on the East Side of the city, where there are many unchurched workingmen. The minister, J. A. Barnett, did the preaching and was assisted by Prof. Wm. Leigh, singer, of Akron, O. The Third Dist. assisted in the meeting. Much good was accomplished by the meeting outside of the results by way of additions. The meeting continued eighteen days and closed on account of the chautauqua. Mr. Barnett's church Board treated him to a surprise by voting him an increase in salary of $300 per year.

The church at Knoxville, Ill., Clark Walker Cummings, minister, was led in a two weeks' mission by Harvey O. Breeden, assisted by William Leigh, singing evangelist. It followed a three weeks' Union Meeting and though entered into without preparation was a great success. The meetings grew in power day by day; the last one being the crowning service. During the two weeks', thirty-five were added to the church, the majority being confessions. The standing of the church in the community was raised and many were interested, who will come in later. The membership of the church was led to higher ground and a deeper consecration. It was a glorious meeting in every way. Dr. Breeden proved himself a great preacher. Every sermon, though an artistic product, was logical and forcible, bringing home the great truths of the Scriptures. The church invited him back next year for a month's campaign. Professor Leigh proved himself to be a great soloist and inspiring leader. He is one who can interpret the "Gospel in Song" with grace and power. The local talent of high quality added much to the meetings.

The attendance at the church services in Spencer, Indiana, where Allen T. Shaw has just begun his ministry, is remarkable for this time of year. The prayer meetings have an average attendance of forty. On September 19 the Sunday-school will observe Rally Day. They are planning for an attendance of 300, and an offering of $20.00.

The new house of worship at Rocky Mount, N. C., will be dedicated, first Lord's Day in September. This congregation, and handsome new building is the result of a three weeks' meeting, held at Rocky Mount, early in the summer, by Dr. J. C. Caldwell, president of Atlantic Christian College, Wilson, N. C.

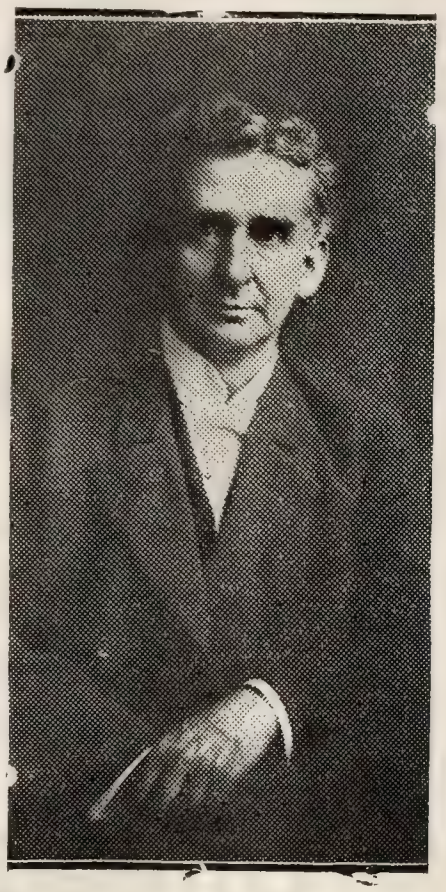
Bruce Brown, Valparaiso, Ind., who a few weeks ago received a call to the church at Beaumont, Texas, felt impelled to decline the call and has since been called to the Dean Ave. Church, Spokane, Washington, and has accepted. This is one of the finest churches in the West, which today offers so many attractions to the aggressive preacher.

Good and Ill Fortune for Eureka

On account of ill health, President R. E. Hieronymus has resigned from Eureka College. It is reported he will spend the winter in California.

Feeling that a strong man must be secured to succeed President Hieronymus, the Executive Committee of the Board of Trustees of Eureka College has extended a call to Dr. H. O. Breeden, formerly pastor of the Central Christian Church, Des Moines, Iowa, and for a great many years intimately associated with Drake University. The people of Eureka are unanimous in the opinion that Dr. Breeden is the man for the place. He has not yet accepted.

With this announcement comes the news that through the will of Mrs. Henrietta C. Pheasant, formerly of Buffalo, Eureka College will receive about $65,000. Mrs. Pheasant's estate is estimated to be worth $88,000. The chief beneficiaries to the estate are Eureka College, Eureka, Ill., which will receive, it is estimated, $65,000; Springfield and King's Daughters Home for Aged Women, $8,000. Various sums are given to relatives and the Mechanicsburg Cemetery association will be given $2,000 to be used in improving the burial grounds and keeping it in condition.



Dr. Harvey O. Breeden Who Has Been Called to the Presidency of Eureka College.

We hope that Dr. Breeden may accept this call to a great service and that this gift and others may mean an enlargement upon the good work done throughout the nine years of President Hieronymus' faithful service.

Grant K. Lewis, State Secretary of California, has moved his family to Glendale.

A. C. Osborn, who has recently closed his work with the church at Lyons, Ohio, has accepted a call to the church at Richwood.

Alfred A. Kuhn, of Des Moines, has been called to the pastorate of the church at Kankakee, Ill.

Harry G. Hill, pastor of the Third Church, Indianapolis, is spending his vacation at Lake Gage, near Angola, Ind.

T. M. Myers, of Kansas City, has been called to the pastorate of the church at Princeton, Mo.

E. W. Thornton has assumed the pastorate of the Naomi Ave. Church, Los Angeles, California.

J. W. Hall has just entered upon his work as pastor of the church at Arlington, California.

fourth Lord's Day in August lead by C. Manly Morton, of North Carolina. Much preparation is being made and a great meeting expected.

R. V. Hope, formerly of Columbia, Miss., has recently taken charge of the work at Washington, N. C.

D. W. Arnold, of Greenville, N. C., recently closed a very successful meeting at Pantego, N. C.

J. W. Tyndall recently closed a meeting at Whitakers, N. C., with thirty-five additions.

Three of the California churches that have for a long time been receiving assistance from the state missionary society will this year declare their independence. They are at Corona, Oxnard and Ocean Park.

As We Go To Press.

Beatrice, Nebr., Aug 11, 1909.—The Beatrice churches have received a cable from Herbert, Yeull, ondon, England, that he will be with us in a meeting with Percy M. Kendall, and wife, after the Pittsburg convention.—**J. E. Davis.**

Nelsonville, O., Aug. 10.—There were 517 in the Bible-school of the Nelsonville, O., church August 8. Of these there were 151 in the Berean Men's Class, taught by R. A. Doan, one of the elders. There were more men in the school than scholars three years ago on the second Sunday in August. W. S. Cook.

Platte City, Mo., Aug. 11.—One young lady confessed August 1, and two others previously, that have not been reported.

H. E. Tucker, Minister.

BAD DREAMS
Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and were drinking Postum, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavor and taste. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could wean every man, woman and child from the unwholesome drug—ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. If they did, hardly a pound of it would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit coffee and began the use of Postum and is now perfectly well. Yours for health."

Read "The Road to Wellville," in pkgs. "There's a **Reason.**"

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Northern California Convention

By Professor Walter Stairs

As Kentucky used to do, California continues to hold two conventions, and to maintain two distinct missionary enterprises, radiating from the two great centers, San Francisco and Los Angeles. The great reaches of California, and the very make up of the state render this a practical necessity. There is usually, however, a small fractional delegation year by year from each to the other convention. The southern and northern California people are in many respects quite distinct, each section is loyal to the interests of the whole state, and each rejoices in the missionary victories of the other.

The northerners held their convention at Garfield Park, Santa Cruz, where for about two weeks there is a respite from the sweltering of the San Joaquin, Sacramento, and other fruit growing valleys of our splendid state. Here the ocean breeze and even the dampening fogs are a delight to the "native sons," while the new comers and our eastern visitors shiver and wonder. Since 1897 ours has been by enactment a delegate convention, though as a matter of fact everybody talks and everybody votes. About forty churches are represented by about one hundred and fifty delegates, and a number of visitors.

The C. W. B. M.

The women of the California churches accept gladly their share of the burden of Christ, and do modestly and faithfully their portion of the missionary work. The report of the corresponding secretary shows sixty-four Auxiliaries and Circles in Northern California, with a membership of 1,760, and the number of Tidings 932, while the work of organization resulted in six new Auxiliaries and Circles.

Money raised on C. W. B. M. Day and Easter	$ 768.25
Centennial money raised	926.60
Total sent to National Treasury	3,596.60
Total sent to State Treasury	858.40
Helen Moses Memorial Fund	274.30
Total raised during the year	4,729.30

The president, Mrs. Mattie C. Shelton of San Jose, said in her address that the greatest progress made during the year was in the spiritual growth of the members, and affirmed that since spiritual growth was put first, numbers and money would be added unto them. Important papers and addresses delivered at the C. W. B. M. session were "The Home Department," by Mrs. Mary Ingram, of Irvington; "Place and Work of Women in the Church," by W. P. Bentley; and the "History and Significance of the C. W. B. M," a centennial address, by M. W. Harkins, of San Jose.

The School of Missions.

It will be remembered that at the national convention which convened at New Orleans last October, a mission study was introduced and conducted by returned missionaries. I. N. McCash is responsible for its introduction into our state convention with the same text books, I think, Strong's "Challenge of the City," and Brown's "The Why and How of Missions." The sessions of this "School of Missions" were held at 8 a. m. each day during the convention, and were conducted by G. L. Lobdell, of Chico, and H. J. Loken, of Alameda. The work was well done, and Bro. McCash said the attendance compared favorably with that of the national convention. At times the itnerest was intense when discussion arose, and on the whole the "school" was the most exciting feature of the convention.

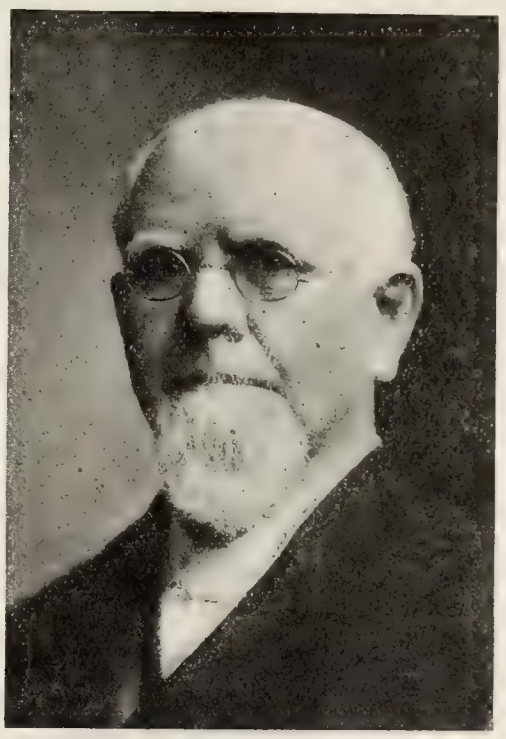
State Bible School Convention.

More and more the Bible school is working its way to recognition as a factor in the missionary business of our state, though even up to the convention of this year, this is more of a theory or a prediction than a realization. The secretary reports about eighty schools in the state with approximately 10,000 members. The amount of money raised is so small that I refrain from mentioning it. But interest is awakening, incited by the ever enlarging influence of the centennial aims, with the Teacher Training, the Adult Bible Class, the Loyal Sons movement, etc.

The State Missionary Convention.

All the factors that go to make up the splendid programs of the Santa Cruz conventions are an outgrowth of the "state convention," and are avenues of its outreach toward the saving of the sons and daughters of a rich and needy state. Since the "fire," as they say when they refer to the earthquake, the gospel problem has assumed two phases—that of the "Bay Cities," and "the state outside the Bay Cities." Two-thirds of the population are said to be resident in the bay cities. The problem is difficult. Preaching the gospel in California is not like preaching the gospel in the east. The people are different, the method is different. One thing Californians don't want is salvation, Christianity. The wealthiest state in the union, per capita, is California. They don't feel the need of salvation. To grapple with this situation is the problem. Disciples are trying it. By and by they will have larger success. The state convention program was distributed, piece meal, throughout the convention period. The first Saturday evening session was that of the "Business Men," and was addressed by R. A. Long, of Kansas City. Bro. Long spoke also at the Business Men's Banquet, on Monday afternoon, and stripped us of a little of our California egotism.

I. N. McCash was made president of the new state missionary board, and we expect to gain much from his large experience in missionary business.



B. B. Tyler, Guest of the Convention.

Our Visitor.

The "venerable"(!) Tyler Boy, of Denver, was our guest this year. He is seventy years young, and continually grew younger during the convention. We may say he was the chief preacher of the convention, and gave us a worthy series of sermons on "The Christianity of Christ," "The Essential Unity of the Church," "The Great Man of the Apostolic Age," "The Friends and Helpers of Paul," "Preachers and Preaching for Our Times," and "The Present Status of the Union Problem." Well, he was pretty hard to "follow," that is, if one wished to "appropriate" his sermons and style for one's own pulpit use: though the writer "took down" and has preached over and over one of B. B.'s sermons preached away back in 1881! His general theme was "The Christianity of Christ," which ran as a golden thread through all his sermons. Bro. Tyler made a profound impression upon the people. He spoke as one having authority, not the authority of age, nor yet of experience, but the authority of one representing the Book. He is a Bible student. He studies the whole Bible. He seems to think the Old Testament is for the children of Abraham by faith, as well as for his descendants according to the flesh. His exegesis is wonderfully clear and simple. He makes his texts glow with light, out from their native history. He did our souls good.

The Centennial Addresses.

Even now there comes a thrill to people (let us hope they are not puffed up) whom the program committees even of state conventions have counted worthy to deliver centennial addresses in this happy, memorial year. The California centennials were as follows: "Sources and Beginnings of the Plea of Disciples," by Prof. Walter Stair, Berkeley; "Thomas Campbell and the Declaration and Address," Frank Stuart Ford, San Francisco; "Alexander Campbell," D. F. Stafford, Watsonville; "Barton W. Stone," L. O. Ferguson, Modesto; "Isaac Errett and His Contribution to the Restoration Movement." I. N. McCash, Berkeley; "The Religious Outlook for the Century," J. R. Perkins, Fresno; "Personal Reminiscences of the Fathers." J. H. McCollough, San Jose; and "The Pioneers and Landmarks of Our Cause in California." a jubilee address, so to say, by R. L. McHatton. Fruitvale.

It is all done. The convention is over. The record is made, and the work is pitifully small, when we consider for whom we are working. We return to our homes and our respective fields of labor in humility, but in hope and the full assurance of faith, and determined purpose.

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.—Van Dyke.

"BUNCOMBE"

It Don't Always Pay to be Skeptical.

When a newspaper writer and proof reader that works nights can feed himself out of dyspepsia, which most all that class suffer with, it is worth while to know the kind of food used.

This man says:

"Being a newspaper writer and proof reader, also a graduate in medicine as well, though not practicing, makes a combination that would produce a skeptic on the subject if anything would.

"Day after day I read the proof on the Grape-Nuts advertisements with the feeling that they were all 'buncombe.' All this time I was suffering from dyspepsia from the improper food I was eating at the restaurant.

"One day I saw a package of Grape-Nuts at the restaurant, and tried some with good, rich cream. The food took my fancy at once. After a few lunches at midnight I noted an improvement in my feelings, and was able to work with less fatigue.

"I have used Grape-Nuts as a regular diet since then, and have improved greatly. The old dyspepsia and bad feelings that I thought were necessary adjuncts to night work all disappeared, and I am able to do much more and better work with less effort than ever before.

"I was nearly ready to give up night work and seek health in some other walk in life, but thanks to my change in diet I am now all right." "There's a Reason."

Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Receipts Forging Ahead

The receipts of the Foreign Society for the first ten days of August amounted to $10,320, a gain over the corresponding ten days of 1908 of $6.161. There was also a gain in the number of contributing churches and Sunday-schools. The churches as churches showed a loss in their gifts for the ten days of $300, but the Sunday-schools show a gain of $2,367.

This brings the total receipts of the year up to $243,554, a gain of $50,275. This is by far the greatest gain for the corresponding time in the history of the Foreign Society. There is also a gain from every source of receipts except bequests, which show a loss of $4,800. The missionary year is now rapidly coming to a close. September 30 is the time. There is yet time and opportunity to make an additional gain of $25,000. We would not be surprised to see a gain of $75,000 for the year. To this end we urge the churches, Sunday-schools and friends generally to do their best at once. Remember the report at the Centennial Convention.

S. J. Corey,
F. M. Rains,
Secretaries.

Cincinnati, O.

The Church Extension Offering

We are coming on Lord's Day September 5, to the last offering of the first century. The date comes very close to the historic time one hundred years ago when Thomas Campbell issued his now famous Declaration and Address. That date was September 7, 1809. Our great date is September 5, 1909.

Here are some things to think about: Since its organization the Church Extension Society has helped 1,248 churches to their buildings in 44 states. Now think! 684 of these churches have repaid their loans in full and that money is at work again in the field plus its accumulations of interest. Over $864,000.00 has been returned and has gone back again into the field, not alone increasing itself, but increasing its usefulness and increasing the Lord's work.

You will remember that one of the Centennial aims was that in the church extension fund there should be, as we came up to our great Centennial, One Million Dollars. To Make that aim we need to make our final Centennial offering roll up to $300,000.00. It can easily be done if every preacher and every church is "Loyal to the Loyal" on the last Centennial offering day that comes September 5th. Will you help bring your church into line. If your pastor is indifferent talk him into line. Let him know that you are a live wire for the realization of all of our Centennial aims. Many a down hearted preacher has had fresh courage put into his heart and life by some good brother or sister giving him a word of encouragement. Sometimes the telling of a man that you expect large things from him, compels him to the largest that is in him.

Get yourself, your preacher and your church in line for this final Centennial offering for church extension. You've been praying for "showers of blessing!" God has placed the key to His hydrants in your hands. That key is obedience. Fit your key to the hydrant, make a long pull and a hard pull and a pull all together and you'll find the "showers" coming. Do you want the Scripture for it? "Bring all the tithes into the store house and prove me now, saith the Lord your God, and see if I will not pour out upon you showers of blessing."

Brethren: Conditions obeyed always mean promises fulfilled.

Let us see to it that on this last Centennial offering day for our Church Extension Society we make an offering that shall be worthy of ourselves our plea and our Christ.

Nearing the Close

Only a few more days and the work of our Centennial year will be closed and the records filed to await the day of eternity. Whatever duty remains to be done in this great year of our history, must have attention now, must be done quickly.

This item is to stir up your pure minds by way of remembrance, by calling your attention to an important matter concerning the King's business. Some of the faithful soldiers have come to the day after the battle. With bowed forms and tottering steps, battle-scarred and bleeding, they await the summons to the general roll call "up yonder." One of the most sacred obligations our Lord has laid upon his people is the care and support of these soldier-saints. Not a congregation in the brotherhood but owes this work an annual offering. What preacher can let this Centennial year close without an offering from his church to this work and feel he has maintained the dignity of his ministry, the honor of his church, and kept faith with Him who called him into the ministry.

We may not know just how much we ought to give to missions, and the world may not know, and any estimate is a matter of judgment; but we know and everybody knows just how much we must give to Ministerial Relief if we are to do our duty, please our Lord, and, as a people, maintain our respect before the world. We must give a sufficient amount to properly care for the few men among us who need this support. This we can measure and can understand. This we ought to do, and this we must do. As workers with our Lord, this ought to be one of our esteemed privileges. We pray you brethren, do not let September 30 find you delinquent in your offering to the support of the "Old Guard."

Board of Ministerial Relief.
A. L. ORCUTT, President.

Program of the Oklahoma Annual Convention

CHICKASHA, SEPTEMBER 6-10.

Monday Evening—Address of Welcome, Dr. C. P. Brown, Chickasha; Response, C. M. Bliss, Oklahoma City; Devotional Period, Led by H. R. Walling, Tecumseh; Sermon Address, H. G. Connelly, Ardmore; Appointment of Credential Committee; Benediction, H. B. Morris, Cement.

Tuesday Morning—C. W. B. M. Period. Music; Devotionals, Mrs. J. C. Reid, Chandler; Reports, Mrs. M. A. Luey, Secretary, Perry; Mrs. F. L. McInnis, Treasurer, Oklahoma City; Mrs. Alice Starry, Junior Superintendent, Stillwater; Mrs. A. P. Aten, President, Oklahoma City; Music; Centennial Recognition; Three Minute Talks; Business Period; Benediction, Mrs. H. S. Gilliam, Oklahoma City.

Tuesday Afternoon—Devotional, Ed Kirtley, Marlow; Announcement of Committees; Report of State Board, Chairman, G. W. McQuiddy, Alva; Report, S. R. Hawkins, McAlester, Superintendent Eastern District; Report, J. M. Monroe, Oklahoma City, Superintendent Western District; Ministerial Supply, President E. V. Zollars, Enid; New Fields, B. F. Hill, Okmulgee; Weak Places, G. M. Weimer, Blackwell; Devotional; Convention Sermon, R. E. Rosenstein, Edmond; Benediction.

Tuesday Evening—C. W. B. M. Period. Song Service; Devotional, Mrs. O. L. Smith, El Reno; Greetings; Response, Mrs. John Brown, Chickasha; Special Music; Address, Mrs. Alice M. Wickizer, Tulsa; Reading, Miss Olive McClintee, Oklahoma City; Social Hour.

Wednesday Morning—Bible School Period, T. R. Dean, McAlister, Presiding; Introductory Service, Herbert Caldwell, Hinton; State Bible School Committee, O. L. Smith, El Reno; Annual Report State Superintendent, H. L. Gilliam, Oklahoma City; Recommendations of the State Board, G. W. McQuiddy, Chairman, Alva; General Discussion of the Same.—Parliament—(a) Bible School Department, H. S. Gilliam; (a) Home Department, Mrs. H. S. Gilliam, Oklahoma City; (b) Cradle Department, Miss Iona DeBaum, El Reno; (c) Teacher Training Department, C. M. Bliss, Oklahoma City; (d) Adult Department, Mrs. J. A. Tabor, Snyder; Spell Down T. T. Match for Silver Cup; Demonstration Men's Organized Bible Class Work; Model Teacher Training Class, Conducted by Mrs. H. S. Gilliam; Grand Street Parade of all B. S. Attendants Including Chickasha.

Wednesday Afternoon—C. E. Period. Devotional; C. E. Report, Miss Minnie Fry, Yukon, State Superintendent C. E. Work; The Committee Work, Miss Mary Rowlly, McAlister; The Prayer Meeting, Miss Lena Schick, Okmulgee; The Christian Endeavorer and His Equipment, N. Ferd Engle, Enid; The C. E. the Pastor's Aid, Mrs. W. A. Little, Westville; Am I an Endeavorer? Chas. A. Musselman, Anadarko; Benediction. Educational Period. Devotional, Prof. F. H. Marshall, Enid; Report Boar of Trustees Oklahoma Christian University; Address, Prof. A. F. Reiter, Enid; Address, Wm. L. LeMay, Enid; Address, Homer T. Wilson, Enid, Field Secretary.

Wednesday Evening—Devotional; Bible School Address, Marion Stevenson, St. Louis, Mo., National Supt. B. S. Work; Christian Endeavor Address, Clay T. Runyon, Kingfisher; Christian Benevolence, J. H. Mohorton, St. Louis, Mo.; Benediction.

Thursday Morning.—Business Period. Devotional; Reports of Committees and Action on Reports; Benediction.

Thursday Afternoon.—Devotional Service; Foreign Missions, E. W. Allen, Kansas City, Mo.; American Missions, Geo. B. Ranshaw, Cincinnati; Church Extension, E. B. Bagley, Fort Smith, Ark.; Disciples' Brotherhood, P. C. McFarlane, Kansas City, Mo.; Devotional; Baptist Fraternal Address, Rev. W. T. Scott, El Reno; Review or Response, D. A. Wickizer, Tulsa; Benediction.

Thursday Evening.—Oklahoma Board Mission Period; Devotionals; Oklahoma Our Home and the Restoration Movement Our Cause, Randolph Cook, Enid; Oklahoma State Work, Virtes Williams, Stillwater; Oklahoma District Work, W. A. Curtis, Hobart; Benediction.

Friday Morning.—Business Period; Address, Consecration Service, O. L. Smith, El Reno; Prayer Period; Address, "Loyalty to the Restoration Movement," M. S. Johnson, McAlister; Mizpeh Benediction.

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The Veteran's Camp Fire

Great interest still centers around the Veteran's Camp Fire. Because we have fewer old people in our brotherhood than other religious bodies may be the reason we honor them more. At all events the veterans will be honored at the Centennial in a way that will rejoice their hearts, cheer our own and advance the interests of our plea.

The program will be in the hand of the venrable L. L. Carpenter of Wabash, Indiana. A tentative outline program follows:

Saturday afternoon, October 16, 1909. L. L. Carpenter, president. 2:00 p. m. devotional exercises conducted by F. M. Green, Akron, Ohio; 2:10 p. m. president's address, L. L. Carpenter, Wabash, Ind.; 2:15 p. m. address, J. W. McGarvey, Lexington, Ky.; 2:35, five minute address by the veterans present; 4:00, relations of incidents connected with the early ministry of the veterans.

The hymns will be the old time ones sung fifty years ago.

When the time comes for that meeting you can set down as a fact that the hall or church where it will be held will be crowded to its utmost capacity.

You will want to make this one of the scheduled meetings on your tablet for in missing it you will miss a great treat.

Some Courtesies that are Being Shown the Pittsburg Committee.

Many courtesies are coming to the committee having the work in charge.

The press is exceedingly liberal with space. All the daily and Sunday papers are giving columns upon columns of matter, all superbly meaning and interest of the convention.

The churches of the city are throwing open their doors in a manner that prophesies great things in the years to come. Especially interesting is the fact that the great Jewish Temple presided over by the Rev. J. Leonard Levy, has authorized the use of its spacious building during the convention as it may be needed.

The local churches of the Brotherhood are loaning their preachers with the kindliest and most generous of spirit, and the preachers are giving their time with unabated vigor and continually renewing ardor. All of which indicates that the Convention will be a great success.

Finally brethren, don't forget to pray for the convention, its workers and all who in any way help the great work along.

Sincerely yours,
John A. Jayne,
Chairman Publicity Committee.

I Would

I would be true, for there are those who trust me,

I would be true, for there are those who care;

I would be strong, for there is much to suffer,

I would be brave, for there is much to dare.

I would be friend to all—to foe, to friendless;

I would be giving, and forget the gift;

I would be humble, for I know my weakness;

I would look up, and laugh, and life.

—Published by the James H. West Company, Boston, as No. 53 in their Motto Card series.

Tipton (Indiana) Annual County Meeting

The annual county meeting of the Christian Churches, of Tipton County, was held in Carr's grove, near Hobb's station the first Lord's Day in August. In the fellowship of this meeting the following churches participated: Tipton, Windfall, Normanda, Kempton, Independence, the Chapel, New Lancaster, Hobb's, East Union and Nevada. At this year's session every congregation was represented, several of the churches having large delegations. Brethern were present from several of the churches of bordering counties. The following ministerial brethern bore a part in the day's services: Sellers and Wittekamper of Elwood, Honeywell of Windfall Daniels of Irvington, and Grisse of Arcadia. The weather was ideal and the attendance is said to have been the largest in the history of the association. J. A. Lord of Cincinnati, was the speaker of the day. Bro. Lord preached a strong sermon in the morning on "Freedom by the Truth" and in the afternoon preached another sermon of great power on "The One Church on the One Foundation."

In connection with this meeting it was resolved to form a County Board, consisting of one delegate from each church, which should have in charge the annual county meeting and should act in an advisory way in other co-operative movements of the churches of the county. Under the leadership of Bros. Honeywell at Windfall and Baker at Atlanta splendid new church buildings are to be erected this year.

Tipton, Indiana. G. I. Hoover.

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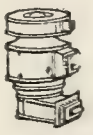
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FALL QUARTER OPENS SEPTEMBER 20, 1909.

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CENTENNIAL OFFERING FOR CHURCH EXTENSION

It begins the First Sunday of September and should actively continue every Sunday of September and October until every missionary church has sent a liberal Centennial Offering.

PUT UP THAT MAP AND ORDER THOSE SUPPLIES

A poster-map and a post-card have been sent to every pastor or correspondent. Give the Map a Conspicuous place in your Auditorium and call attention to it. It shows a great work done by the Board of Church Extension. Fill out the post-card, ordering your supplies for the Annual Offering and send the post-card to G. W. Muckley, Kansas City, Mo. He will furnish up-to-date literature. It is attractive and the people will need it if you give it to them with a word of commendation.

IF INFORMATION IS GIVEN, MONEY IS GIVEN

People want the facts. We are criminally neglectful if we fail to give glowing facts to the brethren and thus fail to get money for the Extension of the Kingdom. The Church Extension Board has stirred up great activity in mission church building this Centennial Year by promising nearly $200,000 to 153 congregations to help them build. Let us help our Church Extension Board to pay these loans by rolling up a great offering for that work in the month of September.

LISTEN TO THIS: THINK HARD ABOUT IT

1.—1,248 churches have been helped to their buildings by the Church Extension Fund in 44 states.
2.—684 of these have paid their loans in full.
3.—Over $864,000 has been returned on loans, showing that the Church Extension Plan of having the money go out and, returning, go out again and again, is working beyond our fondest hopes.
4.—The Pity is that

ONLY 1,700 CONGREGATIONS

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THE CHRISTIAN CENTURY

Vol. XXVI. August 26, 1909 No. 35

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Paramount Ideals for the Centennial

What Supreme Characteristics Shall Our Celebration Show Forth?

The Centennial celebration of the Disciples of Christ next October will be more than a feast of rejoicing; it will be an open invitation to the world to stop and consider the principles we advocate. And we may not doubt that both ourselves and our principles will be searchingly analyzed.

It is of first importance, therefore, that our great convention should epitomize and illustrate the paramount ideals of our history.

What characteristics do we wish to be writ so large and plain in our celebration that both the casual observer and the earnest student cannot fail to be impressed by them?

We wish it to be put beyond dispute that we, the Disciples of Christ, have been dead in earnest in all this century of talk about Christian Union.

In the days of our fathers, Christian Union was a remote, impracticable and, to many people, an undesirable consummation.

But in our day it is an imminent issue.

The ideal of the church catholic is looming larger and larger in the souls of leaders in all denominations.

Every problem the modern church confronts awakens in her a sense of powerlessness so long as she is divided into sects.

The missionary problem, the evangelistic problem, the educational problem and this great, new, vague social problem—not one of them can be solved by the denominations acting separately.

Many of the great spirits in all the denominations, seeing this, are giving themselves today to a passionate advocacy of Christian union. It is in the air.

But up to date the Disciples of Christ are the only body of Christians which, as a body, has set itself consciously and systematically to realize this ideal.

The Declaration and Address, published by Thomas Campbell in 1809, the *Magna Charta* of this century-old movement, was a Christian Union pamphlet. Through all the years of phenomenal growth the Disciples have had but one aim: to draw together the scattered flock of Christ that there might be one fold and one shepherd.

The pathos of the present hour is the fact that our history is not interpreted by our brethren of the various denominations as making for Christian Union.

We are regarded by many as another divisive factor in the already confused and distraught church. To them our startling success has only this bare singificance: that we have added yet another great denomination to those already existing!

Our Centennial celebration is our chance to interpret our history and to disclose our aims and motives in such breadth of temper and such unselfish yearning love as to convince the world that we are in truth not another denomination with a fixed body of doctrine and sectarian tests of fellowship, but simply Christians, standing on catholic ground, in the liberty wherewith Christ would make all his disciples free.

Besides this, our Centennial celebration should demonstrate to the world that we have solved the problem of unity among ourselves on the very basis which we proclaim as the catholic and Christian basis for the union of all Christ's people.

What we are will speak louder than what we say.

Unless we are at peace among ourselves how shall we offer a platform of peace to our divided brethren?

If in the application of our principles within our own body, we should be found outraging the liberty of any Christian brother or body of brethren on account of nonconformity in belief, what pitiable irony would there be in our attempt to unite the whole religious world upon those same principles!

We are God's experiment in Christian Union.

Before He can use us as His instrument of unity, we must show ourselves capable of embracing in our fellowship many minds of widely differing creeds and philosophies.

Before the divided church will believe union is possible at all, somebody must exemplify it.

And it must be exemplified not on a sectarian basis but on a catholic basis. It must be the unity of variety and difference, not of uniformity and precise agreement.

The truly catholic church does not turn its heretics out but keeps them in. A Christian-souled heretic is the glory of the true church of Christ.

Happily the Pittsburg convention gives promise of illustrating this catholicity. There, men of the most widely different views in theology, Biblical criticism and philosophy will speak from the same platform. They will find their unity not in doctrine but in the love of Christ and the earnest desire to more fully possess his mind and do his will.

God grant that this ideal and promise may not go unfulfilled!

Yet, great as are those ideals, there is one which transcends all others in our prayer for the Centennial. That is this:

That we Disciples of Christ might be able to exhibit a type of spiritual life so rich, so reasonable, so genuine, so independent of artificial supports and stimuli that the world would take notice of it more even than of our doctrines or our programs.

After all, the world will ask more concerning the vital inner aspect of our religion than concerning our policies of church statesmanship.

Mankind is not worrying itself greatly about church platforms.

But in our day men and women are yearning for a living God.

There was never so much challenge to the church to demonstrate its religion in life as at this hour. The old time arguments for faith are unconvincing to those who read even the surface literature of the day.

What counts most in commending the spiritual life is not an argument about it but a living illustration of it. Evermore the law of spiritual progress demands that the word become flesh and dwell among men.

And we Disciples of Christ are self-committed to this responsibility. A motto in wide use among us declares that we are set for "the restoration of the primitive doctrine, ordinances and life."

Volumes have been written, ten thousands of sermons preached on our distinctive interpretation of the doctrines and ordinances.

But has any one ever declared that we are obliged to make a distinctive interpretation of the primitive life?

As a matter of fact this last item in our motto has always been dismissed with the ingenuous assumption that the "life" needs no fresh interpretation; that the orthodox standard of piety is as near Christ's experience as we can well get.

But any one with eyes to see cannot fail to note that the weakness of modern Christianity is primarily a weakness of its spiritual life. It is a fact that orthodox piety is dangerously near being conventionalized into unreality. Its smooth-worn appeal is easily withstood by the sophisticated world. Within the church it maintains itself by constant resort to artificial stimulants.

What do we, the Disciples of Christ, have to offer the world that is better, more genuine, more Christ-like than the traditional piety of the churches?

Heretics in church forms and doctrines, do we fear to be distinctive in the use we may make of Christ's God? We who call the world "back to Christ," shall we refuse to let him take us back to his Father?

Our Centennial is the time for the striking of a great new note in our history. Having played for a century on two strings let us bring forth the full harmony of our restoration plea by touching into music the unused string of our wondrous harp.

Here is our high hope, our paramount ideal, for the Pittsburg convention: that some great soul, having found its way "back to Christ" and learned the Christianity that was in his breast, will come before the people and show us the richer possibilities of life—of every-day strength and peace and quietness and health and service—through intelligent fellowship with the God Jesus knew.

This would be indeed the highest good.

The Trend of Events

By Alva W. Taylor

SCHOOLS FOR TUBERCULOSIS CHILDREN

One of the latest humanitarian devices is a school for tuberculosis children. The little folks are taken to a quiet, healthful spot with fresh air and plenty of outdoors and taught both the things that make for education and for the overcoming of their disease. They soon learn to relax and take plenty of sleep while the proper kind of food is given them. They will ultimately be made healthy, trained young people, able to cope with the world. Meanwhile their lives are saved, they are kept from innocently infecting other children in the public schools, their homes are relieved of the burden that often is too great to be borne where children are numerous and wages small. If Gladstone was right when he said one of the chief functions of government was to protect the health of its citizens, the school boards that provide special schools for children with infectuous diseases are among the wisest of governmental agents.

MISCHIEVOUS IDLE HANDS

The vacation problem in the city of children is one that is receiving wise attention. We are becoming too civilized to longer blame children with nothing to do for the mischief they get into. Active brains and idle hands will not keep the peace. The country child has plenty of opportunity to work off the superfluous energy through untramelled play. The city child has the same energy but is tramelled with the devices of civilization in the shape of streets and houses and other folks that he will run against things in his natural and spontaneous efforts to "do something." The remedy is not to blame him or deplore him or stunt him by shutting him up neither to endure him and finally send him to jail for something he does because he just grew up that way. The remedy is to deal with him as wisely as a farmer does with his colts, at least, and give his boundless nature a chance to exercise itself in a place where he cannot hurt himself, and since he is human, to add to it a direction that will further humanize him. This is being done now in vacation schools. The little chaps are given a sort of nature study school, a playground training during the summer. Their superfluous energies are directed instead of being allowed to run into things or to explode both to the menace of society and of the child. Chicago cared for 8,000 this summer, nearly double the number of last year. This work was begun by women's clubs and philanthropic societies until the school board was convinced. Now that its virtues are manifest it will doubtless become a regular part of the school activity in large cities.

WILL WOMEN BE BOTH EDUCATORS AND EDUCATED?

We spend $500,000,000 annually on the education of 20,000,000 children and young people. We employ nearly half a million teachers and seventy-eight out of every 100 of them are women. Their average wage is $44 per month as against $56 for the men. This is accounted for by the fact that men fill most of the superintendencies, where salaries are high, while women teach practically all the country and grade schools. Here is one vocation where woman receives like pay for like work done. Women will come into these higher positions ultimately to a larger degree. Mrs. Young has been made superintendent of Chicago's schools at a salary of $10,000 per year and it is generally accepted as a wise election. She is sixty-three years old and has spent her entire life in the city's public schools.

But women are not only our educators but the question may be asked if they are to become our educated. Girls predominate in all our public schools. In the grades they number 56 per cent as against 44 per cent of boys. In the high schools they likewise outnumber the boys. They are now admitted to all but three of the state universities. But few of the great universities refuse to admit them and most of those provide an auxilliary school of equal standing for them. In some of the co-educational higher institutions they bid fair to soon predominate and two of them have arbitrarily limited the number to be received to prevent it. Equally significant is the fact that they average higher grades than do the men.

This can hardly be said to be the result of woman's greater aspiration for education. It is due to the fact that boys are sent to the shop and fields while girls have more leisure from the responsibility of systematic tasks and also doubtless to the fact that they must prepare to become teachers, that vocation that is so rapidly becoming theirs and is so inviting to them as compared to work as domestics or factory girls.

But women have another title to recognition as the coming educated class. Their clubs and reading circles number thousands. They have become the semi-leisure class in our economic life. Their work in the home lends itself more easily to such opportunity than does the man's work at desk, shop, or plow.

EDUCATION IN RUSSIA

Russia proposes to establish some 150,000 more primary schools. But 3.3 per cent of her population goes to school. In United States we send nearly 22 per cent. At this Russia has almost doubled the percentage of her school population in the last quarter century. Twice as many boys as girls attend the elementary schools already established. There are nine universities and a number of technical schools and about half a million attend middle schools. The universities are frequently closed because they become the hot beds of patriotic sedition. Education is dangerous to tyranny but ignorance is more dangerous to government. Thus Russian bureaucracy is between the menace of a great illiterate mass catching the *zeit geist* of freedom and arising to anarchy and the danger of education as a leaven of progress.

We spend an average of $28 per annum for the education of each pupil. Russia spends an average of $10. Seventy-three per cent of her people remain illiterate. Germany, Switzerland, and the Scandinavian countries have but 1 per cent of illiteracy. In the United States there is 10 per cent—the most of it of course among the illiterate immigrants from Russia and lands like Italy and Austria where from one-third to one-half of the people can neither read nor write, and among the negroes of the South where about one-third are illiterate.

Russia's hope is in education. Modern revolutions are more economic than political even. The masses in Russia are on the edge of dire poverty at all times. They are deprived of much to do with and know little what to do with the little they possess. Education will create new demands and new abilities to do.

"RED RUBBER" AND THE CONGO

Nothing struggles so desperately or surrenders so bitterly as vested interest. It is bourbon by nature and proceeds, in the end, on the theory of "after us the flood." It will placate and compromise for personal advantage and strive to allay the rising wrath but it will not surrender until dragged to the block.

United States has joined Britain in refusing assent to Belgian assumption of rule in the Congo until assurance is given that the natives will be protected in their rights and the freedom of trade guaranteed. Leopold is a crafty financier. He sought to escape the storm by transferring the rule of the Congo to the Belgian government but behind it all preserving substantial guarantee of his interests. No arrangement has yet been made to restore landed rights to the natives. Until that is done they are robbed of their patrimony and made the serfmen of foreign syndicates. Wrath is rising in England and Sir Edward Grey, the foreign minister, is strongly with popular feeling in the matter. The British populace are not moved by land grabbing interests as has been accused. No public arises more powerfully to humane interests than that of England once it is aroused.

Two of the missionaries that gave most damaging evidence on the "Red Rubber" atrocities have been cited to appear at the mouth of the Congo in answer to charges of libel. This is more than a thousand miles from their homes and they must come by portage and boat. M. Vandervelde, the able socialist leader in the Belgian parliament, has announced his intention of voluntarily going to the Congo to defend them. The greatest fear of their friends was lack of adequate defense in French language. Again the effort to relieve the world may be their undoing.

NEWSPAPER LYING

After the murder of Elsie Siegel in New York's Chinatown there was an anarchy of words in the editorials of daily papers of the yellow type denouncing missions. No doubt mistakes have been made by overzealous women overstepping the bounds of good

judgment in efforts to teach Chinese men. But to quote Sir Robert Hart as saying "no Chinaman was ever converted or ever will be" and then hang editorials on the supposed statement of that eminent man, charging that no Chinaman ever came into a Christian mission without either a lustful or a commercial intent, is to reach the depths of intellectual anarchy and unreasoning race hate. Now to find that the quotation from Sir Robert was an unqualified lie does not help these hasty purveyors of nasty yellow sensations. Sir Robert indignantly answers that not only did he not say the above but that he repeats what he has said on many occasions—"that the Word of Life is nowhere sown on barren soil" and that in the Boxer rebellion "thousands of Chinese Christians bowed to death rather than recant." Minister Conger said "you will search history in vain for more glorious examples of martyrdom * * * they suffered and died by thousands rather than give up one iota of their faith."

Yet even religious papers will quote as authoritive the reports that a certain professor has said the Bible is not to be used in Sunday-school instruction and conduct the kind of crusade among its readers that a mad dog does on a city street when what the professor really said was that there must be a selection of Biblical materials for Sunday-school instruction. The daily paper lied with the utmost deliberation because it knew its readers liked sensation and the religious press circulated the lie with great zeal because it served its purpose of discrediting its foes in the world of orthodoxy. Which is the yellowist?

THE NEW TARIFF AND THE POOR MAN'S CLOTHING

The wholesale houses report raises in woolen and cotton goods since the enactment of the new tarriff law. We import some 50,000,000 pair of cheap stockings each year. They run from eight to twelve cents per pair in value. The Dingley law taxed them from five cents to eight cents per pair. The new law raises the tax an average of three cents per pair. The poorer classes alone use them. The hosiery makers of Pennsylvania alone benefit by the tax and great is the name of Senator Penrose among them. They will give a great banquet in his honor and their employees will march before him.

We export $50,000,000 worth of cotton goods each year. We cannot use all we make. Cotton is the cheapest of cloths and thus any raise in price strikes the poor hardest. The new law raises the tariff tax on various kinds of the cloths that are rated as necessaries, from 6 to 500 per cent. Many of the increases are from 50 to 100 per cent. Muslins valued at less than seven cents per yard are raised 150 per cent if unbleached and 500 per cent if bleached. After citing some of the above facts and proving them from statements prepared by the Treasury Department, Senator Dolliver (Rep.) said—"and yet the statement has been made here that only minor and insignificant changes had been made in that schedule. The American people are being duped with that kind of humbug and mi-representation. I denounce this as an organized conspiracy against the American people." He charged that it would likely mean a reorganization of the cotton manufacturing business with "millions of common stock issued against the statutes of the United States."

TOM JOHNSON'S "CRUSHING DEFEAT."

Tom Johnson has again been "crushingly defeated." This is the last of the numerous "crushing defeats" the Phoenix-like Tom has endured in his ten years fight for the people of Cleveland and, incidentially, for all the cities of the land.

His last was defeat in a public referendum on the granting of a franchise to a new street car company to operate three cent fares on one of the streets of Cleveland. It was meant to be the thin end of a wedge for the ousting of the old companies and a complete reorganization of the street car business of the city and a complete victory for Johnson in his long battle for the three cent fare. It was defeated by one vote in twenty with 15,000 who registered not voting. The corporations, banks, "Big Business," all the purchaseable votes, and the "chaplains of the wicked wealthy" were against it and with them many who honestly are for whatever "Big Business" advocates, blindly thinking their own success depends upon the successful.

This throws the whole matter back to the basis proposed by Judge Taylor, viz., that the fare be fixed at three cents for a straight ride with one cent for transfers; that an arbitration committee be appointed to appraise the property of the street car company and that if the above arrangement as to fares does not produce 6 per cent profits the fares shall be raised to seven for twenty-five cents. This is the measure of Mayor Johnson's "crushing defeat."

Editorial

CAN we afford to die? This is the question put by Rev. Quincy L. Dowd in an article in *Unity* on "The Growing Burden of our Funeral Customs." In traveling in European countries he made a careful study of the customs connected with the burial of the dead and found that in Great Britain, Belgium, Switzerland, Italy and France they are far more intelligent and civilized, not to say Christianized, than we of America in this matter. In Japan the Buddhist scale of costs is a mere bagatelle compared with what a Chicago or St. Paul undertaker figures out. An American, he adds, "would save money for his family to buy passage to Japan and die there." Here are the items which make up the American undertaker's bill of wrongs:

(Copied from one of Wm. Dampier & Co., St. Paul, Minn.)

(1)	Obituaries—press	$ 1.50
(2)	Hearse	10.00
(3)	Carriages (8)	32.00
(4)	Flower wagon	
(5)	Cemetery (Oakland) fixing grave for interment	11.00
(6)	Draperies, black silk ribbons	3.50
(7)	Gloves (silk)	6.00
(8)	Embalming (Chicago price)	25.00
(9)	Dressing	
(10)	Shaving the corpse (a charge made in Los Angest)	15.00
(11)	Attendance at grave	15.00
(12)	Engraved plate on coffin	
(13)	Outside case (slate box or vault)	35.00
(14)	Burial suit	
(15)	Miscellaneous, chairs	2.00

There may be added to this a fee to the minister, though seldom. If singers are hired it means for each $5.00.

"The major part of this modern unchristian and senseless style of burial is utter waste and worse. Give a moment's thought to it! Splendid cloth-covered boxes, lined with satins or other costly stuffs, handles of bronze, and silvered plate engraved, all this borne to a crematory and thrust into a fiery furnace to be consumed in a moment! If not so consigned to destruction, then lowered into the ground, in an instant lost to sight, and then left to decay! Perchance a cement box has been let down as a receptacle for the coffin, thus to hinder the quick return of dust to dust. Then, too, the tasteless smother of flowers. I am convinced that the church should protest against certain abuses in the conducting of modern funerals in which she bears a part. The church ought first to know the tragedies bound up with modern burial costs, and to try to protect society from this inflicted burden. We who are ministers might, if we had the courage of good sense, avoid the ridiculousness of much of it, the sheer paganism and vulgarity not infrequent in ordering obsequies, though to be sure, so fallen is the minister in these days from any but a perfunctory part in affairs even of his own office, that he is never consulted about preparation for a burial, and offers no real help to the bereaved."

* * *

THE two popular leaders of progressive religious thought in Chicago and the West during the past generation were David Swing and Hiram W. Thomas. Both were the subjects of heresy trials, one in the Presbyterian, the other in the Methodist church. Professor Swing withdrew from the Presbyterian ministry when his opponents, led by Dr. Francis L. Patton, now president of Princeton Theological Seminary, announced their purpose to continue the fight to the Synod after Professor Swing had won in the Presbytery. Dr. Thomas was convicted of heresy on his first trial and deposed from the ministry. Both heretics founded independent churches in the heart of Chicago—Professor Swing's, the Central Church and Dr. Thomas', the People's Church. For nearly a quarter of a century they held forth, preaching to great congregations. Professor Swing died a dozen years ago and was followed by Dr. Hillis who in turn was followed by Dr. Gunsaulus, the latter now preaching to one of the largest, if not the largest, Sun-

day congregation in the English speaking world. Dr. Thomas resigned his pulpit shortly after Professor Swing's death. His successors could not wear his mantle and the People's Church has passed away. Two weeks ago its founder passed away at his home at De Funiak Springs, Florida, in his seventieth year. His funeral service was held in Chicago last week at Abraham Lincoln Center where a great throng of citizens assembled at the inconvenient hour of noon to honor his memory. Jenkin Lloyd Jones spoke of him as "Chicago's great commoner, prophet of the open mind, and friend of everybody." Probably no two preachers have written their thoughts so deep in Chicago's life as these two. Swing was a poet-preacher. Thomas a philosopher-preacher.

* * *

IF ONE has in himself the love of a game or a contest he cannot fail to be intensely interested in the race the Foreign Society is making this year against its own record of last year. Our news columns last week showed a statement from the secretaries announcing that the receipts for Foreign missions were now $50,000 ahead of last year, there having been a gain during the first ten days of August of $6,161 over the corresponding period last year. Our secretaries have set their hearts on making a gain of at least $60,000 before the Centennial convention is held. All our readers will watch intently the reports sent out from time to time. The growth of the missionary vision and responsibility among the Disciples in the past quarter century is more significant than any other feature of our movement which we can celebrate at Pittsburg. It betokens the essential soundness and spirituality of the brotherhood's heart. It shows that our ideal of speaking where the Book speaks is taken broadly and seriously with us; that we do not interpret the great communion partially but comprehensively, regarding the command to "go" as equally imperative with the instruction to "baptize" all believers. Ours is a rich brotherhood in this world's goods and growing immensely richer each year. Nothing can stay the momentum of our purpose to lead all the denominations early in our new century in the divine business of carrying the gospel to the ends of the earth. Only while we are rolling up the increase for Foreign Missions let us not forget that Church Extension has the right of way in September!

* * *

OF THE total church membership reported by the various religious bodies and classified by sex the Census Bureau of the United States reports that 43.1 per cent are males and 63.9 per cent females. Among Protestants the disparity is greater, only 39.3 per cent being males, while in the Roman Catholic church the males formed 49.3 per cent of the total membership. The almost equal division of the sexes in the Catholic church is no doubt due to the fact that their statistics take account of christenings, thus including all the children of the family as well as the adults and not active members only but all adults that have ever been baptized Fewer males than females were found among the Latter Day Saints, the Lutherans, Disciples, Methodists, Baptists, Presbyterians, and Protestant Episcopalians, the percentage of male members decreasing he order shown, and there being but 35.5 per cent of males among the Episcopalians. Among the Christian Scientists only 27.6 per cent were males, and of the Shakers but 21.3 per cent, but in the Greek Orthodox church 93.9 per cent were males.

Of the total estimated population of the continental United States in 1906, the church members formed 39.1 per cent, as against 32,7 per cent for 1890. Of this 6.4 per cent increase the Roman Catholic church is credited with 4.4 per cent, and the Protestants with 1.8, the remainder being divided among all other denominations.

The total church membership for 1906 was 32,936,445, of which number the Protestants were credited with 20,287,742, and the Roman Catholics with 12,079,142. Of the Protestant bodies the Methodists numbered 5,749,838, the Baptists 5,662,234, the Lutherans 2,112,494, the Presbyterians 1,830,555, and the Disciples 1,142,000. The rate of increase shown for the Roman Catholic church is 93.5 per cent, which is more than twice that for all the Protestant bodies combined.

* * *

A WHOLESOME and in a high degree effective rebuke is that which Professor George Herbert Palmer of Harvard University is administering the irresponsible American press. He has been twice the victim of the wanton methods of such newspapers this summer. In his attempt to recover the personal dignity which the reporters dragged through the public prints he has taken occasion to say the indignant things that he has a right to say. In *The Congregationalist* Professor Palmer makes reply to the report that he was about to be married again, a report that was given publicity at the very time he was participating in the unveiling of a tablet in memory of his late wife, Alice Freeman Palmer, at Radcliffe College. Professor Palmer declared that story to have been fiction pure and simple and that the alleged interview in which, it was insinuated, he had allowed the publication of the report, was never had. Later one of the yellowest of the Boston papers took a facetious sentence from a serious address Dr. Palmer made at Radcliffe College and on the basis of this sentence ascribed to him an "Address on Flirting," in which he is described as encouraging this frivolity. Now he remonstrates in *The Outlook* against the copying of this "story," which originated in the Boston paper. Professor Palmer says, "Reports of my depravity have lately been sent to me from English and French papers, and in a recent number of *Life* I appear in a capital cartoon, my utterance being reckoned as one of the principal incidents of the month. It apparently did not occur to any of my abusers to look up the evidence of my folly. I dare say it was the very unlikelihood of the tale which gave it currency. I was in general known to be a quiet person, with no liking for notoriety, a teacher of one of the gravest of subjects in a dignified university. I had just publish a largely circulated biography, presenting an exalted ideal of marriage. It struck the press of the country as a diverting thing to reverse all this in a day, to picture me as favoring loose relations of the sexes, and to attribute to me buffoonery from which every decent man recoils. The low state of the editorial conscience in the daily press is rendered possible, Professor Palmer says, by the "lazy credulity of the public," a public which knows well enough the "recklessness of journalism as clearly as do I on whom its dirty water has been poured. Yet readers trust, and journal copies journal." Considering the vast influence of the press in modern life the most important asset in the moral progress of society is the development of an editorial conscience. And this conscience is needed in editorial offices in religious as well as in secular journalism.

* * *

AN INTERESTING illustration of the application of the principles of higher criticism outside of the Bible is afforded by our foolhardy contemporary, the *Christian Standard*, in its last week's issue. A contributed article by J. B. Jones on Professor George B. Foster makes an attack upon Professor H. L. Willett by quoting detached sentences from a recent editorial in *The Christian Century* on the Foster case. On the basis of the quotations from this editorial Professor Willett is made out to be a "champion" and defender of the Baptist heretic. Not to characterized it too seriously, this is, at least, a pretty "nervy" thing to do. The *Christian Century* has more than one editor. The editorial on Professor Foster had no name or initials attaching to it, nothing to indicate who of the various writers on our editorial staff had composed it. But Mr. Jones is so sure of Professor Willett's authorship of the article on *the strength of purely "internal evidence"* that he goes the length of calling him "a defender of the most iconoclastic enemy the Christian religion has ever had." We would be interested to know what are the ear marks of Professor Willett's style in the editorial referred to. Some occult method of identifying the authorship of documents, unknown to the experts, must be in the possession of the *Standard's* contributor. It always seemed to the present writer that it required a good bit of assurance to pick out a passage in the Old estament and assign it to a particular author whose name does not appear in connection with it. But the safety of the higher critic who deals in ancient writings is that both the real writer and the one to whom the book is assigned by the critic have been a long time dead. There is no danger of their rising up to embarrass the said critic. But J. B. Jones is a critic who presumes to assign an unsigned writing to a man still quite alive, and to make a personal attack upon the alleged author on the strength of a mere guess. We do not know that the editorial in question does not express the views of Professor Willett, but we submit that for he editor of *The Standard* to allow a correspondent to make an unauthenicated article the basis of a vicious personal characterization and himself to echo the characterization in his editorial column is rather a fool-hardy piece of journalism.

When to this fool-hardiness is added palpable misrepresentation of the editorial from which quotation is made, the offense becomes yet more serious. One could not find a more dishonest use of another's words than Mr. Jones has made of *The Christian Century* editorial. Because our statement treated Professor Foster like a gentleman, acknowledging his scholarly attainments and his personal graciousness, he editor of the *Standard* calls the alleged author of the editorial, "the special apologist of this blasphemer." The fundamenal and fatal criticism we urged against the Foster book our detractor passes by in silence. Mr. Jones does not add to his reputation among his brethren when he lends himself as an instrument of the *Standard in* reviving the unholy warfare to which an indignant brotherhood put a stop not many months ago.

Some Favorite Passages of Scriptures

Interpreting the Value of Scripture to the Spiritual Life

By F. Treudly

To him who has ever read in Ruskin's Praeterita the testimony of this great man to the power of God's Word, not only as an instrument of inspiration to holy thought but for forming his own style upon those lines, exquisite lines which showed him the supreme master of English prose of the nineteenth century, there must have come some notion of the true significance of this great book for human life and its fitness for our daily needs. The Bible stands forth as a power full of immortal vigor summoning into active life the crude energies of men, ripening them and refining them in process, directing them into activities appropriate to beings formed in God's image, and filling the hearts of the obedient with love and gratitude for such a destiny as is therein set forth and proven in the unfolding of life's deepest experiences.

Logic is the science which deals with proof. It analyzes the fact of experience in order to determine casual relationships. It is the science of reality. But spiritual reality is self-conscious life and gives its deepest proofs in terms of feeling. The sense of worthiness is the consciousness of the fact that deeds and aspirations are in harmony with the true self which is the self not only of today but of yesterday, tomorrow and forever, not of one place but of all places, not of one event but of all events, not of the self as an individual but as the representative of all other selves and an expression of an infinite One in whom "we live, move and have our being." God's word is the logic of life so plainly set forth that "the wayfaring man though a fool may not err therein."

Let the reader in the light of these remarks turn if he will to that noble volume by Prothero "The Psalms of David in Human Life" and note the effects of David's words upon multitudes of persons in every walk of life and in every condition of experience. Above all let him consider the comforting nature of these words and their healing power in times of extremest need and he will see how David was at one with all mankind. He had worn the purple and the sackcloth, had sat on thrones and on footstools, had been victorious and defeated, had marched at the head of armies and had been pursued by them, had felt the favors of the world and its scorn, had loved and lost, had aspired to the courts of heaven and had been thrown into the jaws of hell, had basked in the sunshine of God's favor and withered beneath the vengeance of His righteousness, had felt every emotion of the soul from the sinless hope of a lovely youth to the grasping passion of a sensual despot possessed of unlimited power. His harp was indeed of a thousand strings. This was David but because his was an unending warfare with his baser self, ending at last in triumph, he could sound every note capable of being heard by man and ages at its true worth every moral value possible to humanity. The Psalms are God's workings in and through David upon the human race. They are proosf of the divine within him. It is the divine within us that enables us to read and understand.

The writer's youth was associated with a dear old man who was wont each day at its beginning to assemble about him his family to read from God's Word and briefly to comment thereon. Time and again and again all the Psalms were read in his hearing but he recalls with great distinctness the first, eighth, fourteenth, fifteenth, nineteenth, twenty-third, twenty-fourth, twenty-seventh, thirty-second, thirty-eighth, fortieth, forty-first, forty-second, forty-sixth, fifty-first, fifty-fifth, sixty-second, sixty-seventh, seventy-first, ninetieth, ninety-sixth, ninety-seventh, 103d, 104th, 105th, 107th, 121st, 122d, 125th, 136th, 139th, 148th. With much reverence were they read and dwelt upon, the old man seemingly entering into the very sanctuary of life and issuing forth like a prophet bearing in his heart a burden of truth. Great men are always serious for the staple values with which they deal are of immortal texture. The garments which they wear as the covering of their souls are dipped in the colors of Paradise. Common things take on uncommon values. Plain, obscure life is woven in the same pattern. All good men work and live as ever in the great Taskmaster's eye.

In his recent list of books worthy of a place upon the "five-foot shelf" ex-President Eliot recommends a life of St. Augustine. Those who have had the fortune to know something of this great man will linger over that passage of his life where he tells us how in the garden of the Cathedral of Milan he heard in his meditations so painful with doubt a voice which said "Tolle, lege; tolle lege." He opened the Scriptures and his eyes fell upon the closing words of the thirteenth chapter of Romans. Why did these words take such hold upon him. Had the prayers of his mother Monica offered unceasingly throughout his life aught to do with this experience? Had those hours of reverential intercourse with this great woman upon the sacred theme any bearing, reaching possibly across the vale of tears made so by his invasion of the personality of others in the interest of his merely temporal self, to bring truth more firmly to his mind? When God fails to strive with men it is not meant that he casts men off but that men cast God off. They simply cease to hear. The din of the world's lustful clamor quenches the still small voice. God's voice could speak at last and be heard by St. Augustine. Out of his sinful life he arose and from a hater of the faith he became faith's greatest defender because at last he was enabled to return to himself, God's man at work out in the open, upon the great highways of life. No partial narrow life was for him hereafter. It was to be, in his own words, "a whole Christ for my salvation, a whole Bible for my staff, a whole church for my fellowship, and the whole world for my parish."

How many passages of Scripture laden with meaning have become permanent possession of mine, being the gift of others; from Robertson of Brighton whom I love, in his sermon upon Isaiah 57:15, from a dear sister ostracized for the teaching of negro children in the South after the war, finding refreshment in James 1:5, from my father again comparing the first letter of John to a counterfeit detector, a comparison very clear to those whose experience antedates the Civil War, from Prof. R. G. Moulton estimating the recorded speeches of Moses as the finest ever written, and to me that passage so expressive of the fullness and completeness of his life summed up the closing words of Joshua 24:5.

How many thoughts have come to me out of my own reading of words filled with the "power of an endless life."

In my college days as an undergraduate student I heard a great sermon upon Paul's philosophy of salvation based upon Second Corinthians 3:18. Thereafter these words were charged with meaning never to be forgotten. In those days also I heard a sermon upon Proverbs 21:4. A deep impression was left upon my mind of the utter folly of labor merely in behalf of ones' self, since labor for the mere self is the consummation of evil because it means the extinction of life. I recall a fine discourse upon amusements based upon Philippians 4:8, emphasis being laid upon "whatsoever things are of good report." I then learned in part to understand more clearly that one cannot fling with impunity evil practices in the face of those who have wrought nobly and against which practice they have made their protest. I heard many years ago a great discourse by O. A. Burgess upon these words, "And Jesus was about thirty years of age when He began to preach." How grandly he taught the lesson that adequate preparation is needed for a great life work. I once listened to a sermon by one called the "Boy Preacher." He seemed a mere boy and yet he had shaken the city of Indianapolis as few men have ever done and as I listened I wondered whence came his power. I did not enjoy him. He spoke upon the text, "Quench not the spirit," and yet, despite my protestations against his mannerisms, he drove that truth home with great force.

Finally I think the supreme words uttered upon this footstool are found in Luke 23:24. What makes them so supreme? They are the words of Him "who bore our sorrows and was acquainted with grief," and in these words the true interpretation finds the supreme attestation of his own worth and the divinity of his Lord.

As the years go by I find myself more and more appreciative of the following words found beneath the pillow of a dead soldier in the Civil War:

> O holy, holy Book of God,
> There are no words like thine:
> The tones that angels bow to hear
> Flow through these lines divine;
> And come with Love's own melody,
> From the King's heart to mine.

Singing in the Rain

Last night I heard a robin singing in the rain,
And the raindrops' patter made a sweet refrain,
Making all the sweeter the music of the strain.

So, I thought, when trouble comes, as trouble will,
Why should I stop singing? Just beyond the hill
It may be that sunshine floods the green world still.

He who faces trouble with a heart of cheer
Makes the burden lighter. If there falls a tear,
Sweeter is the cadence in the song we hear.

I have learned your lesson, bird of dappled wing,
Listening to your music with its lilt of spring,—
When the storm-cloud darkens, then's the time to sing.

—Eben E. Rexford, in Unity.

Burlington, Kentucky

The Little Town in Boone County Where Thomas Campbell Established an Academy

By Edgar DeWitt Jones

Coming into Cincinnati from the west, either over the "Big Four" or the "B. & O. Southwestern," the trains run for fifteen miles through the valley of the Ohio and Miami, and almost parallel with the first named river. As the traveler looks out across the Ohio he sees rising abrupt and precipitous the sentinel-like hills of Old Kentucky. If it is winter, he will see them bare and bleak; but if it is spring or summer, he will see them beautiful in green leaf and tangled vine. From the first glimpse of the Kentucky shore near Lawrenceburg or Aurora, Indiana, until the train passes Anderson's Ferry, Ohio, those hills are in Boone county, of which Burlington, where Thomas Campbell once presided over an academy, is the county seat.

Boone county is, of course, named in honor of the great pioneer and pathfinder, Daniel Boone. In several ways the county is of unique and historic interest. It is the most northern county in the state; is shaped like a horse shoe, and has a river front of fifty miles or more. Many years ago the bones of a rare species of the mastodon were dug up at what is now known as Big Bone Springs, and the geological formations in many parts of the county are sufficiently unusual to attract the scientist and "rock hunter." Then, too, Boone county is the setting of John Uri Lloyd's novels, "Stringtown on the Pike" and "Warwick of the Knobs," tales that depict passion and prejudice as they existed there fifty years ago. Parts of the county are fertile and the home of prosperous and hospitable farmers, with fair and winsome daughters. (I ought to know, for I wedded one of them.)

In so far as the Disciples are concerned, this soil must be reckoned as historic ground, and this aside from the fact that Thomas Campbell taught school at the county seat. Many famous men among us preached regularly, debated, or held meetings here. Walter Scott, A. Campbell, Benj. Franklin, James Challen, Philemon Vawter, W. S. Keene, W. J. Howe, J. F. Rowe, J. S. Sweeney, Frank G. Allen, and Thomas Arnold, not to mention names of younger men are among those who labored here abouts to restore Apostolic Christianity. At Petersburg on the Ohio; Walton in the extreme southern part of the county, at Bullettsville, Florence and Bellevue, we have comfortably housed congregations, besides the strong country churches known as "South Fork" "Beaver," and "Point Pleasant."

But Burlington, the county seat, the town where Thomas Campbell once taught, what of it now, and what of the tradition of Campbell's enterprise there as it may be gleaned today from the aged and white-bearded lips of old men whose fathers sat in Campbell's classes—what of these things?

The spot where the school or academy building stood is now occupied by the modern brick residence of State Senator S. W. Tolin. Twenty years ago the old brick—the very same one in which Mr. Campbell taught, was torn down. Many of course remembed it; but no one has a picture of it or knows where one may be found. It was a substantial building and was built of brick. That much we know.

There is living at Lawrenceburg, Indiana, an old man whose father attended the academy, and who has in his possession, so I am told, a roster of all the pupils, exactly seventy in number. Of course not one is living now. As to the details of the incident that led to Mr. Campbell's giving up his school and shaking the dust of Burlington from his feet, there is some difference of tradition, but none material. It was the objection of the Burlingtonians to his teaching the negroes, that is why Mr. Campbell left. Whether it was in the woods that he taught them, as some aver, or in his study or sitting room, as others say; it was the objection of the people to his teaching the negroes at all that resulted in the closed school and the departure from the place of a most cultured and kindly man.



Thomas Campbell.

The town of Burlington is a small and typical county seat of northern Kentucky. I should guess the population to be five hundred, with a conviction that I am throwing in a hundred for good measure. It is, except on court days, one of the quietest, and most sleepy of places. Twice a day the "bus" brings the mails from Erlanger, seven miles away on the "Queen and Crescent." Politics is the subject nearly always up for discussion by the men who loaf about the court house or sit in front of the stores, whitling sticks and chewing infinite tobacco. There is, however, a fine spirit of hospitality manifest in the little place and the women folk are famed for their good cooking. There are yet left a few families who keep up the traditional customs and manners of southern social life of fifty years ago, but they are not many, and fast passing away.

It is not pleasant to write the truth about Burlington, religiously especially, when one has partaken of the generous hospitality in some of its homes. It is doubtful if there is a town of like size anywhere that is so absolutely indifferent to the church and its claims. Very few of the men attend church at all, though there are some notable exceptions to this general rule—men who are loyal and faithful to the cause.

There are five church buildings in the town, but only one congregation that has much strength or life. This is the Baptist, which has preaching twice a month and most of the time a resident preacher.

There is a Methodist church also, which, while it is not abandoned, has only a handful of members and is kept up by heroic effort against heavy odds.

There used to be a Presbyterian congregation and the meeting house is there yet, but it has been many months since a service was held in it. This building, I am told, has been or will be purchased for a library. There is a Universalist church there—a large frame edifice, but with only two regular members; though I should suppose universalism to be the popular doctrine with the majority of Burlington's men. Services are occasionally held in this church, the preachers being imported from Ohio or Indiana. I was about to forget the Colored Baptist church, which, in a sense, is perhaps the livest of all.

The Disciples used to have a flourishing congregation in Burlington years ago, and a commodious brick meeting house. But the congregation disbanded, the building was torn down and today Mr. George Hughes' law office occupies the site. I am glad to report that there seem to be better things in store for this sleepy, self-satisfied, but not uninteresting little town. There has gone recently to the place Edgar C. Riley, a bright young man of a fine old family, whom I ordained to the ministry before I went to Franklin Circle, Cleveland. Brother Riley graduated from Kentucky University, preached much in Northern Kentucky, and was assistant to Frank M. Dowling at Pasa-

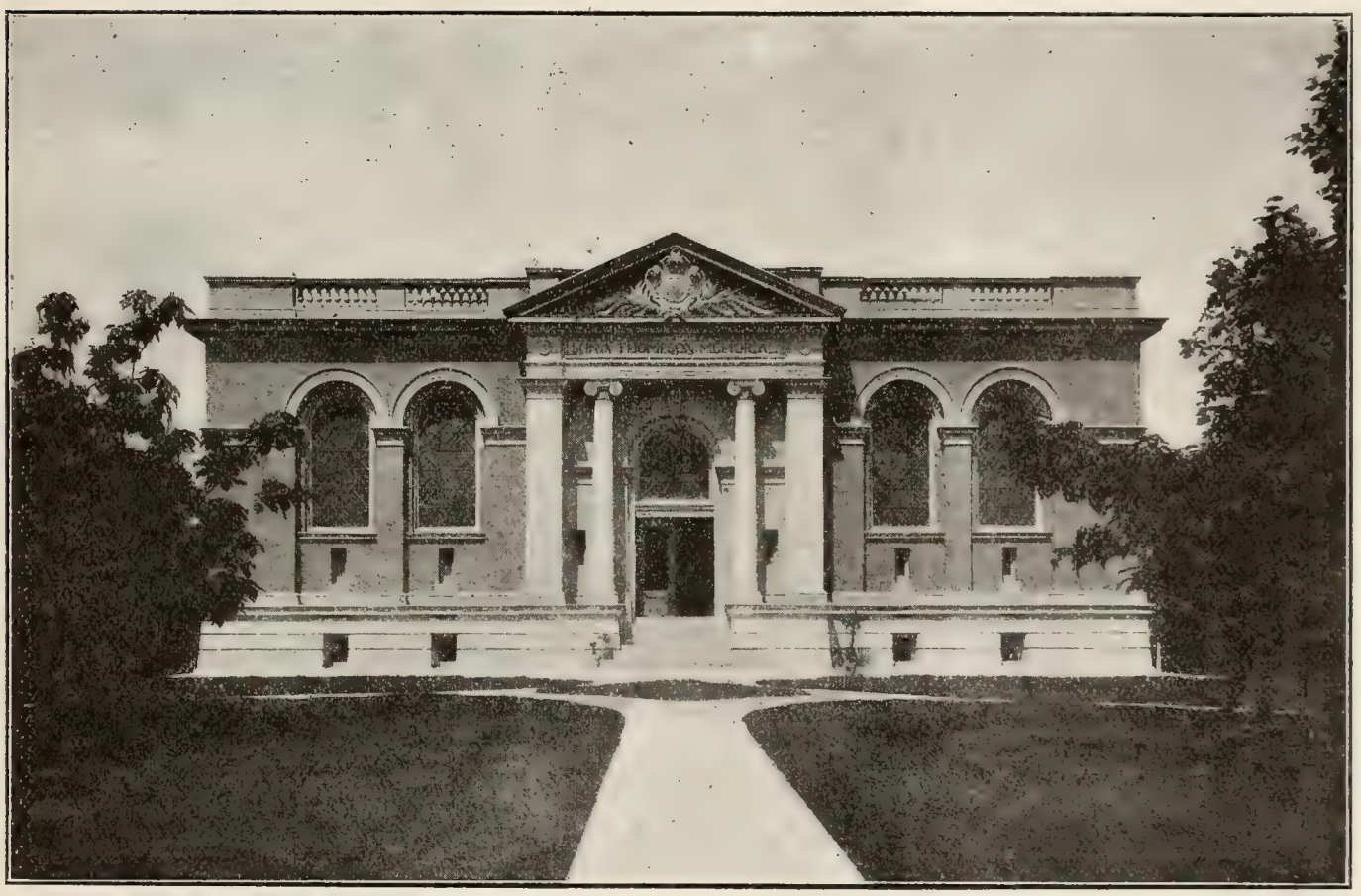
dena, Cal., having entire charge of the church when the latter was abroad. Bro. Riley preaches at Walton, Beaver, and Bullettsville and, as was noted above, resides at Burlington. He is also principal of the new graded school at Burlington, and recently was successful in his candidacy for County Superintendent of Public Instruction. His wife is a Boone county girl, a member of the Terrill family, one well-known and much respected throughout Northern Kentucky. Bro. Riley is a bright and popular young minister with a wide acquaintance in the county. He has had opportunities to take more remunerative fields, but has refused them in order to raise the standard of religious and educational interests in his native county. He will make a large and much-needed contribution to the town where ninety years ago Thomas Campbell sought to establish an academy and abandoned the project because of the prejudice of the time and the place.

Butler's First Graduates

A Story of the Strenuous Days When Politics and Theology Did Not Mix

By Jasper T. Moses

Butler College is peculiar among most of the smaller colleges in that it was able to graduate a class at the end of its first year of existence. Northwestern Christian University, as it was then called, opened in the fall of 1855. In the following summer, Philip Burns and John Kimmons received the A. B. degreee and Mrs. Nancy E. Burns was made a Bachelor of Science. The history of the class, especially before it entered old Northwestern, was known all over the country, and thereby hangs the tale that we are telling.



Bona Thompson Memorial Library, Butler College, Indianapolis, Ind.

In the summer of 1855 there were ten northern students in the junior class of Bethany College. Among these were the three first graduates of Northwestern and H. W. Everest, a distinguished scholar and preacher, who was in after years president of Butler College. At this time, Bethany did not admit women, but Mrs. Burns was there with her husband taking private instruction.

It was customary for one of the Bethany theological students to occupy the pulpit of the village church on Sunday evenings. Mr. Burns, in his turn, preached on the text, "Stand fast therefore in the liberty wherewith Christ has made us free." His audience was composed largely of the college students and faculty. The sermon dealt strictly with religious liberty. The young preacher had not even thought of the current slavery issue in connection with his discourse. In illustrating the value that men set on freedom, he spoke of the liberation of the Russian serfs and mentioned England's recent payment to free the slaves in the West Indies.

Immediately the preacher was interrupted by cat-calls and jeers. About half the students left the church in a disorderly mob, and others of the members arose and filed out. Mr. Burns was plucky and continued with his sermon. Showers of pebbles rattled against the windows. One student, who later became a well known minister, crawled under the building and hammered on the floor with a heavy rail.

The southerners gathered outside and decided to take the preacher and his northern friends down to the Buffalo for a ducking. As most of the men from Dixie bore weapons and were used to carrying matters with a high hand, matters looked dark for the fellows inside the church. The problem of how to dispose of Mrs. Burns was settled by appointing a committee of two to escort her to her lodgings. The boys waited for her in the dark, narrow, entry hall on the women's side of the old-fashioned church. They did not know Mrs. Burns, but were to recognize her by the white crepe shawl she was wearing.

Mr. and Mrs. Burns boarded with a southern family whose sense of hospitality outweighed their political prejudice. A son of the household volunteered to serve on the escort committee. He entered the church, whispered to Mrs. Burns to give him her shawl, hid it under his coat, and whisked her out through the crowd without their recognizing her.

Meanwhile the northern boys inside formed a flying wedge and dashed out the other door while their tormentors were still looking for the young woman. The ten gathered in Mr. Burns' room to await developments. They did not have to wait long. The excited and baffled southerners were preparing to take the place by storm when they were greeted at the front door by the man of the house and his two stalwart sons armed with shot guns. The chivalry of the South beat a hasty retreat before this very logical argument. The boys then assembled across the street vowing instant vengeance on any northener who dared venture forth. A little after midnight Mr. Burns' host becoming tired of the noise, ordered the crowd from the vicinity at the point of his gun.

Next morning the ten northern students were refused admission to their classes. They were notified that a complete and immediate apology was the only thing that could save them from instant expulsion. Not being able to imagine what they had to apologize for, they stated their case to the faculty. The southerners, hearing of this, let the faculty know in no uncertain terms that there would be all kinds of trouble if any concessions were made to the "Abolitionists."

The ten remained true to their convictions. In the face of public sentiment and of state law in Virginia, the college authorities dared do nothing for them. Their expulsion by the college was solely in the interest of peace, and was in line with the sentiments of most of Bethany's supporters. Horace Greely took the matter up, and wrote a stirring editorial in the Tribune, commending the stand of what he called "The Im mortal Ten," and denouncing in his most scathing terms the action of the college.

The grave students were welcomed by Ovid Butler and the authorities of the Indianapolis school, though Bethany threatened to sever all fraternal and spiritual relations with the new institution. The students were even denied their church letters. Next to Oberlin, Northwestern Christian University was the first western college to receive men and women on equal terms. The co-educational feature was Ovid Butler's especial pride, and he was highly gratified to have a woman in the first graduating class.

Mr. Burns died a year after his graduation, and Mrs. Burns, after teaching for a time in the college, married the late A. M. Atkinson. Mrs. Atkinson now lives in Indianapolis, and is the sole survivor of Butler's first graduating class.

"These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of clouds that swiftly pass,
And after showers
The smell of flowers
And of the good brown earth;
And, best of all, along the way,
Friendship and mirth."

—Henry Van Dyke.

Centennial Studies

By Dr. Errett Gates

The Call of the Twentieth Century to the Disciples.

In the letter of J. S. Hughes to the editor of this department he makes the following inquiries:

"Now my point of inquiry is, where and when did an ecclesiastical establishment like ours ever move itself out of the column of the ecclesiastical into that of the ethical?"

"I wish you to help me to enjoy the hope that we Disciples can be moved out of the groove of 'Churchianity, into the free, open highway of the kingdom of God and his righteousness."

Our Supreme Task.

Bro. Hughes has laid his finger upon the supreme task of the Disciples as they enter upon the second century of their history. The problem which this new age has set for them is not how they shall make more converts, build more churches, or endow more colleges, but what kind of a Christianity they shall propagate. They have to make their choice between the Christianity of a correct doctrine, or a correct ceremonial, and the Christianity of a correct life. Converts better not be made, churches better not be built, colleges better not be endowed, if they are to be used to fasten upon the world another ecclesiasticism of doctrine and ceremony.

What Shall be Our Peculiarity?

The one anxious concern of the Disciples should be, what kind of an impression they are to make upon the world as the supreme business of their existence. Where are they going to lay the emphasis in the next century? In what will they strive to excel all other religious bodies, both past and present? In what shall their peculiarity consist? They shall have to confess that in the last century they wasted much precious time and energy debating the baptismal question, the missionary and organ question. Perhaps it had to be done. These questions probably had to be gotten out of the way, when they lay like great fallen trees in the path of progress. And just because the Disciples gave so much attention in their preaching and printing to these questions the world got the impression that they were set for the propagation and defense of baptism. Many a convert got the same impression, and because he soon mastered the biblical argument for immersion, and could recite it with fervor, he felt called to preach the gospel. The first sermon of many a preacher among the Disciples was a sermon on baptism, with liberal denunciation of the sects. That was the strange gospel of Fatherly mercy and brotherly love wrested from the New Testament.

The Ground of Hope.

There are few churches among the Disciples at the present time that would tolerate a ministry with such a gospel. Let me repeat again the firm ground for my hope in the Disciples—they have changed in the last hundred years; therefore, they will change to meet new needs and conditions in the future. The last hundred years have witnessed a steady progress of the Disciples in the direction of a spiritual and truly ethical gospel. The principle of primitive Christianity has undergone progressive definition in the light of our growing knowledge of the mind of Christ. We are coming to see that primitive Christianity was not so much a way of conducting public worship, or organizing the local church, as of living the daily life; and that if we really wanted to see it in operation in the first century, we must go, not to the public assemblies of the first Christians, but to their homes and places of business.

The Christianity of the First Century.

This is where Christianity took effect among the Pentecostal Christians in Jerusalem in the year 30 A. D. We read that "all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. "And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God and having favor with all the people."

This is primitive Christianity in epitome; it was a spirit which entered into all life, and not a form of doing anything. If we were to restore this Pentecostal Christianity we could do so under any form of political government or church organization that permitted the free play of brotherly love and equality.

This is how the Moravian Brethren understood the task of Christianity so long ago as the fifteenth century, when they banded together under the following covenant: "We are, above all, agreed to continue, through grace, sound in the faith of our Lord Jesus Christ; to be established in the righteousness which is of God, to maintain the bond of love among each other, and to have our hope in the living God. We will show this both in word and deed, assist each other in the spirit of love, live honestly, study to be humble, quiet, meek, sober, and patient, and thus to testify to others that we have in truth a sound faith, genuine love, and a sure and certain hope."

This interpretation of the Christianity of Christ is coming to be the consensus of Christendom. *In this alone lies the usefulness of the church in the future, and the hope of Christian union.*

The New Religion

By J. S. Hughes

Nothing can stop the re-examination of "our plea" or, as it is sometimes called, "our distinctive plea," and no time is better for doing so than now in this year of our jubilee and convention at Pittsburg. Some one has quite newly interpreted the slogan that we speak where the Bible speaks and are silent where the Bible is silent by reversing it, saying "Where the Bible speaks we are silent, and where the Bible is silent we speak." We might celebrate one as well as the other, for both are playing a shibboleth upon the people. For behind both there is the presupposition of an absolute and finished authority which is mere speculation. For there is this fact that where the Bible speaks loudest and last we enjoin a hush. We say that Christ's own self-revelation is dumb, that it is not an oracle but a riddle, and it has no place in fact in our system. And yet I tell our people upon the eve of our Centennial that the revelation of Jesus Christ which God gave to him to show his servants "was the first Christian scripture, that it alone was the written New Testimony of the Christian church for a long time—till the miscellaneous writings grew to be what we call our New Testament collection."

They are all Christian writings and credible, but were not intended by their authors to hold any such place as we have given them, i. e., as parts of a whole and final authority in writing; whereas the revelation was given and received at once as "The Revelation of Jesus Christ which God gave to him to show to his servants, and which he sent and signified to his servants, through his servant John." This was received as Christ's own self-revelation of his own religion in respect to world empire and the kingdom of God concerning which the churches are ignorant because they receive not its teaching. When we speak of the "whole Bible" we do not include it and when we say "we speak where the Bible speaks" we do know we are silent concerning the only book in our collection which expressly claims to have come from heaven.

If these statements are not correct let some one clearly point out the error, for it is the time and occasion for our people to understand.

President Eliot proposes a new religion and The *Christian Century* has written the best suggestion in print in proposing that we try the Christian religion. Let us do so. Let us receive it even as Christ himself revealed it. It opened upon the world in visions; Zachariah and Elizabeth and Joseph and Mary and the Shepherds and Anna and Simeon. It opened anew with visions on Pentecost and by the citation by Peter of the words of Joel that "in the last days God would pour out his Spirit upon all flesh" so that all might speak with tongues and properly, followed by the visions to Peter and to Phillip and Paul and Cornelius and Ananias. So that every fresh beginning of the early church was by a special commission given to a single person in vision and it was meant that it should close in the greatest of all revelations. That glorious revelation, accepted at its own self-appraisement and kept will yet prove the beginning of the new great religion—Christ's own—which he received from the Father.

By adding other writings to it and by evolving systems of scholastical religion out of them that operate to practically exclude it have we not "rejected the chief corner stone?"

Open the Door

Open the door, let in the air;
The winds are sweet, the flow'rs are fair;
Joy is abroad in earth today;
Open the door, it comes our way.

Open the door, let in the sun;
He hath a smile for every one;
He'll make of raindrops gold and gems;
He'll change our tears to diadems.

Open the mind today, let in
Strong, noble thoughts which banish sin;
Open the heart's door wide, let in
Sympathy sweet for all our kin.

—R. W. Nicoll.

Happiness is not hidden in a vast vault or a philosophy; it is in the free air under the blue sky, in the mountains, on the prairies, by the seashore; contentment is not attained by possession or position or pursuit about the globe, it comes to those who will but fold their hands and wait.—John C. Van Dyke.

The Open Mind

An Aspect of Spiritual Religion

By J. M. Lowe

Growth is impossible unless one has an open mind. To close one's eyes against new views of truth, or to allow others by prejudice or ostracism to limit one's powers of enlargement, this is the end of progress. Nor do I mean that we may flit from position to position, as a bee from flower to flower. I am making no plea for radicalism or a morbid desire for the new, but to "listen to birds and flowers, children and sages with open heart." Many people, when one speaks of an open mind are seized with a sudden conviction that such a one is enamoured of some new theology, some dangerous ideas about the scriptures. This does not follow. But an open mind is absolutely essential if religion is to be spiritual. Where form rules, spirit dies. From the bursting of the acorn, in its earth bed, until the mighty oak stands dead in the midst of summer, no two moments saw the tree exactly alike yet it remained an oak.

In fact, recognizing the continuity of a growing soul, life is maintained by constantly appropriating the new. Longfellow, when old but hale and strong, said: "that apple tree is old but it grows a little new wood each year. I try to grow a little new wood each year." This is the secret, we know it well in the case of the tree and the human body but are we aware that the human soul grows just so by appropriating the new. The suspicious attitude, the gruesome fear lest some awful idea may be abroad—clap a label upon it and there you are, "it is some kind of an ism. It is not of us." So we toss away the juicy fruit of a great thought and continue to gnaw the bark upon the dead limbs of our tree of knowledge. How absurd to allow our course to be marked out by names and isms. How narrow after all this thing of schools of thought, scientific, social or religious. If a certain name is called, we close the door, put out the light and sit down and sulk. I plead for the religion of an open mind. Let the soul doors stand steadily open, let the messengers of light in. Error will not bother you. Owls and bats are afraid of the light. "He that doeth truth cometh to the light." Here is the eternal test.

The Christian religion is a spiritual religion, it is the religion of an open mind. Jesus came a prophet of the new. Whatever his relation to the past, Jesus puts into our world something new, not only so but something that is always new to all. We cannot find out all about Him. Whatever our progress, Jesus remains essentially a mystery, yet a luminous inviting mystery. The dew kissed roses of dawn are not fresher or more fragrant than the flowers of love and truth that bloom at his feet.

"Still, still with Thee when purple morning breaketh
When the bird waketh and the shadows flee
Fairer than morning, lovlier than daylight,
Dawns the sweet consciousness, I am with Thee."

"A new teaching," "A new commandment," "A new creature," "A new birth," "All things new." One new man," "A new and living way." If we can bear witness in our lives to these things, we are enjoying the religion of the open mind. When we have found the pearl of great price, we must not hesitate to sell all we have and buy it. How can Jesus come to us in a new and glorious way, if we insist that our own mental and spiritual equipment is the last and best? If we are willing that our entire being may be revolutionized we are standing upon the threshold of the new. If we cherish our ideas as if they were finalities, we have closed the door of the Kingdom of God. This thing of following Jesus is a very real and vital thing. It is not doing certain things in a certain way, it is the moving of the entire being along the soul path where Jesus has gone. It is the progress of the entire man from realm to realm, from strength to strength. It embraces for the human soul a program which includes the whole of life.

The open mind would remove prejudice, harsh criticism and all unkindness. It would give tolerance for intolerance, love for hate. Having nothing to lose but error and nothing to gain but truth, the man of open mind cannot fail because he knows that God is good and gives His children the best.

The Closing Days of the Centennial Year

By P. H. Duncan

Increased effort and accelerated activity should characterize the churches in every department of work these closing days of our much cherished Centennial. All records must be broken, all past excellence must be excelled. To "hold our own" is not enough; this is the policy of the half-hearted.

Our Centennial aims were not placed too high. Let every Christian soldier mobilize his last piece of gospel artillery, and elevate his guns to the limit for most distant range. If never before, let every Church this year get above a "dead level." The Disciple whose enthusiasm is not kindled by the contemplation of the possible results of this resultant Centennial year, possess the apathy of the stoic; Diogonese was a hilarious, high-pressure optimist compared with such a one.

The aims sought are inspiring, and become a challenge to the heroic within us. At least this one time may our aspirations be unlimited. Emerson said, "Hitch your wagon to a star"; and so we may, if it be the Star of Bethlehem that leads the world to Christ.

An intensely urgent call for liberal giving comes to us, these closing days of the Centennial year, as it never came before. The response should ring true, meeting promptly every demand. We need not fear impoverishment. Bankruptcy does not come of giving to the Lord's cause. In all the world there is not a case on record. Financial panics come from other causes. Liberal giving in the Master's service never sent a man to the poor-house.

Iago said, "Put money in thy purse"; Judas said, "Why this waste?" But Jesus said, "Give, and it shall be given unto you." Some one has said, "Benevolence alone clips the wings of riches; and what we have, at last, is what we gave away."

I commend to you God's banking system. It is as staple as eternity, and absolutely safe. We skillfully manipulate our stocks and bonds, but in spite of our best laid plans they slip away from our nerveless grasp, never more to be regained.

Let us try to learn the full, deep meaning of partnership and stewardship as they relate to God and to ourselves. For such a study we will be richer in grace, stronger in purpose and ready to meet every demand of the church in its onward sweep to victory.

To claim to be supremely "orthodox" and apostolic, and then complacently sit down and persistently refuse to send the Bread of Life to a starving world is the most stupendous farce ever enacted in the realm of reason. Liberal giving depends more upon our willingness than upon our financial ability; there is no question as to the latter.

The present Centennial year should prove a distinctive epoch in the history of every congregation. If you want real, veritable pulsating life with amplitude of vision do something worthy of this great occasion. Something of which you may be proud all the remaining days of your life. This is a great and rare opportunity for valiant deeds and strenuous enterprise. There is time enough yet for marvelous things to be accomplished before the assembling of the mighty hosts of our brethren at Pittsburg in October. The ringing cry of a rapidly advancing army is filling the very air with its reverberations; and its clear, distinct echo is framed into words of victory. There is neither place nor time for the laggard. Let us fall in line and help to make this Centennial of our great Restoration Movement a distinguished epoch in the history of our people.

Lines Written on the Death of a Christian Mother

By Hugh T. Morrison.

O, Mother dear, how dark seems life,
Since thy sweet smile no more we see!
How can we meet life's bitter strife,
Without thy hand our guide to be?

Thy hand has been our guide and stay,
In childhood and in later years;
Thy loving smile made bright our way,
Thy cheering words dried all our tears.

We'll miss thy council and thy love;
No one our mother's place can fill,
But He who dwells in heaven above,
Will guide us up life's rugged hill.

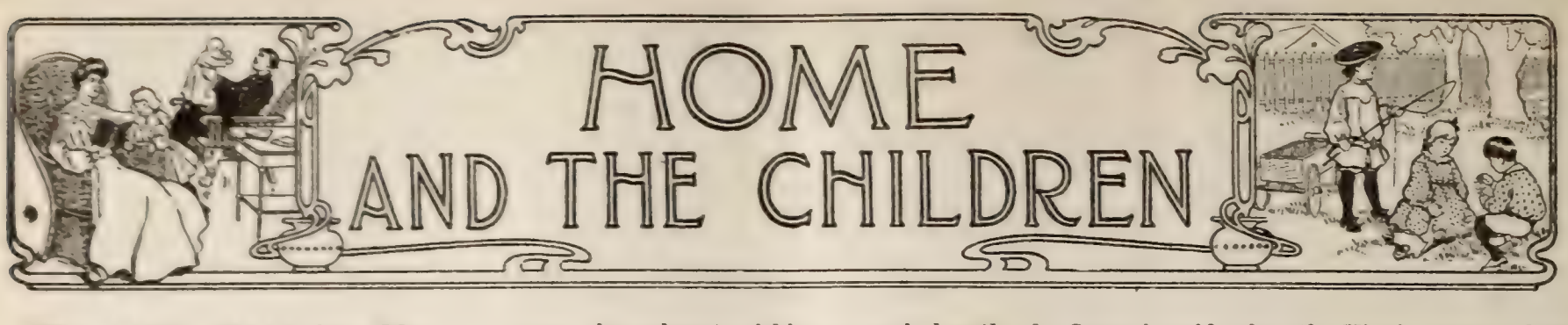
We would not wish thee back again,
Where earthly cares have pressed thy soul
Sweet be thy rest from toil and pain,
Where sorrow's waves have ceased to roll.

Thy brave, pure life is all we ask,
We prize it more than fame or gold;
'Twill cheer us here in life's great task,
And make us brave the truth to hold.

We'll cherish as a gift divine,
That life of self-forgetting love;
Our hearts till death shall round it twine,
And then we'll meet in bliss above.

The heavenly home is nearer now,
And richer by thy presence there;
To God's decree we'll humbly bow,
And hope thy glory soon to share.

Then, fare thee well, dear precious guide,
Completed is thy work of love;
In thy strong faith we'll still abide,
Until we share thy home above.



The Little Maid for Me

I know a little maiden
Whom I always see arrayed in
Silks and ribbons, but she is a spoiled and petted little elf:
For she never helps her mother,
Or sister, or her brother:
But, forgetting all around her, lives entirely for herself.

So she simpers and she sighs,
And she mopes, and she cries,
And knows not where the happy hours do flee.
Now let me tell you privately, my darling little friends,
She's as miserable as miserable can be,
And I fear she's not the little maid for me.

But I know another little maiden,
Whom I've seen arrayed in
Silks and ribbons, but not always; she's a prudent little elf;
And she always helps her mother,
And her sister and her brother,
And lives for all around her, quite regardless of herself.

So she laughs and she sings,
And the hours on happy wings
Shower in gladness round her pathway as they flee.
Now need I tell you privately, my darling little friends,
She's as happy as a little maid can be!
This is surely the little maid for me.

—Harper's Young People.

"Having Fun" With Rover

One bright summer day, when Lake Michigan was almost as smooth as a millpond, two boys were taking a row in a small boat near Jackson Park, Chicago. Their faithful house dog, old "Rover," ran along the shore, barking at them and begging, in the best language at his command, to be taken on board.

"Let's have some fun with him," said one of the boys. We'll row close to the bank and call out to him, and give him a good swim."

They backed the boat to a distance of fifteen or twenty feet from the shore and called to the dog:

"Come, Rover! Get aboard!"

Rover dashed into the water. When he was within a few feet of them, they began rowing away from him, but encouraged him to come on. Keeping just ahead of him, they lured him out into the lake a distance of a hundred yards or more. Then the old dog, feeling his strength failing, and apparently convinced that his young masters were making game of him, turned to make feebly for shore.

Then, for the first time, the boys realized what they were doing. As quickly as possible they turned the boat round and rowed after the dog, whose strokes were growing feebler every moment.

"Here, Rover!" they called out. "Good old doggy! Come back! We'll help you in!"

Old Rover tried to obey, but even as he made the effort the last remnant of his strength failed him, and he sank before their eyes when almost within an arm's length of the boat.

The appealing, yet loving look in the old dog's eyes as the water closed over his head will haunt those boys to their dying day.—Our Dumb Animals.

The Old Gnome's Gold

BY FRANCES MARGARET FOX.

The King of Forgotten Land was greatly troubled. It was five winters since the Gnome of Golden Mountain died and left his pile of treasure. So many, many years had the sound of the old Gnome's pickaxe been heard "bang, bang, bang" in the depths of the mountain, he was missed throughout the kingdom when his silence fell in the cave of gold and jewels.

"The Gnome is gone!" repeated men, women and children who scarce believed their words. "Gone, and left his gold behind." Not one bright jewel could the old Gnome carry away after all those years of work below the sunlight.

The soldiers of the King found his pickaxe beside him when the persistent "bang, bang bang" was heard no more and all the kingdom knew the Gnome was dead. What would he do without that pickaxe in the other world? The people shook their heads and wondered. Soon, however, they forgot the unhappy old Gnome in thinking of his bags and bags of gold.

It was those bags and bags of gold that worried the King. Day and night his soldiers had guarded the entrance to the cave, while highways and byways swarmed with robbers seeking to steal the gold when it was removed to the King's treasure house.

In the beginning the King of Forgotten Land supposed the old Gnome's labors would immediately improve the condition of his subjects. He straightway built a magnificent palace, giving work to thousands of skilled men. Next he built cathedrals, lecture-halls and school houses. He laid out beautiful parks and public gardens. He built roads and planted trees beside them. Fountains appeared as if by magic in different parts of the kingdom.

Instead of being grateful to the King, the inhabitants of Forgotton Land did nothing but grumble and complain. They criticized the way he disposed of the old Gnome's gold; they could have done better. Discontent was felt throughout the kingdom. Thieves sprang up on every side to steal jewels from the new garden walls and silver bells from school houses. Sullen looks greeted the King when he drove forth in his golden chariot. Even little children forgot wild flowers on the highways to talk of the old Gnome's gold and to wish for a larger share.

At last the King bought a great tract of wilderness land from a neighboring prince. There he built a castle, perfect in every detail, surrounding it with a garden called the Garden of Peace. This garden extended to the very boundries of the old wilderness land. Birds sang in the trees and sunlight lingered lovngly upon the vast estate.

Beneath the courtyard of the castle the King tunneled a vast hall, and in that hall was stored all that remained of the old Gnome's gold, after the King's treasure house was filled to overflowing.

Then did the King of Forgotten Land announce to his subjects that to the man who best knew how to handle the great wealth should be given the castle in the Garden of Peace. Believing that many, many would be found worthy to live in the castle, the King appointed a council of wise men to manage the difficult choice.

On the morning appointed by the King for a meeting with the wise men, vast crowds approached the palace gates, every man insisting that he must have the first interview. When gates were opened, in rushed the multitude, tramping on the lawn, ruining the flowers and demanding immediate attention. Before the soldiers could interfere there was a dreadful fight outside the entrance of the Hall of Justice where the wise men sat waiting with fingers in their ears.

Days passed and not a man appeared to present his claim but proved by his very manner that he was not entitled to the management of great wealth.

"What shall we do?" demanded the King. "In days gone by we knew not that there was such selfishness in the Kingdom. What shall we do."

Three days and three nights the wise men sat in council before making answer. Then said they: "Let us search the kingdom for one unselfish man."

Days, weeks, months passed with nothing but sad reports from the King's messengers. Everywhere they found men neglecting their business while sitting by the roadside talking of what they would do if given plenty of money. Women, children and babies discussed the same subject. They would care for the sick and afflicted, buy food for the hungry and clothe the destitute.

At first the King was encouraged. He felt comforted by the good intentions of his subjects until the messengers explained that not a man could be found who did the best he could for those around, with what he had to share. They provided for their own families and talked of what they would do for the poor and needy if they had plenty of money.

One day the King was riding horseback through Forgotten County, on the outskirts of Forgotten Land, when he observed two boys tearing down a good fence in front of a cabin.

"Why do you do this?" inquired the King.

"Because," replied the older of the boys, little dreaming that he was addressing the King, "our father wishes to share the shade of our great oak tree with travelers who will not come through the gate to rest from noonday heat. If we tear the fence away they will no longer feel that the tree is not for them."

"Marvelous!" exclaimed the King. "Who, pray tell me, is your father?"

"Our father is the school master," was the wondering reply.

Slowly the King passed on. Five minutes later he met a small boy carrying a dog.

"What is the trouble with your pet, little man?" inquired the King. "Oh he's all right now," replied the boy, "because the schoolmaster washed his hurt foot and tied it up

with his own handkerschief. The dog will get well, thank you."

Later, the King paused before a wee cabin to ask an old blind woman why she looked so happy. The schoolmaster had been reading her a lovely poem a few moments before; he read something to her every day on his way home from school.

By this time the King was deeply interested. Before returning to the palace at sunset, he learned that the shool master had shared his luncheon that noon with a tramp; he helped a neighbor catch a runaway horse and had shared both time and possessions with all, be they friends or strangers.

For three weeks the King's messengers watched the schoolmaster who lived on the borders of the kingdom; always finding that the schoolmaster shared his simple blessings with those who passed his way.

Thus it happened that the King ceased to worry about the old Gnome's gold. Throughout the kindom went the glad tidings that a man had been found worthy of the castle in the Garden of Peace. No longer troubled by visions of unearned wealth, the inhabitants of the kingdom went back to their work and contentment returned.

As for the schoolmaster and his family, they lived happy ever after, sharing their vast treasure with all who needed help as in days gone by they shared their small possessions.

Therefore, according to tradition, did the King of Forgotten Land live to a good old age.

The Animal School

Did you ever hear of the animal school ?

No ? Then I will tell you about it.

Miss Willow was the teacher, and the reason she was chosen was—why do you suppose ? Because she had so many switches about. If anyone didn't behave, she would reach out one of her long arms and get a switch, and then—um-m-m-M-M!

The scholars were: the donkey with his long ears, the owl, always half asleep, and the stamping horse; the wooly sheep, the billy-goat, the black cat, and the curly dog; the goose, long of neck, the turkey gobbler, the duck, and the little red hen. Then there was a row of birds on the top rail of a fence. And—O, yes—there was the frog. I almost forgot the frog. He sat in a puddle.

When it was time to begin, Miss Willow snapped all her switches. It was quiet in an instant. "Now," said she, "who is absent ?"

The owl cried out, "Whoo-oo, whoo-oo, whoo-oo !"

Miss Willow turned angrily to the horse. "Was that you who mimicked me ?" she asked.

The horse, trembling very much, answered quickly, "Neigh, neigh !"

"Attention !" said Miss Willow. "What does B-A spell ?"

The wooly sheep answered, "Baa!"

But just then the billy-goat stepped on the little red hen's toe. A bird on the fence behind saw it and cried out, "Whip-poor-Will !" And Miss Willow wept at the billy-goat's badness.

"We will now have our lesson in manners," said Miss Willow. "What does a man do when he meets a lady ?"

The curly dog cried, "Bow!" and was patted for giving the right answer.

"And how should we eat at the table ?"

The turkey answered, "Gobble, gobble, gobble !" Miss Willow reached for a switch. And the prim goose said in a shocked voice, "Hs-s, hs-s."

"Do we eat with our knives ?" asked Miss Willow.

"Neigh," said the horse; and the little red hen put in, "Cut, cut, cut !"

"Who is that new scholar on the fence ?" Miss Willow then asked.

A brown bird answered, "Bob White !"

"And who came in late ?"

The black cat cried, "Me-ow !"

But the donkey wouldn't answer any of the questions, and had to be put on the dunce stool, with a dunce cap over his long ears. And the duck always read through her nose, like this, "Quack, Quack!" And one little greenish bird had to have a handkerchief tied over his bill because he would interrupt by shouting, "Teacher--teacher—TEACHER !"

"And what shall we do next ?" Miss Willow asked at last.

All this time the frog had sat in his puddle and said nothing. Now he put his head out, and muttered in a deep voice, "Better-go-home, better-go-home, better-go-home !"

So the wind whistled a march, and away home they went.—Francis Weld Danielson, in Little Folks.

These Summer Days

By F. Treudly.

Into the heart of earth the summer rays and
August heats strike deep,
Quickening into pulses strong all ofrms of
common life,
Ripening the grains and fruits and sending
far away
Upon the wings of heaven perfumes of sweetest odor,
As proofs of loving power faithfully at work,
And signs of good soon coming to perfection.

At rest upon earth's bosom I look upon this
scene
And marvel at the energies incessantly at
work
Not vainly, but guided by unswerving wisdom,
And I ask; Whether is greater, power or
wisdom,
Or are they both expressions of supernal
love
Whose deep intensity charges and directs
these forces,
Wasting nothing but coming to the end by
path direct?

For whom is all this energy of life? For
men
So inconsequential as I seem to be,
Lying so helpless here? And if so, why?
Since I seem so incapable of service
Beyond the simple bounds of knowing duty
Whose doing is beyond my strength
And whose full doing I can ne'er attain.
My doubts spring up from error. I am not
weak
Nor inconsequential, for that within me in
whose behalf
The power of God is ever working, is Himself, His very image,
To call which forth into its perfect form
He hath made the supreme purpose of His
life.

For this is life, to love, and that only can
be loved
Which, in itself, is lovable; the tender spirit,
The soul conscious of its limitations but
ever seeking light,
The eye mild and luminous as it gazes upon
beauty,
The heart quickening into pulses strong
through service done,
The cheek tinged with that glowing color
which is the rich expression
Of joy eternal when mind and heart are
one.

Therefore, all this warmth and glow of
summer days,
These golden flowers coming to full bloom,
These fruits surcharged with beauty and so
luscious to the taste,
These harvests bending to the earth through
fullness,
The insect life upon the wing, all life of
man and bird and beast,
Feeding beneath the shadow or in sunshine
in quiet rest
Upon food ambrosial, or drinking nectar
sweet out of chalices
Golden or silver or set in green,
Or hanging upon leaf or blade of grass, or
bursting forth
From fountains pure, flashing like diamonds
and
Fed by summer showers falling alike in
light or darkness
Upon all lands whether belonging to the
evil or the good, the just or unjust:
All that I see and hear and feel and taste
and smell
Is God's own presence calling unto me,
And ever calling, out of the skies and from
the earth,
And through the voice of running streams
and carolling birds
And hum of insect world and splendor of
most gracious forms,
To rise and pass from out this vestibule
of time and space
Into that real world of which this world is
but a shadow.

Unanswered Prayers

ELLA WHEELER WILCOX

Like some schoolmaster, kind in being stern
Who hears the children crying o'er their
slates
And calling, "Help me, master!" yet helps
not,
Since in his silence and refusal lies
Their self-development, so God abides,
Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens when he must deny
He sees us weeping over life's hard sums,
But should he give the key and dry our tears,
What would it profit us when school were
done
And not one lesson mastered?
Should our desires
Voiced one by one in prayer, ascend to God,
And come back as events shaped to our wish,
What chaos would result!
In my fierce youth I sighed out breath enough
to move a fleet,
Voicing wild prayers to heaven for fancied
boons,
Which were denied; and that denial bends
My knee to prayers of gratitude each day
Of my maturer years. Yet from those
prayers
I rose always regirded for the strife
And conscious of new strength. Pray on,
sad heart,
That which thou pleadest for may not be
given,
But in the lofty altitude where souls
Who supplicate God's grace are lifted, there
Thou shalt find help to bear thy daily lot
Which is not elsewhere found.

—Journal and Messenger.

Indian Wisdom

Daily perform thy own appointed work
Unweariedly; and to obtain a friend—
A sure companion to the future world—
Collect a store of virtue like the ants
Who garner up their treasures into heaps;
For neither father, mother, wife, nor son,
No kinsman will remain beside thee then,
When thou art passing to that other home—
Thy virtue will thy only comrade be.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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CHAPTER XI.

On Their Travels.

It was July. A dry sunny July, with a cloudless blue sky. The boys belonging to the small market town of Horton were all agog with expectation as a small procession slowly wended its way through its usually quiet main street.

First there came an old man with a patriarchal appearance. A long white beard swept his chest and wavy white hair hung on his shoulders; a violin case was slung across his back, and from his lips a trumpet announced his entry in notes as full as they were musical. A curly, towny-haired poodle followed close on his heels, bearing on his back a tiny monkey, dressed as an admiral, the monkey squinting from side to side as he bowed first one way and then the other with a comical grin of intelligence. The poodle wore a helmet tied under his chin with ribbons of bright colors.

Behind them came a small carriage drawn by a handsome goat; ribbons decked his head, and his harness shone like silver in the sunshine. A little girl sat enthroned in the carriage, her delicate face lit up with a smile of pleasure as she watched the interested looks of the bystanders.

Flanking the carriage like two outriders trotted two dogs with toy drums suspended round their necks, and on each head was perched a tiny cap with floating ribbons.

Straight to the village inn the procession wended its way, headed by the old man. Before the "Pig and Whistle" lay the village green, showing how a game of cricket had been in full play until interrupted by the entry of this troupe. The buxom landlady with her rose-cheeked daughter stood at the entrance door, watching the procession with amused yet interested faces.

Before them the old man paused, bowing low and showing a set of such dazzlingly white teeth that it put to shame the silvery whiteness of his beard.

"Can madame put us up for a couple of nights?" he asked softly.

Yes, madame thought she could, and then looked doubtfully at the dogs. "I suppose they can go into the stables?" she said.

Pierre Gascon shook his head. "My dogs are not like other animals. Where I rest, they rest also. Does madame object to such intruders?"

Madame looked as if she did; but her rosy-cheeked daughter overcame her opposition.

"Oh! let them in, ma. I'm sure they'll behave nicely."

Pierre raised his hat with another low bow. "Mademoiselle has guessed rightly. Madame will not be sorry for having admitted them; for the goat alone I would crave shelter in the stable."

With a slight snort the buxom landlady was heard to say, "I should think so indeed. It's the first time in my life that I have opened my doors to a menagerie."

"Not a menagerie, Madame, but a troupe of dancing dogs, a performing goat, and a trick monkey."

"And a fairy queen," added the rosy-cheeked daughter with an admiring glance at the little figure seated in the carriage, caressing now the heads of all the dogs in turn as they gathered round her.

But at her words a shade passed over Pierre Gascon's face, and he made no immediate response. Hastening back to the little carriage he helped Camilla to get out, displacing first the monkey from her lap, who leaped to his shoulder with a wild jabber of unintelligent jargon.

Into the inn parlor Pierre followed the landlady, the whole troupe in his wake with the exception of the goat, who stood pawing the ground and shaking his head fiercely from side to side when too closely pressed by an admiring crowd.

"Tea, please," said Pierre. "My grandchild is greatly in want of it."

"Oh! your grandchild, is she?" said the landlady, looking curiously at the dainty little form before her. "She—she don't look much like it."

"And something nice and savory, if you have it," continued the master of the troupe, as if she had not spoken. "What is it that you have?"

"Fried ham and eggs—real fresh eggs and home-cured ham."

"Bring a dish of it as soon as you can," was the reply.

Then she disappeared, closing the door after her, he said softly—

"Tired, mon enfant?"

Camilla looked up with a bright smile. "It is not I who should be tired, but you, Pierre, and these dear dogs," dropping her tiny hand in turn on their heads. "You have walked so far today; how far, Pierre?"

"A matter of twelve miles, cherie. But remember," lowering his voice to meet her ear alone, "to call me 'grandfather' always whilst we are here. It is not safe to call me by any other name."

Then as Camilla gave a sage little nod of her head, Pierre continued—

Reveal nothing, cherie, to the landlady or her daughter. I mistake me if the lady of this house is not as inquisitive as her daughter is kind."

"Nothing of the ship—and of—Daddy," said Camilla with a droop in her voice.

"Nothing, cherie; it would ruin all." He laid his hand softly on the brown hair, and lifting the tiny hand to his lips pressed it tenderly. "Now I shall go and see where Chicot is to be housed, and get him safely in and something to eat before tea is ready. Rest you in the big chair, cherie, till I return."

Five minutes after, the landlady's face appeared. She had seen Pierre unharnessing the goat, but from her pretended start of surprise at seeing only Camilla and the dogs in the room and Taras sitting close by the fire, no one would have guessed this.

"Alone, little one? Ah! your grandfather has made you comfortable. On which side, dear, is he related? Your mother's or your father's?"

"I don't know what you mean," was Camilla's very truthful answer.

"Ah, of course. You are but young to know the relationship. And where are you going, dear?"

"To see my grandparents."

"You astonish me! More grandparents! Ah! it must be on the other side: but this grandfather is very old."

It was on the tip of Camilla's tongue to assure her that Pierre was anything but old, but she wisely refrained from doing so and patted Jacques' head as it poked itself up from beside her chair.

The landlady busied herself in setting the round table, racking her brains the meanwhile for a few further questions.

"Where did you come from last, dear?"

"I don't know the name of the place. Pi—my grandfather knows it; ask him."

The Frenchman's appearing at that moment disposed of further curiosity on the landlady's part, and soon the much-needed meal was in progress.

The daintiest slice off the loaf, the nicest-looking egg, the best slice of ham was chosen by Pierre to set before Camilla. The dogs all sat round, waiting till the meal was over to receive their own. Then one loaf, broken into equal shares, was divided by Pierre and given to each dog. Taras fared better, for he received bread soaked in milk, after which he retired to a corner to cogitate.

"Tomorrow, cherie, we will give a performance. The village is larger than I thought it, and we may be able to stay here a week, making this our headquarters."

Camilla clapped her hands, at which Pierre bent on her a tender glance.

"Tired of so much travelling, mon enfant?"

"No, oh no, Pi—grandfather! Indeed, I enjoy it, and you are so kind to me."

"Nevertheless, a few days' rest will do you good, mon enfant. For your sake I am glad we have found our way here."

"And when you go out for the performance, mayn't I come too? Say yes—do say yes. It isn't fair that I should not help when you and the dogs, and even Taras and Chicot, go out to get money."

"You dress the dogs, cherie, for their performances. And who but you would have thought of decking Chicot out in such fine ribbons?"

"But that is nothing; you could do all that by yourself. It is to help in the performance that I want. You have taught me to play a little on the violin, and I do it well, don't I?"

"Admirably, cherie."

"Then why shouldnt I play for Jules and Bebe to dance to?"

"Never, cherie, never in public."

"Then let me dance the pretty dance you've taught me; or sing 'Auld Lang Syne' whilst you play the tune."

Pierre looked across the table at her with affection shining in his honest brown eyes.

"May I never meet Monsieur your father, cherie, in the Land Above if I expose his daughter to the gaze of a crowd of gamins."

"But—but they all see me when we first come to a new place."

"That, mon enfant," said Pierre, with a despondent shrug of his shoulders, "is what I cannot well do without. It is necessary to make some sort of public entry to attract attention, or else we might fare badly when the performance takes place. It goes against the grain, cherie, to exhibit you then, as I am forced to do, but to employ you in any way whatever when we perform is what I shall never do."

Camilla held over the table an imploring hand, which Pierre willingly took, but the determined expression on his face did not change, and Camilla sighed as she found that her greatest blandishment, which hitherto had never failed to touch her French friend's heart, aroused in him no sign of relenting.

"You assist me in the evenings by teaching the dogs and playing to them whilst they dance, but further than that you must not go. Comprenez-vous, cherie?"

Camilla nodded her head dolefully. At the same moment Pierre sprang up, and with a quick soft tread crossed the room, opening

the door with a suddenness that surprised the landlady on the other side, who had been cooling her eye and her ear at the keyhole. She fell back with a startled face that somewhat paled as she caught sight of the Frenchman's expression, and then scurried away as fast as her stoutness would permit her.

Pierre's face was grave as he came back and re-seated himself. Camilla saw nothing amiss, as she was busily engaged in combing Jacques' refractory curls.

"He was a dear doggie he was, the cleverest, prettiest dog in the world," she murmured; then threw out her hand to Bebe and Jules, who were looking sulkily on. "And you, my pretties, are such dear little dogs that I can't help loving you too."

At this the jealous Taras sprang with a bound from his corner right on to her shoulder, and holding Camilla's brown head with one hand, worked away with the other until he had flung the wig aside showing the child's beautiful golden hair beneath.

"Oh! grandfather, look!" she cried with a laugh of childish delight.

But Taras was not to escape scot free. Pierre's hand caught him a resounding smack which sent him chattering and nursing his cheek to the further end of the room.

"We must stop such tricks as those, mon enfant. Has the rascal ever done such a thing before?"

"Yes, the other day, but you were not by."

"Then this must be the last time that he ever does it. For, look you here, cherie"—lowering his voice to a whisper—"if he takes it into his head to do such a thing when we are entering the next town, or when strangers are present, the—the fat will be in the fire. Taras, you rascal, come here."

Still nursing his cheek and looking sulkily aggrieved, the monkey advanced from his corner.

"Wherefore didst thou do such a trick as that? Knowest thou not that punishment always awaits such naughtiness? See to it, mon garcon, that it is never done again."

And with a few stinging slaps Taras was released, and told to stand in the corner for the rest of the evening.

The others, meanwhile, sat ready, waiting for the rehearsal which always followed on an entry into a fresh place.

"Thou, Jacques, take thy place with Bebe and chasse to and fro till I play—so"—sounding a deep chord on his violin—"when thou must both meet and bow and dance together. Jules, thou must dance by thyself, since Taras has misconducted himself."

A wailing sob from the monkey elicited no attention from his master, who felt seriously put about, first by the landlady's uncalled-for inquisitiveness, and next by Taras' unpardonable behaviour.

Camilla sat stringing coloured beads together which had been destined to adorn Chicot's neck, but which she now thought must be kept for Taras's little brown throat, to make up in some sort of way for the punishment he was getting this evening. She was constantly devising means for softening Pierre's somewhat rigorous treatment when the animals were at fault, and no one knew better than Pierre for whom those coloured beads were now intended.

Taras eyed them jealously. He loved colour and gaudy finery, and nothing pleased him better than to strut about in his admiral's uniform. He bit his little fingers and shut his eyes tight to prevent himself from making a spring upon those coveted beads, which he knew would call down upon his head a still more severe censure.

Meanwhile the strains from the violin went on, and Jacques and Bebe chassed backwards and forwards. Then the deep chord sounded, and they would clasp each other round the waist with their front paws and revolve slowly round and round.

"Jules, thou art not keeping time," his master's voice would break in sharply.

And then the others would stand aside while Jules danced alone to the music. Nothing escaped Pierre's eyes: he saw mistakes which no one else would have detected. The animals were thoroughly well trained, and were at the same time devoted to their master. Jacques loved him with a devotion that was rare even in so faithful a dog, and all Camilla's little wiles never lured him from his best friend.

"I rescued him, a tiny puppy, from the hands of some villain gamins who were driving the creature almost senseless with their persecutions," Pierre had told Camilla one day. "And since then he has been my faithful companion."

Camilla loved these rehearsals. Although she was never allowed to appear in the performances, Pierre had taken great pains to interest her in them, and to make her form one of them in the quiet evening hours when no public eye was on them. He had taught her to dance and to sing some simple airs as prettily and unaffectedly as only Camilla could sing them, and her slight performance on the violin was his delight.

"Now, cherie, for your song and dance," he would say when the animals had gone through their several parts.

And then Camilla would do her share, with Pierre standing by as sole audience to criticise and to applaud.

Ah! those were happy hours for Pierre and his little English charge.

CHAPTER XII.

Pierre Becomes Alarmed.

The next morning dawned fine and bright. Pierre was astir early; he not only wished to have a successful performance, but also to make those inquiries concerning Camilla's grandparents which were always uppermost in his mind whenever he entered a new place.

Not to his curious landlady, however, would he put such a question. He had serious thoughts this morning of changing his temporary quarters. Her inquisitive attitude of last night had disturbed him; what might she not say or do if questioned in her turn by those interested in the Frenchman's movements?

Their breakfast over, Pierre set to work in preparation for the performance. The meals were simple to a degree where the Frenchman was himself concerned, but with regard to Camilla it was different, her protector being of the same mind that his charge should have of the best that his purse of gold would permit. A comfortable bed at night was what he always sought for her, even when his own accommodation was of the poorest. Camilla might protest in childish words at their not always faring alike, but Pierre would wave such words aside and keep firm to his first resolution.

That English father's face was never far distant from his mind; and his promise, given when death was very near, was still fresh in his memory.

"And now to work, mes enfants," he said briskly. "Thou, cherie, what wilt thou do when we are gone?"

"Where will you perform?" asked Camilla.

"As near this house as possible; perhaps on the village green, so that you may watch us while we work."

Camilla clapped her hands gaily. "Can I sit with the window open?" she asked breathlessly.

But Pierre shook his head. "I would rather that thou didst not, *mon enfant;* it would attract too much attention. And"—seeing the face of his little charge fall—"it might draw attention from us, which is not what thou wouldst like, eh, *petite?*"

No, Camilla would not like that. She loved to receive the tin mug from Taras' hand on their return home and count up their gains with Pierre's assistance. If her presence at the open window were in some unaccountable way to detract from the performance, she would not let herself be seen, but only just peep at them. And with this assurance Pierre seemed well content.

"And thou wilt not answer the landlady's questions, *cherie?*" he asked anxiously.

"No, I do not like her," returned Camilla.

"Nor I. And thou wilt keep thy wig on, *cherie,* and never take it off once, *n'est-ce pas?*"

Camilla assented, and patted her brown wig with such evident satisfaction that Pierre laughed.

It always distressed him to leave her behind during these unavoidable absences, and his return home was full of anxious foreboding, until he had her safe again within his sight.

It was not always that Camilla could have the treat of seeing them perform under her very eyes. She watched with eagerness the procession start off down the road.

Pierre headed the animals in his leathern coat and slouch hat, and his violin-case across his back, blowing the trumpet to attract attention. Taras was mounted on his shoulder, resplendent in his admiral's uniform, and with the rather incongruous string of beads hung round his neck. Chicot came next, pawing the ground majestically, and tossing his head with pride in his new ribbons. Bebe and Jules followed close behind; and Jacques brought up the rear.

He always followed last. It was a self-imposed task, and one that Pierre agreed with most readily, knowing full well that the other members of his troupe comported themselves with dignity when the poodle's eyes were upon them. The slightest disorderly conduct, the least insubordination, and Jacques would pounce upon the offender and administer a well-deserved shaking.

Camilla, from her corner by the window, well screened by a muslin curtain, watched them all return after their promenade round the village and take up their stand on the green right in front of her view.

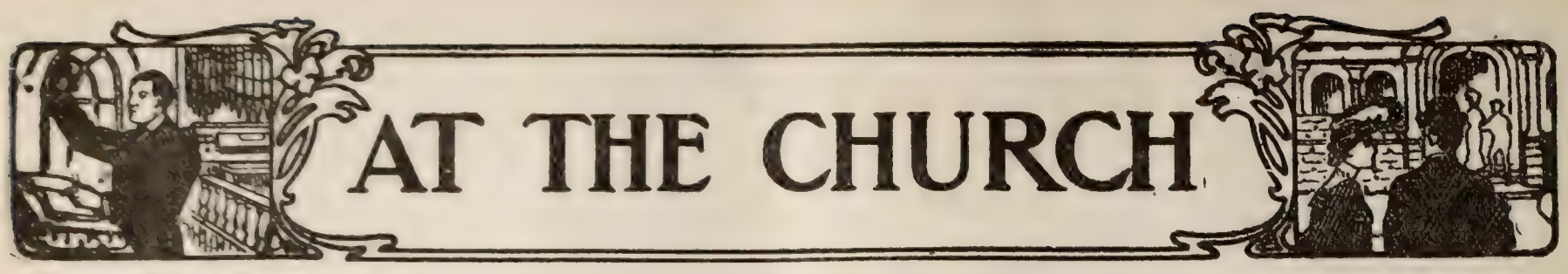
Pierre tuned up his violin and played a few ravishing airs, with his animals all about him. Then a brisk waltz tune started Jacques and Bebe dancing, and Jules and Taras followed in their wake. Chicot revolved slowly and majestically by himself on his two hind legs. Taras was accustomed to provoke laughter on his own account by suddenly leaving Jules' side and springing on to the neck of the goat, where, with hands clasped tight round his neck, he would sway his body this way and that, keeping time to the goat's movements. Then, putting his face down to the goat's he would kiss him with smacking sounds on either cheek and spring to the ground, well satisfied at having elicited roars of laughter from his audience.

The dancing over, Chicot told the year, the month, the day, the hour with accurate precision by placing his foot on the right pieces of cardboard laid out on the green by his master, on which in clear letters was written the correct answers.

Then Bebe and Jules held a skipping-rope at each end whilst Taras skipped gleefully, making several fantastic grimaces the while at the audience; he also danced on the tight-rope, to the intense delight of the onlookers. Then there was a sham fight between the animals, Chicot standing afar off to act as umpire.

All the while the master of the troupe played his violin, keeping, however, a watchful eye upon all around him. Suddenly a melodious voice, with something of a foreign ring in it, startled Pierre.

(To be continued.)



Sunday School Lesson

FOR SEPTEMBER 5, 1909.

Farewell to Ephesus

Introduction.

Paul's Third Missionary Journey—Continued—Farewells.—Acts 20:17-35.

Golden Text—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

Between the last lesson and this Paul had made a tour in Europe, revisiting the churches which he had founded. Beginning with Macedonia he went southward to Greece, where he spent three months, probably the greater part of the time at Corinth. It was his intention to return directly to Syria, but Jewish enemies were watching for him, and he went by way of Philippi and then across to Troy. The companions on the journey are mentioned in verse 4. From Troy he sailed down the coast to Miletus, where he made a brief stay. He did not go to Ephesus, because of his haste to reach Jerusalem before Pentecost, whence he was bearing the alms collected from the Grecian churches. But he sent for the elders of the church of Ephesus to meet him at Miletus. His interview with the elders furnishes the matter contained in the lesson. The meeting was probably reported by Luke, as the use of the first person "us" and "we" in the chapter shows that he was again with Paul.

Outline of the Lesson.

Paul begins with a referencce to his own conduct while among them.

He reminds them of his great trials, and also of his devotion and fidelity to his work, He tells them that he is going to Jerusalem, and that he will meet with more trials. He says they will see him no more He exhorts them to care for the flock, because of "grievous wolves." He commends them to the grace of God.

He refers again to his own conduct and faithfulness.

Notes on the Lesson.

17v. *From Meiltus.* It was 30 or 40 miles from Ephesus. *The elders of the church.* Ministers or pastors.

18v. *Ye know,* etc. Paul makes much reference to himself in the interview, But this, no doubt, was due to the fact that he was so constantly assailed by bitter enemies, and also because he felt that example goes before exhortation.

19v. *With all humility.* He humbeld himself to every situation and hardship. *And temptations.* Trials. *Lying in wait for the Jews.* They were always "laying for him."

20v. *Taught you publicly and from house-to house.* A well-regulated ministry, effective in public, faithful in private.

21v. *Testifying.* The original idea of the apostolic ministry. "Ye shall be my witnesses." In this sense it was a scientific ministry, a testimonial to facts. *Repentance toward God.* This is what gospel preaching means, not simply a declamation against public evils, but to individual repentance. *And faith,* etc. Preaching which does not end in faith misses its purpose.

Of His Journey to Jerusalem.

22v. *Bound in the spirit.* He felt compelled by the promting of the Holy Spirit to make the journey. *Not knowing,* etc. All that he knew was that he must go, which shows that the Spirit simetimes commands without enlightening.

23v. *Save,* etc. This was part of the original call to the ministry. It was to be one of trial. See Acts 9:16.

24v. *But none of these things move me.* Ministers should not make too much of their trials. We hear now that young men are not entering the ministry because of low salaries, etc. But what heavenly good could such young men do in the ministry? *Finish my course with joy.* There were trials, but joy.

25v. *Shall see my face no more.* This was the saddest word of all; see verse 38.

26v. *Pure from the blood of all men.* Probably a reference to the prophet Ezekiel.

27v. *Have not shunned.* A suggestive word. There is a shunned gospel. *All the counsel of God.* Not part, but all.

An Exhortation.

28v. *Take heed.* The Bible is full of words of warning. Pastors should have the words of wariness. Pastors should have the eagle eye. Arabs who ride over the plains have an eye trained to see in the far distance. Ministers should be able to see an enemy when he crosses the horizon, and to see very close by.

Unto yourselves. The first members of the flock to be looked after, and the most difficult. It is hard to be a perfect example.

All, not pets, favorites, influential people, nice people, but all. *Flock.* A favorite word in this connection. It is the common view of Scripture writers that developing and training Christians is like raising sheep. The figure had more force with a pastoral people than with the millions now who seldom see a sheep.

The Holy Ghost has made you overseers That is, by sanctifying you, equipping you, and giving you the inward call to the work. It is not enough that a pastor be man-appointed; he should also be Spirit-appointed. *To feed.* In the original, to shepherd, which is broader, and includes feeding, protecting, caring for in every way. It is more import-and that a minister or pastor should be a shepherdly man than that he should be a "star" preacher. It is a great combination when he is both. *The church of God.* A much disputed text because of what follows in the next clause. The question is whether it should read, "of God," or "of the Lord." The manuscripts differ. We can no more than allude to it here. *Purchased with His own blood.* See Eph. 1:7; Heb. 9:12; 1 Pet. 1:19; and Rev. 5:9. That the church is a body of believers ransomed by the blood of Jesus Christ, is used here as an appeal to ministers to be careful, watchful and faithful shepherds. When they deny this doctrine and explain away the passages which teach it, and even try to set aside the apostle himself, it is not likely that their faithfulness will be increased. We better appreciate the immeasurable value of a human soul when we read such a passage as this.

A Warning.

29v. *For I know this.* Paul's optimism was not of a kind that made him blind to the dangers of the flock. The pessimist who sees only dangers is blind in one eye; the optimist who sees no danger is blind in the other eye. *Grievous wolves.* Strong wolves, dangerous wolves; "ravening wolves," Jesus called them. The term was not used of open enemies, but of men who played a false part. *Not sparing the flock.* Unfaithful men cannot destroy the truth, but they can destroy the flock.

Appeals to His Own Example.

30v. *Also of your own selves.* "The most dangerous enemies which the church has known have been nurtured in its own bosom and have consisted of those who have perverted the true doctrines of the gospel. Barnes. *Speaking grienvous things.* Perverting the Scripture, twisting texts, emasculating them of their meaning, and confusing the common mind. *To draw away disciples.* Heretical sects usually draw from the church, not from the world. It is easier to go into the fold than out into the highways, byways and hedges. Religious fads seldom feed on raw material. They prefer half baked Christians.

31v. *Therefore watch.* And they did watch, as we find in Rev. 2:2-6.

And remember. It is a bad sign when a minister does not like to remember Paul. It is a proof of the false position of a certain class of teachers that they discount Paul. *I cease not to warn.* The appalling fear of being called a pessimist had no terrors for him. *Night and day with tears.* That was the tireless work of a man, and the nursing love of a mother. Warning men with tears is more effective than a sarcastic sermon or a scolding prayer meeting talk. As has been remarked, there is a difference between feeding the sheep and beating the sheep.

33v. *Have coveted no man's silver,* etc. Paul's self-renunciation was complete.

34v. *These hands have ministered unto my necessities.* But he taught that the ministry should be supported.

Suggestive Points.

—It was well worth a trip to Melitus to spend an hour with Paul.

—In talking about himself Paul pointed to his humiliations and trials rather than to his successes.

—Paul enforced his appeals with his tears.

—He sought "the flock," not the fleece.

—He "kept back nothing;" some preachers keep back more than they give out.

—Ministers are in the world to preach repentance rather than reform.

—"To testify the gospel of the grace of God" is a whole volume in itself.

—We talk of "gray wolves" in city councils. Paul spoke of "grievous wolves" in the church.

—Paul had willing hands as well as a great head.

—Strength is not for ourselves alone, but for the weak.

—"Watch and remember."

Prayer Meeting

By Silas Jones

THE EARTHLY HOME OF THE SOUL.

Topic: September 1, Psa. 65:4; 84:4.

The church tramp has all the vices of all tramps. He is fundamentally wrong in his attitude toward organized religion. He would receive benefit from the church without assuming any responsibility for its purity and growth. The religious life grows by overcoming difficulties and these are created in part by the relation in which the individual stands to the church of which he is a member. The very imperfection of his associates gives him an opportunity to increase his spiritual discernment and his devotion to the right. He who would be a disciple of Christ must live with other disciples and learn to love them in spite of their faults. This is one of the hard lessons to learn. It is natural for us to look for agreeable people in the church and to feel that we have a right to desert if we are thrown into the company of some one whose character has ugly spots in it. The quest for pleasure ends in spiritual degeneration even when it occurs in the precincts of the church.

Whom God Chooses.

The doctrine of election has been a very comfortable one for many people. One is tempted to believe that some have rejoiced as much in the belief that certain men were to be damned as in the assurance of their own salvation. In other words, aristocratic feeling of a base sort has been in the church. The doctrine of election which a Christian may hold is something very different from this dogmatism of men who are concerned only for their own salvation. God chooses men and we know God's choice by what men are. A good man belongs to God's elect. Where he worships is a home of the soul. It is a misfortune for any one to be denied the privilege of worshipping God in fellowship with good men. There is justice in the statement that a community is godless if it has no company of elect souls meeting to worship God. The fires of moral enthusiasm will burn low in that community. It will be out of touch with the source of spiritual energy.

The Blessedness of the House of God.

We should beware lest we mistake something else for the blessedness of the house of God. Much that has passed and does pass for exalted religious feeling has no value whatever; it is at times a form of spiritual dissipation. We must ask of the religious enthusiast the troublesome questions that relate to self-conquest and social service! How much does he weigh morally? Is he interested in all that pertains to the kingdom of God? Or is he able to reach the state of ecstasy only by ignoring simple, everyday duty? It is no wonder that curious questions about conduct are disturbing to men of certain types of religious (?) feeling. The blessedness of God's house comes to men who have on their hearts the largest interests of the kingdom of God. Their vision reaches to the ends of the earth. They pray and they labor for the entrance of true faith into every human heart. They are able to connect interest in the universal reign of Christ with the common life. Because they are helping to evangelize India and Africa, they feel all the more strongly the obligation to be just in their dealings with their neighbors and their affections are stronger and nobler. They have respect for the rights of saint and sinner. Their joy in the assembly of the Lord is the joy of communion with God.

Building the Home.

Homes do not spring out of the ground by magic. Young lovers may think they do but experience teaches them better. Are there members of the church who imagine that church buildings will suddenly arise without anybody knowing the processes of their erection? If there are such persons, they probably think they have faith in God. The chances are, however, that they are lacking in generosity and courage. They prefer to keep their money to spend on themselves and they have not the courage to join in an enterprise that requires some risk. Churches in new and growing communities do not build themselves. Satisfactory results are possible in proportion to the generosity and wisdom displayed in the cooperation of Christians for meeting the religious needs of people everywhere. This is the reason for the Church Extension Fund. The haphazard method or lack of method of housing homeless congregations is contrary to the sanctified common sense of the church. Church Extension means systematic planning and building.

Christian Endeavor Lesson

By W. D. Endres

Life Lessons For Me From the Book of Romans.

Topic: September 5, Romans 12:1-21.

This is a consecration meeting and let us make it genuine. In the first verse of our scripture Paul calls upon us to make a sacrifice. What does he mean? He does not want the offering of bulls and goats, nor the first fruits of the harvest, but a perfect submission of the will to Christ. When we became Christians, if that move was genuine, our submission to Jesus was complete. No mental reservations were made, nor secret practices retained. Not an easy accomplishment. Many have been self-deceived just here. It is easy to think that you have succeeded when you have failed miserably. When the rich young ruler came to Jesus seeking salvation doubtless his inquiry was genuine and he thought he was ready to do anything that Jesus would ask. But when Jesus told him to sell all and follow him, he laid his finger on the treasure of the young man's heart. With this he was not ready to part company. This was the price of salvation, but it was more than he was willing to pay. He hung his head and walked away. Apply the test. Is there anything in all life which we treasure more than the life ideals of our Lord? Yes? Then like the young man the surrender is not complete and like him we must pass on, making life's journey alone. A perfect surrender is not an easy thing, but it is necessary.

Our Difficult Task.

Not only do we form such a profound resolution and upon that plane take up the Christian life, but upon that plane we must continue to live. This second and greater problem is a life long process. Sustained effort is a searching test. We can carry a great load for a short distance, but a light burden becomes intolerably heavy when sustained for a long time.

Christian history is glorious with heroic souls who have passed through the cleansing fires of persecution for the vindication of their lofty purposes. Those who did so were genuine. But in this day of religious toleration and freedom, we are not called upon to hang upon the cross, nor to stand at the stake. We have the more subtle, and therefore, the more difficult task—"to present our bodies a Living sacrifice." There are many who would give their bodies "to be burned" in behalf of a great cause, but who will lead compromising lives with respect to it. When Ex-Governor Folk was circuit attorney of St. Louis he attended a banquet in that city of which a part of the music consisted of national airs. At the conclusion of one of the pieces, a gentleman who sat by Mr. Folk, said to him, as tears were trickling down his cheeks, "I wish I could die for my country." Within six months that same man was brought into the courts of St. Louis by the circuit attorney on a charge of bribery and later sentenced to the penitentiary. He thought he was willing to die for his country, but certainly he was not willing to live for it.

A Living Sacrifice.

After all what is a living sacrifice, when stated in literal terms, more than the exercise of the power of choice on moral issues? For the Christian it is the selection of those things which will promote truth and justice among men, and the rejection of those things for which we have a personal desire, but which will hinder the realization of the Christian ideal. Under certain circumstances it may involve a denial to the possession of wealth, the pursuit of pleasure, or the joy of social intercourse. But if this is necessary for the realization of higher and nobler ends we must pay the price. The spirit of service rather than the spirit of self must characterize the Christian life.

With such a spriit there is no room for envy and jealosy. The "exagerated ego" has no place on such an elevated plane. All positions are exalted if they are nobly filled. Some people have administrative qualities; others the gift of public speech; still others prefer to minister all unseen to the sick and the needy; while there remain those who are suited to none of these things, but who are blessed with much means which they delight to use in the promotion of a cause which is common to all.

The Reformer

Before the monstrous wrong he sets him down—
One man against a stone-walled city of sin.
For centuries those walls have been a building;
Smooth porphyry, they slope and coldly glass
The flying storm, the wheeling sun. No chink,
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer him.
Let him lie down and die! What is the right,
And where is justice in a world like this?
But, by and by, earth shakes herself impatient;
And down, in one great roar of ruin, crash
Watch-tower and citadel and battlements.
When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the friendly stars.

—E. R. Sill, in Unity.

Church Life

Eureka, Ill., August 30-September 3.—The Illinois State Convention.

Church Extension, First Sunday in September.

The Oklahoma State Convention, September 6-10.

Eureka, Ill., Mecca for the Disciples. August 30-Sept. 3.

The Centennial Convention, Pittsburg, Pa., October 11-18.

Declaration Day, September 26, to be observed by churches and Bible schools.

Send Centennial offering for Church tension to S. W. Muckley, 600 Water Works, Kansas City, on Monday after first Sunday in September.

Mrs. H. L. Willett who has been seriously ill for more than a year past has been especially stricken during the summer. In all likelihood an operation will have to be undergone. This fact will explain any seeming neglect of his correspondents on the part of Dr. Willett of late.

* * *

F. L. Cook has resigned at Dallas, Ore.

The Martin family are now "storming the fort" at Kingman, Kans.

W. O. Cliffe preached for the church in Paynesville, Ind., Sunday evening, August 8.

L. A. Hussong has been called to the church at Red Cloud, Neb.

G. L. Bush, pastor at Carrolton, Mo., is in a meeting with the church at Melissa, Texas.

P. A. Cave has resigned at Charleston, W. Va.

A new church building is being erected at Roanoke, Va.

B. B. Tyler is expected to return to Denver in time to begin his work September 1. He has spent the summer in California.

G. H. Sims closed his work with the Central Church, Findlay, Ohio, the second of August.

L. P. Schooling, pastor of the church at Anaconda, Mont., is spending his vacation in Canada, looking after business interests.

It is reported that Dr. A. Clarke will become pastor of the church at Corpus Christi, Texas.

Church work is progressing encouragingly at Cameron, Mo., during the hot season. A. R. Liverett is pastor.

Work will be begun upon the new building for the Wayne St. Church, Lima, Ohio, early in the autumn.

W. J. Lahmon and B. L. Burditt are to assist the church at Lathrop, Mo., in a meeting, beginning early in September.

The churches at Indiana Harbor and Whiting, Ind., are co-operating and have called H. A. Carpenter as their minister.

The First Church, Findlay, Ohio, is supporting its own missionary and says that it finds the work a great blessing to the church.

A new parsonage is to be erected by the church at Goldfield, Iowa, where W. C. Cole is the minister.

Charles E. McVay, will lead the singing in a meeting to be held with the church at Fort Madison, Iowa, during January.

Louis H. Stine "and the members of the church," at Aberdeen, Miss., are holding a meeting this month.

The church at Riverside, California, contributes from $200 to $250 a year to the support of the Arlington Church, six miles distant.

The church at Greenfield, Ind., will send their pastor, R. O. Rogers, to the Centennial Convention—another generous and wise church.

O. W. Lawrence, pastor of the First Church, Decatur, Ill., has declined a call to succeed E. W. Allen in the pastorate of the church at Wichita, Kansas.

N. O. Davis, of Kansas City, Mo., has just closed a meeting at Kingsville, Mo., which lasted twenty-one days, in which there were forty-four accessions to the church.

In a meeting that is being held by Edward Clutter, evangelist, it is reported that there were nineteen additions to the church the first fifteen days.

Leonard G. Thompson continues his splendid work as secretary of the state work in Colorado. He has won a place in the affections of the Colorado people.

Evangelist W. J. Evans, Indianapolis, Ind., is making engagements for next year's work, and invites churches to address him at 606 Fletcher Ave.

Vernon Stauffer, Angola, was the chief speaker at the annual meeting of the churches of Allen County, Ohio. The meeting was held at Lima.

The following churches of the Nineteenth District, Ohio, are without ministers: North Baltimore, Prairie Depot, Gibsonburg, Eagleville and Jerry City.

W. D. Cunningham, missionary of the Christian church at Tokio, Japan, visited the Bible School at Canton, Ohio, August 15, and spoke at the morning service of the church.

Every Disciple in the state of Illinois should plan to attend the state convention which will be held with the church and college at Eureka, Ill., August 30-Sept.3.

A $10,000 house of worship is being erected at Salisbury, Mo. It is expected that the dedication will occur about the first of November.

Thos. L. Lowe, of Columbus, Ohio, addressed the Men's Club of the Central Church, Marion, Ohio, August 9. The church is planning for the organization of a Strong Men's club. Clarence Miller is the pastor.

The First Christian Church of Boulder, Colo., has made splendid progress the past year under the pastoral leadership of A. L. Ward. Some fine families have united with the church.

Otto D. Maple, pastor at Port Arthur, Ont., Can., can be had by some church for a meeting or supply, as the church grants him a few months off. They recommend him highly.

During the summer months the church at Lakewood, Ohio, is combining the Sunday morning Bible study and preaching service. If a good plan in the summer, why not in the winter?

The Wabash Ave. Church, Akron, Ohio, has a new pastor at the helm, Percy H. Wilson, who began work August 15. Professor Snoddy, of Hiram, has supplied for the church for several months, and is highly esteemed for his work's sake.

J. M. Lowe closes his work at Goodland, Kans., August 29, and his future address will be Des Moines, Iowa, care, Christian Union. During September Mr. Lowe will assist his former classmate, J. D. Greer, in a meeting in Missouri.

T. S. Tinsley goes from Shelbyville to Louisville, Ky. During the year there were sixty accessions to the church at Shelbyville at regular services. Of the year Mr. Tinsley says: "It was a happy year in a most delightful field."

J. R. Jolly, who has been serving as Assistant Pastor of the Sterling Place Church, Brooklyn, N. Y., while studying at Columbia University, will return to California this fall and assume charge of the church at Huntington Beach.

A fine service will be held with the First Church, Youngstown, Ohio, the last Sunday in August, when J. R. Ewers, the retiring pastor, will give the work over into the hands of L. G. Batman, who comes from the First Church, Philadelphia.

O. P. Spiegel is in a meeting at Dunn, N. C. Many have accepted the gospel invitation and come out on the Lord's side. Much interest is being manifest and the town stirred.

Clark Bower, who very recently resigned the church at Colorado City, has been called to the work of State Evangelist. His work at Colorado City was very successful and the state feels itself fortunate in securing him for the state work.

W. O. S. Cliffe and wife have been conducting a number of successful Centennial revivals in Indiana and are now ready to answer calls from congregations in line with their work westward, Illinois, Missouri, Kansas or Oklahoma.

A. L. Ward, pastor of the Christian church, Boulder, Colo., is the chairman of the general committee in preparation for a union meeting to be led by "Billy" Sunday, and has been very active in the work. He has the support of the entire church population and is leading our church to larger things.

Colorado State Convention will be held with the Boulder church, October 5, 6 and 7. This will give those who contemplate attending the National Convention just time to reach Pittsburg. Colorado work is growing and the churches are doing more than ever before.

The church at Long Beach, California, has joined the roll of honor churches by voting to send its pastor, F. M. Rogers, to the Centennial Convention with all expenses paid by the church. The same commendable action has been taken by the church at Pamona, where M. D. Clubb is the pastor.

There have been forty additions to the church at Hoopeston, Ill., in the last few weeks. The churches of the town are preparing for a union meeting to be held next October. The Christian church led by L. R. Hotaling is active in preparation for the meeting.

Guy E. Killie, teacher of English in the High School at Berwyn, Ill., while visiting in Indianapolis, was invited by the Third Church to preach for them Sunday, August 15. Mr. Killie was formerly a member of the Third Church. The church enoyed having him supply the pulpit.

Walter M. White, pastor of the First Church, Mexico, Mo., has declined a call to the West Side Church, San Francisco, Cal. Mr. White is making a place of wide influence for himself in Missouri, which he could hardly afford to sacrifice by a change of residence.

"Wanted: A million Christians, who are proud of the name they bear and eager to enshrine it in every heart, and inscribe it over every home, who would make that name known in every land, to every people and in every tongue."—The Christian Monitor, Warren, Ohio.

A new church is being erected at Lebanon, Ore., where there is a small congregation of Disciples, and a Sunday-school with an attendance of sixty. While waiting for the building to be prepared for occupancy the pastor, David Norcross, is pushing the work

into the country round about, bringing accessions to the faith.

The church at Pendleton, Ind., has just paid off an indebtedness of $2,400 that has been hanging over it for several years. It has added about $400 of improvement to its beautiful property, and faces the future hopefully. Frank E. Jaynes begins his fourth year with the church the first Sunday in September.

F. M. Pittman, pastor of the East Side Church, Toledo, Ohio, has just built and moved into his own house. This indicates a confidence in his further relationship with the church, which is commendable, and profitable for both preacher and people. Too many preachers are wanderers, and the loss the churches suffer thereby is untold.

J. Fred Jones, Secretary of the Illinois Christian Missionary Society, has been appointed by Governor Deneen as delegate to the American Prison Association Convention to be held in Seattle. It was a serious mistake of the State legislature in making no appropriation for meeting the expenses of its delegates.

H. M. Hall, formerly city missionary of the Christian churches of Lincoln, Neb., and during the past year State Bible School Evangelist, will with Mrs. Hall spend a month working with the Scoville evangelistic team in a meeting at Franklin, Ind., and from there enter Yale University. Mr. Hall expects to remain in Yale University until he completes the work for the B. D. degree.

The churches are coming rapidly to practice Christian union, especially in those phases of their work where they feel most keenly the need of the strength that comes from union. The Baptist, Methodist, Presbyterian and Christian churches of Brownsville, Ore., have adopted the increasing practice of union Sunday evening meetings for hot summer months.

S. G. Inman, the efficient teacher in our school at Monterey, Mex., gave an address on his work in the East Dallas (Texas) church, August 8. Mr. Inman is working in Mexico, intelligently, with a broad grasp of the problems involved in that work, where so many of the people have lost all faith in the church, knowing it only as represented to them by the Catholic church.

Dr. Harvey O. Breeden, who was asked by the Executive Committee of Eureka College to succeed R. E. Hieronymus in the presidency, has declined the call. The opportunity to serve the Brotherhood as president of Eureka made a strong appeal of Dr. Breeden; but Dr. Breeden's aged father and Mrs. Breeden are both in such poor health as to make it deccidedly inadvisable for him to accept the work of the college.

Mrs. F. M. Hoyt, of Forrest, Ill., lately deceased, left Eureka College $8,000. This, added to the $12,000 willed by her husband, will be immediately available for college uses, it is understood. A good sister at Mechanicsburg made the college beneficiary for the entire residue of an estate estimated at from $80,000 to $90,000, after some $25,000 is given to heirs. The will is admitted to probate, but will probably be contested.

W. L. Hayden, 14 N. Bolton St., Indianapolis, Ind., who is seventy years yonug, has prepared a series of Centennial addresses which would be a treat to any church. They are: "Alexander Campbell, the Matchless Defender of the Protestant Faith," "Walter Scott and the Great Reformation." The latter address was delivered before the Indiana Ministerial Association, which by vote commended these addresses to the church of the state.

F. D. Draper, who has been pastor of the Hillman Street Church, Youngstown, Ohio, for more than four years, has resigned and will close his work at the time of the Centennial Convention. Thus Youngstown is to lose two of her strong preachers this fall. It has been previously announced that J. R. Ewers goes from the First Church to East End, Pittsburg, the first of September. During Mr. Draper's pastorate with the Third Church a new building has been erected, and there have been 319 accessions to the church.

The attention of our readers is called to the letter from Prof. Charles M. Sharpe, of Columbia, Mo., which appears on another page. We regret that G. D. Edwards, who has been rendering such efficient service to the Bible College, should have been taken ill at this time, when it is so important that the campaign for the larger endowment be brought to a successful conclusion. The Brotherhood everywhere and especially of Missouri, will, we believe, respond to the appeal of Prof. Sharpe.

Before another number of The Christian Century reaches our readers most of them will have returned from their vacations to the tasks of another year—the first year of the second century of our history. To embody in our work during this year the paramount centennial ideals of spirituality, righteousness and power is indeed an inspiring task for preacher and church worker. Each earnest worker will seek to give himself at once with enthusiasm to the realization of the visions that have been given him during the time of rest and meditation.

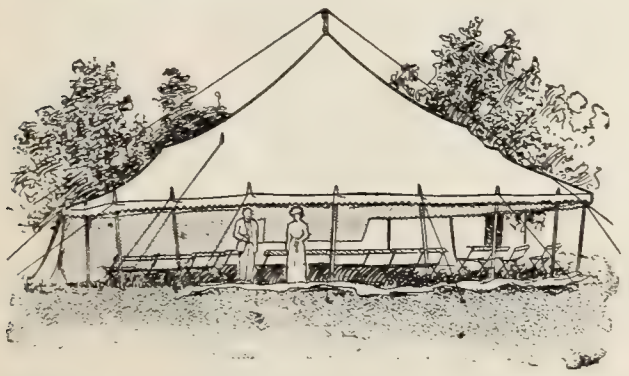
The faculty of Eureka College are largely at some of the universities this summer taking graduate work. Profs. Jones and Boyer, of the Bible Dept., are at the University of Chicago and Prof. Lyon, of the English Dept., will spend both the summer and the year coming, there. Prof. Lyon, of the Language Dept., took his A. M. at the University of Wisconsin this month, and Prof. Harrod, of the same department, took his Ph. D. at Princeton in June.

"Appreciating God's House."

PSALM 122

As spiritual things are always dearer than temporal, so the Church Home becomes ever dearer than that of our earthly parents. Not that we love our earthly parents less, but that we love God and Christ more.

Worshipping in a Tent is not Permanent



With some help from Church Extension we can soon be in a good church home.

Some one has said the most beautiful name ever given to the church outside of the Bible was that of Bunyan's "Palace Beautiful." The buildings that Bunyan referred to were the log meeting houses of Bedfordshire. They were all the Baptists could afford in that day of religious persecution. Yet, when Bunyan sat upon those rude, rough, improvised seats, he felt that he was sitting in the midst of the General Assembly and Church of the First Born. Looking out through those dingy rafters, he could descry in the distance the shining pinnacles of the Church Universal. A sanctified imagination can make out of the most humble or the most costly church edifice a home of the soul.

The church is the window of the soul in human life, out through which we look and see God and heaven and the stars. And it need not always be an ornamented window in order to see well. Recently our Extension Board was asked for aid to build a four hundred dollar meeting house in Oklahoma. The congregation wanted to move from its sod meeting house into a frame. They only asked for one hundred dollars aid. It was a consecrated band. While a more pretentious house is needed in a city, this humble beginning was enough for this faithful little Oklahoma band.

"I was glad when they said unto me, let us go into the house of the Lord." Nearly one-tenth of our eleven thousand congregations can only say: "Let us go into a hall, storeroom, tent, opera house, court-house or school house." These may do for a few months after organization, but they are only temporary makeshifts. The Church Extension Board must help them out of the tent into an adequate building. The Annual Offering begins September 5th.

Order supplies from **G. W. MUCKLEY,**

Cor. Sec., 500 Water Works Building KANSAS CITY, MISSOURI.

The Gains Continue

The receipts of the Foreign Society for the first seventeen days of August amounted to $21,274, a gain over the corresponding seventeen days of 1908 of $9,562. There was anlso a gain in the number of contributing churches and Sunday-schools.

The total receipts o. the year now stand at $254,508, a gain of $53,676. These are great figures. We congratulate the friends upon the splendid showing.

It is by no means impossible to gain $75,000 by September 30. Let all friends bend their efforts toward this point. This would be a great victory, indeed. The churches and friends are now surpassing all previous records, and if a gain of $75,000 is reached it will be a signal victory indeeed. However, there is not a day to be lost.

Many churches have not responded. They should line up at once. More churches are giving than ever before, and the increase from this source is quite encouraging.

We are glad to report twenty-eight new Living-link churches and the end is not yet.

Cincinnati, O.

F. M. Rains,
S. J. Corey,
Secretaries.

"Who puts back into place a fallen bar,
Or flings a rock out of a traveled road,
His feet are moving toward the central star,
His name is whispered in the god's abode."

IF YOU HAVE

CATARRH

Let Me Send You a Treatment of My Catarrh Cure. It's Free.



C. E. GAUSS.

I am Willing to Take Any Case of Catarrh, No Matter How Chronic, or What Stage It Is In, and Prove, ENTIRELY AT MY OWN EXPENSE, That It Can Be Cured.

Curing catarrh has been my business for years, and during this time over one million people from all over the land have come to me for treatment and advice. My method is original. The treatment is both local and constitutional effecting a cure by first curing the cause. Thus my combined treatment cures where all else fails. I can demonstrate to you in just a few days time that my method is quick, sure and complete because it rids the system of the poisonous germs that cause catarrh.

Send your name and address at once to C. E. Gauss, 4882 Main St., Marshall, Mich., and he will send you the treatment referred to. Simply fill in the name on dotted lines below.

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To the Missouri Brotherhood —Special

G. D. Edwards who has had charge of the campaign on behalf of the endowment of the Bible College of Missouri at Columbia is ill with typhoid and the enterprise that he was leading falls upon others.

Dean Charles M. Sharpe at the request of the Executive Committee of the Bible College Board has laid aside for a few weeks his proper work upon the educational and administrative side of the school work and will devote himself to the endowment movement. The churches and ministers of the state are earnestly urged to render every possible assistance in this crisis of our educational interests. We appeal to the brethren of the state who are financially able to come to the rescue of this cause and to those who are not so largely blessed in the things of this world we appeal for their smaller offerings.

It is the plan to hold in as many of the churches as possible during September rallies for the object in view. Bro. Long's generous proposition must be met by October 1. If it is not the cause of Christian Education will be set back for many years in our state. It is no time for trifling. Let every one help and help now.

Dr. Z. S. Loftis Is Dead

A cablegram has just been received from Batang, border of Tibet, announcing the death of Dr. Z. S. Loftis, missionary of the Foreign Society, who had only reached the field. He died of small-pox and typhoid fever. It will be remembered that he went out last October. He stopped for a short time at Nankin, China, and left there February 19 for his long journey of more than 2,000 miles. He reached Ta Chien Lu May 24, and wrote that he would continue his journey and reach Batang about three weeks later. He must have reached his destination, therefore, about June 20.

This is sad news indeed at the mission rooms and will be shared by all our churches. This news will be a heavy blow to his lonely and aged mother and to the four missionaries who had looked forward so long and anxiously for his arrival. He was the Living link of the Vine Street Church, Nashville, Tenn., P. Y. Pendleton, minister, where he lived. This message will fill the whole church with deepest sorrow. They were very much devoted to their missionary.

This is a strange Providence, which we are unable to intrpret, but the God of all nations knows best and he may overrule the great loss to the furtherance of the gospel among the Tibetans.

It was a long, lonely, dangerous journey from Shanghai to Batang. It is the farthest interior mission station in the world. It is eighteen days from Ta Chien Lu, the nearest post office. The cablegram had to be sent to this point to be transmitted by way of Shanghai.

Dr. A. L. Shelton of Batang calls for another man to take the place of the fallen hero. Who will go?

Dr. Loftis was a well equipped man for his duties. He had been a student of mismions for many years. He pursued his journey to his station with cheerfulness and joy. He will long be remembered by his numerous friends. The grave of this good man at Batang calls lond to the four missionaries there on "the roof of the world"—J. C. Ogden and wife and Dr. A. L. Shelton and wife and three children.

A. McLean, President.

Church Extension Notes

It will delight the souls of good Christians to have a part in the Annual Offering for Church Extension which begins Sunday, September 5. Please do not forget that the Board has promised over $200,000 in loans to 183 congregations. We must pay many of these with our Annual Offering.

Last week the Board of Church Extension received an Annuity gift of $2,500 from a brother in Nebraska. This makes $5,000 given by this brother, and is the 255th gift on the Annuity Plan. Our Church Extension Annuity Fund now amounts to $249,333. Our Centennial aim is to reach $300,000 of an Annuity Fund by October 11.

Do not fail to order your supplies for the Annual Offering. Do so at once. Bring the matter to the attention of your elders. Pray and plan for the greatest offering your church has ever made. Let this coming September Offering be the most general and generous we have ever made to Church Extension; 163 congregations are appealing now for money with which to build. Many of our missions have made it a centennial aim to get a church home this year. Let us help them.

If every preacher and elder in our great membership could spend a month in the Church Extension office and read the appeals for aid and try to frame encouraging answers to these appealing homeless brethren, they could not fail to inspire their people to give in the forthcoming Annual Offering. We refer to appeals that are absolutely needy and worthy—churches that cannot barrow on hte ground to complete their buildings and cannot built without borrowing. They want help to help themselves.

An Appreciation

When James Small was called to the pulpit of the Independence Boulevard Church, to serve during my six months absence, there were some who doubted the wisdom of the choice. None doubt now. Though "in the field" Bro. Small has student ways and his sermons were as fresh as sea breezes. He preached and most acceptably by his tireless work forwarded all our ministries. Genial, kindly, big hearted, guileless as a child, tender like a woman, he won the hearts of our people. We are content—all save the indefatigable George P. Taubman, the minister superintendent of our Bible-school, who not even satisfied with the high summer average of 800 in the school is planning for a campaign that shall bring us to—wait and see. George H. Combs.

SURE TO ASK

The Kind of Coffee when Postum is Well-made.

"Three great coffee drinkers were my old school friend and her two daughters.

"They were always complaining and taking medicine. I determined to give them Postum instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoonfuls to the pint of water and let it boil twenty minutes, stirring down occasionally.

"Before the meal was half over, each one passed up her cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum unless it was more than half old-fashioned coffee.

"After breakfast I told her that the coffee she liked so well at breakfast was pure Postum and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor.

"I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum.

"I am doing all I can to help the world out of coffee slavery to Postum freedom, and have earned the gratitude of many, many friends." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Illinois Christian Missionary Convention

Eureka, August 30, to September 2, 1909.

The Christian Century wishes to urge upon its readers the necessity of attending the meeting of the Illinois Christian Missionary Convention this year. Of course you are going to the Centennial Convention, but this will not discharge your duty to your own state. Then you will want to visit Eureka, the home of the Illinois College of the Disciples. The Eureka Church of which David H. Shields is now pastor is one of the great churches of the Brotherhood. She has a magnificant Missionary record, giving more for missions than for her work at home. The Eureka people are hospitable and are making every preparation for your coming. The program of the convention was published in full in the Christian Century last week. The Christian Woman's Board of Missions holds its meeting, Monday evening, Tuesday morning and afternoon, and Wednesday morning. President McLean makes the address Monday evening. Tuesday morning there will be the business session and an address by Mrs. M. E. Harlan. Tuesday afternoon, the annual reports, showing the work during this Centennial year, and an address by Mrs. Catherine Lindsay. Wednesday morning the election of officers.

The meetings of the Illinois Christian Missionary Society, Tuesday evening, Wednesday and Thursday will not lack in interest. The first address is by J. H. Gilliland, president of the convention. Wednesday morning, the reports of the year's work, by J. Fred Jones, W. H. Land, W. D. Deweese, J. P. Darst, and H. H. Peters. With short addresses by W. D. Ward and Theo. F. Hall. Wednesday afternoon, the Educational Association, which is just now working so hard for Eureka College will hold its meetings. There will be addresses by Mrs. Crawford, A. J. Elliott, H. H. Peters, F. W. Burnham and others. Charles Bloom's address on Evangelism at this hour, will be of vital interest. O. F. Jordan, with his illustrated lecture on "Boulevards and Slums of Chicago," will doubtless give to many a new insight into the possibilities and difficulties of the work of the churches in that great city. Thursday morning the delegates will have the opportunity of hearing, N. S. Haynes, former pastor at Eureka, and W. F. Turner, the new pastor at Peoria. And so the program continues until the last hour Thursday evening, when President Crossfield of Transylvania University gives the Educational address. The Disciples of Illinois are rounding out a great Centennial year. Many interests of the second century of their growth call for consideration at Eureka this year.

BELLS.
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

Joy and Praise
By WILLIAM J. KIRKPATRICK and J. H. FILLMORE.
A new collection of the brightest and prettiest Sunday-school songs you ever heard. A returnable sample copy mailed for examination. Bound in cloth. 256 pages. Price, $25.00 per one hundred.
FILLMORE MUSIC HOUSE 528 Elm St., Cincinnati, O., or 41-43 Bible House, New York.

A Warning

Midland, Texas, Aug. 9, 1909.

With sad and disappointed hearts and realizing that this will bring sorrow to many brethren who have known him, we, the elders of the Church of Christ at Midland, take this method of announcing that Volney Johnson, formerly pastor of the Christian Church in Amarillo, El Paso and Midland, Texas, has committed a sin against God, the church, and his family and friends that has prompted the local congregation to withdraw fellowship from him, and its officials to send this warning to our churches. Deserting his wife and daughter, he left Midland for parts unknown taking with him a young woman of this place, with whom, as he confessed, he was madly in love.

In committing this sin he has compromised the holiest of interests, wrecked two families and brought grief to hundreds, who hitherto have believed him to be one of the purest men in the Christian ministry. Believing it a duty, we issue this warning to our brethren, and are sending this notice to the various papers of our brotherhood.

(Signed) T. B. Wadley.
Bure Holloway.
Elders, Church of Christ, Midland, Texas.

Durant, Oklahoma

Work under way on the construction of the new Christian Church, which was discontinued last year on account of the money panic. The new building will occupy one of the best building sites in the city, and when completed will be one of the most elaborate and best arranged church edifices in this section of the state. The estimated cost is $20,000.

The congregation is a comparatively small one, embracing only about 150 members, but it includes some of the most influential families in the city. The building of the church is largely due to the untiring efforts and energy of the pastor, A. E. Ewell, who launched the movement for the new church soon after coming here early in 1907. Rev. Ewell is one of the ablest ministers in the Christian Church in Oklahoma, and served with distinction as member of the last Legislature, devoting special effort toward the location of the Southwestern State Normal in Durant.—Durant News.

"The Athens of the Ozarks"

We have a number of country and small town churches in this delightful section of the state that could be supplied by young men, who have had experience in the active work of the ministry. We want men that have had not only some experience as preachers but who have had some work in Bible study. I am arranging to give two studies in Biblical History and Literature this year, beginning with September or October. These studies will be open to all students. The State University offers great advantages to such students. The tuition is only $5.00 per year, living in the boarding houses and dormitories is quite reasonable. The school is a thoroughly up-to-date, well organized university in every particular.

I shall be glad to hear from those who are thoroughly capable of caring for small churches and are willing to do some hard work for Christ and His kingdom.

W. S. Lockhart,
First Christian Church,
Fayetteville, Ark.

Adult Bible Class Grows

1909 has proven a wonderful year in Adult Bible Class development. On January 1, there were 2,978 classes with an enrollment of 96,743. June 25, 1909, there were 7,397 classes with an enrollment of 214,119. The number of classes almost trebling and the enrollment more than double. These are the figures for all denominations. Our own report is very encouraging. January 1, 1909, we had 453 classes with 15,304 enrollment. March 25, 1909, we had 954 classes with 28,212 enrolled. June 25 we had 1,749 classes with an enrollment of 50,320. Thus, in six months, our number of classes has almost quadrupled, and the enrollment has more than trebled. A study of the reports by denominations reveals the fact that we are still in the lead. We are increasing not only in the number of classes but what is more important in the number of pupils enrolled. We have had no difficulty in maintaining first rank. This should not be simply a matter of pride to us but a matter of obligation, for we are set as no other people for the study of the Word of God, and one of our Centennial aims is "The Whole Church in the Bible-school." 1,749 classes with an enrollment of 50,320 indicates that we have only begun the work of enrolling our adult church membership in our Bible-schools. Subtract 50,320 from 1,250,000 and the result will indicate the task to which we must set ourselves. The following states report gains: Ohio, Illinois, Indiana, Kansas, Kentucky, Nebraska, Pennsylvania, Oklahoma, and Washington. Three states report a loss in the number of classes organized: Missouri, California, West Virginia.

Mrs. Meigs, to be Matron of Wharton Memorial

Mrs. F. E. Meigs, of Nanking, China, will assume the duties of matron in the Wharton Memorial Home, Hiram, Ohio, at its opening this fall. This is extremely fortunate. Her residence of twenty years on the mission field will give her a sympathetic insight into the problem of the care of the children of missionaries and will inspire confidence in the parents who must entrust their children to her oversight. She brings to the task also her own experience both as a teacher and a mother.

A local committee of management has been appointed by the Foreign Christian Missionary Society. The members are Prof. B. S. Dean, Mr. M. E. Baker and Mrs. Miner Lee Bates. Under their supervision the work is progressing rapidly in making the home ready for occupancy by October first.

The fund for this important institution is still much short of what is needed and the appeal is made to the Brotherhood to send contributions. They should be directed to the Wharton Memorial Home, Hiram, Ohio.

THREE REASONS
Each with Two Legs and Ten Fingers.

A Boston woman who is a fond mother writes an interesting article about her experience feeding her boys.

Among other things she says: "Three chubby, rosy-cheeked boys, Bob, Jack and Dick, aged 6, 4 and 2 years respectively, are three of our reasons for using and recommending the food, Grape-Nuts, for these youngsters have been fed on Grape-Nuts since infancy, and often between meals when other children would be given candy.

"I gave a package of Grape-Nuts to a neighbor whose 3 year old child was a weazened little thing, ill half the time. The little tot ate the Grape-Nuts and cream greedily and the mother continued the good work and it was not long before a truly wonderful change manifested itself in the child's face and body. The results were remarkable, even for Grape-Nuts.

"Both husband and I use Grape-Nuts every day and keep strong and well and have three of the finest, healthiest boys you can find in a day's march."

Many mothers instead of destroying the children's stomachs with candy and cake give the youngsters a handful of Grape-Nuts when they are begging for something in the way of sweets. The result is soon shown in greatly increased health, strength and mental activity.

"There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial Bulletin

The Prospectus, now being sent through the mail is a thing of beauty. To those who read it and preserve it, it will be a joy forever. It is a splendid specimen of the printer's art, and reflects great credit upon our Centennial Secretary, Bro. W. R. Warren, who conceived it, arranged it and pushed it to completion. It is full of information, relative to Pittsburgh, how to get there, what to do when there and how one will be entertained while there. It tells the story of the Centennial Campaign, and also that the Restoration cause in Western Pennsylvania. It has a recital of the convention plans and arrangements and has much to say relative to the program. It tells of Pittsburg's hotels and restaurants, and has much of interest relating to the varied industries of the city and closes with a description of a number of pleasant excursions that may be made out and away from the city.

You will want a copy of this prospectus. But if you expect to get one you must write for one immediately as there were only 100,000 printed and the supply will soon be exhausted. Write to the Publicity Man, whose name is signed to this article and he will see that you receive one as quickly as Uncle Sam can bring it to you.

Declaration Day.

A people who insist so earnestly upon the supremacy of the Bible would naturally be expected to be enthusiastic champions of the Bible-school. No people have made so much progress along this line within the last few years. No little credit for this revival of interest is due the Centennial propaganda. "All the church and as many more in the Bible-school," has proved a stirring war cry. That it is no chimerical idea is proved by the number of schools which have reached the goal. There is room for even a greater victory. It is suggested that in order to make the Bible-school sessions of the Centennial glow to a white heat, a new endeavor be made all along the line to reach this aim. Nothing but the best is worthy of us as a people. To add interest to the fall campaign and to increase the Centennial enthusiasm, the General Committee has issued a handsome two color streamer upon which is printed the Bible-school aim, which they are sending out, postpaid, for half a dollar.

Items of Interest.

There has just been received from Brother A. P. Frost, father of Miss Adelaide Gail Frost, a most interesting photograph of Alexander Campbell. This photograph was given to Brother Frost by our brother Ira J. Chase, formerly governor of the state of Indiana. Brother Chase received it from Mr. Johnson, brother-in-law to Isaac Errett. It was taken on the occasion of Mr. Campbell's last visit to Pittsburgh. In connection with this photograph there is another very interesting one, of Sarah Hanen, who was baptized. Each of these rare and valuable Luse, the same day that Mr. Campbell was baptixed. Each of these rare and valuable old photographs has been reproduced and will be presented in the Centennial Program now on the press in Boston, Mass.

In the Centennial Program which will be full of good things there will be short history of Pittsburgh, by that eminent author and distinguished critic, Col. Samuel Harden Church. Col. Church is the grandson of Walter Scott on his mother's side and the famous Samuel Church, of Allegheny on the side of his father, who did much in the early days of the Reformation to establish the church in Pittsburgh. In fact, Samuel Church donated the first tract of ground really owned by the early disciples and built the first church in Allegheny in which he preached for a long time. Now his grandson, Col. Church, is walking in the footsteps of the pioneers and shows in the twentieth century how the good deeds of the fathers are visited to their children's children.

Professor W. B. Taylor of Bethany, West Virginia, has forwarded to the Centennial headquarters three very interesting photographs. The first two are those of Dr. and Mrs. J. T. Barclay, our first missionaries to Jerusalem. Dr. J. T. Barclay is the honored father of Dr. J. J. Barclay now of Bethany, who married Decima, the tenth daughter of Alexander Campbell and was for years our United States Consul at Cypres, Jerusalem and Damascus. The other photograph is that of Dr. R. Richardson, the eminent biographer of Alexander Campbell, to whom all of our people owe a debt of gratitude for his masterly work. These photographs will be reproduced in the program and will make it of special interest to all who are concerned in the origin of the Restoration movement.

Finally brethren: Don't forget to make earnest prayers for all who have to do with the convention in any way. We may have the crowds, that is assured; we may have the enthusiasm, that is undoubted; we may have the good addresses, that goes without saying; but unless we have the Cpirit of the Lord Jesus with us our gathering will be in vain. Let us remember that "it is not by

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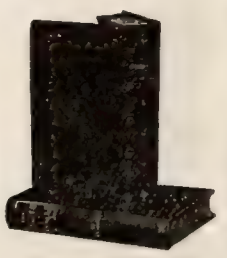
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might nor by power but by my Spirit saith the Lord." Let us remember too that all God's promises are based on the fulfillment of human conditions. Let us fulfil those conditions, let us do much knee and closet work, so shall we come to a Centennial that will not alone be a Centennial celebrating a wonderful one hundred years, but a Centennial that will inaugurate the greatest season of spiritual refreshment this country has ever known. BRETHREN PRAY FOR THE CONVENTION, ITS WORKERS, ITS VISITORS AND ALL WHO IN ANY WAY SHALL BE INFLUENCED BY IT.

Sincerely yours,

John Anderson Jayne,

Chairman Publicity Bureau,

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B. S. Church Extension Fund

Every pupil in every Bible-school ought to know that for the past three years the Board of Church Extension has quietly gathered what is called the Sunday-school Named Loan Fund. The purpose of this is to provide a fund of offerings from Bible-schools to erect churches in needy fields.

In most missionary fields the Bible-school is recognized as having a place of fundamental importance in evangelizing the community. Church architecture is giving more and more attention to the erection of buildings adapted to Bible-school needs. The Sunday-school Named Loan Fund is very useful just here. It will be possible as this fund increases for many a church to begin with a model Bible-school room and from the increasing Bible-school grow into a church which will be able to complete a suitable building.

During the year 1908-1909, 112 schools in twenty-six states had a share in the Sunday-school Named Loan Fund. The offerings amounted to $552.18. The total amount in the Loan Fund up-to-date is $1,461.46.

This fund has already built three churches, one at Rexford, Kans., another at Fairview, Oklahoma, and a third at Fayetteville, Ark.

These churches could not have been helped but for the liberality of the Bible-schools. This fund should be enormously increased during the month of September, so that many another waiting church may have a home.

The Church Extension Board is asking each Bible-school in our brotherhood for one of its regular offerings during the month of September to be sent to the corresponding secretary, George W. Muckley, 500 Water Works bldg., Kansas City, Mo. This request is so reasonable and the cause is so worthy that every Bible-school should participate promptly and joyfully,

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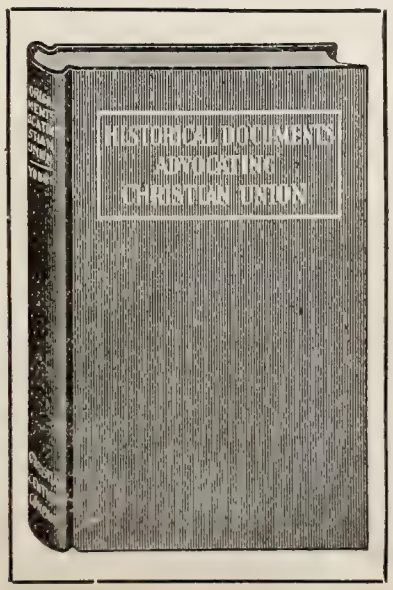
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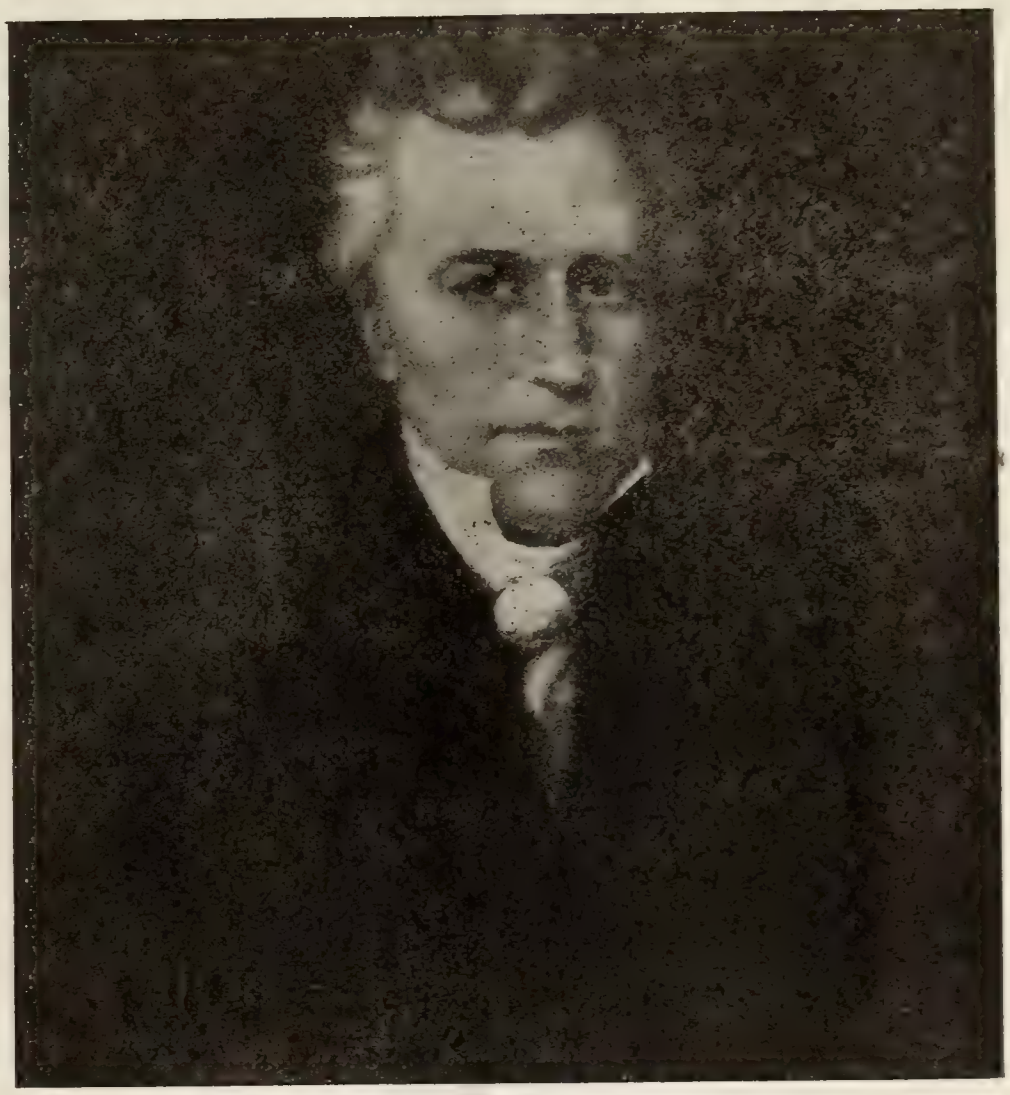
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"WHERE SHALL WE FIND GOD?"—EDITORIAL

THE CHRISTIAN CENTURY

Vol. XXVI. September 2, 1909 No. 36



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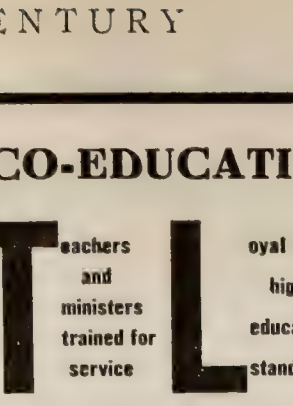
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Where Shall We Find God?

The Seeming Rivalry Between God and Science as an Explanation of the World

It seems to many as if the increase of knowledge is gradually but inexorably shoving God out of his universe and leaving it to a reign of law. This is probably due to the fact that men have from time immemorial located God's presence in the mysterious, the unexplained, the so-called supernatural.

The earlier revelations of God to man came, no doubt, through man's sense of wonder.

God made his presence felt in the unusual, the marvelous. A miracle was a certificate of his presence. Truth was seen true not always by its intrinsic nature, its reasonableness or its worth, but because it was accompanied by a sign.

Storms, fire, the burning bush, the quaking mount, the darkening sky at mid-day, an unexpected death, sickness, not to speak of the endless list of omens and portents—all bespoke the near presence of a world of spiritual beings whose goings-on took no account of the order of events to which man was accustomed.

The development of science has gradually brought us into a different universe. The tiny area of the known, the natural, has been wondrously broadened until man walks forth in a world in which he feels completely at home.

Not only has one mystery after another yielded to the explanations of science, but the conviction that every mystery would lend itself to rational explanation if we could only hit upon the right hypothesis, has rooted itself deep in the souls of modern people.

Religion has ever looked with fear upon this increase of knowledge because she has located God in the phenomena of the world that are inexplicable. She has always had a feeling that to explain an event was to rule God out of it; wherever science could go God was superfluous.

From the time of Galileo to our own day warfare has obtained between religion and science, between worship and knowledge.

When Newton and Leibnitz formulated the law of gravitation to explain the position and procession of the heavenly bodies they were opposed by religion on the ground that God would be driven out of a business he had engaged in ever since the heavenly bodies were created. For before Newton men conceived that each planet was shoved along by an angel or spirit appointed of God to this special task. *Where shall we find God, men asked, if not in the starry heavens above?*

Later Darwin came with his conception of organic evolution. All species of living beings have evolved each from an inferior species, he said. But religion had always taught that God had started off each species of living beings in the world by his direct creative power.

And where shall we find God if not at the great beginnings of things? men asked.

Then the Bible became the subject matter of a new discipline. Men undertook the task of finding out when its various parts were written and by whom and under what circumstances.

And many souls were afraid and asked, If the Bible sprang out of human history and may be explained through human experience, is it not then a thoroughly human book and have we not driven God from its pages?

Providence, too, the faith that God knows his children each by name, and that he answers to their need and call with his strong help—this comforting doctrine of our religion—the core and essence of religion, we might better say—has always been interpreted in terms of the unusual, the marvelous, the special intervention of divine aid or judgment.

But with more precise observation of facts this doctrine has suffered rude shock. It has been observed that the rain falls upon both the just and the unjust; that the good do not always prosper, nor the bad always fail; that a vast slaughter like the Iroquois theater fire or the Sicilian earthquake takes guilty and good alike; that to offset every instance of the special intervention of God's hand in behalf of justice for the innocent or judgment for the guilty, there can be produced an equally convincing instance in which the good were made to suffer or the bad allowed to go scot-free.

So that men are asking, if God does not bare his arm in a special dispensation in behalf of goodness and against evil, how can we make out his presence anywhere in the earth?

Likewise the soul's own experience of God in conversion and the Christian life has seemed ever to present wonders and miracles transcending the inquiry of science. Here in these marvels of conversion spirit meets with spirit. Here is the citadel which impertinent science cannot enter. Only God can explain conversion.

Now at last this conversion experience has been invaded by ruthless science. First came the Disciples of Christ with their clear analysis of the conversion process into a normal process of believing, repenting and obeying. All this, they said, needs no miraculous attestation of God's presence.

For this the Disciples were called Rationalists and Unitarians, and were charged with disbelieving in the Holy Spirit.

Now at last psychology in a spirit like unto that of the Disciples has set its instruments to analyze and interpret religious experience. It finds that the so-called miracles in the conversion experience are as truly subject to psychological law as any other mental experience can be.

And our heart, bleeding with the surgery of science, cries out, Where, then, shall we find God?

In all this our fault has been that we have sought God among the marvels of life, among the mysteries, among the miracles, in a realm we called the supernatural. We have limited God's activity to those events whose law we could not find. And when at last we found the law explaining an event we have assumed that God took his departure. Our basic assumption has been: the more magical, the more divine.

The great change religion is undergoing in our day consists primarily in a new sense of the location of God.

We are learning to see Him in the great commonplaces of life,—in nature, in the long, evolutionary process, in the history and human experience of the Hebrews who wrote our Bible, in the common events of everyday life as well as the unexpected, the unusual event, in the educational process by which a child is trained so as never to know himself other than a Christian, as well as in the convulsive experience of the prodigal's conversion.

We do not think of God as acting in wonders, in miracles, in mysteries, mainly, but in the orderly processes of life. And we are fast coming to the point where we can allow the scientist to do his utmost at explaining any sacred object like the Bible, or any sacred experience like conversion, without losing one whit of our sense of God.

After all, a world in which miracles may be explained is a diviner world than one full of miracles that can never be explained.

God is not limited to special occasions in his activity. The laws we discover in nature and the soul are the pathways of his habitual working. To know these laws is to be able to walk in closer companionship with God and perchance to help Him at his mighty task!

We have made the mistake of La Place, who sought God as a Thing among things. Sweeping the heavens with his telescope he reported that he found no God there.

The mistake of La Place was that he searched for God at the wrong end of the telescope. God gets into the universe by way of the soul. He does not break into the soul's consciousness from the outside like a crash of thunder or a landscape or a new planet.

Let us rather learn from Newton, that other astronomer, who came back from his explorations among the stars and acknowledged, "I think Thy thoughts after Thee, O God!"

To him a new truth was not only a discovery of his own mind, but a revelation of God.

The Trend of Events

By Alva W. Taylor

JAPAN'S MISSIONARY JUBILEE

Preparations are being made to celebrate the Jubilee of Christian Missions in Japan next October. Fifty years ago three intrepid men followed the wake of Perry and entered Japan. They were not permitted to preach or teach openly, and the old edict, that for two hundred years had hung like the sword of Damocles over any christian aspiration in the Flowery Kingdom, was still scattered broadcast at the cross roads of the kingdom, saying, "Let no Christian be so bold as to come to Japan. If he violate this command he shall pay for it with his head." This edict was not finally taken down until in the seventies. But if public teaching could not be done, private converse could not be denied. The medical art cannot be resisted anywhere and Japan wanted it without the christianity that alone was willing to send it to them. These pioneers could not get anyone to teach them the language until a spy was found who was willing to do it secretly. He was asked to help translate the Bible and was frightened away. In the first twelve years but ten were baptized and these in secret. One was imprisoned five years when discovered and the threat of death hung over his head all that time. Another died in prison for the "crime" of reading the Bible in Chinese. The missionaries were told that anyone found baptizing would be executed, and any one found reading a Bible or selling even an English copy would be imprisoned. The first church was quietly organized in Yokohama in 1872, the edicts were removed in 1873, twelve were baptized in 1874, and Neesima started the famous Doshisha University in 1875, though he could not even rent a building for it for six years.

AFTER FIFTY YEARS

Last year nearly 10,000 united with the churches in that same Japan, fourteen Christians sat in Parliament, the Emperor made gifts to Christian enterprises, the great Ito commended Christianity, Tokyo welcomed an International Christian Conference and did itself proud in hospitality toward it.

Today, in Japan, is a church of 70,000 members and christian community of several times that number. It is said that a million young men are reading the Bible and taking it as their moral authority without uniting with any church. Their peculiar national devotion will make the coming of a national native church the signal for a Pentecost. Today there are 400 organized churches and one-fourth of them are self-supporting. More than that, there is a Japanese Foreign Missionary Society doing work in China, Korea, and Manchuria. Thus they have caught the spirit of Christianity. There are 500 native pastors and evangelists and 1,000 others devoting their time to active christian work.

The missionary host numbers 800. The M. E. church has united all branches and elected their own native bishop to direct the work among its 14,000 members. The Congregationalists number as many and have many independent churches. The Presbyterian subdivisions are also united under the title, Church of Christ in Japan, and with their independent and mission churches care for 18,000 members. All denominations tend to become more and more simply christian as they become more independent of foreign support. These Japanese Christians, with a wage earning power but a fraction of what our is, gave last year $150,000 for christian work.

THE SOCIAL LEAVEN OF JAPAN

The new Japan is measured by its progress in liberty and charity more than all else. While the edict against Christianity was removed in 1873, it was not until 1889 that Christianity was given official right to exist. The Feudal system was abolished, Parliament instituted schools under tutelage of Christians, there were established modern reformatory institutions, displacing the old dungeons, and placed under Christian direction, a national university was founded with a missionary directing, science was eagerly welcomed at the hands of Christian missions, and the social leaven of Christianity permeated through the whole measure of national and governmental life. Today, Japan has a modern school system from the kindergarten to the university, and is fast extending it so every boy and girl in the empire will be taught. Her Red Cross has 1,000,000 members. Her prison system will compare favorably with the most modern of the western world. Toleration is the national watchword. Education is the national aspiration. Philanthropic institutions are being founded, but the most far-seeing of Japanese statesmen are saying it will be impossible to preserve these things, the fundamental institutions of a civilization, until they have the soul of civilization—a Christian morality and religion.

The Doshisha, founded by the Japanese Christian, Neesima, in 1875, has taught 6,000, and they have gone into all lines of higher endeavor in the Kingdom. They are in Parliament, the schools, the editorial rooms, the leading counting rooms and the army and navy. Other Christian colleges have educated as many more and the 500 native pastors come from these and the Doshisha. There are 650 in the Bible schools and theological seminaries, 10,000 in the boarding schools supported by the missionary boards, and 8,000 more in their kindergartens and day schools. Last year one of the seven mission presses, the M. E., turned out 1,500,000 volumes. In the past five years 2,000,000 Bibles have been distributed.

Twenty years ago, Prince Ito, the most influential statesman in Japan, then as now, declared they wanted Western education and invention, but that their religion was good enough for them. Last year he laid the corner stone to a Y. M. C. A. building in Seoul, contributed handsomely to that and other Y. M. C. A. work, told the young men of both Korea and Japan that they could do no better than to follow the precepts of Christianity, and, with the Emperor, has been one of the greatest encouragements Christian missionary work has ever received in Nippon. Teachers of English in the Commercial High Schools of the land are selected by the Y. M. C. A., Christian men are favored for responsible financial posts, and the followers of the Nazarene furnish men for responsible positions in the government in a ratio of ten to one as compared to other faiths. Shintoism is dead as a faith and Buddhism is attempting to stem the rising of the tide by adopting many of the elements of the new religion.

IS CHRISTIANITY A SUCCESS IN JAPAN?

Some deny the success of Christianity in Japan because only 70,000 actual church members can be shown after 50 years. Some have never learned history and some have learned all of it except that which relates to religious progress. History has to them been a story of wars and diplomacy, or perhaps, in these latter days, of bread and butter and the making of machines. The time is near when, with these, the powerful factor of religion will be more reckoned with in the study of the rise and fall of nations and the making of civilization. In the mingling of elements it will be found to be both the most subtle and the most powerful. As one may discover the anatomy of the body more easily than the psychology of the soul, so may he analyze the material factors of civilization more easily than the spiritual.

The deeper the life of a nation, the more slowly will it yield its deep things and the more quickly will it adopt the superficial things that others offer if they can be proven good. A savage people may be won, and genuinely won to the deeper things of civilization, to the fullest extent of their ability to understand them because they have nothing to lose and all to gain. At the same time, having no preparation for the complexities of civilization they are able to utilize the mechanism it offers but slowly and as they learn. A cultural people will readily adopt the mechanical and material benefits of civilization, once their traditions are out of the way, because they have an inner preparation for their complexities. But they will not so quickly receive the deeper spiritual things because they must first give up their old things of the spirit. The first is material in the hand and like pine may be easily carved and shaped to use. The second is like the heart of oak, it grows only with the years.

Japan will "learn the doctrine by doing the will." In other words, she is utilizing the benefits of Christianity, is testing her by her fruits, and will believe on her for her work's sake. The million young men who are reading the New Testament are in the process of assimilation. The social work of Christian missions is leading in the new social era of Japan. Buddhism is, among its wiser adherents, assimilating Christian ideas. The old moral codes are discovered as not squaring with the new life and the teachers and leaders are declaring that if lovely Nippon is to preserve her material body of civilization, she will have to incarnate the soul of civilization, the Christian religion. It has even been proposed by some to make a national established church and adopt Christianity wholesale, as they have western science, by Japanizing it. This illustrates the process of assimilation going on and the fact as well that the old has not yet caught the *vision* of the new.

THE FATHER OF MODERN JAPAN

All this is illustrated in the life and work of the true Father of Modern Japan, Guido Verbeck. Two other men played most important roles. They were Dr. Hepburn and Prof. Brown. Brown translated the New Testament and maintained a school at Yokohama that gave the native church a score of its first evangelists and defenders. In that school he also taught many government officials. Hepburn was the only physician for several years and aroused a passionate interest in science among the younger and more progressive Samurai. He translated the Old Testament and compiled a dictionary of the Japanese language that is yet the standard. But most intimately associated with the course of Japan's actual redemption in practical ways was Guido Verbeck. Verbeck was a Hollander. He was Americanized by residence in this country during his formative period of life. The Moravians had cast the spell of missionary passion about him in the old country. He was imaginative, of poetic temperament and a fine linguist. He could speak four tongues fluently and keep silent in forty more. He was a wise and therefore a quiet man. He was a true christian and therefore humble but effective, caring not who received the credit, if only the good was done.

At the age of 29 he landed in Nagasaki. Not being allowed to preach publicly nor teach openly he welcomed a few young men to instruction. His class grew with the opening of opportunity. At the end of six years he had baptized but two, but the quiet, amiable, determined missioner was teaching English by using the Bible and the Constitution of the U. S. as text books. Count Okuma and other "makers of Japan" were learning his lessons. At the end of the decade he was laying the foundations of the Imperial University which has since become one of the great educational institutions of the world. At that time he was translating Blackstone and works on Political Economy. These were followed by the Code Napoleon, the Constitutions of various European countries, legal works, and legal forms of all kinds. The next decade was one of ferment ending in rebellion and the firm establishment of the Mikado on the throne. During this troublous time Verbeck quietly taught. The University grew to over 500 students with 18 instructors. The enmity toward Christianity grew intense. Both Christians and progressives suffered martyrdom, but Verbeck became one of the most trusted advisors to Iwakura, the leader on the New Japan party. He says little, waits to be consulted, offers advice deferentially, asks for no personal favors, and his parlor becomes a council chamber for the Young Japan party. He advises the sending of a party of the young leaders around the world. He arranges their route, obtained introductions and was accorded the honor of naming two of them. Before they returned, upon his advice, the boards bearing the Anti-Christian Edict were removed. Seeing that several of the old world powers looked with covetous and imperialistic eyes to the East, Verbeck advised an army and a navy and coast fortifications and obtained places for six young men at Annapolis. Now princes were asking him to give scientific advice on development of the country, the government had asked for missionaries to establish schools over the empire, and Wm. Elliot Griffis went to assume charge of scientific institutions and training. The Emperor organized a Senate to advise him in affairs of state, and Verbeck is unofficial advisor to the Senate.

Now that Japan is opened to Christianity, Verbeck desires to withdraw from official life and devote all his time to purely missionary work. After some months he obtains release and the Mikado decorated him with the Order of the Rising Sun. Ever after he is ex-officio guest at all state functions and was received by the Mikado once each year as a mark of special esteem. When the Parliament was granted he was importuned to lecture to its prospective members on political subjects, but refused because he preferred to preach. He consented to give two lectures a week before the nobles' school on Christian Ethics. He traveled over the empire the last years of his life, but refused to speak where enthusiastic Japanese friends had announced in public print that he carried the Mikado's decoration. This man's part in the renaissance of Japan illustrates well the manner in which Christiantiy has influenced the nation and is leavening the social life of New Japan, and is a parable of the manner in which she will be won to Christianity.

THE MORROW OF NIPPON

Japanese population is growing rapidly. In 25 years it has increased from 37,000,000 to 50,000,000. The country is both small and mountainous and there must be overflow. In the past few years more than 100,000 have emigrated. Korea and Manchuria will become Japanese by economic conquest. She has farmed her mountains to the top and her sea out to the landless horizon. She has fought her battle for life and is deeply in debt. She has prescience enough to want peace and an opportunity to build the solid foundations of economic strength under her vast new civilization. She looks to a morrow of revenge by Russia unless Russia becomes a new government. She sees the awakening of China's mighty economic power, latent in 400,000,000 of the most tireless workers in the world. She must keep her place among the powers and all requires economic strength. So peace is her desire and trade her ambition.

The menace of Japan is not militarism, but materialism. She needs money and she is in danger of worshiping at the shrine of Mammon. She is breaking away from the compulsions of the old religions and agnosticism must be her portion if a better religion replace not the old. She can easily become Chauvinistic and be ruined by her "jingoes" because her success has been so remarkable. She can easily transfer her Shinto worship of the throne into a materialistic worship of the nation's "destiny." But she will not do any of these things. Thirty centuries of history contradict the possibility of a hasty ruin on the shoals of mere temporalities. She has in her the continuing life of milleniums. She is too spiritual in her patriotism to allow beloved Nippon to fly in the face of a fact as old as her dynasty. That thirty centuries is a rock of ages under her and her patriotism is a breath of heaven in her and she will be warned by her wise men and amid all her readjustments come in due time to that mightiest of them all, her spiritual readjustment, and the religion that has the halo of the eternal on its brow will be the faith of undying Nippon.

Editorial

PROFESSOR Ernest DeWitt Burton, head of the department of New Testament Literature and Interpretation, in the University of Chicago, returned last week from a thirteen months' trip to the Orient. Professor Burton was sent out in July, 1908, under a commission of the University to make a study of educational conditions in China and other lands of the far East. His investigations took him within the borders of Turkey, Egypt, China, India, Korea, and Japan. Six months of the time was spent in China; two months in India, and a little over six weeks in Japan. In all these countries, declares Professor Burton, is found keen interest in education. In India the British government is making larger provision for education, and the youth of the land are eager to avail themselves of the advantages, though usually only as a means of securing a better salary in government service than they could hope to make in other ways. In China, the old education is a thing of the past, and Professor Burton confesses surprise at the tendency these people show for building up systems modeled closely after the best schools of England and America. New buildings are being erected, with modern equipment, and teachers are being employed who have the very best preparation. Professor Burton commends the work that is being done by the mission schools, but these and the government schools are entirely unable to meet the demands that are made upon them by the Chinese youth, who have awakened to the fact that a new day has dawned in Chinese history, and that the only way in which they can live influentially in that new day is to secure the educational training which the best schools offer them. The great defect of the educational work of the Japanese, as seen by Professor Burton, is its over-specialization. Their schools lack entirely that broad education which is provided by the American schools as a basis for the special work that the students may wish to do later.

* * *

WHERE are the idealists? It has usually been assumed by Christian people that the Christian church is the nursery and home of the highest ideals of the race. Now comes Harold B. Wright, who was at one time pastor of a Christian church, in Kansas City, and in his late book, "The Calling of Dan Mathews," which we review in another page, claims that not the church but the men outside the church are the true idealists. He makes use of a cast iron monument as a symbol of the church, while a live, growing

garden, which supplies food for the hungry is the symbol of the life outside the church. Is this true? Are the true idealists to be found outside the church rather than within it? There are many who will advocate this claim. Perhaps there are some in the church who will admit the charge. Many will admit the strong tendency within the church to crystallize, to worship the traditional form, to confuse the accepted statements of belief and forms of worship and service with religion which is the life-giving spirit. But after all, this is a failing of human nature and not a failing of the church alone. Be it so; still most of the men in the church, are idealists, and they, though they see the imperfections of the church, are striving for a day when she shall be free from these hindrances, and shall go forth with power to accomplish her God-given tasks. Mr. Wright's argument that because of this tendency to emphasize the external and accidentals of religion, it is best to forsake the church and seek the realization of one's ideals in other directions is hardly justifiable. When a business is not paying, we do not abandon it, but reorganize it so that it will pay. When a school is not accomplishing its mission we do not forsake it, but reorganize it so that it will perform the desired work. So with the church. The true idealist within the church will not forsake her because he sees her imperfections, but will seek to reorganize her activities so that they shall express the highest ideals of the Christian religion.

* * *

THE series of studies of present-day evangelism which appeared in our pages recently has brought us many letters of gratitude and approval. From some have come criticisms of this or that point in the discussion, but no one has attacked the essential thesis upon which our articles were based. We gladly give space this week to J. E. Davis, pastor at Beatrice, Nebraska, whose reply to our examination of revivalistic music is typical of many other communications we have received. He evidently did not read our statements with much care. We nowhere condemn any of the features he defends—noise, the "control" of the congregation by the leader, or congregational singing. The unspirituality of the worship led by such a godless choir as he describes cannot be more repugnant to him than to us. Fortunately we are not shut up to any such alternative. Least of all does our critique state or imply that evangelists make a "premeditated attempt" at hypnotic control. Whatever hypnotism obtains in revival meetings we choose to believe is, for the most part, unconsciously employed. But it is none the less vicious and degrading to spiritual religion even though the manipulator is unaware of the nature of the forces with which he deals. A body of protest is growing rapidly against the unspiritual methods of many revivalists. With the clearer insight into the method of Jesus himself that the modern rediscovery of his person is making possible we may expect not only a theological change but a profound transformation of the organization and methods of the church itself.

The Winning of the Million

WHEN our Church Extension enterprise took form twenty years ago the gain of a million dollars for this purpose seemed a dream so far from realization that it was only to be taken seriously by such enthusiasts as the Secretary and the Board. Other denominations had vast sums at their disposal for this work, but the Disciples were new to such things and were concerned rather with the arithmetic of conversions than with that of missionary funds.

The years have gone by and it is astonishing that today our fund lacks less of being a million than any one of us dared to hope. It would be a magnificent thing if we could achieve the whole amount this year. To do so would require an offering of three hundred thousand dollars, but it is safe to say that with reasonable enthusiasm the churches would pass the three-quarter post this year and turn into the home stretch next year for the winning of the million.

In the meantime many notable things have been done by this fund which makes pleasant reading to Disciples. Since its organization the Church Extension Board has helped 1,248 churches spread over forty-four states. Of these churches 648 have repaid their loans in full, and that money is at work again helping other churches. A total of $864,000 has been returned from assisting churches.

This is one of the finest features of Church Extension and makes its appeal strongly to the business sense of all contributors. There are very few enterprises in which one can keep his cake and eat it too. In most of the good work we do, whether in the local church or in the foreign field, the money spent returns only in the good it accomplishes. In addition to this primary effectiveness of Church Extension money, the total amount comes back again and again to repeat its splendid work of building churches throughout the nation. This looks more like magic than reality at first, but it is the soberest of financial sense.

There have been no losses to the Church Extension Fund. So high has been the appreciation of the churches that the most earnest efforts have been made by all that have received aid from the fund to return the money intact, plus the small rate of interest charged. This interest is intended to cover the expenses of administration, so that no money actually comes out of the fund for any other purpose than the erection of churches. This is a feature of Church Extension which appeals strongly to its promoters, and these promoters are the entire brotherhood.

In addition, it must be remembered that no loans are made upon property which is not advantageously located or whose title is in the least cloudy. Those who have made application to the Board for loans to complete churches know with what careful scrutiny the Secretary and his legal experts examine every detail of the proposal. Many a church has been disappointed because it was unable to meet the very reasonable conditions of the Church Extension Board. But these very conditions have proved the safe-guards of the fund, and a church which cannot comply with them should rejoice with all the other churches that the affairs of the Board are administered in a manner beyond danger of loss.

But the real difficulty which confronts Church Extension among us is its inability to meet anything like all the calls that are presented for its assistance. In spite of the rapid growth of the fund the churches have multiplied more rapidly still. Many of them are entirely unable to provide themselves with church homes without the assistance which the fund offers. And the fund itself is inadequate to provide assistance for many churches which are most worthy and dependent. This is a condition which the Board and the Secretary are powerless to remedy. The churches alone can provide sufficient funds to answer the calls of the brotherhood.

The offering which begins the first Sunday in September is devoted to this cause. It requires a special effort, for the reason that September is an early month in the calendar of all the churches after the vacation period of the summer. Some of the members have been away and the work of the church has more or less slackened during the warm weather. Special emphasis must, therefore, be laid on the Church Extension offering to have it reach normal proportion. It must be left to no haphazard and careless announcement. If so, it will be a disappointment to the minister, the church, and the Board of Church Extension. With careful preparation a suitable and just gift can easily be made to this great cause, such a gift as will measure up to the responsibility and good will of the church.

It need hardly be urged that a church without a building is only living a half life. Its power of usefulness is largely wanting. Even if the quarters it rents for worship are suitable and commodious, it cannot have the air of possession and permanence which justifies the people of the community in taking it and its future seriously. At best a church in a hall or building not its own is in the stage of childhood. Childhood is always promising, but not very effective. It is the erection of a building which creates confidence in the efficacy and promise of such a congregation, and attracts to it the people who will prove its mainstay in future years.

It is with satisfaction that the increasing interest of the Disciples in church architecture is noted. In many of the cities our churches are coming to be among the most beautiful and commodious. It may seem a far cry from one of the modest chapels which constitute the great body of Church Extension structures, to one of these handsome and elaborate temples, costing up into the hundred thousands. Yet the connection between the two is very intimate. Perhaps the great church began its career in a building as small as the least of these. At any rate, the large churches are interested in seeing the smaller ones coming to competence and the possession of homes. And the small churches are equally interested in seeing other congregations take form and, like themselves, secure by the assistance of this helping fund those structures which become life-saving stations for the Kingdom of Heaven.

Let no church forget the offering for Church Extension which begins on the first Sunday in September and continues until all the members have had opportunity to share in it.

Jesus and the Old Testament

Interpreting Jesus' Attitude Toward the Sacred Writings of His Day

By G. N. Stevenson

Having overcome the temptation to fall in line with the current conception of the Messiah, Jesus at once plunged into "the work of his ministry." In doing this he finds at the outset a system of religious thought and worship in many cases at variance with the spirit of his own movement. This system was founded upon the law of Moses, by us usually termed the Old Covenant. Our present study will be to show the attitude assumed by Jesus toward this system of life and worship.

Rights and Ceremonies.

I. We learn that Jesus treated certain rites and ceremonies of the Mosaic law with perfect indifference, while he brushed aside others with a mere wave of the hand.

(1) Circumcision is not even referred to in the positive teaching of Jesus. He seems to ignore it altogether.

(2) The law of sacrifice met with mere courtesy at his hands. He looked upon it as possessing no essential value. It is true that he told the lepers to offer their gifts at the altar, but this merely as an evidence to the people that the healing had taken place, and the one that returned to give Him thanks for the healing that he so joyfully recognized was not, as far as we know, again requested to offer the sacrifice. Luke 17:11-79; Mat. 8:1-4. In assuming this attitude Jesus showed himself in line with the teaching of the great prophets of Israel's spiritual age. Jeremiah 7:21-23; Amos 5:21-27.

(3) Jesus saw no good sense in the practice of fasting as then in vogue among the Jews. When interrogated by them as to his apparent neglect of it, his answer practically was, That in times of mourning nature became the law and compelled fasting; but as a prescribed institution as it then was, he could see no appropriateness in it, nor could he discover any good end that it might serve. Mark 2:19-20; Mat. 6:16-18.

(4) Jesus most decidedly breaks down the distinction between clean and unclean food from a commercial point of view. From a religious point of view he affirms that it makes no difference what a man eats providing it is good, wholesome food. It is what comes out of the heart and not what goes into the mouth that defiles. Even his specially chosen disciples did not at first comprehend this law, and it required a special revelation to convince one of the most spirit-filled preachers of the apostolic brotherhood that all actually clean food is religiously clean. Matt. 15:10-20.

The Sabbath.

(5) Jesus in carrying out his divinely appointed program came in contact with the question of Sabbath observance. On two occasions at least, the matter was brought to his notice, and on both he suffered censure from the Pharisees for what they termed a violation of the Sabbath laws. This violation, however, was one rather of tradition than of Mosaic legislation proper. Nevertheless, Jesus took occasion to teach his lordship of the Sabbath day, pointing out that it was made for man, for the benefit of man, and hence was simply a means to an end. Jesus goes back of all law and indicates that all law, human or divine, has for its object the welfare of man, and that there can be no wrong in removing any law that does not function well. Mark 3:1-6.

(6) To the law of gifts and tithes Jesus gives his sanction when observed under their proper conditions and limitations. Jesus recognizes the religious value of a gift, when the giver is at peace with all men, otherwise a gift as an offering to God is not acceptable. He recognizes also the legitimacy of tithes, and their spiritual value to the offerer, when justice, mercy and truth are the concomitants of the generosity. Matt. 5:23-26; Matt. 23: 23-24.

The Moral Laws.

II. Some of the so-called moral laws of the Old Testament Jesus finds inefficient, defective and sometimes immoral.

(1) The law of divorce as granted by Moses Jesus forbids, and recognizes one legitimate ground of separation, viz., adultery on the part of one of the contracting parties. Mark 10:1-12.

(2) The law of killing Jesus makes more stringent, and lays under the ban of his censure not only the hate of the heart that leads to the rash act, but places such an emotion in the category of spiritual crime. Matt. 5: 21-22.

(3) The law of revenge he repudiates entirely and declares it not only defective, but immoral. Matt. 5:38.

(4) The law of love Jesus makes more comprehensive, and demands that it embrace not only the neighbor, but the enemy also. Matt. 5:43. Jesus taught that it was quite possible to keep the ten commands and yet lack the essential of eternal life. Matt. 10: 17-21.

III. It must not, however, be inferred that Jesus' attitude toward the Old Testament was destructive in its aim and tendency. Jesus looked upon the law of Moses as a divine institution—from God and designed to serve his righteous purposes.

(1) He told the Jews that if they had believed Moses and the prophets they would have had no difficulty in believing him, "for," said he, "they testify of me." John 5:39.

(2) Abraham in the parable told the rich man that his brothers had Moses and the prophets as their teachers, thus implying that these were sufficient to lead them to Christ. Luke 16:29-31.

Jesus and the Prophets.

Jesus in seeking to fulfil his divine mission got his plan and method from the law and the prophets. He searched both for their essential nature and spirit and built upon these. He went back of the ten commandments, and the letter of prophetic utterance to the spirit and motive that called them forth. He discovered the spirit and motives to be wrapped up in the two great commandments, neither of which formed any part of the decalogue, viz., love to God and love to one's neighbor; for upon these two, he declared, hang all the law and the prophets. In other words the object of all law and all prophecy was primarily to generate in man a wholesome love of God, and to lead him as well to love his neighbor as himself. Jesus accepted this as the true objective of his Messianic work and from the beginning of his ministry set his face toward its accomplishment. But to do this he found impossible along the line of the religious customs then existing. It became necessary for him to reinterpret Mosaic law and prophetic utterance upon the basis of the spiritual purpose of the Old Testament legislation. He was compelled to revise the whole Jewish system of religion and the laws upon which it was founded.

Centennial Studies

By Dr. Errett Gates

DO THE DISCIPLES OCCUPY COMMON GROUND?

It was a disappointing moment in the early efforts of Thomas Campbell when the various religious bodies to whom he addressed the "Declaration and Address" refused to consider his plan of Christian union. It was so clear to him that the only way to union among Protestants lay in faithful adherence to the New Testament as a rule of faith and practice, and it was so manifestly the professed principle of all the churches, that he could see no reason why they should hestitate to confer freely and act conscientiously in conforming their faith and practice to the New Testament model.

Thomas Campbell's Position.

To him it was almost an end of controversy among all protestants to propose the New Testament as a perfect constitution for the worship, discipline, and government of the church, and to agree to be guided alone by the Divine Standard. He declared himself ready to relinquish whatever he had hitherto received as matter of faith or practice, not expressly taught and enjoined in the word of God, and to open up the whole question of required terms of fellowship in a free conference. But he did not find the representatives of the other religious parties of the time so ready to treat the terms of fellowship as an open question. The overture of Campbell and the Christian Association was not merely ignored, but it was openly attacked. The churches were not ready then, even on the basis of a principle of biblical authority which they acknowledged, to subject their faith and practice to criticism and revision.

A hundred years have passed since that first disappointment, and still there is no change in the attitude of the churches toward the overture which the Disciples make to them. Apparently the Disciples believe today just as strongly as Thomas Campbell a hundred years ago in the efficacy and finality of that same plan of union—conformity to the faith and practice of the primitive church, as the essential condition of Christian union and communion. Has there been no change?

The New Condition.

A new condition has arisen since Thomas Campbell's first proposal to the religious world. The first proposal in 1809 was made by (1) a mere society without church organization; (2) in the form of a tentative principle of action; while the proposal which the Disciples are making in 1909 is being made by (1) an organized church or group of churches, (2) in the form of a fixed program of action.

In other words, since 1809 principle has been reduced to practice, an open question has become a settled conclusion, and a voluntary society has become an inviolable church. This makes all the difference in the world with freedom of action and responsiveness to approach, on the part of the Disciples and their religious neighbors. Who can but see that it has increased the difficulties of the Disciples in their study and promotion of Christian union. In their program for the unification of Christendom there is now both the

general and the particular—the general appeal to the authority of primitive Christianity, and the particular definition of it in a fixed order of church procedure.

Union More Difficult.

The Disciples are therefore confronted with two problems,—the problem of finding common ground, universal agreement among Protestant Christians in both principles and practices. This has been the interesting history of their principles during the last hundred years, as regards both the principle of Christian unity and of primitive Christianity, that they have steadily grown in favor. Their principles more than ever unite them with the common consciousness of Christendom. But can as much be said for their practices, by which their principles are finally judged?

Desire for Union Universal.

When the Disciples go to other religious bodies and say to them: There ought to be no divisions among the followers of Christ; let us all unite by restoring the Christianity of the primitive church—there is but one response, and that of universal agreement. All now, with few exceptions, believe in Christian union, and in primitive Christianity. Here is common ground. But when the Disciples are asked to define primitive Christianity and they present their church order as their understanding of it, there is immediate difference of opinion. The ground ceases to be common ground; the Disciples are found standing upon it alone.

Principles and Practices.

The thing that separates the Disciples from other religious bodies is no longer their principles, but their definitions and practices. Their principles have come finally to unite them to others, as Thomas Campbell felt they should. And so long as conference and discussion are confined to the principles there is concord and sweet fellowship.

So far as the Declaration and Address discloses his purpose, it was the plan of Thomas Campbell to carry out his scheme of union on the basis of a voluntary society, which should not take sides with any religious party. He says: "The cause that we advocate is not our own peculiar cause, nor the cause of any party, considered as such; it is a common cause, the cause of Christ and our brethren of all the denominations." He saw how futile the effort of the Christian Association to promote peace and unity would be, if it organized itself as a rival sect. He says: "To advocate the cause of unity, while espousing the interests of a party, would appear as absurd as for this country to take part with either of the belligerents in the present awful struggle." In no other way than by preserving an impartial neutrality with respect to all parties did he dream that he could accomplish anything in the interest of peace. Hence he protested against the rumor that he was organizing a new religious party. He says: "Should any affect to say that our coming forward as we have done, in advancing and publishing such things, has a manifest tendency to distract and divide the churches, or to make a new party, we treat it as a confident and groundless assertion."

As Others See Us.

The organized denominational form into which the Disciples have grown is a departure from the original plan of the Declaration and Address and compromises their advocacy of Christian union by placing them as a rival party over against other religious parties. Disavow it as they will, in the eyes of the religious world they are an interested party in any conference on union, and they can not escape suspicion of self-interest. This very fact tends to neutralize their testimony concerning unity in many communities where they compete for members with other churches.

The Disciples have come to this anomalous position by no will of their own. It was forced upon them by their devotion to what seemed to them the truth, but more by the constituted order of the religious world, which is in structure sectarian and forces all religious movements into the same mold.

The Disciples have but one defence for their position—to be larger, broader,. and more truly Catholic in spirit than the common denominationalism with which they are confused, and thus by proving their unlikeness to it, entitle themselves to a different classification.

Chicago

A Study of the Conditions of North Side Missions

By Orvis F. Jordan

Those who undertake the task of describing the mission work of the Disciples of Christ in Chicago are likely to yield to one of two tendencies, either that of extreme pessimism, or that of revelling optimism. In undertaking some observations with regard to our mission enterprises, we are desirous of presenting the facts as far as possible, and allowing the reader to judge whether he should be encouraged or discouraged with the presentation. We shall lay bare all of the weakness and failure which have characterized our efforts but we trust we may be able to see also the permanent advance that has been made in the last few years.

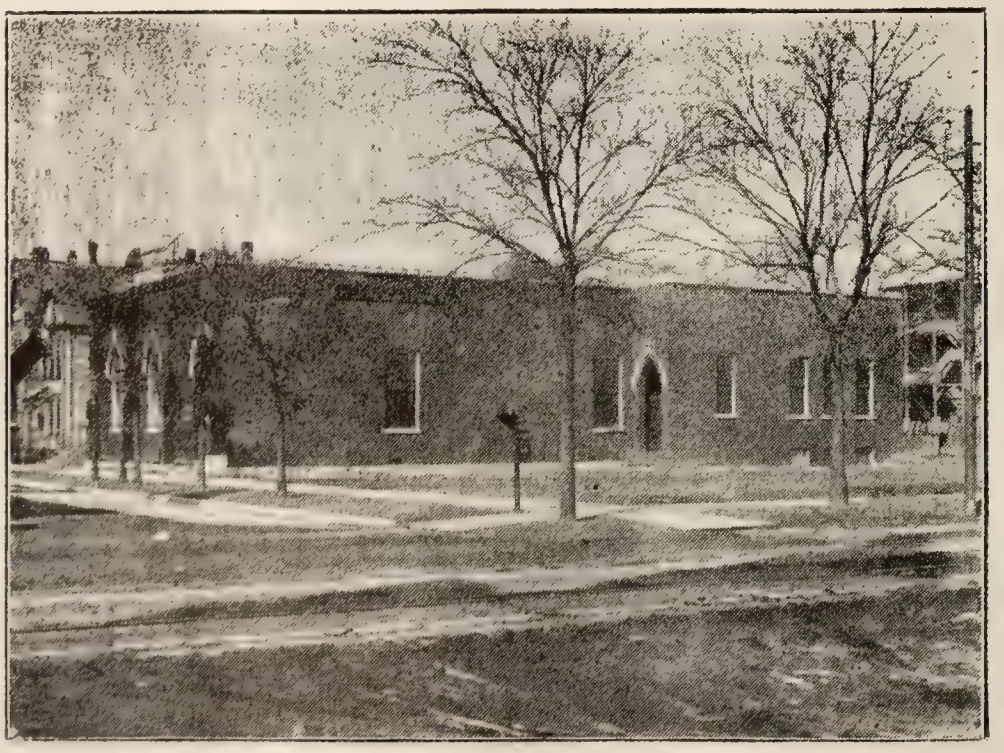
In Twenty Years

Twenty years ago we had only four small congregations in Chicago. Now we have twenty-two even after making all deductions of defunct and unrelated enterprises. In that twenty years there was first the period of indiscriminate organization. We went all over the city organizing little groups of Disciples into congregations. Many of these ill-timed enterprises have perished. Their names are hardly remembered by present-day Disciples. Yet out of all this enthusiasm, there resulted some good churches that are now self-supporting as well as some mission points that are each year coming nearer to the time when they can achieve self-support. The present missionary board received such an abundant family of missionary orphans on coming into office that they have confined their efforts for the most part to giving adequate support to the groups already organized. Gary has been opened up and two northwest groups combined into a congregation and given a preacher but the remainder of the money has been expended in giving the other points adequate support.

In order that the brotherhood may know the problems of our missions, we shall in this and the next two numbers present facts with regard to the missionary situation in the different parts of the city. The city board has division committees for the three main divisions of the city, North Side, West Side and South Side and we shall follow this convenient method of division.

On The North Side

On the North Side, we have two self-supporting churches, Evanston and Irving Park and two mission churches, Sheffield Avenue and Armitage Avenue. With only four of our twenty-two congregations planted on that side of the city most favorable to the work of the Disciples, it will be seen that we have not recognized our opportunities in Chicago. The North Side is pre-eminently the side of the city where the most English-speaking people live. Not that this means that English-speaking people are in a majority here but they are a little less in the minority. On the north shore are the homes of the most prominent citizens of Chicago for the most part. It is a section where the Protestant denominations have planted missions that have grown into self-support in a few years.



The Sheffield Ave. Church.

At the Sheffield Avenue mission, W. F. Shaw is pastor. This was once a strong self-supporting church with several hundred members reported. W. B. Taylor and Bruce Brown have preached here in days gone by.

Two causes have contributed to weaken this congregation until it is now on the missionary pay-roll. First of all, there was a piece of wild-cat finance some years ago. We know little enough of the details and the responsible parties to warrant as in speaking of it. Property was purcheasd at a price in advance of its value. Hard times came and all was lost. With nothing left this brave group bought another piece of property and are now paying off the Church Extension loan. The second cause of their weakness has been the change in the character of the population. Foreigners have moved in and the English-speaking people have moved farther out on the north shore. The success of the Moody church closer to town indicates that a church organized for social service can live even in these foreign sections, but so far our people have not been able to secure equipment for any such enterprise. They are hoping to finish paying off their loan and to become a self-supporting church again in a year or two. To this end the sacrifices of Will F. Shaw will have contributed no small part.

not combine with their simple religious message the message of human brotherhood exemplified by good deeds and ultimately come to hold a great place in this section of the city. We ought to buy this building we are now renting or else erect a new one. The little group over there is made up of thirty or forty wage earners, mostly single young people. They will never be able to build or buy a church property. If the opportunity is grasped, we shall be compelled to do the thing as the Methodists and Presbyterians often do, buy the property and set this group up housekeeping out of debt.

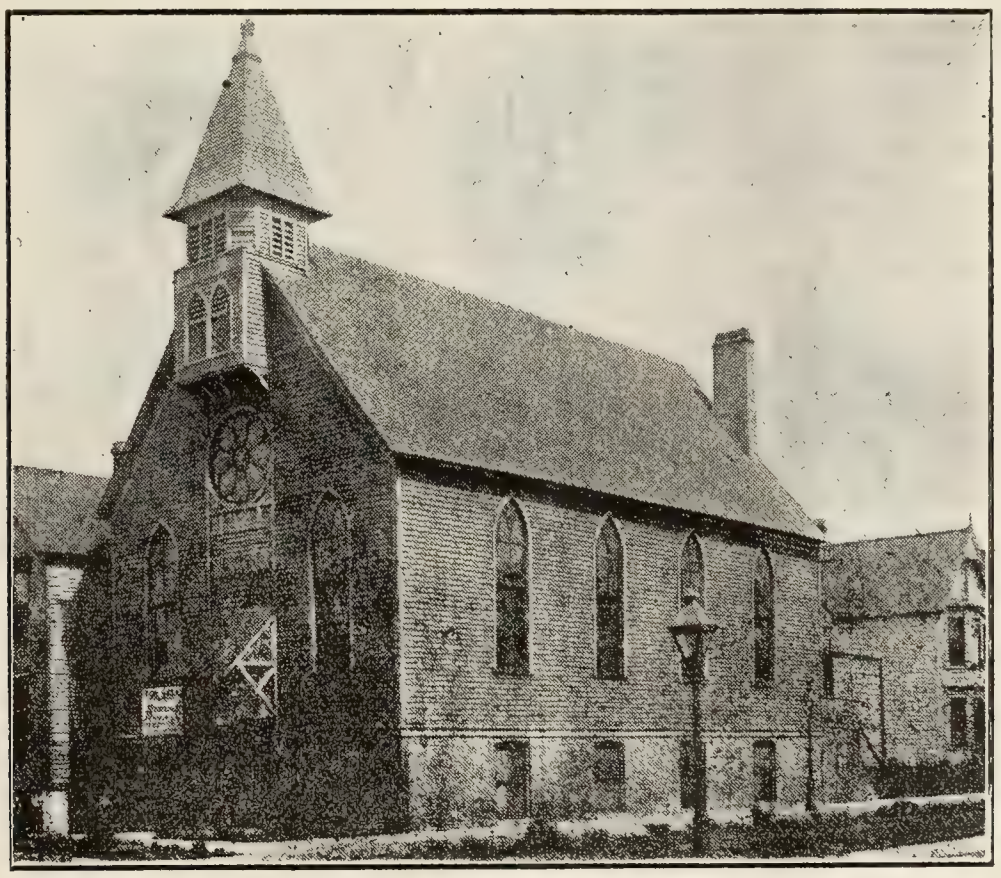
What Other Churches Have Done.

The speed with which new missions have been made self-supporting by other religious bodies on the north side, should be an object lesson to us. Only two years ago, the Methodists had a little mission in a store building at Granville Avenue. Now they have a beautiful church edifice and are self-supporting, all achieved in about three years. The North Shore Congregational church at Wilson Avenue is now six years old. They have a seventy-five thousand dollar church edifice and have the leading congregation in that entire section. Time would fail us to tell of similar enterprises all along this stretch of territory, about twelve miles long. The secret has been to pre-empt a territory in the beginning of a building boom. Secretary Muckley rightly says, "There is no longer any frontier in this country except in our great cities." On the north shore is now the most important frontier of Chicago. The movement will not stop until the city is built solid to Waukegan, at least.

There are splendid locations that are still untaken. In Rogers Park on the west side of the railroad tracks is a population of three thousand with not even a Sunday school. The one church that used to be there has left to build a beautiful church in the stylish section of town leaving the work on the west side undone. In Edgewater, it would be possible to plant a Sunday school on the west side of the street car line over a half mile away from any other and in splendid residence section.

Why Do We Delay?

If it be asked why we do not go into this land and possess it, the answer is simple. Two of our preachers went on foot all over the north shore this spring spying out the land. They reported everything favorable. Nothing was done, for the board could not see funds to carry through an enterprise that would succeed in this section. We are hampered by the lack of funds and by the restriction in their use. Our money is supposed to be spent for preaching. The strong denominations of the city are spending as much as two-thirds of their income for buildings. Their superior rate of growth is evidencing the wisdom of the policy. We are getting ready for the time when we may work on this larger basis and when we can, we have the kind of men that will succeed as well as and better than the men of other religious bodies.



Place Where Armitage Mission Meets.

An Opportunity at Armitage Avenue

In our mission on the northwest side at Armitage Avenue, we have a unique opportunity. We are now renting a building owned by the Norwegian Free church and vacated by them for a more imposing edifice on another street. J. K. Arnot is our preacher. There is not an American church within a mile's radius of thickly settled territory. It is true that the Scandinavian element is strongly entrenched in this section. The children of these immigrants are now young people with poor command of the mother tongue. They are straying off to English-speaking churches to improve their English and complete their denial of everything that is not American. In this same section there are American families who for various reasons live here. The free entertainments that have been given the past year in the Armitage Avenue church have brought out audiences that have practically filled the house. These audiences have not been foreign but have been of such a character as to fill us with hope with regard to the ultimate possibilities of the work. A half mile away is a settlement house run by a lady of Jewish birth. There are certain reasons why this settlement house will probably not become larger than it now is. There is no reason, however, why the Disciples of Christ should

Chicago Church Notes

A number of the Chicago preachers have been to Pentwater where a considerable colony of resorters gather every summer in the two parks run by the St. Louis and the Chicago groups of Disciples.

Will F. Shaw is back from his trip to Toronto and at work again in Sheffield Ave. Church.

October 3 is Chicago Day for city missions. The board is planning an aggressive campaign of education and it is hoped that congregations outside of the city may add the day to the calendar of their missionary interests.

O. F. Jordan exchanged pulpits with E. J. Arnot of Batavia last Sunday. The Batavia church is one of our oldest churches in northern Illinois.

Reservations are being made right along for Hotel Henry and the time is soon coming when no more room will be available. The special train will command good delegations from almost every Chicago church.

Chicago's Population

Of the present population of Chicago the statistician furnishes the following interesting classification.

American	699,554
Germans	563,708
Irish	240,560
Poles	173,409
Swedes	143,307
Russians	123,238
Bohemians	116,549
English	70,753
Italians	70,753
Norwegians	57,117
Canadians	54,801
Negroes	45,024
Scotch	27,787
Austrians	60,462
Danish	24,957
Hollanders	23,387
Hungarians	21,869
Lithuanians	10,291
French	9,777
Swiss	7,204
Greeks	5,660
Roumanians	4,372
Belgians	3,616
Welsh	3,602
Finns	1,286
Chinese	1,801
Servians	978
Croatians	772
Armenians	515
Spanish	540
Japanese	257
Mexicans	154
Syrians	154
Egyptians	180
Manx	87
Albanians	39
Others	4,315
Total Population	2,572,835

Only those are classed as "American" whose parents are foreign born.

Religious Education

By Harry F. Burns

INTRODUCTORY STATEMENT.

With this number we add another department to the work of the Christian Century and ask of our readers that it may have a share of their attention from week to week. Certainly no phase of the church work is more worthy of attention than the Sunday-school. No plans that are now forming in the minds of pastors and church workers for the activities of the coming year are more worthy of careful thought than those relating to the Bible School. Here the church touches the life of men and women in the making. Developing lives are brought to it for direction. There is need of skill and wisdom here, as in no other part of the work of the church.

Among the Disciples of Christ, more, perhaps, than with other religious bodies, there has been of recent years a wonderfully increasing enthusiasm in the work of the Bible School. "All the church in the Bible School, and as many more" is a slogan that has in many places come to be a reality during the last two or three years. Church members who had long ago ceased to attend the Sunday-school, have, under the stress that has been placed upon this work. repented of their past sin and returned to the bible class. Bible classes have passed goal after goal in their records of increasing attendance. The eyes of the entire church, and even of the community are upon the Bible School. She has first place in the work of the church.

In this department we shall, however, interest ourselves not so much in questions of attendance and of the management of the school; but rather questions of educational principles and method shall claim our attention. We shall think of the service the school can render to the individual pupil, who has come to it for direction, rather than of ways of securing the attendance of a larger number of pupils. Efficiency in teaching shall be given first place in our discussions. Through this department we shall look upon little Jimmie Brown, who is brought by his mother to the school for the first time, not as one more added to the attendance, nor as a prospective member for the church, but as an immature being to be educated, who has come to us for that service. What a great service! What an opportunity is here presented the Christian worker. The harvest may be delayed, but it is sure, and a hundred fold will be the return.

To this side of their work the churches are giving serious attention today. No one can misunderstand the significance of present movements in this direction. The modern church builds for the Sunday-school, so that each teacher may do her work, undisturbed by the work of the other classes. Some of the wealthier churches are employing men to direct their educational work who have had the training that would fit them for university professorships. Two or three of the leading universities of America have established departments of Religious Education, to prepare pastors and teachers for this special service. Who can doubt that this means that the efforts of the Sunday-school shall increasingly come to be under expert scientific direction?

In the department, "Religious Education," we shall give attention to the discussion of the problems involved in this undertaking. The editor does not propose to do all the talking, but solicits contributions from all who have thought upon the subject and will put what they wish to say in legibly written form, and send it to the office of the Christian Century. There is room here for the discussion of such questions as The Sunday-school curriculum; the graded lessons; the work of the teacher; the methods to be employed in teaching; the music used in the Sunday-school, and a thousand questions which must be answered by the teacher who would "show himself (herself) a workman that needeth not to be ashamed."

We have chosen to call the department "Religious Education," rather than the department of "The Sunday School" or "Bible School," or other names that might have been given it. The argument for this involves the discussion of the fundamental purpose of the Sunday-school, which will be presented next week.

A Letter to the Editor

By J. E. Davis

Dear Editor of the Christian Century: In your article of July 15, on "Revivalism," I feel quite sure some of your statements are partial. At least I beg to call your attention to a few of these statements and permit you to judge whether you are putting a burden on our evangelists that even we pastors cannot bear. I agree with you heartily in disapproving extremely noisy or emotional evangelism. Yet noise nearly always accompanies a crowd, (they cannot move their feet without some shuffle), and what soul could be mightily stirred without some emotion manifesting itself. I wish to quote a few excerpts from your editorial and comment thereon as follows:

> "We found the distinctive power of the revivalist to lie in his possession of the art of controlling a congregation as a whole."

I think this is not only true, but tactful. I am also frank to assert that as much is true of all sensible public speakers, either in or out of the pulpit. Who cares—either lecturer, pastor or evangelist—to have half-hearted listeners, an audience half of which is interested in something else, or a company of neighbors in a service who have come to church to visit. I want control of my congregation, a harmonious service, and an uninterrupted hour. I think the evangelist asks no more. The introduction of a lecturer by a platform manager is for the purpose of attracting the audience to the speaker, and delivering its control to him.

Again you say:

> "But the typical revivalist uses music not as a genuinely spiritual exercise, but as a means of getting the congregation in his control."
>
> "The typical evangelist does not use the song service as a means of worship, but as a means of manipulating the audience into a suggestible state of mind for the preacher to move. The music, therefore, is a part of the mechanism of hypnotic control."

I do not believe the above suggested characteristic is typical of evangelists. I do not believe it is true of any considerable per cent of them. I believe you do your good judgment an injustice in the above paragraph. On the other hand our revival music is deeply spiritual. As compared with our regular Sunday music in our larger churches, the difference is as great as the mind can well conceive. In a meeting, the congregation does the singing; in a regular service, the paid choir. In the former, it is the voice of the multitude; in the latter, it is the voice of the preferred—the congregation must listen.

These choirs are often dancers, grass-widows, opera-singers, card-players, the ungodly, and I have known even adulterers (not publicly known, however,) to be members of this unnatural thing. Often the only qualification for membership in a choir is a good voice.

Please understand I am not opposed to the choir properly constituted, but choir service in my judgment is not to be compared with congregational singing as a help in real congregational worship. I believe you stir up an unfair prejudice against meetings in charging singers with attempting to secure hypnotic control of audiences. The choir leader belongs to the same classification. Neither of these workers attempts, nor accomplishes hypnotic control. Such is not even thought of.

> "The singer claps his hands, jumps, shouts, jokes, and cracks puns. Often he capriciously changes the rhythm of the song for the sake of producing a certain confusion and stirring up of the feelings. Toward the close of the sermon he sits in a tension waiting for the preacher to pull the trigger when he and his choir let go 'Just as I am' as if it were shot out of a gun.
>
> "It is an inviolable rule of revivalism that the invitation song must fit to the last word of the sermon, like the crack fits the snapper of the whip."

In rare cases this may be true, some people make altogether unnecessary noises when happy. Some laugh outright; some clap their hands, especially when they approve a speaker; at St. Louis when the Free Baptist brother was speaking some even threw up their hats. However, very few of our evangelists are noisy. Such conduct is a rare exception.

How do you know the singer often capriciously changes the rhythm of the song? Might you not be misjudging his motives, might not the change of rhythm be done expediently, instead of capriciously? Are you sure the change is made to stir up a certain confusion? I have known the change to be made for the purpose of breaking up a stale, irresponsive atmosphere: to set the buttoned-up folks free.

> "There must, therefore, be no interspaces in the service, no waiting, no break down of the tension. And the singing evangelist with his well-trained choir makes this possible."

It is true the evangelist wants no interspaces in his service. But, does anyone else invite such. Suppose after Bro. Willett preaches next Sunday morning, at the conclusion of his sermon he goes to his chair and sits down. After remaining seated three minutes he arises and says "We will now sing a hymn and invite those who desire to take membership, to come forward. Does Bro. Willett or Bro. Morrison make use of interspaces?

Stigmatizing evangelism with premeditated attempted hypnotic control is a grave offense, especially when the type of evangelism cited is a rare exception. Would it not be better to point out specifically the offending ones than to prejudice many people against one of the chief works of the church?

I readily agree with your idea of the pertinence of the inquiry room. Bro. Scoville uses this plan to good effect.

Beatrice, Nebr.



Her Name

Clad in her little blue rompers,
  Dancing and skipping, she goes;
Curls in the wildest of tangles,
  Cheeks like the heart of a rose;
Running and romping and shouting,
  Laughing and all out of breath—
"Tell me your name, little lassie!"
  Quickly she answers, "Just Beth."

Trim in her 'broidered white apron,
  Patiently learning to sew;
Setting the stitches so neatly,
  Each after each, in a row;
Singing in sweet little snatches,
  Softly just under her breath—
"What is your name, little lady?"
  "Now it's Elizabeth."
  —Grace Stone Field, in Little Folks.

Aunt Ruth's Fish Stories

FAY STUART.

"Hurrah for Paul Stanley!" shouted that young man as he rushed in from school with a glowing face. "twenty-five words in spelling and every single letter right. Now, Aunt Ruth, you must tell about fish; you know you promised. And please may Roy and Bert Lewis come and hear the story? I told them they might if you didn't care." "Certainly," said Aunt Ruth cordially, "I am glad that I studied up my subject since I am to have such a fine audience. Call the boys and we will go to the library; Lois is arranging the pictures for us." "I told Miss Gray and she said she wished you'd tell me stories every night. And she said I must remember to ask you about the fish that build nests and fly like birds. Don't believe she really meant it, do you, Roy?" "Of course not; fish don't have wings, do they?" laughed Roy scornfully.

"And nests would spoil in the water," added Bert shyly. Said Aunt Ruth, "Turn to the picture of the flying herring, Lois." The boys crowded around the table, eager for an explanation. Aunt Ruth watched them with amused eyes.

"You don't see any wings? Well they are slender fish with light, hollow bones like a bird, and these large, wide-spread fins are as good as wings. There are about twenty kinds of flying fish. The sea hawks and gulls are their enemies and are always watching for them to rise above the water." "Aren't they wonderful!" said Lois, drawing a long breath, "but I don't see how the nests are made. Look at this one down under the pond lilies." "Those are the common sun-fish that you catch in grandpa's pond. The nest looks a great deal like a bird's, but it is not made of the same material. The fish circle around and around until they have made a hollow in the mud; then they line it with bits of twigs. The nest is always in some sheltered spot where it will not be disturbed. The little white fish make pyramids of small pebbles; the sticklebacks make their curious homes by collecting leaves and fastening them together with the gluey substance that fish are provided with for this purpose. When this is done they bring small pebbles to make it stronger. They are regular little carpenters for they have a front and back doorway and a pretty arched roof. The inside is plastered with the glue until it is as smooth as painted walls. But the strangest nest I have read about is that of a little East Indian fish. It is made in basket shape of sticks and leaves glued together and fastened upon a branch that hangs over the water. See, it resembles our humming-bird's nest." "It sounds like a fairy tale, don't it, boys?" cried Paul. "But it isn't," laughed Aunt Ruth, "it is a fish story only it is every word true. What do you think of a fish in Borneo, the black Goby, I think it is called, that can jump and climb upon rocks and trees. They have large heads like the frog-fish, I spoke of last night." "Does a frog-fish look like a frog?" asked Roy. "Its head does; here is the picture of one. See what an ugly little creature he is. We will suppose that he measures two feet; how long do you suppose the head is?" "Six inches," guessed Bert.

"Twelve inches," said Aunt Ruth, "just half of his whole body." "Big head and little wit," laughed Paul. "Ah, but he is witty enough to catch the silly little fish and crabs. He burrows in the mud and waits for his breakfast. Pretty soon he sees a fish; then he moves his feelers which flash like silver in the sun, to attract his attention. Then he opens his big mouth and poor little fishy meets his fate. He is sometimes called the Angler."

"Then there is the toad fish which looks somewhat like a toad and is said to be poisonous. He is also a nest builder. I wonder if you boys know how fish breathe?" "Like anyone else, I suppose," answered Paul. "Oh, no! We use our lungs to breathe the air, but fish have gills instead; they are on each side of the head and the water as it passes through is to them what air is to us. If you lay a fish upon the grass, its gills soon become dry and the poor thing suffocates as surely as you would in an air-tight room. Remember that, boys when you go fishing, and don't treat the poor things cruelly," said Aunt Ruth earnestly.

"Oh, Aunt Ruth!" cried Lois, "here is a fish with a long bill like a bird and just see in this other picture he has made a hole in the boat!" "That is Mr. Sword-fish," explained Aunt Ruth. "We had some for dinner this week. It is a large fish, sometimes nearly twenty feet long. It often attacks boats and pierces them with its sword. It is caught with harpoons, like whales and sharks. Here is a group of the fish we use for food. We cannot talk about them now, but you are familiar with their names—Cod, haddock, halibut, blue-fish, mackerel, perch, trout and salmon. It is interesting to have their photographs, isn't it?" "Is that all?" asked Paul dolefully. "All for tonight, dear." "S'pose we get all our lessons good tomorrow," proposed Roy, "will you tell us about these great whales?" "Yes," agreed Aunt Ruth, "I will upon that condition, but you will have to be very careful for Miss Gray and I are good friends and I shall hold you strictly to your agreement." "All right, we'll work like everything," cried Bert, tossing up his cap.

"Good-night," said Aunt Ruth.

This I learned from the shadow of a tree
Which to and fro did sway upon a wall:
Our shadow-selves, our influences, may fall
Where we can never be.

—A. E. Hamilton.

Life for the Czar

BY FRED MYRON COLBY.

The clear, cold rays of a January sun were shining upon a little clearing in the woods of northern Russia some more than two hundred years ago. The snow lay white and heavy upon the clearing, and half-covered the topple-down hut or cabin, from whose chimney the smoke was ascending in thin spiral columns. A young lad, not more than fourteen or fifteen, sturdy and strong and ruddy, with a shock of blond hair rippling upon the fur collar of his doublet, was busy making a path through the snow in the direction of the forest.

He had not finished shoveling when the cabin door opened and a woman appeared on the threshold.

"Boris," she screamed," there is no wood for a fire, or at least enough only to cook our dinner. You must get a load before night."

"That I will, mother," answered the boy. "We will not be without fuel, even if we have to cut down the Czar's woods," and he seemed to redouble his exertions with the shovel making the light snow fly over his shoulders till his bearskin cap was as white as the flakes themselves.

Suddenly he paused to listen. There came a cry from the forest, the cry of one in need, and Boris, pausing just long enough to locate the call, rushed into the cabin and seized his heavy ax and started off in the direction of the sound.

The snow was deep and Boris did not make rapid progress, but his steps were hastened by another call for help, this time much more in earnest than the first.

Whoever it was stood in mortal need of assistance Boris realized, and he sprang forward with great strides, hoping to be in time to render aid before it was too late.

"Here! To me, for the Czar's sake, quick!"

Boris heard the cry right in front of him, and leaping around a huge fir tree, whose low-hanging, snowy branches presented a barrier, the boy saw a sight that for a moment held him spellbound.

A man, a stranger, was struggling hand to hand with a huge brown bear, the largest Boris had ever seen. The man, apparently a hunter who had wandered out of his way, was tall and strong, but the bear was taller than he, and was evidently getting the better of him. Inch by inch he was losing ground, and just as Boris halted he fell backward with a groan, and the great beast precipitated himself upon its prostrate foe.

Boris hesitated but an instant. The next he bounded forward and brought his ax down with a powerful blow upon bruin's head. The keen steel, driven with all his force, penetrated the brute's skull, and he toppled over without a struggle and lay dead.

"That was a good Russian blow, my lad," said the man, as he struggled out from under the bear's carcass, and proceeded to wipe the blood from his clothes. "Your ax was more faithful than my spear," and he kicked the broken weapon contemptuously aside.

Boris gazed at the stranger admiringly. He was almost a giant in size, dark and swarthy in complexion and had a pair of the keenest, fiercest eyes that ever lighted the face of mortal man. His clothes were rich,

(Continued on page 17.)

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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CHAPTER XII (Continued).

Pierre Becomes Alarmed.

"It is all very clever and wonderfully well done. The animals have been well trained, and they seem to enjoy playing before the public. But where is the little girl that I was told came with the company yesterday?"

Pierre played on, his ears strained to their utmost to catch the answer.

"I don't know; we shall ask the old man when he had finished playing. But I should say she would be a great acquisition to the company. She looked like a perfect fairy riding in a chariot drawn by that goat. And 'pon my word, the animal seemed thoroughly to appreciate the honour conferred on him."

The speakers did not belong to the village folk. Theirs were educated voices, and Pierre longed to turn round and see who they were. He continued playing, however, and waited to hear more.

"I should like to see her," said the first voice. "I did not see the procession come in yesterday."

Who could be the speaker? Pierre could stand it no longer. He must see whether the voice belonged to the man he had been warned about.

With an abrupt movement he swung to one side and gave a cautious glance at the speakers. Neither was known to him, and he breathed afresh. One looked like an English gentleman—a short, fresh-faced, kindly-featured man; the other had a foreign look—an Italian, Pierre thought; for the Frenchman had done some little touring on the Continent, when travelling witn his theatrical company.

The foreign gentleman's voice was heard again. It had the peculiarly melodious sound that Pierre had noticed before.

"I should like to see the child for more reasons than I can reveal at present."

The words were uttered cautiously, and, as Pierre fancied, craftily. Under cover of the music and Jacque's tricks Pierre glanced again at the man, and disliked the face he saw.

"It is not that of one in whom I should like to put any trust," said honest Pierre to himself. "No, I do not like him. His words have created a fear within me. It may be that he is a friend of that other from whom I have promised to guard the child. Assuredly we must leave this place, and that soon, for rather than let him see *la pauvre petite enfant* I would spirit her away this very day."

No one could have guessed the thoughts that flitted through the brain of the musician as he smiled and nodded his commands to Jacques, who sprang through the treble hoops held so dexterously by Jules, Bebe and Taras, on to the sturdy back of Chicot waiting to receive him.

"The old man is a clever musician," said the Englishman.

"Yes, he is so. Ah! that takes me back to the music of my own country," said the Italian, as Pierre, with cunning thought, suddenly dashed into the strains of *Il Trovatore*.

"Played with a master hand, by Jove!" said the Englishman. "Why, the fellow is lost playing to a handful of villagers and these animals."

Jacques' tricks were finished. The performance was over; and whilst Taras skipped nimbly round with his tin cup held out appealingly, Pierre's mind was made up. He would take the initiative himself. Before all things he must act—act the part of the old man; and also, he must cease to be French. He felt thankful then, as he had felt thankful ever since Camilla had been entrusted to him, that he had spent so many years of his life on the stage.

Doffing his slouch hat to the two gentlemen and thus displaying his silvery hair, he said mumblingly, but in good English—

"I hope the performance has given you pleasure, gentlemen."

"Your music undoubtedly has, and your animals are well trained," replied the Englishman in a kind voice. "But, man alive, surely your talent could have led you to something better than becoming the master of a small troupe! Why waste such music on a parcel of rustics such as these?"

Pierre shook his head in a weary fashion. "A fair question, sir, a fair question, but it is misfortune, sir, that has landed me—an aged man, not long for this world—in the position you now find me in."

"What about that little girl that travelled with you yesterday?" put in the melodious voice of the Italian.

Pierre looked up through half-closed eyes, bleary eyes they seemed through their half-shut lids. "My grandchild, sir, do you mean?"

"Your grandchild, is she? Why didn't you bring her out here to help in the performance?"

"A fair question, sir, a very fair question, and she has a pretty voice when accompanied by the violin; a pretty voice, sir, a very pretty voice."

His own died away in a mumbling sound as he looked mildly round on the assembly.

"The old fellow's in his dotage," said the Italian. "Look up, old man, and listen to what I say. Why didn't you bring that little girl out this morning?"

"My grandchild, sir? She is better within doors when the cold is on her. A wheezing on the chest, sir, is a dangerous thing. It affects the voice, sir, and she has a pretty voice for singing, a very pretty voice."

"Which is more than you have for talking," returned the other, as Pierre's tones died away again in a mumble. "When will she be able to sing again, eh?"

"In a week from now, sir. In that time I count that she will again be an ornament to the troupe of which I am the master."

"In a week, do you say? Why, that is a long time off. Do you intend to stay in this village a week from now?"

"I had hoped to do so. And the wheezing on the chest, sir, the wheezing on the chest is a dangerous thing for a singing voice, and a very pretty singing voice she has."

Taras had now stopped with his tin cup before the two gentlemen. The Englishman paused with a silver piece between his finger and thumb, and looked first at the monkey and then at the old man. Then, quickly diving his hand again into his pocket he brought out a gold coin.

"This is for luck," he said kindly. "Luck to you, old man, and to your grandchild."

In all sincerity Pierre raised his slouch hat and bowed low and feebly. "My good wishes are yours too, sir," he said politely.

The monkey's eyes gleamed. He knew the difference between silver and gold, 'twixt copper too, for that matter. With a perky jerk of his head, as if he would say, "Now copy your betters," he held out the cup to the Italian.

"You spoil this kind of people, Sinclair," said the Italian half sullenly. "What on earth am I to give now? Silver will not satisfy him."

"Then follow my example and give him gold," said the Englishman laughing. "It won't hurt you, Bartoletti. You're a rich man, and may one day be still richer from the accounts that I now hear of your neice's probable heiress-ship."

"There is many a slip between the cup and the lip," returned Mr. Bartoletti with a grin which showed his long teeth. "Well, here goes," and he spun another gold piece into the tin cup.

"Wish him good luck at the same time, Bartoletti," laughed the Englishman. "I always wish these people the wish of their hearts."

"To the wish of your heart then," said the Italian with a musical laugh, "and may it bring you all the success that you——"

"Deserve," put in Mr. Sinclair with another laugh.

And with that they turned away, Mr. Bartoletti, however, turning round to call out—

"I shall be here in a week's time to see and hear your grandchild."

The slouched hat was doffed off again and the aged figure bowed low, but no one heard the words that Pierre mumbled into his beard except perhaps the monkey, who had sprung upon his shoulder and was patting his cheeks with hairy little fingers.

"In a week's time, my good sir, my grandchild will be many miles away from you."

CHAPTER XIII.

On the Move Again.

"And thou, cherie, didst thou see anything?" asked Pierre.

Camilla was turning out the contents of the tin mug. A little scream of delight escaped her as the two gold coins rolled out.

"Ma foi, it is not often that such come in our way, petite," returned Pierre with a smile at her delight. "Dites donc, was the performance to your liking?"

"It was beautiful," said Camilla; "I saw everything. And Taras was so funny. I laughed aloud when I saw him on Chicot's back. And the landlady laughed too."

"Ah! she was here then?" said Pierre in an anxious tone.

"Yes, all the time. I don't like her," said little Camilla. "She—she is not like your sister, Pierre."

Pierre smiled through his anxiety. "What did she talk about, mon enfant?"

"She wanted to know how long I had been travelling with you, and oh! a lot of other questions: what my name was, and if I had a f—father and a mother living."

"And thou, cherie, what didst thou answer?"

"I kept on clapping my hands and laughing at Taras' tricks, and telling her to look too. I—I hope I wasn't rude," said little Camilla looking sober. But Pierre was too much disturbed to smile, as he occasionally did at her old-fashioned airs. "When she talked of my—father, I said he was—dead, and that I had no one but you. That was right, eh, Pierre?"—anxiously, and with tears in her eyes—"and I did not answer when she asked my name."

"Quite right, mon infant. Thou didst everything quite right. But now, cherie, what wilt thou say when I tell thee that we must leave this place—leave it at once, petite? Wilt thou be much distressed?"

Camilla's large eyes looked wonderingly at him; then she crept closer, and putting her little hand into his whispered—

"Is it because of the landlady?"

"Because of her, and because of other things that happened on the green this morning," returned Pierre.

"Because of those two gentlemen that I saw speaking to you?" asked Camilla with a shrewdness that surprised the Frenchman, "and who, perhaps, gave the gold pieces?"

"You saw them, then? Did they see you?"

"No, I kept behind the curtain all the time, although the landlady wanted me to come right to the window. She said that the short fair gentleman was a Mr. Sinclair, who lives not far from here, and that the dark gentleman was staying with him."

"Ah! she said so, eh?" Pierre's brows were bent in deep thought. He looked up presently. "It will be moonlight tonight, petite. Wouldst thou fear to travel tonight?"

Camilla put her hand into his and looked affectionately into his face. "I will do whatever you wish, Pierre. I'm never afraid to go anywhere with you and our dear doggies. I have no one but you, you know, to care for me," and the child's eyes filled with tears.

"Thou wilt soon have plenty to love thee, cherie. Am I not striving to find them for thee?" was Pierre's reply, as he pressed the little hand with much affection.

That afternoon he spent in making the inquiries necessary regarding Camilla's relations. But no; no one named Falconer lived anywhere near there, and Pierre resolved to stay no longer in a neighbor so fraught with danger towards his charge.

The landlady raised surprised eyebrows at hearing they would leave that evening.

"The collection was not as much as you had hoped, I suppose," she said. "And yet Mr. Sinclair is a very generous gentleman, and I saw him amongst your audience."

"Where is his house—in what direction?" inquired Pierre.

With much volubility the landlady explained, adding, "It would be worth your while to pay him a visit. He might secure you an audience in his own grounds, amongst all the friends he has."

But Pierre, as he turned from her, muttered to himself—

"I might have gone there had it not been for that crafty-faced Italian. As it is, I shall direct my steps as far as possible away from his house."

Late in the afternoon they left the village inn, not in the triumphal way they had entered it but quietly, with all superfluous dress and decorations hidden away in the little box that lay at Camilla's feet in the goat carriage.

The landlady and her daughter stood at the door and watched them going slowly down the road.

"The first turning to the right will lead you straight to Mr. Sinclair's gates," screamed the landlady after him.

Pierre nodded an assent over his shoulder, and the procession plodded on.

When the first turning to the right was reached, Camilla looked doubtfully into Pierre's face as he went steadily forward.

"You are not going there, then?" she inquired softly.

"I greatly fear that it would be a case of the spider and the fly, cherie, were I to take that road," was his answer.

And Camilla, though not understanding him quite, rested content.

When out of sight of the village Pierre's aged gait changed to the brisk walk of a young man. He hurried Chicot up, who responded willingly to the word of command. The dogs pranced on ahead, for restriction was over for them, and the procession proceeded at a quick rate.

They had covered many miles when darkness settled down upon them. But though they had passed several desirable-looking resting places the Frenchman stayed not.

"Allons, mes enfants, allons," he urged, as the animals' steps began to flag perceptibly.

Then the moon rose, quietly, resplendently, helping the weary travellers over further miles of toilsome road. Camilla was fast asleep in her carriage, and Pierre welcomed the knowledge. She was warmly clad with a thick rug thrown over her knees, a last gift from the cheery little Frenchwoman at Deal.

When at length they reached the borders of a wood, Pierre decided to stay and rest his animals. Many and many a night had he and they camped out, but it was the first time they had done so since Camilla had joined their company.

The Frenchman's eyes were full of anxious thought for her as he silently unharnessed Chicot from the carriage and lowered the shafts gently to the ground, so as not to awaken the little sleeper inside. The dogs willingly stretched their weary limbs beside their master, but the tired goat nibbled a few mouthfuls of turf before laying himself down to rest. Taras made himself comfortable within the breast of Pierre's coat, and soon they were all fast asleep.

CHAPTER XIV.

They Meet a Friend.

Some hours of deep sleep had passed when Pierre was suddenly awakened by a loud barking from Jacques. He opened his eyes to find that the dawn had already broken and the sun in the east was lighting up with golden tints the little carriage in which Camilla lay.

Two men with workmen's tools upon their shoulders were standing a few feet away, staring in a half compassionate manner at the camping-out party.

"Hast no wither to go, mister, that you lay yourself down to set the seeds of rheumatiz if they be not sprouted a'ready?" asked the elder of the two.

Pierre rose to his feet stiffly, his old man's look and figure and shaky gait returning to him on the instant.

"Thanks, sir, for your kindly attention," he mumbled, "but the night was warm, and I and my animals were tired with a day's travelling and lay ourselves down here, and knew no more until your presence aroused my dog."

"And a fine dog he be for sure," said the younger man, with an admiring glance at the poodle's massive frame.

A frown crossed Pierre's brow. He had no wish just then to court attention to his troupe, and more especially did he wish that Jacques would retire into the background instead of standing in that threatening attitude with his bristles raised.

"The little lady too, for sure, must be cold and weary with lying all night in the kerridge," continued the elder man.

"My grandchild, sir, my grandchild," was Pierre's abrupt reply.

"My cottage is but a few steps away from here, by the middle larch. There, ye may see it if ye step this way, mister," went on the elder man in a kindly tone. "The missus be up there, and will be right glad to welcome ye and give ye and the little miss a cup of hot tea and a warm by the fire. Just ye say that Josiah Brown sent ye, and ye'll have it in less than a pig's whisper."

The Frenchman was about to give a polite refusal when he found Camilla's eyes wide open, and resting on him with a most eloquent expression.

"Wouldst like it, grandchild," he said softly.

"As you wish, grandfather," answered Camilla in the same tone.

"For my grandchild's sake, then, I accept with thanks," said the Frenchman courteously, raising his slouch hat and bending low.

"Ye're kindly welcome, and the missus will say the same. Good morn to ye and to the little miss." And with that the two men went their way.

"How kind of him! Wasn't it kind?" exclaimed Camilla, turning to Pierre after following the men with her eyes till they were out of sight.

Pierre assented, casting at the same time an uneasy glance in the direction the men had taken. They had carpenters' tools on their backs, and the only house within any distance was the one he was striving to avoid, unless, indeed, they were bound for the same village that Pierre had just left. Was it wise to go to the cottage, or would it be better to travel hurriedly onwards and stop at the next resting place?

But one glance at Camilla's face decided him. Her hands had dropped listlessly on her lap, her face looked pale and sharpened in the glow of the early sun.

"Venez, Chicot," he said suddenly. "Marchez, mes enfants."

The goat was harnessed; the dogs pranced round; Taras issued from his hiding place in the coat, whither he had again fled on hearing the strange voices.

Down through the wood they started, making straight for the middle larch as described by the elder workman. And there, nestled in amongst the forest trees, was a pretty little cottage, ivy-covered, and looking like a veritable abode of bliss.

A comfortable-looking, elderly woman with a pleasant, homely face, was shaking a mat out at the entrance door of the cottage. She stood still, shading her eyes from the sun's rays to gaze curiously at the strange procession approached her gate. As the goat carriage stopped she hurried down the neat pathway, her mat still in her hand.

At sight of her Pierre doffed his hat, and she curtseyed low in return.

"Can I do anything for you, sir?" she inquired.

"A kindly man, by the name of Josiah Brown———" began Pierre somewhat diffidently, when the woman interrupted him with a smile and another curtsey—

"My husband, sir, and my son."

Pierre raised his hat again. "They were kind enough to suggest our coming to you for a slight rest———"

"Of course," interrupted the woman smiling, "a rest and a cup of tea. Come in, sir, come in, you and the young lady too."

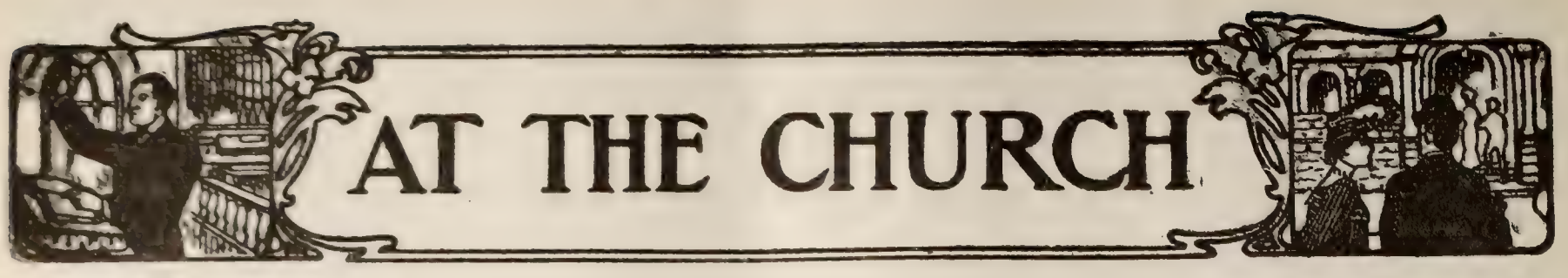
"My grandchild," said Pierre in distinct tones.

"Bless her pretty face! Let me help her to get out of her little kerridge. You are tired, dearie, I can see from the little pale cheeks," touching them with a tender toil-worn hand.

Pierre looked anxiously after Camilla as she was borne away by her new friend. He, too, had noticed the pale cheeks and the slight hollows under the eyes. Did it portend anything serious? His heart misgave him at having made her travel and camp out under the damp night dews.

"What is fitting for me is scarcely fitting for her," he murmured as he unharnessed Chicot and tethered him to a spot where the rich grass grew in abundance.

(To be continued.)



Sunday School Lesson

LESSON FOR SEPTEMBER 12.

Paul's Third Missionary Journey (Concluded). Closing Scenes. Acts 21:1-7.

Golden Text—The will of the Lord be done.—Acts 21:14.

Outline of the Lesson.

Paul sails from Miletus.
He finds disciples at Tyre.
Their protest and prayerful parting.
Goes on to Cæsarea, where he finds Philip and his family.
Prophecies and warnings against his journey.
A united appeal to him.
He goes on and is welcomed at Jerusalem.

Notes on the Lesson.

1v. *And had launched. From Miletus.*

2v. *Finding a ship sailing.* Navigation in those days was largely a matter of wind and weather.

3v. *Landed at Tyre.* A city with a history. In the Old Testament Tyre is generally an object of prophetic wrath, see Ezek. 26: 14. Jesus came into the coasts of Tyre, Mat. 15:21.

4v. *Finding disciples* This is the first mention of disciples in Tyre. *Who said to Paul, etc.* Here we see how apprehensive the disciples were regarding the results of the journey to Jerusalem, and not merely because of human fear, but through the movings of the Spirit. A great crisis was at hand, and the Spirit had not left them in ignorance of it. But if we construe this utterance through the Spirit as a positive command to the apostle not to go, it puts Paul in the position of disobeying the voice of the Spirit. He must therefore have considered it a warning and an expression of solicitude rather than a command. Barnes says, "The meaning is, that he should not go unless he was willing to encounter danger, and the hazard of his life as a consequence, for they foresaw that the journey would be attended by this hazard."

5. *With wives and children.* A new phrase in the record. They had the Spirit, they loved Paul and they took their wives and children with them. *We kneeled down on the shore and prayed.* Pathetic and beautiful—the voice of prayer mingling with the voice of many waters beating and booming on the shore. *We took ship, and they returned home again.* A picture of life, it is full of partings—one goes on the long journey, and another goes back home and looks through tears at the empty place, and listens in vain for a familiar foot-fall.

8v. *Caesarea.* When Paul came to this city again he was in chains, and for two years he was its prisoner. *Philip the evangelist.* In the last mention which we have of Philip he was preaching in "all the cities until he came to Cæsarea.'

9v. *Which did prophesy.* See chap. 2:17. It is to be observed that no mention is made of their prophesying in this case. Perhaps they were wiser than the men who prophesied to Paul in vain.

10v. *Agabus.* In chap. 11:28 Agabus foretold a famine which came to pass in the days of Claudius Caesar.

11v. *Bound his own hands and feet.* After the manner of the old prophet, see Jer. 13:4, and Isa. 20:3, 4. *Bind the man, etc.* He does not command him not to go to Jerusalem. In this instance prophecy meant prediction. The attempt to destroy this meaning does violence to the Scriptures, and not infrequently is part of the opposition to the supernatural.

12v. *Besought him not to go.* It was the judgment of all the good men around Paul that he ought not to go to Jerusalem.

13v. *To die at Jerusalem.* All commentators compare this utterance with that of Luther when on his way to the Diet at Worms. Paul was willing to die but the other workmen wanted him to live. His surrender to his sense of duty was absolute.

14v. *Would not be persuaded.* Paul had a mind of his own, an iron will. Nothing less would have carried him through the awful hardships of his career. *We ceased, saying,* etc. Why you should go to Jerusalem is more than we can understand, but we leave it to the Lord.

15v. *Took up our carriages.* They went on foot, which was not as fast as going in an automobile, but safer. The dangers to life in those days were from the wicked devices of men rather than from their ingenious inventions. *And went up to Jerulem. One Mnason of Cyprus.* A disciple of long standing, who was originally from Cyprus but now had his home in Jerusalem. *With whom we should lodge.* In such times of opposition it was good to have a hospitable home in which to remain. This was Paul's fifth visit to the city since his conversion.

17v. *The brethren.* Jerusalem was headquarters, as is seen from the verse which follows the lesson, of these brethren, James seems to have been the leader.

A Glimpse of Rhodes.

Next day the little vessel rounded the promontory of Cypus and sped on for Rhodes, where as they entered the harbor they would admire the proverbial fertility of the sunny island of roses, and gaze with curiosity on the prostrate form of its vast Colossus, of which two legs still stood on their pedestal, though the huge mass of bronze had been hurled down by an earthquake. The monstrous image, one of the wonders of the world, was a figure of the sun; and, with whatever lingering sympathy it may have been regarded by the Gentile converts, St. Paul would perhaps think of Dagon, "when he fell flat and shamed his worshipers," or point to it as a symbol of the coming day when all idols should be abolished at the returning down of the Sun of Righteousness.—Farrar.

The Little Jew Passenger.

To the skipper's eye cargo was the important thing; the little Jew passenger and his company were of small account. How blind we are, and how little we know what is great and what is small! How trivial material interests swell themselves out and loom large! How astonished that sailor would have been if he had been told that his passenger was the most important man in the world at that moment, and that his vessel would be remembered forever because that Jew had trod her deck!—Alexander Maclaren.

Paul's Return to Jerusalem.

The whole of Paul's journey to Jerusalem was punctuated with interrogation marks as to the reason for it. It bristles with the warnings of prophets and the remonstrances of friends. Agabus appeals to him like one of the prophets of old, and his companions plead with tears. The voice of inspiration was not wanting to tell him of trouble, and the voice of love laid siege to his heart. But in spite of all the warnings and protests, the pleadings and tears, and the dire consequences, the apostle went on to Jerusalem.

The reasons for Paul's journey to Jerusalem do not seem as clear as the objections. It resulted in most serious, not to say disastrous, consequences. So far as the records of the Acts go, it put an end to the great missionary journeys. We hear no more of churches founded, of the gospel planted in new cities and distant privinces. Nothing which called out a letter or left a name appears again in the historical record. There are letters, but they are written to churches founded before this journey; and there are great discourses, but they are made before judges, not to the people. Hereafter, with the exception of the little while that he was bound by a vow at Jerusalem, Paul is a man in chains. In the last glimpse given of him in this history, he is a prisoner at Rome. His supposed deliverance, and movements after that, are matters more or less veiled in conjecture, mixed with uncertainty. We do not say that there was no deliverance, and no second captivity. But we do say that this going to Jerusalem puts an end to the marvelous history of great missionary operations which Luke had so faithfully and enthusiastically chronicled.

What he expected to accomplish to outweigh these consequences, he does not state, except to say that he was carrying the contributions of his churches to the poor saints at Jerusalem. But it is not reasonable to suppose that the great apostle put himself in such peril to his missionary career in order to act as the charity agent of his churches. A greater object must be sought, and perhaps it is to be found in the doctrinal controversy which had broken out in the churches. How greatly Paul was disturbed by this controversy we all know; and how intensely he felt at this time is evident from his letter to the Galatians. This letter was written at Corinth shortly before he started to Jerusalem. It is on fire with the passion of a man who feels that everything dear to him in his churches and in his preachinng is at stake. The epistle to the Romans immediately followed that to the Galatians. It is more calm—the second sober thought of a great mind—but none the less intensely earnest, the tremendous utterance of a mighty man moved to the depths of his being.

That the controversy did, to some extent, quiet down after the apostle's imprisonment, seems clear from his own letters. The epistles to the Ephesians and to the Philippians are in another vein, more quiet, something of the calm when the storm is overpast.

Prayer Meeting

By Silas Jones

THE VALUE OF KNOWLEDGE.

Topic, September 8. Prov. 1:1-15; Job 28: 1-28; I. Cor. 2:1-16; Hab. 2:4.

The wise men of Israel set a high value on knowledge. The fool is the butt of their ridicule. He is the opposite of all that a man should be. The wise man, on the other hand, is in the secret counsel of God and is the support and glory of the institutions in which men live in right relations one to another and to God. To them, however, knowledge is something more than accumulation of facts; it is wisdom, insight. Men blunder because they have not the capacity to see the significance of events. This wisdom is not acquired by the study of books or by increasing in other ways the number of facts that can be named at sight. It is given to those who earnestly strive to do the right as they have come to see it. Men of this spirit have need of facts. They are aware that refusal to see the facts is a sin and that ignorant, blundering, sincerity may do a vast amount of harm. When Jesus said, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak of myself," he included the will to know in the will to do.

The Consequences of Actions.

"As an ox to the slaughter" thus the wise man describes the fate of the man who is led into the sin of unchastity. He is a fool. If he had any sense he would not sin. The world abounds in wrecked lives of men and women who did not know they were playing with dangerous toys. Parents do well to trust their sons and daughters but they easily forget how little of some things young people know and how much help is needed by the inexperienced in order that awful mistakes may be avoided. You cannot convince a man that you are his friend unless you deny yourself something for his sake, but have you never found yourself complaining because some one doubted your friendship, although you could not name a single generous deed in behalf of the one of whom you complain? The love of man for woman and of woman for man grows not on tender words but on sacrifice. Nevertheless many who are incapable of making a real sacrifice wonder why they have not the joys of domestic affection. Then there are those who set at naught comfort and the good opinion of many whom they would prefer to have as friends and all for the purpose of gaining an office and they are grieved because they are not held in respect like men who have come to the office through service to the cause for which the office was created.

The Worldly Wise Man and the Formalist.

The knowledge of the worldly wise is superficial. It is exact in reference to the immediate demands of the age. The politician knows how to win the present election. But he is ignorant of the deeper currents of human feeling. He does not know that there is a disinterested patriotism latent in most men. Consequently he is utterly confused when the right sort of appeal is heard by men whom he has been accustomed to drive. The formalist is very wise in the matter of rules. He can do anything that can be done by obedience to a code. He is helpless when ethical insight is required. Jesus imparts ethical insight. He does not teach disrespect for law. He did not break the Sabbath that he might enjoy himself selfishly but that he might help people. The rigid code of his day interfered with his freedom to serve. The formalist does not see how it is possible for a man to break a rule and still retain his respect for law and right. The disciple of Jesus shrinks from lawlessness, but he will not allow the law to destroy his human sympathy. He goes above the law, not below it. A Paul, a Huss, a Savonarola knows when he ought to risk his life in defiance of ancient custom.

Knowledge and Progress.

That there are many evils which need correction is admitted by every man whose eyes are open. There is hardly one of us who cannot accuse the world of having withheld from us something which we ought to have. We have violated the laws of health through ignorance that would not have limited us in a better civilization. We have had instilled into us false notions of personal dignity and of personal rights. But, granting that the world needs improvement, what can we do for its betterment? It is a serious matter to advocate a reform. If people are superstitious, we must be sure that we have a faith that is better for them before we shake the foundation on which they stand. The roots of evil extend far. The attempt to correct a single bad habit brings us face to face with social and individual characteristics which at first seem remote from the habit with which we began. Wide knowledge is needed for the simplest reform.

Christian Endeavor Lesson

By W. D. Endres

SELF-CONTROL IN ALL THINGS.

Topic September 12. I. Cor. 9:25.

In these days the athlete is a familiar character to all young persons. He is the beau ideal in the university, the college, and the high school. He is the embodiment of all that is admirable in physical manhood. His training is a most rigid discipline. The kind of food, the amount, and the time of eating, are all prescribed. The hours for sleep, the time for exercise, the amount, and kind are all regulated. All kinds of dissipation which injure his body—and what ones do not?—are under strict taboo. Verily Paul's words: "Every man that striveth in the games exerciseth self-control in all things," describe him accurately.

Running the Race.

In a striking comparison Paul likens the problem of making a life—a problem especially vital to every serious minded young man and woman—to the running in a race. In this race all may succeed, provided there is the exercise of "self-control in all things." In other words, "self-control" is the essential equipment for success in life. The individual himself is the determining factor in the situation. He is the "monarch of all he surveys"; the architect of his own character, the maker of his own destiny.

The necessity of self-control is apparent in the most elementary functions of life. Eating is necessary to our existence. It restores the wear and tear of the body. It enables growth. It supplies strength and vigor. In a word, it sustains physical life. But poison as food must be rejected. Indeed, wholesome food must not be taken in improper quantities. The glutton destroys his digestion, undermines his health, and blights his life. He needs self-control.

Because we see the unspeakable evils of drink all about us we must not conclude that drinking is essentially bad. The reverse is true, The evil enters when we remove all restraint as to what we shall drink, and how much. Who thinks of condemning another for taking a drink of water when he is thirsty? It is when stimulants, such as alcohol, are taken into the system in such quantities as to break down the tissues of the body, dethrone the reason, and obliterate the moral and spiritual senses that drinking becomes wrong. Drinking to excess, and drinking the wrong kind of stuff, are the things which produce drunkenness in whose wake there is waste and disease, debauchery and crime.

Controlling the Emotions.

We have the same need for self-control when we pass to the realm of the emotions. Anger may be, ought to be, a conserving force in our lives. It may lead us promptly to oppose the unjust encroachments of evil and resist the aggression of those who would otherwise use us for their selfish purposes. But the moment we give it unrestricted sway, fly into a rage, speak falsely and abusively, and even resort to violence and crime, that which before was our help and protection becomes our enemy and the source of our undoing. In this case the master and the servant have exchanged ranks.

The young man or woman who has no self-esteem does not amount to much. They must take themselves seriously before anybody else will do so. Who respects a person who does not have self-respect? But also, who respects an individual who has no respect for others? Whose only pronouns are "I," "me," and "mine"? Who constantly relates his own expriences in which he figures as the hero? Who tells of the words of praise and appreciation which he has received? Who recounts the victories he has scored and the defeats which others have suffered at his hands? Such an individual you may be sure has blind spots for all his own weaknesses. Practically the avenue to larger growth is closed. He becomes a bore to his associates, and he narrows the circle of his influence. Conscious self-control should be his balance wheel.

Finally the whole range of one's possessions and prowess must be controlled with a view to the development of the higher life. It is quite possible for us to be fairly decent sort of folks with little aim in life more than to make expenses, train with the crowd, and have a good time. This is only following the line of least resistance; it is a very common way of killing time. The possession of knowledge, the sense of the Beautiful, the Right, and the True are inherent in the soul and therefore the ultimate ideals of life. For these all other things should become mediating agencies.

My Creed

I would be true, for there are those who trust me;
I would be pure, for there are those who care:
I would be strong, for there is much to suffer:
I would be brave, for there is much to dare:

I would be friend of all—the foe—the friendless:
I would be giving and forget the gift:
I would be humble, for I know my weakness:
I would look up—and laugh—and love and lift.

—Howard Arnold Walter.

The Book World

THE ANTI-SALOON LEAGUE YEAR-BOOK FOR 1909, by Ernest H. Cherrington. An encyclopedia of facts and figures dealing with the liquor traffic and temperance reform. This volume is issued each year by the National Anti-Saloon League. It tells all about the progress and the present status of the temperance reform in the United States. A directory of the Anti-Saloon League is given, the victories won during the past year and years (there are practically no real defeats in the League's record), the status of the reform in all the states, the relation of the reform to education, business, law, crime, medicine, etc. It is a compendium of information and should be in the hands of every preacher, teacher, editor, reformer, and all others who are interested in public questions. (The Anti-Saloon League of America, Columbus, O. 35c paper, 60c cloth.)

THE DEVELOPMENT OF THE STATE, by James Quale Dealy, Ph. D. This book is multum in parvo. It is a book for the student, but one need not be expert to both understand and enjoy it. It traces the development of the state from the earliest social and political institutions and through the differentiations of activities and agencies to modern democracy, in which Prof. Dealy finds that the end is "the development of an energetic, intelligent citizen body and high standards of social life." He finds the spirit of democracy bringing a broad and sympathetic humanitarianism, higher standards of moral life, and a kindlier religion. He believes that national greatness ultimately depends upon the intelligence of the whole body of citizens and that its development depends upon conditions of economic and intellectual life. "Progress comes by purposive modification of such conditions through a governmental policy based on scientific knowledge." As the state voices the collective will and interests of all the citizens, obedience is the fundamental duty of all. Private interests must be subordinated to the general good. It is as much the duty of a citizen to serve his country in office as in war. The book is written with the desire to enlighten citizens as to the nature and rise of government and to inspire them with a sense of duty toward it. (The Silver, Burdette Company.)

MENTAL MEDICINE, by Oliver Huckel, pastor of the Associate Congregational Church, Baltimore. The author of this volume is modest enough to admit that he does not know all about his subject. He talks of matters that have come into his experience and he is not always sure of their meaning. The absence of dogmatism is a pleasing feature of the discussion. We feel that the writer is a fellow learner with us. The book consists of a series of talks delivered before the Young Men's Christian Association of the Johns Hopkins Medical School. The publication of the talks is due to the high value set upon them by this audience. Dr. L. F. Barker of the Medical School, contributes the introduction. It is his belief that ministers and physicians ought to learn to understand one another and cooperate for the relief of suffering. He says that "a large proportion of nervous patients are victims of unhealthy emotional states." These emotional states may require the ministry of religion along with that of science. The subjects discussed are, Mental and Spiritual Factors in the Problems of Health, The Therapeutic Value of Faith and Prayer, Possibilities in the Control of Subconsciousness, Some Elements in Morbid Moods, and The Higher Factors in the Re-education of the Nerves. Those who are perplexed about mental healing and Christian Science will find help in this book. Dr. Huckel knows the value of religion in human life and he understands science well enough not to fall into the vagaries of emotionalism. (Thomas Y. Crowell & Company, New York, June, 1909. $1.00, net.)

THE PEOPLE AT PLAY, by Rollin Lynde Hartt. Here is a book that is as readable as a piece of fiction, full of humor, and saturated with humanity, and yet to the student of sociology a revealing treatise upon one of the commonest but most difficult to analyze of social phenomena. The people treated are those of the multitudes that have little to spend and must perforce seek that which is rollicking and primitive to get enjoyment. The "play" is that of the great city and runs the gamut of that which need not by nature be libidinous, though it all too often and very easily degenerates into that. Mr. Hartt treats the burlesque, the melodrama, the dime museum, the moving picture, the amusement park, baseball, the cheap show, and "society" i. e., the dance hall and the social centers for masses of the tenement dwellers and wage earners in the "downtown."

The author does not cover up the good or bad in his delineation, but does plead for charity of judgment. He would have us see things from the inner life of the pleasure seekers and know what the world is they live in and the minds are that they must appease to be themselves. We cannot apply our ideal to the multitude who live within narrow walls of brick and stone and labor without other aim than enough to eat and wear and an hour to bury the dull monotony when the day's work is done.

The volume is appropriately illustrated and is a genuine contribution to that growing literature that seeks to show to our eyes the humanity that is in the rough but is just as human as we are. (Houghton, Mifflin Company, New York. $1.50.)

THE CALLING OF DAN MATTHEWS, by Harold B. Wright, is an interesting interpretation of the church life of our day. Dan Matthews is a strong, virile man, reared in the wholesome atmosphere of the Ozark mountains; is educated for the ministry and goes from the Theological school directly to the pastorate of the church at Corinth. By his genuine worth and loving service, "Big Dan" wins the love of the people of the community; but his sermons do not ring quite true to the denominational notes, he is uncompromising in his opposition to unrighteousness, both within and without the church. He cannot bow to the pressure that is brought to bear upon him by the ecclesiastical ring, and is at last forced to resign. When he does so he gives up the ministry, as it is conceived by the ecclesiastical man, that he may realize the ideals which led him into the ministry through other channels. The argument of the book is that the church as she exists in many places today is not the embodiment of the ideals of Christianity, and that those ideals can be better served oftimes through other agencies. The conclusion may not be absolutely justified, and yet it cannot be doubted that the author here lays his finger upon a serious weakness in the work of the church today—a weakness that is perfectly apparent to all men who have ever been where they could look upon its life with unprejudiced mind. That it must ever be so the author would hardly contend, but he has rendered a valuable service by pointing out in this popular way this imperfection. The story is told with consummate art. When one has started upon the reading he cannot lay the book aside until he has reached the last line of the last chapter. So sure are the publishers of the success of the book that they have, even as the first edition of 100,000 copies comes from the press, arranged for the printing of a second edition. (The Book Supply Co., Chicago, $1.50.)

THE HEART OF CENTRAL AFRICA, by John M. Springer. This is an account of a journey from Old Umtali in Rhodesia to Lianda in Angola on the west coast. Old Umtali lies something like two hundred miles from the east coast and twice that distance from the mouth of the Zambesi and close to the nineteenth parallel south of the equator. The journey was for 1,500 miles to the north and west through the Tanganyeki country and its rich copper ranges and by way of the lower Congo country to the Portuguese Coast of Angola on the west coast, about the ninth parellel south.

Mr. Springer is a missionary and, with his wife, made this journey to explore the possibility of establishing a line of mission stations across the continent through Rhodesia and Angola, thus connecting the M. E. stations at either end of the journey. He found a country that offered, for the most part, neither climate nor dacial difficulties that are insuperable. Indeed he tells of plateaus where ice froze at night and where there is no fever but all that would prophesy of a white man's country ultimately. The copper country, the heart of which is at the intersection of the eleventh and twenty-sixth parallels of latitude and longitude, he describes as the richest in the world. The Cape to Cairo railroad is now at Broken Hill, within 200 miles of it, another line from Lobita Bay on the west coast is being pushed toward it, and a line is planned from a navigable branch of the Kassai in the Congo Free State, that will connect directly with the great Congo river. Thus here in the heart of subequatorial Africa the intercontinental railways of three nations will meet.

Mr. Springer finds the missionary opportunities such as to make the heart full of missionary passion bleed for both men and means to develop them. The book is very readable, there is a notable lack of bluster over hardships and adventure and an admirable account of the country. (Jennings & Graham, Cincinnati. $1.00.)

PROBLEMS OF TODAY, by Andrew Carnegie. In this volume Mr. Carnegie aims to set forth his views on wealth, labor and socialism. Besides those specific titles he discusses thrift, land, his experience with railroad rebates, and other subjects that bear on the general problems of the time.

Mr. Carnegie has a very readable style, adduces proof as well as gives opinions, and shows a broad spirit and much courage. It is rather surprising to hear the second richest living man plead so strongly for labor and the proper division of wealth. He declares that though salaries and wages have never been so large as today that at the same time the extremes between labor and capital income have never been so great and that never in the history of industry did the worker receive so disproportionately small a share of the total product. He declares "huge fortunes, so far as their owners are concerned, are as useless as the star and garter are to their possessors" and that "only competence is desirable—wealth non-essential—only a sacred trust to be administered for the general good." Socialism he finds to be of worthy aspiration, in that it is an expression of the universal desire for a competence, but thinks it can never be more than theory until men are made differently, and that it is

wrong to devote oneself to mere theory while the world so much needs improvement in immediate and practical ways. He favors industrial co-operation and believes the time is coming when the industrious workers of the world will practically absorb the capital invested in the industries they work.

The book is the production of one who looks with philanthropic spirit upon the world from the mount of great riches. The chapter on "My Experience with Railway Rates and Rebates" reveals the apologist for the inequalities of great corporate business, those on labor and wages show the paternalistic philanthropist and lover of his kind, and the whole volume is an able defense of the property system but a plea even more able for its wide distribution. (Doubleday, Page & Company.)

THE STANDARD OF LIVING IN NEW YORK CITY, by Robert Coit Chapin, Ph. D. Here is a book that admirably illustrates the work that is being done by the Russel Sage Foundation. A committee from the New York State Conference of Charities set about investigating the standard of living among the working people of New York City. Dr. Chapin, who is professor of economics at Beloit College, was made secretary of the committee and the Sage Foundation furnished the means for conducting the investigation. Manifestly it would be impossible to investigate every workingman's family in the city, but the effect was reached by making careful selection of average families in each section and among various classes and nationalities and occupations. One little realizes the vastness, the scientific acuteness, the completeness of the undertaking until he goes through the scores of tabulations and studies the carefully drawn conclusions.

In a review no resume of the work that is adequate can be given. The detailed figures for each nationality, classified under the amount of income are given. Complete analytical tables follow showing the amount expended for each of the several articles of living, such as rent, food, clothing, car fare, insurance, etc. Many diagrams are arranged showing graphically the relation of the various expenditures to the rates of income, the housing facilities, and the savings or deficits. One or two items must suffice to show some of the more simple facts set forth.

It was found that the average income per family of five was but $2.70 per day, counting out Sundays and two holidays; that in one-half the families the father's wage was supplemented by income from the work of the children or from keeping boarders; that the average number of rooms per house was but three for a family of five in many cases one of these without light; that but one-sixth of the families enjoyed the luxury of a bath room; and finally that what was found to be adequate housing—four rooms and a bath—could not be maintained under an income of less than $900 per year (the average income was $833 per year).

This is a most valuable book to all students interested in the social problems of the time. It is a valuable contribution to the general information of the public that read newspapers and think at all on the questions of the day. It should be followed by like investigations in all labor centers until the general way of the Standard of Living for the workers of the nation is found. ($2.00, Published by the Charities Publishing Company, of New York.)

Every real thought on every real subject knocks the wind out of somebody or other. As soon as his breath comes back he very probably begins to expend it in hard words. These are the best evidence a man can have that he has said something it was time to say.—Oliver Wendell Holmes.

Life for the Czar

(Continued from page 11.)

too, with a good deal of barbaric elegance, and Boris made up his mind that he must belong at court, for he had heard that the Czar was at Archangel for a few weeks' hunting. This surely must be one of his great lords.

"Well, you see, I am good for another bear fight yet, my lad, though may I have a surer spear staff next time I meet one. You saved my life, boy, and now how shall Alexis Pertrushke pay you? Come and see me tomorrow morning at the Czar s palace at Archangel, and I will see what can be done for you."

"Very well, baron gentleman, if you will show me the Czar I think I will come," said Boris. "But come in now and have some breakfast."

Before the stranger had time to accept or refuse the invitation they were subjected to a sudden interruption. There were shouts and bugle calls, and a party of horsemen rode into the clearing, trampling down the snow and gathering around the stranger, who stood regarding them with a curious smile on his grim lips. Boris noticed that each horseman, as he halted, pulled off his cap and sat bareheaded in the presence of the tall hunter, so he naturally lifted his and kept it in his hand.

"Well, my young bear-killer," cried the stranger, turning from the crowding horsemen to the wondering boy, "you need not wait till tomorrow, either to come to Archangel or to see the Czar."

The boy dropped suddenly upon his knees in the snow. "I knew you were a great man, and now I know you must be Czar Peter, himself," he said, "but I cannot go to Archangel today."

"Because I have to cut some wood for my mother," answered Boris.

"Is that all?" said Peter. "That need not keep you," and he ordered the horsemen all to dismount and help Boris collect his woodpile and prepare it for the fire. The bear, too, was brought in and skinned, and his haunches made a goodly dinner for the widow and her visitors.

After a hearty meal the Czar gave the widow a purse of gold "and now, my good woman," said he, "I am going to take your son to court and make a man of him. Some day Russia will be proud of Boris, the bear-killer."

And Czar Peter kept his word, as history shows, for Boris held the Czar's favor all his life and helped all through his wonderful career. Many of the noble families of Russia have in their veins today the blood of the brave young Boris Goulousky, who risked his life for great Czar Peter.

A Soda Cracker is Known by the Company it Keeps

It is the most natural thing in the world for exposed crackers to partake of the flavor of goods ranged alongside. In other words, a soda cracker is known by the company it has kept. On the other hand

Uneeda Biscuit

have been in no company but *their own*. When you open a package you find them so oven-fresh that they almost snap between your fingers as you take them from the package.

5¢

a Package

NATIONAL BISCUIT COMPANY

Church Life

Church Extension offering September 5.

J. D. Powell assumes charge of the work at Huntsville, Mo.

The Illinois state convention is in session at Eureka this week.

The Christian Century will give a full report of the Illinois convention next week.

W. B. Clemmer has spent the month of August at Pentwater, Michigan.

A very attractive year book has been issued by the church at Hiawatha, Kansas.

G. J. Chapman, formerly of Canada, has been called to the church at Auburn, Neb.

L. H. Bush was the preacher at the First Church, Warren, Ohio, July 29.

E. B. Widger has closed his pastorate with the church at Jefferson City, Mo.

Thomas M. Myers, of Kansas City, Mo., is the new pastor of the church at Princeton, Mo.

A new building to cost about $12,000.00 is to be erected by the Colorado Christian Home in Denver.

The seven hundred dollar mark was passed by the Central Church, Syracuse, N. Y., in their missionary offerings of the past year.

L. H. Otto, pastor of the church at Ottumwa, Ia., spent his vacation at Columbia, Mo.

Granville Snell has notified the church at Mound City, Mo., that he will close his pastorate there after ninety days.

J. Will Walters, Sullivan, Ill., has time for a three weeks' meeting immediately following the National Convention.

Nearly all the available rooms at the Hotel Henry, Pittsburg, have been engaged. Those still desiring room should address O. F. Jordan.

There have been twenty-nine additions to the church in the meeting being held at Vermillion, Kansas, by Edward Cluther, evangelist.

The church at Marcus, Ill., has extended a call to G. H. Stansberry to become their pastor. He has not announced his acceptance.

James N. Crutcher writes that he is delighted with the prospects of the work at Sioux City, Ia., where he has been at work about two months.

The Iowa Southeast District Convention meets at Delta, September 7 and 8. The Southwest District meets at Clarinda, August 31; and the Northwest District at Cherokee August 23.

The church at Louisburg, Kansas, is without a pastor. This church is located in a town of about fifteen hundred people, and is on the Paola branch of the M., K. & T. R. R.

The church at Bloomfield, Iowa, is to have a special meeting in November. They will have the help of an evangelist and singer. F. D. Ferrall is doing faithful work as pastor. Ferrall does that all the time.

B. S. Denny, Iowa's Corresponding Secretary, has been spending his vacation on a farm in Missouri. He writes as if he were not quite immune to the call of the field and the meadow.

Miss Ellen C. Smith, who has been assistant pastor of the church at Columbia, Mo., it is announced, will soon become Mrs. Elmer J. Allen, and will accompany her husband to the mission field.

Charles C. Morrison, Editor of the Christian Century, who has been staying close by his work all summer, has put off for Pentwater for a week or two of rest before the opening of the work of the fall.

H. H. Harmon, pastor of the First Church, Lincoln, Nebraska, was this season manager of the chautauqua at Fullerton, where he also delivered two lectures and gave several Bible addresses.

It will not pay to postpone the offering for church extension. Take it next Sunday, and forward it to G. W. Muckley. Make it a Centennial offering worthy of the strength of your church.

J. P. Givens closed his pastorate at Rossville, Ill., August 29, and began at Lexington September 5. He leaves Rossville reluctantly. It is a good church, has some splendid people. A pastor has been called.

The church at Lanark, Ill., will hold a meeting the latter part of November. A. I. Martin, the minister, will preach. Charles E. McVay, of Hardy, Nebraska, will be song leader and soloist.

The Oklahoma convention meets with the church at Chickasha, September 6-19. This is the second largest church in the state. Preparations have been made for a great convention.

Mr. and Mrs. W. J. Lhamon, were given a farewell reception by the people of Columbia, Mo., on the occasion of their removal to Des Moines, Ia., where they will make their future home. Mr. Lhamon will give his attention to evangelistic and chautauqua work.

W. B. Phillips has been supplying the pulpit of the West Side Church, Dayton, Ohio. Now comes the call from the church to remain with them as their permanent pastor. After such an acquaintance, both preacher and people may hope for that very desirable result a pastorate that extends over a very much longer period of years than is common.

J. K. Ballou, of Colusa, Cal., has been enjoying his first vacation for several years. He has visited the exposition at Seattle, and attended the convention of Northern California at Santa Cruz, and the Southern California convention at Long Beach, and will remain a week or two in San Francisco.

C. H. Morris, pastor at Marshalltown, Iowa, is spending his vacation in the lake district of Northern Minnesota. While the pastor is away work is progressing on the new building at home. The foundation is complete and the material on the ground for the superstructure. The Marshalltown church expects to send a delegation to the Pittsburg convention.

Royal L. Handley supplied the pulpit of the church at Gurnee, Ill., August 15. Mr. Handley has accomplished a commendable work with the church at Waukegan, Ill., during the past year. It has been a difficult task because of trouble which started three or four years ago, but which, under Mr. Handley's careful leadership, has been about overcome.

Austin P. Finley, late of Worcester, Mass., has accepted a call to the Bible Professorship in Drury College and will begin his work with the fall term. This is a great opportunity for the Disciples of Christ in South Missouri and Northern Arkansas, and young men preparing for the ministry should consider the opportunities offered at Drury College.

We have the following report of the Seventh Street Church, Indianapolis, of which Clay Trusty is pastor: "Thirty added since April 1. Thirteen confessions. A healthy growth in the work in general. The Sunday-school has been re-graded and reorganized. Three adult Bible classed organized, and a training class to start September 4. A delegation of twelve or fourteen will go to Pittsburgh.

There was no service in the First Church, Lincoln, Nebraska, Sunday, August 15, on account of the meeting of the state convention at Bethany Park. It was expected that nearly all of the members would be at the convention and those who could not attend the greater meetings of the convention were invited to worship at the Baptist church, which has been holding union Sunday evening meetings with the Christian church.

We are glad to publish the request of O. E. Tombs, pastor of the Church of Christ, South University avenue, Ann Arbor, Michigan, that parents and friends who know of young people who will attend the state university at Ann Arbor this year send the address to Mr. Tombs. Students who are members of the church should bring their letters with them and enter at once into the life and work of the church.

The churches of Chicago are preparing to co-operate with the Anti-Saloon League and other temperance forces in a great temperance parade to be held in the streets of Chicago, September 25. A similar parade was held last year, and served to impress the city with the power of the temperance forces. The showing this year will, it is believed, far surpass that of last year. The committees having the work in charge are urging the pastors to bring this matter before their churches at once.

We are in receipt of the Prospectus of the Centennial Convention. It is a beautiful piece of work, for which W. R. Warren and his helpers deserve great credit. The booklet is full of information about the convention city, and should be in the hands of every member of the church who expects to go to Pittsburg. Copies will be sent free to those who apply to the chairman of the Publicity Committee, J. A. Jayne. You should read his weekly letters in The Christian Century.

The church at Columbia, Mo., has responded heartily to the appeal of the Bible College in its effort to meet the proposition of R. A. Long that if the school will raise $50,000, he will give another $50,000.00. The offering from the Columbia church was over three thousand dollars. This is a fine example for other churches of the state, who should attend to this matter at once, for Mr. Long's proposition holds good only until October 1.

L. O. Lehman has done successful work at Gibson City during the last year. The plan adopted for raising the missionary offering is especially commendable. The pastor and the official board determined some months in advance just what amount the church should raise for the various missionary enterprises of the church. The total sum was $600. For a month before time for the offering the pastor gave his entire attention to preparation for this event. When the offering was taken it amounted to $725, thus surpassing the goal by $125. To plan the work, and then work the plan, succeeds in the church as elsewhere.

The following standard of excellence for workers in the elementary department of the Sunday-school, adopted by the workers of the First Church, Warren, Ohio, should mean progress during the coming year:

1. A Cradle Roll, and the pupils under thirteen divided into three departments: Beginners (3-5); Primary (6-8); Juniors (9-12 inclusive).

2. A separate room or curtains or screens for each of the three departments.

3. A blackboard in use in each of the three departments.

4. Supplemental Lessons, or Graded Lessons, taught in each department.

5. Beginners Lessons taught to children under six.

6. Each teacher studying a Training Course or a member of a Reading circle.

Chas. Reign Scolville spoke at Metropolitan Church, Chicago, July 11 and 18. Conducted Defiance County, Ohio, yearly meeting at Firmer July 25. Spoke at Pontiac, Ill., Chautauqua August 1; Charleston, Ill., Chautauqua, August 8; Zionsville, Ind., Chautauqua, August 15. Just starting meeting at Franklin, Ind., for the Churches of Christ in Johnson county. Forty added yesterday, seventy-four in the first three days of invitation. We have the finest and best lighted tabernacle we have ever had. People stood in every available place last night—fully five hundred were turned away. Report of churches co-operating next week.—Charles Reign Scoville.

Tahlequali, Okla.

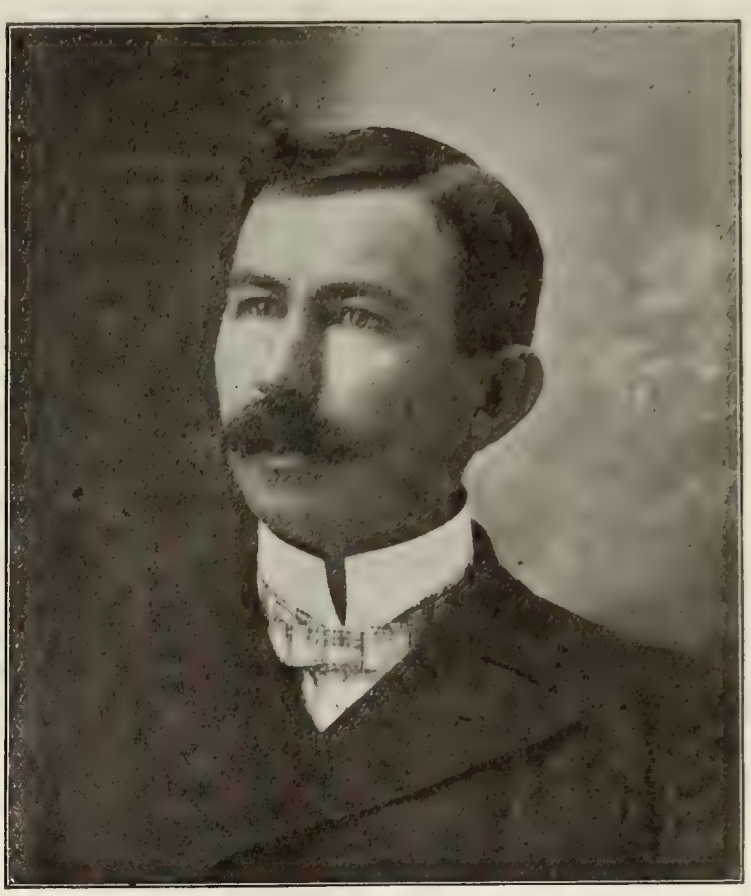
Tahlequali, Okla, August 12, 1909.—Closed here last night. Organized with sixty-eight; confessions, seventeen. From other churches, eight. Others former members. Work will grow. Have some time not yet taken after October.—R. E. Rosenstein, C. W. B. M. Evangelist, Edmond, Okla.

The Annual Offering

And now comes the Annual Offering beginning Sunday, September 5. This is the last of the Centennial Offerings. Let us make it the best that has ever been given to Church Extension. Never more than 1,700 congregations have ever had fellowship in the Annual Offering for Church Extension. Order supplies at once, and LET US MAKE IT UNANIMOUS THIS YEAR. For information write G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

The Hub of the Empire State

This is the season of the year when such a let-down is experienced all along the line in our church work. Most of the members who can afford to go get away somewhere on their vacations, ministers included, while of the number who remain at home, only the true and tried support the services. One of the weakest aspects of Protestantism is the increasing tendency to capitulate in the presence of the summer problem.



J. Fred Jones.
Secretary of the Illinois Christian Missionary Society, Meeting in Eureka This Week.

Though central New York is one of the most delightful places to summer in, the lakes and mountains making it a haven for thousands of tourists from all parts of the country, yet peculiarly enough here is felt most keenly the effect of the summer. The struggle to maintain a satisfactory work seems to be one of increasing difficulty. While few, if any, of our congregations dispense with the regular services, most of them run under "a half head of steam." It is the breathing spell following the state convention in which opportunity is afforded for planning the activities for another winter's work.

The state convention left a problem on the hands of the State Board in the Elmira Church affair. This is the congregation which lost its fine new building through the inability of the members to meet the obligation of the mortgage, in consequence of which the holders of the paper foreclosed. For the past few months the members have been meeting in the church building, renting it from month to month. It is one of the best pieces of property our brethren have in the state, being centrally located and having a modern building. An appeal made to the Board of Church Extension for help by the convention was partly successful, it having voted to help to the extent of $7,000. The State Board has also voted to help secure a minister, signifying its willingness to defray a large part of his salary. The whole matter is now in the hands of the local congregation, where final action rests. With a membership of 300 this church ought to come out of the affray even stronger for the experience.

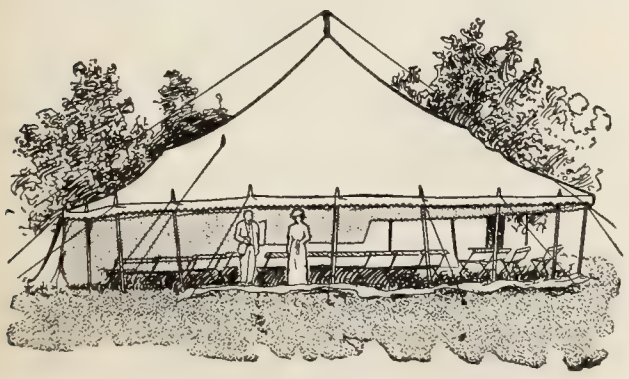
The contract for a new building of re-enforced concrete, to cost about $12,000, for the Second Church, Syracuse, has just been signed. It is to be finished by December 1, and will be a most complete workshop for

A Failure to Appreciate God's House

HAGGAI 1:1-11

"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Thus, Haggai, the prophet, spoke to the governor of Juda, who had the care of the Lord's people. In II Samuel, seventh chapter, it is recorded how David felt. His discontent is expressed thus: "Lo, now I dwell in a house of cedar, but the ark of the Lord dwelleth within curtains." Expressing his discontent to have anything better for himself than he was willing to provide for the Lord and His Work. In Psalm 132:3-5 David again speaks out of solid conviction and conversion. He had been neglecting the ark of the covenant which contained the presence and power of God in the midst of the people, just as our unhoused congregations do today. If, on Saturday night, before the first Sunday of September, which is the one Offering Day of the year for our Extension Fund, every disciple of our Lord should say as David did, "I will not sleep until I do my part to increase that fund which gives homes to our struggling missions," there would soon be houses for every new congregation born into the great brotherhood of churches. A failure to appreciate the need of houses for our homeless bands ought to breed discontent like unto that in David's heart.

Worshipping in a Tent is not Permanent



With some help from Church Extension we can soon be in a good church home.

In Haggai, sixth verse, we see the cause of so much leanness and lack of prosperity among some of our older churches. They eat and drink but are not filled. They do not prosper and wonder why. They earn wages and put them into bags with holes. The congregation has no sustaining power. They have not the growth and peace that passeth knowledge. They do not give off of their strength. That is the trouble. So let us all give liberally on Church Extension Offering Day, and we shall prosper under God.

Order supplies at once from **G. W. MUCKLEY,**

Cor. Sec., 500 Water Works Building KANSAS CITY, KANSAS

this thriving young congregation. This organization of only five years standing has made the best record of any mission in the state for the past two years under the excellent leadership of C. R. Stauffer.

Kensington Church, Buffalo, the Centennial mission of the New York Christian Missionary Society and the living link of the State Bible Schools, has purchased a new lot and will build shortly. It is one of the growing suburbs of Buffalo and gives promise of an important link in our chain of Buffalo churches.

President-elect Arthur Braden and Field Secretary L. C. McPherson of Keuka College, have been conducting a vigorous summer campaign for students for the college and as a result secured thirty new students in less than four weeks. Many of these are out of the larger cities of the state. It is the aim of the committee in charge to secure at least fifty new students in this manner. The new college year promises to be the very best in the institution's history.

B. S. Ferrall is spending his vacation at Angola, Ind.; R. H. Miller in central New York; C. R. Stauffer among relatives in Illinois; H. H. Cushing in a summer camp along the Black River in northern New York: W. L. Fisher in Missouri; C. J. Armstrong in Kentucky. A number of our preachers are not taking any vacations this year.

The official delegate of the New York Christian Missionary Society to the Pittsburg convention will be B. S. Ferrall of Buffalo.

As state superintendent of Bible-schools I am conducting a series of Bible-school institutes among the schools of the state as opportunity affords. Last week I visited the thriving church at Harrisville in northern New York. Our own school here in Syracuse has had the largest summer attendance in its history, and we enter the fall with a strong organization.

Joseph A. Serena.

Syracuse, August 18.

Notes From the Foreign Society

John Lord reports ten baptisms at Vigan, Philippine Islands.

Last week the Foreign Society received $1,667.82 from the estate of the late Mrs. C. F. W. Haskins, Petersburg, Va.

Last week a friend in Virginia sent a direct gift of $500 to help out the fund for the two Bible colleges, one at Vigan, Philippine Islands, and the other at Bolenge, Africa.

A good man in Indiana, who has lived more than three score and ten years, has just given the Foreign Society $1,000 on the Annuity Plan. He expects to give another $1,000 in February next.

Last week a friend in Kentucky sent the Foreign Society a direct gift of $500. This is the second gift of $500 from this good friend this year. There have been more gifts of $500 this year than ever before.

Leslie Wolfe reports eighteen baptisms in Manila during the month of June, and 228 during the first half of 1909. We can take the Philippine Islands for our Lord if we will.

The Foreign Society is anxious to find a medical missionary under thirty years of age to take the place of Dr. Z. S. Loftis, who recently died at Batang, border of Tibet. The Vine street church, Nashville, Tenn., P. Y. Pendleton, stands ready to support him.

The receipts of the Foreign Society for the first twenty-four days of August amounted to $26,428, a gain of $13,933, or more than double the corresponding twenty-four days of 1908. This brings the total receipts up to $259,660, and the total gain to $58,047.

Bruce L. Kershner dedicated the new chapel at Baliwag, May 10, the fifth chapel finished and set apart to the Lord's work during the last five months. Leslie Wolfe says that they are keeping up the rate of one new chapel a month. This is a marvelous growth for Manilla, Philippine Islands.

A medical missionary is greatly needed for Africa. He should be not exceeding thirty years of age. He ought to be a man well equipped with the medical science and with a passion to win dark Africa to Christ. He must know the gospel and be delighted to tell the gospel story to the perishing millions.

Church Extension Notes

The Church Extension Offering begins next Sunday, September 5. The board confidently looks for its greatest offering this fall. The number of orders for supplies is unprecedented. This is our best indication for a good centennial offering. *Let us make it unanimous.* Use the best Sunday locally for your offering. The preachers are sensible, and we can look for them to use the best Sunday.

The past week we have received an annuity gift of $1,000 from Sister Elvira Mercer of Bowling Green, Ohio, on the annuity plan. Also, $1,334.49 from the estate of Mrs. Haskin of Petersburg, Va. We start into our offering with a gain of over $15,000 over last year at the same date. We must do everything possible to approach the million dollar mark by October 11.

The Sunday-schools and Endeavor Societies are asked to join in this Centennial Offering. This the board has a right to expect. All the Sunday-school offerings will go into the Sunday-school Named Fund. The Sunday-schools are asked to give one regular Sunday morning's offering in September. The Endeavor Society gifts will go into the Christian Endeavor Named Fund. Let all offerings be promptly sent to G. W. Muckley, corresponding secretary, 500 Water Works Building, Kansas City, Mo.

Kansas and Church Extension

The state of Kansas has been passing through a church-building period and there are now a score of churches in course of erection or enlargement. The growth of the congregations requires larger auditoriums and it ought also to impart the consciousness of larger responsibility for the common good. The state of Kansas has received from the church Extension Society three times as much as it has placed in its treasury. State pride and state prosperity should lead us to reverse this record and help others to the extent we have been helped. Church Extension Day, the first Sunday in September, should receive the attention of all Kansas churches. It will help even those churches that are building to make an offering to the general building fund.

George E. Lyon, Cor. Sec.

Topeka, Kans.

The Centennial Offering to Church Extension

Since the beginning of Church Extension in 1889, Indiana has contributed $44,611.65; received forty-six loans aggregating $68,350; returning twenty-six loans aggregating $27,300; leaving unpaid twenty loans aggregating $41,050; or nearly as much unpaid as all the churches in the state have contributed in the whole twenty years of Church Extension work.

Not one of the forty-six churches thus helped would have been in existence today but for these Church Extension loans. These are the simple "facts in a nut-shell." This is about an average for other states.

A newly organized church with no place to meet, is a stillborn babe—dead from the beginning. A shelterless church—old or young—is a dying church; while a decently housed church will live, and win.

Now what are we to do? Build houses to shelter our unsheltered flocks, or drop all Home and State Missionary work? The latter would be a crime. The only alternative then, is for every church—and every preacher see that the church does it—to take a Centennial Church Extension offering, that will put under roof every unhoused congregation in the land, and provide for those yet to be organized. Brethren let's do it.

T. J. Legg.

Kentucky and Church Extension

The time for the annual offering of the Board of Church Extension draws near. It is a matter of interest to us as relates to the needs of our own state. During the existence of Church Extension Board twenty-four houses of worship have been made possible by the help given. Doubtless many of these would never have been built but for the timely aid given. We have contributed during the history of this work $63,212.16 and the Board has loaned to these twenty-four churches $15,665. Of this amount the churches have paid back to the Board $8,925. Last year only forty-nine churches gave anything; the year before fifty-four congregations contributed. Brethren of Kentucky, that is not a creditable showing for us. Only about one-twentieth of the churches gave anything. This ought not so to be. Let us double the number of contributing churches on September 5, and then we need not be proud of ourselves. Large numbers of houses are yet to be built in Kentucky that will need imperatively the help of the Board of Church Extension. For the sake of our state, as well as the work in every part of our country, let us make a long stride forward in supporting this work.

H. W. Elliott,
Sulphur, Ky., August 19. Sec.

Brethren Must Act Quickly

Only a few weeks remain for closing the Bethany Centennial Endowment Fund. It is now probable that at least $125,000 will be raised, $100,000 by the brethren generally, and $25,000 by my friend who has offered to give $25,000 for every $100,000 raised by the whole brotherhood. It is greatly to be regretted that $400,000 should not be raised by the brotherhood, so as to secure $500,000 for the college, but if we get $125,000 to add to the $160,000 already secured, Bethany will be fairly well equipped for future service. But we must raise at least $30,000 within the next month, or before the first day of October, or the whole effort will fail. This would be a lasting shame, and it must not be. I firmly believe the brethren will not allow it. Undoubtedly many have delayed sending their subscriptions simply because they have put the matter off from time to time, thinking they would do so before the Centennial, but they must do so before October 1, as that is the extreme limit of the proposition of my friend. Now without any further delay, I hope that there will be a regular whirlwind canvass from this time until October 1. Subscriptions may be sent,

FROM THE BENCH
A Judge Commends Pure Food.

A Judge of a Colorado Court said: "Nearly one year ago I began the use of Grape-Nuts as a food. Constant confinement indoors and the monotonous grind of office duties had so weakened and impaired my mental powers that I felt the imperative need of something which neither doctors nor food specialists seemed able to supply.

"A week's use of Grape-Nuts twice each day convinced me that some unusual and marvelous virtue was contained therein. My mental vigor returned with astonishing rapidity; brain weariness (from which I had constantly suffered) quickly disappeared; clearness of thought and intellectual health and activity, which I had never previously known, were to me the plain results of a few months use of this food.

"Unhesitatingly I commend Grape-Nuts as the most remarkable food preparation which science has ever produced so far as my knowledge and experience extends."

The judge is right. Grape-Nuts food is a certain and remarkable brain builder and can be relied upon. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

both great and small, to the St. Louis Union Trust Company, St. Louis, Mo., the Mercantile Trust Company, Pittsburg, Penn., President T. E. Cramblet, Bethany, W. Va., or to the undersigned at Pentwater until September 10, and then to Indianapolis.

W. T. MOORE,
Pentwater, Mich.

Enroute to Africa

By Royal J. Dye.

The contract price of the builders calls for the bare boat with its machinery, engines and every equipment necessary, for its running. It being thought, by the Field Committee at Bolenge, best to fit the cabins and the other general and special equipment in private "memorials." The noble churches of the little Brotherhood of Oregon have pledged practically four-fifths of the entire cost of the steamer's building. There remains the fitting of special rooms. Already friends of Des Moines have signified as a "Nellie Jaggard" Circle their desire to memorialise a cabin for their circle. They are raising money for it now. Equipment for the kitchen and dining room, linen, dishes cutlery and the numberless things for housekeeping. (For you understand that the steamer will carry passengers, your missionaries traveling backwards and forwards and onwards to their work going from two weeks' to doubtless two months' trips at a time.) So we will live on board A Travelling Mission Station.

There is the name of our sainted "Dr. Harry Biddle," our first missionary in Africa, to give his life, as his share in Africa's redemption. For whom better could the "hospital cabin" be named? Then there is our beloved and heroic Ella Ewing. Her name could well be given a place as a continuance of the influence of her life through the steamer evangelizing the people whom she loved so well and who learned in so short a time to love her. Other cabins there remain two, and these could be consecrated to special friends or memorialized for loved ones who loved His cause and Kingdom.

While speaking at the Long Beach convention last year, a little old gentleman came up after one of the meetings and said "I had the joy of giving the money to pay the transport of the 'Henry Reed' steamer to the Congo." How happy he was in the knowledge of having had a share in the great work that steamer had accomplished for God and the regeneration of a people and the progress of the gospel in those twenty-eight years. I was glad I had mentioned it just for his satisfaction though I had not known of him. He had invested $2,000 in the Kingdom in that way. Have we a man of like spirit and vision who will do the same now? It will cost at least $3,000 to pay the freight. Our boat is much larger than the little "Henry Reed," which had to be carried on men's heads in sections for there was then no railroad around the cataracts.

There need be no gatherings at the convention. There are still three months before it convenes and now is the time to make your gift count mightily. With the opening of new stations, with the clamoring of still more distant villages and people for the Message of Life; with the still farther lands to be possessed; with your workers breaking in health because of exposure in the frail native dug-out log canoes; with our Centennial ambitions almost realized, every gift now adds to and encourages every other. "Speed the Oregon." May God grant that it shall not be for lack of funds many months ere we shall see the smoke and hear the glad whistle of our steamer on the mighty Congo and its vast net-work of tributaries. We confidently look for it.

"This is the gospel of Labor—
Ring it, ye bells of the kirk!
The Lord of Love came down from above
To live with the men who work.
This is the rose he planted
Here in the thorn-cursed soil
Heaven is blest with perfect rest,
But the blessing of earth is toil."

—Henry Van Dyke.

Centennial Bulletin

By John A. Jayne

From all parts of the country come frequent inquiries, "How may we help the brethren in Pittsburg in preparing for the Centennial?"

It is the object of this Centennial Bulletin to answer as far as possible that letter.

First of all, brethren, pray for the Centennial, and all who have its work in charge. Unless one is right on the ground, he cannot know the immense amount of work that is being done.

Brother W. R. Warren, our faithful Centennial Secretary, is working sixteen hours every day endeavoring to get things in shape so that when the hosts of the Lord assemble in Pittsburgh there will be no confusion, dissatisfaction or lack of thorough enjoyment on the part of anyone. At present writing he is in Boston, overlooking the printing of the program that will be the finest ever issued for a religious gathering of any kind in the world.

Brother E. A. Hibler, the evangelist for Western Pennsylvania, has been loaned to the Centennial Committee for three months and is ably seconding the work of Brother Warren. He is giving all of his time to the work and is not sparing himself in the least to the end that when the convention assembles there may be no confusion or dismay in any heart.

Brother O. H. Philips, the genial chairman of music, is filling in the hours arranging and rearranging the songs, locating singers and arranging for great rehearsals. Brother F. M. Gordon, who has charge of the enrollment of the delegates, is at his desk from early morning till late at night mastering the gigantic problems connected with his work. Brother C. L. Thurgood, who has the sight-seeing plans in hand, is pushing at his work with his well-known ardor and vigor. Brother Garnet Winn, who has charge of the ushering of the Convention, Brother Wallace Tharp, who has the communion service in hand, and Brother S. E. Brewster, who is at the head of the exhibits, all are doing everything in their power to make their part of the work a splendid success. In addition to these, the Publicity Bureau is open continually and is helping in the dissemination of the convention news.

In addition to all these there is an office force of six stenographers and two messengers, who, with but one exception, are all members of our local churches, and who are all thoroughly imbued with the spirit of the Convention and that for which it stands.

A force like this needs the sympathy of the brotherhood, the prayers of all. The first thing, therefore, brethren, that you may do to help the convention and its committee is pray earnestly for them.

The second thing that you may do to help the convention workers is none the less important, though second. And that is: *Register in advance and secure your place of entertainment.* Already a goodly number are doing this and more will do it when once their attention is called to it.

By registering in advance one saves himself the confusion of coming to a crowded registration hall, having, possibly, a long wait at the booths and a tiresome street car ride after the wait.

Registering in advance, one is able to go directly from the train to the home assigned him for the convention period, rest, arrange his toilet and begin the enjoyment of the various good things that have been prepared for.

But more than this, they who register in advance are sure of receiving the centennial program, the centennial badge and the centennial certificate of registration.

The Centennial Program is not an ordinary affair. It is a genuine work of art. Should one attempt to purchase a book of this character in the stores, for the blank book alone he would pay at least one dollar.

This souvenir program is a book that will be held in high estimation with the passing of the years.

Its splendidly bound, highly calendared, gilt edged pages, filled with the choicest of Convention matter, will make it the treasured of many hearts for years to come.

It has halftones of many of our great men and women both of the past and present, many of our larger churches, beautiful descriptions of Pittsburg, all embellished with the highest specimens of the printer's art, and a history of Pittsburg written by Pittsburg's distinguished son, Colonel Harden Church, himself a grandson of the illustrious Samuel Church, who founded the first church in Allegheny.

In addition to all this, besides the fifty pages of convention music and many pages of interest to Disciples everywhere, there is a great monograph by Archibald McLean, on "The Pioneers of the Reformation." In this monograph Brother McLean is at his best. He rises very frequently to sublime heights, while at all times his pure spirit is enflamed with the richness of his subject and the worthfulness of his theme. This monograph alone is worth more than one dollar. If it had been published elsewhere it could not be had for this sum. It is a marvel of historic information and purity of English, while for breadth of vision and real spiritual power it cannot be excelled.

The centennial badge is a real work of art. It will be a treasured heirloom in many families. It has embossed medallions of the pioneers on the base, while the bar is ornamented with the word "Pittsburg" and a small representation of the Brush Run Church, together with the figures "1809" and "1909." Many men are preparing to wear it as a watch fob, while some of the ladies are arranging to have it made into brooches and pins of various kinds.

The centennial registration certificate is worthy of a place by the side of the program and the badge. It is a most beautifully printed statement of the fact of registration and shows that the bearer had the love of the cause at heart, in the fact that he registered and made the work of the Convention Committee lighter and more easy to bear.

IT WORKS

The Laborer Eats Food that Would Wreck an Office Man.

Men who are actively engaged at hard work can sometimes eat food that would wreck a man who is more closely confined.

This is illustrated in the following story:

"I was for 12 years clerk in a store working actively and drank coffee all the time without much trouble until after I entered the telegraph service.

"There I got very little exercise and drinking strong coffee, my nerves grew unsteady and my stomach got weak and I was soon a very sick man. I quit meat and tobacco and in fact I stopped eating everything which I thought might affect me except coffee, but still my condition grew worse and I was all but a wreck.

"I finally quit coffee and commenced to use Postum a few years ago and I am speaking the truth when I say, my condition commenced to improve immediately and today I am well and can eat anything I want without any bad effects all due to shifting from coffee to Postum.

"I told my wife today I believed I could digest a brick if I had a cup of Postum to go with it.

"We make it according to directions boiling it full 20 minutes and use good rich cream and it is certainly delicious."

Look in pkgs. for a copy of the famous little book, "The Road to Wellville."

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

All of this, one is sure of having if he registers in advance for the convention.

And you will register if you come!

Then why not register now, and have it done with?

All you need do is write a brief letter to the Centennial Committee, Bissell Block, Pittsburg, stating the kind of a room you want, the price you are willing to pay, and enclose one dollar, either bill, check or money order, the latter preferred, and you will be sent a beautiful certificate of registration that will entitle you to the souvenir program book, the souvenir badge and registration in the world's largest religious convocation of modern times.

Will you help the committee in this way by registering at once?

PRE-CONVENTION POINTS.

It looks now as though there would be an enrollment of 50,000.

All of the churches of the city are asking for good men to fill their pulpits on Centennial Sunday.

The papers of the city are preparing for superb reports, and some of them will run special editions.

A complete stenographic report of the Convention will be taken by the committee in charge, which will be beautifully embellished with special photographs and sold at a nominal price.

Our venerable brethren, L. L. Carpenter, John W. McGarvey, C. L. Loos, W. T. Moore, J. B. Briney and a host of others are planning for a great meeting at the Veteran's Camp Fire.

The prospectus is now being sent out. If you want one drop a card to the Centennial Committee.

Finally, brethren, help your committee by praying for them and registering early for the convention.

Sincerely yours,
JOHN ANDERSON JAYNE,
Chairman Publicity Committee.

Program of Convention of the Kentucky Bible School Association

Lexington, Thursday, September 23.

MORNING.

Devotional Hour—H. S. Saxby.

The President's Address—W. N. Briney.

Reports: (a) Chairman executive Committee, James S. Carpenter; (b) Treasurer, J. S. Hilton; (c) Field Worker, Walter E. Frazee; (d) State Evangelist, Robert M. Hopkins.

Appointment of Committees.

Introduction of County and District Officers.

"The Chair of Bible School Pedagogy"—W. F. Smith.

"Living Stones"—Hugh McLellan.

AFTERNOON.

Praise Service—Professor E. O. Excell.

An Adult Bible Class Demonstration—Kennett's Men.

Reports of Committees.

"Children's Day for Home Missions, November 21, 1909"—George B. Ranshaw.

"The National Christian Bible School Association"—Marion Stevenson.

"What is the Purpose of the Bible School?"—W. E. Ellis.

Formation of Men's Parade at the College of the Bible.

Address from the College Steps, "The Competent Man"—M. G. Buckner.

Address on the Site of the Old Main Street Christian Church—H. C. Garrison.

Praise Service—Professor E. O. Excell.

Devotional Service—President R. H. Crossfield.

"Winning Men to Jesus"—Charles Reign Scoville.

W. T. Moore has made good progress in the revision of the proofs of his "Comprehensive History of the Disciples of Christ," which is to be published prior to the Centennial Convention. It will be the largest and most complete work of its character, and many pictures of the pioneers have been obtained for it that have never been published before. One feature of the book will be its valuable quotations from works no longer accessible to the general reader. Fleming H. Revell Company of New York have the publication in hand, which is a guarantee that the book will be produced in the best style.

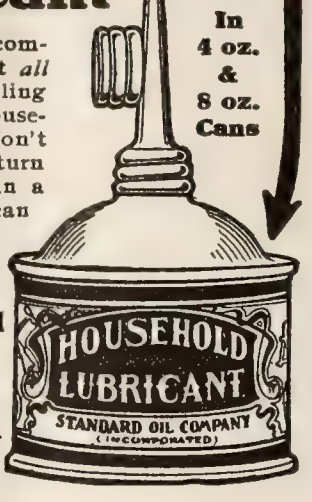
OIL IT

If it's a lawn mower, clothes wringer, washing machine, bicycle, oil stone, grindstone, gun, revolver, clock, hinge, piano stool, baby carriage, typewriter, sewing machine—**OIL IT** with

Household Lubricant

It's especially compounded to meet *all requirements* for oiling the ordinary household articles. Won't gum, corrode or turn rancid. Comes in a handy oiler that can be closed with its own spout. Sold everywhere.

In 4 oz. & 8 oz. Cans



Standard Oil Company
(Incorporated)

ST. LOUIS
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ILLINOIS CENTRAL RAILROAD
CENTRAL MISSISSIPPI VALLEY ROUTE
FROM CHICAGO
10:02 A. M. 10:15 P. M.
DAYLIGHT AND DIAMOND SPECIALS
By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

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A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

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UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

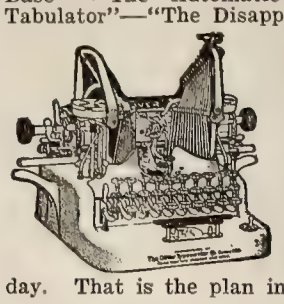
A $100 Typewriter for 17 Cents a Day!

Please read the headline over again. Then its tremendous significance will dawn upon you.

An Oliver Typewriter—the standard visible writer—the $100 machine—the most highly perfected typewriter on the market—yours for 17 cents a day!

The typewriter whose conquest of the commercial world is a matter of business history—yours for 17 cents a day!

The typewriter that is equipped with scores of such conveniences as "The Balance Shift"—"The Ruling Device"—"The Double Release"—"The Locomotive Base"—"The Automatic Spacer"—"The Automatic Tabulator"—"The Disappearing Indicator"—"The Adjustable Paper Fingers"—"The Scientific Condensed Keyboard"—all



Yours for 17 cents a day!

We announced this new sales plan recently, just to feel the pulse of the people. Simply a small cash payment—then 17 cents a day. That is the plan in a nutshell.

The result has been such a deluge of applications for machines that we are simply astonished.

The demand comes from people of all classes, all ages, all occupations.

The majority of inquiries has come from people of known financial standing who were attracted by the novelty of the proposition. An impressive demonstration of the immense popularity of the Oliver Typewriter.

A startling confirmation of our belief that the Era of Universal Typewriting is at hand.

A Quarter of a Million People are Making Money with

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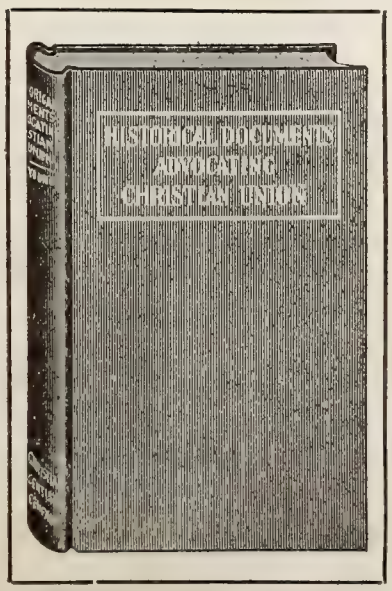
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THE CHRISTIAN CENTURY

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

On Talking Religion

The Pastor's Delicate Problem When Out of the Pulpit

While we are restoring pristine Christianity we would do well to bring back the early art of talking religion.

Primitive Christianity was a religion of talk.

The new experience Christ gave men was bound to show itself in every form of expression. And since words are the most immediate channels for expressing the inner life we will not be surprised if such a dynamic as our Christianity makes the utmost use of speech.

And from the beginning it has been so. The most characteristic phenomenon on the day the church was born was the gift of tongues. The Christianity of those early disciples was a talking religion. When they were persecuted they went everywhere preaching the word.

Nobody understood that a certain "order" of men were to do all the talking. Everybody had a story to tell, an evangel to proclaim, the good news of salvation to pass on to his neighbor.

Probably the weakness and conventionality of modern religious life is nowhere more clearly exposed than in the conspicuous absence of religion from the conversation of Christian people.

Religion has gotten itself stiffened into a technique whose vocabulary may be spoken intelligently only by an especially equipped profession. The average church-member assumes that his pew rent or his offering goes to pay a man to do his religious talking for him.

And this man who is paid by the church to talk for it as well as to it finds himself shut up virtually to the public exercise of this function. One of the most disheartening experiences of the pastor is the discovery that in visiting a home if he undertakes to talk religion he finds himself talking a monologue.

Oftimes he girds himself for the afternoon of pastoral visitation with the determination that these few hours of face to face opportunity shall bring forth some spiritual gain to his parishioners and to himself. He is impressed with the barrenness and triviality of most of his "pastoral work." In a hundred calls he has done little more than exchange courtesies. His parishioners would be offended if he did not show them some attention. Casual attendants at his church might be made to feel more at home and perhaps induced to join the church through a social call from the minister. And the trifling character of this kind of "work" seems below his dignity as a minister of Christ.

So today he will speak to men and women the words of eternal life. He will exercise his true function as a guide and helper of the souls of his people. He will find out what their inner problems are, what their doubts and temptations are, what perplexities they are having about God since grave trouble befell the household. Perhaps some perplexing passage of scripture they have been reading he can explain, and use it as the point of departure for opening up a higher view of life. Perhaps some newspaper sensation about a noted preacher's doctrine or a university professor's strange view of the Bible, or a new book that has been much discussed—a hundred texts and pretexts he is able to anticipate as the basis of helpful conversation.

But his heart is sore as he returns home. He seemed unable to stimulate a conversation on religion. He could talk pleasantries. His wit and social cleverness were enjoyed greatly—probably more than they merited, due, likely, to the fact that he was a clergyman and therefore not expected to be either funny or graceful. He could awaken interest in the organizations of the church—the Ladies' Aid, the new Men's Club, the Young People's Society, the gymnasium they were just instituting or the social that was to come off next week. At one home he undertook to help the deacons out by securing a pledge for the support of the church, and was gratified at the readiness of response his suggestion brought. But in each instance that he attempted to carry the conversation over from the mechanism of religion into the field of religion itself, he was left to carry it alone. The parishioner stared blankly at him. His talk sounded to his own ears like a declamation. He knew that this was no time to preach so he desisted, and asked how the baby was getting on with its teeth.

No doubt there is more than one reason why the pastor finds us dumb on the big matters of religion. But two reasons are fundamental to all the rest.

First of these is our probable lack of a genuine religious consciousness.

Many of us come into the church without the exercise of our religious intelligence in any but a formal fashion. Social ties drew us, or family tradition or clerical flattery, or social respectability actuated us, or revival excitement overwhelmed us.

Whatever was the psychology of our act, with many of us, no doubt, it was hardly the clear perception of spiritual truth that moved us. Social imitation likely played a larger part than individual perception.

Naturally, therefore, our minds would be barren of religious ideas. With large numbers of us there would not be sufficient religious intelligence to so much as ask a question, to say nothing of nurturing a persistent but healthy doubt.

Another reason for the failure of his parishioners to talk religion with their pastor is that he probably had not learned that delicate art of talking religion in terms of life; he probably talked in the vocabulary of his profession.

In reacting from the superficial social character of the present-day pastoral call the minister need not go, all the way back to the old-time custom of holding a sort of miniature church service in the parlor. His conversation should be a conversation, not a sermon. And if he will patiently go about among his ever so unresponsive people, forgetting his text-book problems and facing their life-problems earnestly, and talking about them in concrete terms, he will find that in the course of years there will grow up a religious intelligence among them that will make religious talk the chief joy of their intercourse together.

Here as everywhere Christ is our preceptor. He was the ideal pastor. In untechnical phrase he cultivated the spiritual perception of his little flock. He not only solved their problems, but made problems for them. He brought them not only faith, but doubt that lead to deeper faith.

It is hard for those who know Christ best to think of him as a preacher. There was no "swing" in his eloquence. You would hardly call him eloquent at all. He was the quiet friend and teacher of those the Father had given him.

His teaching was mainly in conversation. No doubt much of the conversation has been lost to us—the circumstantial elements, the human setting for the glistening gem of truth that has survived. No doubt there were many words concerning the passing values of this life as well as those concerning the abiding value of the eternal life.

It is not likely that Jesus talked religion all the time and nothing but religion. He entered fully into human life. But He approached every subject "under the aspect of eternity." His conversation always illuminated the life that is life indeed.

By the Master's method the pastor of today may open to his people's souls a world of interests and values of which they now do not dream. By quickening their perceptions of life he will change their speech. Citizens of heaven, they will speak in heaven's vocabulary.

And all their common speech will take on new purity and sweetness because they have learned to speak the words of religion.

Let us lay hold of the happiness of today. Do we not go through life blindly, thinking that some fair tomorrow will bring us the gift we miss today? Poor mortal, when thinkest thou then to be happy? Tomorrow? What is tomorrow? How is it different from today? Is it not but another today? Know thou my heart, if thou art not happy today, thou shalt never be happy! Today it is given thee to be patient, to be unselfish, to be purposeful, to be strong, eager, and to work mightily!—Anna Robertson Brown.

The Trend of Events

By Alva W. Taylor

"ULCERS UPON THE BODY POLITIC"

Thos. Jefferson is quoted as saying with prophetic warning that "the cities of our country may prove to be ulcers upon the body politic." De Tocqueville believed that the final test of our democracy would come in our cities and he did not reckon with the vast foreign populations that greatly enhance the probabilities of his judgment being well taken. Bryce sees democracy still in the crucible in our municipal government, though he does not think at all that it is threatened. The final result will doubtless be a modification of our methods of applying democratic government to the municipalities by a wise discrimination between the manner of selecting the administrative and legislative agents of municipal government or by treating the city more as a business corporation and less as a government. The new way is to govern through a small body of men with direct responsibility to the people and as nearly as possible a non-partizan election while the old goes to its extremity in a double legislative body and a large number of petty elective officials.

The corruption in our cities justifies the citing of such a prophecy as that in Jefferson's warning. If De Tocqueville's judgment is applied to the problem today it may be well called significant. But it will not only try our democracy, it will prove it. Municipal corruption and the city political machines are awakening the whole land to the danger points in democracy and we are hastening to correct faulty methods and be warned by our mistakes. The result will be a strengthening of our democratic form of government. It is one of the undulations in the gradual ascent of democracy by the use of republican forms.

If the city should become the "ulcer on the body politic"—or perhaps we had as well acknowledge that politically it is just that—we have great need of a cure; for the city will soon outnumber the country. If democracy fails in the city American government will be tried indeed, for the corrupt city will soon be able to rule states by sheer majorities in legislatures; and the nation by electing a majority of congress. In the first century of our national history the population of the nation multiplied twelve times, while that of the cities multiplied eighty-six times. In 1800 the cities furnished 4 per cent of the population. In 1840 it had arisen to 8 per cent, in 1870 to 20 per cent, and is now about 35 per cent. It is thus easy to compute that by the time we celebrate our one hundred and fiftieth anniversary one-half our population will be urban.

All this might be true and yet not create so great a problem in democratic polity were all these city dwellers Anglo-Saxon. But in the past seven years 10,000,000 foreigners have come into the country and 90 per cent of them have crowded into the cities. They know little of self government and are the pawns of the briber. Cities like Chicago and New York are from 80 to 90 per cent foreign born, or of foreign born parents. Here is some significant statistics for one ward of one of them—one church for every 290 voters, one bakery for every 127, one grocery to every 62, one saloon to every 7 1-2 voters. And the saloon is not American.

THE COST OF MUNICIPAL HOUSEKEEPING

New York City has a debt of $672,000,000. It amounts to $156 for each man, woman, and child of its population. A part of this is bonded indebtedness for such municipal activities as the dock management, and should be discounted, from the fact that it represents utilities that will pay their own way and not be chargeable to taxes. The annual cost of governing the city is about $39 per capita each year. That of Chicago and Philadelphia is about $31 each. Paris expends $21 and London but $17 per capita.

General Bingham, Ex-Police Commissioner of New York, says he could have made $600,000 annually had he been willing to take the graft offered him. He charges that $100,000,000 in graft and blackmail changes hands in the metropolis every year. A recent investigation of the cost of public works revealed awful waste and dishonesty in the contract system and in the direct municipal activities in matters of public building. London's municipal activities are much more vast, but in London there is no Tammany. A seat in the council there is a compliment to honesty and public spirit, while in New York a man who can be elected to the council is under suspicion because of the character that body has borne so long, and one amply justified by the results in city administration.

Chicago is promised a searching investigation of graft at the hands of the State's Attorney, John E. W. Wayman. That it exists no reputable citizen of Chicago doubts. Mr. Wayman can make himself of great service if he will fight, like a Folk or Heney, until all is laid bare. Chicago is accorded the right to float $16,000,000 in bonds for municipal improvements. The exposure is all the more needed on this account.

CRIME IN THE GREAT CITIES

The foreign born and their children of the first generation produce almost twice as large a percentage of criminals as do the native Americans. Singular to note the increase in criminals, however, is not among the foreign born, but among those of foreign parentage. It is doubtless due to the fact that the foreign born are under the restraints of their old country habit of regard for law; while the first generation are reared with the morale of old country life of the lower class and then are without the restraint of old country law in the new land. Another factor that cannot be weighed is the fact that most of the old country people that come to America are reared in the country, while their children are born in our cities and thus under the influence of city immorality. But whatever the causes, the fact remains that the city produces the criminal classes most largely and that the growing population of the city does not promise well for public safety. Our crime is increasing three times as fast as our population.

Nor can we boast that our methods of dealing with the petty criminal and first offender are calculated to stay the fearful increase of crime. Of 8,000 sent to the House of Correction in Chicago in a given time, 4,000 could not pay a $5 fine and 1,174 could not pay $1. Of the 8,000, one-half had been committed before from one to two hundred times. Well may Judge Cleland ask what sense our law displays when it sends for the two-hundredth time some habitual criminal that 199 terms in the House of Correction had not cured. The Judge found that, while one-half of those sent go back again, he could keep 90 per cent from being sent both the first and second time by his parole system.

HOW THE SUNDAY-SCHOOLS PROSPER

The Sunday-school has never received so much intelligent attention as today. There have been eras of enthusiasm for numbers and systems that unified the schools of all denominations and of all the world, but the interest today is a deep desire to make them more effective as teachers of the Bible and more adept as training schools for social service in the church. To this end the attention of the leaders and the teachers of the teachers is being focused upon methods of teaching and a better understanding of the nature of the child. When we have but one short half-hour once each week to teach the Scriptures, we need efficiency in instruction. All this does not have great interest for those to whom religious activity means a wave of enthusiasm only and that kind of enthusiasm which counts numbers only. There may be an enthusiasm that is not of the wave order, a deep glowing enthusiasm, one that would reckon the final total of good as a thing of two dimensions, quantity multiplied by quality.

The Teacher Training crusades have had the right of way the past two or three years. They have done great good, but they have not been so much teacher-training as popular training in elemental Bible facts. When the part of the study relating to pedagogy was taken up the classes generally melted away. This must of necessity have been so for those who can become teachers are a select number and no church could expect to find scores and hundreds who could be trained in that art. Teacher Training needs the deep enthusiasm, not the wide wave that must of necessity imply superficiality.

TEMPERANCE NOTES

The temperance movement is growing in Germany. The Societies now have 90,000 members. They had 35,000 six years ago.

The liquor dealers propose to make a test of Gary, Ind. Gary promises to be one of the largest industrial centers and it has started by banishing the saloons. It is reported that certain merchants are drumming trade by offering a free drink with each dollar purchase of goods and that agents are circulating among the men to induce a large number to leave because of their thirsty condition. In Illinois to give away a drink is equivalent to selling it.

The railroad companies are instructing their agents regarding the new interstate law regulating shipments of liquor. It has been common for mail order liquor firms to express or freight packages without label to some fictitious names in "dry" territory and have the agent delivered the same C. O. D. to any one signing for it. Under the new law the contents and size of the package must be plainly marked on the outside, and any one delivering such a package to other than the consignee whose name appears on the package, is liable to a fine of $5,000 and imprisonment for two years. Meanwhile the crusade before congress for complete protection for "dry" territory will go on.

The Seattle Fair is absolutely "dry." It is not failing either artistically or financially. The average attendance thus far has been above 25,000 per day.

The closer the matter is investigated the more deadly does the indictment of insanity hang about the neck of the liquor traffic. Dr. Gregory, of the Bellevue Insane Hospital of New York, testifies out of eight years experience and the treatment of 30,000 cases that if the saloon was driven out of business half the insanity would be prevented. To his analysis of his patients he has added an investigation of "dry" territory as the source of insanity. Thus his judgment.

Twenty-one counties in South Carolina, the residue that maintain the Dispensary System, voted on the same day in August on the question of "dry" or county dispensary. Fifteen of the twenty-one joined the remainder of the state in favor of complete prohibition. The six remaining will not long defeat total state prohibition.

Out in Washington they are in the first days of the elections under the new town and city local option law. The liquor men sought to start a wave their way and circulated the petitions for the first three elections on the first day on which voting could be had. All three went against them. Others are on the way.

Alabama shows no signs of a receding wave. The most drastic prohibitory law that ever graced a statute book has been enacted to enforce the state wide prohibition law. It provides that soft drink establishments shall keep no intoxicants in their places for any purpose, that clubs shall abolish "lockers," that an internal revenue license is prima facia evidence of guilt, that any frequenting place of numbers of men may be raided upon suspicion, that all "wet" goods found must be destroyed, that no car containing liquor shall be left on a track in the state, that the word saloon must not be used, that corporations asking charters shall promise to conduct no traffic in liquor and shall have their charters annulled if they do, that officers failing to do their duty shall be summarily dealt with, and that any stuff having the taste, odor or color of intoxicants shall be construed as liquor. Alabama is not merely throwing a "sop" to the "fanatics."

Under normal increase there would have been 300,000,000 gallons more of liquor sold the past two years than the two years preceding. Instead, there was a decrease of 90,000,000. The difference is 390,000,000 gallons. The difference amounts to 2,000,000,000 drinks of whiskey plus 5,600,000,000 drinks of beer. It means a difference of $465,000,000 over the bar.

Harper's Weekly, the special pet of all the Bourbons, whether of capitalism, democracy, or whiskey, acknowledges that prohibition must do some prohibiting, because there has been a decrease of $8,000,000 in internal revenue receipts.

Editorial

IT IS with sincere pleasure that we note the publication in the *Christian Standard* of September 4, of the correspondence between Z. T. Sweeney and Professor Willett on the subject of miracle. The material runs to eleven pages, and is one of the most interesting features that has appeared in that journal for many months. It will enable readers of the paper to review the subject as it has appeared in the pages of the *Christian Century*. If the recent subscribers to this paper wish to have the earlier portions of the discussion, which is concluded in our present issue, they can secure it by sending to the *Christian Standard*, Cincinnati, for a copy of that paper. In one feature alone is the *Standard* correspondence disappointing. It omits Professor Willett's reply to Bro. Sweeney's last letter, the reply which we announced in our issue of September 2, and print in our "Biblical Problems" department today. In what manner Bro. Sweeney could have gained his own consent to forward the correspondence to the *Standard*, including his last article to which no reply had yet appeared, we do not quite understand. If he was impatient for its appearance, or wished to assume that his letter was unanswerable, a line to this office would have secured him information regarding the causes of Professor Willett's delay. We assume that both Bro. Sweeney and the editor of the *Christian Standard* will wish to print the complete correspondence at once.

* * *

WHAT is the matter with the churches? This question has been put to a number of the leading church men of America by Theodore Dreiser, editor of the Delineator. Their replies published in the October number of that magazine are suggestive reading. Cardinal Gibbons declares that the American people are at heart a religious people; but admits decreased attendance upon church services. He believes the remedy "will be found by giving to the people in the churches something of God, some spiritual gift, some good which it would be impossible for them to get elsewhere. Let the minister of God speak as one having authority, and our religiously inclined people will throng the temples of Divine worship."

Dr. Charles H. Parkhurst calls attention to decreasing interest in doctrinal formulas and increasing interest in life, and concludes: "While, then, it is not to be denied that the Christian Church is the most powerful organization anywhere for the uplift of the race, its power would be tremendously enhanced if church members would realize that church privileges are mated with church obligations, and if they would not allow the Church to be considered so close a corporation as to exclude those who ought properly to be in it, but who are at present kept out by barriers of misapprehension and tradition."

Especially suggestive are the words of Dr. Emil G. Hirsch, Chicago: "The truth is, the function which the pulpit might fill in these days is largely preempted by the sociologist, the social engineer. Settlements and similar institutions devoted to the betterment of social conditions and the bridging of the chasm between the masses and the classes have usurped the place erstwhile held by the Church.

"Would the Church reclaim its lost ground, it must adapt itself to the prevailing sociological obsession and act as the go-between for the separated components of society. To the men of means it must bring home the feelings and views of the less favored. To those upon whom the burden of the social conditions is heavier and heaviest, it must bring the message of fraternity. The Church must democratize itself. The distinction between the clergy and the laity must be minimized. The clergy shall grow to be a body of trained experts, not in archeology and old languages, but in philanthropy, using this oft-abused term in the larger connotation, as embracing whatever affects the life of man in its individual and socialized relations.

"Theology must be replaced by ethics, dogma by deed, the ancient books by the inspiration of the living realities, and all this lit up by the passion of human love and the consciousness of man's inherent nobility and the sublimity of high ethical ideals toward which humanity is progressing with sure foot, coming nearer and nearer, perfect justice and all-sanctifying righteousness. The church of good-will will, in measure as it finds its vocabulary, regain what influence in other ways the Church wielded over men. It will be both teacher and mediator, the prophet of better days to come and the inspirer of nobler lives and deeper love among men."

Whatever may be our answer to the question; all will admit the general feeling that something is wrong. The church does not feel quite at home in our modern world. She stands hesitant before the problems which confront her. This hesitancy and uncertain does not open purse strings nor inspire great deeds. This condition more than any other is turning the best young men from the ministry. What shall be done? Many reply "nothing," and by them the church is given up for dead. But the man with larger horizon knows that all this restlessness simply means that the church has come upon a time that demands readjustment. To make this readjustment is the inspiring task confronting the American church.

Biblical Problems

By Professor Willett

Z. T. Sweeney Concludes His Correspondence on Miracles

Text: "When the soundness of any christian teacher is challenged, it is not only his privilege, but his duty, to make himself understood."—H. L. Willett in his Confession.

Dear Brother Willett: It was upon the above quotation that I have been largely relying in my efforts to induce you to make a clear statement of your belief about miracles and harmonize that belief with the Bible. But I am beginning to learn that "you can lead a horse to water, but you can't make him drink." It has been comparatively easy to induce you to state your position, but I find it utterly impossible to induce you to harmonize that proposition with the word of God. When you retained my manuscript from the twelfth day of April till the third day of June before publishing it, I had reason to expect you to give it a thorough review. But your readers, as well as myself, can all clearly see that you made no attempt to answer me, and I can take a hint. I can read very clearly between the lines that you think this correspondence has been carried far enough. I have no disposition to criticize you in this. The Century is your paper and you must study the wishes and welfare of its readers. I thank you for the courtesy with which you have treated me, and I desire to say that our correspondence has not been clouded by a single ill-feeling on my part. I only desire sufficient space to present some conclusions, which I have drawn, and I think drawn legitimately, from the positions you have taken in our correspondence. In order that our readers may perceive the fairness of my conclusions, I will re-state the positions you have taken.

First: "The apparent chasm which separates miracles from the uniform course of human events, under the reign of law, must be bridged or it will be a fatal hindrance to the acceptance of miracles."

Second: "The redemptive facts in Jesus' life are independent of miracle."

Third: "Miracles are the normal activities of a human life at its highest and best."

Fourth: "The resurrection of Jesus was the ripe fruit of the life he lived."

Fifth: "There is no intervention of a supernatural power in the realm of natural law."

Sixth: "Jesus was not a messenger sent from heaven, bearing its supernatural character and delivering a special message direct from the Father."

Seventh: "God, in dealing with us, is limited to the laws by which this universe is being governed."

I have stated everyone of these positions as briefly as possible, and yet as fairly as I know how to do it. I have no disposition in this article to controvert one of these positions; but I wish to show the consequences of acknowledging them. It is not fair to hold any man responsible for the consequences of his teaching, but it is fair to hold his teaching responsible for the consequences. There are certain things that follow the acceptance of the above views as naturally and legitimately as the stream flows from the fountain.

1. *Your positions eliminate all idea of the special personal providence of God from Christianity.* Many of your readers have doubtless taken comfort from the fact that they were children of providence. They have said, "There is a divinity which shapes our ends, rough hew them as we may," but they must bid good-bye to that faith when they accept your positions. The thought of a personal interposition on the part of God in human affairs cannot be harmonized with the idea that God is limited in his dealngs with us to the laws by which this universe is being ruled. There certainly is and can be no special providence in those laws.

This does not prove your position to be false, but it does prove either that your position is false or that the idea of a special providence is false.

2. *Your positions eliminate all idea of divine answer to prayer from Christianity.* What do the laws which govern this universe care for human petition? and what answer have they for man's prayer? They will answer the prayer of the infidel as readily as the prayer of the Christian. The only way to receive a blessing through these laws is to conform to them, and this requires neither faith nor un-faith. Many of your readers have doubtless gained much strength through prayer. They have often sung:

> "O, how praying rests the weary,
> Prayer will change the night to day,
> So when life seems dark and dreary,
> Don't forget to pray."

But can they get any comfort out of praying to the unchanging and unchangeable laws by which this universe is being governed?

This does not prove you to be wrong in your positions, but it does prove either that you are wrong or that your readers are mistaken when they pray to a divine Father for personal help and guidance. It also proves that you are mistaken when you say "prayer releases energies in the universe, which cannot be set going in any other way."

3. *Your positions eliminate from Christianity all idea of grace, pardon, or forgiveness of sins.* What do the laws, by which this universe is being governed, know of forgiveness or pardon? What connection have they with the idea of grace? They have an unchanging and unchangeable tendency to bless the obedient and punish the disobedient. According to the scriptures, grace is a system by which forgiveness and remission of sins can be extended to the sinner, but only by the intervention of a higher power in the realm of natural law. But if you are correct this intervention cannot be, and therefore, there is no such thing as grace, remission or forgiveness.

This does not prove you to be wrong, but it does prove, either that you are wrong or that all idea of grace, mercy and pardon must be eliminated.

4. *Your positions eliminate from Christianity all idea of a revealed religion.* It is an utter absurdity to speak of God revealing a plan of salvation for guilty men through the laws by which this universe is being governed. If there is any plan of salvation in them, it must be "discovered," and I know of no one who has made the discovery as yet. Jude speaks of the gospel as "faith once for all delivered to the saints." But no faith has ever been delivered through these laws. Christianity has either been delivered by the intervention of a supernatural power in the realm of natural law, or it has been evolved from man through the laws by which this universe is being governed. My dear brother, you can hold to the Gospel as a revelation from God, or as an evolution from man, but you can't hold to both at the same time. Your friend and colleague, Prof. Geo. B. Foster of Chicago University, has gone a little farther along the road you are now traveling than yourself, and is beginning to see the consequences of his premises and acknowledges their logical conclusion when he says: "More and more people are giving up the idea that their religion is something handed down to them from a divine source. People are cultivating it just as they cultivate music, language, science and morality." Dr. Foster is no simpleton. He can see that when certain premises are acknowledged, certain conclusions must follow. And when we accept the premises that God is limited in his dealings with us to the laws by which this universe is being governed, if we are logical, we must accept the conclusions, that a revealed religion is a delusion. I want to call your attention to a significant fact. There is not a scientific man living on the earth today, or that ever did live who limits God to the laws by which this universe is being ruled, who believes in a divinely revealed religion. And if you believe both of these, you are without company among scholars and scientists. The Apostle Paul believed in a revealed religion, as the following quotation will show: "Things which eye saw not, and ear heard not, and which entereth not into the heart of man; whatsoever things God prepared for them, that love him. But unto us God revealed them." But Paul did not believe these things came through the laws by which the universe is being governed. If they had, eye would have seen them; ear would have heard them, and they would have entered into the heart of man. Paul tells us how these things come, "Which things also we speak. Not in words which man's wisdom teacheth, but which the spirit teacheth."

Now, my dear brother, this does not prove your positions to be false, but it does prove that, if they are acknowledged, we must eliminate the idea of a religion coming by a revelation from God.

5. *Your positions logically eliminate the work of the Holy Spirit from Christianity.* If there is anything clearly taught in the New Testament concerning the Holy Spirit, it is that he is an intervention of a supernatural power in the realm of natural law. All teachings about him must be "honey-combed" if that is not true. Now if God is limited to the laws by which this universe is being governed, there is no place for the illuminating, enlightening, guiding, comforting and consoling power of the Spirit of God, among men today. And if not today, there never has been, for Nature's laws are unchanging and unchangeable.

Again, my dear brother, this does not prove you to be wrong, but it does prove that, if your premises are correct, we must give up all idea of the Holy Spirit intervening in the affairs of man.

6. *Your positions logically eliminate from christianity all idea that Jesus Christ is a messenger sent from God, bearing the supernatural character of heaven,* to teach us the way, the truth and the life. In fact, you have most earnestly protested against the idea of Jesus being sent as a messenger from Heaven, bearing its supernatural character. Now Jesus was either a messenger from Heaven and a visitant to this earth, or he grew out of this earth. If he grew out of the earth, then we must trust in an earth-grown human being for atonement, reconciliation, guidance and intercession. If you offer him worship, it is one human being worshipping another, and that is idolatry. Now this does not prove you wrong, Brother Willett, but it does prove that if you are right, Jesus is only a human being just like yourself. And it would seem that you hold that view about him as witness the following from your pen: "There is a certain type of the supernatural that will not stand the test. There is a supernatural view that the work of Jesus was the work of a supernatural person with supernatural effects. I confess that I do not understand that principle or the reason for it."

7. *Your positions logically eliminate the idea of a personal God from Christianity.* They take God to the back door and bow him out and tell him that if he wants to hold any more communication with you, he must go around to the front door, and enter through the laws by which this universe is being governed.

We all have our times when we feel very near to God and that God is very near to us. We lift up our voices in prayer and utter

the inspired statement, "thou God seest me." We lift up our voices in song and say,

"What e'er I do,
Where e'er I be,
Still 'tis God's hand
That leadeth me."

But we must change the hymn book again. If we accept your premises, we must sing,

What e'er I do,
Where e'er I be,
'Tis Nature's law
That leadeth me.

Again, this is not saying that you are wrong, but that either you are wrong or that the idea of the fatherly guidance and help of Almighty God is a delusion.

Now, my dear brother, if the seven eliminations do not de-nature Christianity, I don't know how it could be done. In fact, there is not enough of it left to sweep up and throw on a dust pile. If Christianity is not a supernatural thing founded upon a supernatural conquest of a tomb, it is nothing. As a system of teaching, it centers in and around Christ, as the teacher. As a system of law, it centers in and around Christ as the law giver. As a kingdom, it centers in and around Christ as the King. As a life, it centers in and around Christ as the divine model. If Christ is human, Christianity is worth nothing more than the ranting of our college professors from Maine to California. If Christ is divine, Christianity is divine, and stands infinitively superior to the teachings of all human philosphers and professors. If Jesus Christ rose from the dead, he is divine. The battle ground of the centuries has been over the tomb of Jesus Christ, and it will stay there till "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

A great French infidel once went to Talleyrand and complained that nobody would believe in his philosophy, which he boldly asserted was superior to that of Jesus Christ. The French diplomat quietly remarked, "perhaps if you get some one to crucify you and bury you and you rise from the dead on the third day, they may possibly believe in your philosophy." He knew the crux of the whole matter.

You are a young man, Brother Willett, almost young enough to be my son, and it is in the nature of youth to listen to the siren and be deceived by the seductive power of great words. And I call upon you, in fatherly counsel, to look well to the conclusions before you adopt the premises. Whether you realize it or not, the whole trend of your teachings is to eliminate the supernatural from Christianity and to reduce it to a system of pure and unadulterated rationalism. You will rob it of all historic basis; neutralize its saving power.

I have preached the simple Gospel for forty years. My father before me preached it for seventy-five years, as likewise did his father. All my brothers have given their lives to it, and I love it with every heart pressure of my life. I have seen hundreds of young men start upon the same premises you are now building upon, and invariably they have either disavowed them or gone into the rankest of infidelity. If you do not one of these things, you will be the exception among thousands. When the fox came to the door of the lion's cage, he observed that the tracks were all pointing inward and none returning. He was wise enough not to go in, and we should be as smart as a fox.

In a few days, I will be on my way to Canada for the summer. While during this discussion I have steadfastly insisted that the discussion should not be shifted from your position on miracles to mine. I beg to say in conclusion, that I have no views on this subject that I am afraid to investigate. I will return in the fall and if you think then a discussion of my position on miracles would be of interest to your readers, I shall be glad to hold myself at your service.

With a sincere prayer that our loving Father may touch our eyes with light and lead our feet in wisdom's ways, whose ways are pleasantness and whose paths are peace, I am,

Sincerely and fraternally,

Z. T. SWEENEY.

Columbus, Ind., June 9, 1909.

The above letter of Bro. Sweeney has waited somewhat too long for attention on my part. In the pressure of duties which have weighed heavily of late on mind and heart, I have left all but the most imperative matters to times of greater leisure. Yet had it seemed possible to pursue with profit the exchange of opinions which Bro. Sweeney began, I should have been encouraged to give the subject the promptest attention in every instance. It has been quite apparent, however, both to myself and the readers of the Christian Century that Bro. Sweeney did not wish to commit himself to any positive opinions, but to pursue the less responsible course of asking questions and raising difficulties. To this course on his part I have only the fundamental objection that it obscures the vital issue, and fails to make progress toward definite conclusions. I am glad that Bro. Sweeney at length perceives the profitless character of such a correspondence. It is necessary that both sides, in such an exchange of opinions, should work in the open, and with full acceptance of responsibility for the views advanced or assumed.

I asked Bro. Sweeney at an early moment in this correspondence to define himself on three points.

1. The meaning of miracle as he construes it.
2. The value of the miracles in Jesus' ministry.
3. The present value of the miracles of Jesus as aids to faith.

These points are the heart of the entire subject in consideration. On each one of them I have made my own position perfectly plain. More than this, in every instance I have shown that position to be in absolute harmony with New Testament teaching on the subject. When Bro. Sweeney asserts the contrary, the force of his statement is merely to show that my views on miracles do not satisfy his particular interpretation of scripture. When two varying views of the word of God are set in contrast, it must ever be the duty of their respective defenders to make explicit declaration of their convictions and leave the matter for the decision of those interested. Having done my part of this work in the simplest and most direct manner, possible in the space available, I am glad to leave the question, if it must be left, at just the point it has now reached, and for reasons which I wish briefly to suggest. I shall not take time to criticise Bro. Sweeney's attempt to set forth my views in the first seven propositions in his article. In many regards I would not change them. In others correction has been made more than once in previous papers and need not detain us now.

I could not ask a more convincing vindication of the thesis I have maintained than the interesting series of items Bro. Sweeney has included in his seven formidable heads above, emphasized by italics as they appear. Leaving all the more direct proof I have given in previous papers, on the character of miracle as no contravention of law, but the use of law, which is merely God's accustomed way of working, at its higher level, I should be quite willing to leave the entire discussion to stand or fall by its relation to the seven items of the foregoing category. Indeed Bro. Sweeney's theory of miracle, or what he has led me and his readers generally to regard as his theory appears at its weakest in the light of these items of Providence, Prayer, Pardon, Revelation, the Mission of Jesus, and the nature of God. I have no desire to make capital of Bro. Sweeney's amusing love of covering all the subjects in theology in a few paragraphs. There is, no doubt, a certain advantage in this method, as it absolves one from the necessity of remaining near the fundamental issue, or of examining the details of a subject. It is not the method I should prefer, but I wish to point out some of its advantages in the present instance, and to call attention to the fact that even the majesty of italic letters, so freely invoked, cannot obscure the essential weakness of the statements. It is as if Bro. Sweeney, powerless to invalidate my position by candid investigation of facts, had recklessly gathered up all the available arguments against the Christian faith and charged them to me. The humor and futility of this precedure become more apparent as the seven items are reviewed.

1. Waiving the false and outworn distinction between "special" and "general" providences, the modern view of nature and of God puts marked emphasis upon the unique relationship of the redeemed soul to its Creator and Savior, in virtue of which all things work together for its good in ways to which each new period of human experience is giving fresh and vital meaning.

2. No theory of prayer, however inadequate it may be, can ever defeat the reverent and worshiping soul in the exercise of its divine right of communion with God. Yet our later conception of prayer as being less a series of requests to God than actual intercourse of the human spirit with the divine; no longer an attempt to induce God to fracture the laws of the world in our behalf, but rather an urgent and sincere effort to gain divine assistance in the employment of those laws, has opened to us a constantly widening and inspiring experience of the power of prayer, and its efficacy in securing the needed dower of blessings from the Father's hand.

3. So far from denying the values of the divine grace and pardoning love, the view of which I have spoken insists upon the vital meaning of forgiveness, not as a mere legal declaration of the freedom of the Christian from the penalties of violated law, but his actual transformation from the life of sin to that of holiness by the imparted virtues of his Lord. The mere contemplation of the greatness of the genuine Gospel view of forgiveness in contrast with the older forensic theories would be sufficient to prove the immeasurable superiority of the vital conception of religion as over against the formal and mechanical.

4. The case grows clearer and clearer as we proceed. God has never left himself without witness among any people. Yet in the Hebrew prophets he spoke to men as never before, and in the life

of our Lord that disclosure of his character and purpose came to its climax. These lives were lived in fullest conformity to the laws by which God organizes and rules the world. In fact these lives, and most of all the life of Christ, are themselves the chief vehicles of that revelation which God has made to men. And they make clear to us the fact that God's employment of the laws of the universe in all his disclosures of his nature no more imposes limitation upon him than does the free action of any rational being in conformity to his ideals and habits impose limitation in thought and conduct.

5. Passing over Bro. Sweeney's unhappy effort to define the Holy Spirit, it is enough to say that not a single item in the New Testament statements on this theme is abridged or controverted by the modern view of miracle. As a matter of fact the doctrine of the Holy Spirit is as little affected by one's theory of miracle as is the value of the solar spectrum by the binomial formula. Bro. Sweeney might as logically have charged me with denying the reality of wireless telegraphy on the ground that I do not believe in a habitable moon.

6. I know as little as Bro. Sweeney or any other man regarding the "supernatural character of heaven." I have steadily sought to avoid the unbiblical and wholly ambiguous term "supernatural," which has served such a convenient purpose in theological discussion, meaning much or little as the individual chose. As I showed in an early paper of this series, if one means by it the divine order, the totality of God's purpose in the universe, the heavenly aim and goal of all divine activity and human effort, then I should insist upon it as strongly as its most ardent defender. But if by "supernatural" is meant the upper stratum of a dualistic universe, I find no apology for such a scheme of things either in the Bible or in modern philosophy. I have protested and still protest against any attempt to make of Jesus a "visitor" or "stranger" or "alien" in the world. If the New Testament has any message regarding our Lord it is to show how completely he was implicit in our humanity; how he manifested God in human flesh, thereby revealing both the human life of God and the divine possibilities of man. This no more implies his "growing out of the earth," whatever Bro. Sweeney means by such terms, than it does his arrival from some other planet. But it insists upon the reality of his human life and his relations with men as fully as upon his sonship to God and his vital relations with the Father. It is this Jesus of the Gospels, this Christ of human experience and of divine power that the church has adored and the world comes more and more to revere as the Lord of Life. No "supernatural visitant," pale and ineffectual, touching for a brief space upon the frontiers of our human life, satisfies for a moment the believer. What is wanted is just what the Gospel supplies, an Elder Brother, the Firstborn of the household of God, bone of our bone and flesh of our flesh, living our life by our side and showing us how to make it divine. This is one who was "born of the seed of David according to the flesh, but was declared to be the Son of God with power, by the Holy Spirit, through the resurrection from the dead."

7. If Bro. Sweeney has not consciously left for the last of his seven items the weakest and least defensible of his non-sequiturs, he has at least been betrayed by his desire to accumulate items, or by his love for the sacred seven, or by the idea that he was in some manner reaching a climax. He closes his list with an assertion so manifestly self-contradictory, that it needs only an instant's regard to meet the dismissal which its absurdity invites. I have insisted from the first upon the revelation which God has made of his nature in the universe and in our Lord. Therefore, says Bro. Sweeney, I eliminate the idea of a personal God from Christianity. I have pointed out the fact that God's nature as thus revealed in the world and in Jesus is one of righteousness, love and harmony. Therefore, says Bro. Sweeney, I eliminate the idea of a personal God from Christianity. It has been my contention that the gracious means by which God rules the world, and which we are accustomed to call the laws of nature, are adapted to all the needs of the universe, both physical and spiritual. Further, that there is neither indication nor need of the fracture of any of these laws in the manifestation of the divine purpose. Therefore, says Bro. Sweeney, I eliminate the idea of a personal God from Christianity. I believe that the miracles of Jesus were done in perfect harmony with the laws of nature, using those laws at the altitude to which Christ alone could reach. Therefore, says Bro. Sweeney, I eliminate the idea of a personal God from Christianity. This is really too bad. It is, I believe, the contention of even the oldest text-books on logic that there ought to be some sort of relationship between premise and conclusion. But Bro. Sweeney's statement is as innocent of logic as of fact. It appears to be one of those comprehensive dabs at the universe of which he is so fond. It is as if he had charged me with belief in spiritism on the ground of my rejection of the doctrine of free silver.

A position that attempts to vindicate itself by summoning such statements is weak beyond all defense. And this is the essential difficulty with Bro. Sweeney's view of miracle, which he has assumed from the first, but would neither define nor defend. I ask him what he means by the terms he uses. He responds with the irrelevant statement that those faiths which have denied miracle have come to nothing, which statement is obviously nothing to the point. I ask him what he considers the value of Jesus' miracles today as evidences of our faith. He responds by asking about Balaam's ass and the three Hebrews in the furnace of fire. I ask him what he considers the present value of the miracles of Jesus as aids to Christian living. He responds with an interesting account of an amiable lady who, though entirely unskilled in modern science, knows more of God than all the scientists.

These are simple evasions of the issue, and the sort of evasions which, practiced in many pulpits, in Sunday-school classes, even on public platforms, and, worst of all, in some college class rooms, have gone far to unsettle the faith of the young men and women of this generation. If there is one thing above another which the reflecting person desires on the part of a teacher of religion, it is a frank and honest meeting of the facts—all the facts—of the Bible and the world about us. If Bro. Sweeney imagines that the theory he assumes regarding miracle or the treatment he has accorded the question in these papers, can reassure the minds of the young men and women who are facing the facts of nature and the Bible in the colleges and universities of America, he is very wide of the mark. And these young people are representative of a vaster host, made up of workingmen and laymen, who are not hostile to the Bible or Christianity, but who are wholly unsatisfied with the attempts which some preachers make to bolster up the authority of discredited dogmas about the Bible. The attempt to quicken faith in the miracles of Jesus by appeal to their contra-natural and supernatural character grows daily of less value. The appeal for faith in them on the ground of their reasonable character, as the expected and natural acts of one who lived at Christ's altitude awakens response and confirms confidence in the Scriptures. The age when intelligent men could be held in the chains of a theory that God rules the world by laws which he found it necessary to break in the first Christian century for the purpose of proving our Lord to be His Son, has passed. Such views neither accord with the facts as God has revealed them to us, nor do they yield convincing fruits in Christian character.

Bro. Sweeney refers to his long and honorable service as a preacher. If I were not convinced that upon the essentials of our holy faith, Bro. Sweeney is loyal to the Gospel, there would be less pleasure than there has been in exchanging views with him upon this theme. It merely shows how a man of ability and enthusiasm can preach effectively a message which has some badly outworn factors in it, and can even persuade many of his hearers that those items which a growing faith has most fully discredited are absolutely essential to their salvation. This is one of the humorous aspects of religion which does not in the least impair the vital seriousness of its central theme.

I can assure Bro. Sweeney that my pleasure in this correspondence has been genuine, and if I do not emphasize, as he does, the courtesy which has marked it, it is because I can conceive of no other spirit in which two brethren could approach a living theme. In conclusion, I can assure him that among the dangers quite as much to be feared by the church as the direct attacks upon the faith of the past, are the subtle elements of resistence to new and interpreting truth which the world has tested, welcomed and appropriated. May the good Spirit of truth save us from both dangers, and help us to contend earnestly for the faith once for all delivered to the saints, and at the same time to seek with open mind for all the new truth the widening years can bring.

To give happiness and to do good, there is our only law, our anchor of salvation, our beacon light, our reason for existing. All religions may crumble away; so long as this survives we have still an Ideal, and life is worth living. Nothing can lessen the dignity and value of humanity so long as the religion of love, of unselfishness and devotion endures; and none can destroy the altars of this faith for us, so long as we feel ourselves still capable of love. —Henri F. Amiel.

Chicago

A Study of Conditions and Problems Confronting the West Side Missions

By Orvis F. Jordan

Our churches on the West Side of the city nearly all lie on a straight line from the Metropolitan to the Maywood congregation. This line is south of Madison street. North of the line, we have nothing for several miles and south of it is only the Douglas Park Church and the "anti" congregation on Kendall street south of the Cook County Hospital. The churches are all separated with a mile or two miles of space except the Metropolitan congregation and the Jackson boulevard. These are only two squares apart. The division of the old West Side church occurred under the ministry of J. H. O. Smith. No other great religious body in Chicago has two churches occupying the same territory.



The Douglas Park Church. School Building in Background.

The churches on the line west are: Monroe street, West End, Austin, Oak Park and Maywood. The Monroe street church erected the best building that our people have ever put up in Chicago though it still carries a heavy burden of debt. The Austin church was burned a year ago but a new building on a new location is now in the process of erection. The Oak Park church rents the armory for church services, their membership has decreased so that there is but little more than a score of resident members left.

The westward movement of the foreign speaking people is a fact to be reckoned with by our people. One by one our churches are feeling the squeeze. One of the largest Catholic churches in Chicago has been erected near our Jackson Boulevard church. All around it there is an increasing number of foreign peoples. What of the future of Jackson Boulevard, our largest church? If it is to be alive twenty-five years from now, it must take steps to win the English speaking children of their foreign neighbors. They already have a class for the Chinese in the Sunday-school. They will doubtless be able to elaborate a program that will be attractive to the new neighborhood that is forming.

The churches on the West Side receiving missionary aid are Douglas Park, West End and Maywood. Each field has its own problem which will serve to illustrate phases of the Chicago situation as a whole.

In Douglas Park we have been helping for fourteen years. The congregation has not grown into self-support nor has the Church Extension debt been paid. The people are more than usually tenacious in their devotion to the little church. They are mostly wage earners and none have any particularly large amount of this world's goods.

In their neighborhood in Douglas Park are other churches, some of them organized since we went in there. Both Methodists and Presbyterians have beautiful and commodious buildings but recently erected. Our own building is a little larger than a box car and would be taken by the casual observer for a tool shed. It is probably worse than no building at all. Contrasted with the surrounding buildings, it seems a hindrance to the development of the real estate interests of the community.

It is true that in Douglas Park, there are a large number of Jews; but they are recent comers. There are many Bohemians. The success of the Methodists and Presbyterians, however, demonstrates that we have simply not worked at the job right. They put enough outside money in gifts to insure the building of adaquate places of worship. They immediately departed from a position similar to ours, and came into a position of real effectiveness in the community. A new church building rightly located there would save the day yet. With no money in our care for building purposes, however, we must stand helplessly by and put money into the salary of a minister whom we compel to make bricks without straw.

Douglas Park has cost us nearly five thousand dollars. We will not say the money is wasted. The Sunday-school alone and its influence on the children is worth the money. The sermons preached even to the few have led men and women into the kingdom of God. We regret, however, that a wiser policy did not allow the larger success. Five thousand dollars in a building fourteen years ago would have brought a new opening to the church so that long since it would have been self-supporting and helping to build other churches.

At Maywood, we not only have a mission with the handicap of doing its work in a hall but also facing a local situation of much seriousness. Maywood is a suburb of small homes. City men have moved their families here and have bought homes on the installment plan. This class of men will never pay out except with the most rigid economies. One of their economies is not to give anything to churches. As they have personal pride, they will not use an organization which they cannot support. Hence they are alienated from the church by the very sense of pride.

The Maywood church has also illustrated in the past the factious tendencies that characterize most of our city life. We are so divided in language, manners and customs that in all social groups the keenest rivalry between factious leaders becomes apparent. The principle of "majority rule" becomes established in a congregation only after the local pope is removed from office



Meeting Place of Maywood Congregation.

and sometimes from the church. There have not been lacking popes in Chicago so absolute in their infallibility that the preacher must consult his superiors about the hymn numbers.

Maywood is a factory town. The people who do not work in Chicago, work in the great factories here. The hand-workers of Chicago are alienated from the church and suspicious of the preacher.

Maywood has had a number of additions the past year and has developed in every way. It will require much patience, however, to make it a self-supporting church.

The West End Church is the youngest of the West Side missions. It is in a predominantly American community which gives the church a great chance. These communities recruited from the country districts, are sometimes in the greatest moral danger. They come to the vanities and temptations of city life very much unprepared to meet them. The cheap theatre in the West End district has mobs of people besieging its doors for admission while the church is but half-filled. It is notorious in Chicago that it is not the city-born child that goes wrong for he has come to understand his environment but the country lad or lass who suddenly faces problems too large for them.

The West End preacher, C. M. Kreidler, declares that there are more unchurched disciples in this neighborhood than are in the church. Why will they not take membership in a church of undoubted orthodoxy? Why will former elders and deacons live isolated from the church? The pastors down state may never have notified the city pastor of the arrival of the new member and he grew cold and isolated. Perhaps the down state man never had a personal experience of religion. His city environment brings this to the light. He may have come into the church on a wave of emotional evangelism and is not able to work without the hurrah. In any case our West End church would now be self-supporting if only the members in the community would do their duty.

On the West Side we have two churches that have come into self-support in ten years. New buildings have been erected. The cause has advanced. But what we might have done is a thought that takes the triumph out of our recital.

Next week we shall study the South Side where we have the most churches and the biggest problems.

Centennial Studies

By Dr. Errett Gates

The Disciples and Other Religious Bodies

An unfortunate chapter in the history of the Disciples has been the partisan and controversial relationship between them and other bodies of Christians. It was not the original place or purpose of the founders of the movement to array themselves against the rest of religious society as a rival and antagonistic party; but rather to operate among, and as far as possible, in coöperation with, existing religious parties as a reconciling and peace-making agency.

Thomas Campbell professed, in the Declaration and Address, the most fraternal attitude toward his brethren "throughout all the churches," "of all denominations." "Our attitude, therefore, with respect to all the churches of Christ is perfectly amicable. We heartily wish their reformation, but by no means their hurt or confusion." He defined the Christian Association of Washington as a "society formed for the express purpose of promoting Christian unity, in opposition to a party spirit."

The Original Impulse.

The original impulse of the movement, if we consult the Declaration and Address, the centennial of whose publication the Disciples are about to celebrate, was a desire for Christian union. The earliest declaration of the Disciples as to other religious bodies was that they are essentially Christian. The notion that they are not Christian came as a legal fiction and technicality in the course of sectarian warfare, a full generation after the writing of the Declaration and Address, and was never affirmed by either the Campbells or any acknowledged leader of the progressive wing of the movement. The legalism that defined Christianity as an "external order of things," and identified the church as an institution by external marks, and that fixed the status of the Christian by his relation to a visible organization, was repudiated by the Disciples when they repudiated the principle of the anti-organ and anti-missionary party. Alexander Campbell, once for all, placed the emphasis upon the spirit of scripture, instead of the letter, upon real instead of formal discipleship, when in 1837 he defined a Christian as "one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will." That definition Christianized at once the whole pedobaptist brotherhood, and was a clear confirmation of the view and spirit of the Declaration and Address.

A People of Open Heart.

If I were to fashion in marble a statue to represent the original and fundamental purpose of the Disciples, it would be the representation of Fraternity, the figure of a man with extended open hand, ready to grasp the hand of another. Such is the interpretation I am obliged to make of their historic literature. From the beginning they have stood in the attitude of one conscious of the presence of another. They have no meaning apart from other Christians. The very terms of their leading principle of union, imply more than one of a kind. They came because there were other Christians; their reason for being is the being of others.

The Disciples, therefore, can not go on in the world as if there were no other Christians. Any other body of Christians, as the Methodists or Presbyterians, might do so and not stultify themselves, but not so the Disciples. No other people in the religious world are committed by their origin and purpose to the principle of religious solidarity. The logic of their principles lands them in a position of ecclesiastical socialism. They dare not live unto themselves, and then preach against the sin of separatism. They incriminate themselves when they do so. They must keep faith with the religious world, and be true to the meaning of their existence. The ignoring of other churches or Christians in the community—avoiding them as if they were aliens, proselyting from them as if they were apostate, compassionating them as if they were outside the covenanted mercies of God—is conduct utterly unjustifiable in a Disciple. The Disciples are in every community to make religious peace, not to declare religious war.

A Peace Society.

The Disciples are a peace society; what have they to do with the issuing of declarations of war in the form of challenges to debate, or with forging the implements of religious conflict and instruments of denominational torture? What business have they sharpening the horns of a logical dilemma on which to hang a Baptist, or with which to gore a Presbyterian.

The Disciples are a peace society; why should they refuse to coöperate with any other peace society, or withhold approval from any other peace plan? Why should they make war on a peace program just because it did not originate with them or agree in every particular with their program? The end in view is peace, not a peace program or a peace society. The program and the society are but means to an end; the sacred thing, the divine thing is peace.

When the Disciples Fail.

Others can fail in Christian courtesy, in ecclesiastical friendship, but not the Disciples. When they fail in friendliness and fraternity toward other Christians, they have failed utterly and have forfeited all claim upon the respectful consideration of men. They advertise themselves to the religious world as discoverers of the divine, the revealed cure for sectarianism. Thou who sayest that thou hast found the cure for sectarianism and division, art thou sectarian? Art thou divided? Thou who hast boasted all thy days that thou hast been chosen of God to lead all his children into brotherly fellowship and coöperation with each other; art thou always brotherly in thy fellowship with his children, and art thou always found cooperating with them when they federate to strengthen the kingdom of God in a community?

Above all Christians the Disciples should be brotherly toward others. That is their peculiar business in the world. They ought to have been studying and practicing all the acts of brotherly love and fellowship during the hundred years of their existence, and be ready now to demonstrate to the world their mastery of their profession. Every Disciple should be the embodiment of Christian fraternity, and count himself appointed a fraternal delegate in Christendom. He should be spreading fraternity among the churches as a contagion. He ought to know the whole vocabulary of Christian brotherhood, and be able to quote every fine sentiment in secular literature and every passage in sacred scripture bearing upon the theme. He should know its entire anthology, as he knows his alphabet; and be able to express it in tone of voice, beam of countenance, and magnanimity of conduct.

Preaching and Practicing Unity.

During the last hundred years the Disciples have been talking about their plan and principle of Christian union as if it were something that ought to be easily caught by other Christians; they should begin at the opening of the second hundred years so to preach and practice it as to make it "catching." It should be made to work such wonders among their own churches and in the lives of their own people that others would feel an irresistible need for it. I have heard Christian union preached in such bitterness and antagonism of speech as to make it positively hateful. It ought to be made to appear what it really is: a sweet and delightful thing. It can be so presented, even in speech; but, when the speech is reinforced by the life and conduct, the theme can become doubly persuasive.

If the Disciples really believe in the greatness and divineness of their mission to the religious world, as reconcilers and peacemakers, they should lose no opportunity and

spare no effort to impress it upon the world. If they have failed heretofore in making an impression of single-hearted devotion to unity and fraternity it is because they have not always practiced what they preached.

The record of a hundred years of effort to persuade the people of God to be reconciled to each other on the basis of a restored primitive church does not look reassuring for the success of Christian union. A hundred years of effort, with one notable achievement to their credit in the union of the followers of Stone and Campbell, with many failures in negotiations with Baptists, Free Baptists, and Congregationalists, do not afford great encouragement on first thought. At this rate the unification of Christendom is likely to cost many centuries. Suppose it does, it is still worth all it costs. No great achievement ever comes quickly or easily.

The Disciples have not always realized it, but the task they are working at is the task the church has been engaged in since the day of Pentecost. It is no less than the bringing in of the kingdom of God. Unity will come no faster than the kingdom of God comes. If that be true, then God has had many agencies at work on the problem of union through all the history of the church. Whoever or whatever hastens the coming of the kingdom helps on the final unity.

Religious Education

By Harry F. Burns

The Primary Purpose of the Sunday-school

What is the primary purpose of the Sunday-school? A clearly defined answer to this question is of first importance. Clearness of aim will determine what we shall teach and how we shall teach it. Confusion or error in our purpose will inevitably result in confusion or error in all the work of the school.

When Robert Raikes gathered the children from the pin factories of Gloucester, England, in 1784, his purpose was two-fold. He sought first, in a small measure at least, to provide for the educational training of these poor children, who were denied all other opportunities to learn even the rudimentary subjects. As of scarcely less importance was his purpose to keep the pupils from the evils to which Sunday, with its freedom from factory work and with no other entertainment, strongly tempted them.

The first tendency of the Sunday-school when it was introduced into America, immediately after the revolutionary war, was to take the direction of the schools in England, and to gather in only the poor and unfortunate children. But the church saw her opportunity and incorporated the Sunday-school as a part of her regular work, not only for the poor children, but for those of all classes. Thus the Sunday-school has come to be a regularly organized part of the many-sided activity of the church. What of its purpose as it exists today? It is given a place of equal if not greater importance than the preaching service, or the prayer meeting. How does its purpose differ from these? What is its peculiar function?

The Teaching Service.

Is it not that in the preaching service and the prayer meeting the primary purpose is worship, inspiration, with instruction as only a secondary aim; while in the Sunday-school, instruction is primary with worship secondary? The element of worship must find a place in the Sunday-school service. There must be the singing of songs, prayer, and the devotional spirit, or the school comes short of its opportunity; but instruction must be given first place. The Sunday-school is then, or should be primarily an educational institution. *Its chief, primary, fundamental purpose is educational.*

The Sunday-school differs from other educational institutions in that its primary aim is religious. Religious instruction is not provided by the public or state schools and in some instances direct religious instruction is expressly prohibited. The Bible may not be read in the Chicago public schools, nor taught in some of the leading state universities. But the religious development of the human spirit is a part of a well-rounded education. It is the most important part. This particular phase of education which is neglected by the public schools, is the special task of the church. It is her task and her opportunity. To accomplish this task then is the primary purpose of the Sunday-school.

Confusion of Aim.

One who is acquainted with the facts will hardly urge that this aim has always been kept clearly defined in the mind of the church. Other and less worthy ideals have sometimes been given the greater prominence. So often has it been sounded in our ears that eighty-five per cent of the people who join our churches come from the Sunday-school, that many times the church has lost sight of the higher ideal and thought of the Sunday-school chiefly as a recruiting agency for the church. The Sunday-school is made the means, of which a strong church organization is the end. But this is to make the mistake of thinking that the child exists tor the church rather than the church for the child. The harm that results is like that which always follows when men are made mere means instead of ends. It is to use personality, the thing of greatest worth, to attain ends of much less worth. The answer to the position is, "the Sabbath was made for man and not man for the Sabbath."

The name "Bible-school," often applied to this educational institution of the church, indicates another confusion in our thought of its purpose. The purpose of the school is not primarily the teaching of the Bible, but rather *religious education.* The Bible must have a large place in that work; but it will be used only as a means, of which the religious education of the youth is the end. Where the purpose of the Sunday-school, as defined above, is clearly held in mind, the Bible will not be thought of as so much milk or meat to be given the child at each meal; but as a great store house to which the teacher can go and select the special kind of food needed for her particular pupil or class. The child, its interests, its abilities, will determine just what shall be brought it from this store house; for not everything here is equally adapted to its needs. Skill in teaching consists in knowing those needs and being able to select and present just the things that are needed to satisfy them.

The Place of Emphasis.

Some years ago, Professor George A. Coe pointed out in his book, "Education in Religion and Morals," that there are three elements in all educational work, viz., an immature being to be educated, a goal or end of education, and a mature being to help the immature being reach that goal. In the middle ages the emphasis of the church was upon the goal which was conceived as eternal salvation. More recently the chief thought has been of the mature being. The thoughts that were interesting and valuable to the mature person were thought to be good for the child. So we had the catechism as a statement of what the mature person thought true. This was to be presented bodily to the child. What torture for the child! Children were forced to eat meat because meat was good for the older person. Today the emphasis has changed, and the child is the center of educational thought and activity. It furnishes the standard of educational procedure. The laws of its being are the laws of education. The teacher's first studies her class, its needs, its capacities, its characteristics; and then chooses what she will teach and how she will present it. Its development is the end which she seeks.

The church has taken the same point of view, and the best thought of the church today is focused upon the religious development of the children who are in her care. The child is the center, it furnishes the norm, its development is the end of the educational work of the church. Better then, is a small school which accomplishes this end for its pupils, than the large school which fails in this its primary purpose. Even though the latter brings a large number into the church, that does not prove its success, for the end is not church membership, but the development of the child. Nor is the child's knowledge of the Bible always necessarily a test of the success of the school. It may be able to name the books of the Bible, repeat the names of the apostles, give an account of the ten plagues of Egypt in their order, and yet not have gained much that helps it in its religious development.

Means Not End.

It may be that we can attain the ultimate purpose best by teaching the Bible. This is doubtless true. No other material is so rich in spiritual value. But it is *means* and not *end.*

With this purpose—the religious education of the child—before us, what questions press for answer! What are the characteristic needs, capacities and interests of the child at each period of its development? What part of the Bible should be presented at each period? How can this be best presented? What is the injury done by presenting unsuitable material to a child at any given time? Where shall we get the teachers to do their work as here viewed? Where can we get the helps these teachers and the pupils will need for this sort of work? And the man able to superintend such a school—where can we find him? How can he give it the necessary time? Does this look to a time when the churches shall have a teaching minister as well as a preaching minister? These and many similar questions will be faced in this department, "Religious Education." Next week we shall present the plan of the international Sunday-school committee for a new graded curriculum.

Quit—

Gossiping.

Faultfinding, nagging and worrying.

Scolding and flying into a passion over trifles.

Thinking that life is a grind and not worth living.

Talking constantly about yourself and your affairs.

Depreciating yourself and making light of your abilities.

Saying unkind things about acquaintances and friends.

Lamenting the past, holding on to disagreeable experiences.

Pitying yourself and bemoaning your lack of opportunities.

Writing letters when the blood is hot, which you may regret later.



"As Good As Gold"

The day that I was five years old
I though I'd be as good as gold.
I promised mother, as I stood there,
All dressed up, on a parlor chair,
That I would do my very best
To act as well as I was dressed.

She told me when my party came
To think of others in the game,
To let my visitors go first,
To take the smallest piece and worst,
And see that others had enough,
And not be greedy, cross, or rough.

But I forgot it once or twice,
And then my manners were not nice.
So when they'd gone she shook her head;
"As good as silver," mother said.
But—when I grow to six years old,
I know I'll be "as good as gold."

—Annie Willis McMullough in June St. Nicholas.

Sewing on a Button

"Marian," called mamma from her chamber, "will you sew the button on grandpa's coat, please? My head aches so I can't."

"Won't another time do?" answered a doleful voice from the depths of a book. "I've just come to the last chapter, and it's so exciting!"

"No, dear," said mamma, "grandpa is going to town in a few minutes, and must have his coat. He saved the button. It is in one of the pockets."

Marian often sewed on grandpa's buttons. She was proud of knowing how. Only today, she would rather finish her story first. Reluctantly she got her workbag, threaded a big needle with coarse black thread, found the button in the pocket, and taking the coat in her pink gingham lap began to sew.

But her head was still full of her story, as she took the first stitches. Then she came to herself with a start.

"Oh, dear!" she exclaimed in dismay, "I've sewed clear through the coat! And I've put the knot on the wrong side instead of on the right, under the button."

But she was so anxious to get back to her book that she would not stop to cut if off and begin over again.

Through and through the four holes of the button, and way through the cloth to the wrong side, flashed her needle. Then she fastened the thread on the wrong side too in big stitches, and snipped it off.

"There!" she said, "it's on!"

But she never had sewed on one of grandpa's coat-buttons like that before. Not a stitch ought to have been visible on the wrong side any more than on the right. Marian knew that. "But it won't show," she assured herself.

"Thank you, my dear," said grandpa, as he hurried on the coat. "I don't believe every little girl can sew on a button as well as you can." And he rushed off to catch his train.

Marian sat down with her book again. But she didn't enjoy the chapter as much as she had expected. Grandpa's last words haunted her. She hadn't sewed on that button as well as she could.

"Captain!" a voice hailed grandpa on the city street. "We want you to get your picture taken."

"What for?" demanded the captain startled.

"To put in the paper," explained his friend. "They are going to give a history of our regiment, Memorial Day, and your picture must go with that." For grandpa had been the hero of his regiment.

The captain objected. But the other prevailed, and he unwillingly found himself before the photographer's camera. Just as he sat down he unbuttoned his coat and threw back the lapels. He felt more comfortable so.

"An excellent likeness," every one said, and Marian was eager to see the Memorial Day paper. There was the fine old face she knew so well, and there——

"Oh!" Marian caught her breath with a gasp. There were all those clumsy stitches for every one to see! "And I thought they wouldn't show," she sobbed; "because they were on the wrong side, I thought it wasn't any matter."

"It's all right," comforted grandpa. "I don't care about a few threads."

But Marian was not consoled. She cut grandpa's picture out of the paper and pinned it up where she could see it every day. And after that, when she felt like being careless about a thing because she thought it wasn't going to show, a look at those pictured stitches was enough.—Alice M. Farrington, in Sunday-school Times.

Jacko's Kitten

Jacko, the monkey, had ideas of her own as to the proper treatment of cats. When this queer little monkey, which had been brought all the way from Africa, first entered her new home there was no cat in the family.

Soon, however, a Persian kitten arrived. It would have been natural enough if Jacko had shown jealousy, but she did not. The sight of the kitten seemed rather to please her than otherwise. One day the kitten strayed out on the back porch, where Jacko lived. Beauty eyed the monkey doubtfully, and then crept along close to the wall, so as to pass her at a safe distance. Jacko chattered, grinned, stood up, and rubbed her head, which is her way of asking for what she wants. Then she stretched out her arms toward the kitten, dancing and straining at her chain in wild eagerness. But arms and chain together were a trifle too short to reach Beauty, who had stopped to see what all the fuss was about. Still Jacko chattered, grinned, jumped up and down, rubbed her head, and stretched out her arms in vain; for all this did not bring the kitten any nearer. She sat quietly against the wall and winked at poor Jacko, as if to say, "No, thank you. I would rather stay where I am."

By and by Jacko put on her thinking cap. She suddenly remembered that she had a very useful tail. So down she flung herself on the floor, stretching out her chain at one end, her tail at the other. In one second more the tip of that tail curled round an astonished kitten. Then she was hauled in like a flash at the tend of a line, until the delighted Jacko clasped her safely in her arms. Beauty squealed and struggled, but Jacko held fast.

"Oh, ma'am," called the cook. "Jacko has got the kitten!"

The mistress hurried to the spot, fearful for her gentle little Persian, and what do you suppose she say? A kitten hugged closely to the monkey's bosom in the most motherly fashion possible, while Jacko's delighted face was being rubbed gently over its fur. A happier monkey never was seen. Her eyes gleamed and her usual loud chattering was lowered to a crooning chuckle. Jacko's mistress looked on, almost as much pleased as Jacko herself. But the monkey feared that the kitten would be taken from her, so she stood up, still hugging her captive and stroking its fur softly and gently.

"O Jacko!" laughed her mistress. Jacko grinned, chattered, and continued to clasp the kitten with one hand, while with the other she rubbed the top of her head very, very hard indeed, and her comical brown face was full of entreaty.

Beauty by this time had ceased to cry or struggle, and instead was nestling against Jacko and purring with all her might. Their mistress looked on for some time, full of interest and amusement. Then she left the strangely matched pair together, but still kept them in sight. From that day Jacko took the kitten under her protection, adopting her as her daughter, and the kitten was more than contented to have it so. Every day, and all day, Beauty kept close to Jacko; sometimes hugged up in Jacko's arms like a baby, sometimes nestled against her. Every night when bedtime came Jacko tucked the kitten under her arm and carried her up the pillar to her bed, where the two slept happily together. As the weeks rolled by Beauty became too heavy for Jacko to carry, but by then she was able to climb the pillar for herself. So time passed on, and still Jacko and Beauty were always together. For their bed in cool weather a nice moss-lined box, with a roof to keep out the rain, was placed on the roof of the porch.

One morning Jacko sat on the edge of the roof, and chattered as hard as she knew how. She talked excitedly to the cook and then when no attention was paid to her, scolded her well. Presently the mistress came out on to the porch, and then Jacko's excitement rose higher and higher. She chattered, grinned, danced up and down, ran to the box, looked in, and chattered faster than ever.

At last she thrust her arm into the box and ran back to the edge of the porch, hugging something to her bosom—a tiny, tiny kitten. Back went Jacko and brought another to show to her mistress. Of course the box was lifted down on the porch and then Beauty, her kittens, and Jacko were happy together. It was a comical family party. Of course Jacko helped to bring up those kittens. Was not their mother her adopted daughter, and therefore were not the kittens her grandchildren? When the babies crawled out of their box, it was Jacko who tenderly put them back. When their mother went out for a walk, it was their grandmother Jacko who stayed at home and took

care of the babies. When the kittens were big enough to eat, Jacko shared her meals with them. She loved them, but she loved Beauty more.—McCall's Magazine.

The Flowers on the Teacher's Desk

EMMA C. DOWD.

"I'm going to carry Teacher some pinks tomorrow," said Grace. "We have a big bed of them in our yard." "I'm going to take her some beautiful roses," said Clarice. "Mamma says I may go to the greenhouse and select them." Antonie did not speak. She was wishing she had some flowers to give the pretty teacher, to whose room she had just been promoted; but she lived in a flat, and there was not a bit of ground anywhere about. When she reached the great entrance, she said good-by to her schoolmates, and ran quickly upstairs. She was so glad they did not ask her if she was going to carry flowers to the teacher.

That afternoon, when she and Mamma were out for a walk, she repeated what Grace and Clarice had said. "Can't I buy just a few roses at the greenhouse?" she begged. "I am afraid I cannot spare you any money for that," Mrs. Bradin replied. "But never mind, I have thought of something even better. I think the wild flowers are not all through blooming yet. We will walk out toward the country, and see what we can find." "There won't be any roses; will there?" asked Antonie, sadly. "No; it is too late for wild roses. But I recollect seeing some tansy by the side of the road, the other day, when I took the trolley to Wallingford." "Oh," cried Antonie, "I'm afraid we can't find anything pretty by the side of the road!" "Tansy is pretty." "How does it look? Did I ever see any?" "I presume you've seen it. The blossoms grow on a tall stalk—a cluster of little gold buttons." "That sounds pretty," said Antonie, brightening a little. Antonie and her mother did not mind long walks, and after awhile the city street merged into a country road, and finally in the distance Mrs. Bradin spied the big clumps of tansy. At first Antonie feared they were not just the right kind of flowers to carry to the pretty, new teacher; but her mother was so sure that she would like them that she gathered a large bunch of them. The leaves wilted a little before they reached home, but the next morning they were as bright as ever, and the little girl carried a few stalks of the yellow blossoms—by her mother's advice, not quite as many as she would have chosen. "Seven are better than seventy," Mamma had said; so Antonie had only seven. "Oh, that beautiful tansy!" exclaimed the pretty teacher, when it was put into her hand, and she buried her nose in it at once. Now Antonie did not quite like the odor, and she was greatly surprised to see the teacher drawing in deep breaths of the pungent fragrance. "Did you gather this for me yourself?" the young lady asked. "Mamma and I," answered Antonie. "Well, I had been wishing for some; but I didn't know where to find it. It grows in my home up in Vermont and I hadn't seen a mite since I came away. Thank you ever and ever so much. I think I shall have to beg an invitation to go with you and your mother on some of your country walks." Then, of course, Antonie said that they should be delighted to have her with them, and she went to her seat in a flutter of joy. The pinks and the roses had place on the teacher's desk beside the tansy, but Antonie fancied that it was the tansy which she looked at oftenest and most lovingly.

Woman's Sphere

—Dr. Anna Gloss of the Mission of the Methodist Woman's Board in Peking, was for fifteen years family physician to the late viceroy, Li Hung Chang. She is a woman of great ability, keeping abreast of her profession even at that remote post, and in recognition of her services Lady Li established a free dispensary for women and children in Tien Tsin.

—The wife of Asquith, the British Premier, is believed to have furnished the model for E. F. Benson's "Dodo." The book contains many speeches suppposed to have been quoted literally. The portrait of Dodo, as given by the author, is that of a shallow, irresponsible woman, with impulses of kindliness, but with no real feeling. Mrs. Asquith has placed her husband in a number of embarrassing positions and recently roused the ire of British tradesmen by turning the official residence in Downing street into a show room for Parisian gowns and millinery. Parisian models were brought over to exhibit the "creations" under the eye of an eminent man milliner, invitations were sent out to a select company, and tea was served while the fashions were studied, the French models also being served. It called forth scathing denunciations from many mercantile and manufacturing firms who denounced the proceeding as unpatriotic and opposed to the interests of the British working classes. Between embarrassment at home and suffragette pickets abroad, the path of the premier is not strewn with roses. Mrs. Asquith is a sister of Mrs. Henry M. Stanley.

—Mrs. Charlotte Carmichael Slopes has just been appointed lecturer on fossil botany in the University of Manchester. Mrs. Slopes first gained her degree in botany in Edinburgh and was the first woman to attain a degree of botany at the University of Munich which was conferred on her in 1892. She then went to Japan traveling its "unbeaten tracks," usually alone, occupied in exploration in which she made scientific discoveries of such importance that her reports have been collected and arranged for publication by the Royal Geographical Society. She is conceded to stand first in the world in her knowledge of fossil botany.

—Mrs. Kelly, a dressmaker in Crawfordsville, Ind., has but one arm and that the left. The right arm was crushed when she was a child six years old and had to be amputated. Losing it so early in life she learned to get on without it. She was so successful that she had to employ three or four assistants, and her customers were obliged to send in their orders several months in advance. She did all the cutting and fitting herself, the customer assisting by holding one end of the tape measure for her. Her memory was as remarkable as her pluck and skill, for all the measurements for a fitting were taken and jotted down afterwards. The fine sewing, shirring and gathering she also did herself, never leaving this to her assistants. She threaded her needle by running it into the empty sleeve to which she also fastened her work when she sewed. She is a young woman of slight physique and not robust strength, but she is an example of what one can do under almost hopelessly discouraging circumstances.

The Hero

One who never turned his back, but marched
  breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,—
  wrong would triumph,
Held we fall to rise, are baffled to fight
  better,
Sleep to wake.

—Robert Browning.

The Sunny Side

The kine lie on the leeward side,
  The lambs and chickens in the sun;
Old Puss and Carlo sit bestride
  The streak of light their choice has won.

So should it be with humankind,
  In matters of the heart and life;
Crowd out the darkness, light to find—
  Seek peace amid the rage of strife.

Our lot deep-shadowed may have been,
  Our way hedged up through loss and shame,
But faith and hope the day will win—
  Our God forgives in love's dear name!

Cares, sorrows, troubles multiply,
  And we resolve for good each day;
But resolutions fade and die—
  The heavens are brass whene'er we pray.

Our sunniest face we all should wear;
  Our sweetest thoughts the heart should
    fill;
Our kindest speech dear lives should share,
  And thus all souls with pleasure thrill.

Life is too short to waste in tears,
  When joy and gladness wait to guide;
There is no health or strength in fears,
  No cloud but has its silver side.

The dark is needful as the light,
  The rain and cloud as sunny skies;
Misfortunes, trials, clear our sight,
  Whatever good their voice denies.

If in our hearts, our friends, our lot,
  Our search should be for brighter things;
Such should we find, nor dearly bought
  Would be the joy such wisdom brings.

—A. Judson Rich.

A Little Nonsense

APPLIED TO THE MOTOR.

Teacher—"What do you mean by the 'quick and the dead'?"

Boy—"Well, the quick get out of the way of the motor-cars, and the dead don't!"—Lippincott's.

REAL SARCASM.

"Shake before taking," read the fever-and-ague victim from the label on the bottle of medicine.

"Talk about your sarcasm," he said to himself, "that is sure the real thing."—Chicago News.

HIS SCHEME.

"I compel my daughter to practice four hours a day," said Mr. Cumrox.

"But you will make her hate music so that she will never want to go near a piano."

"That's what I am hoping."—The Pittsburg Observer.

FRANK ABOUT IT.

The day after the club meeting the lady egotist and the sarcastic lady met again.

"I suppose," said the former, "that the rest of you talked about me after I left."

"Oh, no," rejoined the latter. "We tired of that subject while you were there."—The Pittsburg Observer.

Surely Not

Jimmie (aged five): "I'm goin' to have a birthday party tomorrow, at six o'clock, 'cause I was born at six on the first of May. When were you born, Bobbie?"

Bobbie (aged six): "I was born at eleven o'clock on———"

Jimmie (interrupting): "O-oh, Bobbie! You know your mother wouldn't let you sit up that late."—Lippincott's.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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CHAPTER XIV (Continued)

They Meet a Friend.

Then, followed by his dogs and with Taras in his coat, he walked up the pathway and stepped into the cottage.

The sight that met him cheered his heavy heart somewhat. Camilla was seated by a glowing fire of peat and wood, a basin of hot bread and milk lay beside her, and on the table close by was a loaf, half a pound of butter and a steaming teapot of tea.

"Come in, sir, and sit ye down. It's lucky the kettle was boiling and the milk all hot in the pan just over from our own breakfast. The little miss looks better for it a'ready."

"She does indeed!" The Frenchman spoke in such an unmistakably heartfelt fashion that the good woman was moved.

"It's ye, too, sir, that need something warming. Sit ye down, sit ye down." And as Pierre seated himself at the small table, she hospitably placed before him a cup of hot tea and buttered and cut with a lavish hand a slice from the loaf.

The color crept into Camilla's cheeks and the brightness to her eyes, seeing which Pierre grew more content.

The good woman was not satisfied until she had seen the whole party supplied with food. Bread and milk were produced for the dogs, and Taras crept willingly out of his shelter when he smelt something good to eat.

Payment she would accept of none, though at the close of the meal Pierre tendered it with the delicacy that only a Frenchman can.

"My husband and son be in good work; they be employed on a big job that will take them over a year, at Mr. Sinclair's," she announced, pushing away the coins that Pierre had produced.

The Frenchman rose from his seat at her words; they but filled him with a desire to push on his way. What might not happen if the crafty-looking Italian learnt that those who had fled from him had halted at the cottage in the wood! He would surely follow at a pace that would soon overtake them.

"Deary me! deary me! you ought to rest awhile longer," the good woman pleaded, seeing as she spoke Camilla's look of patient resignation as she slipped off her seat.

Pierre saw it too, but, though sorry for her, he remained firm. They had many miles to go, he said, and must set out at once if their generous hostess would permit them to do so.

"Well, well, if ye must go, ye must, and it's not for me to say ye nay," she returned, helping to wrap Camilla in her cloak again.

So Chicot was untethered and re-harnessed, Mrs. Josiah Brown herself putting Camilla into her seat and tucking the rug warmly round her knees.

"A little queen in her kerridge she looks, the dear! If ever ye come this way again, sir, mind ye look on me and Brown. It'll pleasure us more than I can tell ye," were her parting words.

And with her motherly voice ringing in their ears the procession started on its way again.

The sight of her unexpected visitors filled Mrs. Brown's thoughts all that day, and when evening brought her husband and son home she was full of what had occurred in the morning.

During a pause in her talk her son said quietly—

"I think, mother, if ye be willing, we'll say naught more about the little maid and her grandfeyther."

Josiah looked up wonderingly. "What's amiss, lad?" he inquired. "But ye be always a quiet chap and can't abear chatter."

"It ain't that," returned his son. "But maybe 'tis my quietness that bodes good to some folks. It be only this, that there's a gentleman—a dark, furrin'-lookin' gentleman—stayin' up wi' Mr. Sinclair, who be ter'ble interested in them. I can't say myself that I likes the looks of him. The master was givin' me his orders for to-morrow's work just afore I left, when the furrin'-lookin' gentleman bursts in, and, says he, in a voice loud and full of anger, as seemed to me, 'I knew the fellow was a villain. They left the place last night, I am told, and no one knows where they have gone. I suspected him of some such design. The landlady of the inn directed him to bring his rascally dogs here, but he knew better than to place himself in such a trap.' And then he swore in some furrin' language.

"I don't know what made me think of the old man and the little 'un; perhaps it was his mention of the dogs, but I knew in a minute that he meant the campin'-out party as we passed this mornin'.

"Mr. Sinclair turns sudden to me and arsks whether I'd seen them. I didn't tell him no, and I didn't tell him yes. I said me and feyther comed through the wood this mornin' and not by the high road. He didn't arsk me no more, and they went out both together, the furrin'-lookin' gentleman seemin' ready to foam at the mouth with disappointment."

"You be a queer chap," said Josiah, regarding his son half admiringly, half curiously. "There's many a one who'd up and say just what he'd seen, if on'y to have the pleasure of hearin' his own voice."

"May be, but they was your visitors, feyther. You'd arsked them to take a rest and a cup o' tea at your house, and 'twasn't your son who was goin' to split on them. If the old man's done evil, then he'll be caught some time or other, but if he's done naught wrong, 'twon't be my hand as does him harm."

"'Tis right you are, son," said both his parents.

And the matter dropped.

CHAPTER XV.

The Man in the Black Cloak.

It was evening once again, and Pierre's party were still winding their way through the wood. The Frenchman was in no hurry to leave it. The sun had risen hot through the day, and Camilla had begged to be released from her carriage. Hither and thither she had flown, picking the delicate wild blossoms that grew in myriads around.

At noon they had halted to rest and to eat the midday meal which Pierre had supplied himself with before leaving the inn: bread and cheese for himself, bread and ham in sandwich fashion for Camilla, and plain bread for the animals. But the bread was stale, and Camilla only nibbled at it, much to Pierre's concern.

"'Tis surely because you are tired, cherie," said he uneasily. eyeing the sandwiches, however, with much disfavour.

But Camilla shook her head and drank thirstily from the bottle of milk he held out to her. The hands that touched his as she returned him the half-empty bottle were hot and dry.

Pierre was miserable. What was he to do? Assuredly the night dews were answerable for that feverish touch. He determined to risk all and step into the main road, which he had been skirting the whole morning in the hope of encountering fewer people than he would otherwise do on the public highway.

But just as he had made up his mind that a roof must cover Camilla's head for that night, the sound of horses' feet, rising and falling in measured tread on the road below, made him pause and hold his breath.

Jacques' head was raised and his bristles rose, but his master's uplifted finger warned him that a bark from him, or from either of the other dogs, would meet with summary punishment.

Trot! trot! trot! It sounded like two horses in the distance, and Pierre felt his heart suddenly filled with a vague alarm.

"Mon enfant, mon enfant, depeches toi, a moi," he called softly to Camilla, who had wandered a few yards nearer the road.

Obedient as one of his animals, and as swift as a hare, the child fled back to him. Pierre pointed silently to the quantities of bracken that grew around. Quick of understanding, Camilla curled herself down amongst it drawing the dogs close beside her. Chicot and the carriage Pierre disposed of behind several thickly-growing trees and gigantic bracken.

Then the Frenchman climbed hand over hand into one of the tallest trees that commanded a good view of the road. There, through his leafy screen, he watched the riders draw nearer.

Two mounted constables in full uniform were riding past and talking loudly, and, as they swept along, their words were wafted to Pierre on the breeze.

"It's my full belief that the old man has doubled off the other way. I expect he is as full of tricks as a hare."

"Or as one of his own dogs," laughed the other. "However, we'll go a little further, and if so be we don't meet him——"

The remainder was lost to Pierre as the two men galloped on.

He drew a long breath. Without any doubt they were chasing him for no other reason than to rob from him the child that had been entrusted to his care.

"And it's no one's doing but the Italian's" said Pierre between his set teeth. "Would that I had never been near the place. He seems to be another villian from whom I must run; or can it be that he is in league with the other one?"

He had been climbing down from the tree, and as he reached the ground Camilla crept out of the bracken and her soft fingers clasped his hand.

'What is it?" she whispered. "You look —you look so fierce, Pierre. You make me frightened."

"Frightened, cherie! Never be frightened at thy Pierre. If I looked fierce, mon enfant, it was for thy sake and for one one else's. Mo foi, I would that I had thee landed safe with thy grandparents. I could then wag

my little finger at all our pursuers. But till then we must hide our heads, petite, and feel our way cautiously."

As he finished speaking his sharpened ear caught the sound of other hoofs, coming from the direction that the constables had followed.

Back to her hiding-place Camilla stole, gathering the dogs in a large embrace, and Pierre sprang into the nearest branch. A solitary horseman was riding leisurely along with his gaze fixed straight ahead of him. Pierre could see him well, himseelf unseen.

One glance at the dark face of the rider, one look at the thin lips half hidden by the black moustache, and the Frenchman's heart jumped into his moutn, for the rider was no other than Roger Densham.

The sight of him—of the very man that he had been warned to avoid—made the muscles of Pierre's frame tense and rigid. He would fight—ay, fight to the very death before he abused the trust laid on him that memorable night.

But what was Roger Densham doing there? Was there, then, any connection between the Italian and Rexington Falconer's enemy.

It was with a heavy heart that he desided at length on spending another night in the forest. He felt safer there than on the high road. He looked earnestly at Camilla as he came towards her and made the suggestion; and when the child, with fingers holding his, said he was to do anything, oh! anything that would not part her from him, he reluctantly made up his mind that he could do nothing better.

"But she must sleep in my big coat tonight," decided Pierre, regarding the delicate face beside him with a pang. "Perhaps she wasn't warm enough the night before, for the wind blows cool when the dew falls, and I—why, I am tough and strong, with never an acne in my body, and I can well do without the coat."

So the evening stars came out, and the moon again looked down on the camping party. Camilla lay fast asleep in her carriage, with her cheek resting on her hand, her cloak enveloping her, with the warm rug tucked round her feet and Pierre's overcoat thrown lightly on the top of all. Jacques lay at her feet, obeying his masters word of command, and inwardly resolving to keep his ears open for every sinister sound that might come their way.

Pierre was lying on freshly-gathered twigs and leaves, forming a rough bed, but one that kept him high off the ground. Taras lay cuddled up in his coat; Chicot loy close, so close that through the long hours of uneasy slumber Pierre sometimes found his head resting on the goat's warm body; and Jules and Bebe lay at their master's feet.

CHAPTER XVI.

At Redhill.

That same evening, in the well-lighted library at Redhill, Mr. Sinclair sat with his two guests, Mr. Bartoletti and the newly-arrived visitor, Roger Densham.

The dark faces of the two gentlemen formed an odd contrast to their frank, fair-faced host, and one might have been excused for wondering what freak of fortune had brought these three together.

"You have heard me speak of Densham, I daresay," was Mr. Sinclair's easy introduction to the Italian. "He and I met on the Continent some years ago, and I am glad that he has at last found occasion to pay me his promised visit."

"To give a houseless wanderer room for one night is what I beg," returned the new visitor, showing his fine white teeth in a prominent smile.

If Roger Densham did not know the name of Mr. Bartoletti it cannot be said that the name of Roger Densham was unknown to the Italian, whose unmistakable start at his host's introduction was almost too patent to escape notice, especially the notice of so keen an observer as Roger Densham.

The gaze of Anita's uncle was quiet and searching as Mr. Sinclair and his new visitor talked, but his brain worked hard all the time. This, then, was the Roger Densham that he had heard so much about from his sister as being the evil genius of Rexington Falconer's life! Was this man in league with the Frenchman, and might it be with him that the child Camilla was hidden, of whose death Mr. Bartoletti would have given worlds to be assured.

Oh! to have actual proof that the child was no more! He would attempt to wheedle out what knowledge he could get when a favourable opportunity should occur.

Fortune was kinder to him than Mr. Bartoletti expected. Mr. Sinclair excused himself for leaving the two together at an urgent call from his bailiff, and the Italian drew himself together so as to lose no time.

"You were in that ill-fated vessel, I believe," he began, "The Fair Nancy, that struck on the Goodwin Sands a short time ago?"

Roger Densham nodded an affirmative, and Mr. Bartoletti continued in his musical voice—

"The fate of that ship concerned us very nearly as a family" (Mr. Bartoletti was always proud of linking himself with the Falconers.) "My late sister's brother-in-law met his death on that same occasion."

"Indeed!" Mr. Densham's politeness was growing exhausted. What cared he for this foreign-looking fellow's relatives?

Mr. Bartoletti's sharp eyes detected something of the other's thoughts, and his voice dropped to an insinuating tone as he said—

"You may perhaps have seen or known something of him, since you and he were fellow passengers."

He paused, and Mr. Densham's dark eyes looked into his with a bored expression.

"The man I mean was called Rexington Falconer," shot out the Italian at length, after a silence of half a minute.

The sudden start his companion gave amply repaid him for the half-insulting indifference just accorded him.

"Rexington Falconer! What do you know about him?" Mr. Densham questioned.

"What I told you just now," returned the Italian with cold deliberation, and watching the effect of his words. " He is—or, more correctly speaking, he was—my late sister's brother-in-law. You remember him on the boat?"

Mr. Densham again nodded an affirmative.

"Perhaps you knew him in days gone by?" continued Mr. Bartoletti with a crafty look.

"I did, sir. And what then?"

"Merely that it is interesting to meet with those who have been friends of our youth," said Mr. Bartoletti in his oiliest manner.

Receiving no reply he continued, his eyes fastened keenly on the other's face: "A child was with him on board that ship—his only child, a little girl. She was not drowned, we are assured of that but she disappeared on the night of the wreck, and has not been heard of since."

The Italian waited for some reply, but as none came he went on—

"She is supposed to have been carried off by a young Frenchman who was on board the ship, and who swam with her to the lifeboat. But on the safe return of the lifeboat to the shore the Frenchman and the child disappeared, and neither has been heard of since that night."

Still no reply, and Mr. Bartoletti was confirmed in his suspicion that the really guilty person was there before him. He little imagined that he was imparting news to the very man from whom, had he known, he would willingly have withheld it.

"There are those who would perhaps welcome the knowledge that the child is dead," continued the Italian in a half pondering tone, but the steely glitter in his eyes belied his apparent indifference.

Perhaps these same people would connive at her being put out of the way," said the other, with a barely perceptible sneer on his thin lips.

"Yes, if needs be," was the unexpected reply.

Roger Densham looked at the man before him. His somewhat callous nature stopped appalled at the calm cruelty uttered just now, disguising as it did in the flimsiest fashion something of the ferocity of the tiger. He himself had rarely shrunk from wrong-doing. He had gloated in the thought that he had help Rexington Falconer towards a downward course, but there was a limit to his badness, and Roger Densham drew the line a long way from murder or at the conniving of murder.

For some reason or other this foreign-looking gentleman with the Italian name had hoped to gain an accomplice in him; but there was no need to tell him at once that he had mistaken his man; rather would he encourage him to talk, and thus let him expose himself in his true colours. One thing Mr. Densham was assured of, and that was the Italian's unconcealed dislike to Rexington Falconer's child. There must be some reason for it; if possible he would draw him out.

In pursuance of this thought he leant back in his chair, saying calmly—

"And who are these that would wish the child out of the way?"

For once the Italian's astuteness deserted him. He had met his match in cunning without being aware of it. Believing he had gained an accomplice he replied without hesitation—

"Those to whom the inheritance falls if the child dies."

Not a quiver of the eyelid escaped his questioner. Putting his hands thoughtfully together he asked—

"And those are?"

"I would rather not mention—just at present," returned the Italian.

"No, not until you have 'cotched' your murderer." thought Densham to himself. "You haven't the slightest idea, I suppose, where the child is?" he said aloud.

Mr. Bartoletti looked keenly at him, but Densham's face revealed nothing. The Italian would have given worlds to know what lay behind that seeming impassiveness.

He spoke hesitatingly, weighing as it were each word. "I cannot say that I have—at least not now. I thought I had a few hours ago, but I think I may be wrong.

"How so?"

The Italian struggled with himself for awhile. The tables seemed turned; it was he who was now being questioned. He had no objection to it if matters fitted in as he wished, and if he could gain for himself so valuable an assistant as he knew Roger Densham might prove, if only because of his dislike to Rexington Falconer. It was on this solely that the Italian traded.

"You don't know yourself where the child is?" he summoned up courage to ask.

Roger Densham slowly shook his head: adding, however, with some energy, "I only wish I did."

"So do I." The Italian was again deceived. He augured too well from the energetic tone. He determined to explain matters. Roger Densham might prove to him a man of resource.

"An old musician has been visiting this village in company with his troupe of danc-

ing dogs, a monkey, and a goat. The goat, when not performing, draws a small carriage in which is seated a little girl, a child of just about the age as the one I am seeking."

"She is the old musician's grandchild, I suppose?"

"So he says. But I have my doubts, for the child is reported to be very superior looking, and altogether different from what one might expect to see in the child of a street showman. Why may not that girl be Rexington Falconer's child?"

"Has she his face?" asked Densham.

"Ah! there I am at fault, for I cannot tell you, having never seen him."

"Describe the child," said Densham, abruptly.

"I cannot do that either, for I have not seen her."

"Pshaw! Then why make this ado? A traveling showman with his dancing dogs and his grandchild is surely not such an extraordinary thing to meet with nowadays."

"The fellow that took charge of her off The Fair Nancy had a perfomning dog—a poodle," returned Mr. Bartolleti somewhat doggedly.

"And this old man?"

"Has a performing poodle, too."

"What color?"

"A reddish, yellowp sort."

"The Frenchman's was white."

"He could dye it," returned the Italian, obstinately.

"The Frenchman was a young man. You say this one was old."

"Y—yes," returned Mr. Bartoletti, reluctantly.

"The Frenchman—I heard him speak on the ship—was truly French. What say you of this old man?"

"He talks the purest English," replied the Italian with still greater reluctance.

"And he seems old?"

"Almost infirm."

"Pooh! my dear fellow, you are knocking your head against a stone wall. Leave that old traveling showman alone, and look elsewhere for Rexington Falconer's child. What direction did you say they took when they left this village?"

"As near as I can make out they started on the Culworth Road. I did put the police on their track, but up till now they have not been able to discover them. These local police are so heavy and slow."

Mr. Bartoletti was beginning to think that perhaps his new acquaintance was right, when Mr. Sinclair came back, and the conversation turned on other things.

The next morning Roger Densham took his departure.

"Take my advice," he said in a low tone, as he shook hands with the Italian, "and look out in some more likely direction for the child you seek."

"I'll think it over," Mr. Bartolletti replied shortly. A night's rest had brought him to the unenviable state of thinking that he had been too expansive in his conversation to this briefly introduced acquaintance.

Mr. Densham read something of what was passing in his mind, but he only smiled as he mounted his horse and cantered down the avenue. Reaching the lodge gates, he threw a hasty glance over his shoulder towards the house, and, with a smile still about his lips, he turned his steed's head in the direction he had come last night.

"My time is my own," said he. " There would be no harm done if I followed the Culworth Road just to see if that scoundrelly foreigner's ideas are correct. What a cunning devil he is! I' faith, it wants a devil to match a devil, and I think the Italian met his match last night. He's a clever fellow to put two and two together in that way, but then he has something at stake."

CHAPTER XVII.

Guy Joins in the Search.

Guy flung his quoit into the air, and caught it before it fell.

"I've won!" he cried. "Algy, old chap, I'm sorry for you, but awfully glad for myself."

"Why?" asked Algy. "Pooh! it's hot. Let's go and sit under the shade of the mulberry tree."

"Well, now," he said, as his brother sat down beside him, "what's made you so glad to win that game. I never thought you could, you know. So infernally hot too!"

He fanned himself vigorously with his hat as he turned to look at Guy.

The latter's eyes were sparkling; his lips smiled.

"The sole reason I played," he said, "was to see if I had got back all my former strength. There is something in doctors' stuff after all. I'm proud of having beaten you, and you are no mean opponent, old chap. I said to myself, 'if I can beat Algy even by one point I shall know that Richard is himself again.'"

"Awfully pleased if my losing has made you so jolly," replied Algy with a laugh. "But for the life of me I can't understand why it has given you so much joy."

"You would understand fast enough if you could realise what I have endured just lying idly about the place at the doctor's orders, when I have been simply longing to assist in the search for Camilla," returned Guy.

"I wish I could go with you," said Algy, wistfully. "But that is impossible. Father has only given his consent for you because he thinks that the moving about will do you good. Oh! who's that coming along? It's Anita! And she's making straight for us. What a bore!"

Guy's face looked as if he echoed his brother's words, but he said nothing for his cousin was close upon them.

"Good morning, Anita," he said, rising from the bench beneath the mulberry, and doffing his straw hat. Guy was nothing if not scrupulously polite.

Algy gave her a nod, and continued to fan himself with greater vigour than before.

Anita Falconer was fifteen years of age, but her manners gave one the impression that she was a couple of years older. She was good looking, and bid fair to be tall and graceful. Something of her mother's Italian blood showed in her dark face, and she had inherited much of her uncle's secretive nature.

"How hot you both look," was her remark, as she sank gracefully down on the bench. "I suppose you have been playing quoits with the thermometer at 75."

"Oh, lor!" ejaculated Algy, "to think we've been such fools. Feel my pulse, Anita. Is it galloping too fast? I hope I'm not in for a fever."

"I hope you're not in for the lunatic asylum," returned Anita with a scornful curl of her upper lip. "Guy, how absurd of you to play on such a hot afternoon."

"He took a bet with himself, and he has won," said Algy, as Guy did not seem disposed to reply.

"A bet! About what?"

Algy shrugged his shoulders. "Ask him. He is—not of age, but he may yet tell you."

Anita turned inquiring eyes on her elder cousin, and Guy answered.

"Merely that this afternoon has proved to me that I am out of the doctor's hands, and I can now do what my heart has long been set on doing."

"And that is?" asked Anita.

"To join in the search for our lost little cousin Camilla," returned Guy, quietly.

An ugly look came into Anita's eyes, making her look curiously like her uncle Nicolo.

"As well set yourself to look for a needle in a hay stack," she said with a shrug of her shoulders. "My dear Guy, what can you do if everybody else has failed?"

"No matter. I'm going to set myself the task," returned Guy still in his quiet tone.

"Nothing venture, nothing win,
Blaze away, and don't give in."

quoted Algy with a sly glance at Anita.

"Of course, one must wish you all sorts of luck," replied Anita, her eyes still betraying her resemblance to Mr. Bartoletti.

"I wish I were going with Guy," put in Algy. "Two heads are always better than one, you know, even though one of the two is a sheep's head."

Anita did not reply. Her gaze was fixed on the turreted gables of Rosslyn Towers, seen through the purple haze of a summer afternoon. A portion of the terrace, gay with flowers, caught her eye; then the spraying fountain, where the dappled shadows cast by sun and shade were reflected in the lily pond; and away in the distance of her mind's eye saw the rich park, and the fenced-in paddocks, the well-filled stables, and the beautiful home farm.

She was an artist by nature. All things beautiful appealed to her. But with this sense was another, and a still stronger one. Whatever appealed to her, she coveted; what she loved, she desired to possess. At this moment, as at all others, she desired to possess Rosslyn Towers, and all that accompanied it.

She suddenly looked at her watch. "I must be getting back," she said rising. "Uncle Nicolo is leaving home again this afternoon. Don't let me disturb you. I shall go in and say goodbye to Grannie first." With a little nod she walked away, and both her cousins looked after her.

"She doesn't like the idea of your going, does she?" half whispered Algy.

Guy shrugged his shoulders. "She is a strange girl," he answered. "I don't think any of us understand her. Her ideas so much resemble her Uncle Nicolo's. She isn't a bit like any of our family."

"Let's toss," said Algy. "Tails, Camilla is found; heads, she is lost." He flung a bright halfpenny up into the air as he spoke, then catching it as it fell enclosed it between his two palms, and holding out his hands to Guy cried, "Heads or tails?"

"Tails, of course," replied Guy scornfully.

"And tails it is, by jupiter! Here, qeep the halfpenny, Guy; it's a lucky one. I've always had a lot of good luck with that bright halfpenny whenever I've wanted to worst Mr. Bartoletti."

"Then let it worst Mr. Bartoletti once again," said Guy with a laugh, as he slipped the copper into his pocket.

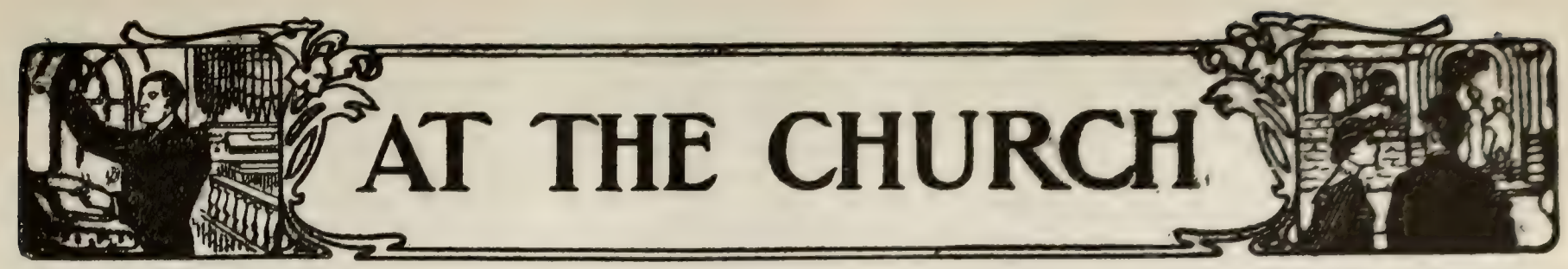
The Gift of Gratitude

Thanksgiving is the heart a-flower—
From all the seeds of grateful thought;
'Tis melody in life's bright bower,
The birds of joy to us have brought!

Thanksgiving is the little child—
With glow of gladness in its face;
It is the man all undefiled—
Who shows to God manhood's grace!

—William Brunton.

(*NOTE—The discussion of the Sunday-school lesson is omitted this week, and the space given to our seria. story. Next week, with the beginning of the new quarter Professor Willett will resume his regular contributions to this department.—Editors.)



Prayer Meeting

By Silas Jones

HOW TO TREAT THE ERRING.

Topic, Sept. 15. Gal. 6:1-10.

The church is a society of people who are trying to help one another and the world to do the will of God. For it, right is not an abstraction. A man is right when he is at one with the purposes of God as these have been made known to men. The good man seeks the highest welfare of persons. He asks what will help the one who does wrong, not how to put the sinner out of the fellowship of the church. If the sinner is not conscious of guilt, the good man does what he can to show him the injury he is doing to himself and to his fellow men. If it is weakness of will that accounts for the sin; the stimulus of companionship with noble spirits is sought for the offender.

"Looking to Thyself."

Sympathy is the key that unlocks the door to the heart. Mere prudence, which provides for escape from possible disgrace in the future, does not assist the understanding. Paul would be the last man to urge prudence as a sufficient reason for giving aid to one who has made a mistake. He has a deeper reason. An acquaintance with ourselves and our own weaknesses takes away the feeling of self-righteousness and makes us one with all who err in conduct. We can then appreciate the strength of the temptation to which another has yielded. We know the shame and the discouragement which came to him is a consequence of his sin. We can speak the word that enlightens and strengthens. On the other hand, if we have no sympathy for a man, the less we say of his faults, the fewer will be our misrepresentations of him. If you doubt this, listen to what an enemy of your dearest friend says about him. You will discover that he is blamed for circumstances over which he has no control. You will discover that deeds prompted by the purest motives are said to have had their origin in the mind of the angel of the bottomless pit. You are ready to call your friend's enemy a liar. A better thing to do is to reflect on the course you have followed with respect to persons whom you dislike and see, whether you have always spoken that which is right. Look to yourself that you may be fair and kind toward the erring.

"Bear Ye One Another's Burdens."

There are faults due to perversity of will, and there are faults due to ignorance. The church's business is to deliver men from both kinds. The immoral man and the unmoral man need help. Every one of us does wrong knowingly and every one of us omits duty because he does not know. Guilt attaches itself to conscious wrong. The word of the church should be clear and emphatic concerning the sin of neglecting known duty. No man lives who does not need the sharp spur of sound public sentiment to hold him in the path of rectitude. The best men display the weaknesses of the group in which they live. The church is commissioned to address the conscience. If it busies itself with ceremonies and abstractions of theology and has no certain message to the conscience, it is of all institutions the most contemptible. It has no right to exist if it allows men to sin without feeling the sting of its rebuke. But it has another work to do. It is an educational institution. People are defiling themselves and living gross lives because they are ignorant. They know not the holy love of God manifested in Christ. They must be instructed by the church. And this means that Christian people are educators. They must use all their wisdom and all the means science has put into their hands to instruct the ignorant in the right ways of God.

"Each Man Shall Bear His Own Burden."

The forgiveness we offer to another is not forgiveness unless it strengthens his moral purpose. The end of all our endeavor is character. The sinner must become able to look the world in the face, not because he has hardened his heart, but because he has recovered his self-respect. Love shows itself in demands for renovation of life that carry with them the assurance that they are perfectly reasonable and just. Weeping over sinners may confirm them in their bad habits. The Master was not often in tears. But his word restored the sense of spiritual dignity to the outcast. Can his church make that word effective today?

Christian Endeavor Lesson

By W. D. Endres

TOPIC FOR SEPTEMBER 9.

Pilgrim's Progress Series: IX Vanity Fair. Eccl. 1:12-18; 2:1-11.

Anything is vain which is unsubstantial, unreal, and does not give a genuine satisfaction. I mean a satisfaction which does not rob and sting and blight the life later. Vanity rises out of an inherent and legitimate love of self. A certain amount of self-esteem is necessary for the accomplishment of our best work in life. It is when this personal salvation is raised to a magnitude greater than the real worth of the individual is able to support that it takes on the nature of vanity. When there is no foundation on which to rest our pride and self-esteem it becomes unreal, false, vain. Such a state of mind is altogether undesirable in any individual.

Marks of Vanity.

Vanity manifests itself in an exagerated conceit with respect to one's personal power and worth, and an inordinate desire for notice and approval from others.

But this over-balancing of the mind manifests itself not only in the personal estimate which one places on himself, but in the things which he evaluates and persues. In these times when custom and tradition have more or less circumscribed the sphere of woman's activity her chief mode for attracting attention has been through ostentation. Too often she has fallen a victim to her desire and given her self over to idle adornment. Frequently she sudsides her own best gifts and powers for a few spangles, a scrap of ribbon, a bit of chiffon or a box of paint. Forgetting that when there is a beginning there must be an end, she in the gaiety and satisfaction of the moment, scorns the things of real worth. "Away with them," she cries, "Success, success is mine. All the world pays me tribute." But like the meteor which blazes across the sky and quickly passes from our vision and our memory, so a vanity-cursed woman wakes from her dreaming to find that the dazzling career of her life, measured by the great reality of things was but the light of a self-consuming fire and that she too, is gone and forgotten by the world whose life she failed to enrich.

Not Peculiar to Women.

But let me hasten to say that vanity is not a trait peculiar to woman. The pursuit of anything which is idle and empty, trifling and visionary, fruitless and unsubstantial is vain. Certainly this includes us all. The pursuit of pleasure which dissipates the body, robs a man of his time and position, and outrages the soul certainly is as true of men as of women. Moreover he who is pursuing blindly the accumulation of wealth to the neglect of companionship with family, his personal integrety, his citizenship, and his obligation to society, to say nothing of regard for the spiritual ideals of our Lord, leads a life of vanity.

Christian and Faithful found it necessary to pass through the city of Vanity on their way to the Celestial City. The trials and persecution incidential to it they had to meet. In like manner does every Christian today have to meet the temptations of all vain things. The worthless flattery of companions, the adorations of an attractive but an impotent suitor, and the applause of a gay but an insincere world are snares before us all and we cannot successfully escape them unless we have a wide vision, a poised intelligence, a moral conviction, and a heroic courage. Nor do we get these qualities for the asking. We can possess them after long training and culture. They are the result of self-denial and hard honest toil.

An Endless Task.

Again the task is never done. Moral choices must be made every day. Besides problems are deceptive in appearance and subtle in their trend. Many times, therefore, matters of grave concern are passed upon quickly and thoughtlessly, and later bring their train of awful and terrible consequences. It is no mere jingo to say that he who maintains his poise today, in the midst of the storm and stress, the glare and glammer, the trial and temptation, in this busy and distracting world, in a word, be true to his own moral ideals, is quite as much of a hero as men and women who faced physical torture and persecution in earlier days.

Great and sacred is obedience; he who is not able, in the highest majesty of manhood, to obey, with a clear and open brow, a law higher than himself, is barren of all faith and love, and tightens his chains in struggling to be free.—Martineau.

Church Life

September—Church Extension month.

The address by J. H. Gilliland at the Illinois State Convention has been commended on every hand.

Have you taken the Church Extension offering—the last offering of this Centennial year? Surely you will not fail.

We can furnish extra copies of the "Pittsburg Number" of the Christian Century, which will appear next week, to all who order them.

The Disciples of Illinois, who are putting their money in Chicago missions, will find interesting reading in O. F. Jordan's articles describing the conditions under which these missions work.

Professor Herbert L. Willett was compelled to be absent from the Illinois State Convention last week on account of the serious illness of Mrs. Willett, who is in Pentwater, and is, as yet, unable to make the journey from there to their home in Chicago.

* * *

Harold H. Griffis moves from Kalespell, Mont., to Middletown, Ind.

Lewis F. DePoister has accepted a call to the church at Gerlaw, Ill.

J. W. Kilburn, pastor of the church at Mt. Carmel, Ill., is president of the Illinois Christian Convention next year.

A. A. Doak is in his second year with the church at Colfax, Wash. He has been pushing the work vigorously during the summer.

"The Hoodoo Dinner" is the announcement of a social gathering by the Philathea Class of the First Church, Seattle. Wash.

The First Church, Louisville, gave their pastor, E. L. Powell, a great home-coming service the first Sunday in September.

Edward E. Cowperwaithe closes his work at Billings, Mont., September 5, and goes to River Edge, N. J.

B. F. Cato, of New Albany, Ind., has accepted a call to the First Church, Beaumont, Texas, and will begin work at once.

C. D. Haskell, of Frederickstown, Mo., became pastor of the church at Tarkio, Mo., the first of September.

"Thompson, the Egyptian," has been holding a meeting and setting things in order for the church at Effingham, Ill.

Charles E. McVay will sing in a meeting at Mayview, Mo., beginning the first of October. Arthur Downs, the minister, will do the preaching.

A. J. Saunders, pastor of the church at South Chicago, was among those receiving the degree of B. D. from the University of Chicago, at the September Convocation.

Mrs. Immanuel Sellers of Cuba, Ill., was elected president of the Illinois Christian Woman's Board of Missions at the state convention last week.

Professors Silas Jones, E. E. Boyer and A. C. Gray have returned to their work in Eureka College, after having spent the summer in study at the University of Chicago.

L. O. Ferguson, of Modesto, is highly commended for his services with the West Side Church, San Francisco, during two weeks in August.

Homer W. Carpenter the successor of T. S. Tinsley at Shelbyville, Ky., begins his work September 1. This unites a gifted preacher and a fruitful field of work.

J. J. Castleberry of Union City, Tenn., begins work at Mayfield, Ky., the 15th of September. Kentucky wins a strong preacher from Tennessee.

J. R. Perkins, until recently pastor of the church at Fresno, Cal., will assume his duties as pastor of the West Side Church, San Francisco on the first Sunday in September.

F. W. Pinkerton, of Kenton, Ohio, supplied the pulpit of the First Church, Seattle, August 22. His sermon was "The Secret of a Great Life."

J. G. Waggoner and wife of Canton, Ill., spent their vacation at Eldorado Springs, Mo., returning in time for the state convention at Eureka.

Eugen H. Holmes had a vacation of two weeks as an interim between the closing of his work at Plano, Texas, and entering upon his duties at Dalhart.

The church at Galveston has been at work during the summer; having paid on their Church Extension Loan, $104, and at the same time raising $75 to install electric fans in the church.

H. H. Guy has entered upon his work as Dean of the Bible College, Berkeley California. The enrolment is the best in the history of the Institution. Among the students enrolled are twenty-five Japanese.

T. F. Tinsley's first month with the Third Church, Louisville, happened to be the hot month of August. but the Sunday-school averaged 200. There were ten additions to the church and he bought a horse with wedding fees.

A debt of $2400.00 has been raised by the church at Pendleton, Ind. Fine work for the centennial year. The church has at the same time made improvements in the building costing more than $400.00.

J. L. Hill has resigned as pastor of the Central Church, Cincinnati, Ohio. For about a year Mr. Hill has been preaching for the church without salary while he made his living through business interests.

George A. Miller, pastor of the Ninth Street Church, Washington, D. C., together with his wife, and her sister, Miss Vandervort, spent August at Bethany Beach, Delaware.

George L. Snively, evangelist, Lewiston, Ill., is scheduled to dedicate the new Pine Wood Church at Toledo Ohio, and will follow the dedication with a mid-winter meeting. Mr. Snively is now in a meeting with J. M. Vawter and his church at Sullivan, Ill.

J. W. Reynolds assumed the pastorate of the First Church, Lyons, Kans., June first. The audiences have been good during the summer, and the church is planning its fall campaign which includes the raising of a small indebtedness remaining on their new $20,000.00 building.

Richard W. Gentry, associate pastor of the Hyde Park Church, Chicago, was given the bachelor's degree from the Divinity School of the University of Chicago at the September Convocation. He and Mrs. Gentry will spend the month of September visiting in Columbia and Sedalia, Mo.

R. Graham Frank, pastor of the church at Liberty, Mo., writes as follows of his vacation and plans for the winter:

"I am returning from a restful vacation in the Rockies, and feel ready for a great fall and winter work. H. O. Breeden is to assist me in a meeting at Liberty, beginning Sunday, Oct. 24."

The "Martin Family" musicians with Richard Martin, evangelist, have just closed a meeting at Humboldt, Kans., with over fifty additions. They are now in Harper, Kans. Already eighteen additions have been enrolled with seven confessions one night.

I. N. McCash was given a unanimous call to remain with the First Church, Berkeley, Cal., for five years. His reply to this action was that he would remain with the church indefinitely, provided they would at once get to work to erect a suitable house of worship. It is reported that a committee is already on the hunt for a building site.

Miss Virginia Hearne, whom Chicago is glad to claim as one of her daughters, is moving things for a great Centennial offering from the women of the C. W. B. M. in Texas. She is expecting every member of the organization in the state to keep after the offering during the entire month of September.

On a recent evening the official board of the Findlay St. Church, Seattle, Wash., and their wives, were entertained at dinner by Mr. and Mrs. J. W. McConaughey, members of the church. Such occasions are none to frequent in the calendars of our churches. Why should not men and women who have so much in common form a most congenial social group?

T. W. Grafton, has been strongly urged by his old church at Rock Island, Ill., to return to them as their pastor. But the church at Anderson, Ind., protested strongly against giving him up, and so strong and unanimous was their protest, that Mr. Grafton decided the path of duty to be with this great church which he has led so successfully for the last few years.

A new $20,000.00 building is to be dedicated at Petersburg, Ill., September 26. F. M. Rains will have charge of the service. Following the dedication the church will hold a series of meetings, in which it will have the assistance of W. J. Lhamon. The present pastor, B. H. Sealock, gives the credit to his predecessor, W. M. Graves, for the erection of this beautiful, and thoroughly modern building. Mr. Sealock has been with the church since last April.

F. F. Walters preached eighteen evenings during August in an open air meeting for the little church in Villa Heights, East Joplin. J. W. Famuliner has been the pastor since the beginning with thirty-two members two years ago. It's a hard field for a pastor—poor people paying for little homes, most of them miners or teamsters. Many who respect church very little. Mr. Famuliner has worked faithfully. There are now 125 members.

The preachers of North Central Missouri, have organized an association with Walter M. White, Mexico, president; W. A. Fite, Fulton, first vice president; G. H. Bassett, Salisbury, second vice president; S. B. White, Moberly, secretary and R. B. Helser, Centralia, treasurer. Moberly is the permanent meeting place of the organization. Burris A. Jenkins, Kansas City, addressed the association at its second meeting which was held in Moberly, September 2.

A. C. Rankine, of Adelaide, Australia, one of the ablest preachers in Australia, is coming to the United States to attend the Centennial. He proposes to remain in this country a year, or part of a year. While here he would like to hold some evangelistic meetings. Mr. Rankine was educated in Lexington. He has done a great work in Adelaide. He has the evangelistic temper and will do good work for any church that may employ him. He can be addressed in care the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

A welcome and farewell service was held at the First Church, Youngstown, Ohio, Sunday, August 29. The occasion marked the close of the very successful pastorate which John Ray Ewers has held with this church, and the welcoming of L. G. Batman, and wife from the First Church, Philadelphia. Mr. Batman preached the sermon at eleven o'clock; subject: "God's Fellow-workers." Mr. Ewers' subject in the evening was "I Call You Friends." Thus the change in the

pastoral relationship is made without loss of time, and without the distracting influences so often incident to such a change, and the great church at Youngstown goes forward with her work. Mr. Ewers began work with the East End Church, Pittsburg, the first Sunday in September.

The First Church, Fort Wayne, resumes its Sunday evening services, September 19.

In a few nights' meeting at Valley Center, Kans., held by E. W. Allen, there were fifteen accessions.

Joseph L. Garvin, pastor of the First Church, Seattle, has been preaching a series of Sunday evening sermons on "Ten Commandments in Modern Life."

C. H. Altheide and H. T. Burgess closed a three weeks meeting near Milford, Ill., the last week in August. The church asked the evangelist to return for another meeting next year.

F. A. Bright, minister at Waynesburg, Pa., spent the last two weeks of his vacation in a meeting with the church at Champion, Ohio. There were forty accessions to the church. J. B. Pickell is the pastor at Champion.

There were 115 additions in twenty-one days' meeting held by R. H. Fife and sons at Brownwood Texas. After this meeting closed Robert and Earl returned to college. Clyde and his father begin a meeting at Woodbine, Iowa, September 12.

J. M. Lowe of Des Moines, Iowa, has reentered the evangelistic field. For several years Mr. Lowe was in the evangelistic work and was one of our most successful evangelists. For the past two years he has been in the pastorate. Mr. Lowe is one of our strongest and best men both in and out of the pulpit.

The Whiston & Longman evangelistic team of Nebraska begins a meeting at Carson, Iowa, September 5. They will attend the Centennial, remaining for a meeting at Everett, Mass. In January they begin at Grangeville, Idaho. They expect to hold six meetings in Idaho and Oregon. This team conducted eight meetings in the northwest last year.

Friday evening, September 10, has been reserved as the date of their "first fall meeting" by the members of the First Church. Fort Wayne, Ind. The evening will be devoted to "sociability, pleasure and business. All are to enjoy the evening, with music and refreshments provided, and there is to be no appeal to the purse. Earl M. Todd began his work as pastor of this church last spring.

The following word from E. W. Allen as he leaves Wichita, Kans., will interest the entire brotherhood: "Closed my work with the Central Church last Sunday. Great audiences—twenty-one additions. There have been 150 additions at regular services since the close of the Scoville meetings last October. It is a great church and a mighty power. It numbers now over 1,200 members and during the past three years has given more than $5,000 to missions. During this time there have been 850 additions, half of which came at regular services of the church. Unity prevails and an increasing desire to be serviceable to the Kingdom. The church has called W. S. Priest of Columbus, Ohio, who will find a magnificent opportunity."

Dedication

A building representing an outlay of $25,000, and one fit to grace a street in a city of 20,000 people, is practically completed at Kansas, Ill. Z. T. Sweeney will dedciate it October 3. There is now a congregation of 400, and a fine body of people they are, too. The work has prospered under the leadership of F. B. Thomas, pastor.

Gifts to Eureka

Eureka College has received between $80,000 and $85,000 in bequest during the past year. It has been reported in the papers that Mrs. Henrietta C. Pheasants of Buffalo, Ill., left Eureka College about $65,000 in her will. This estate will be settled within two years and the college will come into possession of the property at that time. Several years ago Stephen A. Hoyt, of Forest, Ill., gave Eureka College one-sixth of two-thirds of all his personal property and real estate. His will has been probated and the college will probably get from $10,000 to $14,000 from the estate. His wife also remembered the college in a special manner. She left in her will $6,000 to be set aside as the "Stephen A. Hoyt Memorial Fund." The trustees of the college are to invest the money in permanent securities and use the interest only each year in carrying on the work of the college. The will specifically states that the income is to apply on current expenses. These three bequests make the aggregate between $80,000 and $85,000.

With the inspiration that necessarily comes from this, the Endowment Campaign now on will be carried on more aggressively than ever. H. H. Peters has raised within the past year in addition to the above amount, about $25,000. He begins another year the first of September with bright prospects. It is expected that at least $100,000 will be raised within the next twelve months.

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.
—Henry Van Dyke.

THE CHRISTIAN CENTURY SPECIAL

CHICAGO TO PITTSBURG

VIA

Pennsylvania Lines

(PAN HANDLE ROUTE)

ACCOUNT

CENTENNIAL CELEBRATION of the CHRISTIAN CHURCH

Will leave Chicago, Union Station, 8:00 a. m., Monday, October 11, making a quick run to Pittsburg.

Train will carry dining car serving meals a la carte.

Fare for the round trip, $14.25.

Tickets on sale October 10, 11, 15 and 16, return limit October 25, 1909.

Train will run via Englewood, stopping at that station, Grand Crossing and South Chicago. No other stops to pick up passengers.

For further information call at City Ticket Office, 248 South Clark Street, or

ADDRESS

C. L. KIMBALL, A. G. P. A.,

NO. 2 SHERMAN STREET, CHICAGO, ILLINOIS

The Illinois State Convention

Characterized by Open-mindedness; Reports of Great Achievements.

By Orvis F. Jordan

The convention held at Eureka last week was a surprise to almost every one in point of attendance and achievement. The Pittsburg convention has been overshadowing in interest all the rest and it was expected by some that the state convention at Eureka would suffer with the rest. A total of over three hundred delegates was registered and it was believed that a number did not register.

The opening address of the convention was made by A. McLean of Cincinnati. This "grand old man" of modern missions who is one of the best loved men in the brotherhood made a characteristic address on The Program of the Church. He spoke largely of the biblical doctrine of redemption and the working out of this doctrine in modern life. His statement was free from the mysticism that usually accompanies such a statement from a preacher and it was cordially received by all.

The following day the C. W. B. M. was in session with an interesting program. Several returned missionaries spoke and the sessions were graced with the presence of Mrs. Harlan. who also made an address.

Some pleasing features of the convention during this session was the presentation of the returned missionaries, Mrs. Dye, Mr. and Mrs. Weaver, Misses Boggs and Lacock. Miss Dickinson of Eureka was presented as a pioneer worker of the society. Though advanced in years, she made a short address and told of the triumph of the organization over the hostile forces of the long ago.

Perhaps the chief point of interest in the woman's sessions was the matter of choosing officers and a board for the coming year. The officers chosen were selected after an appeal to the floor of the convention. The policy has been followed for many years of having a board largely living in Eureka, several members of it being in one family. The officers chosen for the coming year are: Mrs. Carrie Zeller, Cuba, president; Mrs. E. N. Holmes, Peoria, vice president.; Miss Lura V. Thompson, Cathage, secretary and organizer; Miss Henrietta Clark, Jacksonville, treasurer; Anna S. Kilby, Minier, recording secretary; Miss Dora Guthrie, Vermont, superintendent Young People's Department; Mrs. Olive Pope, DuQuoin, Mrs. F. Inslee, Springfield, Mrs. O. W. Lawrence, Decatur, advisers. This new list of officers is well scattered over the state and infuses a lot of new blood into the organization.

In planning the work of the coming year, the ladies have planned giving more than before to special work. Five thousand dollars has been the amount the past year but this is being increased to $6,500. This money is to be expended as follows: Chicago City Missions, $1200; Prof. F. C. Button, Morehead, Ky., $1000; school equipment, Mrs. Bertha F. Lohr. Jhansi, India, sixteen shares, $800; Mrs. W. J. Burner, Argentina, S. A. (Champaign's Living Link), $600; Miss Bertha Lacock, Porto Rico, $600; Miss Bertha Westrup, Monterey, Mexico, $450; Mrs. Ethie B. Lehman, S. C., Edwards, Miss., $400; station support, Jamaica, eight shares, $400; negro work, five shares, $250; Calcutta five shares, $250; evangelistic, Porto Rico, six shares, $300. Total $6,250. It was a matter of regret to many that the amount appropriated to Chicago was cut to $1,200. There is no mission field in the country of such strategic importance as the cities just now. Mrs. Harlan gave the assurance, however, that national board might supplement this somewhat from the general fund.

The society in Illinois has made splendid progress under Miss Thompson's leadership. There has been a gain in membership the past year from 5,365 to 6,547 members. This membership has the astounding record of raising $22,000 for missionary work the past year. It is the triumph of system over unorganized and haphazard methods of collecting missionary money.

On Tuesday afternoon, a great Brotherhood meeting was held. Two hundred and fifty men were in attendance, about evenly divided between laymen and preachers. The meeting was held in the college chapel and after leaving the chapel they went to the church lawn and here had a luncheon. The number of men was in excess of the anticipations of the commissary committee and some at the end of the line had a different fare but all were served. Addresses were given by bright laymen from the different towns from central Illinois. A committee was appointed to organize a state brotherhood for Illinois. This committee is composed of men from the central part of the state entirely and is as follows: J. M. Appel, of Springefild, chairman; J. R. Watt, Jacksonville; F. M. Campbell, Decatur; J. L. Miller, Peoria; C. F. Young, Galesburg; C. A. Radford, Eureka; Robert Williams, Bloomington.

The opening meeting of the Illinois Christian Missionary Society was held on Tuesday evening. The address of the evening was made by J. H. Gilliland of Bloomington. He spoke on "The Supreme Task." He laid down the fundamental proposition that the most important problems of society were what he called "man-problems." This he illustrated by brief excursions into the different fields of human interest. He held, however, that the greatest "man-problem" is the problem of redemption. This redemption he conceived to be both personal and social. This definition of salvation was a refreshing departure from traditional forms of statement. He insisted that all the Christian institutions were to be judged in the same way as Jesus judged the Sabbath. "The Sabbath was made for man, but not man for the Sabbath." He insisted that the Bible, the church, the ordinances and all things else were to receive their value from the contribution they made to the central purpose of making men better. He defined salvation as "the evolution of Christian character." In his statement of the plan of salvation many of the old phrases were missing and in place was the new ethical conception of salvation which was after all the New Testament doctrine. The address was clean cut and the most effective presentation of a theological theme which we have heard for some time.

On Wednesday morning, the field secretary, J. Fred Jones, made his report. There is so much that is significant in this report that we have thought best to include a part of it below:

From the Field Secretary's Report.

The showing from statistical blanks returned, 479, is that there were 9,198 conversions, 4,723 additions otherwise and a total of 12,921 added the the churches. These churches report 308 revivals that resulted in 8,051 additions. Thirteen buildings were erected at a cost of $145,375, and there are ninety-eight parsonages. The full membership in the state is 111,564 and the churches number 765.

There are 350 ministers giving full time to the service, thirty-two are in business but preach regularly, seven are likewise engaged but preach occasionally, eighteen are teachers, twenty-one are students and twenty-one are retired. Total number in the ministry is 443. Brethren J. Carroll Stark, S. C. Pruitt, A. E. Tinsley, C. W. Morrell, J. S. Cash, S. V. Williams, Parker Stockdale and Henry Genders are deceased.

Educational Session.

The educational session of the Illinois State Convention was the best for a great many years. The I. C. E. A. made excellent reports of work done and presented an encouraging view for the future of the association. Addresses were made by Mrs. S. J. Crawford, Mr. David H. Shields, Mr. Ellmore Sinclair, Mrs. Royal Dye, Mrs. F. W. Burnham, Mr. C. C. Sinclair, Mr. A. L. Huff, Mr. W. F. Shaw, Dr. N. B. Crawford, and H. H. Peters. Mr. Peters reported 150 addresses delivered during the year; eighty churches visited; 265 days spent in the field, and 100 days spent in the office; fifty conventions, rallies, institutes, and commencements attended; 6,000 pieces of mail sent out; and 20,000 pieces of literature distributed. He reported $25,578.63

SENSE ABOUT FOOD
Facts About Food Worth Knowing.

It is a serious question someitmes to know just what to eat when a person's stomach is out of order and most foods cause trouble.

Grape-Nuts food can be taken at any time with the certainty that it will digest. Actual experience of people is valuable to anyone interested in foods.

A Terre Haute woman writes: "I had suffered with indigestion for about four years, ever since an attack of typhoid fever, and at times could eat nothing but the very lightest food, and then suffer such agony with my stomach I would wish I never had to eat anything.

"I was urged to try Grape-Nuts and since using it I do not have to starve myself any more, but I can eat it any time and feel nourished and satisfied, dyspepsia is a thing of the past, and I am now strong and well.

"My husband also had an experience with Grape-Nuts. He was very weak and sickly in the spring. Could not attend to his work. He was put under the doctor's care, but medicine did not seem to do him any good until he began to leave off the ordinary food and use Grape-Nuts. It was positively surprising to see the change in him. He grew better right off, and naturally he has none but words of praise for Grape-Nuts.

"Our boy thinks he cannot eat a meal without Grape-Nuts, and he learns so fast at school that his teacher and other scholars comment on it. I am satisfied that it is because of the great nourishing elements in Grape-Nuts."

"There's a Reason."

It contains the phosphate of potash from wheat and barley which combines with albumen to make the gray matter to daily refill the brain and nerve centers.

It is a pity that people do not know what to feed their children. There are many mothers who give their youngsters almost any kind of food and when they become sick begin to pour the medicine down them. The real way is to stick to proper food and be healthy and get along without medicine and expense.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

raised on the endowment proposition, besides $80,000 in bequests, that have come to the college during the year. The spirit of the session was one of intense enthusiasm and it is confidently believed that the next year will bring forth abundant results. Mr. Peters is hopeful of raising $100,000 in cash and pledges during the current year. The preachers took more interest in the work of the college than they have for years and have pledged enthusiastic support.

President Hieronymus has resigned and Prof. Gray has been elected to fill the vacancy as acting president while a permanent president is being found. The presidency has been offered to several men and to J. H. Gilliland of Bloomington as the latest candidate. It is not known yet whether he will accept or not.

On Wednesday evening, the time was divided between Mr. Myhr, state secretary of Tennessee and O. F. Jordan of Chicago. Mr. Myhr spoke on state missions. He sounded many of the old watch words of the Disciples which were enjoyed by the older men of the audience and assured us of a faith in the Bible that was "from lid to lid." That he thinks independently and effectively on many themes, was evidence by his suggestion about the unification of all missionary interests. His program was more radical than we have ever heard from a Discipal before and coming from Tennessee evidences that the world do move. He has a genial humor and a Norwegian "brogue" that is just enough perceptible to add to the interest of his address. The Chicago secretary, O. F. Jordan, presented an address on religious and social conditions in Chicago illustrated with his own lantern slides which he has gathered with his camera as he has travelled around the city. He insisted that Chicago was one of the greatest mission fields and that more support should be given. He advocated a plan of work that would encourage and support building enterprises in the city.

On Thursday morning the convention had a business session and elected officers for the ensuing year. The old board members were re-elected and J. W. Kilbourn was made president of the next convention. J. A. Barnett was made vice president. This is the first president from the southern portion of the state in many years and this distribution of responsibility is to be commended.

N. S. Haynes of Decatur preached the "Centennial Sermon" for the convention. He took the theme, "Jesus is the God-man." He presented the doctrine, dear to us all, of the personality of Jesus and its relation to the Father but treated it with arguments current fifty years ago. The sermon was a splendid example of the older apologetic of the church.

The address by J. W. Street on church advertising brought this important subject to the attention of the convention. The exhibit which he collected was of service to the entire convention. W. F. Turner of Peoria was assigned the task of reviewing the various missionary interests of the brotherhood outside the state.

If a convention has a soul, we would speak well of the spirit of this convention. There was no panic over doctrine and conservative men proposed heresies that were cheered. The state president caricatured the panic of the past concerning doctrine and was cheered to the echo. There was an open-mindedness and a desire to know the truth which represents the real attitude of the fathers and our leading men of all periods of our development. Distinctions over theology in missionary administration were roundly condemned by some who have in times past offended. If there have been the dark days when men have told of the sea serpents they have seen in their neighbor's theological back-yard, that day is now well past and is being followed by a period of earnest inquiry.

The Outlook For Eureka College

By H. H. Peters

On Tuesday, Aug. 31, the Board of Trustees of Eureka College met in a special session to elect a new president and transact such other business as would enable the college to carry on its work the coming year in a most thorough manner. Prof. A. C. Gray was elected acting president and a committee of five was appointed to secure a permanent president. The committee will not act hastily, but will make a very thorough investigation of the educational situation and will look up the records of the men available. It is the intention of the board of trustees to call one of the ablest men now at work in the field of education in some of its various phases. Prof. Gray has been with Eureka College one year. He is universally popular with the students of the college and has already taken his place in the life of Eureka as one of the most aggressive factors in the affairs of the community. Mr. Gray is a graduate of the University of Toronto, the University of Michigan, and holds a degree from Hiram College.

It has been announced through the papers that President R. E. Hieronymous was compelled to give up his work because of failing health. This was a very great sadness to him and a deep disappointment to his many friends. President Hieronymous has been at the head of Eureka College for nine years and has done a great service for the school. He has given the college educational standing, not only in Illinois, but throughout the Mississippi Valley. A diploma from the college means more today than it ever did in the history of the school. While we deeply regret that he was compelled to give up his work, especially at this time when the prospects are so bright for the school, we rejoice that the college has his love and support and that whatever may be the future of the school. He will be among its warmest friends. Mr. Hieronymous will rest most of the time during the coming year. The financial burden of the college in the midst of our changing educational conditions is almost wholly responsible for this break-down of the man who ought to have been strong and vigorous for the next twenty years.



Robert E. Hieronymus, who has just resigned from the presidency of Eureka College.

OUR NATIONAL DISEASE
Caused by Coffee.

Physicians know that drugs will not correct the evils caused by coffee and that the only remedy is to stop drinking it.

An Arkansas doctor writes:

"I have been a coffee drinker for 50 years and have often thought that I could not do without it, but after many years of suffering with our national malady, dyspepsia, I attributed it to the drinking of coffee, and after some thought, determined to use Postum for my morning drink.

"I had the Postum made carefully according to directions on the pkg. and found it just suited my taste.

"At first I used it only for breakfast, but I found myself getting so much better that I had it at all meals, and I am pleased to say that it has entirely relieved me of indigestion. I gained 10 pounds in 4 months and my general health is greatly improved.

"I must tell you of a young lady in Illinois. She had been in ill health for many years, the vital forces low, with but little pain. I wrote her of the good that Postum did me and advised her to try it.

"At the end of the year she wrote me that Postum had entirely cured her, and that she had gained 40 pounds in weight and felt like herself again."

Read "The Road to Wellville," in pkgs.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

been given a larger service in the field work. He will have complete charge of the publicity side of the college work, and there has been added sufficient office force to enable him to carry on this work in connection with the Endowment Campaign to a much better advantage than the work has been carried on during the past year. Mr. Peters reported to the State Convention in Eureka last week, $25,000 raised this year on the Endowment proposition and has announced with much enthusiasm and great faith that he expects to raise a hundred thousand dollars this year. The out-look for Eureka College has never been better and another year will bring forth wonderful results. All the forces at work are more harmonious than ever and it is only a question of continuous agitation and hard work to put Eureka College on a firm, financial foundation and make her in every way one of the leading and most substantial in the Middle West.

Eureka, Ill.

R. P. McPherson Resigns

R. P. McPherson, of Dunkirk, N. Y., has just resigned his charge there and moves to Keuka, N. Y., to put his two older children in college. He expects to evangelize for a time. Mr. McPherson has been at Dunkirk five years and has done a fine work in a difficult field. He took the church soon after its organization. There were twelve members and no meeting place. He has built up a good membership of 150 and has secured for them one of the best church buildings in the city. Mr. McPherson has helped me in two meetings. He loves people into the Kingdom. He has just been with me in a meeting at Dublin, Ga. He got a grip on the whole town. In the church, in the homes, in the stores, and in the meetings we held on the streets, he worked unceasingly. Churches desiring an evangelist, or evangelists wishing a singer for this fall and winter will do well to write him: R. P. McPherson, Keuka Park, N. Y.—Stephen J. Corey.

Wisconsin Christian Missionary Convention

Wisconsin Christian Missionary Conventions, and the Wisconsin Christian Women's Board of Missions, Richland Center, September 16-19, 1909.

Thursday evening: Sermon by Claire L. Waite of Milwaukee. Reception by the local congregation.

Friday forenoon: Business of the Wisconsin Christian Missionary Association. (a) Reading of minutes by Secretary J. H. Fisher. (b) Address of President J. C. Thurman. (c) Appointment of committees. (d) Report of Corresponding Secretary H. F. Barstow. (e) Reports of Treasurer Earle Pease. (f) Reports of Missionary Pastors. (g) General discussion of reports.

Friday afternoon and evening: Program in charge of the C. W. B. M.

Centennial Bulletin

By John A. Jayne

A Particular Appeal to the Brotherhood

For many months the centennial committee has been urging the matter of the centennial roll books. It is with considerable pleasure that the committee announces that a great many of these roll books have been called for. But there is still a great host of the churches that have not sent in application for the books, and also a great many that having received them, have not returned them.

Brethren, it is highly important that these books be called for, filled and returned to the committee. You know the plan. We are endeavoring to get a complete enrollment of all of our churches in the country. We want this roll to be one of the great featured exhibits of the convention. We confidently expect that there will be an enrollment of more than a million. A great room will be set apart in some convenient place for the exhibit. You will want to see the name of your church there and on the roll of your church the names of all of the members. When the convention is over, it is the intention of the committee to send this most honorable roll to the Congressional Library at Washington, where it shall be forever treasured as one of the most precious heirlooms of the brotherhood and this glorious republic.

Brethren, send in your requests for the roll books if you have not already done so. If you have received your book send it in as soon as possible so that there may be no delaying of the Lord's work. The price of the roll book is fifteen and twenty-five cents. Get your book. Fill it. Return it. Thus you may help the centennial committee.

The Registration and the Program.

Every mail brings in requests for the centennial program and the centennial badge. The program, badge and registration fee is one dollar. For this sum you get all three, program, badge and registration.

Many people from all parts of the country are sending in their dollar saying "I am sorry that I cannot be at the convention, but I want a program and a badge." Every one thus sending is registered in a book prepared for that purpose, and a certificate issued them, and when the programs are issued they will be among the first to get their program and badge.

Many people from all parts of the country are sending in their dollar saying "reserve a room for me, save a program, a badge for me." These too are registered and a certificate issued them and assignment to their homes during the convention made at once. These who register in advance save themselves much confusion.

On the morning of October 11, there will be pouring into Pittsburgh thousands upon thousands of tired and wearied tourists. The registration booths will be overcrowded and the workers taxed to their limit. How unspeakably better it will be if of these thousands there be many, many hundreds and yes, thousands who having registered beforehand are privileged to be sent to their homes during the convention period.

Brethren, in the interests of yourselves, and the committee having the work in charge register if you possibly can many days in advance of the convention.

Entertainment and Registration.

Get this fact clearly in mind!

You may write asking for rooms and they will be assigned whether you send a dollar or not. But if you register you are guaranteed the program, the badge and a personal help in the world wide missions. The entertainment committee will assign rooms without a dollar being paid in the way of fees. The registration committee requires the dollar and furnishes the program. By all odds it will be better to be registered and have rooms assigned than to wait until the last minute. Don't you think so?

A Word as to the Exhibits.

The exhibits of the convention will be among the chief features of it. Large spaces are being given to our missionary enterprises and our publishing houses. All of these will make the largest and best display ever attempted by any body of people anywhere. The exhibits will be in a place easy of access and within ten minutes walking distance of all of the halls and churches in the centennial quadrangle. To specify as to the character of these exhibits or to call attention to any of them might not be wise, but it is enough to say that never before in the history of the world, will there have been gathered such an array of interesting exhibits as will be shown in Pittsburgh during the Centennial Convention.

Centennial Notes of Interest.

Word has just been received at headquarters that a party of fifteen are now on their way to the centennial from far distant Australia. These people are traveling 25,000 miles to get to this gathering. They are enthusiastic relative to it and are praying for and expecting a great blessing.

At this writing Brother Warren is still in Boston, Massachusetts, wrestling with the program. When Brother Warren gets through with it, it goes without saying that the program will be a thing of beauty and a joy forever.

We are confidently expecting and preparing for a convention of 50,000 people. What a host of people! What a task! Won't you who are coming help the committee by sending your registration fee of a dollar and get your room assignment at once.

Finally brethren, pray for the convention and its workers. And if by any reason you cannot come drop your committee a line saying "we are praying for you." The value of a hearty "God Bless You" has never been fully demonstrated in this world.

Pittsburg, Pa.

Restful Sleep
comes to peevish, wakeful children when bathed with warm water and
Glenn's Sulphur Soap
It lessens irritation—quiets the nerves. Best for skin diseases—invaluable in the nursery. Sold by all druggists.
Hill's Hair and Whisker Dye, black or brown, 50c.

EUREKA COLLEGE
EUREKA, ILL.
Fifty-fourth annual session opens the middle of September. Outlook splendid. Buildings convenient and well-improved. Campus one of the most beautiful spots in the Mississippi Valley. Lida's Wood an ideal home for girls. Modern laboratories for biological, chemical and physical work. Excellent library of carefully selected books and the best current periodicals. Bible Department the best in the history of the College, with an increasing attendance. High standards of scholarship. Rich fellowship. Enthusiastic student body. Department of study: Collegiate, Preparatory, Sacred Literature, Public Speaking, Music, Art and Commercial.
For Catalogue and further information, address,
ROBERT E. HIERONYMUS. President.

The University of Chicago
offers
Graduate and Undergraduate Courses
in Arts, Literature, and Science, and
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in Divinity, Law, Medicine, and Education.
Every department and group of allied departments issues its own circular descriptive of the courses. These circulars may be had upon application.
AUTUMN QUARTER BEGINS OCT. 1.
Students admitted at opening of each quarter, Autumn, Winter, Spring, Summer.

UNIVERSITY OF CHICAGO
Chicago, Illinois.

Saturday forenoon: State Association Business and addresses by ministers of the state. Business: (a) Reports of Churches. (b) Reports of Committees. (c) Election of Officers. (d) Miscellaneous Business.

Saturday afternoon and evening will be devoted to Bible school work, a program prepared by State Superintendent J. H. Bullock. Marion Stevenson will be present.

Sunday: a Rally Day of the National Societies, all of whom are invited to participate. 9-30: Bible Study by Marion Stevenson. 10 to 12 Addresses by representatives of the Home Boards. 2:00 Memorial Service and Communion. 3:30 The Benevolent Association. 5:00 C. W. B. M. Quiet Hour. Evening session: Foreign Missions.

Church Extension Notes

Churches.

Last Year	$ 8,973.49
This Year	11,835.72
Gain	$ 2,862.23

Individuals.

Last Year	$20,373.75
This Year	33,298.77
Gain	$12,925.02
Total Gain	$15,787.25

It will be seen from the above that we have gained $2,862.23 from the churches, which is a good start for our annual offering. A gain of $12,925.02 has been made from individual gifts, showing a total gain of $15,787.25. Every Sunday in September should be used for the annual offering, and be sure to remit promptly to G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

This annual offering should total $100,000 from the churches. Why not? The money is in the churches, and such a business-like work should have this increase in its fund. True, no such an amount was ever received by this board in a single annual offering, but the work requires it. Let the churches do the handsome thing this year.

An unusual quantity of collection envelopes and literature has been sent out during August. Three clerks were kept busy part of the time. This is the best indication we have of an increased offering. If the churches do the handsome thing by increased offerings we can go up to Pittsburg with a $50,000 gain, because a $12,000 gift is due in September and another of $5,000, which will insure a $30,000 gain at least, allowing no gain from the churches more than what is made up to August 31.

Including the Logan Fund, our Extension Fund is now over $735,000. The fund should be pushed up to $800,000 at least by the time we start to Pittsburg. The worthy demands still come. Had the money been in our fund with which to have encouraged our churches to build,, we would have caused the erection of over 400 churches this year. Remember to send all offerings to G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

Idaho Church Extension

I want to call upon the churches of South Idaho to help us remove the shame that rests upon our fair state. I was shocked when I received the information that in the last ten years Idaho had received $7,500 in loans made, while during the same period we had only contributed to that valuable fund $463.01, and was more shocked when informed that last year the entire state only contributed $52.80 to church extension. Brethren, we have to lean heavily on Church Extension in this new territory. Almost every new church we organize asks me to assist them in securing a loan. I blush with shame to ask help in the face of our small offerings. Brethren, where is your sense of gratitude and your pride in this great gem state of the mountains? Please help us to remove this shame this centennial year by making the largest offering in our history. Let us be able to hold our heads up and point with just pride to our offerings when we ask for loans.

Frank E. Jones.

Missouri and Church Extension

T. A. Abbott.

I have in these later years been coming more and more to believe that the plan that obtained largely in the beginning of our movement in Missouri of organizing a congregation in some school house was not a blessing but rather a curse to our people. As a temporary expedient it may have been permissable, but to organize with the intention of continuing for any length of time to use the school house as a place of worship was bad and only bad. I am happy in this one thing, that while I have organized many congregations during the years of my Secretaryship, I have never organized a "school house church." You can go all over the south part of the state and find the "remains" of these "school house churches" and they are not an honor to any cause. The membership became satisfied with their surroundings: "Oh, it will do," they said, and that very contentment was the beginning of their dissolution.

There may have been some excuse for such a procedure in the beginning. There ought to be none now. One of the greatest blessings to our growing brotherhood is our Church Extension Fund. The call is made for $1,000,000 in this fund this Centennial year. It ought to be twice that. It ought to be big enough that we could give it in time of need. I know an instance here in our own state where in one of our splendid cities the Church Extension Board gave $25,000 to build a house in a desirable place. The result is that it has grown by leaps and bounds and is easily the best congregation in all that part of that growing municipality. We need a fund so big that lots could be bought, houses built and, in connection with our State Board, preachers supported in these great centers of power.

Could we pursue such a course, in five years our membership in nearly every Western city could be multiplied again and again, and many of the centers of power in the East could be captured for pure New Testament Christianity. This year Missouri ought to give her greatest offering to Church Extension. That fund has loaned to Missouri churches over $15,000 more than Missouri churches have given. Missouri gave $8,608.14 last year. We ought, we must give twice that this year. Kansas City, Mo.

New Mexico and Church Extension

Frederick F. Grim.

New Mexico was one of the last sections of our country to receive the support and encouragement of The American Christian Missionary Society. The organized work is scarcely two years old. There are only three or four churches that are self supporting. But the tide of emigration having turned toward the Southwest, this has become an important missionary field. Now is the time to lay well the foundations for the upbuilding of New Testament Christianity. The land is ours if we will possess it.

Next in importance to a good, faithful, consecrated preacher, is a well located and equipped church building. It is not only necessary to have a house of worship in order to properly meet the demands of a growing work, but it lends to the enterprise dignity and the idea of permanency. In this way it becomes one of the important factors in the moral and religious life of the community.

We are entering upon an era of church building in New Mexico. Without the assistance of the Church Extension Society it will be impossible to provide homes for the homeless churches. Without such provision the churches must work under serious disadvantages and perhaps in some cases languish and die.

The gifts of the large and prosperous churches are needed at this time in order to reach the Centennial aim, but without the offerings of the small and struggling churches there will be a great disappointment when the report is read at Pittsburg. They are not only needed in order to swell the grand total, but because the spirit of gratitude, the habit of giving and the willingness to sacrifice needs to be developed in the churches from the very beginning.

Notwithstanding that the churches of New Mexico for the most part have heavy burdens to bear, still I was very much humiliated by a recent statement sent me by Secretary Muckley. Only $81.10 has been contributed by the churches of this territory, and only $1.60 was contributed last year. On the other hand, loans aggregating three thousand dollars have been made, and others have been promised as soon as the churches are ready for them. Doubtless the churches which

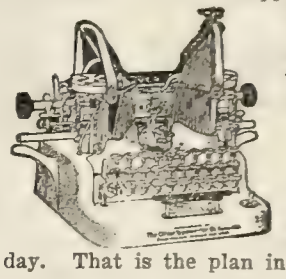
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Yours for 17 cents a day!

We announced this new sales plan recently, just to feel the pulse of the people. Simply a small cash payment—then 17 cents a day. That is the plan in a nutshell.

The result has been such a deluge of applications for machines that we are simply astonished.

The demand comes from people of all classes, all ages, all occupations.

The majority of inquiries has come from people of known financial standing who were attracted by the novelty of the proposition. An impressive demonstration of the immense popularity of the Oliver Typewriter.

A startling confirmation of our belief that the Era of Universal Typewriting is at hand.

A Quarter of a Million People are Making Money with

The OLIVER Typewriter

The Standard Visible Writer

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Whever you are, there's work to be done and money to be made by using the Oliver. The business world is calling for Oliver operators. There are not enough to supply the demand. Their salaries are considerably above those of many classes or workers.

"An Oliver Typewriter in Every Home!"

This is our battle cry today. We have made the Oliver supreme in usefulness and absolutely indispensable in business. Now comes the conquest of the home.

The simplicity and strength of the Oliver fit it for family use. It is becoming an important factor in the home training of young people. An educator as well as a money maker.

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failed to respond are ready to say we needed all we could raise for our local work. How could we be expected to help others? On the same principle the child might refuse to give any assistance to the parent until the period of life had passed when it no longer needed the parent's help.

Let the churches of New Mexico show their appreciation and gratitude by generously responding to the call of Church Extension in September. This means that every preacher must do his duty. For, "Wherever you find a pastor with over flowing missionary zeal and knowledge, you will find an earnest missionary church."

Albuquerque, N. M.

Adult Bible Class Exhibit

Centennial Convention, Pittsburg, Pa.

Four awards will be given to the four classes making the best exhibit of adult Bible class material, according to the classification given below. Each award will consist of a portrait of a church leader, framed, and ready to hang upon the wall of the class room. A plate will be attached to each, indicating that it is an award, and stating when by whom, and for what purpose it is given.

1. To the class making the best exhibit of advertising material, including cards of invitation, class buttons, printed announcements of special meetings, lecture courses, etc. The award: portrait of Walter Scott.

2. To the class making the best exhibit of decorative material. This will include banners, maps, charts, mottoes, and any other material used in making the class room attractive. The award: portrait of Thomas Campbell.

3. To the class making the best exhibit of program material. This includes printed programs for socials, business meetings, field days or picnics, annual banquets, regular Sunday sessions, etc. The award: portrait of Barton W. Stone.

4. To the class making the best general exhibit including the three above classes of material. The award: portrait of Alexander Campbell.

Any class wishing to make exhibit will please observe carefully, the following rules:

1. All material should be sent to: C. A. MacDonald, Chairman Exhibits Committee, Pittsburg, Pa., 203 Bissell Block.

Same must reach him not later than October 1, 1909.

2. A statement should accompany the exhibit giving the name of the class, its location, names and addresses of the class teacher and president, and the award for which the class is competing.

3. All material should be mounted on cardboard, framed or unframed. This will enable the committee to make the best possible display of the material.

Marion Stevenson,
National Supt. of Bible Schools.

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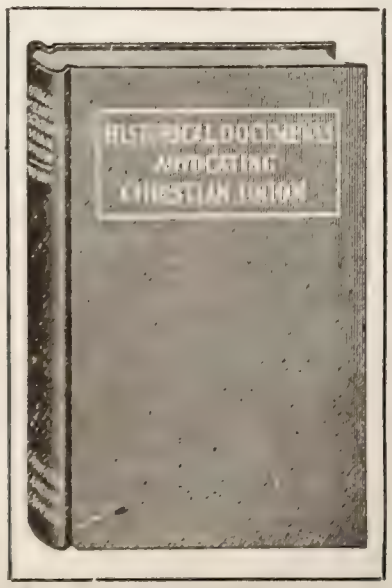
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THE CHRISTIAN CENTURY

Volume XXVI. September 16, 1909. Number 38.

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"Why We Love Them."
By Mrs. Royal J. Dye

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Professor Herbert L. Willett

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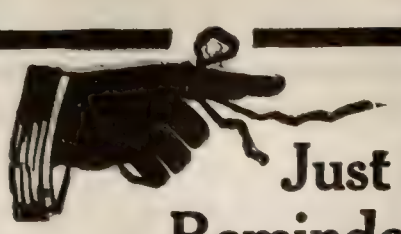
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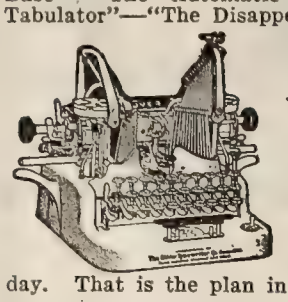
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

"The Long, Last Mile"

Life's Rewards Often Missed by Failure to Finish the Course

THE last mile is the longest one in every journey. Who that has gone homeward on some delayed train has not felt that all the other miles were shorter than that interminable last one? Who that has driven along some road at night toward home and seen the lights glimmering in the distance does not find the last, long mile the weariest of the way? Who that has traveled in the desert does not hail at the approach of twilight, as the caravan mounts a little hillock in the sand, that white tent-city under the shadowing benediction of some five palm trees, only to find that the long, last mile of the journey seems never to end? With such slow and lagging steps comes on the dawn after a night of watchfulness. The purple darkness shades into the grays of morning all too slowly. The voices of the world come back after the dreary interval of night, and nature and human activity awaken slowly,

> "Unheard but by the watcher's weary ear,
> Aching with night's dull silence, or the sick;
> Hailing the welcome light and sounds
> That chase the death-like images of dark away."

Yet all the journey is judged by that long, last mile. Short of its successful completion, everything remains unfinished. No caravan can arrive that does not cross the last league.

The scholar who has all but finished his course of study, but has not the courage or persistence to complete his examinations misses that final record of his work which is essential to its success. The investigator who has toiled through months or years of careful work to produce results that shall be of value to his generation, and yet who fails to complete the book in which his discoveries are to be chronicled is as voiceless and unsuccessful, in so far as the world is concerned, as if he had never undertaken the task. The failure of uncompleted enterprises was pointed out by Jesus in his reference to the builder of the tower who had not the means of finishing the structure, and who therefore felt the misery of the unaccomplished task.

The last mile is the revelation of the entire journey. It determines the object of the quest; it points the goal of all the way. From no other part of the journey can the end be so definitely discovered. The work of Christ, for example, finds all of its interpretation in the cross. Not that the cross was the only important event in Jesus' ministry, but in its spirit his whole life finds its meaning. Short of the cross he could not have been understood. His life would have failed of its ultimate purpose. The shadow of the cross was upon all his pathway. As one painter has represented it, even upon his cradle there fell the shadowy mystery of his approaching tragedy. He was conscious of it from the beginning. His passion to fulfil the Father's desires, his wish that no one feature of his work should be scanted, his kindly thought for his disciples that they might all abide with him to the last, are marked features of our Lord's character. "Having loved his own in the world, he loved them unto the end."

It is even so of the Christian life that is patterned after that of the Lord. It is tested by its close, not by the halcyon days of power and success. It is an easy thing when all goes well to live the life of faith, and believe that all things work together for good to those that love God. But when defeat, distress or failure come, then that optimism is somewhat difficult to maintain. And yet this is the secret of the lives that finish successfully the long, last mile. The man who, after a period of brilliant business success, comes to failure through no effort of his own, and closes his days in failing health and amid narrowing opportunities, yet calm in the quiet confidence that all things are well with him who keeps his faith in God, that man is a hero of the faith. It is an inspiration to live in an atmosphere of applause and achievement where one's strength is sufficient to the task of the day and work is a pleasure. But in obscurity and disfavor, without the inspiration of successful effort, it is a very different experience. And yet there are thousands of quiet and courageous lives passing through this experience, without hope of worldly betterment, but with humble trust in God and confidence that he will lead them safely home. This is the glory of the long, last mile.

In youth, or the strength of middle age, life is a constant joy. Friendship is abundant; the world has many fascinating opportunities to offer, and pessimism would seem the least reasonable philosophy. But when old age and weakness come, when the pulse slackens and the nerves are tense with pain, when "those that look out of the windows are darkened, and all the daughters of music are brought low," it is the true test of character and of religion that hope, confidence and cheerfulness remain and that the light of life grows brighter until it shines unto the perfect day. It is the Saviour's word that "he that endureth to the end shall be saved." Short of the end there can be no successful completion. James writes, "We count them happy who endure," and such are the heroes of the faith of whom the Epistle to the Hebrews speaks. Such men and women are worthy of love and remembrance. The quiet, steadfast lives that keep on in the path of modest duty and of simple joy, "by faithful continuance in well doing," are the masters of the long, last mile—the heroes in the struggle of the years.

To maintain the high levels of thought and feeling in the midst of discouragement, weakness and pain is the wish of every soul. We all pray with the poet when we think of such times as possible in the future:

> "Be near me when my light is low,
> When the blood creeps and the nerves prick
> And tingle, and the heart is weak,
> And all the wheels of being slow.
> Be near me when the sensuous frame
> Is racked with pangs that conquer trust,
> And time, a maniac, scattering dust
> And life a fury slinging flame."

The long last mile of every experience leads to that solemn moment when this life, as we know it, finds its fulfillment. It is the glory of our Christian faith that such a moment may be faced with calm and quiet faith. To him who has lived with God there is the serene confidence that everything is right, for God does all things well. And yet how much there is to remember at such a moment. Even the holiest of souls could not approach death unconcerned. How many experiences there are that we should like to change! How many faults which cannot be forgotten! How many sins that cry out for forgiveness! Yet this need and the confident trust in the Master of souls is the supreme victory that overcomes the world and death itself. If life has no power to defeat us, how much less has death. We only crave guidance across that last experience, mysterious, baffling and yet alluring. How many clinging stains of humanity we are leaving in that long, last mile! How many secrets of the heavenly life wait for their disclosure until the darkness is past and the true light shines! All these humbling and yet inevitable experiences await us in that moment when mortality is swallowed up of life. How earnestly may we pray for the divine companionship at such a moment! How sincerely we may repeat the words of the author of "The Tryst":

> "Carry me over the long, last mile.
> Man of Nazareth, Christ for me!
> Weary I wait by death's dark stile
> In the wild and the waste, where the wind blows free:
> And the shadows and sorrows come out of my past,
> Look keen through my heart
> And will not depart,
> Now that my poor world has come to its last.
> Lord, is it long that my spirit must wait?
> Man of Nazareth, Christ for me!
> Deep is the stream, and the night is late;
> And grief blinds my soul that I cannot see.
> Speak to me out of the silences, Lord,
> That my spirit may know,
> As forward I go,
> Thy pierced hands are lifting me over the ford."

The Trend of Events

By Alva W. Taylor

RAILROAD PRECAUTION

The happy day has arrived when the Railroads will compete for safety records. Last year the Pennsylvania reported no deaths through accident to passengers. The past few months has recorded remarkable experiments with its safety devices and operators. It has been working its men like the fire companies do in their test runs. Over six hundred mock contingencies have been "made up" and in every case the signals and rules have been obeyed perfectly and have worked perfectly. Thus six hundred possible conditions that might have brought confusion and perhaps accident were met with perfect safety. Now the Burlington meets the Pennsylvania record with its report for the last fiscal year. Not a passenger was killed on all its lines and it operates some very fast trains. The day is past for cooly calculating the cost of accidents over against the expense of safety devices and operation.

ENGLAND'S "LAND OCTOPUS"

Lloyd-George's budget makes satisfactory progress. It now looks like the Lords will hardly dare veto it. It has aroused great enthusiasm among the masses of the realm. Every protest of the landlords and tory press has but served to make more clear the fact that their protest is the plea of privileged interests. The bye-elections have been favorable to the Liberals. Before the budget's presentation they had been unfavorable. This shows the way the wind blows. The Liberals may well care little whether the Lords veto or not. If they do not, the principle of taxing the landlords is founded. If they do, an appeal to the country will justify the Liberals and forward their determination to remove the incubus of the Lords' veto.

Here are a few interesting items showing something of the nature of the "octopus" of landlordism in England. One-half of all the land in England is owned by 4,000 men; and 500 members of the House of Lords own one-third of the entire territory of the kingdom. The Duke of Westminster, a young snob whom Kitchener sent back from South Africa as an encumbrance to the army, draws $15,000,000 annually from 400 acres which his ancestors left him in the heart of London. It was once of little worth compared to present valuation and was given an ancient duke by his monarch in recognition of services rendered the crown. Landlordism has kept it in entail until today the crowded areas in the heart of London must pay the young "blue-blood" and "red-leg" this enormous annual toll. Lloyd-George would take one-fifth the annual increase in value of these holdings with which to pay the old-age pensions. Other Lords and Dukes draw sums, but little less, from the metropolis; all told to the extent of $100,000,000 annually.

The Liberals are simply trying to establish a precedent and a principle. It is not the tax the Lords are fighting—it is the principle. In America they would perhaps let the bill pass while clamor was on, then quietly emasculate it all when the public had lost interest. Not so in England. Once established it is there to stay and will be expanded until the basic principle roots out the evil.

THE CONQUEST OF THE AIR

We are used to wonders in this modern world yet we are credulous. Nothing startles us, yet some things surprise us. Since the days of Darius Green we have been doubtful about man ever being able to "fly as the birds." We thought a marvelous toy a possible result of the aviator's quest but hardly a usable vehicle. But now Zeppelin has sailed 850 miles in a single trip. He has been hailed by his nation as a hero after sailing at will over the capital city and demonstrating that perfect control of his air-ship which utility will require. He yet has problems to solve but he has solved greater ones. His progress has been more rapid than that of the steam boat was in its early day.

The more marvelous aeroplane makes significant progress. It is coming more rapidly than the automobile did. Farnam has kept the air three hours and there is no reason why he should not have kept it longer had fuel held out. Latham has ascended to nearly 500 feet and landed with perfect safety. Bleriot has crossed the English Channel with its changing currents and Curtis has made a sustained speed of nearly 50 miles per hour with safety. Will the aeroplane be the successor of the automobile as the vehicle of pleasure?

PRUSSIA'S CROP OF MILLIONAIRES

Prussia has developed marvelously under William II. He is much more an industrial than a war lord. But with this industrial development has come a corresponding crop of millionaires and an increased number of those who must labor without hope of more than daily bread. In 13 years the number who have a million or more has grown from 5,256 to 8,377. More striking is the increase in the millions they possess. Then they owned $3,250,000,000 while now they have $6,000,000,000. These 8,000 men possess 26 per cent of all Prussia's wealth. This is the toll capital has taken from increased production in the kingdom's industries. Meanwhile there are 100,000 unemployed in Berlin alone. Here is another proof of Andrew Carnegie's contention that the workingman is not getting his share and that the great problem of the time is one of striking a balance between labor and capital in the sharing of profits.

IS THE CHURCH LOSING GROUND?

We hear much talk today about the church losing ground. The census bulletin for 1908 does not give much consolation to those who draw such conclusions. It shows that there are 33,000,000 church members. This is as accurate as such statistics can be made, but is not accurate to a nicety, because some denominations report infants while others report only those who are really members by choice. The Catholics report everybody that has been born in their church and seem to make a great showing. If the children who have made no conscious choice and the nominal members that any other church would exclude were discounted, their numbers would perhaps be reduced to one-half the 12,000,000 given. They make great increase also but it is chiefly through immigration. Likewise their report of a male membership of 49 per cent must be discounted in the interest of comparative statistics. Protestant denominations would not count multitudes of men that are enumerated by the Romanists. They are born Catholics but their attendance upon the worship and work of the church is no more vital than that of multitudes of men born Protestants but who never work at any religious task or attend religious worship.

The significant facts are in the comparative statistics. The report shows that 39 per cent of the population is now church members as against 32 per cent eighteen years ago. A comparative statement of the membership in ratio to the population and counting the Protestant churches alone, will be more illuminating. In 1800 there were ten members to every 145 of the population; in 1850 to every sixty-five; 1900 to every forty-five; in 1908 to every forty-one. The Protestant church membership has gained on the increase in population by about 10 per cent each decade since 1880.

IS THE Y. M. C. A. LESS EVANGELISTIC?

The Y. M. C. A. is the most vigorous of modern religious agencies. Complaint has been lodged that it was surrendering evangelistic to social effort. If it were charged with changing from the evangelistic to the social method of conducting its work, the indictment might be justified, and with credit to the association, for the social method may be quite as much a soul winner as the old time evangelistic method of the association. And this is precisely what has happened. The main stress is today put on social service. The religious meeting is not made less of, but social service is made more of. Last year, as compared with eight years ago, five times as much was spent for religious work, the attendance was three times as great, the number of conversions was multiplied by four, and the number who united with the church by three. Six times as many were enrolled in the Bible classes, and the attendance in shop meetings was twelve times as great as eight years ago. In the same time the number of associates increased by one-half, or to nearly 2,000 in all, the number of members almost doubled and is now close to 500,000, the number of building increased from 359 to 630 while the value of the property arose to $47,000,000 and the current expenses to over $6,000,000 as compared to $2,500,000 eight years ago. These latter figures tell something of the value of the social work of the associations. The greatly increased cost is due to the need of equipment to do the work of athletics, conduct night schools, furnish baths and entertainment, build dormitories for railroad men, supply reading rooms, provide employment agencies and create a great work for boys. The number of conversions has grown twice as fast as the expense account. This cannot argue that the social method is less effective religiously than the old time evangelism. The number that have been kept faithful to their religious vows by the modern method of help cannot be determined but it would doubtless be even more marked than the number of conversions.

CHRISTIAN UNION ON THE FOREIGN FIELD

The appalling waste of sectarianism is not likely to ever obtain on the foreign field. The task is too great, the workers too consecrated to the supreme thing, the excuses to puerile to allow it. The workers in Chili found interest in their message, but bewilderment over their denominational distinctions. They issued a statement setting forth the fact that they were at one on all essentials and emphasizing the unity of their faith. Some remarkable evangelism has recently rewarded their united efforts. At Christobal, Panama, a union church is flourishing. The Baptists and Presbyterians are building a union medical college in Shantung and all others will be welcomed as they come. At Chentung, in Western China, a great Union University is being builded by the Baptists, Methodists, and Friends and all others who wish will be welcomed in its work. Facing the work of converting the world, the Church of Scotland and the United Free Church have, by unanimous vote, entered upon a full and free discussion of the problem of union of the two bodies. The church cannot remain divided and waste the stewardship of Christendom in the evangelization of the world.

A NEW "PROMISED LAND"

There was recently held in Whitechapel, East London, a meeting of 2,500 Jews at which Israel Zangwill and other leaders spoke and at which Mesopotamia was hailed as a new Land of Promise. The valley that is believed to be the cradle of mankind, the ancient seat of Assyria and Babylon, and the scene of the Captivity is to be irrigated and redeemed. The railroad is penetrating its desert wastes, travelers are blazing trails through its sands, and behold it looms up as a promising seat of new civilization. It is rumored that Jacob Schiff and other wealthy Jews are planning a $100,000,000 project to redeem it to civilization and the Jew.

Editorial

CHICAGO churches will be happy to be hosts to delegates enroute to Pittsburg from the west, on Sunday morning, October 10. With the convention opening on Monday evening it becomes necessary for many western delegates to start before Sunday. In order to avoid Sunday travel many will wish to spend the Lord's day in this city, worshipping in our churches in the morning and visiting parks and public buildings in the afternoon, going on to Pittsburg at night or waiting until the next morning for the Chicago special. We have at hand a number of requests from Kansas and Nebraska and other states inquiring for the location of the churches of the Disciples, so that delegates may lose no time in getting to the services. This list of churches we will be glad to print in next week's issue. If it proves that a sufficient number are interested the Chicago ministers will be glad to arrange a plan by which special trains may be met and the delegates piloted to the various churches of their choice. It will not be necessary for us to counsel the brethren against unnecessary traveling on the Lord's day. Disciples of Christ are quite as sensitive to the sacredness of the day as any other people. And while they recognize that it is impossible to avoid traveling during a portion of the day their good conscience will reduce this to the minimum.

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IN A series of editorials by the "laity" the *Christian-Evangelist* is offering its readers some valuable sentiment of late. Especially significant is the contribution of Rev. E. L. Powell, of Louisville in the issue of August 26. Dr. Powell's thesis is that there is no development in modern religious thought which was not anticipated by Alexander Campbell and the men associated with him. He calls Mr. Campbell "one of the most pronounced higher critics" and points out the latter's distinction between the various dispensations as the warrant for such an assertion. "I cannot see," says Dr. Powell, "that any higher critic, who has kept himself within the province of higher criticism as concerning itself with literary and historical Biblical criticism, has been more radical in method than Mr. Campbell. Mr. Campbell used a different terminology, but precisely the same method." Concerning sanity in evangelism Dr. Powell interprets Campbell and the Disciples as the forerunners of those who today are registering a pronounced protest "against an evangelism which does violence to the soul of man and all that we know of psychological experience. In the advocacy by Mr. Campbell of a conversion that should be effected in harmony with the laws of the soul and not by some galvanic battery operation of the Holy Spirit, we have anticipated the modern criticism and principal objection to a wild and crazy evangelism, which seeks to add names to a church membership rather than souls to the company of the saved. I am satisfied that the great men whom we honor as pioneers of this great religious movement would condemn in the name of both Scripture and psychology the methods and spirit and picturesque characteristics and accessories of the greater part of our modern evangelism.

"Take again the familiar battle cry of modern religious thought —'Back to Christ.' Have we not heard that music from childhood? Is it not the very heart of our contention? Dr. Fairbairn, in his great book, 'The Place of Christ in Modern Theology,' tells us that the coming theology must be interpreted in terms of the Christ consciousness. This precisely is what Mr. Campbell did, and what we as a people have been trying to do for one hundred years."

At the charge that this way of putting it is identical with the "New Theology" Dr. Powell does not falter, but rejoices that the people with whom he is allied are so well prepared to receive all that is richest and best in the progressive religious thought of today. "If this be the 'new theology,'" he says, "let us make the most of it. Whether it be acknowledged or not, the Disciples of Christ have led the way, have certainly blazed the path along which are treading the modern leaders and thinkers of the Christian world. We have been pioneers in the literary and historical criticism of the Bible. We have been pioneers in the advocacy of Christ, rather than creedal propositions, as the object of faith. We have been pioneers in honoring the laws of the soul or a sane psychology in the matter of conversion. We have been pioneers in emphasizing the great facts of Christianity as offering a solid foundation for both faith and reason. We have certainly been pioneers in our insistence on the fundamental principle of Protestanism, namely, the right of private interpretation. To our great words Reformation, Restoration, Recovery, Liberty, Loyalty, Democracy, Simplicity should be added the word—Heralds of the New Theology."

These are splendid words spoken by Louisville's great preacher, revealing his deep insight into the purposes of the Disciples and the tendencies of modern times. By every right of historic temper the Disciples of Christ are the leaders of progress and those who would bind us to the "outworn creed" do not know "what manner of spirit they are of."

* * *

OCCASIONALLY a community even in these days of fraternity among Christian bodies is stirred with a sectarian controversy that is anything but creditable to the cause of Christ. No denomination is entirely free of trouble makers. Even the Disciples of Christ, specialists though we strive to be in the program of unity, are occasionally humiliated by one of our number stirring up strife and bitterness through misrepresentation of his religious neighbors. Such conduct often destroys an *entente cordial* that it has taken years to develop. Des Moines, Iowa, has been witnessing an illustration of this unhappy thing of late. The offender in this instance is a Baptist, although it is intimated that members of other denominations as well have been participating in a subterranean attempt to prejudice new Disciple converts against the teachings of the church with which they have united. In one instance the local church bulletin was used to misrepresent and caricature the teaching of the Disciples. All this has been passed by without notice by the Disciple ministers of the city. But more recently a certain Rev. Mr. Graves, a Baptist clergyman, issued a statement setting forth the reasons why all this talk of union between Baptists and Disciples is nonsense.

He described the Disciples as disbelieving in the Holy Spirit, and the Trinity, preaching baptismal regeneration and teaching that intellectual assent to a proposition was equivalent to conversion. With the appearance of this statement in the newspapers, Charles S. Medbury of the University Church could not longer keep silence. He wrote an open letter to Mr. Graves which he read to his own congregation and had published in the newspapers. In this letter Mr. Medbury states the true evangelical position of the Disciples and administers a drastic rebuke to his brother minister for his lack of both information and the fairness that should ever belong to the minister of Christ. With rare skill he turns the discussion from the field of theory to the actual facts visible on every hand in Des Moines. "How can you, Brother Graves," asks Mr. Medbury, "in the face of our people's life right here in Des Moines, which is

certainly not less devoted to high and noble things than is the life of other peoples, and in the face of the educational and missionary work to which we are committing ourselves in all the world—how can you intimate that all we require is an intellectual assent in the teachings of the New Testament as over against the absolute and complete surrender of the whole man to God required by your own teaching? I shall challenge at once this whole paragraph of your article as misleading and completely unwarranted. You are kind enough to speak of your respect for me personally as a Christian brother and a brother minister. Can you then believe, really, that my life is given simply to secure this intellectual assent to certain formal doctrines? I do not think for a moment that you really believe this. And, Brother Graves, in my own ministry I am only representative of the rank and file of our people who plead in season and out of season for the new birth and the glorious life of the new creature in Christ Jesus."

* * *

THE greatest need of America today is a return to the sense of obligation for the ethical and religious instruction of our children and young people through all the instruments of education at our command. At the present time, by an unfortunate process of evasion and shifting of responsibility, none of these instruments is accomplishing the work in a satisfactory manner. The home is the center of all instructional values for the child's life and yet parents are rarely either competent or willing to undertake the teaching of their children. They dismiss this obligation to other agents like the public school and the church.

The public school, again, is charged with the education of the child and, rightly interpreted, this education is not only intellectual but physical, moral, and religious as well. It is an unfortunate thing that the Bible is, for the most part, rigidly excluded from the public schools. This is the result of the demand made by Roman Catholics, on the one side, and secularists on the other. It is sadly unfortunate that the book, which is not only the greatest classic of all literature, but the embodiment of the principles of ethics and religion ever given to the race, should be excluded from curricula which are permitted to include almost every other discipline within the range of our present interests. If the Bible is excluded by action of courts or school boards, that law must be obeyed until a better one is secured. But, in the meantime, the teacher can do much to emphasize the ethical and religious values in the child's education.

Again the Sunday-school can do much more than it is doing at the present time. With all its limitations, both of theory and practice, it is our most effective instrument for religious instruction. It needs to accept those pedagogical principles which are recognized in every other form of instruction today and in addition, to realize that there rests upon it the high responsibility of performing that work which both the home and the public school have sought to evade. If the Sunday-school teacher had no other motive for the most painstaking and careful devotion to the spiritual interests of the child, this would be sufficient.

Meantime there needs to be laid on parents and teachers, whether in the school or the Sunday-school, a fresh sense of obligation for the moral and religious training of the new generation.

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PREPARATIONS for the World Missionary Conference to be held next June in Edinburgh, Scotland, are proceeding on a scale of great magnitude. The conference will embrace about 1,100 delegates of whom upward of 500 will be from the United States and Canada. Among those already chosen are some of the most distinguished public men, including ex-President Roosevelt, ex-Vice-President Fairbanks, prominent educators, jurists, editors, bishops, pastors, as well as missionary secretaries, managers and experts. The delegates are appointed by the various Missionary Boards on the basis of income devoted to missions in non-Christian lands. The Disciples of Christ are entitled to fourteen delegates. Among the delegates appointed by American societies will be missionaries and native Christians from foreign fields. For example, one Board will have ten delegates from its Europeon missions, with representatives from its Asiatic, African, South American and other fields. The missionaries will be accompanied by native Christians from the various missions so that the conference will be something of an inter-denominational congress of the nations of the world in the name of the one God, the one gospel and the one cause. Doubtless there will be few of the 1,100 delegates who will not be able to understand and speak the English tongue, which is now taught in almost every mission field. The conference is a conference of Missionary experts and its chief business will be to hear and discuss reports of eight commissions which have been appointed to investigate and report upon all phases of missionary work. Besides these reports and discussions there will be addresses on missionary topics by the most eminent speakers of the world. The conference will not consider or adopt resolutions or vote even upon the reports of the commissions. Its aim is to gather and spread facts and conclusions of missionary experts on methods of the missionary enterprise and thus "coördinate missionary experience from all parts of the world." The American executive committee of twenty representatives of the Boards of the United States and Canada is coöperating with the British executive committee in settling the arrangements for the conference. Dr. Arthur J. Brown is chairman, Dr. H. K. Carroll, Secretary. Lord Balfour of Burleigh, is chairman of the British committee. Of the eight Commissions, Mr. John R. Mott, New York, is chairman of Commission No. 1—"Carrying the Gospel to All the World"; President W. Douglas Mackenzie, D. D., Hartford Theological Seminary, is chairman of Commission No. V—"Preparation of Missionaries; and Dr. James L. Barton, Secretary of the American Board, is chairman of Cimmission No. VI—"The Home Base of Missions." Other Commissions will report on "The Native Church and Its Workers," "Education in Relation to the Christianization of National Life," "The Missionary Message in Relation to Non-Christian Religions," "Relations of Missions to Governments," "Coöperation and Promotion of Unity." These latter Commissions all have British chairmen with American vice-chairmen as follows, respectively,—Dr. Walter R. Lambuth, Secretary of the Board of Missions, M. E. Church, South; Prof. E. C. Moore, Harvard University; Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions; Hon. Seth Low, New York; and Mr. Silas McBee, Editor of *The Churchman.*

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IT HAS not yet been made clear just what contributions to science will be made by the sensational explorations in the Arctic circle by Messrs. Peary and Cook. Judging from the statements given the public by both of these daring pathfinders, it seems unlikely that any positive benefits will be conferred upon the world. In his report, Dr. Cook describes the sense of intense loneliness that came upon him as he surveyed the horizon, standing at the long-sought pole. "What a cheerless spot to have aroused the ambition of man for so many ages," he mused. "An endless field of purple snows. No life. No land. No spot to relieve the monotony of frost. We were the only pulsating creatures in a dead world of ice." Commander Peary likewise comments on the dullness and barrenness of the place. Only one observation does he give us in his report, viz., that he let down his lead to the full length of his wire, 1,500 fathoms, and could not find bottom. Upon reeling up the line it broke and the lead was lost.

In all this story the cynic and the pessimist will no doubt find a parable. It is a picture of all of life's goods and goals, they will say. That for which man sacrifices all is a barren waste when he arrives, a bubble that bursts when he takes it in his hand. Life is ever deluding us with the hopes that burn in our hearts.

So speaks the pessimist. But the soul that has learned to see life as Jesus saw it finds a sermon in the disillusionment of the explorers and a text for the sermon is ready to hand in the scriptures. "It is not in the heavens, that thou shouldest say, Who shall go up for us into the heavens and bring it unto us. . . . neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us and bring it unto us. . . . But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." Moses is speaking of the revelation of God that is not to be sought for afar but is to be found within. Likewise all the real goods of God are nearby. That the remote is better than the immediate is life's illusion. That happiness could be found in another's lot better than in one's own is Satan's constant whisper to our hearts. Success does not lie at some far-off North Pole, but in faithfully doing our work in our common latitude. There are great explorations yet to be made in the mysterious natures of those dear ones of our own families. Heaven is not far distant, but ever lies around us if we would only see. What Alexander Proctor said when a street preacher asked him if he wished to go to heaven, and he answered, "No, I'm already there," symbolizes an experience possible to every child of God.

Christianity's business in the world is to teach men to find worth and contentment in common experiences, realizing the goods of the eternal life here and now, and not postponing them to some far time or place.

Joy in one's work is the consummate tool, without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness.—Phillips Brooks in The Joy of Self-Sacrifice.

The American School For Oriental Study and Research At Jerusalem

How the School Encourages American Students in Research in Lands of the Bible

By Edward A. Henry

A number of years ago the Archaeological Institute of America succeeded in arousing sufficient interest in Archaeological study to secure money to establish schools at Rome and at Athens. "The American School at Athens" owns a very fine building and has a long and glorious record of achievement behind it. Though it has conducted much excavation work this is not its chief purpose. The great aim of the school is to encourage American University men to go out to the land of their study and secure a first hand knowledge of it. "The American School at Rome" has a similar glorious record. It was not until the year 1900 that the institute, with the co-operation of the American Oriental Society and the Society for Biblical Literature and Exegesis, succeeded in getting together enough money to establish an American school at Jerusalem.

"The American School for Oriental study and Research at Jerusalem," then, has but nine years of history. Its organization is rather interesting. The managing committee consists of one representative from each of the twenty-one American seminaries, colleges, and universities which, by their annual contributions, make the maintenance of the school possible. The executive committee consists of eight men of whom Professor Charles C. Torrey of Yale University is chairman. Each year one of the supporting universities loans a professor to serve as director of the school for the year.

The present plant of the school consists of a leased building in which are provided the necessary quarters for the director, a limited number of students, the care-taker (Mr. Charles E. Smith), the necessary servants and last and most important, the library. This is, today, the most important possession of the school. It numbers about 5,000 volumes which have been selected with unusual care. Few important works on Palestine or the Bible are wanting. This library has been well catalogued, and is quite properly the nucleus of the school.

Purpose of School.

The work of the school is determined by its object. It does not attempt to carry on lecture courses or, in fact, any set courses of study of any kind. This sort of work the student may find at home. The American School at Jerusalem exists to encourage and assist in research work. Neither can the school conduct or carry on any excavations, for such work is a constant cause of difference and difficulty with the Turkish authorities, and any such friction would imperil the very existence of the school. Today the school exists with the full consent and approval of the Turkish authorities, even to the extent that it is placed upon the free list so that all packages addressed to the school are admitted free of duty. The school is on the best of terms with all the powers in the city. The Patriarchs of the Greek and Roman Catholic Churches are devoted friends of the American School and their great libraries are always open to its members. A still more important connection is the German Evangelical Archaeological Institute with Herr Gustaf Dallmann as its permanent director. This school is directly across the street from the American School and its fine library is always at our disposal. In addition all its lectures are open to the Americans. But perhaps the most important connection is that with the Ecole de Saint-Etienne, the great college of the Dominicans. These men are all scholars and modernists of the deepest dye, so much so that the school is at present in considerable disrepute among the reactionaries who seem to hold the balance of power in Romanism today.

Monks Friendly to School.

The Domincans have a very large library and receive all the religious periodicals of the University of Chicago. This library is always open to us. In addition they give extensive courses of lectures during the winter to all of which the American School is invited; and Father Vincent, Father Lagrange and Father Dhorme are frequent callers at the American School. But all this is really only supplementary to the real purpose of the school. This purpose, as we have noted above, is to encourage Biblical students to acquire a first hand knowledge of the land of the Bible and its people. Valuable as the experience of the tourist may be (and I do not wish to minimize it in the least) it is too hurried and follows too much the beaten paths of travel to yield the best results. Only residence in the country, leisurely travel outside of the tourist high roads and daily contact with the natives for months can make one familiar with the land and its people. Such an experience reveals to the one who enjoys it how little customs have changed here. Almost daily one finds some difficult problem in Old Testament study illuminated by some superstition or custom which survives even to the present day. But for the independent traveler such an experience would be very costly, so right here the American School comes in to serve its members. Through its caretaker, Mr. Charles E. Smith, it holds contracts by which it can secure horses, mules, tents, cooks, servants, dragomans and indeed everything necessary at about one third the cost to the ordinary tourist. In addition it's members get what are called "resident rates" at the hotels and at all shops. Needless to say these are far below "tourist rates."

The Members.

But a word now regarding the members of the school. Naturally they are mostly post-graduate students of our American universities, and usually former students of the director in charge of the school for the year. But any American may register with the director and become a member of the school, entitled to all its privileges both in its own library and expeditions and also in its connections with the other schools and libraries mentioned above. If he has ever been a member of any of the contributing schools he pays no fee. If not the registration fee is twenty-five dollars.

Perhaps the work of the school may best be understood from a brief review of the past year. Seven members of the school met the director, Dr. Harper, in Constantinople on October 3, and the school was declared formally open. Two of the men at once departed for Egypt to begin their study there. The remaining ones spent a week in the Ottoman capitol and then took a coasting steamer down the Asia Minor Coast. After a week three members of the party disembarked at Beirut for a month in Syria and Upper Galilee. Baalbeck, Damascus, Mt. Hermon, Huleh, Galilee, Nazareth, Mt. Carmel, Acre, Tyre and Sidon were visited in turn while the remainder of the party went on to Jerusalem whence trips were made to many points near at hand. On November seventeenth the school, nine in all, met at Jerusalem and on the twenty-ninth the whole party started out on the longest, most difficult and most dangerous trip of the year. With a large and complete camp equipment we journeyed to Jericho, es-Salt, Jerash, Ammon, Heshbon, Nebo, Mukaur, Madeba, Rabba, Kerak and Petra, our goal. After several days in that mysterious "Rock City" we descended into the desert of the Arabah, far below sea level, and journeyed north through the desert for several days to the Dead Sea and the famous Salt Mountain, then along the west shore of the sea to Engedi and up to Jerusalem on the nineteenth of December. All the festivities of both the Latin and the Greek Christmas were enjoyed and then the Epiphanies of the two churches. Then came more expeditions by smaller parties. We found our full crowd of nine people unwieldy, so occasionally there were three separate expeditions out at the time. There were trips to the Philistine plain, to more points near Jerusalem, to the Plain of Sharon, and to Samaria. One big trip was made to Hebron, Beersheba and the Negeb, and another through Galilee and Syria, reaching as far north as Aleppo. Quite unexpectedly two of our parties met in Aleppo. Trips to Egypt were made by several who had been there. All the festivities of the Easter season and the Samaritan Passover were witnessed. In fact we were busy all the time until about the first of June when the last of our number started for the home land. In passing, we might notice that several people who could not spend the whole year in the work joined us in February for the spring trips.

The Work Accomplished.

One asks, "But what did you do?" To the scientific student we can offer several hitherto unknown inscriptions, accurate copies of the text of several inscriptions which had been known but never copied and a number of antiquities which were gathered and left in the school. But most important of results is the fact that we are able to live in the Orient long enough to become somewhat steeped in its spirit; we were able to visit and study leisurely all the points of Biblical interest and acquire much informatnon regarding the customs of the people, many of which run back almost unchanged to a very remote antiquity. In short, we were able to acquire an intimate personal knowledge of the land of the Bible, its topography, its geography, its people, their language and customs.

Some of the results of this study will appear in further articles in the *Christian Century*.

The highest result of education is *tolerance*. Long ago men fought and died for their faith; but it took ages to teach them the other kind of courage—the courage to recognize the faiths of their brethren and their rights of conscience.—Helen Keller.

To live in the presence of great truths, to be dealing with eternal laws, to be led by permanent ideals,—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—Francis G. Peabody.

Man And His Religious Nature

Religion a Source of Strength, Seen in the Testing Times of Life

By Professor E. S. Ames

In the tests of physical health, the proportionate and harmonious development of the various organs of the body is one of the simplest. It applies to the spiritual nature, too.

The necessity for this symmetry and proportion in one's perception of the truth is shown in any serious attempt to solve the problem of personal interest and of social service. Egoism and altruism, for example, often contend for exclusive recognition, as if neither could endure the realization of the other. At the present time the popular moralists laud altruism, and idealize disinterested devotion to other people's interest as if no account need be taken of the character and equipment of the one who thus devotes himself. Experience and reflection, however, are gradually impressing the lesson that efficient altruism can only characterize people who possess rich and abundant life themselves, and who also know how to use it, not so much as a gift to needy souls as an example for their imitation, and to encourage them to self-help and self-direction.

Interests of Self and Society Identical.

The interests of self and society are not fundamentally opposed, nor are they merely harmonious. Thy are identical. Just as men are learning how to control the inner laws of plants and animals for their growth and self-preservation, so they are discovering also how to nurture the instincts and powers of the child so that he shall in maturity possess within himself the resources of virtue and the antidotes of evil.

This means of health is peculiarly adapted to human beings, for they are strangely fitted to be their own physicians. They have the light of consciousness by which they may examine the inner chambers of their minds and detect weakness or disease and subject it to needed care.

The virtuous man is in this way also more than an automaton. He is not blindly the slave of his habits. He is conscious of their power and rejoices in it. Without vain pride, he stands within the citadel of his formed character and sees armies of the tempter dash helplessly against his defenses. Base sins do not tempt him. Riches, with their tinsel arms, cannot assault him, nor sensuous pleasures with their soft allurements. Vanity, with its masks, and duplicity with its empty show falls away in defeat. False ambitions and the flatterers they bring urging compromise and the methods of worldly "success" cower in the distance like phantoms of the mist. His strength is liberated from such conflicts to engage the subtler adversaries of the soul, which change their form after every defeat and rise in new disguise to avenge themselves upon a higher plane, and in more insidious ways. But in every advance he gains new strength and a new sense of mastery and is able to rescue and defend others with himself against the conquered sins.

Where Character Helps.

Along with this power of resistance, health affords strength for recovery when accident or disease has brought one low. It is often in prompt and speedy recovery that a good constitution counts for the most, and one of the best marks of genuine religious faith is the certainty and facility with which a person rebounds from mistakes, or sins, or doubts, or disappointments, and gains from them the lessons which make him immune from such dangers ever after.

The religiously cultivated soul has built into memory and imagination the great words of psalmists and poets, of prophets and apostles, so that he is no longer the victim of partial and petty views of life, which in success so easily swell with conceit, and in reverses are so utterly crushed down. He has learned to escape from pride by seeing himself in relation to mightier men about him, and in the past. He knows how to gather himself out of despair by the conviction that God does not mock but only chastens his children and offers most freely the thrones of his kingdom to those who have risen through the discipline of great tribulation.

Reverses Test Character.

The reverses of life are often the severest tests of our spiritual natures. They demand resignation and courage. In great sorrows, such as loss of loved ones, the whole world



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is darkened to us and emptied of its value. Things for which we have toiled and sacrificed suddenly seem cold and distant and those indifferent before now confront us vividly on every hand as reminders of days which will not return. The joys of the past array themselves around our grief to make it intolerable in contrast.

How can we in such hours escape bitterness of heart and sullen enmity against out fate? Here religion saves us, for it brings patient trust and hope. It offers the consolation of the presence and love of God, and fellowship with other suffering souls. The world comes back from such a night into a subdued but comforting dawn. In its light new tasks and opportunities beckon—not to forget the past, but to be true to it by work and kindliness. To the devout heart the world gains thus a new dimension, an infinite tenderness, which envelops home and friends and the strangers of the street with the bonds of closer kinship and sympathy.

Or one may have encountered failure in practical pursuits, in his business or profession. All the high hopes with which as a youth he faced the future have been shattered. Surrounded by the wreck, or by the small fruits of his effort, he has little courage to lay new foundations. He feels that he has had his trial and lost. But now it will appear just how strong a man he is. Will he sink under the disappointment, or will he, even in middle life, sit down with the tangled skein to straighten out the knots and begin anew? The same alternatives, with greater intensity and tragic meaning, greet the man who has fallen into sin. He may succumb to the shame and disgrace and abandon himself in cowardice to still lower depths, or he may respond to conscience and to pleading visions of virtue and call the good hearts of the world to nurse him back to health.

The Danger in Doubt.

This resilience of soul is especially tested by doubt. The trial comes often in youth, but it occurs in all ages. It comes whenever one's view of God or human goodness or the basis of virtue or the reality of the future seems no longer adequately supported by the teaching of the past. At first a sense of dread and horror, then the attraction of novelty and intellectual activity and perhaps a bewildering confusion and helplessness. Many things may happen. One may scoff at what he once revered, another may simply leave it all one side and suppress the cry of his heart as something "pathological."

Still another may earnestly and patiently set himself to find a statement for the great realities of human life in words more consistent with reason and experience of the world, and in ways which shall still enlist a genuine faith and an enthusiastic service. He may not believe so many things, but if he believes even a few with more intensity and fruitfulness he has entered into a way of larger life and usefulness.

"The Great Soul of Jesus."

All these qualities of health find abundant illustration in the great soul of Jesus. In his fidelity to the truth he maintained a noble sanity superior to all fanaticism and bigotry. He was not preëminently a man of feeling and his religion did not consist in emotion. He undertook practical tasks, saw them in a large moral perspective, and wrought at them with tireless energy and patience. Devotion to these positive ends, the rescue of individuals and the redemption of society through them, enabled him to resist the evils of the world.

He was preoccupied against them, so that they could not dissuade him from his mission by threats upon his life, nor decoy him from his purpose by promises of popular success. His greatness was most apparent in defeat. His ministry was beset by failures. He would have welcomed the rich young man to his discipleship, and perhaps to apostleship, but was compelled to see him turn back to his riches. He was unable to work miracles in at least one town because of its unbelief. He healed multitudes and sought to make them his followers, but at the close of his ministry only a few companied with him. One of the twelve betrayed him. Peter denied him. Thomas doubted him. Philip proved ignorant of the whole meaning of his mission, and Jerusalem, over which he had lamented and prayed and in whose streets he had taught love and gentleness—Jerusalem put him to death.

But he has recovered from every defeat, from the grave of obscurity, from persecution, from misunderstanding, from myths and superstitution. He lives in the world today the mightiest soul of the race, the saviour and redeemer of men, the spiritual guide for the future.

Christianity a Life, Not a Church

By G. N. Stevenson

Christianity is bigger than churchianity, and much more precious. The measure of success in the growth of the king of heaven is not the number brought to baptism, but the extent to which men and women express in themselves the life of Christ. Churches may increase in numbers, but decline in spirituality and in their power of real usefulness as regards the deepening the righteous life. Life is the true test of discipleship. There is a strong tendency to emphasize number. The weekly reports in our periodicals read so many added, from the Methodist, so many from the Baptist, etc., and so many from the world. The supreme aim of the evangelist seems to be to gain members, and an evangelist is not counted successful unless he does so. Converts are looked for and counted with selfish pride as the Indian used to look for and count his scalps.

Now we freely grant that we must win members to the Christian life, but we look with askance upon that species of evangelism that has not advanced farther than the multiplication table. We are slowly learning that the ultimate triumph of the Christian religion is advanced or retarded not so much through an increase or a decrease in numbers as in the strength of the spiritual character obtaining in the body whether consisting of few or many souls. Sometimes the interest of genuine Christianity will be best subserved by a complete eradication of a local or even of a general religious body. Many so-called Christian churches are the direct cause of their own failure to grow. Churches that are steeped in sin and odorous with worldly pride, have within them the seeds of their own destruction, and it were far better that they forever lose their identity. Churches that tolerate divorces for every cause and re-marriages as readily as the divorces and smile upon them with the utmost complacency, cannot hope to attract spiritually minded people to her altars.

Again, many churches destroy their influence by adopting the pugnacious habit. Some people interpret Christianity in terms of system and words and logic. It is held to be something that can be dissected and analyzed into microscopic and infinitesimal parts with a certain definite complement of atoms foreordained to a place among the true elements of genuine Christianity. And the battle goes on incessantly between election and un-election, conditional salvation and unconditional salvation, hell fire and conscience torment, baptism a precursory agent of forgiveness and baptism a symbol of forgiveness. It is unknown to many would-be theologians and leaders in church work that Christianity is not essentially a system but a life. It is a living power from heaven compelling to the life of sacrifice and service. It manifests itself not in a keen intellectual perception of a set of dogmas or supposed Scriptural teaching but in a holy life. It is character that God wants and such character as is won in its fulness through the new life begotten by the spirit. "By their fruits shall ye know them," said Jesus. The children of God are kind, showing brotherly kindness and love in its highest spiritual sense. The work of God is perfected not by might nor by power, but by my spirit, saith the Lord.

Judgment must begin at the house of God. If we would be able to appeal with strength to a divided Christian world, if we would be able to present a consistent call to an unregenerate age our local churches, the great brotherhood at large must wash her garments, must kneel at the feet of Jesus and not only hear his words but receive his spirit. Christianity is not a church but God's spirit working in man in the world looking toward redemption, salvation.

Centennial Studies

By Dr. Errett Gates

Freedom and Progress of the Disciples

Letter from Mr. Hughes.

Dear Brother Gates: I have read with deep emotion your answer to my question as to how a brotherhood like ours can be expected to move out of the ecclesiastical order into that ethical where the conditions of the kingdom of God are to be found. Possibly you did not see as others may not have felt all that question meant to me. What is in the seed continues through all changes and in a social organism prevails against all factional and reform societies within.

Jasper Seaton Hughes.

The Reply.

Dear Brother Hughes: The answer I gave to your former communication concerning the Disciples does not seem to have been entirely convincing. You still have some doubt about the ability of the Disciples as a whole to adjust themselves to the changing needs and conditions of the present and future. Change in religious conditions and corresponding readustment in religious organizations, we know there must be. Now, the question is, can the Disciples make the adjustment, inevitably required of them, and remain as a working, vital force in the Christianity of the future?

But before attempting another answer to this question, there is a previous question which you have asked that calls for serious consideration, as having the most vital bearing upon the whole problem. You ask in your former letter, and now ask again, the following question: "Where and when did an ecclesiastical establishment like ours ever move itself out of the column of the ecclesiastical into that of the ethical?"

World Outgrows Sects.

The question simply is, do religious bodies change with the changing needs and ideals of mankind and so preserve their usefulness and efficiency? I must frankly confess what you already know to be true, that so far as I have read Christian history, religious movements do not continuously for more than a generation or two maintain their adjustment with the world's vital needs. No denomination has ever kept up with religious progress; none has ever made sufficient change to satisfy the demands of new conditions. Through all Christian history down to the present moment the only way the new religious needs and conditions of men have been met, has been by the creation of new religious movements.

A new sect has been raised up every time the world grew out of its old ideas and life into a new age. The old religious orders never responded to the new life, were never equal to the new tasks. They have always asserted their ability and authority to deal with all the questions, problems, and opportunities of a changed world; and just so often failed to make good their claim.

No matter how many generations ago they came into existence, they still insist that they have the truth, the whole truth, and nothing but the truth, which was bestowed upon them by their religious grandfathers. Any truth later than the date of their origin they brand as heresy, and any custom unlike the customs handed down from the fathers they taboo as innovation. Then they go through the contortions of making themselves look young, fresh and vigorous, and sufficient for the new day.

Law of Denominationalism.

This is the fundamental law of denominationalism—the consecration of the old and customary as the divine and inviolable. Every sect says concerning its faith and order: "The plans and specifications of this order of things came down from heaven—we copied it from the pattern shown us in the mount. It is God's building: when he wants it changed, repaired or remodeled he will attend to it. It is not ours to correct, amend, or revise; to add to or to take from."

That being true, there is but one thing for men to do who want to get something done in their own generation. Since they do not wish to violate so sacred an order, and do not care to wait for changes in human things to be inaugurated in heaven, they leave the old order and set up a new one on truer and more recent plans and principles. That is what all the great reformers were obliged to do from Luther to Campbell. They tried to stay with the old orders and make some changes to suit new conditions, but they were forbidden, and compelled to go apart. The result of the process has been the separation into distinct bodies of the Lutherans, and Presbyterians, and Methodists, and Baptists, and Disciples, and all the rest of the hundred or more religious bodies in Europe and America.

Present and Future Adjustment.

This process and separation and division in the church of God will go on just as long as there is growth and progress, with no religious order free enough, elastic enough, progressive enough, or broad enough to accommodate all who believe in Jesus Christ and want to live his life and do his work under the varying conditions and forms suited to each generation. The Disciples have to reckon with growth and progress just as much as any body of Christians in the past. And none have escaped the judgment passed upon a stagnant church by a moving world. Above every other movement in religious history the Disciples must strive not only for a single but a continuous adjustment of religious forces.

It is growth and progress that are the occasions of new sects; it is resistance to progress that is the cause of them. Sectarianism is at bottom synonymous with unprogressiveness. It is not enough, then, that the Disciples provide for a present adjustment of differences among Christians; they must also provide for all future differences that are bound to arise through growth. The world is already future to the Declaration and Address. If there are evidences so soon of discrepancies between the position of the Disciples and modern Christian thought, what will be the width of the chasm that separates them from their age in another hundred years?

A Century of Sect-Making.

It does not look hopeful for the Disciples in the light of past history. They have evidently not been equal to the task during the last century, for scores of denominations have arisen during this time under the very eyes of the Disciples. More sects have sprung up since the Declaration and Address

was published than during any previous hundred years in the history of the church. And all this multiplication of sects in spite of the avowed purpose of the Disciples to lay a final platform and make a final reformation of the church that should render all further reformations unnecessary. They have clung to this purpose in spite of many evidences of failure.

Are Disciples Different.

The anxious question which every earnest Disciple is asking himself just now is, can the Disciples yet prove themselves equal to their chosen task, and thus make themselves an exception to the rule of religious history? Are they so different from other religious movements that they can escape the fate that has overtaken all others? Perhaps my wish for the Disciples is father to my thought. I have always wanted the Disciples to be to the religious world what they professed to be—the end of sectarian strife and division; and to stand where they profess to stand—upon a basis of fellowship broad enough to include all the people of God. The philanthropy of such an aim has always captivated my spirit; the challenge which it makes to Christian statesmanship has always seemed worthy of my deepest study and consecration.

It is an audacious thing to present one's self to the world in such a light. There are just two ways by which the Disciples can endure the glare of so exalted an office: by closing their eyes to what others have attempted and suffered, and to their own shortcoming; or by sheltering themselves in the strength and wisdom of the whole church of God, both past and present. In so valiant an undertaking the Disciples dare not be ignorant of what others have thought and done through the centuries to achieve the same end. It is too vast for any private enterprise, or the policy of an easy self-glorification. It is like offering to bridge the ocean, this proposal to bridge the almost ageless gulf that divides the children of God.

Hope of the Disciples.

Is there, then, more hope of the Disciples than of other religious bodies that have come and served but a single day and generation? There is if they will live up to their principles. There is no reason why the plea of the Disciples should settle into fixedness and finality, or the order which they build up around it bind it in a rigid, cast-iron system. If the program and plea of the Disciples shall harden into an unchangeable dogma, what better will they be than any other sect that has come and gone, arrogated to itself infallibility, and unchristianized the rest of the religious world? That would be mockery, indeed, in the face of nineteen centuries of sectarian bigotry, and the principle of liberty and largeness embedded in the foundations of the movement.

The Disciples erect a hard and fast system of doctrine and provoke sectarian revolt against the tyranny of theological opinion? Impossible! That would be to forget the pit from which they were dug. They came to put a stop to sect-making. The Disciples created an ecclesiastical tribunal to censure all departure from the customs and ideas of the fathers? That would be for the sow that had washed herself to return to wallow in the mire. Our fathers left the strife of the schools and courts for the companionship of the Master out under the broad skies of the Father, and he said: "By this shall all men know that ye are my disciples if ye have love one for another." There can be no enduring love of the brethren where ideas, interpretations, texts, rites and names are made tests of fellowship. Only love is binding upon one who seeks fellowship with Christ, and they who are Christ's friends and companions are my brethren.

Freedom of the Disciples.

There can be consistently but one thing finally fixed in the faith and practice of the Disciples, and that is loyalty to all that constitutes one a disciple of Christ, according to the testimony of Christ himself. This is the liberty wherewith the Disciples have set me free. They have even put the testimony in my own hands and said to me: read it yourself, without note or comment, and follow its plain sense. No man is your teacher but Christ: He binds nothing upon you but what you see to be good and true, according to the leading of his Spirit, which He gives to them that ask Him.

And here I own Alexander Campbell as my example. I ask no more than he claimed for himself and the Brush Run Church when they united with the Baptists—the freedom "to teach and preach whatever they learned from the Holy Scriptures, regardless of any creed or formula in Christendom." I must interpret this as referring to any creed, written or unwritten. Nay, as a disciple of his he would insist that I follow his principles, instead of himself, as he followed principles instead of men with their closed systems and conclusiveness. He said: "I have endeavored to read the scriptures as though no one had ever read them before me; and I am as much on my guard against reading them today, through the medium of my own views yesterday, or a week ago, as I am against being influenced by any foreign name, authority, or system whatever."

Freedom of Campbell.

Such was the mettle in the blood of Alexander Campbell. He was a Christian freeman. His blood flows only in the veins of freemen. Those who use his ideas or his name to club their brethren into ecclesiastical conformity have not learned of him. Those who really sit at his feet come away with open minds toward the whole realm of truth, and loving hearts toward all disciples of Jesus Christ. They demand freedom to think and grow, and accord it to others. Campbell set no bounds to his growth and progress; he did not fear the disagreement of his conclusions today with his conclusions of yesterday. He looked for change and justified it. The only thing fixed in his position was his loyalty to the word of God, in those parts that rang true and divine in his own soul. But to him the word of God was subject to a progressive interpretation and unfolding. The scriptures changed because he changed; they were really the same yesterday and today, but he was different.

Freedom and Growth.

If I could not be as free as Alexander Campbell was I would renounce fellowship with the Disciples. This is how I understand their principle of liberty in the light of Campbell's spirit and practice when he was at his best in the plastic and growing period of his life. As wrought into the position of the Disciples it seems to me to afford as broad and free a platform as any Christian man could wish. If growth and progress are not possible on such a basis, I despair of finding it anywhere. I am perfectly sure of this: that there is no body of Christians in existence today who could offer me greater freedom than I have enjoyed among the Disciples of Christ.

Plea for Room.

The Disciples stand for room in the church of God; for simplicity of Christian discipleship and universality of fellowship. That is the whole import, the first and last principles of their plea for Christian union. I proclaim it a scandalous affront to the Disciples when a new sect is started for any purpose. There ought to be room for them in the platform of the Disciples. I hold it a wretched stultification of their aim and position when a good man is invited to leave them and go to his own, because of doctrinal departure from their historic teaching, with unchangeable dogmas, written or unwritten. Every rigid doctrinal or ecclesiastical form works exclusion, invites revolt, and provokes separation. The business of the Disciples is to prevent sect-making by laying a big platform and spreading an ample roof for all the children of God. Thus can they both grow, and shelter growth and progress. And thus can the Disciples constantly renew their vitality from generation to generation, and move with the changing life of men.

The rest of your letter I shall deal with in a subsequent article.

Relig ious Education

By Harry F. Burns

The International Committee's Graded Lessons

For the past quarter of a century there has been a growing demand on the part of the best churches of the protestant faith for a system of Sunday-school lessons adapted to the needs of the pupils in the various grades of the school. In response to this demand several series of text books for the Sunday-school have been published in the last five years. Notable among these are "Constructive Bible Studies," by the University of Chicago Press; the Y. M. C. A. publications, and the series published by the Episcopal church. Such series are now in use in many of the more progressive churches.

It is in response to this growing demand that the committee of the International Sunday-school Association published last January an outline of a graded curriculum to go into effect the first of October, 1909. The series at present provides only for the younger pupils, but the lessons for the advanced grades will be out in a few months.

Some schools will want still, a more carefully graded system of lessons than this provides; but for most of the churches this series will be the best they can adopt. It is a distinct step in advance toward the time when the teaching of our Sunday-school will be worthy of the respect of the best educators of our day.

The announcement of the graded series made by the International Committee follows:

The Twelfth International Sunday-school Convention held at Louisville, Ky., June 20, 1908, instructed the Lesson Committee "to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday-school which desires it, whether in whole or in part." The Lesson Committee had already been in correspondence with an important group of Elementary Workers, who had begun the construction of a scheme of graded lessons. The results of their prolonged and arduous work were put at the disposal of the Lesson Committee, thus placing the Lesson Committee and the Sunday-school world under a great obligation.

The committee could not be expected to complete in so brief a time what must be the work of several years. It was decided, therefore, to issue in January, 1909, the First Year's Lessons for the first three departments, with a list of the proposed themes for the following years in those departments. It is hoped that before the end of 1909 the

lessons for the second year in each of those departments will be completed. Work on the Intermediate grades will be undertaken immediately, and the results issued as soon as possible.

I. The Purpose of the Graded Lessons:

To meet the spiritual needs of the pupil in each stage of his development.

The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ.

2. To exercise towards God, the Father and his Son, Jesus Christ, our Lord and Saviour, trust, obedience and worship.

3. To know and do your duty to others.

4. To know and do our duty to ourselves.

II. The Material Chosen for These Lessons:

The truths are presented in lessons from the Bible, and are illustrated by lessons from nature, from the history of missions, and from the temperance and other humane movements.

III. The Construction of the Course:

1. *General Statements.*

The departments recognized by the International Sunday-school Association are Beginners (ages under six), Primary (ages 6-8), Junior (ages 9-12), Intermediate (ages 13-16), Senior (ages 17-20), Advanced (ages 21 and up).

Fifty-two lessons are provided for each year. The courses are planned for about nine months, in harmony with the ordinary public school year, in order that schools open during this period only, may not have an incomplete scheme of study.

The lessons for the remaining three months, while not essential to complete the aim for the year, are valuable in themselves, and either supplement the work of the current year or else prepare for that of the following year.

The titles of the Lessons in the Beginners and Primary Courses are mainly simple story titles. In the Junior Course, whenever possible, a name and an event have been associated in the title as an aid to memory. Throughout the courses, preference in most cases is given to such titles as have been made familiar in literature and art.

So far as possible the well-known form wrought out in the uniform lessons has been preserved in the graded lesson scheme. It includes the title, the Scripture lesson as a whole, the portion which the pupil is expected to prepare specifically, and the verse for the child, memory verse, or text.

The knowledge already in the possession of the pupil through his day school work has been taken into consideration in planning these courses; and the natural abilities of the average pupil have governed the selection of the memory texts.

It will be seen that these lessons, being arranged in units of one year each, can be adjusted to any plan of departmental classification; but an effort has been made to adapt each year's work to the interests, capacities and needs of the pupils of that year.

2. *Specific Statements.*

(a) Beginners and Primary Courses.

The lessons are arranged in groups under successive themes, which are related in thought.

In selecting the material for these lessons, historical order has not been observed, but each passage has been chosen for the truth it contains, and for the value of the truth in the spiritual nuture of the child.

Large use of the method of repetition has been made in the construction of these courses. Not only do children love the retelling of stories, but that process is essential for impressing truth upon their minds. Hence, in the Beginners Course frequent opportunities are given for the retelling of stories. In the Primary Course provision is generally made at the close of each theme for a review of the main teaching which it contains under the title of "Review," or "Generalization." There the retelling of stories under a given theme can be freely used.

(b) The Junior Course.

It is important in constructing a course of moral and religious education to remember that important crises occur in the physical, mental and moral development of the individual, in his progress from childhood toward adult life. The most prominent crises occur about the ages of thirteen and sixteen or seventeen. Each of these represent the close of one and the beginning of a new period. An attempt has been made in the arrangement of the Junior Course to keep this first crisis in view, and to prepare for it by appropriate studies and by the awakening of those desires, thoughts, volitions and habits which will lead to the decision to enter upon the love and service of Christ.

During the first two years, when the historical sense begins to grow, the instruction is given by means of stories chronologically arranged, taken from various periods. The studies of the last two years will be based upon successive narratives of a continuous, though not necessarily complete, history.

The only exception to this chronological arrangement will be in the third year, when a topical course on temperance is introduced, in order that this subject may receive special attention at this critical point.

As this is a strong memory period, many psalms and other connected passages of Scripture are prescribed for memorizing. In those cases the thought of the entire memory passage is similar to that of the group of lessons with which it is associated. Under this arrangement it is impossible that the memory text shall in every instance embody the truth of the particular lesson to which it is attached.

The geography of Bible lands is introduced into the course at the end of the first year, that being the period when is appears in the day school course. Through the geographical setting given in the Exodus lessons, it is hoped to awaken the interest of the pupil in Bible lands.

Why We Love Them

Being Part of a Chapter from Mrs. Royal J. Dye's New Book on the Congo*

"Pity is akin to love." The heart of the God-sent teacher goes out to them with an intense yearning, seeing that they may become transformed by the love of God. He sees in the ugly, belligerent cannibal, a true valiant soldier of the cross; in the idle, dissolute youth, the zealous, consecrated standard bearer, marching throughout the land carrying life and redemption to his people. His wife sees in the most hopelessly degraded woman, the ideal wife and mother, in whom the heart of a husband may safely trust; in the babe, besmirched with oil and camwood, the clean shining face of a winsome child, drawing all hearts by its innocent purity. The missionaries see all this and more and love them until they have seen their dreams more than fulfilled. Then they love them not for what they may become, but for what they are. Pity has changed to admiration. Day by day this is increased as these people, so short time since in deepest degradation, heroically give up all for Christ. Poverty and persecution are accepted joyfully for the gospel's sake. These young converts merit deep admiration and respect by their devotion and the development of nobler characteristics. Little by little this admiration is strengthened until a strong attachment is formed for these loyal disciples. This is the stepping stone to real affection which is reciprocal. They have come to appreciate the true meaning and purpose of their white teachers' life among them. They understand the surrender of home ties made to come to them. Their hearts go out to these leaders sent to them by God, and they love them unselfishly and devotedly.

"Heaven is not reached at a single bound
And we build the ladder by which we rise
From the lowly earth to the vaulted skies."

This is as true as the missionary's love for the heathen. It is by these oftimes slow steps that undying friendships are formed between the missionary and his people. It is doubtless difficult for others to realize the possibility of such love, when hearing the statement made for the first time. Only those who have experienced it can fully appreciate it. An instance, however, may help to make plain the reason for this deep personal affection.

The author of this volume was ill at Bolenge for eighteen months before returning to America on our last furlough. At times recovery was despaired of.

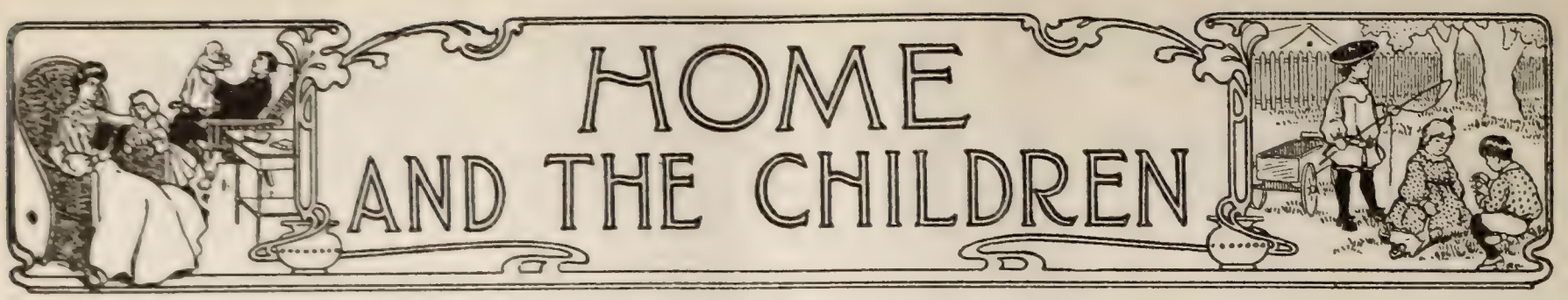
At one time the writer seemed sufficiently recovered for Dr. Dye to safely leave her to the care of his medical colleagues, while he took up a journey up the river on missionary work. A few days after his departure, however, a serious relapse occurred. It was in the dead of the night. A messenger was dispatched to the native village for volunteers to go for the absent husband. The whole village volunteered and a crew of the strongest paddlers were chosen. Hurriedly they embarked in the little log canoe and set out on their long journey up river. On and on they paddled, stopping for nothing. Through storm and the merciless sunshine they went, scarcely stopping even for food. For two days and nights they paddled against the strong Bosira current, thus reaching the place where they expected to find the itinerating party. They were not there, but had promised to return that night, so these messengers impatiently awaited their coming. At sundown the tunk-tunk-tunk of the native cance drum was heard and the party came into the beach. Fear seized them as they saw the line of the messengers from home. The accompanying note they handed to the doctor soon gave them no room for doubt. Then did these noble paddlers offer to return at once, that the husband might not get home too late. They chose a small, swift canoe in which he could scarcely sit, and three of the swiftest paddlers started out to paddle homeward. The tiny canoe could make better time than the large canoe with many paddlers which Dr. Dye had been using. The full force of these strong muscled boatmen was put into every stroke of the paddle. No unnecessary words were spoken, for they were making a race with death. The swift current of the river aided in the flight. At four o'clock in the afternoon of that same day, they quietly swung into the beach at Bolenge. Their coming had been noted, though the drum was now silent, and as they sank exhausted to the ground, they thanked God they had not been too late. Do we love them? After such proofs of affection and devotion to us, the very rocks would cry out against us did we not return their love. Were it necessary they would willingly lay down their lives for us, and we would as willingly lay down our lives for them and the gospel.

*This book is being published by the Foreign Society and will be ready for the Pittsburg convention. It will contain about 300 pages and will be well illustrated. Cloth bound. Price, 50 cents. Every Disciple should read this wonderful story of the hand of God on the Congo.

HER BARGAIN.

He—"Will you share my lot?"

She—"Yes, when you have a house on it that is paid for."—Judge.



The Baby for Me

I have heard about babies angelic
  With a heavenly look in their eyes,
And hair like the sunbeams of morning
  When first they appear in the skies,
And smiles like the smiles of a cherub,
  And mouth like the buds of a rose,
And themselves like the lilies and daisies
  And every sweet flower that grows.

My baby's the jolliest baby
  That any one ever did see;
There is nothing angelic about him,
  But he's just the right baby for me!
His smile's not at all like a cherub's,
  But rather a comical grin;
And his hair—well, it favors the sunbeams
  When sunbeams are wondrously thin.

His eyes, though they're blue, like the heavens,
  Are remarkably earthly with fun;
And his mouth's rather large for a rosebud,
  Unless 'twere a half-opened one.
His hands don't resemble a fairy's
  In the least. They're a strong little pair,
As you'd think, I am sure, if he'd got you
  As oft he gets me—by the hair!

And he isn't a bit like a lily,
  Or any sweet blossom that grows,
For no flower on earth, I am certain,
  Has a dear little cunning pug nose.
He's himself—full of mischief, the darling,
  And naughty as naughty can be;
And I'm glad that he isn't angelic,
  For he's just the right baby for me.

—Harper's Bazar.

The Drone or the Honey Bee

BY MISS Z. I. DAVIS.

"Helen, come and take these letters to the box for mamma, please. Then here is a pail of milk I would like to have you carry to Grandma Wren. She is very feeble, and she does like a cool drink of buttermilk while it is fresh."

It was a hot, dusty walk up the road to where the mail carrier stopped every morning. Helen reluctantly took the letters and started across the lot to lessen the distance. Her mamma had brought her to Aunt Kate's where they had been enjoying a delightful vacation. "I wish," she began in a half audible tone, "that I did not have to do so many errands." Just then she came to her aunty's berry patch from which the chore boy had gathered fresh fruit for breakfast.

"I'll rest a little while and eat some berries," exclaimed Helen, laying her letters down under a large bush. She knew that she ought to hasten, but it was so very warm. She gathered a quantity of red ripe berries and sat down to enjoy the feast.

Scarcely a leaf was stirring. Sitting in the shadow of the great oak, she began to grow drowsy. The bees were busy gathering honey. Two bees were flying about the wild rose bush near her.

"Buz-buz-bzzz," hummed one of them as he kept alert on the wing.

"Grumble—buz—mumble—glum-m-m," said the other. Helen fairly laughed aloud as the cross bee scolded and droned out his complaint. She wished she knew what he was saying.

Hark! the first bee was talking very plain. A wand seemed to fall on her ear. "Buzz," he sang in bee fashion, "How sweet these berries are. What a fine place to gather honey. How important I am. I help to keep the world sweet. How glad I am people like my wares. Buzz, I am so thankful."

"What a happy fellow," laughed Helen. Then the other bee began to talk "Buzz—grumble—mumble," retorted he, ill naturedly. "What a hard life I have. I must work from morning until night every day while it is summer, so that people can eat up what I have gathered in winter. Here is this lazy little girl asleep, who will be one to rob me. I will punish her," and he lighted on her hand. "O—O," cried Helen, sitting up in fright, and rubbing on moist clay where the saucy bee had been.

"You bad drone," cried the funny honey bee. "I will tell the Queen of you tonight for stinging little Helen, instead of gathering honey. You do the least and grumble the most."

Helen ran for her letters, but alas, they were gone. She began to cry and thought she would go right home and tell her mother the whole truth, but after awhile her hand stopped smarting and she resolved to make believe that she had mailed the letters. Upon her return home she took the buttermilk that her mother gave her and, kissing her goodbye, started down the road to Grandma Wren's. All the joy seemed gone out of life. The blue bells nodded at her as she passed by and seemed to say, "You acted a lie." The birds were singing in the tree tops and she thought they sang, "Sounds to me like a lie." She met a lady in a carriage going to market, who, though a stranger, stared at her as if she had been a culprit. How glad she was at last when she came to Grandma Wren's friendly door. But why did she receive her so coldly? Indeed, there seemed to be a reproachful look in her usually kind old eyes. She felt hungry as she gazed on the white spread table and saw the fresh cream, warm gingerbread and seed cakes. None of them were offered her.

"I hope you are good to your mamma," warned the Grandma'm.

"How do you know I didn't mail the letters?" faltered Helen, her now thoroughly penitent heart bursting.

"I didn't know it exactly, but Carl went down for the mail after diner and the puppy followed him. Before he noticed it, the rascal had found your letters and mutilated them beyond recognition. He has gone down to tell your mother about it. He saw you asleep and did not want to wake you," explained Madam Wren.

Helen's face was scarlet with mortification. "I wish I had told her the truth," she cried aloud as she confesed how she had tried to cover up her carelessness.

"O, what a tangled web we weave, when first we practice to deceive," said her kind friend, now gathering her in her arms. "It is always best to tell mother the truth. She is your best friend on earth." Then filling a sack with seed cakes for Aunt Kate she bade her hurry home and tell her mother all about the letters.

The little girl's feet almost flew over the road. She did so hope that she would reach home to tell her mother before Carl.

"Helen, stop running so this hot day. What are you crying about? Come here this minute."

"O, mamma," cried Helen, as she jumped into the carriage by the side of Aunt Kate and her mother. Then in words almost tumbling over one another, she confessed the truth.

"I am glad to hear it from my little girl first," said mamma. "The letter was an order for a motor car for your birthday. The time limit of the offer will soon expire, but in spite of the little accident we can mail another before it is too late, as it was sent on trial. The other letter was to your papa, asking him to be sure and come up to your birthday dinner." Helen was perfectly delighted. "I feel better here," she said, putting her hand on her heart. Then she told about the two bees in the fruit garden and said, "I would rather be the nice honey bee than the ugly drone." Mamma kissed her and said, "I hope you will always remember that."

Carving a Name

The children had been playing in the woods all the afternoon. They had been a band of gypsies for a while, when they made a fire and roasted some potatoes. Then they concluded to be Indians; they built a wigwam and shot a great quantity of imaginary game with their bows and arrows. After that they became civilized children once more, and played hide and seek among the bushes until they were tired enough to sit down and rest.

It never took Joe long to rest; and by-and-by he wandered away from the others, and finding a great smooth tree began to carve his name upon it as high up as he could conveniently reach. It was slow cutting, and before he had finished it the others came to look at his work.

"Oh, cut my name, too!" said Lily. "Won't you, Joe?"

"I haven't done my own yet."

"Well, you needn't cut it all; only make your first name and then put 'Lily' under it," she coaxed.

"But, you see, I want my whole name, and real deep, too, so it will last for years and years," answered Joe.

"Never mind, Lily, I'll cut yours," said Fred, good naturedly; and selecting another tree he drew his knife from his pocket and began to carve the letters, while the little girl watched him.

"There! I've put mine where it will stay, for one while," said Joe, when he had completed his work.

"Fred has put his where it will stay, too," said Aunt Lucy, who had been quietly looking on.

"Fred? I don't see where he has carved his name at all," answered Joe.

"Once upon a time"—, began Aunt Lucy, leaning back against a tree.

"A story! a story!" laughed the children, gathering around her.

"Once upon a time," she repeated, smilingly, "there was a very ambitious man. He knew that he must some time die, but he did not want to be forgotten, so he determined to put his name where it would always last. Perhaps he began by carving it on a tree first; but the owner of the forest felled the tree, and his name was gone. Then he built a great monument, and engraved his name on the top of it; but the lightning is drawn to high points, and his monument was shattered in a single night. Then he said, 'I will find the very highest and most solid mountain in all the world, and I will cut my name on its top-most rock, and then it will last. So he traveled over oceans and plains, through towns and villages, to find the mountain. He passed tired people by the way who asked him to help them, but he was too anxious about carving his name, and he would not stop. At last he found the highest mountain, and after long and tiresome climbing, cut his name on its top. Then an earthquake shook the mountain and tumbled great rocks from its summit to the valley below, and his name was swept away.

"Tired, disappointed and growing old, he said, 'It is of no use! Nothing on earth will last, and I will not try any more. I will be as happy as I can, and make others happy, too, and think no more about my name.' So he began to help the poor, to feed the hungry and do deeds of kindness whenever he could, and people began to love him. One day a little girl said to him, 'I shall love you always for helping us so much; I'm sure I shall never forget you, if I live a thousand years.'

"'But you will not live so long,' he answered, with a smile at the child who looked up to him so lovingly.

"'Yes I shall a great deal longer,' she said, 'Souls do not die, and I'm sure I'll remember in heaven, and I'll remember you.'

"Then the man knew that he had now done what he had been trying to do for so long—put his name where it would not be forgotten—written it on something that could not be destroyed."

The children were silent, and after a minute Aunt Lucy added, thoughtfully: "But any one who had been living such a life of unselfish service to others—a true, good life—would have ceased to be anxious about his name by that time, because he would have learned to know the Lord, who says to all that serve him, 'The righteous shall be held in everlasting remembrance.'"—Journal and Messenger.

The Bird Boy

Francisco Michelo, a Sardinian boy, left penniless with a mother and sisters, conceived the idea of supporting them by the exhibition and sale of trained birds.

He also trained a young Angora cat to live harmlessly in the midst of his favorite songsters. Such is the force of habit, such the power of education, that, by slow degrees, he taught the mortal enemy of his winged pets to live, to drink, to eat, and to sleep in the midst of his little charges, without once attempting to devour or injure them.

He went even farther; for, not content with teaching them merely to live in peace and happiness together, he instructed the cat and the little birds to play a kind of game, in which each had to learn its own part; and after some little trouble in training, each performed with readiness the particular duty assigned to it. Puss was instructed to curl herself into a circle, with her head between her paws, and appear buried in sleep. The cage was then opened, and the little tricksy birds rushed out upon her, and endeavored to awaken her by repeated strokes of their beaks; then, dividing into two parties, they attacked her head and her whiskers, without the gentle animal appearing to take the least notice of their gambols. At other times, she would seat herself in the middle of the cage, and begin to smooth her fur with great gentleness and satisfaction. The birds would sometimes even settle on her back, or sit, like a crown upon her head, chirping and singing as if in all the security of a shady wood.

The sight of a sleek and beautiful cat seated calmly in the midst of a cage of birds was so new and unexpected that when Francisco produced them at the fair of Sussari, he was surrounded instantly by a crowd of admiring spectators. Their astonishment scarcely knew any bounds when they heard him call each feathered favorite by its name, and saw it fly toward him with alacrity.

Delighted with his ingenuity, the spectators rewarded him liberally; and Francisco returned in the evening with his little heart swelling with joy.

This ingenious boy next trained some young partridges, one of which became exceedingly attached to him.

Francisco was now happy and contented, since by his own industry and exertions he was enabled to support his mother and sisters. During the three days of Francisco's illness, preceding his death, his birds flew incessantly round and round his bed, some lying sadly upon his pillow, others flitting backward and forward above his head, a few uttering brief but plaintive cries, and all taking scarcely any nourishment. The death of Francisco showed in a remarkable manner what affections may be excited in animals by a course of gentle treatment. Francisco's birds appeared to be sensible of the loss of a benefactor; but none of his feathered favorites manifested on his decease such real and disconsolate grief as did a partridge known as Rosoletta.

When poor Francisco was placed in his coffin, she flew round and round it, and at last perched upon the lid. In vain they several times removed her; she still returned, and even persisted in accompanying the funeral procession to the place of graves. During his interment, she sat upon an adjoining cypress, to watch where they laid the remains of her friend; and when the crowd had departed, she forsook the spot no more, except to return to the cottage of his mother for her accustomed food. While she lived, she came daily to perch and to sleep upon the turrett of an adjoining chapel, which looked upon his grave. And here she lived, and here she died about four months after the death of her beloved master.—The Young Folks' Catholic Weekly, Philadelphia.

Woman's Sphere

—The aggressive tactics of the English suffragettes, although carried to extremes, is nothing new. Such proceedings have always been, more or less, characteristic of an English canvass. Several years ago Lady Henry Somerset addressed a meeting where her arguments were not well received. She managed to escape from the building by a private exit. But she was followed by one of the vanguard of the enemy who threw a dead cat into her carriage with the remark: "Thanks fur yer tracks."

—Mrs. F. E. Cook, president of one of the women's clubs of Fresno, Cal., has lent her support to the city improvement club in a practical and unique way. She has large and beautiful gardens, employs a first-class gardener and gives away to all who want them plants and shrubs for their gardens or the grass plot in front of their houses. She gives away hundreds of plants annually.

—Prior to the Boxer uprising an anti-foot-building society had been established in China and was meeting with warm support from the more progressive mandarins. Its moving spirit was Mrs. Archibald Little, a well known English author who has written many books of travel and story of Chinese life. She was the first woman to whom Li Hung Chang ever gave an official audience. She is now living in England.

—Mrs. William Sheffield Cowles, the wife of Rear Admiral Cowles, U. S. N., and sister of ex-President Roosevelt, while living in Washington is a property owner in Stamford, Ct. She never fails to go to Stamford for the spring elections in which women have a right to vote. As Miss Roosevelt, at the head of her cousin James Roosevelt's house she was one of the most popular American women in London. Mr. Roosevelt was first Secretary of the U. S. Embassy under President Cleveland.

—Dr. Harriet C. Alexander, a well known Chicago physician read a paper last week before the sixteenth International Medical Congress in Buda Pesth, on the "Clinical and Forensic Aspects of Transitory Frenzy." The paper, which was eminently scientific, was well received, and Dr. Alexander called attention to the phases of such forms of dementia as are now grounds of legal defense for prisoners in the courts of the United States.

—Mrs. Emma C. Mann, the wife of Congressman J. R. Mann, whose work and vote for increased tariff on women's gloves and hosiery has made him very unpopular in his district, has been for twenty years a prominent member of the Chicago Woman's Club in its department of art and literature. She is a woman of great natural ability, cultured and widely read and deeply interested in all that pertains to the welfare of women.

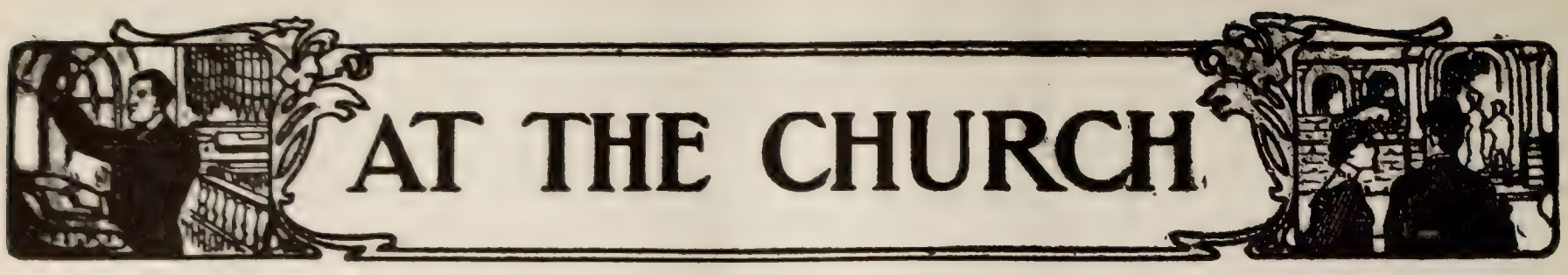
—Mrs. L. C. Collins, wife of Judge L. C. Collins, who was formerly of Chicago, but now holding an important office in the Canal Zone, is one of the moving spirits amongst the women's clubs which have been organized in Panama. She was the presiding officer at a federation of these clubs which was held at Culebra last year, and at which many important questions of general interest were discussed.

—Miss Ruhama Scidmore, the well known author, who has written much on Polyneasia and the far East, through which she has traveled extensively, has been for many years foreign secretary of the U. S. Geographical Society which she represented at the International Congress held in London in 1897. She was at that time widely entertained. Amongst other honors and attentions, assisted the late Baroness Burdett Coults in receiving the members of the Congress at a garden party which she gave at her suburban house in Highgate. Miss Scidmore spends much of her time in Washington. Her mother is a prominent leader in the American colony in Yokohama where she has a charming house in the Bund.

—Mrs. Dexter, formerly president of the National Federation of Women's Clubs, and other prominent Colorado women have been asked to go to New York to aid the women there in their agitation for suffrage. An office will be opened for the circulation of literature and as a bureau of information, and the Colorado women will also address meetings in which they have become adepts.

—Emma Goldman and Marie Corelli are two women who have announced themselves as opposed to woman suffrage. Neither thinks that women will be benefited by being allowed to vote.

—Mrs. Nicholas Longworth and Mrs. Richard Wainwright will be the vice-presidents at a meeting in Washington in September, at which Miss Anne Morgan will preside, in which the project of building a club-house for women employed will be discussed. It is purposed to build a $500,000 house, the money to be supplied by women of Washington.



Sunday School Lesson

By Professor Herbert L. Willet

TEMPLE AND TOWERS

The lessons of the fourth quarter of 1909 are occupied with the story of Paul's experiences as a prisoner of the Roman power, from the time of his arrest in Jerusalem till his arrival at Rome to have final hearing before the emporer. It is the part of Paul's career which is recorded with far greater detail than any other. This is due to the fact that Luke, the author of the Book of Acts, was with the Apostle during this time, and knew all the facts as first hand. This we gather not only from the use of the first person in considerable portions of the narrative, but as well from the intimate acquaintance with the incidents of the period displayed by the writer.

This definiteness of description begins with the account of Paul's final journey to Jerusalem. Luke is particular to record all the points visited in that remarkable voyage. To one interested in the geography of the Levant, the account is one of romantic suggestiveness. Some of the most notable events and personalities of Greek history and legend are connected with the islands and cities where the little company touched on its southeastward way.

The Fearless Apostle.

At Miletus, Paul's friends from Ephesus entreated him not to risk his life in Jerusalem during the feast time. But Paul was in no manner swerved from his purpose by these entreaties. He only felt the more confident that a new phase of his work was to open through the events, whatever they might be, that were soon to transpire. To finish the work of Christ and the testimony he had received was his only concern. Who could tell but that the very dangers which all his friends, including Luke himself, dreaded, might be the very means of widening the sweep of his ministry in proclamation of the Gospel? So indeed it transpired. If Paul had taken counsel of the loving but apprehensive friends on the way, might it not have meant that the way to Rome, the goal of all his hopes, might never have been opened.

On arriving in the capitol, Paul and his company went at once to the church, and it is a satisfaction to read that they were received with joy. This would no doubt be due in part to the gifts of money which they brought. But we cannot suppose that the feeling of the Jerusalem disciples was wholly unfriendly to Paul. There must have been some, even aside from the Apostles, who esteemed him as a brother, and for his works' sake.

James and the Elders.

On the next day a visit was made to the leaders of the Jerusalem community of Christians. The apostles seem to have been out of the city at this time, probably on evangelistic journeys. But James, the brother of the Lord, was there, and with him were the elders of the local congregations. By this time James had come to be regarded as the leader of the church, probably because of his relationship to Jesus. His life, if we may trust Christian tradition, was worthy of the high regard in which he was held.

To these men Paul made report of the work he had done since his last visit to the city. He had gone a long way in his labors for the cause, and many had entered the Christian society through his efforts. Of these a large proportion were non-Jews, and it speaks loudly the praise of these good men of the Jerusalem church that they not only approved of this wider work of Paul's, but they glorified God with hearty thankfulness that the Gentiles had been reached in such numbers. Whatever the rank and file of the church in the holy city may have thought of the propriety of receiving non-Jews into the church, the leaders at least shared Paul's view that it was the proper work of the apostles and evangelists.

The Felon Charges.

Yet at this very point arose a danger which these men wished to avoid. Paul's enemies had zealously circulated the story that he was tearing down the fabric of Judaism by direct and violent attack. This report was doubtless started by Jewish fanatics, who would have gone to any extreme to stop his work But it is sadly true that many of the Jewish Christians were eager believers of the falsehood, and thought of the Apostle as a most dangerous man. James and the others knew that such reports had followed Paul from Ephesus and Corinth, and that there were many at that time in the city, as feast pilgrims, who credited and propagated the rumors. For this reason they felt that Paul was under suspicion to a degree which might lead to violence toward him if it were not removed.

The Plan for Paul.

Their plan was an ingenious one. If Paul had really rejected the law of his fathers, and was an enemy of the Jewish institutions, he would not consent to participate in any of the temple ceremonies. They felt confident that he had no such feeling, and would be willing to prove that fact to his country-men. So they proposed that he should take four of their number, who happened at the time to be contemplating vows, and should act as their sponsor in the temple rites through which they had to go. This would require Paul's daily attendance with them in the temple for a week, and the payment by him of the priestly fees. If Paul consented to this plan, they were sure it would be a complete answer to his critics.

It must have placed the Apostle in an embarrassing position to have this request made of him. He had no active antagonism to the Jewish forms of worship, and was always reverent toward them. But he was so strongly committed to the larger and higher work of the Gospel, that he felt that all the rites of the law were meaningless and empty in comparison. It could only have been out of the largeness of his courtesy that he consented to play a part which at the best must have been very distasteful to him. Not that he was violating any of his convictions in taking this step. That he would never have consented to do for a moment. It was rather like the return of a man to the plays of childhood, and Paul had already written to the Church at Corinth the pregnant words, "When I became a man, I put away childish things."

Paul in the Temple.

But he undertook the task in good faith. He went daily to the temple with the four men, and stood as their patron in all the requirements of the law. What effect this conduct had upon the open minded people who saw him there we do not know. Nor can we be sure whether it had anything to do with the events that followed. It may be that the violent enemies of Paul, seeing that his conformity to the rites of the temple was turning in his favor the sentiment of the people, resolved upon extreme measures. On the other hand, it may be that if Paul had gone his way without attempting to allay the hostile feeling against him, he might have escaped all violence.

Rescued by Romans.

But all things work together for good to them that love God. The mob which was roused by the furious hatred of a few of the Apostle's foes led to his arrest by the only power which could bring his plans to success. When Paul's life was put in peril by the riot in the temple court, the soldiers stationed on the Tower of Antonia at the northwest corner of the court were instantly roused to action. It was their duty to preserve order in the city, especially at the seditious times of the feasts. They rushed down the stairs to the place where the mob was dragging Paul to what would have been a murder as lawless as that of Stephen. Rescuing him from the hands of the zealots, the soldiers slowly retreated up the stairs to the tower They were experts in the handling of mobs, yet so violent was the effort to seize Paul again that he had to be lifted and carried up the stone steps.

Paul's Speech.

At the top of those stairs he gained permission to speak to the people, asserting, to the astonishment of the Roman centurion, that he was not the Egyptian fanatic, who had recently stirred up such sedition in that region, but rather that he was a Jew of Tarsus, a city of importance. But to that speech, so welcome to the readers of the New Testament as Luke's transcript of Paul's own words, the crowd gave only a partial hearing. At his reference to his mission to the Gentiles they broke forth into fury again, and the soldiers, seeing the uselessness of delay, took him into the tower, and closed the door.

When that door closed, the public ministry of Paul ceased. It seems probable that his prisonerhood ended only with the martyrdom of which the traditions of the church so pathetically speak. But that career as prisoner was the most fruitful of Paul's life, and proved that the things that seem most untoward often fall out to the glory of God and the furtherance of his cause. Paul seemed to be the prisoner of the ruthless Roman power. In reality he was "the Prisoner of the Lord."

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*International Sunday school lesson for October 3, 1909. Paul a Prisoner—The Arrest, Acts 21:17-22:29. Golden Text, "Thou therefore endure hardness as a good soldier of Jesus Christ," 2 Tim. 2:3. Memory verse, 21:39.

Prayer Meeting

By Silas Jones

HOW TO TREAT THE WEAK IN FAITH AND CONSCIENCE

Topic, September 22. John 20:24-29; Rom. 14.

For the inquisitor the method of dealing with doubt is exceedingly simple. He commands the perplexed soul to accept the authority of the church and backs up his commands with threats of direful consequences to the disobedient. For him faith is acceptance of external authority. He discredits faith based on the capacity to discern spiritual values. There are many people who want to be under external authority. They do not wish to be bothered with the task of thinking for themselves. A very able lawyer puts it in this way: "I am a specialist. I tell my clients what the law is and I expect them to do as I tell them. When I go to the church I expect to be told what to do. I am not a specialist in religion, and therefore I follow without questioning the advice of one who is a specialist, as I expect my client to follow my directions." This view is common to all who think religion is a matter of rules. If that is all it is, we must go to the scribe for direction. But to those who think of religion in terms of personal relation, right relation of man to man and of man to God, the legal way of salvation is a burden which they will not endure. Doubt is not cured by the laying down of rules but by contact with persons who know something about God and can make the doubter feel that God is in his world.

The Moral Trifler.

There is a doubt that merits sharp rebuke. It is that of the pleasure lover. This person may have much to say of ideals and of the beautiful, but there is no disposition to sacrifice comfort in order that the will of God may be done. The moral trifler needs the lash. His friends ought to decline to minister to his selfishness. He ought to feel the sting of public condemnation. Faith grows on sacrifice. But the sacrifice must be made for something that is worth while. The faith of Abraham Lincoln grew under the burden of the Civil War. His anguish of soul over the awful ravages of war gave him a deeper insight into the real moral significance of history. The best service we can render many of our friends is to get them into some place of service from which they cannot honorably escape and in which they will have to agonize. The faith of the easy-going man is devoid of moral quality. We must feel that the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

The Perplexed Intellect.

"Stop thinking about that or you will lose your faith." This is the sort of advice, or command, that is given to young people by some preachers. Is it good advice? In view of the fact that the young people do not intend to stop thinking and that if they did stop their religion would not have vitality, another method of helping them would seem to be desirable. They must be led to see the deeper things of God or else they will cease to be religious. They need the counsel of a man who walks with God and who can talk naturally of what God means to him, not the dictum of one who brings his fist down on the table and says, "Here is the conclusion of the whole matter; take what I say or you are an infidel." Dr. Rainsford went to Phillips Brooks for assistance in solving some problem of faith, and he came away disappointed because he did not receive a dogmatic answer to his question. Later in life, he discovered that Brooks had done more for him than any dogmatic treatment of difficulties could have done, for the troubled man was enabled to answer his own question. We do the best for others when we help them to think for themselves. Many times they will never know what we have done for them, but what of that? Should it be our chief concern to advertise our good deeds?

The Narrow Minded.

The narrow-minded man is one who thinks the universe should conform to his limited experience. He is not simply ignorant, he is unteachable. He may have more facts in his head than one who is recognized as broad-minded, but he differs from the latter in attitude. He will not grant that God may have better ways of doing things than any he has discovered. Jesus' denunciations of the Pharisees show that unteachableness is the supreme sin of man. There is no hope for one who will not learn. But we cannot believe that any considerable number of people are absolutely unteachable. Some are more difficult to reach than others. Faith working through love can put to shame the self-righteous and bring them to repentance and obedience to the truth.

Christian Endeavor Lesson

By W. D. Endres

HOW MISSIONARIES WIN SOULS FOR CHRIST

Topic, September 26. 1 Cor. 10:23.

How do missionaries win souls for Christ? Fundamentally the same as our Lord did or as you or I do, or as anybody else does. That is to say, in the last analysis, there is one, and only one attribute for the soul winner the world over.

Not Gift of Speech.

It is not ability to speak and to proclaim a message, not even if it be the real gospel. Robert G. Ingersol was a great orator, but for him to have proclaimed the gospel so long as he repudiated it in his own life would have been perfect mockery. It would have been like the sounding brass and clanging cymbal of which Paul speaks. A phonograph reproduces the sound of the spoken word and it serves very well as an attraction to the nickelodion, but we hardly regard it as a satisfactory substitute for missionaries. The printed page can carry a proclamation, and it has been a mighty factor in the spread of the gospel, but to be made effective, it had to be accompanied by a man whose heart throbbed with love and sympathy for his fellows.

Not Correct Theology.

Nor is it ability to proclaim the correct theology. One may be able to correlate a satisfactory doctrine of the Trinity with the latest bit of metaphysics, or even give a scientific account of the operation of the Holy Spirit in conversion—if that were conceivable—or weave an elastic theory of Inspiration, or construct a formidable Apologetic for the Deity of Christ, but to the man whose soul is dark, whose heart is heavy, and whose life is bound with the habit of many years, this is a foreign tongue.

"Our problem is to win souls. How? Love them and thus awaken a love within their own hearts. This was Jesus way.

He took our sorrows and our pain,
And hid their torture in His breast,
Till we received them back again
To find on each His grief impressed.

Without reproof or word of blame,
As mothers do in childhood's years,
He kissed our lips in spite of shame,
And stayed the passage of our tears.

So tender was his love to us,
(We had not learned to love before),
That we grew like to Him, and thus
Men sought his grace in us once more."

J. W. Dawson.

"I Am Debtor."

As Rome counted human relationships Paul was free from all men; but as a member of his race and as a Christian he recognized that he had an obligation to the race which he proceeded to discharge. While he realized that to be a Jew or a Gentile was of little vital importance; yet for the sake of the Jew who attached great importance to his Jewish ancestors, traditions, and customs, Paul entered sympathetically with him into his sentiments and his problems, his hopes and his ambitions. To him he became a Jew. By a loving and sympathetic service he awakened love in the Jewish heart for his Lord, and won him. And whether he talked to the weak or the strong, to those under the law or those without law, he touched their lives at all points, if perchance he might win them.

Need of Sympathy.

And so must it be with any man who would make disciples for Jesus whether in the first century or the twentieth, whether he seek the Jew of Palestine, the Negro of Africa, the Mongolian of China, or the Anglo-Saxon of America. Jane Addams has become the "first citizen" of Chicago, not by "visiting" the districts of the city where foreigners have settled, but by taking up her abode in their very midst. Many of the Greeks who come into the settlement near Hull House will trust Jane Addams long before they can speak the language, because she has entered into their lives with sympathy and love and helped them when they were homeless and friendless. Jerry McAully in his New York mission was able to redeem the lives of men for Jesus Christ which the average Christian could never touch because he had a passion for the salvation for the poor unfortunates of the underworld and he lived among them and ministered to them as best he could in the name of his Lord.

It has been this same passionate love for humanity which has gone to the mission field and laid the foundations for political, moral and religious revolutions. Here the missionary has lived this life in the presence of a benighted people, and for their sake. Without the incentive for personal gain he has clothed the naked, fed the hungry, anointed those who are sick and in prison. He has all but raised the dead. And finally he assured the suffering one that such a life he leads in the name of his God whose worship he invites them to and to lead a similar life. The appeal is omnipotent. By such a means the missionary has leavened the lump of Pagan humanity with that divine love which ultimately will bring their kingdom into the Kingdom of our Lord.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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CHAPTER XVIII.

"The Robin's Nest."

A month had passed since Pierre had fled from the village of Norton to elude the pursuit of Mr. Bartoletti.

A weary month it had been in many ways, for the Frenchman shrank from parading his troupe in the fantastical style that his soul loved, and oftener slunk through the villages, merely stopping to purchase the required food for their onward journey.

The finding of Camilla's relatives was becoming a harder task than he had fancied it would be. Had it not been for that cloaked figure which haunted Pierre's dreams, and that other dark Italian face that made his every night uneasy, the Frenchman would have sought the help of the police to aid him in his search, but a nervous fear of perhaps thus falling into the wrong hands prevented him from doing so.

The summer stars often looked down now upon them camping out in the fields or in woods. Pierre had grown timorous of facing landladies, and, unless the weather absolutely prevented it, he preferred to keep his pence in his pocket, and lodge himself and his company under the summer sky.

His stock of money, too, was getting low. The gold pieces in Rexington Falconer's purse could not last for long, even if husbanded carefully. Pierre had had to draw upon it far oftener than he wished; for performances, even when they took place, which was of far less frequency than at first, did not always bring as much as they used to; perhaps because the Frenchman hurried them over as if fearful of bringing too much notice upon himself and his troupe.

No matter how wistfully or cheekily Taras handed round the tin mug, the pence flowed in but slowly, and it was with a heavy sigh that Pierre counted his gains before carrying it back for Camilla to count again.

Anxiety, fear of detection, the dread that Camilla might be taken from him by the wrong persons, semi-starvation, exposure to the night air on a body partly fevered with anxiety—these things told at length upon the Frenchman's once robust frame. The illness that he had feared for the child overtook himself. Those dewy nights when he had protected his charge with his own great coat, and had lain down without misgiving, trusting that Mother Earth would bring to him no ill, had helped to bring him to his present condition.

When the shadow of this bigger trouble was hanging over him, Pierre took the child into his confidence. It was one day when he was feeling worse than usual. The pain in his back seemed almost more than he could bear, and he staggered rather than walked at Chicot's head.

"Petite," he said, "we must stop at the first inn we come to. My head feels giddy. I—I cannot get on today."

As he spoke, he caught at Camilla's carriage to support himself. The child regarded him steadily with eyes in which fear was uppermost. She had for many days wondered at the Frenchman's growing silence. Telling Chicot now to stop, she got out and gravely begged Pierre to take her place in the carriage.

"You walk too much. You make me live like a queen. I have everything of the best, whilst you—oh! Pierre, you must not fall sick and—and—die." She caught her breath hard at the last word, and looked wildly into his face.

He forced himself to smile at her anxiety. "It is not so bad as that, cherie. The bon Dieu won't let it come to that." He stopped, leaning against the carriage, with one hand at his side. Then tried to smile again. "Chicot, for one, wouldn't like the exchange of weights. Get in, petite, Chicot couldn't draw me even if I could seat myself in your place."

Very unwillingly Camilla got in again. But before long, Pierre announced that he could go no further.

"We might camp out for the night," he said, looking up at the clear sky.

But to this Camilla would not consent. At the first breath of sickness, the child assumed the old protecting care that she had accorded her father during his illness.

Pierre listened to her almost as in a dream. He and the troupe were to stay where they were, whilst she went to the top of the hill where a house was in sight, and there she would inquire if an inn was to be had in the neighborhood.

The very suddenness of Pierre's illness made it imperative that something must be done, but he was loth that that something had to be accomplished by one so unfitted for it. He had guarded her so carefully that a feeling akin to terror filled his heart at his sudden incapacity to shield her further.

"I like it not, cherie, I like it not. Thou art such a child, and I care not for you to be out of my sight. Ah! mon Dieu, but what can I do! I cannot move many more steps."

The hopeless tone in his voice went to the child's heart. She took his hand in hers.

"Pierre," she said in a quivering voice, "it is my turn to look after you now. No harm can happen to me. I'll be back very quickly."

With a violent effort Pierre shook himself free from the feeling of faintness creeping over him.

"Take Jacques, then. Don't stir without Jacques. Go nowhere without Jacques, mon ange," something telling him that Camilla might have to venture forth more than once without his protection. "Jacques," he continued, laying a shaking hand on the child's shoulder, "go with her and guard her. Guard her, mon garcon. Voyez vous?"

The poodle rose, shook his coat, looked up into his master's face with an intelligence almost human; then, leaping up, he licked his master's hand, and turned to Camilla with a little whine.

"You and I, Jacques," said the child, holding out her hand to him, whilst the tears she tried to hide from Pierre rolled fast down her cheeks. "You and I together." Then she started at a quick pace up the hill, with the poodle trotting beside her.

Pierre watched them out of sight, with a sinking heart. It was the first time that Camilla had left his side to find her way amongst strangers. It was the first break in his promise to her father.

The child kept steadily up the hill, her heart filled with the one vague fear, the fear of Pierre being taken from her. She would not allow of her usual shrinking timidity to interfere with what she had undertaken. Her only friend was ill, dangerously ill. What would she not do to repay him for one-tenth of the love and care he had bestowed upon her since her father's death.

Boldly she advanced to the gate of the house on the hill, with Jacques close beside her, his bristles ready to rise on the smallest provocation.

There was a small garden in front, and swinging over the door was a signboard, "The Robin's Nest." Her heart gave a leap. There was no need for her to seek further. And a veritable nest it looked, with its thatched roof and casement windows, and swallows darting hither and thither under its sheltering eaves.

An elderly man was digging in the garden. He looked up as Camilla clicked the latch of the gate.

"Isn't this an inn?" she asked. A sudden timidity seized her.

It was Pierre who always put the questions, whilst she had nothing to do but sit in her carriage playing with the dogs.

"Be sure it is. Right sure, missie," was the cheerful answer.

"Do you think I could have two rooms here?"

"The missus would know best. Knock and ask, missie. Wait, I'll come and ask for you."

Scraping the soil carefully off his boots with the help of the spade, he came on to the path and went into the house.

A few minutes elapsed and he returned, followed by a thin, sharp-featured woman. Camilla's first impression of her was not a favorable one. She did not look at all like what she had expected the mistress of "The Robin's Nest" should be. Some one cheery and comely-faced was what might have come out of such a haven-like-looking home, thought the child.

"Two rooms you want. For yourself or for whom?" She spoke as sharply and as quickly as might have been expected from her face.

Camilla's voice was a little faltering as she said, "For me and for my grandfather, and for—for the troupe."

"For the what?"

"The troupe. It consists," remembering Pierre's exact words on former occasions, "of three dancing dogs, a goat, and a monkey."

"Thank you. I don't admit smelling animals into my house. What you need is a stable, I should think, or a pig-sty, perhaps."

"I—I couldn't sleep in a pig-sty," said Camilla still more falteringly, whilst Jacques' bristles began to rise at the sharp tones of the landlady. "But I wouldn't mind sleeping in the stable with the troupe, if you could give a nice bedroom to my grandfather."

"Is he very old?"

"P—pretty well. But he's very ill, and I'm afraid he'll get worse if he has to sleep outside tonight."

The woman looked her up and down with a curious stare, which Camilla found very disconcerting.

"I don't want any fever patients brought into my house," she began ungraciously. "What's the matter with your grandfather?"

"I—I don't know. His head feels giddy."

"Perhaps it's only old age. How old is he?"

"I don't know."

"Well, I don't think I can take either of you in. I don't like the animals. If that brute is one of them, I can't say I like his looks. And who can say whether I'll be paid for what I——"

She paused as if half ashamed to end her speech, and as she stopped, a head came out of

the first-floor casement window and looked at the woman and the child. Only for a second, however; the head was withdrawn before either of them saw it. It belonged to a person who had listened intently to the whole of the dialogue.

Then, suddenly, a voice called—

"Mrs. Jones."

"Yes, sir. Coming, sir."

The landlady's voice had changed. She hurriedly left Camilla without a word of apology, and shut the door in her face.

The child stood looking blankly for one moment at the closed door, then turned to go down the path with eyes that had again filled with tears.

"What shall we do, Jacques?" she whispered brokenly.

For answer, Jacques sprang up and licked her face with his sympathetic whine.

"Here! Come back, come back!"

The landlady's sharp tones struck her ears as she reached the gate. Half fearfully she turned her head. The woman was becokning to her. Camilla retraced her steps.

"I've changed my mind. I've got a couple of rooms at the top of the house that you can have. But I won't have the goat there, that's plain."

"Oh, no! Chicot always sleeps in a stable. You have a stable?"

"Yes. What about the dogs?"

"They always come with us," said little Camilla pleadingly. "But they are so good, they won't hurt a thing."

"Very well," ungraciously. "And if the monkey flies at me, you will have to pay for it; that's all I can say."

"He won't hurt you." Camilla's heart was cheerful again. She almost smiled at the woman, who was still regarding her curiously.

"Then we may come at once?"

"Yes, I suppose so."

"Do you think," hesitatingly, "that that man there," pointing to the elderly man who had gone back to his digging in the garden, "could come and help my grandfather up the hill?"

"Well, I never!" began the woman, when the same voice that had spoken to her before called sharply—

"Mrs. Jones."

"Yes, sir. Coming, sir."

"Send your husband to help the old man up the hill."

"Yes, sir. Thomas, go with this—this—little missie, and help her to bring her grandfather here. He's ill, she says."

Camilla turned as the man again carefully scraped his boots clean of the soil, and stepped on to the path. Beckoning her to follow him, he went towards the gate, where Camilla joined him.

A head came to the window to watch them go down the hill. It was a dark face, and the black moustache did not wholly succeed in hiding the thin lips. At that moment the smile lurking round its corners was not one of Roger Densham's best smiles.

"I thank you, old man, for falling sick," he said aloud. "It gives me an opportunity to see if you are masquerading." Then with a laugh, "what would not that villain Bartoletti give to be in my place!"

They met Pierre toiling slowly up the hill. Mrs. Jones' husband had apparently a kinder heart than she possessed. He hurried forward, and, passing a stalwart arm through Pierre's, said cheerfully—

"That's brave of ye, old man. Come, cheer up, we be soon at top of hill."

Pierre looked inquiringly at Camilla, who nodded with a brightness that was partly real, partly assumed, for that short interview with the mistress of "The Robin's Nest" had not been an encouraging one.

"You must go right to bed when we get there," she whispered, as she took his other hand. "I'll look after stabling Chicot."

Taras popped his head out of Pierre's coat and popped it in again, at the near presence of a stranger. The Frenchman had divested himself of his violin and his trumpet, leaving him the freer to walk. They lay in Camilla's carriage, which Chicot was drawing with a sulky countenance.

There was no one at the casement windows when they came slowly up the path. Roger Densham had backed himself out of the way of recognition.

Did a presentiment of trouble cross Pierre's mind as he entered the garden? Camilla felt him clutch her shoulder, as he whispered low—

"It was all right, cherie, was it not?"

"All right, grandfather, all right," was Camilla's reassuring reply.

Then they entered "The Robin's Nest," and that night Pierre was tossing deliriously on his bed.

CHAPTER XIX.

Pierre Falls Sick.

Camilla's fear of the sharp-featured, sharp-voiced landlady sank into insignificance the next morning when compared with the terror of finding Pierre unconscious of her presence. She found her way to Mrs. Jones' kitchen, and stood at the door.

"My grandfather must have a doctor," she announced. "I think—I think he is very ill." Her voice faltered, but she went on, "Can you tell me where I can get one?"

Mrs. Jones stared her up and down. "The nearest doctor lives a mile-and-a-half-away."

Camilla caught her breath hard. Could she have the temerity to go all that distance alone? She shrank from the thought. Then the memory of that tossing head with its silvery wig and sweeping white beard came before her, and she grew brave. She could at least drive Chicot, and Jacques would accompany her.

"Please tell me his name and where he lives," she asked.

"Dr. Morgan, and he lives at No. 17, The Parade, Charnford." Mrs. Jones' words seemed shorter and sharper than yesterday. "You'll have to find your way to Charnford first."

"Thank you." Camilla was turning away with her little heart as heavy as lead, when a voice from another part of the kitchen said suddenly—

"Don't you trouble, missie, you've got enough to do to look after your grandfather. I'll go for the doctor sharp, this minute"; and the elderly man who had helped Pierre up the hill came from behind the kitchen table, cramming the last bit of bread and butter into his mouth.

"Now don't you be foolish, Thomas," said his wife, sharply. "Them as wants doctors can go for doctors, though where the money is to come from its another affair."

"I'm goin' for Dr. Morgan," returned her husband stolidly, slipping his shirt-sleeved arms into a coat that hung behind the door.

"And what about that bed o' potatoes that's to be dug up, eh?"

"The potatoes can wait till I comes back," returned Mr. Jones calmly.

"That's all very well," returned his wife, in a voice rendered sharper than usual through this unexpected opposition, "but if you goes for the doctor it's my belief you'll have to pay for him, by the looks o' them that wants him."

Mr. Jones stood and scratched his head for a minute, looking half sheepishly, half questioningly at Camilla.

The child flushed up. "We can pay," she said in a tone of dignity. "My grandfather has plenty of money to pay."

"Oh! indeed, I wish we could all say the same," returned Mrs. Jones, seizing Mr. Jones' empty cup and saucer, and bearing them off with much clatter to the sink in the back kitchen.

"Don't you trouble about her tongue, missie," whispered the landlord of "The Robin's Nest," "it's longer than most of 'em are made and a deal sharper, but we've all got something that t'other hasn't. Just you go upstairs and look after that old man, and I'll have Dr. Morgan here in a twinkling."

Camilla could only thank him with an eloquent glance from her eyes, and then she hurried upstairs.

Pierre lay tossing deliriously. Jacques sat at the foot of the bed, eyeing his master with humid eyes, and Taras was seated on the pillow patting the Frenchman's cheek with his hairy hands. Bebe and Jules sat further away, but with no less concern visible in their faces.

Camilla bent over the pillow, and with deft fingers re-arranged the wig and the false beard which had got awry through the constant movement. Then she held up a warning finger to Taras.

"No touching," she said, pointing to the wig. "If you touch, Taras, I'll whip you."

For answer, the monkey leaped on to her shoulder, and, bending down, lightly boxed her ears, grimacing the while. A faint smile crossed Camilla's anxious face as she stroked his head with her soft little fingers. Then, sitting down with him in her lap, she waited for the coming of the doctor.

He arrived sooner than she expected—a tall thin man with bright keen eyes.

"Eh, what have we here?" he asked, taking in at one glance the sick man and the child sitting patiently by his side.

Mrs. Jones intruded her person, much to Camilla's dismay. "He's an old man that I took in to lodge for the night, and I'm beginning to be precious sorry that I did, for if 'tis anything catching, my house will suffer for it."

"Nonsense," returned the doctor, laying a practised finger on Pierre's pulse, and casting a keen glance the while at Camilla.

The child pressed close to his side. "He's not going to be very ill, is he?" she asked tremulously.

"Of course not, merely a touch of rheumatic fever, and——Well, what has he been living on lately? He's not as stout as he might be."

A pang seized Camilla. She remembered the food that was always pressed upon her, whilst Pierre pleaded a poor appetite and total inability to eat. Had he been starving himself so that she might have plenty?

The doctor did not wait for her answer, but went on with his examination. Then he looked up.

"Milk, Mrs. Jones, plenty of that, and it must be iced, remember. I'll send over the ice," with a glance in Camilla's direction. "And don't you be fearing that there is anything infectious in his illness. Nothing of the sort. Your father," turning to Camilla, with a curious look in his eyes, "will soon be himself again."

"My grandfather," corrected Camilla.

"Your grandfather, eh?" replied the doctor, with a long keen glance. "How old is he?"

"I—I couldn't say," faltered Camilla, and her fingers sought the white head and fondled it.

At her touch, Pierre ceased tossing and muttered endearing words in French, nothing of which escaped the doctor's notice.

"I will call in again on my return from South Garth, and will bring with me some medicine which you must give to him every two hours. Will it be you or Mrs. Jones who will administer it?"

"Oh! I will," said Camilla hastily.

"Then Mrs. Jones must look after the iced milk. Eh, Mrs. Jones?" good humoredly.

(To be continued.)

Church Life

Church Extension—all the month.

Church Extension books close October 10.

Send the offering to G. W. Muckley during the month of September.

Only four weeks until the hosts will be gathering in Pittsburg.

Your offering will help to build new churches, again and again.

Churches! Send your pastors to the Centennial Convention.

It will save confusion for you if you will register and be assigned your lodging place before arriving at the convention.

It will be a fine company of people who make the trip from Chicago to Pittsburg on the *Christian Century* Special.

Your church could hardly make a better investment than to present its pastor with a purse and bid him go to Pittsburg, October 11-19. The money will come back to you ten fold during the year.

Every earnest pastor is now approaching the tasks of another year with the determination to make the work of his church effective for the greater interests of the community. It is in meeting the big human interests that he will find his opportunity for service.

The announcement of the plan of the International Sunday-school Committee for a new graded system of lessons made in the *Christian Century* today, makes it possible for those who have felt the need of the adaptation of the lesson material to the different ages of pupils, yet were unwilling to abandon the international lessons, to secure the help they need.

* * *

C. C. Sinclair is to remain with the Stewart Ave. church, Springfield, Ill., another year.

Jasper T. Moses has taken charge of Hereford College, Hereford, Texas.

Geo. W. Wise is entering upon his third year of service with the church at Du Quoin, Ill.

C. H. Athleide will sing for W. F. Turner in a meeting with the Second Church, Peoria, Ill., beginning September 12.

In the interest of his church at Evanston, Ill., O. F. Jordan made a trip to Kansas City and St. Louis, last week.

"The Varneys and Marks" are assisting in a meeting with the church at Bowen, Ill., where W. A. Taylor is pastor.

There is growing interest in the raising of a mile of pennies for the building fund of the new Evanston church.

F. M. Horn of Medford, Oregon, has resigned to accept a call to Hillsboro, Oregon.

E. M. Patterson, of the Kern Park Church, Oregon, has accepted a call to the church at Pullman, Wash.

Dr. Errett Gates supplied the pulpit of the Monroe Street Church, Chicago, the first Sunday in September.

J. K. Arnot and O. F. Jordan exchanged pulpits the last Sunday in August, Mr. Jordan preaching at Batavia, and Mr. Arnot at Evanston.

Frank L. Jewett has returned from his vacation, spent in Illinois and Kansas, to his work in the Bible chair of Texas University at Austin, Texas.

J. K. Ballou, pastor at Colusa, Cal., preached for the West Side Church, San Francisco, the last Sunday in August. Mr. Ballou spent his vacation in San Francisco.

Dr. W. N. Lemmon, Greenville, Texas, has been appointed medical missionary to Laoag, Philippine Islands, and will sail in the early Autumn.

Alva W. Taylor, pastor of the church at Irving Park, is in Missouri, assisting in the raising of the endowment for the Bible College at Columbia.

"A coach full of people" enroute for the Centennial Convention from Springfield, Illinois, is the ambition of the pastors of our capitol city.

The teachers' training class at the Evanston, Ill., church, will study this year a manual of church history. The course will begin September 12.

J. M. Francis, pastor, is doing the preaching in a meeting being held by the church at Athens, Ill. Charles E. McVay is leading the singing.

J. E. Masters, pastor of the church at Dorchester, Ill., is writing articles concerning the Centennial celebration for the local papers.

A new church building fund has been opened by the church at Graham, Texas, where Edward Owers is pastor. The church has started a parish paper.

Edgar D. Jones and the First Church, Bloomington, have engaged John E. Pounds to assist them in a special evangelistic service during January.

Frank P. Smith is pushing on to victory in the work of the West Park Church, Indianapolis, Ind. The corner stone of the new building has been laid.

The Lexington (Ill.) Church has ordered their pastor to go to the Centennial at their expense. We trust this spirit may become contagious among the churches. J. P. Givens is the beloved pastor.

M. H. Gerrard, who a few weeks since, closed his pastorate at La Porte, Ind., has accepted a call to the church at Saginaw, Mich., where he began work September 1.

Have you noticed how the receipts of the Foreign Society are forging ahead? That's Centennial accomplishment worth while. The gain for eleven months is $67,277.

Edward A. Henry, whose article on "The American School of Oriental study and Research at Jerusalem," appears in this issue of the *Christian Century*, preached at Gurnee, Ill., the first Sunday in September.

The Illinois State Convention will be held in Springfield next year. One of the pastors at Springfield writes: "We hope to make it the largest and best convention in the history of the state work."

Cephas Shelburne and wife will go to the Pittsburg convention, and their church of East Dallas, Texas, will bear the expense. church will get back more than it gives in this courtesy.

A new Sunday-school annex will be dedicated by the church at Chagrin Falls, Ohio, September 12. George B. Evans is pastor. T. E. Cramblett, President Bethany College will be in charge of the service.

Evangelists Vernon and Estelle Harrington of Minburn, Iowa, will conduct a two weeks' meeting for the church at Sullivan, Ill., J. W. Walters, minister, beginning September 26 and continuing to October 10.

"Vigor," "valor" and "victory" are the words placed before the First Church, Warren, Ohio, by the pastor, J. E. Lynn, as a motto for the work of the year. To live up to such an ideal means effectiveness.

Last Sunday evening, O. F. Jordan, pastor of the Evanston Church, gave an illustrated lecture on Persia. He described the manners and customs of the country, and their relation to the missionary problem.

Edward Clutter, evangelist was married to Miss Mary Hill, at Glen Elder, Kans., August 25. W. H. Nation, pastor at White City officiated at the service, assisted by J. M. Lezene, of the Stockton Church.

A. R. More, after two months of rest and recreation, feels entirely restored to health, and entered upon his duties as pastor of the First Church, Birmingham, Ala., the first Sunday in September.

Russell F. Thrapp, pastor of the church at Jacksonville, Ill., will return from his three months' trip to Europe on September 22, and will enter at once into the work of the church. During his absence the pulpit has been filled by W. M. Groves.

James R. McIntyre has accepted, for an indefinite time, the pastorate of the church at St. Monica, Cal. He began work with this church September 1, closing his work at Grand Island, Nebraska, the last Sunday in August.

The church at Hopkinsville, Ky., of which Harry D. Smith is the pastor, gives to Foreign Missions this Centennial year, $1,010.59. This is the largest offering in the history of that church. Nor is it a wealthy church, but a good church, and liberal.

F. E. Meigs, president of Drake College, Nankin, China, with his wife has just returned to America, and will be at the Centennial Convention. Mr. and Mrs. Meigs are supported by the First Church, St. Joseph, Mo.

Dr. E. S. Ames has closed his vacation and will preach in his pulpit at the Hyde Park Church, Chicago, each Sunday morning. Contributions from Professor Ames' pen appear frequently in the columns of the Chicago Tribune.

Mr. and Mrs. Guy W. Sarvis, who have been studying at the University of Chicago during the past year, are spending their vacation with relatives at Harlan, Iowa. Mr. and Mrs. Sarvis are both graduates of Drake University.

J. P. Lichtenberger, Ph. D., assistant professor of sociology of the University of Pennsylvania, is supplying the pulpit of the First Church, Philadelphia, until a new pastor is secured to succeed L. G. Batman, who has gone to Youngstown, Ohio.

Bruce Brown, who is just leaving Valparaiso, Ind., for his new ministry with the Dean Avenue Church, Spokane, Wash., will soon be in a building enterprise. He says they hope to make it the best building among the Disciples in the West.

The New England convention of the Disciples will be held at Haverhill, Mass., September 9-12. The meetings will be in the Mt. Washington Universalist Church. John A. Gardner, 176 South street, Boston, is corresponding secretary.

C. E. Bootn has just gone from LeRoy, Kansas, to St. Louis, Mo., where he enters the pastorate of the Corondelet Church, This church is beginning the erection of a $25,000 building. At present the church receives the help from the missionary societies.

Harvey O. Breeden will assist the church at Modesto, Cal., in a meeting during November. The announcement is that the meeting will be "a big (not sensational) one." All who know Dr. Breeden will give full

credence to this announcement. J. W. Webb is pastor at Modesto.

C. G. Kindred, is back at work with the Englewood church after having enjoyed an extended trip through the West during the summer, as a present from a member of his church. Mr. Kindred's many friends will be glad to know that the trip proved a great benefit to his health.

When studying the work of the Pittsburg churches this fall don't overlook the Fourth Church, whose pastor was able to secure the largest audiences during the hot summer months, and to keep the evangelistic spirit of the church at high tide. F. A. Wyatt is the man.

About January first the First Church, Louisville, Ky., will begin the erection of its new building, which will be one of the finest in the South. It is the purpose of the church to retain the classic appearance of the entrance to the present structure, perhaps using the same Greek columns.

Mr. C. C. Buckner, pastor of the Second Church, South Bend, Ind., and his wife, who was until a few months ago, Miss Laura Waddill, spent their vacation in Chicago. The Second Church, South Bend, is planning to begin the construction of a new church building in the Spring.

The church at Marshalltown, Ia., is erecting a new building which will seat 1400 people. They are using the church at East Orange, N. J., as a prototype. Under the leadershp of C. H. Morris, 400 people have been received into the fellowship of this church in the last two years.

A. J. Bradshaw, who went from Texas to Stroud, Okla., the first of July is pleased with the prospects in the new field. Since July first there have been forty-seven accessions to the church; the Sunday-school has increased from ninety to one hundred and eighty, and the church is enthusiastically at work.

Miss Bertha Clawson, who is supported by the church at Angola, Ind., as their Living-Link, has just come to America to stay until after the Centennial. Miss Clawson has charge of the Girls' College at Tokio, Japan. During Miss Clawson's absence the work of the school will be in the care of M. F. Lediard.

The new church building at Kansas, Ill., is nearing completion, and it is said that when it is complete it will be the best building of the Disciples in that part of the state. The total cost is $25,000.00 Z. T. Sweeney will have charge of the dedication which will be held October 10. F. B. Thomas is the pastor.

J. E. Rains, New Franklin, Mo., has accepted a call to the church at Junction City, Kansas. He will move to his new parish in October. The New Franklin Church will want a preacher for half time and a near-by church will take the other half. The two churches will be able to pay $1200 and parsonage.

A modern Bible-school building is to be erected by the First Church, Augusta, Ga., during the coming year. This is made necessary by the fact that the Sunday-school has more than doubled in the last six months. Miss Eva Lemert led the campaign last winter which brought about the gratifying result. Howard T. Cree is the pastor.

J. A. McKenzie closed his work at Hamburg, Iowa, the last Sunday in August. He leaves a church of 200 members, out of debt, with a Sunday-school attendance of from sixty to ninety-eight. The church will need a resident minister at once. There is no resident pastor of the Christian church in the county.

Professor Sherman Kirk of Drake University, has wrought a splendid work at Milwaukee this summer. He has had charge of a mission there in an important and promising district. Few men are better adapted to shaping up and setting in order a congregation than Professor Kirk and we rejoice in the good work he accomplished.

After two and one-half years of successful work at Burlington Junction Church, (Mo.), Roy O. Youtz has resigned, to assume the care of the church at Palmyra, Mo. The Burlington Junction Church wants another occupant for their new seven room parsonage, and will pay a salary of $800 besides.

J. R. Goldner, Springfield, Ill., delivered the three addresses at the annual roll-call service of the church at Vermont, Ill., September 2. Eighty per cent of the members were present, and a host of visitors. Geo. W. Ross has been pastor of this church for sixteen years, and the bonds between pastor and people grow stronger each year.

George A. Campbell, pastor of the church at Austin, Ill., who has spent the summer at Pentwater, Mich., and various other places, is "again in the harness," and we hope to have his contributions appear in the *Christian Century* regularly. The erection of the new building at Austin moves steadily onward.

S. B. Moore, formerly of Mayfield, Ky., has entered upon the pastorate of the church at Warrensburg, Mo. During his two and one-half years at Mayfield the church erected a beautiful new building and installed a $2,600 pipe organ. The congregation is free from debt; is a living link in state work; and is active in all missionary work.

F. D. Power, pastor of the Vermont Ave. Church, Washington, D. C., has the distinction of having served one church longer than any other man among the Disciples. This is an enviable distinction indeed. During his more than thirty years with this church, he has led in the planting of five other churches in the national capital, all of which are doing a successful work.

Charles Bloom, although extended a five-year call to remain as minister at Newman, Ill., has resigned to take up evangelistic work. Mr. Bloom is one of the ablest and most cultured ministers of the gospel. He has been in the ministry fifteen years and is prepared to do the cause great service. The churches should keep him busy. His address is Newman, Ill.

B. L. Wray began his fifth year of service with the Budd Park Church, Kansas

A Soda Cracker is Known by the Company it Keeps

It is the most natural thing in the world for exposed crackers to partake of the flavor of goods ranged alongside. In other words, a soda cracker is known by the company it has kept. On the other hand

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have been in no company but *their own*. When you open a package you find them so oven-fresh that they almost snap between your fingers as you take them from the package.

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a Package

NATIONAL BISCUIT COMPANY

City, Mo., the first Sunday in September. It was "red letter day" for the church. There were 614 in the Sunday-school. Large audiences greeted the pastor at both morning and evening services, and five years of Mr. Wray's pastorate.

Professor Ernest D. Burton, the head of the Oriental Education Commission of the University of Chicago, is now in Japan. He was tremendously impressed by the educational opportunity in China. We hope that he will have time to study the situation in Japan and to realize that the era of Christian education here is not past, but in a sense, future.—(From the Japanese Harbinger.)

The church at Colfax, Ill., is to hold a meeting during November, in which they will have the assistance of W. B. Clemmer of Rock Island, Ill. Norman H. Robertson has a record of four years' successful work with this church, entering upon his pastorate there immediately after the completion of his work in the Divinity School of the University of Chicago.

The ladies of the Evanston Church will hold a rummage sale early in October. Those having donations for the sale should communicate with Mrs. R. F. Winter, phone 5661. In view of the splendid plans for larger work just undertaken by the Evanston Church, there should be many Disciples in Chicago, not members of this church, who will nevertheless contribute to the sale.

J. E. Chase, Benjamin, Texas, held twelve night meetings for W. C. Wright, at Knox City, Texas, resulting in twenty-three additions and seventeen confessions. One young man will study for the ministry. The church will erect a building this fall to cost about $5,000. The confidence and esteem in which Mr. Wright is held by the church and town insures permanancy to our cause there.

The church at Grant Pass, Oregon, has been awake during the summer. They have started a training class with an opening enrollment of twenty-five. They are organizing the Bible-school and grading it according to international standard for organized classes. There have been twelve added. Two of those baptized were deaf mutes, husband and wife. Frederick M. Brook is the hustling minister there.

G. J. Chapman finds the church at Auburn, Nebraska, to which he has just gone as pastor, "in perfect peace and well-organized for work." The C. W. B. M. auxiliary has a membership of one hundred. The reception given the new pastor and his wife was unique, in that the men gave the entire program. This is certainly "men's day" in the churches. And that means manly work by the church. Mr. Chapman will attend the Centennial Convention. We hope he will be in the company on the *Christian Century Special*.

G. E. Roberts was greeted by large audiences the last Sunday in August, which marked the close of his pastorate at Mason City, Iowa. In the evening the churches of the city joined in a union farewell meeting, Mr. Roberts preaching the sermon. The following evening the church gave Mr. and Mrs. Roberts a farewell reception, presenting them with a purse of more than $42 and bidding them attend the Centennial Convention. The first Sunday in September Mr. Roberts began his ministry with the church at Osceola, Iowa.

Frank E. Billington, who during the past year has made the Bible-school of the Silverton church, Oregon, the "banner school" of the whole state, by getting every member of the church lined up in the Sunday-school and increasing the enrollment and attendance about 500 per cent, has gone to Eugene, where he will occupy the Bible-school Chair of Pedagogy in the Eugene Bible University and also become the superintendent of the First Christian Church School. We congratulate Lane County and Eugene in having Brother Billington added to their splendid list of Sunday-school workers.

The First Church, Fort Smith, Ark., is making September a month of preparation for the centennial. The following sermons are annoounced by Pastor E. B. Bagby: September 5—Men's Day—"Alexander Campbell—"A full Grown Man." Auspices Baraca Bible Class. September 12—Woman's Day—"A Secret Told—"Mary and Martha." Auspices Ladies' Aid and C. W. B. M. September 19—Anniversary Day—"To the Work—The Backbone of the Society." Auspices Christian Endeavorers. September 26—Declaration Day—"Where the Scriptures Speak." "A Generation of Bible Students." Auspices Sunday-school.

Royal L. Handley, who has for two years served faithfully as pastor of the church at Waukegan, Ill., has just been called to the pastorate of the church at LaPorte, Ind., where he succeeds M. H. Gerrard, who is now at Saginaw, Mich. Mr. Handley was for-



Royal L. Handley, La Porte, Ind.

merely assistant editor of the *Christian Century* and was for a time associated with Professor Herbert L. Willett in the pastorate of the First Church, Chicago. While carrying on these lines of activity, Mr. Handley has been for a large part of the time a student in the Divinity School of the University of Chicago. He enters the pastorate at LaPorte with a record of faithful service, and with a thorough educational equipment. He will doubtless become a leading force in the life of the city, and the LaPorte church offers him a fine field for such service.

A fine example of definiteness of aim in the work of the church appears in the following announcement from the paper of the First Church, Warren, Ohio: "Things we hope to do in September: 1.—Get a large delegation to go up to the Pittsburg Centennial. 2.—Pay all current expense debts, and, if possible, the building fund debt, that we may report our church "out of debt." 3.—Prepare for a great boys' campaign to be held in our church immediately after the Centennial, led by Mr. A. W. Conner of Indiana. 4.—Observe Declaration Day, Sunday, September 26, in the Bible-school, as a great rally for the fall work."

Bruce Brown closed his work at Valparaiso, Ind., the last Sunday in August, and went immediately to take charge of the work of the First Church, Spokane, Washington. All the churches in Valparaiso joined in a union farewell service for Mr. Brown. Congressman E. D. Crumpacker presided at the meeting and a number of representative citizens made addresses. At a reception on the following Tuesday evening, Mr. and Mrs. Brown were presented with a set of solid silver. Mr. Brown was holding a place of marked influence in Valparaiso. It was largely due to his initiative that the saloons were driven from the city two years ago. We wish him success in his western field of labor.

Ray O. Miller, formerly pastor of the First Church, Fort Wayne, Ind., has received and accepted a call to the First Church at Fresno, Cal., succeeding J. R. Perkins, who goes to the West Side Church, San Francisco. Mr. Miller just declined a call from the First Church at Stockton, Cal. Mr. Miller, though a very young man, has been able to accomplish a good work in his other pastorates, one at Pittsburg and one at Fort Wayne, he has added to the numerical strength, financial ability and spiritual growth of his congregation. He is a graduate of Bethany College and of Yale University. The Fresno church has a membership of 950; is well organized; is a living-link in both the home and foreign societies, and is full of great possibilities for the future.

Sunday, September 5, David N. Wetzel pastor of the Church of Christ at Mattoon, Ill., dedicated the new church building at Footville, Wis. The former building was destroyed by fire last January. The new structure cost $5,000. The basement contains dining room, kitchen and Sunday-school rooms. The main Sunday-school room can be opened into the auditorium, being divided by rolling partitions. Mr. Wetzel preached in the morning on "The Mission of the Church." It was necessary to raise $700 to dedicate the building free of debt and after pledges were called for it was found that $820 had been subscribed. The communion

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Coffee's Weight On Old Age.

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

A superintendent of public schools in North Carolina says:

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"I was so pleased with it that, after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal. The whole family liked it so well that we discontinued coffee and used Postum entirely.

"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time, she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach, that the headaches were not so frequent, and her general condition much improved. This continued until she was as well as the rest of us.

"I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing."

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"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

What's the Matter with the Church in America?

It is discussed in The Delineator for October by:

HIS EMINENCE CARDINAL GIBBONS,

REV. WALTER RAUSCHENBUSCH, D.D.,
Author of "Christianity and the Social Crisis,"
Professor of Church History Rochester Theological Seminary.

REV. JOSIAH STRONG,
President American Institute of Social Service,
President American and Foreign Christian Union.

REV. F. M. NORTH, D.D.,
Secretary of the Church Extension and Missionary Society of the Methodist Episcopal Church.

RABBI EMIL G. HIRSCH,
Minister Sinai Congregation, Chicago, Illinois.

REV. LEN G. BROUGHTON,
National Evangelist, Tabernacle Baptist Church, Atlanta, Georgia.

REV. RUSSELL H. CONWELL,
President of Temple College, Philadelphia, Pa.

REV. CHARLES F. AKED, D.D.,
Fifth Avenue Baptist Church, New York City.

RODNEY (GIPSY) SMITH,
National Evangelist, Representing All Protestant Denominations.

REV. SHAILER MATHEWS, D.D.,
Dean of the Theological School, University of Chicago.

REV. CHARLES H. PARKHURST, D.D.,
Madison Square Presbyterian Church, New York City.

The Delineator October

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service was held in the afternoon and in the evening the pastor, J. H. Bullock, preached on "The Place of the Disciples of Christ in American Church History." Special music was furnished at both morning and evening service by Mrs. J. D. Deihl of Madison, Wis.

Orvis F. Jordan, pastor of the Evanston Church, and one of the editors of the *Christian Century*, is one of the busiest men in Chicago. His church is just beginning the erection of a new building, which demands much of his attention; on the fourteenth of September he will open at the church, again, the night school of shorthand and typewriting. Last year Mr. Jordan did the teaching himself, but this year, while he will continue to have oversight of the school, the actual teaching will be done by Mr. Virgil N. Burch, the new principal of the school. The school is not conducted for revenue, or to enlist church members; only a nominal fee of one dollar per month is charged for the instruction, and those who receive the advantages of the school are in no way placed under obligation to attend the church services. Mr. Jordan has many more plans for this sort of work on the part of the church, which can not be realized until the new building is ready for their use. The papers of the city are unusually generous in their commendation of Mr. Jordan's work.

The Nebraska Convention

By H. O. Pritchard.

The Nebraska Christian Missionary Society has just concluded another of its annual conventions, held at Bethany Park, Bethany, Neb. The convention was eminently successful in every way, in attendance, program and fellowship. There were between two and three thousand people present during the eight days assembly and while it was not quite so large as it has been during some previous years, yet it was larger than was expected since so many of our people are planning to go to Pittsburg.

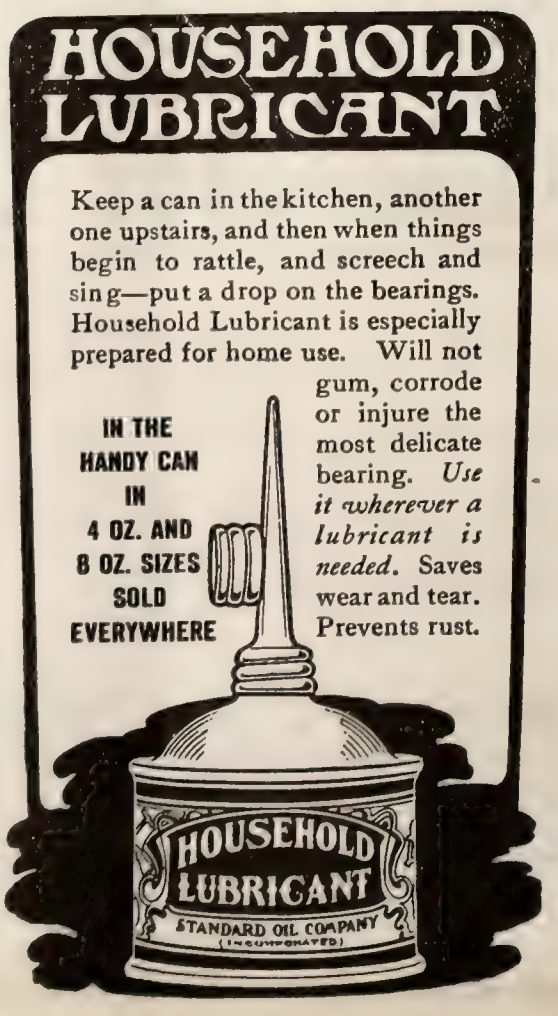
The program was more than commendable, both as to variety and quality. Those who came from out of the state to deliver addresses were Oliver W. Stewart, E. W. Allen, A. L. Orcutt, P. C. McFarlane, G. W. Muckley, W. C. Pearce, I. J. Spencer, and J. H. Mohorter. Indeed the program was equivalent to a national convention and the writer can truthfully say that he has never attended any state convention that equaled this one in strength of program and in the spirit which obtained. Brother Stewart was up to his high standard as a temperance speaker. J. H. Mohorter entertained and pleased the audience with his stereopticon lecture, illustrating the benevolent work done for the orphans and aged. E. W. Allen's mission study classes were well attended and highly satisfactory. A. L. Orcutt made an unusually able address in behalf of our aged ministers; while Brother Muckley set forth the advantages of church extension in his inimitable way. Brother McFarlane's address to the men in the afternoon and banquet which followed was one of the most delightful events of the convention. We need not say that W. C. Pearce filled us with the spirit of Christ in his address on the Bible-school, and as for I. J. Spencer, we would not attempt to estimate the value of his addresses, one on "The Shepherd, the Key to the Missionary Problem," the other, "The Key to the Problem of Christian Union." We have not time nor space to mention the many and excellent speeches which were given by the pastors and workers of our own state, but only a word by way of interpretation of the convention as a whole, for there were undercurrents which ran throughout the whole assembly.

There was the strong consciousness present of the need of closer articulation between the present disjointed departments of our work. There was a prayer continually going up for a better organization of local work and a closer coöperation between the separate congregations. By this, we do not mean to say that there were any steps taken in the way of ecclesiasticism, but rather the strong conviction that the days of the religious mob are past and that all things must be done decently and in order. This spirit of coöperation expressed itself in the state missionary society, in the organization of the Bible-school work, in the Christian Endeavor plans and in the work of the church as a whole.

Then, there was a spirit of optimism on every hand. Not a pessimistic speech was heard; not a "knocker" was visible. By this we do not mean to say that the leaders and workers were not conscious of past failures and present weaknesses, but that they saw in these opportunities for greater usefulness in the days that are ahead. The spirit of optimism was the spirit of youth combined with the conscious strength of young manhood. In nearly all the addresses, there was an attempt to get back of "first principles" to One from whom first principles proceeded. This current of thought reached its climax in the Sunday morning address of I. J. Spencer, in which he held that the person of Jesus Christ is the basis of Christian Union. That no creed nor personal opinion nor even the Bible could ever be made a basis upon which the Christian world is to unite but that the person of Christ, which is above all these and the source of the Christian religion, is the One in whom and, the only One, in whom his followers can unite. The speaker maintained that some of the slogans of our reformation needed revision and instead of saying, "Where the Bible speaks, we speak; and where the Bible is silent we are silent," we should say, "Where Christ speaks we speak, and where Christ is silent we are silent"; and where we have said that the Bible is our doctrine and our discipline, we should say that Christ is our doctrine and our discipline. It ought to be said there was no disparagement of the Bible, for it was clearly shown that it was preëminently important in pointing the way to him; but Christ is superior to it as the person is superior to his portrait.

Finally, and what is most significant, there was running throughout the meeting that current of the conscious presence of the spirit of God. He seemed to be in our midst and by the power of his spirit was giving us strength, and by the guiding of his spirit was leading us into truth. The note was sounded that the next hundred years of our history is to bring forth a new type of Christian life, thoroughly consecrated to God and dedicated to the work of his Son, in which life the Christ will be recreated. Not only are we to restore primitive christianity in doctrine and in ordinance, but in life as well. The emphasis upon the life side of christianity was gratifying and prophetic.

Bethany (Lincoln), Nebraska.



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This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Barton W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to pass without possessing this book.

Z. T. Sweeney, Columbus, Ind., a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

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Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of "The Life and Teachings of Jesus," etc., etc. 12mo., cloth, 140 pages, gold stamped, postpaid 50 cents.

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that * * * present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially real now may come to fruition that these chapters are given their present form."

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES' ILLUMINATING WORK.

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This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel. In cloth, 75c. Paper binding, 25c.

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"The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches."—THE CONGREGATIONALIST, BOSTON, MASS.

The Plea of the Disciples of Christ, by W. T. Moore. Small 16mo., cloth, 140 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

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Telegrams

Franklin, Ind., September 6.—Great crowds and great successes in Johnson county campaign; tabernacle at time inadequate; chorus of two hundred led by Albert Buss, W. J. Minges and Maxwell Hall, assistants. People coming from the ends of the county; Big Four excursion train to meeting Tuesday night was packed. Thirty added last Sunday; twenty-nine yesterday; additions at every service; 236 today. Great union communion service of all the churches in the county next Sunday morning; sixteen Sunday-schools united in a mammoth Bible-school in the afternoon. Some of the best organized churches here to be found in the brotherhood. No saloons in the county, and Johnson County comes the nearest being solidly Christian of any place we have ever worked.—Charles Reign Scoville.

Vitoqua, Wis., September 6.—No preaching, no Communion, no Sunday-school here for five years. Organization all broken up and membership scattered. Good building. Have been here fifteen days. Great crowds, splendid interest, and forty-four additions. L. B. Conrad sings. Continue.—Allen Wilson.

Sullivan, Ind., Sept. 12, 1909. Splendidly constructive meeting Evangelist George Snively and Sniff leading, twenty-four today. Beloved Vawter continued as minister at increased salary. Anti-church here but then youth uniting with us. Church enthusiastic and hopeful of new building.—Robert Taylor, Elder.

Marion, Ohio, Sept. 12—Rufus A. Sinnell in Great meeting with first church here; greatest crowds since great Updike meeting years ago, first invitation today, fifteen added; greatest enthusiasm continues.—Charles E. Smith, Minister.

Altoona, Pa., Sept. 12—Meeting one week old, fine attendance and great interest manifested. Greatest men's meeting today ever held here, Thompson the Egyptian stiring the community with the message of Jesus powerfully presented magnificent style.—L. G. Parker, Pastor.

Franklin, Ind., Sept. 13.—Eighty-two converts yesterday. Greatest day in the history of the Johnson County Christian Churches. Fully two thousand at morning union communion service conducted by Pastors M. B. Ainsworth, Franklin; Lee Tinsley, Union and Nineveh; John Sweeney, Edinburg. All churches of the county uniting. Great county Sunday-school rally and parade in the afternoon. Special excursion on traction lines. Over twenty-five hundred Sunday-school scholars from infants to aged in great parade organized by County Supt. Tinsley, led by Indianapolis Y. M. C. A. Band of thirty-five pieces. Parade was twelve blocks long. Aged were carried in automobiles following procession. Great tabernacle too small for morning, afternoon and evening crowds. Additions by days this week—thirty-one, thirteen, nineteen, thirteen, sixteen, twenty, and eighty-two. Four hundred to date. Will send written report in full later.—Chas. Reign Scoville.

Blackwell, Okla., Sept. 13.—In a meeting here with Church which is without minister. Fine field, good salary, additions at every service.—Small and Shaffer.

F. D. Draper's Resignation

F. D. Draper of the Hillman Street Christian Church of this city has tendered his resignation, to take effect October 1, of this year. The Hillman street church is the outgrowth of a mission started in the summer of 1900, by the Welsh Mission Society of Mahoning and Trumbull counties. It has been a plant of slow growth. Excellent work was done there by Rev. Alanson Wilcox and Rev. L. J. McConnell, who both preceded Mr. Draper in his ministry. The greater growth, however, had taken place in the past four years. Mr. Draper came in July, 1905; at which time the congregation occupied a neat chapel, and had a memberhsip of one hundred and twenty-seven. During his pastorate, the congregation grew so rapidly that it was finally incorporated into what is known as the Hillman Street Christian Church; which organization purchased in the spring of 1906, the mission chapel and the land on which the same was located, and shortly thereafter, commenced the erection of a somewhat large and commodious house of worship, which was erected at a cost of about fifteen thousand dollars, and which now bids fair to become the home of one of the large and influential Christian churches in this city; the membership now numbering over four hundred.

In the accomplishing of what has been done, Mr. Draper has worked in season and out; worked untiringly and without murmur or complaint. The writer has had to come in contact with him almost every week since he came to this city, and has found him to be a man of energy; one of kindly impulses, and one with all the traits of character that are needed for a successful man in the field in which he has chosen to work.

B. F. Wirt.

Receipts More Than Doubled

The receipts of the Foreign Society during August more than doubled those of the corresponding month, 1908. They amounted to $34,034, or a gain of $17,436. There was a gain in the number of offerings of every kind. There was also a gain in the amount from every source of receipts. This is a most encouraging report. It is the best under all the circumstances in all our missionary history.

The first of the month we asked friends to help us make a gain of $4,000 during August. And behold they make the gain $17,436! Praise the Lord. The churches as churches gained $2,005 in their gifts; the Sunday-schools $2,439; and individual givers, $2,252; and annuity gifts show a gain of $5.550 for the month. The gain in regular receipts was $11,303.

The friends of Foreign Missions will rejoice to know that the total receipts to September 1 amount to $267,258, or a gain of $61,550. This gain is more than the total receipts of the Foreign Society sixteen years ago. The gain in regular receipts is $40,453, in annuities $25,314. There is a loss in bequests of $4,217.

We ought to increase this gain up to $75,000 by all means by September 30. We are rather inclined to believe this will be done.

Remember the books close September 30!

Cincinnati, Ohio. Secretaries.
S. J. Corey
F. M. Rains

A Personal Word

The Centennial Convention is not to be a mere jubilation. It is to be a demonstration to the world of what can be done by a body of disciples united upon the New Testament basis, preaching the simple gospel to the whole world. What we have done will tell more mightily for the cause we plead than great mass meetings devoted to self-gratulation.

From every city, village and hamlet the people announce their purpose to be at Pittsburg. Will they be there to share in the well-earned glory of things accomplished or merely to sing the praises of what has been done through the sacrifices and gifts of others?

No disciple ought to participate in the Centennial at Pittsburg unless he has done his part in carrying out the Great Commission.

The surest sign of the fidelity of any church is its missionary offerings. The supreme test of discipleship is the missionary enterprise. The rolls of the missionary societies will reveal those who have a right to rejoice. Hundreds of church and thousands of disciples have not sent a single dollar to help preach this glorious gospel throughout America. Our books close September 30.

"Blessed are they that *do* ——" If you want to *enjoy* the Pittsburg Convention see that your church, Bible-school and Endeavor Society are on the list of givers, and see that your offering is in before the books close.

Geo. B. Ranshaw.

For the American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, O.

A Timely Suggestion

Five thousand dollars, placed in the hands of the American Christian Missionary Society, can be so invested that the interest will support a missionary anywhere in America. The fund so created could be named in honor of some noble Christian, living or dead, thus insuring year by year, through lives redeemed, churches organized and missionaries multiplied, a perpetual memorial speaking more eloquently and effectively than bronze or marble and lasting as eternity.

There are in operation under our society now, the Lathrop Cooley Fund, the Francis M. Drake Fund, the Margaret Oliver Fund, the Norman A. Phillips Fund, the Dr. H. Gerould Fund, the George Bates Fund, the John Reed Fund, the Columbus A. Mee Fund and half dozen others. All these funds are perpetual. The principal is never spent. The interest supports a missionary every year. Each of these funds has established strong churches in various parts of our country and will continue to do so, as long as our brotherhood continues upon its glorious mission.

What more beautiful way to signalize the

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Almost everyone likes a cereal food of some kind at breakfast and supper, but the ordinary way of cooking cereals results in a pasty mass that is hard to digest, and if not properly digested, the raw mass goes down into the intestinal tract where gas is generated and trouble follows.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial than by creating one of these $5,000 funds in memory of a loved one?

What more effective way to link one's own name and heart's desire, with the plans of our brotherhood for the extension of the knowledge of our "old plea" here in America, and the building up of the Kingdom of our Lord everywhere, than the bestowal of such a gift in trust for some definite work in the Home Field?

America's need has had all too little attention from us. We are not carrying our plea to one place in fifty where great churches might be built. *It is our churches in America* that are making possible all other missionary work.

Money invested in American evangelization pays—twice over—in direct results on the Home Field and in increased support for the Foreign Field.

Let preachers everywhere draw the attention of thier people to this great open door.

Let us have a Centennial Memorial Fund from *you* or from your congregation. Write for further advice to

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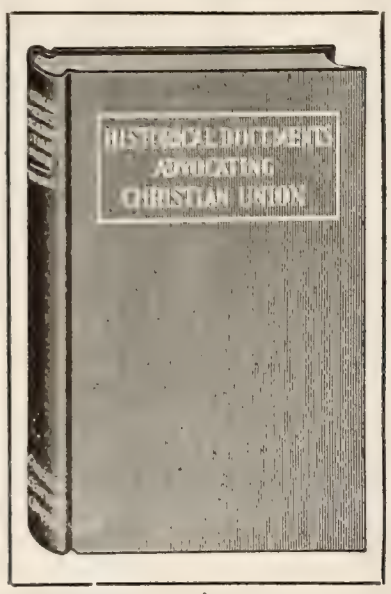
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THE CHRISTIAN CENTURY

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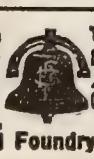
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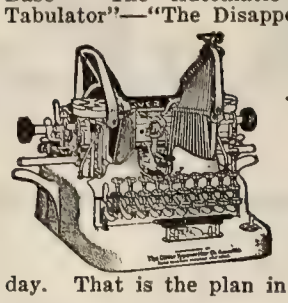
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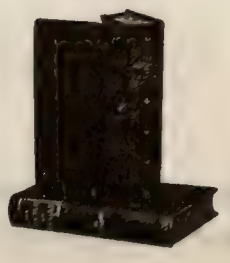
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

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The Quest Of Quietness

IF THE example of our Lord has to us the supreme value which we accord it in our statements of Christian belief, certainly the quality of serenity which was in him must be given its true place in our own natures.

When attention is given to the utterances of both our Lord and his apostles it is perceived that they insisted upon the necessity of acquiring this very characteristic if the law of Christ was to have due supremacy in character. Jesus warned his disciples against anxiety. "Take no thought for the morrow," said he, and while these words can never be pressed into a doctrine of indifference regarding due and appropriate provision for the future, they must be considered as the direct provision for the future, they must be considered as the direct and emphatic protest against all forms of anxiety that rob human life of its power of achievement.

Most of the evils which we dread are of the imagination. The mountain passes that seemed so terrible before us really sink and become plains when we approach them in the spirit of faith. The lions in the pathway we discover to be chained, as did the pilgrim of Bunyan's dream, and the deep and swiftly running streams are quite fordable by the assistance of our divine Guide. Anxiety is a wasting of strength in apprehension of troubles which are perhaps likely not to come. We have a way of crossing our bridges before we come to them, and thus of inviting discouragement and collapse when there is really no occasion.

The ringing word of cheer addressed to the Philippian believers is, "In nothing be anxious." Foresight and provision are necessary and admirable, but anxiety never. Even those crises in life which are most real if met in the spirit of courage are likely to yield themselves to solution where anxiety would unnerve and strip one of his power.

The secret of serenity which was in Christ and which in him became the means of conquest over annoyance and irritation is the Christian's secret of a happy life. Business troubles, sickness and many other causes of depression yield to a calm and quiet spirit that is informed with faith and resolute through love. That mind which was in Christ Jesus is the secret of serenity and power.

It must also be remembered that those annoyances which come to us from others are oftentimes the results of certain concessions which we make to anxiety and fretfulness and are thus in a measure invited. Emerson well says: "The power men possess to annoy me I give them by a weak curiosity. No man can possess to annoy but through my act," and St. Bernard says: "Nothing can work me damage except myself. The harm that I sustain I carry about with me, and am never the real sufferer but by my own fault."

The causes of discontent lie generally in a certain shallowness of nature and narrowness of vision by means of which one is limited to inadequate sources of enjoyment or prevented from perceiving much of the real satisfaction there is in the Christian life.

No one can be a pessimist or indulge in the habit of depression without thereby ignoring the great opportunities for happiness which lie on every side, and while happiness can never be considered the supreme end of life, yet it grows naturally from the right use of powers and proper adjustment to the program of Christ.

He is as foolish who considers that happiness is the thing most to be desired as is he who regards suffering as a necessary state, and devotes himself through this misguided belief to austerity and self-deprivation.

> "Not enjoyment and not sorrow
> Is our destined end or way,"

but such a recognition of the divine purposes that life becomes radiant through service. Happiness which is not the result of frivolity but of a large and serene view of life and an attempt to conform one's self to its requirements is a good greatly to be desired.

On the other hand, sadness which comes from sin and from the troubles that sin brings into human experience is not unexpected nor necessarily evil so long as it does not breed discontent. George Eliot says: "I hold all indulgence in sadness that has the slightest tincture of discontent as a great delinquency."

It might be thought that one of the justifications for perfect serenity on the part of Jesus was his consciousness of fulfilling completely the Father's purposes for his life whereby there came a total absence of any element of inadequacy in his service.

How is it possible for us who find every day marked by certain delinquencies in our conduct to be ever satisfied or calm? It is true that we cannot expect that quiet which comes out of perfect attainment, yet one may accept the Savior's plan of doing each day its appointed task as our small power gives us the ability to do, and thus fulfilling Browning's ideal expression in "Sordello":

> "to do his best
> With means so limited, and let the rest
> Go by."

Such a contentment, which is not inconsistent with the consciousness of greater possibilities, may be enjoyed by every follower of Christ and may thus prove the means of attaining that serenity which was also his.

There are worse misfortunes than broken bones; there are broken hearts—worse ills than diseased bodies; there are souls that are sick—worse afflictions than pain—there are spirits in the agonies of death and in the fever of selfishness. The need of spiritual health is constant; it does help toward physical health. On this deep need of spiritual life rests the Church; by this abiding necessity for spiritual training is it created. Therefore the Church, in standing for "the care of souls" represents what is paramount and Perpetual in human life. Its ministry is linked in widest benefaction to the whole circle of human welfare.—From The Church of Today, by Joseph Henry Crooker.

I find that there is no worthy pursuit but the idea of doing some good to the world. Some do it with their society; some with their wit; some with their benevolence; some with a sort of power of conferring pleasure and good humor on all they meet.—John Keats.

I cannot abide to see men throw away their tools the minute the clock begins to strike, as if they took no pleasure in their work, and was afraid o' doing a stroke too much. The very grindstone 'll go on turning a bit after you loose it.—George Eliot.

The Trend of Events

By Alva W. Taylor

THE NEW CHOLERA SERUM.

The new cholera serum has been successfully used in the recent Russian epidemic of that fell scourge. Dr. Metchnikoff of the Pasteur Institute in Paris, warns physicians to use it with great care, for it holds dangers within itself. He says cholera can be banished by expert sanitation, clean drinking water, and well cooked vegetables. In prevention is the defeat of all epidemics. The statesmanship of modern medicine seeks prevention, medical prophylactics is greater even than materia medica. Dr. Metchnikoff finds that drunkards die quickly in cholera epidemics.

INOCULATION FOR TYPHOID.

The United States is not always in the lead. Scientifically we are sometimes led. The government is now supplying army posts with the serum for inoculation against typhoid. The story of two soldiers at Ft. Omaha who had submitted to the test was recently told in these columns. Fifteen have submitted to the test successfully at Ft. Leavenworth. Henceforth, all soldiers going to typhoid danger zones will be inoculated.

Great Britain tried it some time ago on soldiers in India. Out of 4.335 inoculated only twenty-one developed typhoid. Two died, but neither of them had taken the second inoculation required in the treatment. The Germ ans tried it on 80,000 troops. It was so successful that all the Kaiser's men going to foreign parts or to danger zones must submit to it. The Englishmen noted that while they lost two of the 4,335 inoculated, a corps of 6,000 under like circumstances, but not inoculated, lost thirty-five and had 189 cases of the disease.

The inoculation is made hypodermically and the patient develops the symptoms of incipient typhoid. After three or four days he feels like one does who is recovering from the disease. In ten days another inoculation is made and the patient is immune from the scourge.

THE "BIRMINGHAM PLAN."

Birmingham, Ala., has adopted Judge Cleland's "Parole System." In the few months it has been used it is estimated that thousands have been saved for the city workhouse in expense, while more thousands have been earned by the culprits who were sent to work for support of themselves and families. Meanwhile the families were saved from starving, the offender has a chance to regain self-respect, the law is justified, and the sentence operates to reform the erring man rather than to revenge society.

PEACE IN SAVAGE NEW GUIANA.

The governor of New Guiana has reported to the Australian government that the land is at peace and that a traveler is as safe in that country as on the streets of any great city by night. He adds that this surprising change of affairs in that savage land is largely due to the work of Christian missionaries. His predecessor said that every penny spent in missions saved the government a pound. Eleven years ago the heroic Jas. Chalmers was murdered by the savages there. A few weeks ago a French schooner was driven ashore on one of the unchristianized islands of the New Hebrides group and notwithstanding a vigorous defense, the entire crew were massacred. It was not so long ago when a French bark was being driven ashore in a storm on one of these islands, the man on the mast cited a church and a great cry of relief went up from the crew. Savages pacified by the police force of soldiery might not kill and eat a crew, but neither would they turn aside or risk aught to save or succor them. The peace the missionary brings makes savage hands into good Samaritans.

FAR TUNIS IN REFORM.

Tunis is small, but has been for centuries one of Mohammed's strongholds and a halting place for Time. Today she is joining the great Islamic movement for progress. Her people are divided into the three parties that generally mark the fermenting stage of reform. The young radicals would change all in a trice and adopt modern customs in a day; the old conservation would defy the processes of the suns and live by the unchanging laws of the Prophet and the Fathers; the true liberals would adopt the new and so conserve the old as to keep all things stable and move with steady stride. We cannot sew new cloth on the old garment, but we need not therefore wear the old forever, nor abandon garments altogether. Let the garment be new but the custom old and the change of manners go along with the change of clothes.

In Turkey the Sheik ul Islam is finding an interpretation of the Koran that will recognize Christians and give good Moslem Scripture for calling them brothers. This may prove a patching of old garments, but it will bring the new and never a return of the old.

ST. JOSEPH JOINS THE PROCESSION.

St. Joseph, Mo., has joined the enlarging procession of cities that are determined on economical and honest municipal government. By a large majority it adopted a new charter September 7. This charter does not provide for the commission plan of government, but it provides for administration through commissions of departments, appointed by the mayor, who is made directly responsible for all their work. It abolishes ward elections and gives a council of five members, elected by the entire city and with a four year term of office. They confirm or reject the mayor's appointments, but must give reason in writing for rejection. No franchise can be granted for a longer period than twenty-five years and the people may demand a public referendum on all franchises. No debt can be made or public utility disposed of without consent of the voters and a Public Utilities Commission will regulate all utilities that are granted franchises, regulating rates and service. The Iniative, Referendum, and Recall are the best things in the charter. By them the people may inaugurate any legislation, vote on any enactment, and recall any official at will. These three devices of modern government spell ruin to all machine and boss rule and stimulate an intelligent citizenship.

AN AEROPLANE TORPEDO.

Effective working models of an Aeroplane Torpedo have been made. It will carry two hundred pounds of explosive, sail low over the water, and, it is claimed, travel with direct aim and great speed until it strikes a battle ship, when it will be more effective than the shell of a si xteen inch gun. If a success, it will be especially effective as a land defence against an attacking fleet. It will be quite economical as compared with the great guns inasmuch as it will cost but little more than one of their shells and there will be no expensive gun to wear out with a few discharges. A "mosquito fleet" of them could be let loose on an approaching hostile fleet and no power but lucky shots from small guns could stop them.

Another genius has perfected a small dirigible balloon that he controls perfectly from an electric switch-board on the ground. He claims to be able to send it anywhere within "wireless" distance and to drop bombs from it with accuracy and at will. Between the two there is promise of a defense that looks forbidding to future attacking foes.

Alfred Noebel believed men would cease war only when invention made it impossible to fight. If he was right these terrible engines of destruction are peace-makers. But war-makers tend to so limit the use of the most destructive powers of war as to keep the gauge of battle open to their arts. If this were the way to peace then those rules of war that forbid wanton barbarities might well be removed and let death wreak its worst and suffering torment its most until men feared to go to battle.

The surest prevention of war is a love of peace. The moral impulse goes deepest. The death dealing engines of destruction will tend to make battle economically impossible. Love of peace will beget a hate of war.

A FEUDAL LORD OF STEEL

McKee's Rock, Pa., has been the scene, for two months, of feudal battle. It all comes about because the president of the Pressed Steel Car Co. thinks of himself as a Feudal Lord in Business. Here is the gist of the story:

This company employs several thousand men, most of them foreigners unable to use the English language. Most of the work has to be done in gangs. Thus the efficiency of the best workers is leveled down by necessity by that of the poorest in the gang. The company adopted the "piece system" for its wage scale. Thus the whole gang must be put on a scale regulated by the amount of work it did and divided according to the skill of each worker in the

gang. What any man would receive could only be figured out by an expert at the end of periods of several days. The men could not understand the complex system and were at the mercy of foremen and superintendents for the computation and division of wages as well as having to accept the arbitrary scales made by the company. In their blind and human way they asked to have the scale simplified so they might know how much they could earn and were earning. They were told in no uncertain tones to take what was given them or get out. President Tofstot took the stand of a feudal Lord with his serfs. He stood on the scullers dictum that the men had no rights except that of working or quitting as they chose. He recognized no human factor in the situation and his cold, arbitrary position aroused acute resentment in the men. He had refused to deal with a union and the men were unorganized. But a common cause and one so transparently just brought them to common action and there has been literal war since. On the one hand is brutal physical force blindly fighting for daily bread and on the other just as brutal force fighting with the cunning of money and mind for the tyrant's right to name his own terms.

Who is to blame? The men have committed overt acts. They have sought to destroy property and to menace the lives of strike-breakers. Very justly the law stands with its strong arm to protect both property and human life. Just as properly the law should stand ready to prevent men like Hofstot from creating a condition like this. An effort to be fair, to deal reasonably with those who were co-operating in his enterprise—as every worker in his plant was doing at every stroke of his hammer—to conciliate instead of arbitrarily exasperating men who had a cause to plead, would have saved the whole situation. Mr. Hofstot refused to listen to conciliation; he would not talk the matter over with the leaders; he is a Lord of the main, and men were cogs in his machine so far as any feeling of humanity in him was concerned.

Who is most guilty of the most unlawful deeds? The men prepare to throw stones and Mr. Hofstot mounts a machine gun. Is he more lawful than they? He has the protection of the state constabulary, yet he prepares a private artillery of terrible death dealing power. The men threaten danger to strike breakers and he immunes them within a stockade and so covers them with guards that they dare not leave at will, but must work. Two hundred break out in one foray and a charge of peonage is now brought against the company. For every physical brutality of which the ignorant foreign workers have been guilty the company has been equally guilty of a brutality of cunning and material power. For every overt act the men have committed the company has committed another, more elusive perhaps, but less excusable also, and they have had the protection of the state constabulary besides. Plainly the guilt is on Mr. Hofstat. He has not been satisfied to play the industrial despot in the wage matter, but has followed his injustice with vengeance and evicted the strikers from their poor huts of homes and mercilessly dragged the women and children from their shelter to the street. It is costing the company tens of thousands and the men both wages and homes, and it is benefiting no one, unless it serves to hasten the day when arbitration or at least conciliation in industrial disputes will be compelled by law and Industrial Despots of the Hofstat type will be relegated to the barbarous age of industrial warfare.

Now that the men have won their fight it is to be hoped there will be no repetition of such scenes.

Editorial

The Return of Faith

THE deeps of the soul are known to itself and God alone. No explorer in a trackless country ever knew less of the land through which he passed than men who meet familiarly from day to day know of each other. The lighter experiences of life are easily communicated and shared. The shadows lie unknown in the depths.

No task is more difficult or delicate than that of the minister who is seeking to be a true comforter to his people, a shepherd and bishop of souls. He wishes to share the real burdens of his members, to speak words in season to those wwho are faint. But he wewll knows that the deepest griefs, like the richest experiences of life, are not easily confided. The commonplace souls whose sorrows and joys lie near the surface and are soon gone may find it no difficult task to put their confessions, their griefs and their happinesses into words for his ear. But the deeper natures, those to whom sorrow, temptation and depression mean far more, keep their secret close hid, where only they can behold it, and One other.

It is often the question in the mind of a thoughtful minister as to which way of bringing comfort to the troubled, doubting and sorrowful is the most effective. Some men find it easy to speak words of solace to the distressed. Others stand hesitant and silent at a time when such help is needed. Yet it is not because they are unsympathetic, but rather because they are conscious of the unprofitableness of mere human words when life itself has spoken. The strongest natures are the more likely to find speech difficult in moments like that. The conventional phrases, which rise so easily to the lips of others, seem empty and meaningless and die away unuttered. Who shall say, however, that the sympathetic silence of such souls is not worth more to the suffering than all the condolences or encouragements of the more voluble.

It is the reproach now and then thrown at the men of the study by their brethren who read little, but spend their lives, as they say, "among their people," that they know nothing of the sorrows and struggles of their members; that they have only the academic view of things, which is remote from life, and that their labors would be more abundantly blessed if they touched the real life of men. Of course it is not worth while insisting that ministers should know their people. There needs no oracle to declare this truism. But it may well be questioned whether the minister who spends much time in the preparation, not only of sermons, but of himself, through the ministries of the most helpful and inspiring literature and the most patient study, may not actually know his people far more truly and sympathetically than the man who spends most of his time in the work, sometimes the dissipation, of making endless pastoral visits. Which of the two will have the deeper well of experience and sympathy out of which to bring refreshment to the doubting and distressed?

After all it is the vision of Christ that brings light and drives away the gloom. By whatever means his life can be made real to men, good will be done. We have been permitted to see a letter written to one who had been able to bring to a group of people something of the vision of Christ. We believe the experience of darkness and mute helplessness of which the writer speaks is far more common than is supposed. The letter is, in part, as follows: "I wish I could tell you what your message did for me. I am afraid I cannot describe it. I only know that it was absolutely the first spiritual uplift and help that I have had since my father went away. I could not bear what any one else had to say to me, and I could not read. Whether my mind was numb from the shock or over-anxious and occupied with the heavy responsibilities that had fallen upon me, I do not know. I read and read without the least idea of what I had been over. The pages might as well have been blank. I had always thought out as conscientiously and clearly as I could what I believed, and supposed I had thrown myself into my work and interests with real love for God, and desire to be of some little service to my neighbor. But I could not remember that I ever had thought, and not one bit of inspiration or enthusiasm would ever come back for what had once seemed so important to me. Little by little the work was all taken up again, because I felt it would grieve my father to have me give it up. It would have killed me to disappoint him, but any duty to God or man was an indifferent and minor matter. I prayed hard, only to realize the prayers were addressed to my own father. I felt sure he was helping me—he had faced the same perplexities, he had suffered great spiritual depression—but God was far away. I knew all would come right some day if I could only hold out, but endurance often seemed at an end. It was too terrible to be outwardly so dead. You will forgive so much that is personal, but you can not know the relief it is to have Christ's life seem such a reality, to feel again that the love of God is something near and personal, and with it all to have the old desire and inspiration for service come flooding back."

Such words might well repay a minister or teacher for many years of toil. They impress once more the profound truth that people crave sympathy, but still more they want the assurance that there is One who really knows, and that underneath are the everlasting arms. That which the world needs most is the vision of the Highest. "Show us the Father, and it sufficeth us." The comfort which men most seek is the certainty of God; and that can come only in the clear shining of the presence of Jesus, interpreted by those of fullest and richest life, who can speak of him because they have spoken with him.

The Liberal Minister in the Conservative Church

A Ringing Statement from the Latest Accession to the Pittsburg Ministry

By John Ray Ewers

As the mariner needs his compass, as the master builder needs his blue-print, so the minister needs his policy. A precise conception of what he proposes to do, a clear view of the place he expects to attain, he must possess. Of all ministers the one who is liberal and who has accepted a call to a conservative church must have a policy at once wise and strong.

Who is Liberal? Who Conservative?

Whom would you consider a liberal minister? In a word, one who accepts the more assured results of historical biblical criticism, who makes much of the human side of Jesus' personality, and whose theological conclusions are determined by rational rather than by superstitious processes. I would like to add, one whose passion is for life-interests rather than dogma interests, although that might not necessarily follow.

What would you consider a conservative church? One in which the majority of the members hold tenaciously to the traditional theology, who believe more or less clearly in verbal inspiration of the Bible and who therefore feel that not a jot nor a tittle can pass from the letter of scripture without the whole being destroyed, who magnify the supernatural in Christ's career, who regard him as a stranger here, a pilgrim from a foreign clime, who make much of the blood atonement, whose theological conclusions, a stronge combination of scriptural and monkish ideas, are usually rigidly held and stoutly defended, although frequently possessed in undisturbed content. In many cases, also, would be found objections to missions, indifference to social reforms and doctrinal rather than ethical interest in the scriptures.

Doctrine and Character.

Strange as it may seem, however, personal character may be developed quite independently of these theological holdings. We all know some so-called liberal men who are in reality narrow, selfish and mean, while we know some people holding the cast-iron theology of the old school, who are generous, sweet, and noble. This is not saying that it does not matter what one believes, but only that character, fortunately, is not always molded over a theological framework. Now it comes to pass, that a liberal minister is called to a conservative church. Evidently he needs a most wise and loving policy or the "irresistible force" will not only "impinge upon" but violently smash into the "immovable object" with fatal consequences.

The Harm That Callow Reformers Do.

If I can suggest a practicable policy, then the following of it will insure great gain to our Saviour's cause, success instead of defeat to many a young heretic, the sparing of a saving amount of faith to the man of the old school, and unity, peace and prosperity within the gates of many a church, otherwise doomed by an earthquake. Knowing the pit we should be able to avoid it. Permit me, first of all, then, to indicate the method most certainly not to be pursued.

There have gone forth from every large and modern school of divinity, men, often of brilliant parts, who have considered it their first and only task immediately to reform the theology of the communities into which they have entered. They have let in the light by destructive lightning flashes, very brilliant but very harmful. Doubtless the theological systems of these men have been correct enough, but their conception of their work and their attitude to real life have been all wrong. The community was stirred. Yes. Men of various types, at first, crowded the church. Yes. The conservative clergy filled the press with all their worst epithets such as "Unitarian" and "Atheist" and manifested most unbrotherly spirit. Yes. But the crowds melted away. Those seeking some new thing found another sensation. And the last state was worse than the first. And what of many good, honest, pious folks of the old school? They have been driven from their church home. Today they wander in a theological waste, their fair temples fallen; they grope in the dark. Confusion reigns in their minds, rebellion rankles in their hearts, the fires of religion burn low upon their altars. The old system lies a weary, wreck, as yet there is no new. What is wrong?

These men have committed a colossal blunder. They have seen theology only. With them theological correctness has outweighed sociological values. Intellect has outweighed love. Again and again has this folly been committeed by some theologically biased man. We have had enough of it. Let us have done forever.

Their theology may be right, but their method is wrong.

This Is Not a Helpful Ministry.

I cannot find words strong enough to denounce this evil method. Such ministry reminds us more of the wolf than of the shepherd. There is no love, no inspiration and no sense in such a procedure. Thus to wreck a church denotes not the master of men but the blundering iconoclast. A little dynamite would wreck the Parthenon. A gorilla could devastate an art gallery. The measure of ability is construction, not destruction.

Many a young theolog with the seminary degree fresh upon him thinks it his first duty to ride forth into the world as a knight of the New Theology. He conceives it his duty to catch some kind old father and let in the light with a battle-axe. Perhaps he does not mean to be so cruel but he has no other weapon. After a time he pauses on some hill-crest and feasts his eyes upon the mangled forms and battered castles that mark his path. This is not the Christian ministry. Not so did Jesus advance the trutth. He fulfilled, he did not destroy.

The Minister's Task.

When the liberal minister sits down in his new study, before his voice has been lifted in the new chapel or his face seen in any pastoral visit, as his first task he could wisely draw his paper toward him and pen words similar to these:

God, the Father, has sent me here to love these people into Jesus' way. I am to move among these whom God has given into my hand, with the same spirit that Jesus breathed forth—brave but tender, strong but compassionate. I am to interpret Jesus by my life. I am to love them, teach them, bind up their wounds, suffer with them, serve with them, rebuke their sins, praise their virtues and guide them in the true path. My constant ambition is the development in them of the kind of life that Jesus lived—the type that will make them pure and happy personally, kind to their families, honest and industrious in their work, inspiring in their social groups, loyal to their church and of value to the community. My ultimate mission is to help to establish the kingdom of God on earth, the reign of justice, mercy, righteousness and truth in society."

My own conviction is that the liberal minister is better prepared to carry out this program than is any other. Truth and love may go hand in hand. Reason and graciousness need not be incompatible. The modern world view does not rule out tolerance, kindly consideration, sympathy and constructive energy, but rather includes all these.

And now precisely how shall the liberal minister proceed to carry out the program which with strict adherence to the truth always fulfils and never destroys?

I.—Friendship Based on Respect.

First of all he must secure devoted friendship. He must lead people both in and out of his church to have absolute confidence in him, to love him. By honest work in his study he must challenge intellectual respect, if not discipleship. By honest work in his parish he must secure admiration and devotion for his love, sacrifice and gracious ministries. By heroic toil in his community he must become a leader in constructive social enterprises with a sane and reliable following.

With all my heart I believe in the attractive power of personality. The first duty of our liberal minister is not to mouth even the truth, but to compel personal love. When people come to be your friends you can teach them. He must master the art of making and keeping friends. But this is not an easy task. It means the giving of self. It requires the unselfish laying of one's very life upon the altar of the community. But love begets love and the price is as nothing in comparison with what it buys. Who is so rich as he who dwells in a group of friends?

Vivid Pictures of Life.

The teacher of modern truth stands up in his throne, the pulpit, before him sit the people. Looking into their eyes he thrills as he feels their love. E'er he speaks, half a hundred or more pictures flit before his mind. There he sees the man whom once he severely rebuked. How angry he was then! How loyal now! There is the poor widow, with several children, for whom he saw that provision was made. There is the man, for whom in the hour of his blackest need, the minister gave up part of his vacation in order that he might return and be with him. There are the bereaved into whose hearts he has healingly entered. There are the married pairs whose joy he has consecrated. There is the humble toiler. To spend an evening with him, he renounced the warm fireside and the interesting book and gave that evening to the man with horny hands. Returning home, he mused of the knowledge never gained in schools and of the loyal hearts of "common" people. There is the young man with whom he consulted regarding the choice of a profession. There is the young woman whom he delicately warned against evil persons who artfully sought her destruction.

There is the man whom he first met in the hospital, and who was won by real love. He recalls now how that pale face lighted up when he first spoke to him. There sits his friend, the lover of books. How often their souls have flowed together as they communed among the volumes of rich lore. There is the old couple most of whose life companions are already on the other shore. He remembers spending an entire day in their home listening intently to their twice told tales of early sacrifice for the cause. And there are the children, for his audience will not lack their charming presence, those confiding little hearts that respond so quickly and devotedly to real interest in them. There they are, and the procession of games and books and pranks flits by—a moving picture. There are those others of hardened hearts, who have confessed to him all manner of hideous sins. His ears alone have heard. No one else, save God, knows. Forgiven and reformed, there they are like burned out craters healed with snow. The church is dear to them and he has led them there.

Tender words over their dead, strong words at their confession of faith, cheering words in their sick chambers, personal sacrifice for their good, holy words at the altars of marriage, these are not forgotten.

Pictures like these and many others pass before his eyes as he rises to speak. Those are his people—those for whom he has given his life, those whom he has won by sacrifice. Rich, poor, wise, unlettered, old, young, good and not so good, all won to him and by him into each life he has entered, to each some holy ministry has been given, each has felt his gracious love. They know it and they love him in return. Such a liberal minister can teach whatever truth is in his soul and they will hear him. Burning is the price of shining. Sacrifice buys love. Of all teachers of truth give me the lover of men. The minister must love men.

To teach theology before capturing the people's hearts, is folly. Let the theology develop naturally in the course of positive preaching. It is not only altogether right, but altogether unavoidable, for a congregation to be built around some man, usually the minister of outstanding personality.

II—Look to the Kernel, Not the Husk.

This leads us to the second element in our policy. Negative preaching must be avoided. After friendship has been established, after the minister's constructive genius and energy have been demonstrated, after the spiritual fires have been kindled and the evangelistic motives evoked, then the minister may begin to teach with Jesus, "you have heard, but I say," and in this way the fuller truth may be developed. The germ of truth lives in the old form. Wrapped in many filthy rags is the priceless jewel. Destroy the rags, but hold up the jewel to sparkle in the light and to attract men's eyes. We are told that over some of the choicest mural paintings of Europe, ignorant monks daubed wretched colors. A process is now known whereby the crude paintings of the benighted brothers can be removed while the original work of the master remains but little soiled.

Thus to find the beautiful original beneath the hideous pictures of later date, and to lead men to be attracted thereto is infinitely better than to wreck the wall.

A great truth lies at the heart of every great doctrine. To develop that truth is the task of the liberal minister.

The Bible is a wonderful book of ethics and religion, recording the ideas and convictions of religious genius. Then instead of thundering, "we have not an infallible book," would it not be the better way, while teaching how the Bible came to be, powerfully to emphasize its truths?

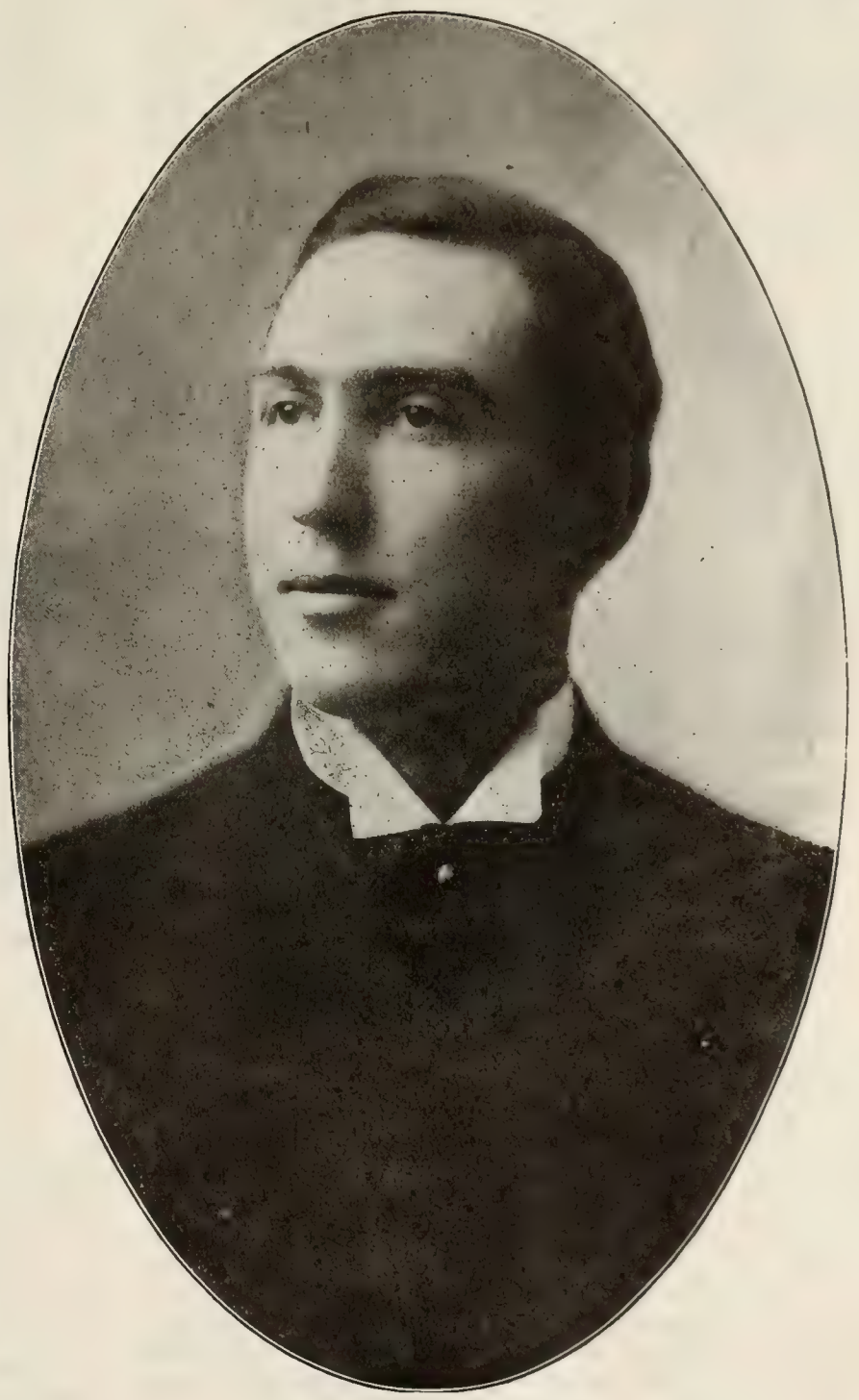
Jesus—Best of Men.

Again Jesus had more of God in him than any other man who has yet trod this planet. Instead of spending an entire morning in denying the virgin birth, would it not be the part of wisdom to reveal Jesus as the expression of God?

Unusual power was resident in Jesus. Instead of blankly denying miracles, would it not be better to speak positively, but rationally, of Jesus' wonderful personality?

Old chestnut burrs can be knocked off with stones and clubs. It is better for the tree, however, to let nature push them off, when the new leaves come in the spring.

Again Jesus is our Saviour, at least he is mine. In place, then, of ridiculing the various old theories of the atonement, would it not be greater evidence of wise teaching ability to show how Jesus does save us?



REV. JOHN RAY EWERS,
Pastor East End Church, Pittsburg.

The World Wants Builders.

The world does not care for confessions of doubts and one Elbert Hubbard, however stimulating and delightful, is enough. Society is not saved by iconoclasm. The wrecking crew is needful, although only a hole evidences their finished labor and unskilled workmen suffice. Architects and master builders are in demand. Robert Ingersoll did God service, not purposely, however. He exposed by ridicule the vulnerable places in our fortifications. He sheared the moss off our religion. He helped to wreck the building where now our fair temple stands. Today Ingersoll would be burning men of straw and fighting the air. He lived in the days when knighthood was in flower, and a black plumed knight he was, but today he would be a Don Quixote driving his lance into decaying wind mills, or groveling at the road side, unhorsed, in the unwieldy armor of another age.

Liberal, But Not Violent.

The policy of the liberal minister in the conservative church will be positive. He will not do violence to the faith of the older saints. He will not bring anguish to the fathers and mothers in Israel. He will take no pleasure in seeing gray-haired men and sweet-faced companions wince under brutal blows. He will find no joy in demolishing the humble cottages of faith, where simple people dwell. He wwill fulfill the law, he will not destroy.

On the cob of the great old doctrines he will find the kernels of vital truth. Quietly he will push back the husks, securely he will lay hold of the kernels, and these he will plant in the rich soil of the heart, which, warmed by love, will come to harvest in joy.

He will find his Sunday-school his greatest opportunity and carefully through his faithful teachers he will instil into the pure mind of childhood lessons that will never have to be unlearned, truths that will not suffer in the scientific shock of coming days, ideas that will be in full harmony with the modern world. It should not be necessary for these children to suffer the pain of the theological earthquake through which many of us have passed. In many a private conversation he will suit the truth to the minds of men. He will attune their harps to the harmonies of God.

III.—The World Honors Experience.

The third element in this constructive program is closely akin to the second. The authority of experience is never disputed, but always accepted without question. Paul knew this and frequently alludes to his own experiences. "I know whom I have believed," he cries, and every heart catches the passion of his glowing conviction.

Thus when the liberal minister tells how the Bible has helped him, what guidance, comfort, profit, inspiration and rebuke it gives him, he is winning his way, and when he adds "the Bible is inspired where it inspires me" all are ready to accept the words even of Coleridge. When he declares the value of prayer in his own life, people will believe. When he speaks through his tears of God's help in sorrow, or tells simply how Jesus influences him for good and becomes his Saviour, he will hear the good confession

from the lips of his friends. When he relates his own joy found in service, others will volunteer, and, when he proclaims the great ethical truths of the Bible, which have appealed to him, people will look upon the transfigured face of their prophet.

They will doubt your doubts. They will question your intellectual propositions. They will defy your dogmas, but they will accept the authority of your experience. When you say, "I know" they will be convinced. And here let me emphasize the great truth that our successful liberal minister must possess life-interests rather than dogma-interests. Poor, barren, intellectual theology cannot save society. At best theology is but a white skeleton, which must be clothed with warm flesh and bounding blood.

I yield to no one in my admiration of correct thinking. I have seen enough loose intellectual machinery, where the cogs met only occasionally, with disastrous results, to value properly an accurate mental process. It does matter what a man thinks. His ideas of the Bible, of God, of Jesus, of reward and punishment, of social obligations, do determine, to a degree, his action. Nevertheless, "he that doeth shall know," and I come back again to the value of experience in life intrests.

Social Service.

Our minister's deep, vital and real sympathies must be active in the field of social helpfulness. How can I teach the unlearned, how can I heal broken and wounded humanity, how can I correct the crooked ways, how can I inspire the nerveless and discouraged? These questions and others like them will constantly press upon his keen mind for answer.

With Samuel Walter Foss he will sing:

"Let me live in a house by the side of the road,
Where the race of men go by.
They are good, they are sad, they are weak, they are strong,
Wise, foolish, so am I.
Then why should I sit in the scorner's seat?
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man."

He must see in every person he meets a most interesting object of social significance, either one to be helped or one who can be led to join the ranks of the helpers. He will be actively interested in housing conditions and tenement reforms, in the fight against the great white plague, in fresh air farms, in night schools for foreigners and the poor, in the saintly work of the Visiting Nurses, in the various homes for the fallen and the broken in the struggle of life in which so many are unable to conquer. The wards of the hospitals will often echo in soft footsteps and weary faces will light up at his smile and encouraging words. The social settlement will feel his power and workers from his church will be faithful servants there. Even the police and juvenile courts will frequently be conscious of his sympathetic presence.

Civic and Industrial Reform.

The battle of the bottle will not be fought without his aid. The regulation of red light districts, the suppression of white slave traffic, the abolition of low theaters and vicious nickelodeons, the overflow of gamblers' tables will all have his wise advice and helpful co-operation. Civic righteousness and political reform will claim his attention. Deeper than all these surface movements will he go and his very life's blood will be given in securing justice and mercy in society, for until a living wage is paid, and reasonable hours allowed and Sunday rest permitted, the mass of men must of necessity be unequal to the struggle. At the same time he will be busy with the developmnt in his own people of the personal graces and virtues. Our liberal minister will be a scholar and lover of books but his interests will be only life-interests. Every idea will have value to him according as it is helpful to life. Every coin minted by his mind will bear the image of a man. The reformation of theology will not bulk so large that the building of life, and the reconstruction of character will be lost to view.

"More Life and Fuller."

The struggle of individuals toward righteousness, the three world battles of missions, temperance and just labor conditions will have place in his program. All that brings heaven right down into modern society; all that helps to establish God's will in the kingdom of earth and to lead men to remember the week day to keep it holy as well as the Sabbath, may claim his hours. Our ministers' time is for such employment. This is his work. Living thus his theological teachings will have weight. The loveless proclaimer of theology either new or old is the finest present day example of sounding brass and clanging cymbal.

People can and will forgive a vast amount of indifferent or even poor theology in the preacher who possesses vital, throbbing life interests, while no amount of correct theory or beautifully articulated theological systems can take the place of the "love for folks." The minister's life becomes the standard of measure for the spiritual, ethical and social activities of his group. Water will not rise above the level of its source.

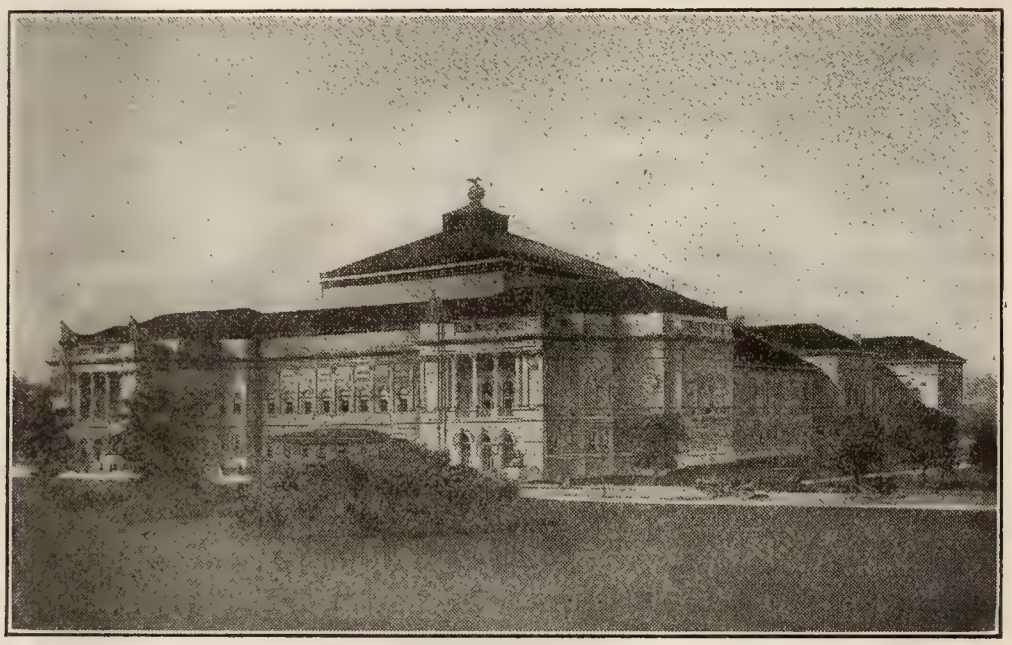
One other element is needed to complete our program and that is our ability to see theology coming into the lives of men as a part of the new world view. A talk which I had recently with a successful college president impressed this fact upon me.

The New Theology and the Meaning of Life.

One who shares the old world view cannot accept the new theology. He has to reconstruct his universe from top to bottom. He is unscientific. He believes in dualism. If he be an old man it might be a positive cruelty to break up his system and leave him wandering amid the ruins of his universe. Great sympathy is needed at this point. Irreparable harm can be done by violent procedure. On the other hand one trained to the scientific outlook, who has the modern philosophic conception, who has a workable system of ethics, who has social sympathies, who naturally adopts the historical method will find the new theology a part of his world view. Thus the new theology comes in on the rising tide of world movements. It is written on the sky of the new day. It does not need to be forced home with bludgeon or battle-ax. It should not appear in the earthquake, but should be heard in the still, small voice of the new world spirit. As quietly, as naturally and as certainly as the tide or dawn will the new theology come. A beautifully integrated part of the new world view it appears. It is not, therefore, to be emphasized out of proportion to other interests. It is not to be introduced violently. As sure as tomorrow's sun will rise, the truth in the new theology will gradually prevail. As a part, but only as a part, of his other useful work, therefore the liberal minister will lovingly teach the modern point of view.

New Life in Old Churches.

Very probably the liberal minister will not be called to the conservative church unless the members have been led to have confidence in him as a religious teacher, as a preacher of righteousness, as a social reformer, as a devoted pastor, and as a winner of men to Jesus' way. The conservative church does not exist which is not amenable to love, and our liberal minister can by winning the people's hearts by the positive preaching of essentials, by voicing his own vital experience, by demonstrating his interests in life, by seeing the new theology and setting it forth as a part of our modern world view and thus not unduly hastening its coming, he can, I say, lead his people out into the full light of perfect truth. The shepherd goeth before his sheep and leadeth them.



Carnegie Institute, Pittsburg, Pa.

Life, Not Theology.

All this and more the wise, tactful, constructive, liberal minister may see evolving in his parish. Not by violence but by love does the kingdom come. Ridicule is too cheap a weapon for the soldier of the king. Respect for the holy personality of the other man demands constructive sympathy.

All about us are conservative and liberal churches. This classification is too general; rather let us say that all about us are people more or less clear in their theological positions, but all of them sharing the experience of life.

"Toiling, rejoicing, sorrowing.
Onward through life they go."

Oh, husbandman, here is your garden. God forbid that you should despoil the trees and plants or that through indifference you should suffer the weeds and thorns to choke out the good. God grant you the sheaves and the fruitage.

Oh, lover of men, learn from our gracious Saviour, who fulfilling, but never destroying, established the kingdom of heaven in the hearts of men.

Some of the Pastors of Pittsburg Churches



W. G. Winn.



H. M. Hale.



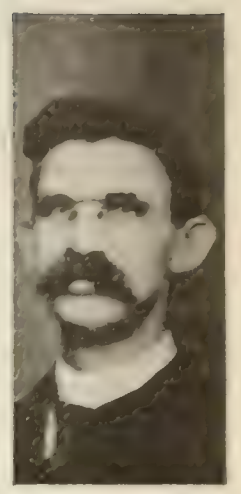
C. H. Frick.



Lawson Campbell.



S. E. Brewster.



Howard Cramblett.

Brief Description of the Pittsburg Churches

By C. A. MacDonald

LIST OF PITTSBURG CHURCHES AND PASTORS.

Beechview—Robt. Latimer.
Bellevue—Wm. Ross Lloyd.
Braddock—E. B. Quick.
Carnegie—O. H. Phillips.
Crafton—H. M. Hale.
Dravasburg—W. H. Pittman (supply).
Duquesne—Percy Davis.
Homestead (For.)—B. S. Keussef.
McKeesport—Howard Cramblett.
McKees Rocks—C. A. MacDonald.
Pittsburg First—W. Garnett Winn.
Pittsburg Central—C. L. Thurgood.
Pittsburg East End—J. R. Ewers.
Pittsburg First N. S.—Wallace Tharp.
Pittsburg Herron Hill—J. D. Dabney.
Pittsburg, Knoxville—Fred M. Gordon.
Pittsburg, Observatory Hill—W. C. Crerie.
Pittsburg, Sheraden—J. A. Joyce.
Pittsburg, Squirrel Hill—Charles E. Gies.
Pittsburg, Fourth—F. Wright.
Pittsburg, Shady Ave.—W. H. Weisheit.
Turtle Creek—Thos. Hughes.
Wilkinsburg—G. W. Knepper.
Homestead—D. R. Moss.

First Church, Allegheny.
(Now North Side.)

This is the Old Mother Church, of which Dr. Wallace Tharp has been pastor for the past six years. It is the largest of our Pittsburg churches, and has a membership of 1200. This great old church is aggressive in all lines of activity. The Sunday-school has an average attendance of more than400, with large men's and women's Bible classes. These have been built up by Dr. Tharp during the last year. There is a good auxiliary of the Christian Woman's Board of Missions, and a fine Ladies Circle. The church supports its own missionary on the foreign field.

East End.

J. Ray Ewers, Pastor.

Located in the midst of Pittsburg's most aristocratic people, the East End Church has been doing a work that few churches have been able to do. Until the coming of J. Ray Ewers, September 1, Bro. J. G. Slayter had led them into larger things for some four years. They are thoroughly alive in missionary work. At the present time they support Alfred W. Place in Japan. This is the church home of Samuel Harding Church and Senator Oliver and Dr. Evans. A great men's Bible class has been built up in this, the most aristocratic section of Pittsburgh (a proof that all classes of men love to study the Bible when approached in a manly way). Much is expected of this church with the coming of their new pastor from the splendid work which he was doing in the First Church, Youngstown, O.



John A. Jayne.
Chairman of the Publicity Committee.

Knoxville.

Fred M. Gordon, Pastor.

This is the livest and most up-to-date church in Pittsburg. Seven years ago this was not so. But since Bro. Gordon's coming at that time they have gradually grown. During this time their beautiful and splendidly equipped building has been erected. Theirs is the largest of our Pittsburg Bible schools. The average attendance reaching almost 500—over 100 of these are in the Bethany Bible class taught by the pastor. Their C. W. B. M. Auxiliary deserves special mention. This live wire pastor is chairman of the entertainment committee. No one need fear but that the 50,000 delegates will be most graciously entertained.

Bellevue.

Wm. Ross Lloyd, Pastor.

This is the church that A. W. Place left to go to Japan as a missionary. Since that time Brother Lloyd has been their pastor. This church and Knoxville have somewhat similar surroundings as the East End Church. Since his coming a great men's Bible class with actual attendance of from seventy to eighty has been built up.

In the size of both its membership and Bible school this is the third largest of our Pittsburg churches. They have one of the best C. W. B. M. auxiliaries in Western Pennsylvania.

Central.

C. L. Thurgood, Pastor.

Brother Thurgood is the oldest pastor of our Pittsburg churches, both in age and in number of years of service. He has been with the Central Church for the past fourteen years. In this time he has seen many of their people move from the down town district to places farther out, where they are now leading the work in some of our younger churches. Bro. Thurgood, eternally busy, has been able to meet the problems of a down town city church as few could have done. Along with their regular work they have done much social settlement work. Surrounded by 10,000 Jews, they have a noble band of young people and many good missionary givers.

First Church, Pittsburg.

W. S. Winn.

Now known as Hazelwood. W. Garnett Winn is the hard-working pastor. He has been with the church for the past three years, coming direct from Bethany College. The church is now doing a thorough up-to-date work in all lines of service. Their activity in missions and Bible school work deserve special mention. Bro. Winn is chairman of the usher committee of the convention.

Wilkinsburg.

Geo. W. Knepper, Pastor.

For a church to lose thirty Bible-school teachers, five superintendents, and scores of members by removal on account of the panic, and yet to be in better condition than two years ago, shows that both pastor and people have been eternally hustling. This is the history of the past two years of the Wilkinsburg church. Few men could have placed this church where it is now as has their consecrated and energetic pastor. They are thoroughly alive in all lines of work, especially in their missionary activity. Bro. Knepper is chairman of the pulpit supply committee for the convention.

McKees Rocks.

C. A. MacDonald, Pastor.

The present pastor has been with this church for about three years. During this time the work has steadily grown. Their special work is in the Bible-school. In the past three years it has grown from less than

100 to fourth in size of the Pittsburgh churches. A large men's Bible class (Baraca) was built up and a class of Italians was taught English by the pastor. Bro. MacDonald closes his work November 1 to enter the field as Bible-school evangelist. He will have charge of the Bible-school exhibit at the convention.

Belmar

John A. Jayne, Pastor.

This church has a splendid building and parsonage combined, located in one of the best resident districts out beyond East End. It is a young church with great possibilities. Besides his pastoral work, Bro. Jayne preaches to thousands of people by his illustrated page in one of the leading Sunday papers of the city. He is chairman of the publicity committee of the convention. Through his work with all the leading papers of the country during the past three months, at least one-half of the people of the United States have had a chance to know of the great centennial movement, reading of it in their own home papers.

Crafton

Holly M. Hale, Pastor.

This church dedicated their new $15,000 church building a little over a year ago, while Chas. H. Frick, now of Wilkesbarre, was pastor. Their present pastor has been with them since last spring, but is getting a good grip on the people. Crafton is a small city in itself where many of the professional and clerical men of Pittsburgh live. The work is very young, but growing.

Squirrel Hill

Chas. E. Gies, Pastor.

Squirrel Hill is one of the nearest churches to the convention halls, being just beyond the Schenley Oval and the Golf Links. Lawson Cambell has been their faithful and hard-working pastor for the past three years. He recently closed his work there and on September 1 Bro. Geis of Willoughby, O., became their pastor. Their Primary Department in the Bible-school has been for a long time one of the best in the city.

Fourth Church

F. A. Wight, Pastor.

Of all our churches that have held struggles this one has had the most. But they have won out each time and now are enjoying a season of prosperity. The church is but about six years old.

Homestead

D. R. Moss, Pastor.

The present pastor has been with this church for about one year. During this time they have not only carried on their regular work, but assisted Bro. Keussef to establish a church among the foreigners. The pastor taught English to a class of over forty Russians. He is assistant chairman of the entertainment committee.

Braddock

E. B. Quick, Pastor.

This is one of the oldest churches in Greater Pittsburgh. It has many of the old reliable members still living. Their present pastor has been with them only a short time. He came to them from a successful work at Dravasburg.

Carnegie

O. H. Phillips, Pastor.

The Carnegie church is now enjoying a season of prosperity. It owns its own building and has grown into a good church. They are at present pushing the Bible-school. Bro. Phillips is chairman of the music committee for the convention. He is busy getting the choirs together for the convention chorus.

Calvary

W. H. Weisheit, Pastor.

Some two years ago this church burned its mortgage on its building. A few months afterward the present pastor was called. Since that time the work has slowly grown until now their building is none too large. This church is noted for its large number of boys in the U. B. B. A., due to the efforts of the pastor.

Observatory Hill

W. E. Crerie, Pastor.

This church is in better condition than for a long while, due to the efforts of Bro. Crerie, who has been with them for the past year. The work is very hopeful.

Duquesne

Percy Davis, Pastor.

This church came very near being lost about two years ago. But Bro. Davis, a Hiram College graduate, who was holding a clerical position in the city, volunteered to keep them out for a while. The result was that Bro. Davis is now their pastor, giving all his time to the work. They have had some 100 additions and all lines of work are in good condition. The best thing of it all is that their pastor has given himself for the ministry and is destined to become above the average.

Sheraden

J. A. Joyce, Pastor.

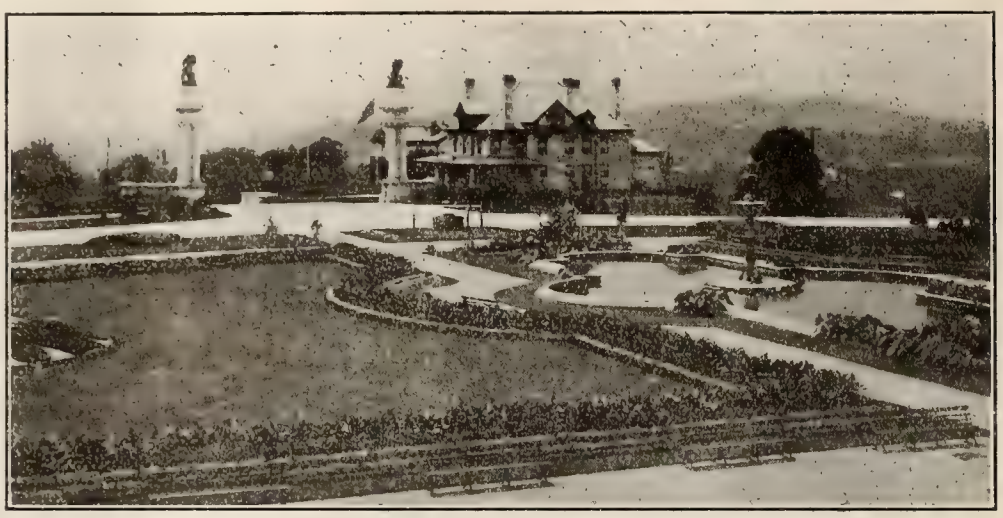
This is our youngest church in Pittsburgh and the only one that is yet without its own building. It is less than two years old, but already has its lots secured and a building fund started. They are planning to have their own church home before another year.

Other churches just outside of Greater Pittsburgh are Turtle Creek, Thos. Hughes, pastor; McKeesport, Howard Cramblett, pastor, and Dravasburg, Bro. Pathuon of Australia supplying.

Beechview

R. S. Latimer, Pres. W. P. C. M. S., Pastor.

This is one of our churches that has had a building enterprise on for the past year. They are still worshiping in the old building. They expect to be able to complete their fine new building in the near future. They are located in a growing resident district. Bro. Latimer has been our faithful president of the W. P. C. M. S. for twenty-one years. In that time he has attended all forty-three of our Western Pennsylvania conventions and missed but seven of the regular monthly board meetings. He is a business man that always finds time to do the Lord's work. He has seen most of the Pittsburgh churches started and helped to care for all of them in their infancy.



Highland Park.

Centennial Bulletin

By John A. Jayne

This is the last letter, but two, of the Publicity Man to the thousands of Disciples throughout the United States, relative to the preparation for the convention. In a brief two weeks, we shall be right at the portal of the great Centennial convention. Right at the doors of that great religious event for which, as Disciples of Christ, we have been planning, preparing and praying for the past four years.

It is well that we should stop for a moment and think relative to the convention and what it means. In addition to the convention proper of our various missionary organizations we are coming to a great celebration of the beginnings of the work of reformation inaugurated by Thomas and Alexander Campbell, 100 years ago. As we study the growth and development of this movement it may be said of us, as Bildad said to Job in the olden times, "Though thy beginning was small, yet thy latter end should greatly increase."

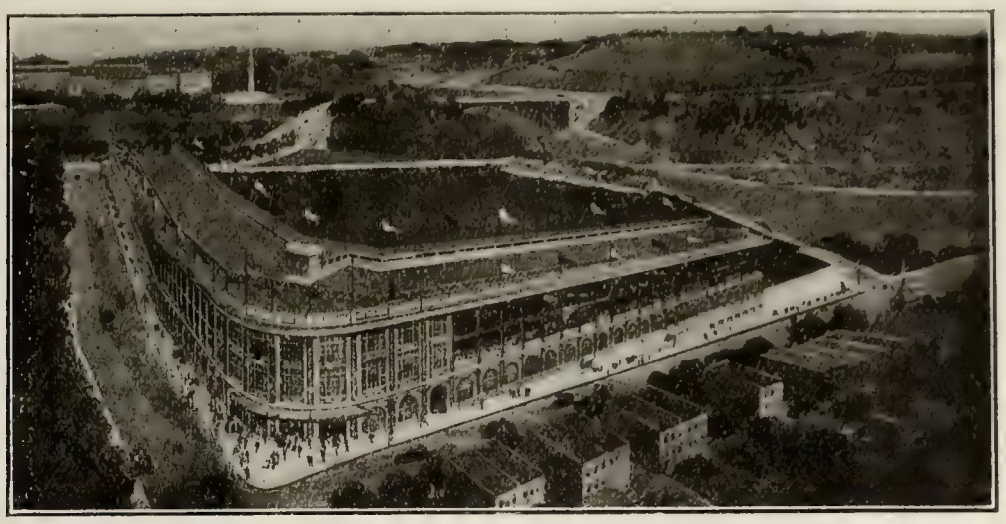
From a simple little church in the hills of Pennsylvania there has gone forth an influence that has girdled the earth and shaken it from center to circumference.

We have been raised to the end that we help raise others. The measure of our loyalty to the plea of the fathers is the measure of our prosperity today. Whatsoever we have gained has been gained at tremendous cost, great sacrifice and heroic work.

We are coming to this Centennial, not that we may felicitate ourselves, not that we may receive the congratulations of others, but that we may show to the world that the realization of the prayer of Christ, "That they all be one," is not an impossibility, that when a body of Christian people persistently and determinately take the New Testament as their only guide and rule for faith and practice and remain loyal to its teachings, they shall receive the blessing of God, the approval of their own conscience and the commendation of all of those to whom Christ is more than church, creed, or custom.

At this writing, it looks as though the expectations of the most sanguine relative to numerical strength of the convention would be more than realized. There is every reason to believe that there will be 50,000, if not more, in attendance upon its various sessions. With such a host coming together in the spirit of prayer and praise to God "The Giver of every good and perfect gift," with a due recognition of its opportunities and

obliagtions, there can be but little doubt that when this host shall be distributed to its homes there will come all through the land a great moral and spiritual uplift such as has never before been known in America, and which, in spirit and in power, will hark back to that glorious day in the first century when a mighty host of the people were gathered together, and Pentecostal blessings



Forbes Field

came to all, who had long continued in prayer and to all who heard and accepted the truth.

As Brother Warren, the Centennial secretary, has well said, "This should be a time of heart searching, range finding and loin girding." It should be a time of new concentrations, new ambitions and new visions of larger and better work. If we come to this convention in this spirit, vaunting not ourselves of the past, but humbly thankful for what we have been permitted to achieve, devoutly determined to rise to larger and better things, then for us and for the world the convention will be a blessing. May God grant that in this spirit we shall come to the convention.

Another Word Relative to Registration

If you have not already made your reservation of rooms, please do so at your earliest convenience. You will find it greatly to your advantage to be able to proceed at once to your home, during the convention period. Those who register in advance will be located nearest the convention hall. Assignment cards are now being sent out to all who have secured their rooms in advance. All that it will be necessary, for those holding assignment cards to do, upon arriving in Pittsburg, will be to go to the information booth in the station to which they come and receive definite information relative to the car line that they take to get to their



The Pittsburg Zoo

place of entertainment. Remember this, that this registration for homes is absolutely free of charge and it will be made for you if you send in your name, whether you register for the program and badge or not.

Another Word Relative to the Program and Badge

If you wish to be absolutely certain that you will receive a program and a badge for the convention it will be necessary that you send in the registration fee of $1.00, which entitles you to the program and to the badge. As there are but 20,000 programs ordered and as there are at least 25,000 Disciples in western Pennsylvania alone, you will see the advisability, if you wish a program, of registering for one at once. Upon receipt of your registration fee a certificate wil be mailed you which will entitle you, when you get to Pittsburg, to a program, and if through any circumstance of life, you are unable to come to the convention, one will be mailed you together with the badge.

A Word as to Exhibits

The exhibits of the Centennial convention promise to be the most remarkable of any ever presented in any religious gathering of the world. Forty societies and colleges have already reserved space for these exhibits. The great space under Forbes Field, together with a large hall 50x100 in Carnegie Institute, has been reserved for these exhibits. They will represent our various missionary enterprises in all of their varied forms. Through the media of historical exhibits our growth will be made manifest and by the presentation of much interesting matter the work of our colleges will be made known. The exhibit alone carefully studied will more than repay one for the trouble and expense of the trip to the convention.

Pulpit Supply

Brother George Knepper, chairman of the Pulpit Supply committee, wishes it definitely announced that all preachers, who are asked to supply in Pittsburg pulpits on Centennial Sunday, are expected to present their best life message. Pittsburg pulpits are occupied by an educated, resolute and consecrated ministry. The people are accustomed to good preaching. Through the pulpits, on Centennial Sunday, we expect to be able to reach a great host of people of all denominations who will be but little interested in the work of the convention itself, therefore every Centennial preacher should take, as his motto, this: The best that is in me for Christ and the church in which I am to preach.

The Men's Parade

On Monday, the 18th of October, at 7 p. m., occurs the great parade of the Brotherhood. It is confidently expected that there will be more than 5,000 men in line. The parade will be reviewed, in all probability, by Gov. Stuart of Pennsylvania, Senator Oliver of Pennsylvania, Mayor Magee of Pittsburg, and a great host of people who will be assembled to witness what promises to be a remarkable demonstration.

Some Things Relative to Railroad Rates

The railroads have made good concessions as regards rates to delegates to the convention. The Southeastern Association has made a rate of one fare and one-fifth to Ohio River points. The Central Association has made a rate of a fare and a half, while the rate from the Pacific Coast by way of St. Louis, is $86.75, or by way of Chicago $88.50 for the round trip. Every passenger agent in the entire country has been furnished with a schedule of rates and all that is necessary for anyone, expecting to attend the convention, to do is to make inquiries of their nearest agent and he will gladly give them the exact cost of car fare. Do not hesitate to ask your nearest agent relative to this



Schenley Hotel

as he is there to answer your questions and give you all the information you desire.

Convention Pointers

The reception tendered by Mrs. Dr. Evans, to the old students and friends of Pleasant Hill Seminary promises to be one of the interesting events of the convention.

Brother Wallace Tharp of the First Church of Allegheny, has charge of the communion service. The arrangements made will conserve all the solemnity and sacredness of this ordinance and add the crown of the century and the fellowship of the 50,000 participants.

W. Garnett Winn, of the Hazelwood Church, will be glad to receive the names of all who will act as ushers at any or all of the meetings of the convention.

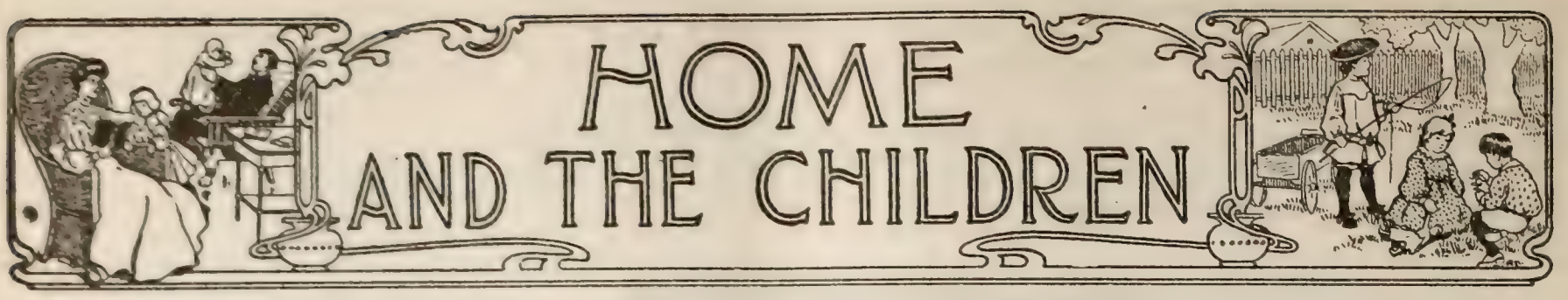
Finally brethren, please register for your room as quickly as you can, remembering that this service is free of charge and please send in your Centennial dollar, thereby being assured of receiving a program and a badge.

Trusting that I may have the privilege of greeting you face to face at the convention and praying God's choicest blessings upon you and your inspirations, I am,

Sincerely yours,
John A. Jayne,
Chairman Publicity Com.

THE DAWN OF EVERY DAY

With faint, far buglings in the noble east,
I hear the herald of the struggling day,
Calling each man to victor's earnestness.
To bring in truth the dream of yesterday.
—William Nathan Moore, in the Outlook.



Miss Butterfly's Party

NANCY BYRD TURNER.

Miss Butterfly sent word one day to all the garden people,
That she would give a social tea beneath the hollyhock.
A robin read the message from a slender pine tree steeple—
A note that begged them sweetly to be there by six o'clock.
They came a-wing, they came a-foot, they came from flower and thicket;
Miss Humming Bird was present in a coat and bonnet gay,
And portly Mr. Bumblebee and cheerful Mr. Cricket,
And tiny Mrs. Ladybug in polka-dot array.
There were seats for four and twenty, and the guest of honor there
Was a gray Granddaddy-Long-Legs on a little mushroom chair.

The table was a toadstool with a spider-woven cover;
The fare was served in roseleaf plates and bluebell cups a-ring—
Sweet honey from the latest bloom, and last night's dew left over,
And a crumb of mortal cake for which an ant went pilfering.
A mocking bird within the hedge sang loudly

A Joke on Donald, Aged Seven

BY FRANCES M. FOX.

When Donald was a little fellow, he longed to be seven years old. He says he can still remember when one, sometimes two, of his five aunties would insist upon holding his hand when they were walking on the street. From the time he was three years old he wished to go alone and not be treated like a baby. Aunties are not so apt to make a little boy feel uncomfortable by too much coddling and petting. Donald was five when he tried his best to see a fairy. He intended to say: "Kind fairy, grant me one wish. Prithee, turn my five aunts into five uncles." By the time Donald was seven he didn't believe in fairies. In spite of all his watching he had never seen one and his five aunties were five aunties still. They had promised though, that when he was seven years old they would never forget and say "Our baby," when speaking of him, They agreed also to have more courage and not to shiver every time he climbed a railing or turned a summersault on the lawns. When Donald did bump his head or hurt his toe he never knew which aunt would suffer the most.

At last when Donald was seven years old and three days, the aunties rented a cottage by the seashore. This cottage was in Long Beach and the sea was the Pacific Ocean. Donald straightway wished to go swimming.

"I am seven years old," he insisted.

"You would be drowned in the surf," objected one auntie.

"He is too little to go alone," declared another.

"Let's take him in the plunge at the bathhouse until we all get used to the water." suggested auntie number three.

"Would you like that, Donald? inquired the youngest auntie. "Little boys and girls seem to have such good times in the pool."

"And we would all be in the water with you to take care of you," added the fifth auntie.

Donald pushed his cap back on his curls, put both hands in his pockets and again reminded his aunts that he was seven years old and no longer a baby.

"I want to go in the plunge like other boys," he declared. " I want to go in swimming all alone.

"But you can't swim," murmured one auntie.

Donald kicked at the sand and looked cross. The five uncles would have understood. They would have said, "Why don't you go for a swim, sonny? A boy your size ought not to be walking on the sands dressed in a white suit on Saturday afternoon when so many other boys are in the plunge."

Suddenly one of the aunties laughed and suggested something in low tones to the others. Donald heard only the last of her remarks. "It will be perfectly safe because the swimming instructor is always right there."

"We are going to let you go in the pool alone, Donald!" exclaimed the youngest auntie.

At first Donald couldn't believe in the truth of his good fortune. He went into the bathhouse with his five aunties like a boy in a dream. They bought him a ticket and he walked alone through a gate. He could hear children laughing and talking as they splashed in the big pool of warm salt water below the railing.

Five aunties watched the little fellow get a towel at one window, his bathing suit at another. The last the aunties saw of that tiny boy before they went to the gallery overlooking the pool, was when he disappeared in search of a vacant dressing room. He did look so like a baby in that big bathhouse. The aunties straightway felt that one of them should have bought a ticket that she might have gone with Donald through the gate to the dressing room; in fact they began to worry from the minute they lost sight of their darling's golden curls.

Five minutes passed; ten minutes, and Donald failed to appear. The aunties saw other small boys go down the steps into the water in the shallow end of the pool. Among the number was not a child so pretty and graceful as Donald. The aunties could scarcely wait to see that little figure paddling around in the water. Another ten minutes passed and no Donald ran down the steps into the plunge.

By that time five aunties were frightened. They remembered that the little boy wished to go swimming in the ocean. Possibly he had slipped through the gates in his bathing suit and had gone straight into the surf. Three aunties immediately went out on the sands to search for Donald, leaving two to watch the pool.

Sure enough! Away out in the surf, two men were holding between them a small boy; holding him so high the waves as they broke missed his golden head although salt spray must have dashed in his face. Three aunties straightway began calling and motioning for the child to return. The men heard nothing above the roar of the surf, and the child paid no attention to signals. At last, a girl who was going in bathing agreed to tell Donald Morrison to come ashore. She returned laughing, with the news that Donald Morrison was not the name of the boy the aunties wished to claim.

That was the beginning of a frantic search for a small golden haired child in a red bathing suit. Every one on the sands was questioned in vain. The bath-house was searched from gallery to basement. The swimming instructor comforted the terrified aunties saying positively that no such child had fallen into the pool.

At last a policeman was called. The policeman knocked at every dressing room door saying in loud tones, "Donald Morrison."

When the aunties were so frightened they could scarcely stand, when the crowds in the bath-house and on the sands were full of distressed sympathy, who should walk through the gates but little Donald with his bathing suit and towel over one arm.

At first the child tried to be dignified as became a lad of seven; but finally he broke down and sobbed bitterly in the arms of five aunties.

"I—I couldn't get into my bathing suit alone," he exclaimed. I got all undressed and then it wouldn't go on and I tried and tried and tried and wouldn't give up. Then when I looked through the keyhole and saw the policeman on the other side I thought I better get my clothes on."

"But, Donald dear," remonstrated one of the aunties, "why didn't you answer when the policeman called your name? Why didn't you unlock your door and come out?"

Donald's eyes grew round as saucers. "How did I know what he wanted me for?" was the reply.

"To be sure," murmured one of the aunties. "Now, dearest, do you still want to go swimming alone?"

The small boy laughed through the tears. "Yes, I do," he maintained, "but I don't want to get dressed alone."

Thus it happened that five aunties bought tickets that they might all go through the gate to help a small boy get into a certain red bathing suit. They did not follow him to the steps leading into the water, nor insist upon holding his hands as he descended.

When at last Donald appeared in the plunge, spectators in the gallery clapped their hands for joy, while five aunties looked too proud and happy to be allowed to sit in a group. They should really have been scattered through Southern California to brighten five corners with their smiles, instead of one.

Before the season was over Donald learned to swim as he became the only nephew in charge of five aunties who might some day be shipwrecked among the south sea islands.

"A health to our future—a sigh for our past,
We love, we remember, we hope to the last;
And for all the base lies that the almanacs hold,
While we've youth in our hearts we can never grow old!"

One Kind of Boy

SARAH H. SUTHERLAND.

He was just a little fellow,
  Yet not like the boys, not quite;
For his shoes were neatly polished,
  And his hands were clean and white;
He'd no specks upon his trousers;
  He'd no buttons off his coat;
He'd no wrinkles in his stockings;
'Twas his hair was neatly parted;
  No mere string around his throat.
He was just a little fellow,
  Like a thousand, one would say.
Yet I noted two things different
  As he stood in the doorway.
  No germs shall soil this love of ours,
  Put on, I pray, a sterilized glove
    Before your hand I take.
    Nor menace its fair charms,
  And so I do not bring you flowers—
    Their pollon often harms.

  We know the difference between
    Bacteria and bliss,
  So give me now, my lovely queen,
    An antiseptic kiss.

—Grand Rapids Press.

The Unconsidered Minutes

BY MARY H. KROUT.

The world is full of people—both men and women—who meant to do many things "if they only had time." Useful reading, improving study, works of charity and public benefit have all failed of accomplishment from alleged lack of time. And yet a great deal might have been accomplished by simply using the odd minutes that were thoughtlessly frittered away

Very few people, if any, can claim uninterrupted days—those being meant, of course, who are mentally and physically capable of performing worthy tasks. The man of business has a thousand calls upon his time in the course of the day, many of them trifling, but none the less stealing his time, with others which demand the closest attention and concentration. The mother in the house is occupied through most of her waking hours and often those that the rest of the world devotes to sleep.

The working woman, engaged in shop or office, or independently in a profession is also hard-pressed for leisure. Yet it has passed into an aphorism that it is only the busy people who can be relied upon to do things, and to do them promptly and well. The first requisite, after natural or acquired qualification, for the accomplishment of good work is system. Nothing worth while was ever done in haphazard fashion, "any way to get through it," or when the spirit moved one. Such methods invariably betray the erratic mind, wherein all is confusion, and which is incapable of clear, practical planning and execution—a species of mental rag-bag. A busy professional woman who never seemed hurried or flurried once said: "I never go down in town shopping—business that I detest—that I do not plan every step of my movements beforehand—to go to such and such a place first, because it saves doubling on my track, to make purchases in the same place, as much as possible, and I provide myself beforehand with a written list, so that nothing shall be overlooked and necessitate a second round for some forgotten item." All this is very simple, and within the scope of every woman. Her own time is saved, and that of the hard-worked clerks with whom she deals.

When the same woman must buy a new gown she proceeds in the same methodical manner. She first decides upon the fabric, then the color and the price which the material should cost, with suitable trimmings and findings. This is all arranged at home beforehand, and clerks are not harassed and imposed upon by being forced to pull down bolt after bolt of goods, to be rejected one after another, the purchaser becoming more and more undecided as the inspection goes on. Having thought it all out at home, she sticks to her decision, and getting a purchase ticket when she reaches the shop, she goes from department to department, selects what she knows she wants, orders it sent home, pays the sum total at the cashier's window, and the business is concluded. It may be urged that she may probably not be satisfied with such an apparently hasty method of buying; but she is. She has made her choice in advance, and the chances are that she will be far better pleased than one who changes her mind a dozen times and then goes back, still undecided, to her first choice.

This model shopper when the gown is bought plans the making with equal forethought. She selects a design which she thinks is suitable to her age and figure, and the use to which the dress is to be put—whether for street, or house wear. This decided, she consults the dressmaker and there is for that often hardly-used person no aggravating alterations which swallow up all the profits that she might expect from her labor. "If all women were like you," she was wont to remark to this model customer, "my business would be simple and easy" and yet the model patron has done only what other women might do.

The complaint of the incapables usually is "that they haven't an idea as to what they want." They have not, because they have never cultivated the art of thinking for themselves. In their self-indulgent mental inertia they have grown accustomed to putting their burdens on the shoulders of others —making others do the thinking they could easily do for themselves.

In the vexed question of dress there are a few simple principles, which, observed are of great help:

For example, the tall, thin woman should avoid perpendicular lines, and the stout woman those that are parallel, and both glaring colors and conspicuous figures. The colors chosen should depend on the age, the complexion and the use to which the gown is to be put.

Regard for all these apparently minor points is not only a means of saving time, but nerves and temper.

In a well ordered house Monday, where it is at all possible, the duties of each day of the week are all mapped out beforehand. Working to this simple program, time will be made for much reading and much pleasant recreation, both of which are accomplished with difficulty where there is no plan, no fixed time for anything, and nothing is in its place.

The woman who had the widest knowledge of the Victorian poets and those of the preceding era—Milton, Coleridge, Keats and Shelly, was the mother of eight children, all of whose clothing she made, a finished cook, a skilled nurse and widely read in general literature, supervising in a large degree the education of her family. It goes without saying that her housekeeping was not carried on by the happy-go-lucky miss rule.

Charlotte Bronte was substantially self-educated, and with the care of an exacting father, teaching in the Sunday-school, working in the parish, helping in every department of housekeeping, we are told that her French grammar was propped up before her as she made the bread. Livingstone learned Latin, in odd minutes, while working at the loom, and in his old age, Dr. Weir Mitchell, after establishing a world-wide reputation as a specialist on nervous disease, has made a literary reputation that might well be the envy of men who have devoted their entire energy to the profession of letters alone. Each and all realized the value of what to the unthinking would have been unconsidered minutes. And they are but examples of other thousands who have excelled and succeeded from the same cause.

About People

—John R. Bradley, who supplied the funds and equipment for Dr. Cook's expedition to the North Pole, is the silent partner of his brother, E. R. Bradley, who is a well known race horseman and gambler. The brothers own a big South Side family hotel in Chicago, a tailoring establishment and gambling houses at Palm Beach and other Florida resorts. J. R. Bradley has hunted in all parts of the world and his career as a hunter probably has not been surpassed by an American. He has been called "the greatest amateur big game hunter in the world." To scour the African jungles it cost him the sum of $20,000.

—John W. Gates, mining operator, has just given Rev. Foster who married him forty years ago, at St. Charles, Ill., a check for $1,000. When Mr. Gates was married in the Methodist Church in the little town to one of the girls in the Sunday-school he gave the minister a $5.00 fee and this last donation was to make up for it.

—Prince Osman Abdul Razik of Cairo, Egypt, the third son of the Khedive, is in this country. He will study agriculture at the University of Michigan.

—Henry M. Hoyt of Pennsylvania, who has been solicitor general of the United States since 1903, has been made counsellor of the state department, an office created in order that Secretary Knox might have the benefit of Mr. Hoyt's advice in state department matters.

—Nathan Strauss, the great New York philanthropist, on August 31, made an appeal to the International Medical Congress in session at Budapest to save the babies from tuberculosis and other infectious diseases that are often carried in milk. Mr. Strauss, during the last eighteen years, has cut in half the infantile death rate of New York and other cities by pasteurized milk.

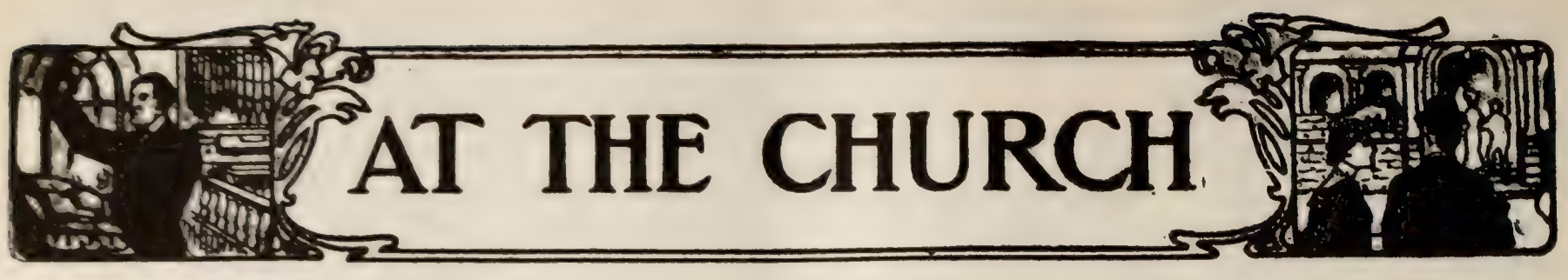
—United States Senator W. P. Dillingham of Vermont, chairman of the immigration commission, has gone to the Hawaiian Islands. He will make an investigation of immigration conditions in the islands with a view to recommendation for future legislation by Congress.

—George Cabot Ward, auditor of Porto Rico, has been appointed secretary of Porto Rico, to succeed William F. Willoughby, who has been elected president of the executive council. Gov. Regis M. Post, at the request of Representative M. E. Olmsted, chairman of the committee on insular affairs, is consulting the business men and political leaders at San Juan, P. R., with regard to the advisability of amending the Foraker act at the coming session of Congress.

—United States Senator Nelson W. Aldrich of Rhode Island, chairman of the national monetary commission, which was appointed by Congress last year to improve the currency system of the United States, has sailed from New York, for Europe on the Amerika in the interest of the commission. His principal object, according to an authoritative announcement, is to complete arrangements heretofore made for information regarding the monetary system in Italy.

—The Duke of Newcastle has arrived in this country with the intention of making a two months' tour. He has heavy mining and timber interests in the Northwest and Canada. The Duke declared the British woman's-suffrage movement a foolish one.

—Mrs. Theodore Roosevelt and her children are in France. They have been making a tour of the province of Touraine.



Sunday School Lesson

PLOT AND RESCUE.*

One of the inherited rights which came to Saul of Tarsus through his birth in a free city or of free parents was that of Roman citizenship. It conferred special favors on a man, especially, the right of immunity from all legal penalties, unless convicted by due process of law, and the right of personal appeal to the emperor if accused of serious crime. Paul did not fail to appreciate this honor, but he rarely used it for his own advantage. Twice, however, he felt that the cause he represented warranted him in claiming his Roman privileges, once when he was about to be scourged in the castle of Antonia at Jerusalem, and once when the Roman governor, Festus, at Caesarea, was about to remand him to prison for further and needless confinement.

The Roman Citizen.

There is something exciting about that scene in the tower. Paul had just been rescued from the howling mob of Jews who sought his life. As he was taken into the castle the commandant ordered him to be scourged, on the theory that only thus would the prisoner tell the truth. Having given this order, he left his subordinates to execute it, and went his way.

But as they were binding Paul to the pillar of scourging, with bared back and wrists aching with the severity of the thongs, Paul said quietly to the captain in command, "Is it lawful for you to scourge a Roman citizen who has been convicted of no crime?" The centurion started up, alarmed by the question, for it was a high offense to mistreat a Roman citizen. Such men bore the nearest approach to a title of nobility in the empire. "Are you a Roman?" said he, looking perhaps with some astonishment at Paul's ordinary garments. "I, too, am a Roman citizen, but I purchased my franchise with a great sum." "Not so with me," said Paul, "for I was free born." It was a claim that no man would have dared to make had it not been true, for the penalties for perjury in this regard were as heavy as those for the unjust treatment of a free citizen. He therefore went to report at once to the commandant, and this man, learning the facts, hastened to countermand his orders, and to direct that Paul be treated with courtesy, though still a prisoner.

The Council Chambers.

The next scene was before the sanhedrin, the ruling body of seventy, before which Jesus and Stephen had already appeared. They claimed the right of judging Paul, and while the Roman officers kept him in their charge, they were willing to grant the Jews such favors as they could. More than this, they hoped that the hearing would throw light on the evident hatred of the Jews toward Paul, and thus aid in securing the ends of justice. So the apostle was brought down from the tower to the hall of justice, where the council was accustomed to sit. Here, when charges were preferred against him, Paul began his defense of the new career on which he entered as a Christian, by saying, "I have lived before God with perfect conscience until this day." Paul might well have made that claim for his whole life, no doubt, but it was of his recent career in the service of Christ that he spoke. Angered by such words from a man he deemed an apostate from the faith of Israel, the high priest, Hanan or Annas, ordered an officer to strike Paul across the face. On a similar occasion Jesus had said to the priest, "If I have done evil, tell me what it is. But if not, why do you order me to be struck?" But Paul had all the fire and passion of resentment in his soul. It was not possible for him as yet to rise to that high plane of forgiveness on which the Master lived. In stinging words he denounced the priest for his command, and then when they reminded him that it was the highest magistrate whom he was addressing, he burned his rebuke still deeper by saying, in half ironical apology, "I had no idea it was the high priest who could give such an order. One must respect the office of a ruler, even as the scripture says."

Pharisees and Sadducees.

In some manner Paul was already aware that the body before which he stood was sharply divided in its sentiments on many questions, because part were Pharisees and part Sadducees. Into this breach he determined to drive whatever weapon he could find, and the most obvious point of conflict between the two factions was the question of the resurrection. It was not, of course, the Jewish doctrine of physical resurrection with which Paul was in the least concerned. It was the far more impressive truth of the Resurrection of Jesus to the defence of which he was set. But the word was enough to start the ancient feud between the two parties, and for the time the Pharisees found themselves in the unhappy predicament of having to champion the cause of the Apostle whom on every other ground they hated. The clamor grew fiercer, and each side tried to get Paul in its possession, the one for defence, and the other for hostile outrage. The Roman captain said that no good could come of such a scene, and that no light was to be thrown on the prisoner's life and purposes by its continuance. So Paul was taken back to the castle, and the Jewish partisans were left to their war of words.

The Vow of Murder.

His fanatical enemies now said that they were making no headway against him. It was useless to bring acusations against him before a Roman court, because they had no complaint that would stand the test of scrutiny. To bring him again before their own council was to invite a repetition of their recent experience in which Paul had taken advantage of their dissensions to defeat their purpose. There was but one thing to do if they would rid themselves of such a man. Assassination offered the fairest hope of success. They could not reach their enemy in the castle. To wait till he was taken to the provincial Roman capitol at Caesarea was to miss their chance. Somewhere on the streets of Jerusalem the attempt must be made. So they petitioned the Roman official to bring Paul again before the council for further hearing, and agreed, with a pact that bound forty of them to the effort, that nothing should prevent their success. They would not eat or drink till the business was finished, and Paul was dead.

Paul's Nephew.

Somewhere in the city, however, there lived a sister of the apostle. Perhaps it was at her home that he had lived during the years of his school life. It is probable that Paul's Christian career had separated him from the good will of his family. This was one of the sacrifices he made for the cross. Yet they had no mind to see him assassinated, however little they shared his views. In some manner that family had learned of the plot, and the son was sent with the sinister tidings to Paul. In this manner his life was saved. For when Paul turned his nephew over to the captain of the tower guard, it was but the work of a few hours to remove a state prisoner, threatened with death, from the perilous atmosphere of so fanatical a city. The horsemen of Rome threw themselves like a wall of fire about the minister of Jesus Christ, and he was taken by night to Antipatrio, a town about forty-two miles northwest of Jerusalem, and from there to Caesarea. The two centurions sent in command of this little company bore the message of Claudius Lysias, the captain, to the governor, Felix, and soon the prison doors of the Roman guardhouse closed for more than two years behind the apostle.

*International Sunday-school lesson for October 10, 1909, Paul the Prisoner—The Plot, Acts 22:30; 23:35. Golden Text, "I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust," Psalm 9:13. Memory verse, 11.

The Sin Argument

The argument is always in order, either in polite or in impolite society, as to whether sin is original or unoriginal, whether it is purely a matter of the individual or of the environment, whether it is hereditary or acquired, whether it is a question of seed or soil, whether it is germ or germane.

It would be a pity if the question were ever settled. So long as it is in a mooted state, fond mothers are relieved of the necessity of being confronted by inexorable science at awkward emergencies. When the black sheep of the family comes along, it is now a simple matter to place all the blame on environment, associations, or at least the father's side by the house, while still clinging to the family tree and hanging all the white sheep tenderly thereon.

Then, to speak subjectively, if the individuals themselves are what the world calls good, they may now modestly accredit it to their own noble struggles with an untoward environment, while if they are what the world calls bad it is very comforting to blame it on some rascally and paretic ancestor who flourished during the period of the Crusades.

Prayer Meeting

By Silas Jones

THE DEPARTED LABORERS.

Topic, Sept. 29. Jno. 4:37, 38; Rev. 14:13.

Our attitude toward departed friends and co-workers discloses the quality of our lives. We can be selfish in grief as easily as in joy. The woman who neglects her children because her husband is dead or her husband because a child is gone, is not honoring the dead; she is showing that she does not understand her obligations. The man who becomes dissipated on account of the loss of his wife reveals the fact that he does not know what life means. He is thinking of his own comfort of body and mind rather than of his duty as a member of society. Then, there is the pessimist who knows of no virtue except that of the dead. He increases the burdens of the living by his stupidity and meanness which blind his eyes to the virtue before him. The very men he criticises when they are living he praises when they are dead. It would probably do no good; but I think we ought to tell the men and the women who never see any good in the workers at their side that they are basely and meanly selfish and that their words of praise for the dead are disgusting to all sane people.

True Apostolic Succession

There is a sort of apostolic succession which to many of us is absurd. We think of the primitive man's magic when we hear men talk about divine power being handed down through an unbroken line of popes or bishops. We cannot believe that the grace of God is bottled up in any such fashion as some suppose. To justify the ways of God to men it becomes necessary to denounce the attempt to make it appear that God can be found only in ways approached by church councils. But there is an apostolic succession in which every disciple of the Lord believes, and that is a succession of faith and good works. This generation has faith because former generations believed in God. The first disciples of the Lord awakened faith in those to whom they carried the message of life. Those who heard the apostles themselves became the bearers of the light of the gospel, and so the grace and truth which were in Christ have been declared unto us. We do not care a fig whether the bearers of life to us have or have not the stamp of ecclesiastical approval. Paul, Chrysostom, Augustine, Luther, Wesley, and Campbell are living forces in the church today because they put their own lives into the life of the church. We do not bother about their ordination. They are facts of spiritual history which cannot be ignored. We are their debtors. They rest from their labors, but their works remain and will remain to the end of time. But for them and a great company of disciples unknown to fame, some of them being our own pioneers and the builders of the congregations in which we received our spiritual training, we should be living in ignorance of God's almighty love.

The Memory of the Just

What ought the memory of the just to mean to us? Lincoln has told us in his Gettysburg speech what the memory of patriotic soldiers ought to mean to a nation. "It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth." It was a message of hope which the President gave to the nation that was struggling for its life. It was a call to service. It is not the monument we erect over our dead nor the eloquence of the eulogy pronounced over them that shows the greatness of their services to the church, the state, and the home. The monument and the eulogy may express nothing more than our cheap pride. We declare our appreciation of the heroism of departed laborers by the earnestness and devotion with which we undertake the task which their labors have put before us. If our fathers lived well, they have left for us important work which we must do or prove ourselves traitors. In this centennial year our study of the past will be a farce if it does not help us to find our present duty and increase our willingness to do it.

Christian Endeavor Lesson

By W. D. Endres

TOPIC OCTOBER 3

Life Lessons for Me from the Book of Ephesians. Eph. 4:1-6; 25-32.

(Consecration Meeting.)

The Christian ideal for the making of a life is vital in its grip and direct in its bearing on the practical side. It gives the angle of approach to all of our duties and activities. Hence Paul's admonition that we "walk worthily of the calling." To speak literally and practically, it is to commit our lives to the cause of righteousness—right doing. This is the highest aim and its goal is in God. This was Jesus' aim and his life is the faultless example. Jesus, therefore, could say that "no man cometh to the Father, but by me." His way is to do right and there can be no other. Every cherished thought, every deed done, every task undertaken and every ambition entertained must be valued by the purpose to do right. According as they meet the requirement, or fail to do so, they are to be accepted or rejected. In short, this standard marks the boundary line of our activities. He who deliberately goes outside, for any reason whatsoever, is untrue to the name Christian, and unworthy of the calling.

But this goodness—this purpose to do right—must be both genuine and aggressive. No perfunctory service here. Agonized sorrow for wrongs done, punctual attendance upon the public services, giving of our means to the Lord's work, singing his praise with loud acclaim, and bowing humbly before Him in prayer are all important unless goodness characterize our thoughts, our words and our deeds. But let us also remember that real goodness is strong and not weak, active and not passive. It will turn the other cheek, but it will overturn the money changers and drive out the thieves as well. Goodness seeks to woo and win men to its cause, but it does not hesitate to tell the corrupt and the self-satisfied that they are fools and hypocrites. It is sentimental and humble, but it is also heroic and ambitious. It knows no limits save that of righteousness; its spirit is the spirit of conquest, and it is satisfied only when it has conquered all.

The practical bearing of such a regulative principle in our own lives is at once apparent. There is not a moment in all our conscious existence when we are free from its restraining power and its inspiring influence. It leads us, of course, to our places of worship, but it goes with us also to our daily tasks in the home and in the shop, in the school room and the counting house, in the sick room and the law court. It follows us into places of amusement and recreation, ever whispering to us, through our conscience, admonitions of freedom and restraint. Yes, it lingers with us still when we retire to our chambers after the toils and the duties of the day are over, to speak its approval of deeds well done or frown a judgment upon a day misspent. And finally it waits to greet us at the waking hour of the morning to arm us and direct us for the duties of another day. Such is our calling. Are we worthy?

Such a life calls for heroism but not for display, and none short of real heroes have sufficient courage to live at such a moral altitude. Business these days is highly organized and young men and women by the thousands are holding positions of trust and responsibility. In many instances their salary is low—far too low—and opportunities for taking that which by law does not belong to them are abundant. And with strong desires to join their wealthy and more fortunate companions the temptation becomes intense. No moral coward will play the heroic part in such a tragic situation. Constantly every day, week after week, these temptations come, but just as many times and just as constantly this Christian ideal calls upon us to resist. Of this struggle the world does not know. For it there is neither bugle call nor battle cry. There is no host to join in combat. Such a life is not spectacular, but who will deny that it is profound? And he who lives such a life must have the elements of meekness and lowliness, forbearance, long suffering, and love. Of such is the body of Christ, of such is the Kingdom of Heaven

Furness Abbey

BY KATHARINE LEE BATES.

The treasure of the valley, red and tall
They rise, those sandstone fragments, overgrown
With fern and ivy and sweet blossom sown
By pitying winds. From broken arch and wall
The harebell glistens; nightshade thickets pall
Bruised effigy and sunken altar-stone.
What man rejected, Nature makes her own;
Her comfort creeps where cross and pillar fall.

Still sacred, though in lieu of white procession
Of chanting monks, the mossy shafts look down
On children's blithe-voiced play; though robins nest
In sculptured angel-wing and carven crown;
Perchance more sacred, for the heart's confession
Lies bare to Him, the heart's eternal Quest.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake." Copyright, Ward Lock & Co., London.

CHAPTER XIX (Continued)

Pierre Falls Sick.

"I suppose I'll have to," she acknowledged reluctantly. "But," as she accompanied the doctor downstairs, "I'd a deal rather they'd gone further afore troubling me. It was all my lodger as made me take him in."

"What! you have another lodger?" said the doctor. "Come, 'The Robin's Nest' is looking up."

"It never rains but it pours," replied Mrs. Jones. "Not that I cares to have such lodgers as them," with a backward jerk of her head towards the room they had just left. "Now the front parlor gent is different altogether. A real fine gentleman and no mistake. He comes riding by yesterday afternoon with his horse so dead beat that he asks for a night's rest for it and himself. This morning he says he'll be glad to take his rooms on for a week or perhaps longer, if agreeable to me, as the air suits him wonderful. There he be, sir, at the garden gate.

As the doctor went down the path the lodger lounged carelessly towards him.

"I trust your patient is not dangerously ill, doctor?" he said, with a slight bow.

"Not more than a sharp touch of rheumatic fever will render him," returned Dr. Morgan, with a steady glance at his questioner.

"He seems very old," said Rogen Densham carelessly.

"Yes, his hair and beard are very white," was the doctor's reply. But as he drove away his mind pondered over what he had seen and heard of the strange patient he had just visited.

"A young man masquerading as an old one under a white wig and a false beard! For what reason, I wonder? And that exquisite-looking child keeping up the farce by calling him her grandfather. I never had such a case before. And what has that other lodger got to do with them? Something, or he wouldn't be so anxious to take up his abode for a week in 'The Robin's Nest,' even if the air does agree with him."

CHAPTER XX.

Camilla Makes Plans.

Camilla found she had so many duties awaiting her that she hadn't time to sit down and fret. Her own frugal breakfast of bread and milk had to be eaten, and then the dogs and Taras had to have a loaf divided amongst them, as she had seen Pierre do. Next she went down to the stable and paid Chicot a visit, and fed him with some of the hay that Mr. Jones had smuggled into the stable unknown to his wife.

Then with a heavy heart she returned to the sick room, and, quietly shutting the door, unlocked the little box in which she knew Pierre carried the purse—the reserve fund upon which he had lately had to draw.

She stared astonished at the few coins left in it. She was too inexperienced to know quite their true value, but their fewness alone led her to fear that funds were at a low ebb with them. And then came the horrified thought—where were they to get more? The breadwinner was likely to remain on that bed for longer than she cared to think, and in the meanwhile what were they to do? And, oh! dreadful thought! how was the doctor to be paid?

Camilla hid her face in her hands whilst the hot tears trickled down her cheeks. Her trusted friend was suddenly stricken down, and where could she look for protection and assistance to find those grandparents whom Pierre still hoped to discover?

Poor little Camilla! She was feeling very wretched and miserable. Presently she felt a warm tongue touch her hands, and lifting her head found Jacques beside her, his mournful eyes resting pathetically upon her.

No, no, she was not utterly friendless, not utterly alone, with such a faithful protector beside her. She flung her arms round his neck with a convulsive squeeze. "Oh! Jacques, Jacques dear, what shall we do?" she whispered tearfully.

The poodle gave a little cry and looked at her with his heart in his eyes. Do? He was longing to do everything. To comfort her, to protect her, to shield her from all harm, to do exactly what he knew his master would have him do to the little English stranger who had crept into their two faithful hearts from the very day they had known her.

They clung to each other, the dog and the child, until jealous Taras could bear it no longer. He sprang from the bed right on to her shoulder, and, clasping her tight round the neck, kissed her repeatedly with loud smacking sounds. Soon gentle Bebe and Jules left their mournful attitudes beside their master, and creeping softly up came and begged prettily by her side.

Camilla looked from one to the other. Her dear little trusting friends! And they had no one now but her to look after them, to tend them, and to feed them. The thought acted like a tonic on the child. She must be the breadwinner now, with these willing friends to help her.

With this thought she sprang to her feet. They had put new energy into her, the dear, dear dogs, and little Taras, who had wound himself round her heart in spite of all his naughty mischievous ways.

"I'll do it!" exclaimed Camilla aloud. "Pierre will understand when he is well that it could not be helpel. How else can we all live?"

And then with her arms round Jacques, and Taras on her shoulder, and Jules and Bebe resting their heads against her knee, she made known to them her thoughts.

"You must all be very, very good, and do just what I tell you to, won't you?" she pleaded first.

Jacques gave a little gurgle of assent, whilst Taras kissed her cheek, and Jules and Bebe sat up and begged again, as if praying to be told more of this wonderful inspiration.

"It is just this," said little Camilla, in an excited under-tone. "We will do the performances all the same. You will go through your tricks just as if your master were present. All the easy tunes I have learnt I will play for you to dance to, and oh! you will do your parts well, won't you?"

Again Jacques gurgled a ready assent. Many a time had Pierre said that the dog was almost human. Jacques would help her, she knew he would. The others might grow restive under her authority, Taras particularly so, but Jacques would be her mainstay, and administer the punishment that each culprit would deserve if he should fall from his allegiance.

At that moment Camilla heard Mrs. Jones' shrill voice at the foot of the stairs—

"Little gel, little gel!"

For a minute she could scarcely believe it was she herself that was being called. But as the voice grew sharper and louder, she hastily slipped the few coins back into the purse, and, throwing it into the box, ran to the door and opened it.

The landlady's face looked red and angry at the foot of the stairs.

"It's fine doings if I'm to be kept runnin' back'ards and for'ards for a chit of a child like you. See, here's the medicine," holding it out at arm's length. "Now, don't you go and give it him all at once," as Camilla ran down the stairs to take it. "As far as that line, see, and mind you pour it carefully so's not to drop a drop. Money's to be paid for that, you know, so don't you go wasting it. Here's a cup to pour it into."

Camilla took the bottle and cup held out to her with a timid "Thank you." Then turned to go back to the sick room.

Mrs. Jones looked after her. Something in the plaintive little face and timid voice made her call out—

"Do you want me to 'elp you to give it?"

But Camilla shrank from the idea. Pierre's wig and beard might come awry in the landlady's firm grasp, and then where would they be?"

"I think I can manage quite well, thank you," she said softly. "I won't trouble you."

"Well, if you can't, there's the kitchen quite 'andy. It'll stretch them legs of yours a bit to come down and tell," was Mrs. Jones' reply.

Camilla ran up the remaining steps, and with an old-fashioned air measured out the medicine as far as the line indicated on the bottle. It took her back to the days, not so very long ago, when she used to measure out her father's medicine in a like manner. The tears came into her eyes at the thought, but she forced them back, and applied herself to raising Pierre.

But the unconscious Frenchman was too heavy a patient to be lifted by hands so small and fragile. He lay like a log, and Camilla bent over him in dismay, murmuring softly—

"Pierre, Pierre, wake up, Pierre."

But Pierre remained motionless; only a babble of French words broke from his lips.

Bravely Camilla made another attempt, but all to no purpose, and the tears stood in her eyes.

"Jacques!" she said imploringly, as if begging the dog's assistance.

But Jacques' bristles were beginning to rise, and his ears were cocked and his eyes never budged from the door. He gave a low growl and at that moment a slight knock was heard at the door.

Jacques gave a bound forward but Camilla silenced him back. She went to the door and opened it. The downstair lodger—a glimpse of whom she had had when she had given Chicot his morning meal—was standing there.

"I came to offer my services to you" he began. "Is there anything I can do to help you with your—your grandfather, isn't it?"

"Yes, my grandfather," said Camilla, her face lighting up for a minute, and then falling suddenly as she remembered Pierre's disguise.

"Thank you," she continued, her own natural dignity returning to her. "If you wouldn't mind waiting there just one minute, I'll be glad of your help."

Such an old-fashioned air ! And yet showing some inward disturbance, as Roger Densham could not but plainly see.

She closed the door with a little excusing smile at her apparent rudeness, and hurrying to the bedside pulled the Frenchman's wig straight, then nervously re-arranged the false beard, and went to the door, opening it wide for him to enter.

He was in the room and standing by the bed, but he seemed to have forgotten what he had come for. There lay the man whom last he had seen struggling for his life in the surf off the Goodwin Sands. But why had he so transformed himself ? And why had he not given up the child to her relatives ? The disguise was perfect. Even to himself, Roger Densham had to acknowledge that he would never have recognized the sturdy young Frenchman in this white-haired man unless the Italian had put the idea into his head.

But Pierre in health and strength had a more decrepit appearance than had the Pierre lying there. The actor's spirit was missing, so also was the actor's secret of placing wrinkles where none were now to be seen.

This, of course, Camilla was too young to notice. But it had not escaped the sharp eyes of the doctor, nor did it now escape the still sharper eyes of Roger Densham. He still stood staring at the sick man, and was recalled to a sense of where he was by hearing Camilla say softly—

"Won't you help me to give him the medicine ?"

He started then, and awkwardly held out his hand for the cup which Camilla was holding.

But the child shook her head. "I can't lift him," she said. "If you'll raise his head, I'll hold the cup. But do it gently, please, he—he doesn't like his hair touched."

Passing his arm under the Frenchman's shoulders, Mr. Densham raised him, and Camilla's little hands held the cup. When the medicine was swallowed he was gently laid down again.

"I can't thank you enough," said Camilla looking up into his face, and then her eyes dropped, for he was looking at her with such an intent gaze that it perplexed her.

What Roger Densham saw in the child, which he had recognized to be the one he had seen last on board The Fair Nancy, was a strangely mingled likeness to both her dead parents. And whilst his eyes yearned to linger on the likeness to the woman he had loved, he found, himself at the same time hating the resemblance to the man who had married her.

Jacques came to the rescue of both. Not liking this unusual silence, he advanced to sniff at the legs of the stranger, giving a low growl the while. It roused Roger Densham very effectually.

"You have a faithful protector, I see," he said, retreating towards the door.

"Yes, Jacques loves me, and I love him," said Camilla simply.

"I'll come whenever you want me," went on Mr. Densham. "My room is down below, and I shall perform any service for you far more willingly than will our worthy landlady."

His eyes rested on her with a pleasanter look than before. Perhaps at that moment the likeness to her mother was more vivid. Be that as it may, before he had smiled himself out of the room, Camilla had begun to like him.

CHAPTER XXI.

Camilla Gives a Performance.

Pierre seemed easier the next morning. But it was clear to the doctor, when he paid his visit, that the child could not look after the Frenchman single-handed. To Camilla's infinite dismay, he proposed to send a nurse to assist her.

"My grandfather would rather have me—much, much rather," she said, with the tears standing in her eyes.

"That's all nonsense," was the doctor's reply. "You are too young, and too frail, and too—Why, my dear child, the very moving him into a more comfortable position is more than a girl twice your age could do. No, a nurse must come."

Camilla felt reduced to the verge of despair. She wrung her hands, and turned a look of such distress upon the doctor that he was startled.

Just then the door opened gently, and Mr. Densham's head looked in.—

"How is your patient, doctor ?" he asked blandly.

"Better," returned the doctor, somewhat curtly. Then, seeing the visitor's eyes stray to Camilla's tear-stained cheeks, he said more genially, "The fact is he wants more capable nursing than this child can give him, and I propose to send a woman to assist her in work; but she doesn't like the idea apparently, and——Well, I don't quite know what to do."

Camilla's large grey eyes roamed from one to the other with a piteous entreaty.

"Grandfather wouldn't like it. He trusts me, and I know all his wishes."

The two men half smiled, but Camilla was too much in earnest to observe it.

"He will be quite content with my nursing. And I will do it all, oh ! so carefully."

"With me to help you," supplemented Roger Densham quietly.

"You !" ejaculated the doctor.

"If you will give your permission," replied Mr. Densham. "This little lady and I made friends yesterday over giving your patient his first dose of medicine. I've nursed sick men before now, doctor, when in my travels we've been miles away from any medical help. You trust me with your patient, and I'll vouch for it that this little lady will give her consent right willingly."

He moved in front of Camilla, and held out both hands towards her. There was a softened look on his face, for he had caught the child's look fastened on him as he was speaking, and it had reminded him of her mother.

With a feeling she was too childlike to analyse, she put her hands into both his with a confiding movement. "You and I will nurse him together," she said softly.

Dr. Morgan shrugged his shoulders. "When you are tired of it, tell me," he said dryly, "and I will provide a substitute."

He loked full, as he spoke, into Roger Densham's eyes, as if seeking to fathom his purpose, but Mr. Densham's eyes were inscrutable.

Mrs. Jones became kinder and more genial in her manner towards Camilla when she found that her gentleman lodger was disposed to throw over the little girl the mantle of his protection.

"You may thank your stars that he has taken a fancy to your old, white-haired grandfather," she said. "I dessay, too, he will settle some of the bills if you should happen to run short of money."

But at this Camilla flushed all over. She was grateful to Mr. Densham, and much inclined to like him, but the expenses that Pierre and she and the troupe incurred must be paid for by themselves. And this thought brought her to the plan she had made yesterday. She and the troupe must hold a performance, and why should they not start it that very afternoon ?

There was not much to be done for Pierre just now. She could easily steal an hour or two from the sick room, for it would take her that time to go and come from Charnford and give the performance, which would necessarily be a short one, since she could not lengthen it out as Pierre always did.

She made her preparations accordingly, got all the information she required respecting Charnford from Mr. Jones in the garden; so that when the afternoon came and the iced milk and medicine had been given to Pierre with her new friend's assistance, she was able to turn her attention to getting the troupe ready.

But, to her dismay, Taras proved obstinate. He was beginning to enjoy his lazy life, and had made up his mind that he would not leave his master.

There he sat high on the pillow, apparently oblivious of all Camilla's coaxings. He liked his admiral's uniform, and made no objection to being dressed in it, but further than that he would not go. He grimaced at Camilla when she tried to lift him off the pillow, and dodged her all over the bed till he managed to tire her out.

"Jacques, oh ! Jacques, we can't manage the performance without Taras, can we ?" she said, turning to the poodle in despair.

Jacques winked his faithful brown eyes at her as much as to say, "Wait a bit and you'll see something."

Then, when the monkey was off guard, and had strayed down to the foot of the bed, the poodle leapt upon him, and seizing the baggy part of his admiral's uniform between his teeth bore the monkey triumphantly down the stairs. Camilla followed with Bebe and Jules. Chicot was untied and be-ribboned, and the little party prepared to set off.

Suddenly Mr. Densham's sitting-room window was thrown open, and his voice called out—

"Whither away, may I ask ?"

"We are going to give a performance at Charnford," replied Camilla, feeling very small and very lonely and rather frightened now that she was about to start.

Mr. Densham looked blankly at her. Then he closed the window sharply, and coming out into the garden announced his intention of accompanying them.

Camilla looked up at him with a speaking face of gratitude. "Are you sure you can spare the time ?" she asked timidly.

"I am yours to command," he replied, bending a smile upon her.

"What makes you want to give a performance when your grandfather is not by to protect you ?" he inquired when they had started, relieving her at the same time of the violin which she had placed upon her lap in the carriage.

Camilla hung her head. She did not care to let him know how poor they were.

"Do you think he would care for you to go all that way without him ?" he persisted. Camilla's affection for the Frenchman puzzled him.

She shook her head. "He wouldn't like it," she murmured. "He never liked me to go out alone. But—but I can't help it just now."

He walked along beside the carriage in silence for awhile. Then said quietly, "Funds low ?"

The child flushed painfully, but said nothing. Only letting Chicot know that she required him to go faster.

The goat started along briskly, Bebe and Jules pranced on ahead, Taras, recovered from his fit of sulkiness, nestled himself under Camilla's cloak, Roger Densham walked steadily by the side of the carriage with the Frenchman's violin case slung across his shoulder, and Jacques brought up the rear.

(To be continued.)

Church Life

Have you arranged for your lodging at Pittsburg?

The Chairman of the Publicity Committee begins his bulletin this week thus, "This is our last message save two." Did you realize the great convention is so near?

Subscribers to the *Christian Century* should not fail to send us their new house numbers that we may be sure they are receiving their paper each week. Do it now. A postal card is sufficient.

Read Secretary Muckley's appeal to the churches, and remember this is Church Extension month. Surely you cannot go to Pittsburg with a good conscience unless the offering from your church has been sent to Mr. Muckley.

For the accommodation of our readers, who wish to spend Sunday in Chicago, en route to Pittsburg, we are publishing in this issue of The *Christian Century* a list of the Chicago churches of the Disciples, their pastors, and the location of the church. Any of the churches will be glad to welcome you at their services. If you are in Chicago Saturday or Monday, The *Christian Century* editors will be pleased to have you call at their office in the United Religous Press building.

We have not moved, but our number has been changed. It is the inconvenience associated with the improvement that is being made in the street numbering system of Chicago. This new system provides for one hundred numbers to the square. This will be of great advantage in reckoning distances. We will submit to the pain for the sake of the progress. But send your communicants to the new number, 700 East Fortieth street, and you will lessen the pain.

* * *

B. S. Ferrall, Jefferson Street Church, Buffalo, is back at work after his vacation.

The Virginia State convention will be held at Richmond, September 20 to 23.

Casper Carrigues, of East St. Louis, spent his vacation visiting at Francesville, Ind., where he preached three Sundays while there.

"We are looking forward, not backward; upward, not downward," is the motto of the aggressive Sunday-school at Bonham, Texas.

P. A. Cave supplied at Marshall Street Church, Richmond, Va., during the month of August.

D. S. Henkel began a meeting with the Fairmonth St. Church, Richmond, Va., the last Sunday in August.

The new building at Monte Vista, Colo., where M. M. Nelson is pastor, is to be dedicated September 19.

"Do the best you can, where you are, with what you have, for Jesus, today," is the motto kept before the Second Church, Warren, Ohio.

W. C. Chapman, for nine years pastor of the church at Sheldon, Ill., has accepted a call to North Baltimore, Ohio, where he will begin work about the first of November.

J. T. T. Hundley held a meeting at Jerusalem, Va., in August. There were twenty additions to the church. W. J. Hall is the faithful pastor.

Louis H. Stine, of Gulfport, Miss., began a meeting with the church at Utica, Miss., September 12. Mr. Stine has made an attractive announcement of these services.

J. Crockett Mullins, who for about a year preached for the Oak Park Church, Chicago, has moved from Mitchell to Orleans, Ind., where he becomes pastor.

G. F. Bradford, Van Alstyne, Texas, has accepted a call to the church at Meridian, Miss., where he begins work the first of October.

Leslie Wolfe reports the work at Manila, Philippine Islands, showing progress. During the first half of July there were fifteen baptisms in his part of the field.

Garabed Kevorkian reports ten baptisms in Asia Minor. He is visiting among the churches and they are much cheered by his presence.

A new church building will be dedicated by the congregation at Brookings, S. D., September 26. There will be a union service of all the churches on that day.

A packed house, largely from the miners' union, attended the service of the Christian Church at Windsor, Mo., on Labor Day, when the pastor, James A. Challener, gave a special sermon to working men.

Round up your Extension Offering on Sunday, September 26, and remit on Monday, September 27, to G. W. Muckley, Corresponding Secretary, 500 Water Works Bldg., Kansas City, Mo.

H. H. Harmon, pastor of the First Church, Lincoln, Nebraska, has been chosen president of the State Christian Educational Association for the next year. This means aggressive work on the part of the organization.

Andrew Scott, who has served the Second Church at Danville, Ill., for the past five years, has been chosen by the Board of the Sixth District to serve as District evangelist. He began this work the first of September.

The church at Anthony, Kansas, is in need of a preacher. J. A. Shoptaugh has just gone from this church to Salida, Colo. The former church is beginning the erection of a new building.

We regret to announce that President Hill M. Bell, of Drake University, has been taken with an acute attack of appendicitis, from which he suffered terribly. It is hoped that an operation will not be necessary.

The First Church, Omaha, joins the rank of honor churches by sending its pastor, J. M. Kersey, to Centennial Convention. Nebraska churches are enterprising and far sighted.

The church at Cameron, W. Va., W. E. Pierce, minister, enters the Living-link class. The faithful preacher has worked hard to this end and the church has done nobly. They have won in spite of a church debt.

A number of Ladies' Aid Societies have sent gifts to fit up the Wharton Memorial Home for the children of missionaries at Hiram, O., A. R. Teachout, Cleveland, O., has given $100 for this special purpose.

The heart of Grant W. Speer, pastor of the Central Church, Toledo, Ohio, is filled with hope as he looks forward to the work of the year. A beautiful new organ is to be installed September 26. To this purpose Mr. Carnegie makes a generous donation.

Mrs. Elizabeth Coates Cockrill, for many years a faithful member of the church at Platte City, Mo., entered itno the larger life beyond, September 4. The funeral service was conducted by Harry E. Tucker, pastor of the church at Platte City.

Allen T. Shaw, pastor at Spencer, Ind., has been critically ill of typhoid fever, but is convalescing and will soon take up his regular duties again. The church has made every provision for his comfort of mind and body.

Virginia churches are succeeding in getting B. A. Abbott into the Old Dominion once in a while. He has atended two of their conventions this year, and will hold a meeting at Unionville late in September, and one at Allen-Avenue, Richmond, in November.

John Johnson, Nantungchow, China, reports six baptisms. Quite a number gathered to see them baptized. He is looking for a large ingathering in the near future. It will be remembered that this is our new station in China.

The aim of the Sunday-school of the First Church, Warren, Ohio, for Declaration Day is 700 present. Automobiles will be used to bring the old people to the service. The Bible classes will attend the evening service in a body.

J. E. Lynn, pastor of the First Church, Warren, Ohio, is preaching some centennial sermons. His sermon on a recent Sunday evening was, "Thomas Campbell and Christian Union." The morning subject: "Some Centennial Ideals Not Yet Realized."

C. A. Exley, who has been studying at the University of Chicago for the past five years, is spending his vacation with his parents at Lincoln, Nebraska. Mr. Exley is a "Fellow" at the University and has made a fine record as a student.

J. H. Wood and his faithful congregation at Shelbina, Mo., are preparing to enter at once upon the task of erecting a fine new building. The church has recently held a meeting under the leadership of John L. Brandt, of St. Louis.

G. F. Assiter has resigned at Sheridan, Ind., and accepted a call to work in Canada, where he goes at the urgent solicitation of the Secretary of the Canada Missionary society. Mr. Assiter was born in England, and will doubtless feel quite at home on John Bull soil again.

The Church Extension Offerings are coming in and showing splendid gains. More churches are co-operating this year, and the prospects are now that we will have a $40,000 gain over last year if the churches will report promptly. Remember the Centennial motto is "LET US MAKE IT UNANIMOUS THIS YEAR."

It is very important that the Church Extension Offerings be sent promptly to G. W. Muckley, Corresponding Secretary, 500 Water Works Bldg., Kansas City, Mo., so as to reach Kansas City on Thursday, September 30, as the books close on that day for the Annual Report.

"The Martin Family" were in a meeting at Humboldt, Kansas, in July and August. The pastor, Duncan McFarlane, says of them: "These people are loyal and efficient workers, and have a host of friends here." The Humboldt church is entering upon a building enterprise.

The new boat for the Upper Congo, Africa, the "S. S. Oregon," will be dedicated at the Centennial Convention, the evening of October 13 at 5:30 o'clock. The services will be held at the firm of James Rees & Sons Company, ship builders. This is sure to be a great occasion.

The receipts of the Foreign Society to September 14 amount to $305,294.74, a gain of $68,932.32. It is hoped that the total gain will reach $75,000 or more by the 30th, when the books close. The churches as churches have given $128,670, a gain of $21,397.63. These figures all look good.

Dr. M. E. Poland and wife and Miss Muriel Molland, three new missionaries, sailed from San Francisco for China on the "S. S. China" September 3. Dr. Poland and wife will be stationed at Nantungchow, and Miss Molland at Nankin. He is the Living-link of the Central church, Indianapolis.

M. L. Pontius, for two years pastor of the church at Taylorville, Ill., closed his work there September 1, and will enter Yale Divinity School this fall. Mr. Pontius' work at Taylorville has been eminently successful and his leaving is felt to be a distinct loss to the community.

September 12, at the close of six years' pastorate in Columbus, Walter Scott Priest asked his church to release him that he might accept a call to the First Church, Wichita, Kansas, recently made pastorless by the resignation of E. W. Allen. Mr. Priest begins work at Wichita the first of November.

Dr. John Thomas, M. A., of Liverpool, England, pastor of the most famous Baptist chapel in his home city, will lecture at 12 noon daily September 20 to 24 in the Y. M. C. A. Auditorium Association Hall, 153 LaSalle street, Chicago, under the auspices of the Moody Bible Institute.

F. F. Walters, who succeeded W. F. Turner in the pastorate of the First Church, Joplin, Mo., has been holding open air meetings during the summer, and is thoroughly convinced that they can be used as a means of reaching a great many people who would not otherwise hear the preaching of the Gospel.

F. M. Rains is to dedicate the new building of the Wilson Ave. Church, Columbus, Ohio, October 24. When complete the building will cost $25,000.00, and is thoroughly modern in every respect. Immediately after the dedication the church will hold a revival meeting. O. P. McMahan is the minister.

E. O. Sharpe closed his first year of work at Lockhart, Texas, the last of August. During the year he preached 147 sermons, received 142 persons into the church, organized one new congregation and Sunday-school, made 661 calls, and reorganized the Junior and Senior C. E. societies.

Dr. Herbert Martin, head of the department of Logic and Psychology in Training College for Teachers of the City of New York, spent his vacation in Kentucky, and a part of the time at Transylvania University, of which he is an alumnus, graduating in '99. Dr. Martin received his doctor's degree from Yale University in 1905.

The East End Church, Pittsburg, gave Mr. and Mrs. J. R. Ewers a reception Thursday evening, September 16. The combination of this strong young man, forceful as a preacher, and capable as a leader; and this great and powerful church, is a source of great satisfaction to all who are interested in the advancement of the cause.

The churches of Des Moines have issued a circular letter inviting the people to consider their city as a suitable place for the next annual convention. Iowa's capitol city has a new coliseum which will seat 11,000 people. There are many reasons why this would be one of the good places for the convention in 1910.

L. C. Howe, pastor of the church at New Castle, Ind., has been chosen as a delegate from the churches of the county to the Centennial Convention. Mr. Howe was also reelected president of the county organization. Oliver W. Stewart gave a temperance address in the New Castle Church, September 19. The Sunday-school will observe Rally Day, September 26.

C. F. Martin, who has been leading the church at Exeter, Nebraska, in a building enterprise, has resigned and will close his work October 1, just a week before the new building will be ready for use. The occasion of Mr. Martin's resignation is the ill health of his wife and youngest child. He will be ready to accept a call to another church in the West.

L. C. Oberlies, Superintendent of the Sunday-school at the First Church, Lincoln, Nebraska, has been elected to the position of Bible-school evangelist of the tsate. Mr. Oberlies will be greatly missed by his home church; but here the First Church must give way to the larger interests of the state. No better man could have been chosen for this important work is the belief of the leading preachers of the state.

C. P. Hedges, writing from the upper Congo, Africa, says: "I never heard anything so inspiring as the work at Monyeka. Bolenge cannot compare with it; neither can Longa. There are vast numbers of people within easy reach of our proposed station and all are eager for us. What is most inspiring is that out of fifty Christians there they are sending ten of their number to preach the same Christ they have accepted."

The Chicago ministers met for the first time since the vacation season, in room 916 of the Masonic Temple, Monday, September 11, at 2:00 p. m. O. F. Jordon gave the paper on "The Future Program of the Disciples." The paper was well prepared and enjoyed by all who were present. C. C. Morrison, Editor of The *Christian Century* gave the address at the meeting the following week.

L. E. Chase, who began work with the church at Carbondale, Ill., June 10, is encouraged with the prospects. There have been eleven additions to the church, notwithstanding there was no preaching service in the church during August. There is an average attendance of 150 in the Sunday-school. The church is awake to her opportunity with the 500 students at the Normal School, and is making special preparation for their coming this fall.

On November 2, the good ship "Nippon Maru" will sail from San Francisco. She will bear W. H. Hanna and wife and Dr. W. N. Lemmon to the Philippines; Miss Rose T. Armbruster, who will be returning from her furlough, to Tokio, Japan; Miss Edith Parker to Tokio, Japan, a new missionary of the Foreign Society. She goes out from Columbia, Mo. Also Miss Edna P. Dale, to China, who is returning from a furlough, and Miss Kate Galt Miller, a new missionary from Louisville, Ky., to China.

E. W. Allen, the new secretary of the Foreign Society, began his work September 1. He attended the Oklahoma convention, and visited a number of churches in that region. He will be in and about Cincinnati until after the Centennial convention when he will make Kansas City, Mo., his headquarters and radiate among the western churches from that point. He is strong in body, mind and heart and is certain to do a mighty work in landing churches to a larger interest in the world's evangelization.

Barclay Meador, for several years past the assistant pastor of the First Church, Kansas City, Mo., will close his work there the first of November, and is available for other work either as pastor or assistant pastor. W. F. Richardson, pastor of the First Church, speaks words of unqualified indorsement of the work of Mr. Meador, and says that the church is unanimous in its approval of his work, and give him up only because it is necessary to reduce the current expense budget for a time.

October 30, R. S. Wilson and wife of Kentucky, and Miss Edna V. Eck of Charleston, Ill., will sail for Bolenge on the "S. S. Canada" from New York to England, and they will sail on the "S. S. Albertville" from Antwerp to Matadi, mouth of the Congo. The church at Elyria, Ohio, John P. Sala, minister, supports R. S. Wilson. The church at Fresno, Cal., will support Mrs. R. S. Wilson. The church at Charleston, Ill., will support Miss Eck. G. H. Brown is the minister. The arrival of these three missionaries at Bolenge will be a source of great comfort to all the missionaries on the Congo.

The opening exercises of the G. L. Wharton Memorial Home, Hiram, Ohio, will be held Friday, October 1, 1909, at 2:00 p. m., Pres. Miner Lee Bates presiding; addresses by Mr. C. G. Elsam, Bina, C. P., India, "The Missionary Family and Its Problems"; Pres. A. McLean, Cincinnati, Ohio, "The Church at Home and the Workers Abroad"; Prof. C. T. Paul, Hiram, Ohio, "The College and the Evangelization of the World." Following these addresses there will be a reception at the home. This accomplishment makes glad the heart of many a missionary parent and every Disciple in the home land will rejoice with them.

Memorial services have been held at the Vine Street Christian Church, Nashville, Tenn., in honor of the memory of Z. S. Loftis, news of whose death in far-off Tibet has saddened so many of his friends in the homeland. It was under the ministry of George Gowan that this church was brought into the living-link class, and Dr. Loftis induced to become its first missionary. He volunteered to go to Tibet, the most remote and difficult mission field in the world. Up to the time of his departure he was President of the Nashville Volunteer Student Movement. Dr. Loftis was a graduate with honors of the Vanderbilt University.

The board of deacons of the First Church, Warren, Ohio, have decided upon greater publicity within the church of the church's financial affairs. Frequent reports will be made of the exact financial condition of the church. This is done in the belief that when the members of the church know its needs they will help to meet them. The board has also decided to publish a directory of the membership, placing opposite each name the amount of money given during the year to current expenses and to missions. This is a plan that has been in successful operation in the Central Church, Peoria, Ill., the First Church, Youngstown, Ohio, and a number of other churches. It means business methods applied to the work of the church.

John Ray Ewers, the new pastor of the East End Church, Pittsburg, announces the following series of Sunday evening sermons on "Bible nights":

1. A Call Forward—A Night at the Red Sea.
2. A Vision of Strength—A Night at Bethel.
3. A Young King's Choice—A Night at Gibeon.
4. A Wretched Failure—A Night in Babylon.
5. A Battle Royal—A Night in a Den of Lions.
6. A Desperate Temptation—A Night in a Palace.
7. A Secret Visit—A Night in Jesus' Lodging.
8. The Departure of Judas—"It Was Night."
9. "Thy Will Be Done"—A Night in the Garden.
10. Eternal Day in Heaven—No Night There.

Pass The Word Along

It won't cost you a penny to reach out a helping hand to a great army of honest, hard-working and deserving men and women.

Just your moral support will insure work, a living, and comforts which are now either partly or wholly denied them.

How so?

Come on, let's have a look.

You've often been importuned and many have been commanded by advertisement or otherwise to "refuse to buy anything unless it bears the union label."

Looks harmless on its face, doesn't it?

It really is a "demand" that you boycott the products made by over 80 per cent of our American workingmen and women who decline to pay fees to, and obey the dictates of the union leaders.

It demands that you ask the merchant for articles with the "union label," thus to impress him with its importance.

It seeks to tell you what to buy and what to refuse. The demands are sometimes most insolent, with a "holier than thou" impudence.

It demands that you take away the living of this 80 per cent of the American workingmen and women.

Is that clear?

Why should a small body of workmen ask you to help starve the larger body?

There must be some reason for the "union label" scheme.

Run over in your mind and remember how they carry on their work.

During a discussion about working or striking in the coal regions, about 25,000 men preferred to work, they had wives and babies to feed. The union men said openly in their convention that if the employers didn't discharge these men they (the union men) would kill them.

So they dynamited about a dozen homes, maimed and crippled women and children and brutally assaulted scores of these independent workers.

The big boys of the union men were taught to pound the school children of the independent men. How would you like to have your little girl shortly grown from the toddling baby who used to sit on your lap and love "Daddy" pounded by some big bullies on her way home from the school where she had gone to try and please Daddy by learning to read?

The little bruised face and body would first need tender care while you ponder the inscription writ deep in your heart, by that Master and Guide to all human compassion, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Then, perhaps, you would drop to your knees and pray Almighty God for strength in your right arm to strike one manly and powerful blow for baby's sake, even if you went to death for it.

Helpless children were brought home, with faces black or bleeding from the blows and kicks of these fiends, teaching independent Americans that they must stop work when told and pay fees to the leaders of "labor." Thousands of men, women and children have been treated thus.

From somewhere, Oh, Father of us all, we try to believe that You look with pitying eyes upon these brutal blows, cuts and scars on the many human bodies made in your likeness and image.

They are beautifully and wonderfully made, each the dwelling place of a Divine Soul.

Is it Your wish that they be crushed by iron shod heels, cut by knives or torn asunder by bullets and dynamite?

May we venture to think that a long suffering patience is extended in the hope that the men and women of America may someday wake to a realization of the awful cruelties perpetrated by this spirit of oppression and that they will some time learn the lesson that the "sacred gift of human freedom and liberty" was given by God and must be defended even to death itself.

Our forefathers were used by the Infinite God to establish our freedom in 1776, and our fathers gave freely of their blood and treasure to establish the freedom of the black. Now again it seems we are called upon to protect our brothers and ourselves from that old time spirit of tyranny which comes up from time to time to force people to obey tyrannous rules and bend the knee of the slave.

In Wellston, Ohio, thirty Americans sought employment in a factory. They were seeking to earn food for their families. They were bombarded by rocks and pounded with clubs in the hands of union men.

One of the injured, John Brannihan, was taken to the city hospital with a broken jaw, crushed skull and other cuts and bruises. He was the father of two children, and was thought to be dying. Perhaps he did. I don't know, but I sometimes wonder what the children said to Mother when "Papy" didn't come home, and how they and the little woman got any food, and how they could place their wrongs before their own American fellows.

Mayhap sometime some kind person will equip a home where the orphans and widows of the victims of the Labor Trust may be cared for and fed.

It would take a big home. It has been said there were 31 Americans, many of them fathers, killed in one strike (the teamsters in Chicago), and over 5,000 maimed, many for life. That's only one "lesson" of these bullies. There are literally thousands of cases wherein your fellow American has been assaulted, maimed or killed by these men. The same work is going on day by day. Suppose you make a practice of picking out each day from the papers, accounts of brutality to American workingmen who prefer to work free from the impudence and tyranny of self constituted leaders (?) than to be always subject to their beck and call, pay them fees and be told by them when and where to work, and for whom. You will discover the same general conditions underlying all these daily attacks.

In every case the workingman prefers to be free. He has that right. He then tries to go to work. He and his family sorely need the money for food or he wouldn't run the risk of his life. Many such a man has wiped the tears away and quieted the fears of a loving wife, left with a kiss on her lips, set his manly jaw and walked into a shower of stones and bullets to win food for the loved mother and babies.

A good many have been brought home on stretchers with blood oozing from nose and ears, some cold, while some gradually recover, and carry for life the grim marks of the "union label."

They are your fellows, my friends, and yet you supinely read the accounts and say "too bad."

Have you grown so calloused that you care nothing for the sufferings of these men who need food and these helpless ones who rely on the life and strength of husband and father?

Let us hope that soon you may be moved by a just God to rise in your might and by a voice and pen, by vote and right arm you will do a man's part in protecting yourselves and your brothers from this onslaught on American citizens. This cruel warfare is carried on not always to raise wages, but to establish union control, kick out the independent men and establish the "label."

Unfortunately the "Labor movement" which started many years ago honestly enough, has fallen under control of a lot of tyrannical, vicious "men of violent tendencies."

There are too many to attempt to name. You can recall them. They include men who have planned the murders of miners, teamsters, pressmen and carpenters, shoemakers and independent workmen of all kinds. Many of them have escaped hanging by an outraged public only because juries became terror stricken and dared not convict them.

Some have been punished slightly and some, including the principal officers of this nefarious crew, are now under sentence to imprisonment but have appealed their cases.

Right here some apologist rises to protest against "speaking thus of laboring men." Bless your dear heart, it isn't the honest and real workman who does these things; it is the excitable ones and the toughs and thugs who don't work except with their mouths, but have secured control of too many unions. I don't even attempt to specify the criminal acts these persons have assisted or winked at in their plan for destroying free workingmen and forcing men to stay in "the union" and hence under their control. The newspapers for the past 7 years contain almost daily accounts of the criminal, lawless and tyrannical acts against American citizens and haven't told half the tale. Right here it becomes necessary to say for the ten thousandth time that there are scores of honest law-abiding union men who deplore and are in no way responsible for the long infamous record of the "Labor Trust" under its present management, but they don't seem to stop it.

The men who manage, who pull the strings and guide the policy have made the record and it stands, as made by them.

Examine, if you please, the record of a string of members of the American Federation of Labor and you will view a list of crimes against Americans, stupendous beyond belief. They defy the laws, sneer at the courts, incite mobs and are avowed enemies of the peaceable citizens of all classes.

This band wields an iron bar over their subjects and drives them to idleness whenever they want to call a strike or exact extra pocket money for themselves.

Men don't want to be thrown out of work and lose their livelihood, but what can they do when the slugging and murdering committee stands always ready to "do them" if they try to work.

The poor women and helpless children suffer and no one dares present their case to the public. They must suffer in silence for they have no way to right their wrongs, while the notoriety-seeking leaders carry out their work.

These men cannot thus force oppression on the weak and innocent or use them to bring newspaper notice to themselves and

money to their pockets unless they can "hold them in line."

Therefore, with the craft of the fox and venom of the serpent they devise the "union label" and tell the public to buy only articles carrying that label.

Smooth scheme, isn't it?

They extract a fee from every union man, and in order to get these monthly fees they must hold the workers in "the union" and force manufacturers to kick out all independent men.

Can anyone devise a more complete and tyrannical trust?

If allowed full sway, no independent man could keep working in a free factory, for the goods wouldn't sell no matter how perfectly they be made. Then, when the factory has been forced to close and the employees get hungry enough from lack of wages the workers must supplicate the union leaders to be "allowed" to pay their fines (for not becoming members before) and pay their monthly fees to the purse-fat managers of the Labor Trust. Thereupon (under orders) before the factory be allowed to start they must force the owners of the business to put on the "union label" or strike, picket the works, and turn themselves into sluggers and criminals towards the independent workers who might still refuse to bend the knee and bow the head.

In the meantime babies and mothers go hungry and shoeless, but who cares? The scheming leaders are trained to talk of the "uplifting of labor" and shed tears when they speak of the "brotherhood of man" meaning the brotherhood of the "Skinny Maddens," "Sheas," te al, always excluding the medium or high-grade independent workers.

Perhaps you have noticed lately that the makers of the finest hats, shoes and other articles have stopped putting on the union label. Naturally the Labor Trust managers have ordered their dupes to strike, lie idle, scrap, fight, slug and destroy property to force the makers to again put on "the label." But for some reason the buying public has been aroused to the insults and oppression behind it and in thousands of cases have refused to buy any article carrying what some one named the "tag of servitude and oppression."

The bound and gagged union slave is fined from $5.00 to $25.00 if he buys any article not bearing the "union label." Nevertheless, he, time and again, risks the penalty and buys "free" goods simply in order to help the fellow workingman who is brave enough to work where he pleases without asking permission on bended knees from the bulldozing leaders who seek by every known method of oppression and hate to govern him.

If these poor wageworkers will thus brave fine and slugging to help out other men who seek to live a free life under our laws and constitution cannot you, reader, help a little?

Will you reach out a hand to help an independent workman earn food for his wife and babies? Or will you from apathy and carelessness allow him to be thrown out of work and the helpless suffer until they prostrate themselves before this stupendous and tyrannical aggregation of leeches upon honest American labor?

The successor of Henry Ward Beecher in Plymouth Church, Brooklyn, says:

"Union labor hatred for labor burns like a flame, eats like nitric acid, is malignant beyond all description. But the other day, a woman representing a certain union visited many families in Plymouth Church asking them to boycott a certain institution. . . . Alas this union woman's hatred for non-union women burned in her like the fires of hell.

She was pitilessly, relentlessly and tirelessly pursuing the non-union women and men to destroy the market for goods, to ruin their factory and starve them out.

In the French revolution only 2 per cent of the French people believed in violence. The 98 per cent disclaimed violence and yet the 98 per cent allowed the 2 per cent to fill the streets of Paris with festering corpses, to clog the Seine with dead bodies, to shut up every factory in Paris, until the laboring classes starved by the score.

The small per cent element in the Labor Trust which hates and seeks to destroy the large per cent of independent Americans sends out letters declaring "free" industries unfair and tries to boycott their products. If they could bind everyone it would bring suffering upon hundreds of thousands, immeasurable ruin upon the country, and land it absolutely under control of the men now attempting to dictate the daily acts of our people and extract from each a monthly fee.

There are babies, children, women and honest, hard-working and skillful fathers who rely upon the protection of their fellows, when they seek to sell their labor where they choose, when they choose, and for a sum they believe it to be worth.

Every citizen having the rights, privileges and protection of a citizen has also the responsibility of a citizen.

The Labor Trust leaders may suavely "request" (or order those they can) to buy only "union label" articles, and you can of course obey if you are under orders.

Depend upon it, the creatures of the Labor Trust will, upon reading this, visit stores and threaten dire results unless all the things bear "the label."

They go so far as to have their women pretend to buy things, order yards of silk or cloth torn off and various articles wrapped up and then discover "no label" and refuse them. That's been done hundreds of times and is but one of the petty acts of hatred and tyranny.

Let no one who reads this article understand that he or she is asked to boycott any product whether it bears a "union label" or not. One has a constitutional right to examine the article and see whether its makers are Labor Trust contributors and slaves or are free and independent Americans.

I have tried to tell you something about those who are oppressed, vilified, hated, and when opportunity offers are attacked because they prefer to retain their own independent American manhood. These men are in the vast majority and include the most skillful artisans in the known world. They have wives and babies dependent on them.

These men are frequently oppressed and have no way to make their wrongs known. They are worthy of defense. That's the reason for the expenditure of a few thousands of dollars to send this message to the American people. Remember, I didn't say my "excuse" for sending it. The cause needs no "excuse."

C. W. POST.

Battle Creek, Mich.

N. B.: Some "parlor socialist" who knows nothing of the Russian Czarism of the great Labor Trust will ask right here: "Don't you believe in the right of certain workmen to 'organize.'" Oh, yes, brother, when real workmen manage wisely and peacefully, but I would challenge the right of even a church organization when its affairs had been seized by a motley crew of heartless, vicious men who stopped industries, incited mobs to attack citizens and destroy property in order to establish their control of communities and affairs, and subject everyone to their orders and exact the fees. When you see work of this kind being done call on or write the prosecuting officers of your district and demand procedure under the Sherman antitrust law, and prosecution for conspiracy and restraint of trade. We have the law but the politicians and many of our officers even while drawing pay from the people are afraid to enforce it in protection of our citizens and now the big Labor Trust is moving heaven and earth to repeal the law so their nefarious work may be more safely carried on.

But You. Why don't you strike out and demand defense for your fellows?

Put your prosecuting officers to the test and insist that they do their sworn duty, and protect to your congressmen and legislators against the repeal of the Sherman Anti-Trust law. Its repeal is being pushed by the Labor Trust and some big capital trusts in order to give each more power to oppress. Do your duty and protest. In this great American Republic everyone must be jealous of the right of individual liberty and always and ever resent the attempts made to gain power for personl aggrandizement.

Only the poor fool allows his liberty to be wrested from him.

Someone asks "how about your own workmen?"

I didn't intend to speak of my own affairs, but so long as the question is almost sure to be asked I don't mind telling you.

The Postum workers are about a thousand strong, men and women, and don't belong to labor unions. The Labor Trust has, time without numbers, sent "organizers" with money to give "smokers," etc., and had their "orators" declaim the "brotherhood of man" business, and cry salty tears describing the fearful conditions of the "slaves of capital" and all that. But the "confidence game" never worked, for the decent and high grade Postum workers receive 10 per cent over the regular wage scale. They are the highest paid, richest and best grade of working people in the state of Michigan and I believe in the United States. They mostly own their own homes, and good ones. Their wages come 52 weeks in a year and are never stopped on the order of some paid agent of the Labor Trust. They have savings accounts in the banks, houses of their own and steady work at high wages.

They like their daily occupation in the works (come and ask them) and are not slaves, and yet the Labor Trust leaders have done their best to ruin the sale of their products and force them into idleness and poverty.

It would cost the workingmen of Battle Creek (our people and about 3,000 others) from $1,000.00 to $2,000.00 a month in fees to send out to the leaders of the Labor Trust, if they would allow themselves to become "organized" and join the Trust.

Not for them; they keep the money, school the children and live "free." That's some comfort for white people.

Once in a while one of the little books, "The Road to Wellville," we put in the pkgs. of Postum, Grape-Nuts and Post-Toasties, is sent back to us with a sticker pasted across it saying, "Returned because it don't bear the union label."

Then we join hands and sing a hymn of praise for the discovering by some one that our souls are not seared with the guilt of being conspirators to help bind the chains of slavery upon fellow Americans by placing added power in the hands of the largest, most oppressive and harmful trust the world has ever seen.

When you seek to buy something look for the "union label" and speak your sentiments. That's an opportunity to reach out a helping hand to the countless men and women in all kinds of industry who brave bricks, stones and bullets, to maintain their American manhood and freedom by making the finest goods in America and **which do not bear the seal of industrial slavery, the "Union Label."**

Church Life

Herbert Jewell became a meeting with the South Prospect Church, Kansas City, September 5.

M. Moore has resigned his pastorate at Yates City, Kansas, to become manager of the Keeley Institute of that place.

J. J. Morgan until lately pastor at Fort Worth, Texas, has accepted a call to Jackson, Pa.

S. D. Perkinson has resigned at the North Dallas Church, Texas, and will be succeeded by Graham McMurry, also of Dallas.

G. J. Masey closed his work with the Second Church, Houston, Texas, and went immediately to take up his kork as pastor at Iona, Mishigan.

J. K. Arnot, who preaches at Btavia, Ill., and his brother E. J. who is pastor of the Armitage Avenue mission exchanged pulpits the second Sunday in September.

Leonard V. Barbre, pastor, closed a meeting at Farmersburg, Ind., September 14 with 12 additions, 7 baptisms, 2 restored and 3 by statement. Margaret Windsor of Muncie, Ind., had charge of the music.

"The Church and the Laboring Man," was the subject of a sermon by J. O. Smith, delivered in the First Church, Oklahoma City, September 5. A large unmber of the members of the local unions were present.

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HOTEL AND SANATORIUM
ATLANTIC CITY.——N. J.
With its elegant comfort and superior table and service, is an ideal place for a long or short stay.
F. L. Young, General Manager.

Telegrams

Kansas City, Mo., Sept. 20.—Great day for Independence Blvd. Church. Five thousand dollars raised. Centennial mission's total missionary offering for year ten thousand dollars. Announce call and acceptance of James Small to associate pastorate in connection with Geo. P. Taubman.—Geo. H. Combs.

Altoona, Ia., Sept. 20.—Great day, three inspiring services. Thompson the Egyptian gave great address to lodges this afternoon. House packed tonight. Altoona has never heard such gospel sermons as Thompson is preaching. He is a power for God. R. O. Noah and wife are great leaders of song and personal workers. Additions at nearly every service. We continue.—L. G. Parker.

Marion, Ohio, Sept. 20.—Rufus A. Sinnell is a veritable Apollo, who did the seeming impossible at First Church here. No truer man in field; great audiences crowd our large auditorium. Prejudice melted; whole families won, baptisms every night, eleven today, forty in six days of invitation. Miss Kimbles strong chorus leader and sweet solos a mighty winning power.—Chas. E. Smith.

Kansas City, Mo., Sept. 20.—Closed at Franklin, Ind., Tuesday night. Eighty-three added on Sunday. Lecture Monday; 25 on Tuesday, many the leading citizens of the county; meeting to short; great work should have gone on for two weeks. Have been with Frank L. Bowen, Jackson Ave. Christian Church—fine new stone building—three days; sixty added; forty today; largest crowd tonight ever assembled in this building. Outlook fine. Brother Bowen and his wife have built a lasting monument with church from organization up to the present. Have found a wonderful leader of song in Mr. Buss, and one of the greatest soloists in the land in Mr. Best of Chicago.—Charles Reign Scoville.

Cotner Students and Graduates Attention

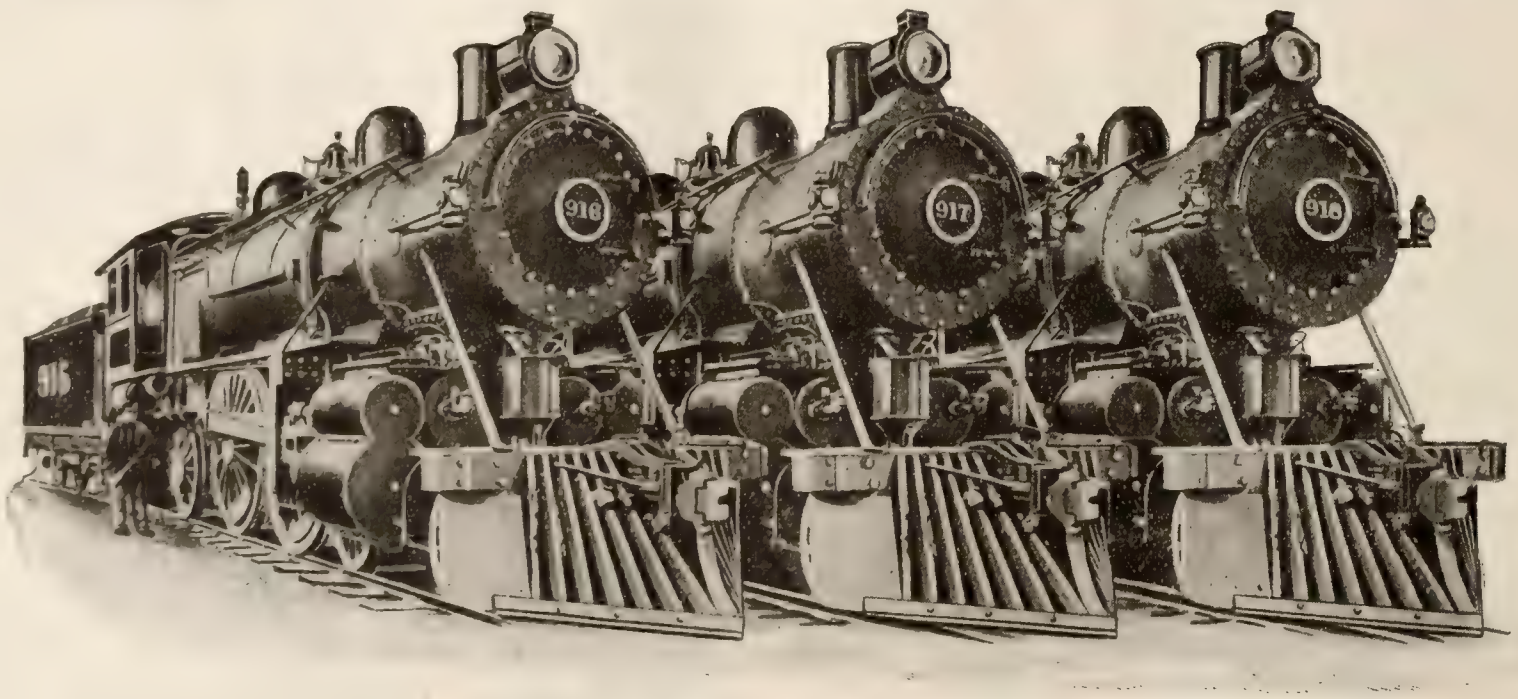
President W. P. Alsworth has asked the writer to arrange for a Cotner Rally at Pittsburg. We are going to have that rally. It will be held on the time specified by the program committee for all college rallies. Furthe announcements about the rally will be made later. Every graduate of Cotner University who expects to be at Pittsburg is asked to drop the writer a postal card telling him of that fact. Send same to Vincennes, Indiana. We are planning for a banquet, speech-making and a general good time. Fellow graduates, drop me a card, telling me that you will be at Pittsburg.

William Osehger.

Iowa Central District Convention

The best convention ever held in the Central District has come and gone, but we are richer in every way. Finis Idleman sounded the keynote in the first address when he pleaded for "loyalty to the plea at the opportune time." When I say, We had Idleman, Van Horn, W. S. Athern, B. W. Garrett, A. M. Haggard, Laura D. Garst, C. S. Medbury, et al., you will believe me when I say, "Few state gatherings are as good." B. D. Clark, president, and H. E. Van Horn, secretary, were re-elected. The joint plan of work linking state and district boards was heartily adopted. Advance ground was taken in response to the appeal for pledges from Bible schools and C. E.s to support a living link evangelist under direction of the joint board. Not all have reported but we are confident of victory. Central District has eighty-five congregations, and one-third the membership of the entire state, yet only twenty-two congregations report gains or losses.

B. E. Youtz.



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F. A. MILLER, General Passenger Agent, Chicago.

The Gain Is Great

The receipts of the Foreign Society for the first eight days of September amounted to $27,303, or a gain over the corresponding eight days of last year of $5,727. The gains from the churches as churches were exceptionally large, being $9,137. The churches are making a fine record indeed. There was a small loss in Sunday-school gifts, and also in individual offerings.

The total receipts for the missionary year to September 8 amount to $294,571, or a gain of $67,277. The churches as churches have given $127,362.50, or a gain of $24,413. This is the largest gain the churches have ever made in any one year in our history. We are hoping that there will be no sag in their gifts between this and the 30th.

We are confidently hoping for a gain of not less than $75,000 by September 30 when our books close for the current missionary year.

F. M. Rains,
S. J. Corey,
Secretaries.

Cincinnati Ohio.

Centennial Bible-School Convention

The morning program of the great Bible-school Day, October 18, at the Centennial convention will be one unsurpassed in richness of subject matter and inspirational spirit in any convention ever given. Every department will be presided over by a practical specialist and every speaker is an experienced worker who has made his or her work noteworthy in efficiency.

Elementary Department Program, Including Cradle Roll, Beginners' and Primary Work.

Miss Lillie Faris, Athens, O., Presiding.

a. m.
9:30 Devotional Service—Miss Nelle Alderman, Athens, Ohio.
9:50 "What to Do With the Babies"—Mrs. Katherine Williams, Portsmouth, O.
10:10 "Who Shall Teach the Beginners?"—Miss Lillie Farris.
10:30 "What Little Hands Can Do"—Mrs. Roy S. Boyde, Uniontown, Pa.
10:50 "Child Life"—Marion Stevenson, St. Louis, Mo.
11:10 "What of the Temperance Question"—Homer J. Hall, Franklin, Ind.
11:30 "Developing Missions"—Howard Weir, Bowmansville, Ca.
11:50 "A Look Into the New Century"—Miss Lillie Farris.

Junior Program.

J. Walter Carpenter, Uniontown, Pa., Presiding.

9:30 Exercise adapted to Junior Program used.
10:00 "Study in Human Nature"—Junior Period, Prof. W. F. Smith, Lexington, Ky.
10:40 "Junior Hand Work"—J. Walter Carpenter, Uniontown, Pa.
11:20 "Practical Junior Results"—Miss Martha McDonald, Pittsburg, Pa.

Intermediate Program.

Myron Settle, Topeka, Kan., Presiding.

9:30 Devotional Exercise for Intermediates—Myron Settle.
10:00 "The Principles of Psychology and Pedagogy Applied in Intermediate Teaching"—Marion Stevenson.
10:40 "Teaching Missions in Intermediate Grades"—Howard Wier.
11:20 "Manual Work as a Means of Interesting and Holding Intermediates"—J. Walter Carpenter.
12:00 Benediction.

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New England Convention

By Jerome W. Robbins.

The forty-fourth annual convention of the New England Christian Missionary Society convened at Haverhill, Mass., September 9 to 12, 1909.

W. R. Mains the genial pastor of the church at Haverhill, welcomed the delegates to which D. C. McCollum made an appreciative response.

The first formal address was a paper on "The Power of Faith," presented by J. W. Robbins of Swampscott, Mass. Charles A. Hatfield followed with an address on the "Situation and Prospects in Lynn. Friday afternoon was devoted to the C. W. B. M. In the absence of the president, Mrs. Newton Knox of Worcester, whose illness prevented her attendance, Mrs. E. T. Rummell of New York City, representing the home C. W. B. M., spoke entertainingly of the general aims and work of the Christian Woman's Board of Missions. Mr. S. M. Rodgers made a report as N. E. Centennial secretary and Mrs. R. W. Robinson gave an account of the young people's department. A charming program was rendered by the Junior Society of Haverhill.

The evening addresses by G. N. Stevenson of Bridgeport, Conn., and G. A. Reinl of Springfield, Mass., were highly appreciated. The former speaking on "The Program of Jesus," the latter on "Needed Evangelism."

Saturday forenoon was devoted to the interests of the Bible-school. Excellent addresses were delivered as follows: R. Lee Bussabarger of Lubec, Me., subject, "Bible-school Evangelism," "Adult Class Work," by Harold Knott, of Worcester, Mass., and Privity of "New England Missions," by N. D. Wilber, Providence, R. I.

Sunday at 10:30 a. m., E. J. Teagarden of Denbury, Conn., preached. His subject being "The Centennial and What Should Follow," and in the evening H. Minick of Worcester, Mass., spoke on "Home Missions," followed by Lowell C. McPherson, Kenka Park, N. Y., on "Education in the East."

Illinois Christian Endeavor

H. H. Peters of Eureka, Ill., who has been State Superintendent of Christian Endeavor for two years has in his annual report some things of special interest to the young people of Illinois. There are 293 Christian Endeavor Societies in the state with an active membership of 8695 and an associate membership of 1479.

We note that the superintendent recommends the following items of interest for the work of next year: that the societies take an active interest in all union movements and especially the union C. E. work; that the societies make a special effort along the line of evangelism and local benevolent work; that we ask for a place on each District Convention program and that our work be given a prominent place on the State Convention program next year; that we organize twenty-five new societies; double the membership of at least 100, increase the membership of all other active societies, revive the indifferent and resurrect the dead ones; that the societies observe "Illinois Day" and "Eureka Day" on the evenings before the offerings in the churches for the causes of Illinois Missions and Christian Education by rendering a program and urging all Endeavors to make contribution through the regular channels of the church.

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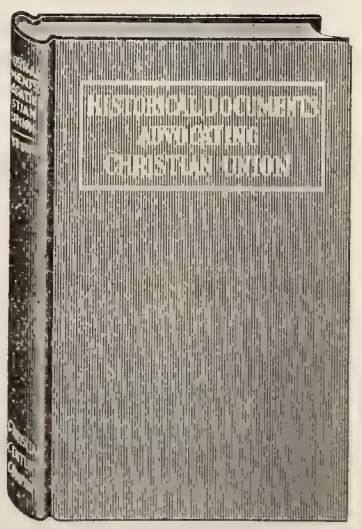
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NEXT WEEK — AN INTERVIEW WITH CENTENNIAL PRESIDENT C. S. MEDBURY

THE CHRISTIAN CENTURY

Volume XXVI. September 30, 1909. Number 40

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Centennial Bulletin

THE NEW CHRISTIAN CENTURY COMPANY
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Church on the Dissecting Table

Conventional Christianity Being Subjected to Searching Popular Examination

EDITORS of popular magazines evidently know that a critical discussion of religious problems and conditions awakens an interest in their publications that but few subjects can create. Of late, religion has been the sensation of a number of our leading monthlies. Such topics as "Blasting at the Rock of Ages," "What is the Matter with the Churches?" "The Faith of the Unchurched" and many others have made enormous sales for the publications in which they were treated. The people are profoundly interested in religion. They are interested in it whether they are avowedly religious or not.

That a profound change is passing over the religious world is gradually filtering down from the expert observers into the minds of all the people. Old doctrines are dying. Many venerable forms are being neglected. The church itself with its age-old institutions is being challenged on every hand. Men are asking fearlessly the deepest and most radical questions. Irregular cults are springing up on all sides. It is hard to say whether credulity or incredulity is the chief characteristic of the present mind. On the one hand there is disillusionment, sophistication, a Thomas-like skepticism, which, however, is thoroughly pervaded with intellectual curiosity. On the other hand, there is an easy susceptibility to new "religions" and new theories. He is a poor stick indeed who cannot start out in the morning with a new religion and come back at night-fall with sheaves of converts. When we behold the successes of Dr. Dowie and Mrs. Eddy and Mrs. Besant and all the rest, we wonder if we are not mistaken in our notion that this is a scientific age. An interesting subject for some young candidate for a doctor's degree in the university could be found in the non-orthodox and non-Christian cults of a great city like Chicago. The religious announcements in any Sunday morning paper would put him on the trail of some very interesting specimens.

Meantime the church is on the dissecting table. This is no time for orthodox people to be smart and haughty. We will have to submit to the most searching examination on the part of those who have become disillusionized about the church and conventional religion. Our salvation lies not in resenting criticism, but in participating in it. The popular magazine writers are bringing to bear some very searching tests. They are probing to the vitals. There is much in their articles that is unfair, insincere—evidently put down for the sake of making a sensation and selling the magazine.

But with the chaff there is much wheat. When a magazine writer interprets the uprising of so many irregular cults as a reflection on the adequacy of orthodox religion it seems to us he is on the right track. When another writer contrasts the life of the churches with the work of social settlements he is applying a test to the churches which may be used unfairly, but which, nevertheless, has in it much true suggestion. And when Mr. Ray Stannard Baker, writing in The American Magazine for September, applies the money test to our present day Christianity, we are compelled to admit that he has hit upon a criterion which registers more exactly the quality of our conventional religion than any other external test that could be found. Mr. Baker says the people are not giving money to the churches as they once did. Other agencies of social welfare are receiving the bulk of the money given by the big philanthropists.

"During the past ten or twelve years the almost inconceivably enormous sum of $1,000,000,000 has been given away by Americans for various philanthropic purposes. Of this stupendous sum comparatively little went to the churches. Rockefeller, for example, although an exuberant church-member, has given comparatively little money to church work. He has been interested in outside activities, chiefly educational and medical. Mrs. Russell Sage has been distributing her millions, not among the churches which have been gradually deserting the poor, but she establishes a great fund for studying methods of improving the conditions of the poor. . . . Phipps builds model tenements and D. O. Mills model hotels for improving the living-conditions of people of small means. Last year Morris K. Jesup died. He was one of the most loyal of Presbyterians, but of his gifts not one-tenth went to church work, while nine-tenths was given to outside activities like the American Museum of Natural History. And Mr. Jesup's proportion for churches was very large compared with that of most givers. Even many Roman Catholics who have left fortunes have contributed not exclusively to the Church, as they probably would have done twenty or fifty years ago, but have favored all sorts of public causes. A wealthy Roman Catholic woman recently left considerable sums of money to Jewish institutions. Not only the dollars of the rich but the pennies of the poor have been diverted in large measure from the Church. No one can study even cursorily the Socialist movement, the trade-union movement, the spread of fraternal and mutual-benefit societies, without being impressed with the great sums (in the aggregate) which are being given yearly to maintain these movements."

To our mind, a more damaging disclosure than the relative amounts of money given for church and non-church enterprises is to be found in the methods by which the church secures what money she does now receive. Spontaneous money giving is a sure evidence of vital interest in any cause. Unless a man's religion opens his pocketbook it has not gripped his soul very vitally. The methods to which the church resorts in order to raise its money betray the unspiritual and unvital—the relatively conventional—character of its piety. Among people of refined moral sense the methods by which the Roman Catholic church raises its vast funds constitute a social scandal. Begging, hold-up, gambling, penance and priestly compulsion are the notorious devices for keeping this marvelous church a-going.

But among Protestants, while the methods are not so flagrantly unethical, they are just as indicative of a low level of spiritual life. Not to mention now the silly enterprises of making money by bazaars and pink teas and oyster suppers—means by which money is wheedled out of uninterested pockets—it needs to be said that our direct methods of getting money betray the lack of a vital inner religious consciousness among Christians. Mr. Baker touches only casually upon this aspect of the subject, but what he does say is full of suggestion:

"At the same time that money is being so readily and so generously bestowed upon all manner of outside activities, the churches are having to devise complicated and organized methods of getting money from people. Churches are today advertised like business enterprises; several books have been written on church advertising and promotion which reveal the most adroit business methods of attracting people. In New York I saw really impressive systems of card-catalogs and other business devices among the churches for keeping in touch with contributors. A formidable number of publications and speakers are constantly at work stirring up enthusiasm, urging people to contribute money. More and more either the bishop, the clergyman, or some member of the board of trustees must be an energetic business man. More and more large churches are seeking the safe haven of endowments; they fear the future."

The Christian Century has recently been engaged in the ungrateful duty of saying that the typical successful revivalism of today is an indication of the profound lack of spiritual life in the church. For the same reasons that we are compelled to say that of the revivalism in which so many glory, we are compelled to say it also of the raising of a great portion of the funds by which our churches and missionary enterprises are carried on. Many of our so-called dedication "victories" are a sign of weakness, not of strength. The giving has to be manipulated by a professional leader who organizes a crowd-situation and plays upon motives that are anything but religious in character. The great blessing that the people should have—that of quietly and intelligently making an offering to the glory of God for the service of man—is denied them by the artificial manipulation of their leaders, who well know that their people for the most part utterly lack an appreciation of any such blessing as that. What we say of the typical revival "victory," that it is less significant for the good it accomplishes than for the unspirituality it betrays, we say also of many of our achievements of money getting.

The Trend of Events

By Alva W. Taylor

GROWING CHINESE INDEPENDENCE

The Chinese Government has withdrawn the civil status of Roman Catholic ecclesiastics. In the more helpless days when European imperialism was threatening to carve the limp and hoary empire into "spheres of influence" and even more tangible spheres of colonial government, she yielded to the demands made by Romanists and backed up by France and gave civil powers to the Vatican's representatives. The priests were put on an equality with prefects and the bishops with viceroys. They were given civil and judicial rights over their followers and thus a sort of quasi Catholic government was erected within the confines of the empire and adherents of the Catholic religion were given the same footing as foreigners within the realm. After ten years of this ignominy China feels strong enough to assert her sovereignty over her own citizens and puts Catholic, Protestant, and Confucianist on the same level. The privilege was claimed by Catholics on the plea of protection to proselytes. In fairness, the government offered to grant the same privilege to the Protestant missionaries, but they refused to accept it. It was a means of defeating justice by those who used the sense of sectarian fealty and protection to do things the government would not allow. It was a blow at Chinese patriotism and governmental integrity and the source of much irritation. It had no small part in stimulating the Boxer riots and was a menace to all missionary work. and it no doubt caused the loss of more than one faithful Catholic missionary's life.

CONQUERING DREAD DISEASES

No field of science is achieving such vast and lasting benefits for humanity as is medicine. At the recent International Medical Congress in Vienna, Dr. Geerster, of New York, announced a cure for peritonitis. The time for his paper was trebled, so great an interest did it arouse. Recently eleven lepers were dischargd from Molokai, the famous Hawaiian leper colony, cured. Thus one of the most ancient and terrible of incurable diseases is conquered. Dr. John Bashford, of London, believes he is on the eve of discovering the cause of cancer. Dr. Murphy, of Chicago, has revealed a new way of mechanically treating and curing stiffened and enlarged joints. As nature is better understood, physicians will learn how to better coöperate with her to cure her diseases and to do by the arts of surgery and physiological-chemistry what nature herself cannot do.

PROGRESS IN FAR ZANZIBAR

Far Zanzibar is awaking to the movements of the modern world and her young ruler has adopted both western dress and custom in many things. Slavery is being abolished by decree and provision is made for the aged and infirm slaves that will be unable to support themselves and who may be left helpless by their masters. The government will pension them. Soon the remotest parts of the earth will have forsaken the age-long ancient ways and put forth on the swift currents of modern progress. There are yet cannibal islands in the Pacific, and slave marts in Africa, but another generation bids fair to see the persuasion of the missionary and the strong hands of the civilized nations abolish the savagery of the earth.

THE TINTINNAMBULATION OF THE BELLS

The tingle of the telephone bell fills the earth. Pekin is bargaining for an up-to-date system and the little disks will take up with the impossible Chinese agglutinatives quite as easily as it does the mellifluous languages of the west.

The first bell rang thirty-three years ago. At the end of five years there were 34,000 miles of wire in operation. Today there are 13,000,000 miles, with a capital of nearly a billion in the holdings. There are 120,000 engaged in the operation of these lines and the yearly expenditure is about $150,000,000. It would be very interesting to know what the actual earnings are and how much of the billion is watered stock and bonds sold on valuations created by earning capacity, rather than real cost of construction.

In 1880 there was nine times as much telegraph wire as there was telephone. Today there is eight times as much telephone as telegraph wire. If the telegraph handles a quarter of a billion messages a year, how many must the telephone handle? Stockholm is the best telephonized city in the world. The government took over the wires there some years ago and immediately both greatly improved the service and reduced the rates. No one pays over $26 per year now, and not only is the service the best, but the extensions are perhaps the most numerous of any city in the world. Glasgow reduced rates from $50 to $26 when the municipality took over the lines. The Bell company charges $125 for business houses and from $60 to $100 for residences in cities of like size in the United States.

By its nature the telephone is a monopoly. In smaller towns excessive rates might be met with refusal to use the system, and the erection of another by citizen capital, but in the cities two companies means double cost to business and less than universal use to individual or residence users and wasteful duplication of plant. Competition cannot regulate where competition costs more than no competition. The remedy is either to resort to municipal ownership or municipal regulation of rates. To put an unregulated monopoly under the laws of competition without any competition to regulate it is to put a large margin of pure exploitation into the hands of the privileged company.

REBATES AND THE CUNNING THAT DEFIES SHACKLING

Slason Thompson, the statistical defender of the railroads, asserts that twenty-one roads paid out $28,000,000 last year in "fake personal injury, loss, and damage claims." President Stickney writes the Interstate Commerce Commission that the roads are paying rebates in the form of "damages." The amount paid out for personal injuries has trebled in ten years. Grant that all this is due to extension of traffic, increase of speed, and the better rewarding of injury, and we have the enormous increase in "damage and loss' to freight of $52,000,000 in ten years. In that time the amount paid annually rose from $4,760,000 to $56,700,000. The figures lend suspicion to President Stickney's charges all the more when it is discovered that the main part of that increase comes in the past four years, since rebating began to come seriously under the ban through the Hepburn law. On certain trunk lines the increase was from one-half more to twice as much as on all the lines. On one road it ran up to three times as much.

The simplicity of the thing commends itself to those who are wise, and as conscienceless as serpents. When rebates are forbidden the large shipper can demand remuneration for "damages." His patronage depends upon the checks sent and there is no revision of the books needed. According to Mr. Rockefeller's recent pious dictum, there is no wrong done if the law is observed, and the public must honor the benevolence of the man who thus gains millions for the building of universities and hospitals.

THE BETTER WAY IN LABOR TROUBLES

After several weeks of negotiation the wage demands of the Chicago Street Railway men have been compromised and a settlement that is satisfactory to both the employes and the employers. While arbitration was not resorted to, it was virtually an arbitration of demands in which the men were represented by Mr. Mahon, their national president, the companies by their executive officers, and the public by Mr. Walter Fisher, the city's traction counselor. The presence and recognition of Mr. Fisher's official right to aid in the settlement is significant. The public is quite as important a factor in wage and other labor difficulties as is either of the parties directly involved. When this fact is recognized there will be an end of strikes and lockouts, for the presence of the impartial third party will be a sine qua non of conciliation and the sure forerunner of compulsory arbitration where conciliation is not effective. Mr. Fisher was recognized in this case because the city, which he represented, is a sharer in the profits of the street car companies.

It will be recalled that during Mayor Dunn's administration the people voted overwhelmingly for municipal ownership of the street cars. The people's expressed will was defeated by various means—a story too long to be recounted here. The companies were given a twenty year franchise, the city to have 55 per cent of the profits after certain charges were made against the net balance over operating expenses. The properties were valued, liberal salaries are allowed, large construction and repair funds are set aside, a 10 per cent construction profit is given, a 5 per cent bankers' commission is taken out, and 5 per cent profit is allowed on the valuation made of the properties and, after all this, the city is given 55 per cent of the profits, that is, its share in the excess profits. It reserves

the right to purchase at the valuation price plus the cost of extensions and improvements, and there is a joint city and company commission to regulate the quality of service and of the extensions.

This plan gives an accounting of the profits. How much is made over and above all expenses and a clear profit of 5 per cent is made known through the accounting to the city. It was seen that there was more than a million and a half to be divided, after a reasonable profit on a liberal valuation was made. The men thought the division was not equitable to labor. Here is another significant principle made a cause of action—the principle that labor has a right to a part of the excess of profits. Capital has always claimed all excess and charged it up as a reasonable compensation for the risks of success taken and the reward of managerial enterprise. Here labor claims a part of the excess profits—at least such a part as will give a reasonable wage and permit the worker to live comfortably. The new wage scale will give the men about one-third of this excess of profits.

The old wage scale paid the men, 23c per hour for the first six months, 25c for the second six months, and 27c thereafter. They demanded 27c for the second six months, and 30c thereafter. The new scale as accepted will give 23c for the first six months, 25c for the second six months, and a raise of one cent per hour for each year's service thereafter until a maximum of 30c is reached. It will thus be seen that the immediate gain is not great, but that the ultimate increase will be considerable, providing the old men are kept on the cars and not discharged for trivial reasons in order to keep the wage budget down. The old men now on the cars, i. e. those who are drawing 27c under the old scale, will get a raise of 1c per hour until the maximum of 30c is reached.

Is this a reasonable wage? The answer depends upon what one calls reasonable. The men come and go. There are always more new than old ones. But let us strike a medium of 27c per hour as the average wages. By working 12 hours per day a man will earn $22.68 per week of seven days. Or suppose he works 30 days every month and has the extra five days in the year for sickness and pleasure. He will be able to make a little over $1,000 in the year. This looks large. But is it a fair consideration of the question? Should any man receive such a reckoning? Is not 360 days' toil of 12 hours per day, unreasonable and almost inhuman? No man ought to have to work more than ten hours per day, six days per week, and fifty weeks in the year. The remainder of the time should be given to home, recreation, and personal affairs—and we allow nothing for misfortune. This will give a daily wage of $2.70, a yearly income of $810. Remember, too, that this is a city income where rents are high and living expensive. The investigators say that sum will only guarantee a living to a city family and that they must then live a cramped life with actual necessities only, and their children must go to work at a time when they should be in school.

The time will come when the vast excess of profits which capital has always claimed will be divided with labor, and the luxury of great wealth will contribute to the comfort of the workers.

THE QUALITY OF MR. HARRIMAN'S SUCCESS

Mr. Harriman was a Napoleon in the financial world. He had a million before he was twenty-five, and he began without a cent. He made it speculating in Wall street—and of course everyone knows that Wall street does more big gambling than any other spot on earth. The margin on Wall street's legitimate business runs easily over into the speculative, and the speculative just as easily over into gambling in stocks and bonds. Thus one never quite knows how money is made in Wall street, but it may be pretty fairly understood that quick millions can generally be traced to the gambling element in its business. Mr. Harriman dies worth untold millions and piled them up in forty short years, the most of them in the last sixteen. This does not necessarily say he won one of them wrongly. He might have won every one of them without a breach of the law and by the genius of his financial wizadry in developing vast properties and putting their benefits at the disposal of humanity just as Edison has won millions by the genius of his inventions. But did he? The answer to that query determines or not his life was a true success.

Mr. Harriman was more than a financial juggler. He did develop vast properties and did wonders in the world of legitimate railroading just as Jas. J. Hill has done. He was the chief factor in the control of over 70,000 miles of road when he died, and it can be truthfully said that it was in better physical condition and gave better service under his administration than ever before. But that does not tell the story. Must the virtues of a man, if they simply tell largely, excuse, therefore, all his vices? This modern Napoleon was as heartless in the pursuit of his ambition as was his great prototype. He was absolutely devoid of sentiment when it came to business. It was an iron game to him. Personality, friendship, human consideration, counted for nothing. It was not wealth he wanted, but power. He was as silent as a sphinx. He had no chums, he shared no secrets as one eminently human will do, he was an enigma to those nearest him even. He struck terrific blows and let them fall where they would with only the question of their effect on his plan. He used financial juggling just as far as the law would allow. His famous Alton deal was one of the most daring and successful pieces of juggling that ever came to light. He passed out passes to legislators to get favors and did all the other things that public conscience now is condemning and law forbidding. In other words, he played the financial game throughout and with no other consideration than winning at any price. Then what did he do with his wealth and power? Did good government profit by the interest of his genius? Ask Roosevelt. Did charity get any help from his millions? There is no record. Has science been endowed for research? No institution bears his name or knows his benefits. If his life is to be judged by its worth to the world it may be answered that in so far as he developed railroads legitimately, he did good, but the price society paid was financial juggling, and no evil thing can ever be justified by a wrong doing of it. The way he got his money will hardly allow industrial economy to say he was a true success, and the way he used his money will hardly lead human need to call him a human success.

HOW CANADA WOULD DEAL WITH McKEE'S ROCK

Canada has demonstrated the wisdom of her new Industrial Conciliation Law at this very time that the McKee's Rock strike has been demonstrating the unwisdom of "leaving them to fight it out." Five thousand dock laborers of the Canadian Pacific at Ft. William on Lake Superior went out on a strike. The Lemiux law makes a strike or lockout illegal until the difficulty has been fully investigated by a Board of Conciliation constituted under the authority of the governmental Department of Labor. After a full investigation and hearing all sides the findings are published and the combatants are left to settle the matter—if indeed they have not previously agreed to accept the judgment of the commission. In this manner 90 per cent of all industrial disputes have been peaceably settled in Canada since the law was enacted. The threatened strike of 5,000 at Ft. William was then adjusted since the McKee's Rock bloody barbarity began.

It does not compel arbitration, but it compels a truce until an impartial judgment can be rendered by the appointed commission of that important third party to every industrial dispute—the Public. It compels consideration by both parties while waiting; it compels each to listen to the other side of the case; it puts the calm judgment of a fair minded committee into the balance and brings the great weight of public demand to bear upon the contending forces. It would bring public opprobrium to bear upon a man like Hofstat before his dictatorial attitude had been obscured by the lawlessness that it brought about.

Compulsory arbitration is objected to by some labor leaders because, while employers can be fined for not following the award the employee must be imprisoned to compel compliance. In Canada's how fair-mindedness is given the judgment and the opprobrium of public opinion sentences the recalcitant party to the disfavor of public sympathy. As the workingman's cause must depend in the end on public sympathy, he might well advocate such a measure.

EDWARD EVERETT HALE'S RULES FOR A LONG LIFE

1. Rule both mind and body with an iron hold. You are master.
2. For the body, enough good sleep, enough good food, enough good exercise.
3. For the mind, regular work; work in the line of your genius and stop when you are tired.
4. After you are forty you may, if you are not a fool, choose your own rules, your own medicine and your own food. But you will find that the more you are in the open air and the more you are with other people, the better you will succeed. You will also find that there is nothing gained by brooding over failure.

1, 2, 3, 4, 5 (and always). The great central statement of life and history in this matter is: "He made himself of no reputation and took upon himself the form of a servant, wherefore God has highly exalted him."

Editorial

THE addresses of Rev. I. J. Spencer of Lexington, Ky., at the Nebraska State convention, reported in our columns two weeks ago, are suggestive in a marked degree of the shifting emphasis among the Disciples of Christ as we enter the new century. What Mr. Pritchard calls the "climax" of the series of addresses was reached in Mr. Spencer's criticism of our popular slogan, "Where the Bible speaks we speak; and where the Bible is silent we are silent." The Lexington pastor maintained that this motto needed revision. It should read, "Where Christ speaks we speak; and where Christ is silent we are silent." No creed nor personal opinion, nor even the Bible can be made the basis of union among Christians, "but the person of Christ, which is above all these, and the source of the Christian religion is the One, and the only One, in whom all his followers can unite." These are pregnant words. They have been oft spoken before, but rarely with such insight into their significance as Mr. Spencer possesses. The distinction between the two mottoes marks the difference between the two antagonistic conceptions with which the Disciples approach their Centennial. On the one hand there are those who, under the influence of the traditional motto, go forth to unite the Christian world upon the Bible and end by insisting upon *their interpretation of the Bible* as the basis of union. This, however, is an out-and-out creed, a human creed, and nothing else. It may be a true creed; but, again, like every human creed, it may not be true. That it is not put in written form and formally subscribed to by ministers or members, renders it hardly less rigid and definite than the other creeds against which our fathers and we have, for a century, inveighed. Over against those who hold to this motto stand those who make Christ the basis of unity among Christians. They may hold one view of the Bible or another. They may be conservative or liberal in matters of criticism. They may regard miracles as supernatural interventions of a God residing outside his universe, or they may regard miracles as the exhibition on higher levels of the same divine life that works constantly in nature, or they may have any other theory of miracles. They may interpret specific scripture texts with independent judgment, differing, if they must, from traditional or accepted views. They may hold a dualistic or a monistic or a pluralistic philosophy as their reason compels them. Whatever their views, if with their whole heart they take Jesus Christ as their divine Lord and Savior, believing that he possesses the secret of eternal life for all men, they are Christians, members of the only church Christ has in the world, and ought to be fellowshipped by all who are of like mind with them concerning the Master. The catholic logic of our plea has not yet been clearly worked out. To work it out and boldly to accept its conclusion in our practice and our practical attitude toward other Christian people, is the most pressing necessity of the new century upon which we are about to enter. No better place to begin can be found than where Mr. Spencer begins: in making a sharp contrast between the authority of a body of literature and the authority of the personal Christ.

Heart to Heart

WE have not talked "shop" much in the pages of The Christian Century the past year. Our editorial message and the messages of our contributors, together with the church news, have so completely filled our space that none was left to talk with our friends in a heart to heart fashion about the paper itself.

Throughout the year our mail has been heavy with words of appreciation and encouragement. "You have fought a good fight," one says. And others, "Your stand for liberty has saved the brotherhood from becoming a sect." "I thank you especially for your editorial on 'Talking Religion.'" "The Century—our best paper." "I cannot tell you how much I enjoy the thoroughness with which you are meeting the issues of today." "You are giving us a splendid editorial leadership." "You are giving us the best paper editorially considered put out by the brotherhood in many years." "I take off my hat to you for your last editorial; it is high water mark." "Your paper is the most stimulating and inspiring of any paper published in our own or any other brotherhood." "I should be guilty of a sin of omission if I refrained from expressing to you my deep gratitude and thrilling emotion for your editorials on 'The Re-examination of the Successful Revival.'" "The Century is one paper that gives me a vision of the big things happening beyond the borders of our own brotherhood, and interprets these in the light of our history and plea."

These good words we choose at random from our files of correspondence. We hardly know where to stop when we begin to quote. But we must not use more space in repeating the assurances that have so greatly strengthened and rejoiced us.

The second year of The New Christian Century Company will soon begin. We are projecting our plans for a greatly improved paper, notwithstanding the opinion of one enthusiastic reader that "the Christian Century is just about perfect." We wish to have the practical coöperation of every reader in extending our circulation. If every minister and layman who shares the ideals of this paper would speak to his friends of its worth and get their subscriptions, our list would be increased so that we might indeed make The Christian Century "just about perfect."

At the present moment we are all—readers and editors—making our plans to go to Pittsburgh. Does it occur to you, our readers, what a splendid chance you will have at Pittsburgh to make friends and secure subscribers for The Christian Century? It is a time of social fellowship. Conversations about the church's life and welfare will be hardly less delightful than the public addresses. Every lover of the things for which this paper stands, every sharer of our ideals for our brotherhood, will wish to utilize these conversations for speaking a word for The Christian Century and taking then and there a subscription.

We shall be glad to meet our readers and friends at our exhibit both in Forbes Field at any time during the convention, and we hereby appoint every friend of *The Christian Century* our agent to receive new subscriptions! If every present reader who attends the convention would bring so much as one other into the ranks, it would greatly forward and strengthen the paper.

Pulpit Carelessness

SUMMER is the time when the minister gets an opportunity to hear his brother ministers, if such a vacation privilege comes to him at any season of the year. And his study of their mannerisms and peculiarities is often of advantage to him in self-criticism. It is not too much to say that one of the minister's chief dangers is his liability to fall into certain habits of speech or of gesture which are limitations of his power as a leader of men. It is astonishing what language some ministers permit themselves in the pulpit, partially growing out of lack of educational preparation, and partially out of a foolish desire to "talk down" to their audiences in colloquial or even slangy terms. No mannerism produces a more painful impression upon intelligent listeners than this.

As a general thing, ministers who have any suitable warrant for preaching have long since gotten past such audacious assaults upon speech as "He gave it to you and I," or "Think of all the blessings received by you and I." A minister who dropped in upon a religious service writes that he heard an able, young man whose sermons were constantly marred by slips of this character. He has plenty of talent, earnestness, a lively fancy, and a good delivery, writes this listener; yet, in a single discourse there were six repetitions of this one irritating mistake of the false use of the nominative. Surely that young man could not have been trained in any institution where attention is given to proper speech.

Another class of bad habits has to do with the use of pet phrases or endearing titles with which the minister frequently addresses his audience, such as "Beloved" or "Dear." Such a mannerism is equally offensive, whether directed at the audience with wearisome iteration or at the deity in the familiar speech of prayer. Other stock expressions, such as "methinks," or "it seems to me," ought to be avoided by the minister who has consideration for the feelings of his listeners.

It is a well known and disquieting fact that too many well informed and otherwise acceptable preachers have not yet sent to the cannery some of their stock expressions which ought to be relegated, if they wish to save their public discourses from the commonness and triteness that these mannerisms give. It would be well if every minister would put up on his study wall a list of phrases to be tabooed, beginning with "that sort of thing" and ending with the tottering veteran, "along this line."

Chicago

A Statement of Conditions and Prospects on the South Side

By Orvis F. Jordan

Ten of the twenty-two churches and missions in Chicago are on the South side. This is true in spite of the fact that we lost two churches on the South side the past year, the only two lost in Chicago during the year. The only new church organized during the year was on the South side. These facts indicate that the South side has much significance for our people.

Of our self-supporting churches, the largest reported membership is that of Memorial church, if we include both Baptists and Disciples who have merged into the union church. Here we have an interesting experiment in practical Christian union. A congregation with an eloquent preacher and no place for him to preach joined with a congregation that had a beautiful meeting house and for two years no settled minister. So far the adjustments have been made surprisingly well and there is no reason to look for anything other than permanent success in the movement.



Harvey Christian Church, W. D. Endres, Pastor.

The Hyde Park church is one of our most interesting churches in Chicago. As an experiment in adjusting the church to its environment, Hyde Park church has much significance. University people represent a small fraction of the total population. They have relatively a greater degree of departure from normal standards than even the slums, though in another direction. They have a different set of interests to which the church must minister. The Hyde Park church has met these special interests with many innovations in church methods and by its church roster shows that it has made reasonable growth in membership and has an unusually high-grade constituency, numbering in its ranks some of the foremost reformers of the city.

The church in Englewood is one of the best congregations in the entire brotherhood. In enthusiasm, spirituality, social service, and loyalty to every good cause, this church ranks high. In money-raising ability, there is no church in Chicago to equal Englewood. This church is located in a different environment, entirely, from the two we have just mentioned and has been as successful in facing the problems of its local environment as the others. Englewood has two living-links in Chicago missions and a foreign living-link, besides giving liberally to every good cause.

We have a self-supporting church on Ashland avenue which has but recently come into independency. The brethren here have been able to fill a local hall at times when their church has not been large enough and seem to have substantial growth in membership this year.

The two churches that we lost this year have stories full of significance. The death of the old Central church revives memories of the long ago. It was, fifteen years ago, our strongest church with nearly a thousand names on the roll and the finest church building in Chicago. The death of such a strong organization in such a comparatively short time challenges our attention. What were the causes? We feel we must tread softly. We may not speak all that is on our mind to speak. Certainly grave mistakes were made. The church did not stand for the high standards of Christian life that it might, at least parts of it. A large and important element in the membership withdrew and formed the First Church, now merged in Memorial. Not only was there this factor, but there is also a story of reckless finance to tell. The congregation had gone hopelessly in debt to build a house beyond their means. They had been careless in the construction and were not able to heat the building. When the crash came after the Columbian Exposition, they were not able to meet their obligations and the long-suffering creditor, John Gunzenhauser of the Batavia Church, had to foreclose. He still owns the building and the tongue-speaking split from the Dowieite church now make the echoes ring with a supposed repetition of Pentecostal linguistic performance. The old Central Church stands as a stately ruin to warn us all that our Christian lives must be above the suspicion of any, and that our finances must be run by sight as well as by faith.

The death of the Garfield Boulevard Church also bears us its lessons. It has had some eminent pastors, among whom was the great evangelist, Updike. All of the pastors have been men of more than ordinary ability. The neighborhood is as restricted as a village in the country. An oasis of American people on the boulevard is surrounded by a solid wall of foreign population employed mostly in the stockyards. It would be impossible, probably, to hope to gather both foreigners and boulevard people into the same church. The little oasis is already sadly over-churched so that hardly a one of the over-numerous protestant churches of the neighborhood are making more than a struggle for mere existence. This calamity stands as a lesson to us to make more careful studies of neighborhoods before entering in.

The church nearest the loop district is the mission church among the negroes. A square or two off the main lines of travel and one enters into a district at Armour avenue and Thirty-sixth street, which is exclusively black. Here the streets swarm with little pickaninnies and a white face is a curiosity. Our Armour Avenue church was founded in 1886, but afterwards disbanded for a while. It acquired its present property through a loan from the C. W. B. M. and has paid all but five hundred dollars of the original three thousand dollar loan. We also have a settlement among the negroes in Englewood run by C. E. Winston. He is proceeding along



West Pullman Church, C. A. Pearce, Pastor.

lines of industrial education. When he failed to convince his white friends of the feasibility of his plans, he went ahead to success without them. He has a thoroughly up-to-date program with more vision to it than is shown by most of his pale-faced brethren.

The remainder of our South side missions have great similarity of problems. South Chicago, West Pullman, Chicago Heights, Harvey and Gary, are all factory districts. In these districts there are the skilled mechanics and foremen who are usually American. The remainder are usually from Slavic races. Our churches in these factory dis-



South Chicago Hall, A. J. Saunders, Pastor.

tricts are rapidly coming to self-support. Harvey has a beautiful little stone building and with superior equipment and good leadership made the largest net gain of any of our missions last year. West Pullman has a good frame building out of debt and is making good progress. Chicago Heights has an old frame tabernacle. Our best people there will not attend church in such a disreputable building. They must either build or die. They are encouraged to look forward to the former outcome. Two missions in halls are those at South Chicago and Gary. With the handicap of asking people to climb stairs to hear the preaching, they are not making much progress and will not until buildings are provided. All things else being equal, we can say that the church with a good church building comes quickly into self-support and begins to reinforce the whole program in Chicago, while the others may drag along for a generation a millstone around the neck of the brotherhood.

We have completed our brief survey of conditions in Chicago. Of necessity we have barely scratched the surface for lack of space. In many instances a single congregation would lend itself to a study full of missionary significance. In fifteen years we have grown greatly in many ways, but have lost many churches in the process. It is interesting to note that we have never lost a church over a theological issue. We have lost churches through immoral preachers, through bad financial methods, through imprudent locations for missions, and through the natural change of neighborhoods in the city, but none on account of what some of our journalism is pleased to regard the crux of the Chicago situation. Where a single church in our history has divided over theology, we have had divisions often, over ruthless preachwho have stayed to prosecute their schemes at the expense of the peace of the brethren. We have much wreckage from the men who came to storm the city and who left to explain their defeat in a few years compared with the little that has come through a theological situation that has been aggravated all the time from the outside and not from the inside. Yet a single, little theological flurry gets more attention than all the wickedness of a generation.

The future is bright for Chicago with all of our failures. Our equipment is very meagre; we are far behind the rest in membership; but through the years we have developed an esprit de corps. We have all the brands of theology from "anti-ism" and "near-anti-ism" to the most modern brands, but we have learned to live our plea "In opinions, liberty" and work at the job. With this new vision of what things are paramount in importance, we are more ready than ever before to seriously attack the city problem.

On October 3, we observe the day for Chicago missions. Every church in the city will bear its share for the redemption of Chicago.



Armour Ave. (Colored) Church, F. C. Cothran, Pastor.

It is a recent experience to have down-state churches have fellowship in this the greatest missionary problem of Illinois. Last week two Illinois churches sent in offerings. Not only the money but the good-will arouse sentiments of liveliest gratitude. It seems like an omen of a better day. The Chicago Christian Missionary Society will be glad to make suggestions for the observance of Chicago Day to those who inquire.

A Week of Crises in Constantinople

Daily Riots that Threaten Lives of the American Visitors.

By Edward A. Henry

It was on the afternoon of Saturday, October 3, 1908, that the good ship Preussen reached her berth at the mouth of the world-famed Golden Horn, the beautiful harbor of Constantinople, and we went ashore for our first visit in an Oriental city. The strange sights and stranger customs which we met on every hand were most fascinating, but we can not recount them at this time as our purpose in this and our next few articles is to give our readers some idea of the momentous changes which have taken place in the Ottoman Empire during the past year as seen by one residing in the Empire.

Position of the Sultan

As we all know, the Sultan Abdul Hamid had, in July, 1908, granted a constitution to his people and the real ruler of the Empire at the time of our visit was not the Sultan, but the mysterious "Committee of Union and Progress," popularly known as the "Young Turk Party." The eyes of all the world were upon this committee to see whether or not it would prove itself equal to the task of maintaining peace and abolishing the abuses of centuries. No one realized more fully than did those "Young Turks" the inflammable disposition of the Mohammedan peoples on the one hand and the suspicion of the powers on the other. Let them suffer from any great national crisis which the fanatics might claim that the Sultan could have prevented, had he been in power, and the whole Moslem world would be ablaze.



Edward A. Henry.

Let them fail to keep peace and carry out the reforms promised in the constitution and the powers would interfere. If any one ever stood "twixt the devil and the deep blue sea," those "Young Turks" did.

Bulgaria Revolts

With these facts in mind, one can realize our feelings as we stepped out of a funicular railway car on the afternoon of Wednesday, October 7, and heard the news boys shouting an unintelligible jargon which the purchaser of a copy of the afternoon "Le Stamboul" translated to mean that Bulgaria had revolted from the Ottoman Empire, declared her independence and set up a king. That night we kept inside our hotels, for mobs thronged the streets and a wild rumor had it that such a national calamity would break the "Young Turk" power so that the Sultan would rise and crush his enemies in the old way and win back Bulgaria by force of arms. The English embassy was besieged by the mob until the ambassador came out and announced that England would stand by the "Young Turks." Loud cheering followed this announcement and the mob moved on to the Italian and French embassies and heard similar statements and gave more lusty cheers. The American embassy was also visited and the great nation of freedom cheered.

Thursday dawned bright and clear and the beauty of the weather seemed to have inspired a spirit of confidence in the natives. We spent the early afternoon in the grand

bazaar and there met a Turk who talked poor English, but gave expression to the universal respect for England's power when he said, "Bulgaria say, 'We have a king.' Ingleese say, 'Who is your king? I don't know your king. You have no king.' In two, maybe three weeks there be no king."

Tide of Trouble Rises

But the tide of trouble had only begun to flow in. About four o'clock the news boys again began a clamor. When we had translated the French paper we found that Austria had annexed Bosnia and Herzogovina. Again there were ugly rumors of the downfall of the "Young Turks." That night the mob was more ugly than the night before. Again it cheered the English, French and Italian embassies, but now it hissed and hooted the Austrians and Germans and, since a London telegram had announced that America would recognize Bulgarian independence if the European powers did, it also hooted the American embassy. With the mob in that humor, it was really dangerous for an Austrian, German or American citizen to be on the street. Many people that night almost held their breath as they asked, "What mean these two disasters so close together? Is a big plot on to overthrow the constitution by showing the weakness of the Young Turks? Can they stem this tide?"

Friday dawned clear again. There was not so much good cheer as on Thursday. People everywhere were discussing the situation and wondering. During the forenoon we learned that the leaders of the mob the night before had been Greeks and Armenians whose only purpose was to stir up a riot, hoping in that way to arouse the powers to dismember the Empire, trusting that such an event would result in freedom for Macedonia and Armenia. The "Young Turks" had shown their wisdom and power by very quietly placing all these leaders under arrest. The whole thing was done so quietly that few people knew of it and no resentment on the part of the natives had been aroused. The foreign residents were assured that order would be maintained.

Foreign Residents Tremble

But troubles were not yet over. Late in the afternoon the news boys again became noisy and the papers told the story that Crete, soon to be released from the guardianship of the powers, had announced her intention of applying for admission to the kingdom of Greece. The foreign residents almost turned pale with fear and apprehension. "What next?" were the words on every lip. As evening shades began to lower we looked for a worse mob than ever, possibly riot. But the "Young Turks" had done their work well. No mobs appeared, but instead the steady beat of the watchmen's staves announced through the night that peace and quiet reigned supreme.

Saturday dawned and set without further calamity, and once more we all drew full breaths of confidence. The "Young Turk" party had passed through its first great crisis since the granting of the constitution. It had proven to the world both its power and its wisdom. Strenuous were the days of boycott against Austria which followed, but never again was its life threatened until the great revolt of last April—but we must wait until next time to study that.

Our Church Records

A Business-like Method for the Church.

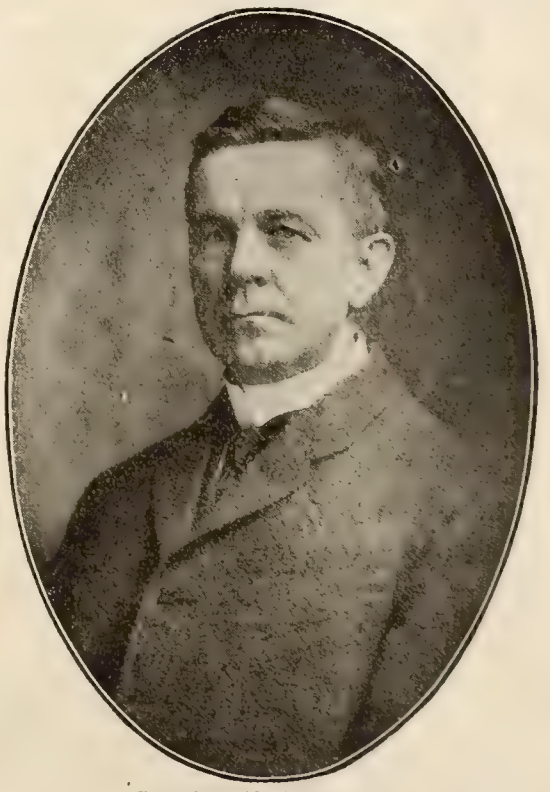
By Charles M. Fillmore

In his description of the judgment scene, John says, "I saw the dead, the great and the small standing before the throne: and the books were opened." Theologians may differ as to what books are referred to in the passage, but of one thing we may be sure, no reference is made to the record books of the churches. They certainly are the most unreliable set of books to be found anywhere from which to make up righteous judgment. All hail to the Centennial Committee in its attempt to get church records that mean something!

When I became the minister of The Hillside Church of Indianapolis, I was given a little book which, I was told, contained a list of the members. Many of these I never saw at church. Many, I could not find. Many, no one seemed to know anything about. After nearly a year, I invited the elders to my home, and we went over the entire list together, with a view to revising it and making it accurate. We found it necessary to have another meeting and then others.

After much prayer and meditation and counselling together we mapped out our campaign. First, we decided that we wanted an accurate list. Second, we wanted to make the people realize that being a Christian meant business. Third, we believed that the responsibility of deciding the matter of membership should not be arbitrarily settled by the elders, but be placed upon the hearts and consciences of the individuals.

As a basis of our work we resolved to have a "Covenant Service" on the first Sunday in October. A letter was sent to every one on the list whose residence could be found. Conditions were explained and our purpose plainly stated. They were told that if they wished to be enrolled as members upon the new record book, they should sign the enclosed covenant card and turn it in at the "Covenant Service," or mail it to the pastor if unable



Charles M. Fillmore,
Pastor, Hillside Church, Indianapolis.

to be present at the service.

Here is the covenant card:

COVENANT CARD
of the
Hillside Christian Church

By the grace of God, I hereby covenant with the members of the Hillside Christian Church, Indianapolis, Ind., to continue steadfastly with them in the teaching of Jesus, in the fellowship, in the breaking of bread and in the prayers.

As the Lord prospers me I will lay by in store that on the First Day of the week I may regularly contribute to the support of the Hillside Church. Fraternally,

.....

Date..... Address.....

The response was most gratifying. The "Covenant Service" was unanimously voted one of the most impressive ever engaged in by those present. After the usual opening exercises with a short sermon on "Covenant Making," based upon Josnua 24 and Acts 2, there was a roll call of members. The congregation then stood. The elders were in the pulpit with the minister. The deacons were in a body at the right of the pulpit.

The first verse of "Blest Be the Tie" was sung. The minister covenanted fidelity in the discharge of the duties of his office. The elders and deacons responded, urging him to diligence in glorifying his ministry. The people responded, promising to pray for him. The minister charged the elders to carry out faithfully the duties of their office. They responded, covenanting to do so. The minister and elders charged the deacons, and they responded, making their covenant. Last of all, minister and people covenanted together. All this in exact scripture quotations. The second and third verses of "Blest Be the Tie" were then sung.

The elders immediately divided among themselves the names of those who had not reported at the service. Non-residents were written, urged to take letters and unite with the congregations in the communities where they were living. Those living in the neighborhood were visited, and given the alternative to enter into renewed covenant relationship with the church or be dropped from its membership. Many took letters, many were never found, a few voluntarily dropped out. Instead of a nominal membership of 365, we obtained a bona fide list of 242, every one of whom could be accounted for.

To those who have a fondness for numbers, it may look as if we made a big blunder. But the board of officers and the entire church are unanimous in saying that the church never was in a healthier, or more efficient working condition. It was voted to make the "Covenant Service" an annual affair, and we are preparing now for its second observance.

We have lost several members during the year by death and removal, but our net gain has brought the membership up to three hundred. Very few of these will be dropped off by the next "Covenant Service."

But the board of officers is not satisfied to have a large list of nominal members, and early in the spring after several weeks' consultation, it was decided that every member of the church would be expected to pay at least five cents per week to the current expenses of the church unless excused by the elders. The finance committee apportioned the members. A quarterly report is to be printed showing the exact financial standing of every member. Following the publication of the first quarterly report the elders visited those who were delinquent for the quarter, asking if their apportionment was too large; if they must be excused from contributing from inability; or, if they would meet the obligation. The results of the work have been extremely encouraging.

At the last monthly meeting of the board of officers it was agreed that the general

condition of the membership was gratifying, and that we are entering upon our fall and winter work under most auspicious conditions. We must have a new building. We have plans and specifications calling for a $15,000 structure. The plans for financing it are outlined.—but as this article is already too long, I must pass that by. But I would say this: while we feel confident at Hillside that we have solved the problem of an exact and reliable method of enrolling our membership so far as we are concerned, we do not claim universal success for it. We do believe, however, that the plan will solve the problem if faithfully carried out in most of the churches. But it will not work itself. It requires faithful, patient, persevering labor by elders who are devoted to the church, and sincerely desire its prosperity and success. If any one can show us how to improve upon the plan and make it more efficient for the Master's service, we will thank him. If any one wishes our counsel in helping to carry it out, it will be cheerfully given.

Religious Education

The Graded Sunday-School

By Harry F. Burns

The Texas Sunday-school Association, at its last annual meeting, requested a number of pastors of the various denominations to prepare articles on Religious Education to be published in their denominational journals. The following word written by H. B. Robinson, pastor at El Paso, Texas, is in response to this request.

AN EDUCATIONAL BASIS.

The effort to realize the watchword "All the church and as many more in the Bible School" calls forth another more important slogan, "Every Bible School worth being in." The efforts of earnest workers are making schools and classes large. They generate enthusiasm. "Hurrahing" all the time to keep a crowd leaves little opportunity or even inclination for other interests. "Hurrah" is most excellent now and then as a picnic meal, but as a regular diet it gives very unsatisfactory results. Wisdom, not arrogant detraction, has asked "When is a school not a school?" and answers "When it is a Sunday-school."

Such an estimate of the Sunday-school makes even thoughtful people indifferent toward it, and embarrasses those who work in it. The school must be such that parents may know that their children receive the same skilful classification, adaptation and teaching that they receive in the day school and that the Bible School is more fruitful for daily conduct and character than the school of any week day. Such assurance in the heart of the parent will greatly help to fill the school with earnest pupils and keep order when it is full. Such a school cannot be without trained teachers. The school that does not demand trained teachers courts failure. If all the teachers and prospective teachers are not trained, organize a training class for them now.

The results of no teaching or poor teaching do not stop with the school as such. The church is directly affected. The estimate that there are a million unattached Disciples, even if it be wide of the mark, is enough to cause the wisest in the brotherhood to write a new series of books upon church polity and put them in the curriculum of every Bible college and into the hands of all the officers of every church. It is enough to make every evangelist know that he is a derelict if he does not strive earnestly to leave every convert in a permanent class under an efficient teacher. Churches should be training the teachers now for the revival they expect to have next year.

Mr. Robinson here lays his finger upon the present weakness of the Sunday-school. Its work has usually not been upon a basis that would command the respect of educators. It has been a work not of education, but of exhortation. But this disheartening condition is rapidly passing. Church workers are taking the task of Religious Education seriously. They are seeking to make the Sunday-school an educational force. With many, this desire even outweighs the desire for numbers. The desire must become purpose. As purpose it must become clearly defined. We must make clear to ourselves just what is necessary that the work of the Sunday-school may have educational value. What is essential that the Sunday-school may be a school indeed?

I. Graded Classes.

First, the school must be graded. The necessity of a graded school is no longer questioned. But when is a school graded? When it is more or less clearly divided into departments? The separation of the school into divisions there must be. But the grading must go farther. The departments themselves must be graded, before the school has a right to claim the honor of being a graded school. The interests, capacities and needs of children change rapidly. Between a boy of seven and a boy of ten there is a great gulf fixed. The boys recognize this, and boys of these divergent ages do not group together in their play. The teacher must be as wise.

The classification may be either according to age, or according to the standing in the public school. Usually there must be a modification of either principle to meet the needs of individual cases. The system of the public school offers a convenient plan for grading. It is as follows:

Elementary Division

Kindergarten—three to six years of age.
First Grade—Six years.
Second Grade—Seven years.
Third Grade—Eight years.
Fourth Grade—Nine years.
Fifth Grade—Ten years.
Sixth Grade—Eleven years.
Seventh Grade—Twelve years.
Eighth Grade—Thirteen years.

Secondary Division

Ninth Grade—Fourteen years.
Tenth Grade—Fifteen years.
Eleventh Grade—Sixteen years.
Twelfth Grade—Seventeen years.

Each grade may contain a number of classes. In some schools, for lack of pupils, it may be necessary to omit certain grades entirely, but the system as a whole should be maintained.

II. Graded Lessons.

Then there must be the graded lessons. The time for topical exhortations in the Sunday-school has passed. The churches are now demanding systematic instruction. In this systematic work the child is the center of interests. Its changing interests and capacities must determine what shall be presented to it at each advancing stage of its development. This principle, which has been so carefully and scientifically worked out in the public school, is now being applied to the Sunday-school. The plan for graded International lessons, presented last week, is evidence of the scope of this movement. Let us hope that every school, which has in it a reader of the *Christian Century* will at least advance to the ground recommended by the International Sunday-school Association.

III. Graded Teachers.

For this work we must have also graded teachers. This is most important of all. A good teacher will be able to do some sort of work with nearly any scheme of lessons, and with almost any sort of class; but an unskilful teacher will defeat the purposes of even the most perfectly organized school. Our great imperative need is of teachers who know something and who know how to teach it. I will refrain from caricaturing the teaching (?) often seen in the Sunday-school. But has your heart not ached as you have (when visiting a school, not your own) watched the teacher who has been pressed into service because there was no one else to take the class? Have you not pitied the children as this teacher groped around for something to say, and punctuated her remarks with exhortations to attention. Your imagination can supply the details of the picture—I wish it could not. The picture is a sad one. To change it, and it is being changed, we must require more than piety of our Sunday-school teachers. They must be good. But it is as necessary that they be "apt to teach." Your friend may be ever so good a man, and deeply interested in your welfare, but that it not sufficient ground for calling him as your physician, or trusting him to use the surgeon's knife. The teacher must be trained to teach.

Where shall we get the trained teacher? This is the question of questions. Given trained teachers, and other essentials to successful Sunday-school work must follow. To get trained teachers we must train them. Teacher training, then, is the fundamentally important work before the church. But who will do it, and how shall they do it? These questions let us hold over until next week, when we shall talk of teacher training.

President Eliot on "The Religion of the Future"

The meagre and conflicting newspaper reports of President Eliot's recent lecture before the Harvard Summer School of Theology were the cause of so many discussions and misunderstandings that it is gratifying to see that the complete text of the address has been given to the public in the October issue of the Harvard Theological Review.

This number also includes an important article by Professor Royce on "What is Vital in Christianity"; a discussion of "Modern Methods in New Testament Philology," by Dr. Angus of Hartford Theological Seminary; and articles on the philosopher Eucken and on Froude by Rev. N. Brown and Rev. Paul Revere Frothingham.

And hayyp human hearts heard, in their speec
"Joy is a duty"—so with golden lore
The Hebrew rabbis taught in days of yore,
And happy human hearts heard, in their speech,
Almost the highest wisdom men can reach.

But one bright peak still rises far above,
And there the Master stands whose name is Love,
Saying to those whom weary tasks employ:
"Life is divine when Duty is a Joy."

—Henry Van Dyke in Joy and Duty.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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CHAPTER XXI (Continued)

Camilla Gives a Performance.

Camilla was relieved, trustingly relieved by Roger Densham's company. The one fear at her heart about going that distance alone was now taken away, and the child dared to be as happy as she could with Pierre lying ill.

And Mr. Densham, if he wondered why he was taking all this trouble for Rexington Falconer's child, and turning himself into a sick nurse for a French traveling showman for whom he cared not a brass farthing, made answer to himself that it was only to save the child from falling into the clutches of "that black-hearted villian Bartoletti." What was to be the end of it he knew not. Nor why the Frenchman had subjected the child entrusted to his care to these ceaseless journeyings, instead of handing her over directly to her grandparents, as he had no doubt the dying father had commissioned him to do.

"When Monsieur Francais is conscious and able to talk, he will have to give me a reason for all this," was his inward thought as he strode along. "But until then I will not meddle in the affair."

He talked by-and-bye to Camilla, and made her talk to him, but found that she was singularly silent about the last few months of her life. Nothing of the shipwreck, nothing of her father's death, nothing of the life she had led since then with Pierre did she speak of. Of her life abroad she spoke cheerfully, and a stranger might easily have come to the conclusion that the "we" she spoke of referred to herself and to the man she now called "grandfather."

"A discreet little damsel," thought Roger Densham, casting sidelong glances at her every now and then.

And in her discreetness, and in her sober, old-fashioned air of expressing herself, he traced another likeness to the mother he had known and loved.

They reached Charnford before long, and Camilla's relief was great when she found that her new friend intended to stay and see her through the whole performance. A corner was chosen as one most likely to attract attention and yet not obstruct the general traffic. A crowd soon came round when Camilla began to tune her violin and start a simplt waltz tune.

Densham thought she would fare better were he to join in the crowd, where she could see him and yet not seem to belong to him. And so from a distance he viewed he performance, and marvelled to think that so young a child should have gained the knowledge she had in só short a time.

Bebe and Jules danced right merrily, and bowed and chassed so gracefully that the onlookers were filled with delight. Chicot, too, did his part just as well as if his master had been present. It was Taras who proved the troublesome one. "Take a horse to the water, but you cannot make him drink," is an old saying, and Taras who had been brought to the performance sulkily refused to perform.

He sat in his admiral's uniform and calmly contemplated the crowd, clapping his hands in an indifferent manner whenever Camilla urged him to do his part with the skipping rope. Bebe and Jules held out the rope invitingly towards him, but Taras looked above and beyond it, and winked knowingly at the crowd.

Poor little Camilla! She thought the performance must be a failure, if Taras refused to take his part. Moreover, she dared not pass him over for fear of his falling into the same bad behavior every day, for to give Taras the usual inch this time was to allow him to take a very big ell the next time. She cast an imploring glance at Jacques.

The poodle had been sternly observant of all the monkey's misdemeanors. At Camilla's look he left her side, and seizing Taras by his uniform lifted him high, and, giving him a tremendous shake that must have made the monkey's teeth rattle, deposited him in Camilla's lap.

The jeering laughter of the crowd changed to one of admiring cheers. The audience thought it was all a part of the performance. Taras found he was an object of interest. Admiration was dear to his soul. He sat up and shook himself, with a vicious glance, however, in the poodle's direction.

"To please me, dear Taras," whispered Camilla in his ear.

And forthwith the monkey made play with the skipping rope, and then danced on the tight rope to the uproarious laughter of the bystanders.

Jacques' part was done as cheerfully and as faithfully as if his master had been present. Then Camilla rose from her seat with a trembling nervous fluttering at her poor little heart. Throughout the time she had been dreading this portion of the performance which she had made up her mind must be gone through to make up for any little irregularities due to the Frenchman's absence. The thought of working for Pierre alone kept her up.

Daintily lifting ends of her skirt as the Frenchman had taught her to do, she danced. Danced as none of those now looking on could have danced or could ever have seen such dancing. On her toes she pirouetted, now this way, now that, whirling this way, whirling that, till at length she came to a full stop, and with a low bow stepped back beside the poodle who had watched her every movement like a sentinel on guard.

The clappings of the crowd were loud and long. It chanced to be market day at Charnford, and the farmers collected round vowed they had not enjoyed their day so much for a long time. Only one person's face bore a cloud on witnessing the final performance. That face was Roger Densham's.

"She must never do so again," he muttered through his shut teeth. "What! the daughter of Madeleine make herself a dancer for these gamins to gaze at and to applaud!"

His brow still bore the cloud as Taras sprang nimbly about holding out his tin mug for money. Then the monkey with an audacious grin paused before him, and held the mug out. Mr. Densham looked into it. Only coppers lay there, and not too many of them. He looked up and saw Camilla's face looking eagerly round at the crowd. It was flushed with excitement, and bore a look of such strained anxiety that Roger Densham's heart was touched, and a feeling of intense compassion for the child took possession of him.

The monkey was passing him by with a queer look of disappointment on his mischievous face. Mr. Densham stayed him with an uplifted hand. Then thrusting the other into his pocket he brought out a fistful of coins. There was more silver than copper, and a gold piece glistened amongst it. He poured the whole lot into the outstretched mug. It weighed it down, and the monkey had to put his other hand to help to hold it up.

He cocked his eye into the mug, and saw what he knew to be a gold coin amongst the rest. With a low bow he turned away, and carried it straight to Camilla. The mug was full! As full as it could hold!

Camilla's eyes—those childlike eyes that Roger Densham said impatiently to himself ought not to know as yet a gold piece from a silver—glistened as the monkey's had done at seeing so much wealth in one day. With an old-fashioned air she brought out a bag from her pocket, and slipped the contents of the mug into it. Then drawing the string round it she put it back into her pocket.

"The very thing that would cause some of these fellows to give her a knock on the head in some lonely part on her way home," thought Mr. Densham to himself, "and she would have no one to stand by her."

No one to stand by her! One glance at Jacques would be sufficient to make a ruffian quail. Mr. Densham's eyes rested on the poodle as he stood beside her, and as he looked he withdrew his last words.

"But he's only a dog," he said to himself again.

Ay, only a dog, but in faithfulness and intelligence more than a match for many a human being. No fear of any one injuring Camilla while Jacques is near; no fear of any one attempting to rob that little bag while Jacques stalks solemnly by her side.

The performance was over. The crowd began to disperse. Only a few loungers stayed behind to see the end of the little girl and her performing animals. Camilla's heart was light. Her nervous fear had gone. That bag—hidden away in her pocket—contained enough to pay for the doctor and his medicine. She looked blithely up at Roger Densham as he approached. Her little face had lost the careworn expression it had worn whilst Taras was collecting the money.

"Such a lot!" she whispered to him as he slung the violin case across his shoulder for the homeward journey. "Such a lot of money!"

"And what will you do with it?" he asked.

"It will go toward the doctor's bill and the medicine for grandfather, and perhaps pay our lodging for the week."

To get them to some purer eminence
Than any hitherto beheld for clouds!
What height we know not,—but the way we know
And how by mounting aye, we must attain,
And so climb on. It is the hour for souls;
That bodies, leavened by the will and love,
Be lightened to redemption. The world's old;
But the old world waits the hour to be renewed:
Toward which, new hearts in individual growth
Must quicken, and increase to multitude
In new dynasties of the race of men.

—E. B. Browning in "Aurora Leigh."



Bringing Autumn In

Annie Willis McCullough in October St. Nicholas.

Grandma's paring apples,
  Sign that's full of cheer;
Summer's nearly over,
  Autumn's nearly here.
Cozy evenings coming,
  Mornings brisk and cool;
Long vacation ended,
  Busy times at school.

Grandma's paring apples,
  Some of them she dries,
Some make sauce and puddings,
  Some make spicy pies.
Pantry smells delicious,
  Nicest time o' year;
Children with their baskets
  Roam the orchard-side.

Grandma's paring apples,
  Nicest time o' year;
Firelight and lamplight
  Fill the house with cheer.
Odors sweet in cellar,
  Rosy fruit in bin;
Grandma, paring apples,
  Brings the autumn in!

My Picnic

The Story of "I" and Rob and Gamboge on the Lonely Island.

Marian Warner Wildman in October St. Nicholas.

I am afraid that that title will make you think, gentle reader, that the picnic of which I am about to tell you is the only one to which I ever went. That is far from the truth. No, indeed, it wasn't the only one—and I eleven years old the ninth of September! The fact is, I have been going on picnics as long as I can remember, big picnics and little picnics, nice picnics and stupid picnics, picnics on the seashore, and picnics in the woods, and picnics upon the tiptops of mountains. I dare say no child was ever more fortunate in the picnic line than I have been. But the picnic I am now about to tell you of was the very nicest one I ever had, and that is why I shall think of it as my picnic as long as I live and breathe. Another reason for calling it my picnic is that I was the only one at it. Except, of course, Rob Roy and little Gamboge. But they don't come in till later, as you will soon see.

In the first place, I had better tell you about my ancestry and so forth, and then that will be over with. You are not a bit anxiouser, gentle reader, than I am to get at the picnic part. But I must explain a little, first.

My father is an artist and paints the most beautiful pictures in the world. Some of them we sell, but we have a great many left. He is the jolliest father you ever heard of, too, and perfectly splendid at corn roasts and things. Probably he would have been at this very picnic if he hadn't been so busy painting a picture of mother standing in the red sumacs that grow along the top of our bluff.

You see, what I am about to relate took place on Turtle-Back Island, where we spent all the summer, last year, and all the fall up to Thanksgiving week.

It's a lovely place, and we liked it all the time, but the very best was after all the summer people had gone away and we had every bit of the island to ourselves. The day the last family except ours went away, we stood on the bluff, father and mother and I, and watched the steamer out of sight around the other end of the island; and then we all joined hands and had a dance of delight, and father shouted just as loud as he could that poem of Robinson Crusoe's about:

> "I am monarch of all I survey
> My right there is none to dispute!"

Finally mother got all out of breath dancing and laughing, and she had to be fanned with father's hat while I found her hairpins.

I see I forgot to describe mother when I was telling about my ancestry. She is something like other mothers, but nicer; and she knows the names of all the butterflies and birds on Turtle-Back Island—spangled fritillaries and tufted titmouses and all those hard ones.

I think I have now got nearly to the picnic part.

It was upon the thirtieth day of September that the last of the summer people went away, and after that we were all alone and never saw a soul for a whole month and most of another one, except old Uncle Johnnie MacDonald, who came over from the mainland every day in his sailboat to bring us milk and mail and things, because the steamer had stopped running. Mother let me wander anywhere I wanted to, because there was no one to molest or make me afraid. That is how it happened that one beautiful morning in October I asked her if I might take my lunch in a basket and go around by the beach clear to the other side of the island, where the big mansions are that they call "cottages" but that aren't. Mother said I might go, but that it was a pretty long walk and she was afraid I would get tired. I told her I knew I shouldn't, and so she packed my little basket full of lunch and covered it with a napkin. I didn't once watch to see what she was putting in, because I wanted it for a surprise. Then I went down the steps cut in the bluff and started north along the beach, and father and mother stood up above in the red sumacs and waved their hands and called good-by.

The lake was blue as blue and all sparkly with whitecaps, and the little waves made so much noise among the rocks that I wouldn't have know I was singing except for the feeling in my throat. By and by I came to the place where the beach gets broad and sandy and the beach-grass is taller than my head. There are great beautiful clumps of it there, and they wave in the wind like plumes. When I got to the first of the big cottages, I climbed up some stairs so I could see it better. Of course it was all shut up tight, and it looked sort of funny and lonesome. I hadn't meant to go in, but as I was walking slowly I noticed some nasturtiums in blossom by the piazza, and I thought I'd better pick a few for mother, since there was no one there to enjoy them. So I went in and was picking the flowers, when all of a sudden I heard footsteps pattering around the corner of the porch. At first I was a little frightened, but in just a minute I wasn't, for there before my face and eyes stood my own dear, darling Rob Roy. Of course I didn't know then that it was Rob Roy, but I did know right off that he wouldn't dream of biting me. He just stood looking at me and wagging his tail in a sort of slow, droopy way, and after a while he began to make soft little whines, and I knew he was trying to tell me all about it. I put my arms around his shaggy old neck and hugged him hard, and told him he didn't need to try to explain. I understood perfectly how it happened. We've been to a great many summer resorts, father and mother and I, and we know all too well how wicked lots of the summer people are about going home in the fall and leaving their pets behind. They always say: "Oh, they'll find a home! Some one will take them in!" And once in a while some one does, but just as often some one doesn't. It's the poor kitties that are the worst sufferers, and it almost breaks my heart to think how many little birds they have to eat to keep from starving.

I might as well tell you right here, gentle reader, that afterward we learned that Rob Roy's family had forgotten all about him till they had got started away on the boat. and that all they did when they remembered was to send word to Uncle Johnnie MacDonald that if he ever saw a black-and-tan collie dog when he was at Turtle-Back, to take it over to the mainland and give it to any one who would have it. They told him the dog wasn't thoroughbred and they didn't care anything about it. Perhaps it is just as well for me not to dwell too long on what we think of such people. It might spoil the story of my picnic.

We hadn't known each other more than twenty-five seconds before we understood, Rob Roy and I, that we belonged to each other. I told him that he was to be my dog and that I'd take care of him, and the minute I said that he looked at my lunch basket. Poor dear, I hadn't thought before that he must be almost starved! It was more than a week since the last of the summer people had gone away, and he couldn't have had anything to eat since except the few scraps he could pick up and the dead fish on the beach, of which he is still, I grieve to state, fonder than we could wish. I suppose he formed the habit during those dreadful days of hunger before I rescued him. Of course I opened my lunch basket at once and gave him a sandwich. It had cold chicken in it and looked very good. The poor dog enjoyed it so much that I gave him another and another and another. There were only four, but I filled him up fairly well on cookies and spongecake and hard boiled eggs. There wasn't anything else but a bottle of milk, and I hadn't anything to pour that into, so I had to tell him that he must wait till we got home for more. He was very nice about

it, licked up the last cooky crumb from the piazza floor, and followed close after me as I went back down the steps to the beach.

We decided to go around the point and home that way. That is a nice thing about an island: you don't have to go back the way you came. If you keep on long enough you get to the place you started from. We walked slowly along the beach for quite a way. Rob Roy was hunting for dead fish, and I was looking up at the big cottages along the bluff. We had just passed the last of them when I suddenly noticed that I was a little tired. I thought I would sit down for a minute under a willow tree and take a drink of milk from my bottle. Gentle reader, it was while I was in the very act of uncovering my lunch basket again that I heard a mysterious sound. It seemed to come from the thick bushes that grew all over the bluff, which wasn't very steep right there.

"Tinkle—tankle—tinkle—tankle—"

What could it be?

Once I should have thought of fairies, but I—well, I wouldn't for the world have the fairies think I didn't love them just as much, and of course there are times yet when I just do believe in them. There was that day last winter, at "Peter Pan," you know.

"Tinkle—tankle—tinkle—"

The sound came nearer and nearer. I fairly held my breath. And then, all at once, out from under the bushes popped my little Gamboge—my dearest, sweetest, loveliest yellow kitten that ever wore a bell around its precious neck! Of course I didn't know then that it was Gamboge. (It was father who suggested his name and mother who suggested Rob Roy's.) But I knew he was to be my kitten, just the way I'd known Rob was my dog.

Gentle reader, can you imagine a person cruel enough to abandon a poor little helpless yellow kitten to its fate on a desert island? I wish I could think the same family that left Rob Roy had left the kitten. That would be better than to feel that dear old Turtle-Back has to have two families so "outrageous and undesirable," as father said.

I fear, however, that Rob and Gamboge had never met till this eventful day. If they had been old acquaintances I feel sure that dear, kind Rob would never have done the dreadful thing he did do when he came back from his last dead fish and found me cuddling and comforting Gamboge under the willow. For before I knew what he was doing, Rob came bouncing at the kitten with great barks, and poor little Gamboge, scared half out of his wits, had jumped out of my arms and was flying across the beach with his tail as big as an Angora's. Of course Rob Roy went after him, helter-skelter, and I couldn't do anything but stand and scream at Rob to come back, which he didn't. (I have always thought that if I had had a name to call him then he would have minded me, but all I could call him was "Sir," and of course he didn't mind that.) Little Gamboge, in his blind terror, ran right down to the water's edge, and before my horror-stricken gaze up came a good-sized wave and washed him right off his paws and out into the deep. Rob Roy plunged after, and in a minute had the kiten in his mouth. At first I was too terrified to speak, but suddenly I had an inspiration, and I began to call: "Bring it here, sir! Bring it here! Good dog, bring it to me, sir!" And, if you'll believe it, Rob brought that kitten straight to me and let we take it out of his mouth. There he stood, looking up at it and wagging his tail, and I think he thought I would throw it in again for him to fetch.

Rob Roy, you know, had been bringing me sticks to throw in all the time we had been on the beach together. I think it is needless to say that his cruel desire was not gratified.

I had to be very stern after that with Rob. I made him lie down on the beach while I took little Gamboge back to the willow shade, dried his soaked yellow fur on my dress and soothed his fears. Then I found a clean clamshell and poured some of the milk into it. He lapped it up so hungrily that, if you could have seen him, it would have made you feel the way I do, gentle reader, about those summer people that left him. I filled the clamshell again and again till he'd had every bit there was in the bottle, and then he cuddled down in my lap and began to purr.

I felt that the moment had arrived for him and Rob Roy to become friends, so I got a firm though gentle grip on Gamboge, around his body, behind the front legs (they scratch least when you hold them that way), and then I called Rob, who had gone off on another fish hunt.

It was an anxious moment when he approached. However, the kitten seemed braver for the nourishment it had taken. In fact, I doubt if he could have run very far. That was a very good-sized bottle of milk. And as soon as Rob really understood that I didn't want him to hurt the kitten, he behaved himself very well. At the end of about half an hour they would sniff noses without barking or spitting, and I felt that the worst was over. And my hands had got only a few little scratches.

The rest of the way home seemed longer than I had expected, for I was quite tired and a good deal hungry. But, oh, gentle reader, it had been such a happy picnic!

In the Magazines

McClures.

"The Most Powerful Man in America," by Burton J. Hendrick, a dispassionate review of E. H. Harriman's career as a railroad magnate; "The Ominous Hush in Europe," a paper by H. R. Chamberlain on the possibilities of war between Germany and Great Britain; "Eusapia Palladino, the Despair of Science," by Hereward Carrington, who personally investigated the famous Naples medium who has puzzled Lombroso, Flammarion and other eminent scientists; and "The Vampire of the South," the story of the ravages of the hookworm disease in the South, by Maron Hamilton Carter, form the leading features of McClure's Magazine for October. In addition to these articles Lieutenant Shackleton tells of his dash for the South Pole, and there are a number of good short stories: "On Kindilini" by John Fleming; "The Problem" by Oscar Graeve; "The Man Who Went Back" by W. R. Hopkins; and "Pioneer Goes Suffragette" by Helen Green.

Success.

(Orison Swett Marden in "Success Magazine.")

We hear a great deal of criticism of the greed of rich men, which keeps them pushing ahead after they have more money than they can ever use to advantage, but the fact is many of these men find their reward in the exercise of their powers, not in amassing money, and greed plays a comparatively small part in their struggle for conquest.

Of course this is not true of all rich men. Many of them are playing the game, and keep on playing it, for the love of accumulating. Their selfishness and greed have been indulged so long that they amount to a passion, and the accumulators oftentimes become money-mad.

But the higher type of man plays the game, from start to finish, for the love of achievement; because it satisfies his sense of duty, of justice; plays it because it will make him a larger, completer man; because it satisfies his passion for expansion, for growth. He plays the game for the training it gives, for the opportunity of self-expression. He feels that he has a message to deliver to mankind, and that he must deliver it like a man.

Atlantic.

S. M. Crothers, in the August Atlantic.

Dr. Holmes stood aloof from many of the "reforms" of his day. Yet he too was "a soldier in the battle for the liberation of humanity." In The Professor at the Breakfast Table there are keen thrusts against theological dogmatism and bigotry. No wonder that the book was for a time in danger of being placed on the Protestant Index Expurgatorius. There was often consternation at the breakfast-table, and much shaking of heads. "It was undeniable that on several occasions the Little Gentleman had expressed himself with a good deal of freedom on a class of subjects which, according to the Divinity Student, he had no right to form an opinion upon." And the Professor himself was no better.

Dr. Holmes lived to see the battle for religious toleration won, at least in the community in which he lived, and says of the once-startling opinions of the Professor, "That which was once an irritant may now act as an anodyne, and the reader may nod over pages which, when they were first written, would have worked him into a paroxysm of protest and denunciation."

But it is in The Poet at the Breakfast-Table that Dr. Holmes is fighting a battle which is still on. As he was an enemy of Bigotry so he was an enemy of Pedantry. Born in the same year with Darwin, he felt the change which was taking place in the ideals and methods of education. The old classical culture was giving way to the new discipline of science. As a scientific man, he sympathized with the new methods. But he perceived that as there was a pedantry of classical scholarship, so there was developing a scientific pedantry, which was equally hostile to any generous and joyous intellectual life.

American.

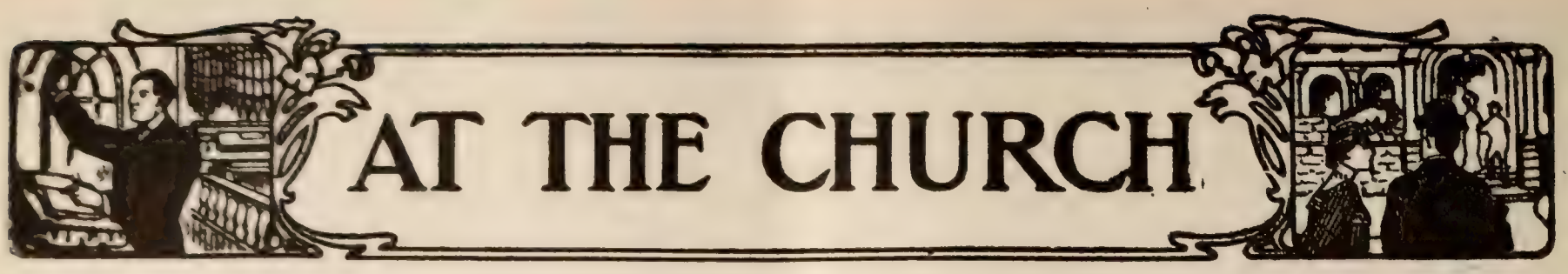
Ray Stannard Baker, writing in the September American Magazine on what he calls "The Faith of the Unchurched," says that he was surprised not long ago, when he was told by one of the foremost church laymen in New York City, in answer to his query as to why the churches were losing ground, that the trouble was the lack of money." Mr. Baker continues:

"By this, he said, he did not, of course, mean to imply that money in itself would make a church successful, or the lack of it would necessarily mean failure.

"'But money giving,' he explained, 'that is, spontaneous money giving, is the surest evidence of vital human interest. A man does not voluntarily give his good dollars to a cause unless that cause really stirs him: and we in the churches must face the fact that people are no longer giving to the churches as they once did.'

"This remark set me to examining somewhat carefully the long lists of bequests and benevolences of the past few years in this country: and I have been astonished to find

(Continued on page 18.)



Sunday School Lesson

By Professor Willett

Paul and Felix*

The soldiers, who were commissioned to remove Paul from the danger of Jerusalem to secure quarters at the Roman city of Cæsaret on the coast, delivered their prisoner over to the keeping of the governor on the day following their departure from the Tower of Antonia. Probably the first section of that journey at night was made in rapid time for foot-soldiers, for there was always danger that their plan might be discovered and they might be pursued by the fanatical Jews. There would have been no serious danger even in that case, because Roman troops were skilled in dealing with rioters, but it was safer to be away from the place where contentions between soldiers and citizens always provoked official inquiry. Stopping at Antipatris on the journey to the northwest, the centurions next day dismissed the foot-soldiers and allowed them to return to Jerusalem. The little company of seventy horsemen went on with Paul and arrived at Cæsarea probably on the evening of that day. The apostle was delivered over to the governor to whom the chief captain at Jerusalem had written a letter in explanation of the matter. Until Paul's accusers arrived from Jerusalem he was kept in a portion of the old Herodian palace in which the Roman governor, Felix, lived.

The Jewish Deputation.

Five days later a company of Jews came down from Jerusalem to Caesarea, headed by Annas or Ananias, the high priest, and a certain lawyer of repute, named Tertullus. As his name seems to imply, he may have been a Roman. The choice of such a man as an advocate would doubtless strengthen the case of Paul's accusers. The character given to Felix by Josephus, the Jewish historian, is far from favorable. He was both weak and cruel. Yet probably the Jews, though they hated and detested him, found it worth while to take the most adequate means of securing his favor, and so employed the Roman lawyer. On the other hand, Paul, who must have been aware of the character of the man, used as far as possible the courtesy which a wise prisoner is perhaps compelled to employ in facing a judge.

The Judgment Hall.

The hearing probably took place immediately after the arrival of the Jewish deputation in Caesarea. They would wish not to be kept longer than was necessary, and probably hoped to secure Paul's condemnation without delay. The scene was the audience chamber of Felix. Paul was brought in as a prisoner and the Jewish deputation took its place, headed by the priest and the lawyer. The Roman guards and attendants made up the remainder of the audience, unless some of the Christian community, Paul's friends of earlier days and members of the church in Caesarea, were able to secure admission.

The Roman Lawyer.

Tertullus began by complimenting the governor upon his administration and the privileges which he secured for the people,—a sentiment which must have found little echo in the hearts of the Jews present. After this preface he started in at once with his accusations against Paul, which fell under three heads: first, he was a disturber of the peace in Jerusalem; second, in the Jewish communities throughout the world he had stirred up strife as a ring-leader of the hated sect called Nazarenes. This was the term of contempt which the Jews employed in speaking of the followers of Jesus. The third point in the accusation was that Paul had tried to profane the temple at Jerusalem by his presence there, accompanied by gentiles who had no right in the holy building. The character of these charges we know from previous acquaintance with the facts. They had just enough of truth to seem plausible, but their falsity as statements of fact is clear to the reader. The lawyer, however, attempted to fortify his case by insisting that if Felix would examine the prisoner himself, he would easily discover the truth of all the charges they made. His address was followed by others from the Jewish deputation to the same purpose.

Paul's Defense.

Then the governor turned to Paul and nodded to him to speak. The apostle began, as usual, with a courteous reference to Felix. But the point which he especially made was the fact that a man acquainted, as was Felix, with Jewish affairs would be able to see the hollowness of the charges made against him, because he had arrived in Jerusalem too recently to be a serious disturber of the peace. Beyond this, Paul denied flatly that he had ever stirred up any strife. The only point which could be urged against him was the fact that he had stood as an advocate of the resurrection, which some of them in that presence maintained to be a doctrine implicit in the Jewish faith itself. Paul had maintained a clear conscience in all of his conduct. His arrival in Jerusalem after some years was for the very purpose of aiding his people by gifts of money for the poorer members of the church, and he had made offerings at the temple, by which Paul probably referred to the completion of the vows which had brought him daily into the temple as a worshipper. More than this, he insisted that his enemies who had brought the charges in Jerusalem should have been there before Felix to make their accusations.

The Opinion of Felix.

The address of Paul seems to have made a favorable impression upon the governor. A man with any shrewdness would have seen the shallowness of the charges, at least from the standpoint of Roman interest in law and order. In questions of theology Felix had no interest. He was only attempting to administer the police duties of the province, and it was clear that Paul had committed no crime worthy of condemnation. So he remanded the apostle to a mild imprisonment, where he had considerable freedom and daily opportunity to meet his friends in Caesarea.

A Private Interview.

The governor showed his shrewdness by not offending the Jewish deputation. He did not decide, but only put off the matter for a later hearing. But in the meantime he seems to have wished both to know more of Paul's personality and to gratify his Jewish wife, Drusilla, who had expressed her curiosity to see this strange prisoner. In this private interview Paul spoke with enthusiasm on the great questions of conduct and duty. He must have known something of Felix' own corrupt life as a taker of bribes and an oppressor of the people, as well as of his unjustifiable conduct in marrying his wife, whom he forcibly divorced from her husband for this purpose. To such a man's conscience the calm, earnest, warning words of Paul were full of terrifying significance. He did not need to denounce Felix himself. He only spoke of those matters which a man of the governor's type liked least to consider. To relieve the situation Felix dismissed the apostle, telling him that he would call him again. And this he seems to have done—not for the purpose of hearing him discuss righteousness, chastity and the coming judgment, but rather the likelihood of Paul's release, in which probably the governor cunningly insinuated that the proper payment of money would hasten the event. Probably Paul had no funds with which to buy his liberty, and certainly he disdained to use bribes even to secure good ends. And so two years dragged wearily by and at last Felix gave up his governorship about the year 60 A. D. and was succeeded by a better man, Festus. Meanwhile, Paul was left a prisoner with no hope of immediate release.

Rome's Favorable View of the Truth.

In this narrative, as in every other recorded in Acts, it appears to have been the author's purpose to show the favorable light in which the Christian preachers and teachers were seen by their Roman judges. It was a convincing answer to the common charge that Christianity was a suspicious and disturbing element in the empire.

*International Sunday-school Lesson for October 17, 1909, Paul a Prisoner—Before Felix, Acts 24. Golden Text: "Herein do I exercise myself to have always a conscience void of offense toward God and toward Man," Acts 24:16. Memory verse, 25.

—Mr. Upton Sinclair, during a residence in California, Texas and Long Island, has completed a new novel. It is entitled "Samuel the Seeker." The scenes are laid in a fictitious inland manufacturing city.

—The late E. H. Harriman proved his estimate of his wife by leaving her, untrammeled, his entire estate which is said to approximate $100,000,000. If the figures are correct, this makes her the richest woman in the world. She has always been extremely modest and unassuming, caring nothing for society, and will doubtless so continue. Mr. Harriman's father made a will similar to that of the son, bequeathing his entire estate to his wife, and appointing her sole executrix.

Prayer Meeting

By Silas Jones

A CENTURY OF WORK ON THE APOSTOLIC FOUNDATION.

Topic, Oct. 6. Acts 2:42; I Cor. 3:11; Rev. 22:16-21.

The centennial of the Disciples of Christ affords them an opportunity to scrutinize their aims and methods. The saying of Socrates: "A life unexamined, uncriticised, is not worthy of man," applies to religious movements. Life in common needs criticism as much as the individual life. If we think of nothing except self-laudation during the centennial year, we shall show ourselves unworthy of the place we pretend to fill in the service of Christ. It is necessary for us to remember, too, that a century is only a brief period in the history of the church. The full significance of a movement does not appear within a hundred years. What seems to us vastly important may have no permanent meaning. It is also difficult for us to criticise ourselves. Our religious neighbors can help us with their interpretations of our work. Of course some of them are partisan. They take delight in saying mean things about us. But an exhibition of wrath is not criticism. The critic aims to discover what is good in men and movements. He uncovers the bad only that it may not be mistaken for the good. We have religious neighbors whose motives are good and whose judgments on our work of a century we cannot ignore except at our own cost.

Numbers.

There is no virtue in belonging to the minority. The virtuous man is in the right. He may stand alone or he may have the majority with him. The Disciples have increased in number. They are now a great host and their aggressiveness warrants the expectation that they will continue to grow. It is easy to despise a small company of earnest men who cry out against a great wrong, but the sentiments of a people a million and a half strong are not so easily disregarded. Let us rejoice that we have so many to celebrate the achievements of a hundred years. If there were only a few thousands of us it would be harder to give the world an impression of our mission. A convention attended by fifty thousand people will command attention.

Organizations.

A church is an army, not a mob. A mob is gathered by the frenzy of the moment, an army is held together by strict discipline. The Disciples have made some progress in the matter of organization. Their educational system is very imperfect but it is better than its detractors would have us believe. Our doctrinaires have been telling us how we ought to build educational institutions, but their advice will not work in the world as it is. What we need is men who know how to deal with the actual situation. We have a goodly number of these and there is reason for expecting our institutions for education to become worthy of a great people. Some of the missionary societies are admirable instruments for the propagation of the gospel. Their strength is such that bitter opposition serves only to reveal their worth and to increase their hold on the brotherhood. There is need of closer supervision of weak and needy congregations. There ought to be some moral authority to which they would look with confidence. They have numerous difficulties that could be avoided if they had the counsel of wise men representing all the churches. We need machinery for dumping the rascally preacher upon the rubbish heap the moment he appears in any part of the land.

Aims.

It would add to the joy of the centennial convention if it could be said that every one who calls himself a Disciple had the spirit of a Disciple. The sad fact is that many are Disciples only in name. They have no conception of the mission of the people with whom they are nominally identified. Even where there is genuine loyalty to the local interests there is often narrowness of mind with respect to the larger things of the kingdom of God. The ignorance of the church's obligation to preach the gospel to all the nations is alarming. There are congregations that never hear a sermon in behalf of missions and in whose prayers there is no mention of the missionaries at home and abroad. But these congregations are becoming fewer in number and their influence is rapidly diminishing. It is beginning to dawn upon us that the cities present problems which cannot be solved without sacrifice. We feel more keenly that salvation is for this world as well as for the next, for society as well as for the individual. If the celebrations of the centennial year open our eyes to human need and to the resources of the church of Christ for meeting those needs, the review of our first hundred years will not be in vain.

Christian Endeavor Lesson

By W. D. Endres

HOW CAN WE HELP OUR PASTOR?

Topic Oct. 10. Ex. 17:8-13.

We should rejoice to study such an important subject though the form of statement might be improved. "How Can We be Most Efficient in Our Christian Work?" seems better. Strictly we are under no more obligation to help our Pastor than to help anyone else. He is no pope, nor is his office that of dictator. He is simply the leader and chief instructor in a congregation in the work of which (theoretically, at least) the members are as much interested as the Pastor. The point, then, is that what we do, we do not for him, nor to help him, but for the promotion of the common cause of righteousness as set forth by our Lord. It is OUR work, not his. He is included in the "our."

People Must Help.

The Pastor is called because he is regarded an efficient leader. To this he gives his entire time. It is for him to analyze conditions, to devise ways and means to meet them, and make them yield to our spiritual uplift. But, however, keen his analysis and clever his devices, he can do little alone. The work in which he leads is for and with people. The work is, therefore, in the nature of the case, co-operative. Without the co-operative spirit, success is impossible. Probably there is no harder and no greater lesson to learn than this. This teamwork, to use an athletic term, calls for perfect self-control. Here we must not only consult our own feelings and ideas, but we must deal with these, along with the feelings and ideas, peculiarities and capabilities, the weaknesses and limitations of our colleagues as well. Sweet temper and patience, self-denial, and tenacity are indispensable qualities. Delays, disappointments and discouragements often crowd in upon us until nothing but the abiding purpose of our Lord, together with these qualities of character, can sustain us.

The Church Services.

Let us also remember that it is our common Christian task to cultivate a moral sense and a mode of right living, both in the lives of ourselves and others. We help, then, whenever we contribute to this end. Of course, the more we do the more effective is our work. Specifically, we have the regular services of the church through which we may render such a service. Take for example the music of a church. Who of us have not attended public worship where the music has dispelled our gloom. We have gone in to the room with a heavy mood, with little desire to sing praises of our heart to Jehovah. But the spirit of gladness was in the room. The rich tones of the instrument and the still richer ones of the sweet voiced singers whose joyful hearts were singing praises to their God bore in upon us and e'er we knew it, we, too, were singing and rejoicing in that glad hour. The soul that is thus touched is so much richer than one who has denied himself that sweet fellowship. No man can pass through such an experience and do a vicious deed without some struggle. Someone has said with fine insight into the uplifting power of music, "Let me write the songs of a nation, and it matters little who writes its laws or what kind of laws are written." We have said this about the music, and a similar paragraph might be written about our work in the Sunday-school, the Mid-week Prayer-Meeting, our Christian Endeavor meetings, etc., etc.

Beginning New Enterprises.

Then we ought to be ready to give our hands to any new enterprise. Conditions are constantly changing and, therefore, making new demands upon us to conserve our spiritual interests. If some new plan is proposed, we should look it over carefully, and if in our judgment it is a good thing, we should throw our strength into it and also try to enlist others that the new movement may have an auspicious start. We must remember that in the beginning is when an enterprise needs support.

The fact that we are young is an asset of great value. In youth life sings its glad song. There may be dark moments, and they must quickly give way to its surplus energy, and its abounding enthusiasm. The joy of sheer living gives to young lives a buoyancy that is both inspiring and attractive. Consequently, where the young are, there both old and young delight to go. And the church, like every other social institution which is without young people, is neither attractive nor largely attended. What power and what opportunity inhere, then, in youth! We can render valuable and effective service for our Lord whenever and wherever we will. We should remember that with ability goes also responsibility from which there is no escape.

What if the sun be darkened?
Eyes shall be hopeful still!
Souls in themselves are torches
And light what realms they will.

—James H. West.

Church Life

Pittsburg October 11-19.

Read the Centennial Bulletin.

Register! Register, today.

Call at the *Christian Century* booth at Pittsburg.

This has been a great year in the missionary work of the churches. Read the reports especially of the Foreign Society in this number of the Christian Century.

Inadvertently we omitted last week the list of Chicago churches and pastors, but they appear this week. Those who are in Chicago Sunday, October 10, will find a hearty welcome at any of these churches.

* * *

E. F. Metcalf has resigned his pastorate at Alexandria, S. D.! and is available for work elsewhere after October 1.

F. F. Wyatts has resigned and will close his work with the church at San Angelo, Tex., the first of October.

The church at Taylor, Texas, will send its pastor, Mr. Perkinson, to the Centennial with all expenses provided for by the church.

The first days of registration at Eureka College shows an increase in students over last year.

In the enrollment of ministerial students at the Bible College, Columbia, Mo., there is an increase of seventy-five per cent.

Fred E. Hagin, of Tokio, spoke at Jackson Boulevard Church, Chicago, last Sunday morning and at Irving Park in the evening.

Frank M. Bare goes from Water Valley, Miss, to Fayette, Mo., where he becomes pastor of the church.

All Illinois Disciples should remember the name of the new state treasurer, C. A. Dennis, Normal, Ill., to whom all offerings for state work are to be sent.

Edward Scribner Ames took "The Calling of Dan Matthews" as the basis for his sermon at the Hyde Park church, Sunday, September 19.

Granville Snell is assisting Chas. M. Wales in a meeting at Union Star, Mo. Mr. Wales is doing the preaching and the meeting is growing in interest nightly.

Mr. and Mrs. Clarence Rainwater have returned to Chicago and will give their entire time to study at the University of Chicago for a year or more.

Royal L. Handley, of Waukegan, has declined the call given him by the church at La Porte, Ind., and will remain in his present field.

With a fine new house and a united people, M. L. Rose begins his sixth year of service with the church at North Yakima, Washington.

J. K. Ballou has declined a call to the church at Stockton, Cal., and will remain with his church at Calousa, where everything is moving most encouragingly.

E. J. Arnott, pastor of the Armitage Ave. Church, Chicago, entertained the members of his Young People's Society at his home, 5815 Drexel avenue, Tuesday evening, September 21.

A. A. Doak, Colfax, Washington, seeking to utilize the interest in the Centennial, has been preaching a series of sermons on the faith and practice of the New Testament church.

After Prof. Chas. M. Sharpe presented the work of the Missouri Bible College to the church at Centralia, Mo., they responded with an offering of $2,166 to help meet the proposition made by Mr. Long.

"The Basis of Friendship" and "How to Maintain Friendship" were subjects for sermons by Jno. Ray Ewers, at East End Church, Pittsburg, Sunday morning, September 12 and September 19.

The following series of sermons were delivered Sunday evenings during September by J. A. Wharton, Minerva, Ohio: The Ideal Young Man; The Ideal Young Woman; The Ideal Marriage; The Ideal Home.

Hiram College is planning for a great reunion of all old students and friends at Pittsburg. The request is made that every old student and every friend, who might care to attend the reunion, notify President Bates at Hiram at once.

Since E. W. Thornton took charge of the work with the Naomi Avenue congregation, Los Angeles, July 15, there has been an average attendance at the Sunday-school of 304 and an average prayer-meeting attendance of sixty-four.

L. M. Francis, pastor, is doing the preaching in a meeting that is being held by the church at Athens, Ill., with Chas. E. McVay as leader of song. There were thirty-nine accessions to the church the first few evenings.

Arthur Long, of Burlington, Iowa, assisted the church at Timewell, Ill., in a meeting during August. There were twenty-four accessions to the church, and the pastor, B. H. Cleaver, writes that the meeting was a great help to the church.

Lyman E. Sage, an elder of the First Church, Mobile, Ala., and superintendent of the Sunday-school has decided to devote his entire energies to the ministry and was ordained to this service by the Mobile Church in July.

Chas. M. Fillmore, whose article in another column should be read by every preacher and church officer, is pastor of the Hillside Church, Indianapolis, and is one of the editors of "Clean Politics," a paper which goes after corruption and drunkenness without gloves.

W. A. Harp has closed his work with the Lenox Ave. Union Church, New York City. He and his wife were given a farewell reception, Wednesday evening, September 22. The church is worshipping in a new auditorium and laying plans for a more aggressive work.

The Southern California Preachers' meeting will assemble at First Church, Los Angeles, Monday, September 27. An interesting feature of the meeting will be the review of Harold B. Wright's new book, "The Calling of Dan Matthews." The review will be made by Mr. and Mrs. W. G. Conley.

Crowded houses greeted William Price on his first Sunday at the Howett St. Church, Peoria, Ill., after his return from his trip to England. At the Bible-school there was an attendance of 257. The average attendance is 200. During Mr. Price's absence the pulpit was supplied by Charles Adams, a student in Eureka College.

F. H. Schmitt, pastor at Herington, Kansas, and his family have just moved into their new $3,000 parsonage, located just across the street from the church. It is a seven-room house, lighted with electricity. The Ladies' Aid Society cleared over $64.00 at their last regular meeting, and over $200 in the last few months.

Prof. L. M. Sniff, for twenty-five years President of the Tri-state Normal at Angola, Ind., has gone to California, where he will make his future home. During September and October he is supplying the pulpit of the Magnolia Ave. Church, Los Angeles, the pastor, J. P. McKnight, being away during that time.

H. C. Shropshire, who has formerly served as pastor of the churches at Sanger, Wheatland and College City, California, has accepted a call to the church at Gilroy, Cal., where he has been supplying for several weeks. It is hoped that this will mark the beginning of a new day with the Gilroy church.

B. H. Hayden, pastor of the Christian Church, London, Ontario, has put out a very attractive invitation to the church services with a good strong announcement of the sermons for both morning and evening during September and October. A very attractive card of invitation is put out by the Sunday-school of this church.

B. S. Ferrall, Jefferson street, Buffalo, N. Y., was given a home-coming reception upon his return from his vacation spent in Angola, Ind. This is double assurance of the love in which he is held by this great church. John G. Slayter will assist the church in a meeting beginning the Sunday following the Centennial. The Sunday-school of the church has an attendance of nearly five hundred.

The church at Paxton, Ill., made this year the largest offering in its history for church extension. At the evening service, September 19, the church extended the hand of "Farewell Greeting" to two choice young men, Glen Mills and Jay Bonham, who go to Johnson Bible College to prepare for the ministry. The church will send their minister, S. Elwood Fisher, to Pittsburgh.

B. H. Cleaver leaves the work at Huntington, Mo., and Timewell, Ill., to locate with the congregation at Lewistown, Ill., beginning there October 3. In addition to preaching, he has also been teaching in Christian University the past six years, but is now succeeded there by Prof. Garn, of Augusta, Ill., who will also probably minister for the church.

Geo. L. Peters, pastor of the Central Christian Church, Springfield, Mo., has been elected the church's delegate to the Pittsburg Convention, with all expenses provided by the church. This is the honorable and the Christian thing to do. There are hundreds of churches that should do this for their pastors. The pastor goes on business for the church. He is their representative, and they should provide his expenses.

The corner stone of the new church at Veedersburg, Ind., was laid Monday, September 20. It was a great event for the town. Business houses were closed at the hour of the ceremonies. The address was made by S. D. Dutcher, pastor of the church at Terre Haute, Ind., on the subject "The One Foundation." In the stone was placed a history of the church, a list of the membership, a picture of Evangelist H. A. Davis, and of the present pastor, O. E. Kelley. The building will cost about $12,000.

The State Board of Northern California consists of I. N. McCash, Berkeley; H. J. Loken, Alameda; G. W. Brewster, Healdsburg; Frank Stuart Ford, San Francisco; G. L. Lobdell, Chico; and D. F. Stafford, Wat-

sonville. Each of these men have promised to give especial attention to the offering for State work the first Sunday in November, and urge the other preachers of the northern part of the state to begin now to prepare for that day.

F. D. Draper, late of the Hillman St. Church, Youngstown, Ohio, preached at Ashland, Ohio, the third Sunday in September. The services of the morning were held in the church, and the evening services, in which all the churches of the city participated, were in the opera house. Mr. Draper preached the sermon, taking as his text, "Thou Art the Christ, the Son of the Living God." The local paper commends the sermon.

H. B. Robison has resigned at ElPaso, Texas, and the church has extended a call to P. . Rice of Minneapolis. Mr. Robison has been in El Paso about three years and has done a good work, reaching out in many ways beyond the confines of his own church. If Mr. Rice accepts the call, and we have not heard whether he will, he will carry the church forward to larger and larger work, as he has done in former pastorates at South Bend, Ind., and Minneapolis.

C. A. MacDonald, until recently pastor of the church at McKees Rocks, Pa., is just entering the field as Bible School Evangelist. Mr. MacDonald is a graduate of Hiram College, with ten years' experience as a preacher. He has been pastor of the churches at Kent and Akron, Ohio, and for two and one-half years at McKees Rocks, Pittsburg. He plans to visit school to hold a two weeks' institute, with an aim of getting all the church into the Bible School, and leaving the school thoroughly graded, and organized for aggressive work.

The Long Beach, California, Convention was honored this year with three notable guests: B. B. Tyler, "the most commanding personality of the meeting"; Judge Frederick W. Peabody, Boston, attorney engaged in much of the litigation against Mrs. Mary Baker Eddy, Mother of Christian Science. Mr. Peabody addressed a great audience, to which he exposed the system taught by Mrs. Eddy. The third guest of honor was R. A. Long, President of the Men's Brotherhood. He spoke at the Men's Banquet.

Sunday evening, September 19, instead of the regular Sunday evening service at East Liverpool, Ohio, the graduating exercises of the first Teacher Training class was held. There were seven graduates: Enoch N. Jones, John Farrish, Rachel Jones, Mesdames Catharine Bradfield, Julia Provo, G. C. Hostetter, and James Calhoun. After introductory remarks by the pastor, Prof. F. T. Weaver, the teacher of the class, gave a fine drill. Prof. F. H. Warren, superintendent of the city schools, gave the address. A new class was formed and will begin work at once. E. P. Wise, the pastor, directs the work of this church with intelligence.

J. A. Wharton closes a two years' pastorate with the church at Minerva, Ohio, October 31. During the time Mr. Wharton has been with this church he has wrought well. Fifty-seven members have been received into the church; an old debt of $500 paid, the Bible-school has had an attendance of from 300 to 400; the adult class, which was organized and taught by the pastor, has an average attendance during June, July, and August of fifty-seven. Before going to Minerva, Mr. Wharton was for seven years pastor of the church at Niagara Falls, N. Y. Mr. Wharton has not yet decided upon his future location.

The Memphis, Tenn., preachers are enterprising. They are securing space in the local papers for giving the people facts about the Disciples of Christ and the coming Centennial Convention. The Commercial Appeal, of Memphis, for Sunday, September 19, devotes two full pages to this purpose. These pages contain articles from J. B. Briney, W. F. Richardson, Z. T. Sweeney, W. J. Wright, J. H. Garrison, and others, as well as the pictures of the four fathers of the reformation, and of the preachers of the Memphis churches of the Disciples. They are: Homer F. Cooke, R. H. Jones, L. D. Riddell, V. R. Smith, W. H. Sheffer, and J. E. Garsuch.

Chicago Churches

AUSTIN, G. A. Campbell. Union services at Congregational Church, 11 a. m. and 8 p. m.

ASHLAND, Sixty-second and Laflin streets. J. E. Futcher. 11 a. m. and 8 p. m.

DOUGLAS PARK, Turner avenue, near Ogden avenue. 11 a. m. and 8 p. m.

ENGLEWOOD, Sixty-sixth place and Stewart avenue. C. G. Kindred. 10:45 a. m. and 7:45 p. m.

EVANSTON, O. F. Jordan. 10:30 a. m. and 7:30 p. m.

HYDE PARK, Fifty-seventh street and Lexington avenue. E. S. Ames. 11 a. m.

JACKSON BOULEVARD, 1010 Jackson boulevard. Austin Hunter. 10:45 a. m. and 8 p. m.

KENDALL STREET, near Polk street. 10:30 a. m. and 7:30 p. m.

MEMORIAL, Oakwood boulevard, just west of Cottage Grove avenue. Dr. Herbert L. Willett and Robert N. Van Doren. 10:45 a. m. and 8:00 p. m.

METROPOLITAN, Van Buren street, near Oakley boulevard. Charles R. Scoville and A. T. Campbell. 10:45 a. m. and 8 p. m.

MONROE STREET, corner of Francisco avenue. C. C. Morrison. 11 a. m. and 7:45 p. m.

OAK PARK, Armory hall. 11 a. m. and 7:45 p. m.

SHEFFIELD AVENUE, corner of George street. Will F. Shaw. 11 a. m. and 7:45 p. m.

SOUTH CHICAGO. A. J. Saunders. 11 a. m. and 7:45 p. m.

WEST END, corner Congress street and Forty-second avenue. C. M. Kriedler. 10:45 a. m. and 8 p. m.

WEST PULLMAN. Chas. A. Pearce. 10:45 a. m. and 8 p. m.

CHICAGO HEIGHTS. R. L. Prunty. 10:45 a. m. and 8 p. m.

A letter enclosing payment for two years' subscription in advance from a Kentucky reader says: "I have enjoyed your paper for the past twelve months. I have wanted such a paper for years. The need of it is being felt all over the country. I never subscribed for it and do not know who sent it to me, but I am certainly thankful to whomsoever it was." Here is one of a multitude of instances where the sending of *The Christian Century* by one who is sympathetic with its ideals to one who is not now a reader will bring a manifold blessing. Many present readers of the paper could aid the cause by sending in the subscription price

The Centennial Addresses of W. L. Hayden of Indianapolis, Ind., that were highly commended by the state Ministerial Institute and have been requested to be published by many who have heard them, are in the hands of the publisher and will be ready for delivery by the time of the convention at Pittsburg in October, sooner if possible.

The following are the themes:

1. Thomas Campbell and The Declaration.
2. Alexander Campbell, The Defender of the Faith.
3. Barton W. Stone and Walter Scott, The Harbinger and The Finisher of the Great Restoration.
4. Pioneers and Missions.

They will make a pamphlet or booklet of about forty-eight usual sized pages on good paper and clear type. Advance orders solicited. Price (paper cover), 25 cents a copy, $2.00 a dozen. Cloth 50 cents a copy, $4.00 a dozen. Address W. L. Hayden, 14 N. Boston Ave., Indianapolis, Ind.

Some time ago it was announced in the *Christian Century* that on account of G. D. Edwards being ill with typhoid fever, Dean C. M .Sharpe of the Bible College of Missouri would take the field to raise funds to meet Mr. R. A. Long's proposition, in which he proposed to give $50,000 provided $50,000 more was raised by October 1, 1909. The action proposed seemed necessary since Mr. Long's proposition matured October 1, and it was evident Mr. Edwards would be unable to do anything more before that time. However, as soon as the news came to Mr. Long he again showed his generosity, and his earnestness in making the proposition he did, by replying as follows: "Dean Sharpe should stick to his own particular task, which he and he alone is responsible for; the raising of funds should be left to Mr. Edwards on recovery, and to make this possible I will extend the time of meeting my propositions as far beyond October 1 as Mr. Edwards laid off on account of illness." The time for meeting Mr. Long's terms have been extended to December 1; and the month for our whirlwind campaign is changed from September to November. Mr. Edwards was taken ill August 2 and was dismissed from the hospital August 30. The doctor instructs him not to return to work before October 1.

The Wabash County (Ind.) Association of Christian Churches held its third annual convention with the Wabash Church, September 12. The day sessions were held in the city park, the evening meeting in the church. Representatives from the eight churches of the association were present and a basket dinner served at the noon hour to a multitude. Vernon Stauffer, of Angola, was the messenger of the day. He spoken in the morning on "The Christian's Inheritance in the Truth," at night upon "Obligations Which No Man Can Escape." The afternoon meeting was given to the communion service and the business matters of the Association. All churches giving encouraging reports. There is a membership in the county of fifteen hundred. There were above one hundred additions to the various churches in the year. The churches of the association pool their offerings for four interests, viz.: Foreign, Home and State Missions and Church Extension. Officers for the year were elected: President, J. W. Lewis: Vice President, A. L. Martin, La Fontaine: Treasurer, Thos. Hardman, LaFontaine: Secretary, E. F. Daugherty. Ministers present were I. P. Watts, Winchester; W. A. McKowan, Fairmount; A. L. Martin, LaFon-Wabash, with a number of local denominational visitors.

The church at Middletown, Ind. (Henry county), progressive and zealous in every good work, is sending its pastor, L. E. Murray, to the Centennial Convention. Their missionary offerings are larger than ever before.

Big Basket Meeting at Hallville

Sunday, September 12, was a great day for the Christian Church at Hallville, Ill. It was the occasion of the annual basket meeting of that historic church. The pastor of the church, A. L. Huff, of Eureka, Ill., had made thorough preparations for the occasion. Mr. Huff is a senior in Eureka College, and in connection with his work there, is pastor of the churches at East Galesburg and Hallville. The speakers of the occasion were, T. T. Holton, of Bloomington, who was pastor of the Hallville church for twenty-one years and H. H. Peters, field secretary of Eureka College. Brother Holton preached in the morning and in the afternoon, gave a talk on the history of the church in Hallville. Brother Holton stated that he began preaching in the year 1871, at Old Union, a strong country church from which the Hallville church sprang. The church at that time had a membership of 300, and the congregation often numbered 600.

Many men have gone from this church to render excellent service as preachers of the gospel. Among these are found the names of A. W. Henry, Marcellus Piatt, Thomas B. Piatt, C. G. Cantrell, Simpson Ely, H. M. Barnett, and J. A. Barnett. Besides these preachers a great company of other workers have gone forth into the world to be a blessing to humanity. As the village of Hallville grew in importance, many people began to feel that the congregation should make its home in Hallville instead of in the country at Old Union. The Hallville church was dedicated in 1887, and for some time services were held at both places. Several other congregations have received inspiration and help from members of this church who have moved elsewhere. The membership of the church at the present is over 200 and the outlook is good. Brother Huff has been with the church almost two years and his work is mentioned very favorably in the community. The services of the day were closed by an address, by H. H. Peters; and everybody left feeling that it had been a good day. Eureka College has many students from this community during the past, and in the years to come many more will take advantage of her opportunities for higher education.

Adult Bible Class Parade

By Marion Stevenson, National Superintendent of Bible Schools.

The attention of every Adult Bible Class and every Bible School in the brotherhood is called to the following announcement of the great men's Bible Class parade at Pittsburg, Penn., Monday evening, October 18, 1909. Thousands of classes should be represented in this parade. Every class should carry a banner so that the spectators in the reviewing stand can tell what state, what city and what school the class represents. Brother J. W. Darby, of Beaver Falls, Penn., will be the chief marshall and will be assisted by the state superintendents of Bible Schools who will severally have charge of the state sections of the parade. The parade will start at 7 p. m. promptly. Men only will be in the line of march. Women who are members of the Bible classes will have a definite place in or near the reviewing stand, and every woman present will count for her class just the same as a man in the line of march. The parade will be reviewed by the convention officials, and especially the invited guests. An American flag will be presented to the state making the best showing in the parade according to the following points. 1. The number of classes represented in the parade in proportion to the number of Christian Bible Schools in the state. 2. The number of persons represented in the parade. 3. The aggregate mileage traveled by those participating.

In the Magazines

(Continued from page 13.)

how completely the great streams of voluntary and spontaneous giving have been diverted from the churches, and from church work generally.

"During the past ten or twelve years the almost inconceivably enormous sum of one billion dollars has been given away by Americans for various philanthropic purposes. Of this stupendous sum comparatively little went to the churches.

"Rockefeller, for example, although an exuberant church-member, has given comparatively little money to church work. He has been interested in outside activities, chiefly educational and medical. Mrs. Russell Sage has been distributing her millions not among the churches which have been gradually deserting the poor, but she establishes a great fund for studying methods of improving the conditions of the poor, or she purchases an island in the Hudson river and dedicates it to the United States government. Carnegie builds libraries which are open not only to Protestants, but to Catholics, Jews, Mohammedans, Negroes. No lines are drawn. Phipps builds model tenements and D. O. Mills model hotels for improving the living conditions of people of small means. Last year Morris K. Jesup died. He was one of the most loyal of Presbyterians, but of his gifts not one-tenth went to church work, while nine-tenths was given to outside activities like the American Museum of Natural History. And Mr. Jesup's proportion for churches was very large compared with that of most givers. Even many Roman Catholics who have left fortunes have contributed not exclusively to the church as they probably would have done twenty or fifty years ago, but have favored all sorts of public causes. A wealthy Roman Catholic woman recently left considerable sums of money to Jewish institutions!"

Important to the Friends of Bethany College

In order to give an opportunity for those who may attend the Centennial celebration at Pittsburgh to go or come by Bethany College, and investigate for themselves the importance of the plea which the friends of Bethany College are making, and thereby to interest them enthusiastically in the Centennial Fund for that college, the brother who made the proposal to give $25,000 for every $100,000 raised by the whole brotherhood, up to $400,000, has authorized me to extend the time from the first of October to the first of November for the completion of the Centennial Fund. Arrangements are being made by which a great Bethany banquet will be held at Pittsburgh during the Centennial celebration, and it is hoped that at least twelve hundred people will attend this banquet. It is proposed to make this one of the great features of the Centennial, and my friend wishes the brotherhood to have the benefit of this occasion to meet his liberal proposition.

Now, brethren, let us have a strong pull, a long pull and a pull all together. We should secure at least a good part of the amount set for this fund. Surely, after this concession, the whole brotherhood will be equal to at least one man in answering the most imperative call and one of the most reasonable calls that has been made during this Centennial year. The celebration would surely not be complete without a handsome sum raised for the endowment of Bethany College.

W. T. Moore, Chairman.

AGENTS WANTED.

In every locality, Ministers, Teachers, Christian Workers are offered a rare opportunity to add to their income in spare moments. Lucrative returns guaranteed for an energetic canvas.

Send 25 cts. for handsome prospectus volume. Amount refunded on first order.

A monumental volume of over 800 large 8vo pages, over 300 portraits, illustrations of historic places, etc. A handsome work elegantly printed and bound in one superb octavo volume. Cloth, $3.50; half morocco, $4.50; or full morocco, $6.00.

A COMPREHENSIVE HISTORY OF THE

Disciples of Christ

BY WILLIAM T. MOORE, L. L. D.

¶ At last every member of the Disciples Church may rejoice over an authoritative history which will make his church and its teaching better and more generally understood.

¶ The facts, regarding its genesis, spirit, progress, are presented by a man of unquestionable authority, long association and wide reading.

¶ Everyone who has the interest of the church at heart, cannot afford to withhold his heartiest effort to extend the circulation of this most important work.

FLEMING H. REVELL COMPANY NEW YORK: 158 Fifth Ave. CHICAGO: 80 Wabash Ave.

DRAKE BANQUET

The friends of Drake University, attending the Convention at Pittsburg, will banquet at the Rittenhouse, Friday evening, October 15. Plates, two dollars each. Apply to Rev. C. H. Morris, Marshalltown, Iowa, who is in charge, or at the Drake University booth at the Convention.

The Ministry of a Man

By Arthur Holmes

Rev. L. G. Batman, pastor of the First Church, Philadelphia, Pa., has recently closed a six years' ministry with that church and opened another with the First Christian Church of Youngstown, Ohio.

In such a simple announcement there appears nothing especially noteworthy. Hundreds of such news items appear weekly in any of our papers. To understand something of the significance of this notice one must know something of the circumstances of that ministry and some details of its achievements.

The church itself is worthy of note. It is one of the oldest in the brotherhood. It was organized in 1832, in the session room of an abandoned Presbyterian Church, with about a dozen members. Alexander Campbell first visited the church in 1833, spoke in Music Fund Hall for three hours and twenty minutes on the "Reasons for the Christian's Hope in God." While in the Bank street building a meeting was held under the leadership of David S. Burnet, one of the great lights of the restoration.

About 1838 the flock removed from Bank street to Pearl street, and while there in 1842, held a meeting conducted by Walter Scott with crowded houses. In the same year the church removed again, this time to a Presbyterian church at Fifth and Gaskil streets. Here it was that Benjamin Franklin, coming from Tennessee to study medicine, preached for the church.

The next move was into their own new building at Twelfth and Wallace streets, in 1852, where they dwelt for a generation. Alexander Campbell preached the opening sermon, making his third visit to the church. In 1892 the church bought and moved into its present home at Berks and Mervine streets.

Both by age and interest in other Disciple churches of the city it is Mother Church. Today the congregation numbers about 500, a body of people unsurpassed for their devotion to the plea of the fathers, intelligently interested in every step of history which has made the Disciples a great people, ardent in their support of all Disciple traditions, and yet all of it tempered with a courtesy, a sweetness of spirit and Christian culture that ornaments and dignifies every principle for which they stand.

The church is further characterized by a dignity of aim, purpose, method and achievement which gives its services and its whole atmosphere an exceptional reverent and uplifting tone, just touched and warmed with the perfect, quiet, unobtrusive manner peculiar to Philadelphia. Altogether, it would be hard to find a congregation with such a happy combination of history, spirit and splendid membership.

During the six years of Brother Batman's ministry, 260 persons were added to the church; about $42,000 were raised for all purposes; 1,400 were enrolled in the Sunday-school and all other organizations were vigorously promoted.

Such an achievement under the circumstances, would have satisfied most pastors. Mr. Batman, however, is a man with a restless disposition to be doing something. Energy flows from him as readily as Niagara pours over its precipice. Besides his own pastoral work, he was president of the Christian Missionary Society of Eastern Pennsylvania for over five years, attended all the conferences, made frequent trips over the state and was full of helpful advice for all the congregations in the district. The estimation with which he was held by his fellow ministers in the state is indicated by the splendid testimonial letter from the Board of Directors of the Missionary Society on the occasion of his resignation.

In the religious affairs of the city, outside of the Disciples, Mr. Batman took a prominent part. His energy, unlimited common sense, tact, constructive ability, and earnestness in everything he undertook made him a most respected representative of the Disciples amongst the other denominations.



Rev. L. G. Batman, Now Pastor First Church, Youngstown, Ohio.

He was prominently connected with the program of the Federation of Protestant Churches at their meeting in this city, consulted on many projects of religious importance and active in evangelistic campaigns. Not the least of his contributions were the three years of noon-meetings held in the Pennsylvania Railroad shops where the men sent a written petition for his return after the first year. Many of his staunchest admirers are numbered among the shopmen.

In the affairs of the Disciple churches, however, his most marked and most permanent contribution was made. No pastor in our city ever took a more practical and continuous interest in all the congregations than he did. He was always ready in every emergency with good advice backed up with the most practical aid in helping any weaker church either to maintain its position or to advance a new work. He was undoubtedly the largest factor in preserving two of our local congregations from disruption and destruction, and they stand today as thriving churches, monuments to his unselfish labor, unfailing patience and unquenchable optimism.

It is not at all too much to say that he marked a new era in our Philadelphia work. He revealed to us the secret of our possible success. His episcopalian hand was felt in every congregation. His missionary spirit infused itself unconsciously into every home disciple. He accustomed each member to feel himself in a larger relation than merely as one member in an isolated fold, satisfied when the demands of his congregation were

A Soda Cracker is Known by the Company it Keeps

It is the most natural thing in the world for exposed crackers to partake of the flavor of goods ranged alongside. In other words, a soda cracker is known by the company it has kept. On the other hand

Uneeda Biscuit

have been in no company but *their own*. When you open a package you find them so oven-fresh that they almost snap between your fingers as you take them from the package.

5¢

a Package

NATIONAL BISCUIT COMPANY

fulfilled. He set a new pastoral ideal and opened many eyes to the possibilities of this splendid field. In these matters, while no material mark may be left for the passerby to read and note, the influence of this bishop of Philadelphia will live and be remarked by those who know him best as his greatest contribution amongst many, during his useful pastorate.

With a congregation like the First Church and achievements like the above, most men would have been content. As a pastor he might have remained indefinitely. Philadelphia is the easiest place in the world to stay in. Six years might readily have doubled themselves and Brother Batman would have found himself more respected and beloved than ever. However, with his restless energy, with his ambition to make each new day a larger one than yesterday, he could not be contented with a mere record of longevity. He must be up and doing. Hence, when the call came to a field with many more difficulties, with innumerable problems, with fewer benefits, but with the seethe and stress of complicated life the lure of doing things was too strong. He bade farewell to a reluctant people and to many friends.

It would not be fair to the facts to close this notice without a mention of the largest element in Mr. Batman's success. It is the old story, of course. He had back of him in his home the constant and intelligent sympathy of a pastor's best helper—a noble and sacrificing wife. As a pastor's wife Mrs. Batman is perfect. Ministers and ministers' wives will know all that that entails.

Something of the feelings of the congregation for both of these noble souls was expressed in a beautifully embossed set of resolutions presented to them on the occasion of the farewell reception tendered them in the church on the eve of their departure to their new field. They go with the most cordial esteem of all who knew them, with regrets of Philadelphia friends at their loss and with heartiest good wishes for continued success and enlarging usefulness in the brotherhood they serve so devotedly.

Good News

More than $40,000 have been secured by the Foreign Society to meet the conditions upon which R. A. Long agreed to give $10,000 for the two new Bible Colleges, one at Vigan, Philippine Islands, and one at Bolenge, Africa. R. A. Long, the splendid Christian business man, has promptly fulfilled his part in this enterprise. Many friends will rejoice over this achievement.

The total receipts of the Foreign Society to September 15 amount to $317,741, a gain over the corresponding time of 1908 of $79,253.

We are hoping for still better gains before the 30th, when our books close.

F. M. Rains,
S. J. Corey,
Cincinnati, Ohio. Secretaries.

The Last Call

Marion Stevenson, National Superintendent of Bible-schools.

Declaration Day is upon us! All signs indicate that this is to be one of the most remarkable days in our history. It is earnestly hoped and very widely expected that we shall have the largest attendance at Bible-school that day in the history of our people. Multitudes of schools will have all the church and as many more present.

One of the first purposes of the day is to secure the Adult Bible Class Movement among us. To this end every adult Bible class should be organized with the International Certificate of Recognition. The future of organized classes should be secured by having a permanent teacher ready to take charge of them. Teacher training classes should resume work and the classes should be organized both in first year's work and in the advanced year's work, so that the future will bring us well qualified teachers. We are hoping that not less than 50,000 pupils will be enrolled on this great day.

Ohio Fourteenth District Convention

The annual district convention of the O. C. M. S. held at Chauncey, was the best for several years. The attendance was good and the program was carried out almost entirely as printed. The district which has been unweildly because the east and west parts were not easily accessible to each other was divided into east and west districts. Athens, Gloucester and Nelsonville are the strong churches of the west division. J. A. Holton is doing a good work at Gloucester. W. H. Boden, president of the district, has done and is doing a good work at Athens. He is on his third year there. The church at Nelsonville reported the largest numbers of additions for the year. J. A. Long, a student at Ohio University, preaches at Chauncey and Trimble. He is doing a splendid work at both places. T. J. White, southern Ohio evangelist, and L. L. Faris, state Sunday-school man, were both absent owing to light attacks of typhoid fever. They were greatly missed. H. N. Miller, state secre-

The Tennis Champion Says

MAY SUTTON

Tells American Girls How to Be Healthy and Graceful.

SAN FRANCISCO, Cal.

Don't drink coffee.
Don't drink tea.
Don't exercise too much.

These three don'ts constitute the advice of Miss May Sutton, champion woman tennis player of the world, to girls who would go in seriously and systematically for athletics.

Eat what you want.
Take long walks.
Get all the fresh air you can.

These are the three rules Miss Sutton lays down for girls who desire merely to be strong and healthy.

The little champion recently appeared on courts in San Francisco in a series of exhibition matches. It had been reported that she was not in the best of health, but she gave no indication of having "gone back," playing her strong game that made her world's champion, with her same old dash and accuracy.

At the close of the series Miss Sutton was asked to tell what system of training she had found most effective and what, in her opinion, is the best form of exercise and diet for the average American girl. In part, she said:

"While I advocate hearty eating, I cannot say too much against the use of tea or coffee. They are nerve destroyers and no one can be healthy who persists in their use.

"Too much exercise is as bad as too little. Walking is the best exercise there is. Early each morning, after drinking a glass of hot water, dressed in loose clothing, I walk for nearly an hour.

"Athletics should receive some attention from every girl. If her time precludes the playing of tennis or golf she should take long walks in the open air, both before the morning and evening meal, throwing the head and shoulders back and taking long, deep draughts of that which money cannot buy but is in reach of the poor as well as the rich—pure air.

"Pure air and a moderate amount of exercise I cannot too strongly impress upon girls as being the only secret of health and grace. Medicine for that out-of-sorts feeling may cause girls to imagine they feel all right, but what they really need is more fresh air and not quite so much sitting around the house in tight-fitting clothes as a great many of them do."

Miss Sutton is declared by physicians to be a perfect athlete. Tennis experts declare that every movement is "a picture."—Lexington (Ky.) Leader.

"Don't Drink Coffee "Don't Drink Tea "Don't Exercise Too Much"

Very easy when you know how much more satisfactory

POSTUM

is, as a morning cup.

A hot, steaming cup of Postum is as invigorating and bracing as coffee. But instead of caffeine-wrecked nerves, headaches and heart troubles that overtake the coffee drinker, Postum furnishes a liquid food which strengthens head and body.

A ten days' trial of well-made Postum (boiled 15 minutes) convinces.

"There's a Reason"

WONDERED WHY

Found the Answer was "Coffee."

Many, pale, sickly persons wonder for years why they have to suffer so, and eventually discover that the drug—caffeine—in coffee is the main cause of the trouble.

"I was always very fond of coffee and drank it every day. I never had much flesh and often wondered why I was always so pale, thin and weak.

"About five years ago my health completely broke down and I was confined to my bed. My stomach was in such condition that I could hardly take sufficient nourishment to sustain life.

"During this time I was drinking coffee, didn't think I could do without it.

"After awhile I came to the conclusion that coffee was hurting me, and decided to give it up and try Postum. I didn't like the taste of it at first, but when it was made right—boiled until dark and rich—I soon became very fond of it.

"In one week I began to feel better. I could eat more and sleep better. My sick headaches were less frequent, and within five months I looked and felt like a new being, headache spells entirely gone.

"My health continued to improve and today I am well and strong, weigh 148 lbs. I attribute my present health to the life-giving qualities of Postum."

"There's a Reason."

Read, "The Road to Wellville," in pkgs.

Postum Cereal Co., Ltd., Battle Creek, Mich., U. S. A.

tary, filled his place in his spiritual, inspiring way. He is making good. Many are planning to go to Pittsburg from this district.

W. S. Cook,
Corresponding Secy.

Church Extension Receipts

For First Fifteen Days of September as Compared with the Same Time Last Year.

Churches.

Last year	$1,695.24
This year	1,644.30
Loss	$50.94

Individuals.

Last year	$1,215.40
This year	570.12
Loss	$645.28
Total Loss	$696.22

It will be noted that, from the above statement for the first fifteen days, we have a total loss of $696.22. The $50.94 is from the churches, and $645.28 from individuals. The most of the falling off in receipts is due to the fact that we have not received as much Annuity money this year for the first fifteen days of September as last year. We have gained five in the number of contributing churches.

From the churches the offerings are always small after the first two Sundays. The larger churches hold their offerings until after the third and fourth Sundays. Most of the churches take the whole month for the gathering, and remit after the last Sunday. Churches should be sure to get their offerings to Kansas City before September 30. Offerings mailed promptly on September 27 should reach us by the 30th. Remit promptly to G. W. Muckley, Corresponding Secretary, 500 Water Works Bldg., Kansas City, Mo.

Eureka College Rally

Eureka College will hold a great reunion during the Centennial Convention. There will be no banquet, but the energy that is usually consumed in eating will be used for even more important purposes. The plan is to select some auditorium that is convenient, and at a convenient time gather together all the friends of Eureka College, including everybody from Illinois, and have an enthusiastic program. The details of the matter have not been worked out and many of them will not be until the people gather at the Convention. But enough has been done to guarantee the success of the enterprise, and between now and the opening of the convention everything that can be arranged for such an affair will be. We take this opportunity to invite the friends of Eureka College throughout the brotherhood and everybody from Illinois who attends the convention, to get ready for a great rally in the interest of our Illinois School. Eureka College will have a story to tell, and her friends will be on hand to tell it. The main reason for having a rally instead of a banquet is, that we cannot accommodate all the friends of the college at a banquet, however great may be our preparations. Besides, there will not be much time for eating.

H. H. Peters.

Atlanta Christian Church is sending their minister, Ralph V. Callaway, to the Pittsburg Convention. They are giving him a liberal purse in addition to paying the regular expenses of the trip.

E. M. Todd, pastor of the West Jefferson St. Church, Fort Wayne, Ind., with his church, held a special service of song, Sunday evening, September 19. The theme for the evening was "Christian Life and Experience as Reflected in Our Hymnology." The service was to introduce the new hymnal of the church: "Hymns of Worship and Service."

Cotner University

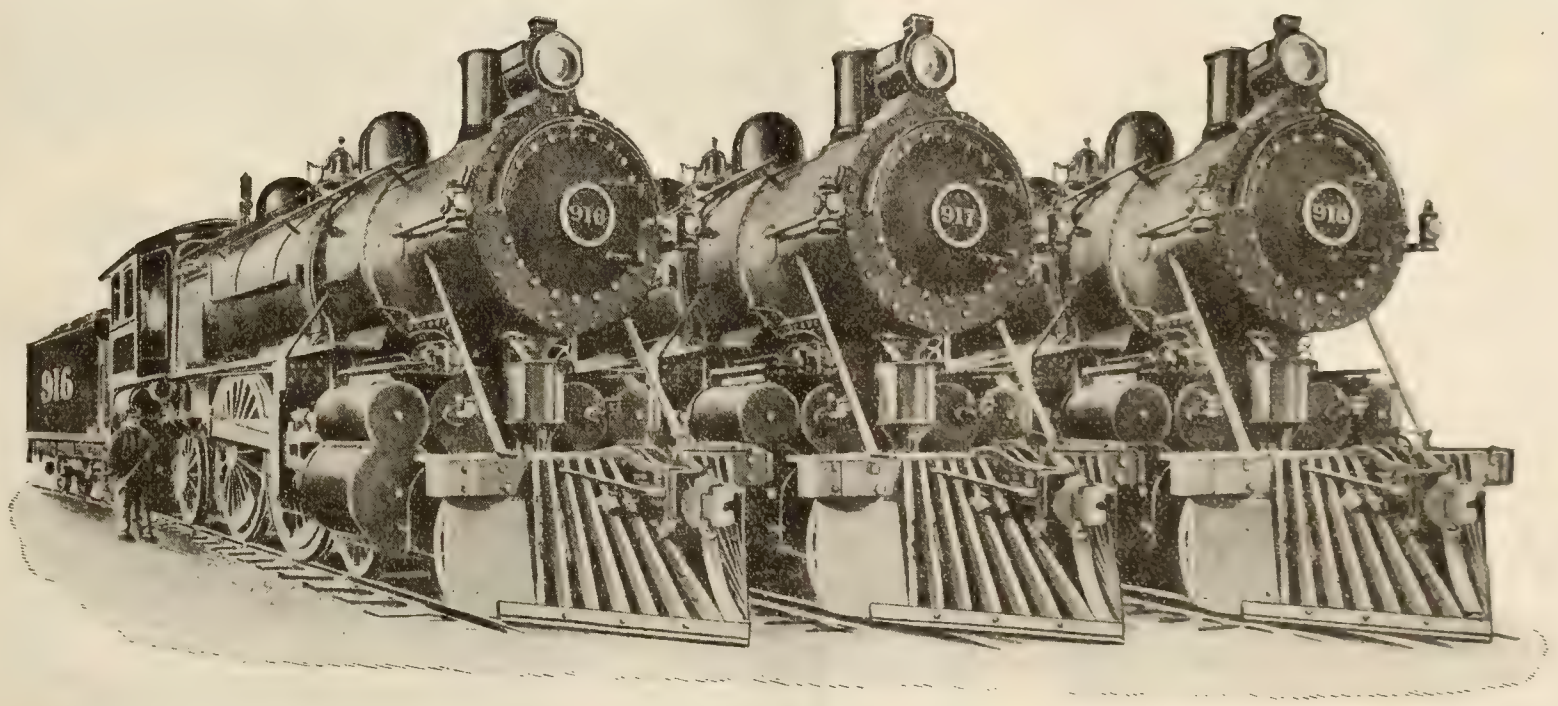
Registration for the year 1909-10 began Monday, September 6. The great number of new students was indeed a surprise to our most sanguine friends. More than one hundred new students registered the first three days. These, together with others who will come later, and the old students who return will undoubtedly give us a student body of over five hundred students this year; thus the latter part of our "Centennial Aim" ($100,000 endowment, and 500 students by 1909.) will be realized. Nor are we altogether despondent about the former. Last year added over $15,000 to our permanent endowment fund, which gives us a total of approximately $50,000 at the present time. Now is a propitious time for brethren of means to consider well the possibilities for good that lie in an adequate endowment of Cotner University.

The institution is without debt and owns property worth approximately $200,000, but is in great need of an adequate endowment fund. Equipment to the amount of several hundred dollars per year is being added to our laboratories and class rooms.

Last year the university graduated the largest class in its history: more than fifty students received diplomas and certificates of graduation, while eighteen received the degree of Bachelor of Arts.

Forgetting the struggles of the past, it seems that a brighter day is dawning, and every indication points to a successful future for Cotner University. With an alumni increasing in usefulness and power as well as in numbers; with a rapidly growing, enthusiastic, and loyal student body; a tireless and energetic field agent: and a constantly increasing number of devoted friends, the future of the institution seems assured. Let us endow it that it may fulfil its true mission. Stand up for Cotner and talk it to your friends.

Geo. M. Jacobs.
Bethany, Neb.



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Minneapolis - St. Paul - Chicago | **Kansas City - Chicago** | **San Francisco - Omaha - Chicago**

In going to the Pittsburg Centennial it is well worth your while to select one of the above famous trains of the

Chicago, Milwaukee & St. Paul Railway

direct to Union Passenger Station, Chicago. Many other trains offering all modern comforts of travel from points West, Northwest and Southwest to Union Passenger Station, Chicago.

Complete information regarding fares, train service, etc., from the nearest ticket agent of this Company, or from

F. A. MILLER, General Passenger Agent, Chicago.

Centennial of the Disciples of Christ

Pittsburg, Pa., October 11-19, 1909

The greatest religious gathering since Pentecost.

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Centennial Bulletin

By John A. Jayne

Already the first rays of the sun of the Centennial are looming in the horizon of the Eastern sky. Already some delegates to the Convention have begun to come into Pittsburgh. Already 8,000 people from various parts of the country have registered for rooms and by the time this reaches your eyes these will have been assigned to their homes during the Convention period. Already upwards of 2,000 have sent in their Centennial dollar and are guaranteed the beautiful Centennial program and badge.

It is wonderful the number of inquiries that there are relative to rates, rooms and entertainments of various kinds. The brotherhood seems to be aroused as it has never been aroused before by any convention. Every mail brings interesting letters, and we know that from firesides all through the brotherhood, prayers are ascending for the convention and its success. In the midst of the hurry and the worry of convention preparation when nerves are on edge and physical strength is worn to a frazzle, it is encouraging and comforting to know that these prayers are ascending and that the workers have the sympathy of those for whom great preparation is being made

Unless one is directly attached to the office force he cannot know the vast amount of labor necessary to prepare for a gathering such as we will have in Pittsburgh, October 11 to 19.

Brother W. R. Warren, our energetic and enthusiastic centennial secretary previous to the latter part of the spring of this year, traveled an average of 36,000 miles a year for four years, speaking at conventions, preaching in pulpits, and interesting people everywhere in the great centennial gathering When this work was finished he gathered round about him a corps of efficient workers from all of the churches in Pittsburgh, and these, with him, have been working out the idea of the prospectus and writing countless people answering questions that have come from all parts of the land. At the present time there is an office force of upwards of twenty-five putting the finishing touches on what is believed will be the greatest gathering of modern times.

And what a gathering it will be! A gathering of consecrated hearts and hands celebrating the completion of a full century of an American movement for the restoration of New Testament Christianity.

What remembrances will be in the minds and hearts of those who come! The remembrances of the sacrifices of heroic fathers and mothers, sons and daughters who toiled and labored in the early history of the reformation to the end that the cause of primitive Christianity might be established in the land.

What a time of recognition it will be! We shall stand face to face with the wonderful achievments of the Foreign Christian Missionary Society during its long and honorable history. We shall see something of the results of the splendid endeavors of the American Christian Missionary Society in planting the Gospel in the strategic points of our own land. We shall have the opportunity of clasping the hands of the noble workers of C. W. B. M. through whose untiring energy and devotion the Gospel has been preached to those "who sit in the shadow of a great darkness." We shall see visible and tangible evidences of the devoted and willing work of the Church Extension Society that this year comes to its majority. We shall have the privilege of looking in the eyes of those who have given themselves to the work of the various benevolences of our brotherhood including the apostolic and beneficent work of the Board of Ministerial Relief.

It will be a time when we shall look forward with the greatest of delight to the work of the days that are to come. The mount of privilege to which we have come reveals to us that written in the sky of the future is the magnificent word "opportunity," and as we shall look at the graduations of color

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and shadings of light that form this word we shall discover back of it the heavier and more wonderful word "obligation," for opportunity always spells obligation. Opportunities accepted means obligations assumed. Privileges laid hold of means responsibilities recognized.

Our centennial mount of privilege calls for a larger and more devoted consecration of hearts and hands than we have ever given or presented

Emphasizing the Necessity of a Thorough Representation

Every church in the brotherhood should see to it that it is represented in this great convention. Every congregation should see to it that it sends its preacher, pays his way and gives him a purse large enough to provide for his entertainment while in the convention city. Every member of the local churches should esteem it a gracious privilege to contribute to this most worthy movement. The preacher who comes to the convention knowing that behind him are loving hearts who have made it possible for him to come, will receive such an inspiration that for years his work in the congregation will be better, more blessed and more in accordance with the spirit of our plea. Isolation spells stagnation. Association spells acquaintanceship. Acquaintanceship spells sympathy. Sympathy means greater enlistment of all the forces of the church for the expansion of the Kingdom of God. The church that sends its preacher will enlarge the border of its tents, take new steps in advance work and make of itself a greater power in the community in which it lives. If it should so happen that any local church is without a pastor, let that church select some well qualified and well prepared person to represent it in the convention. Let this representative have his or her expenses, including car fare all paid. Let their representative be such a person as will be able to gather and assimilate the good things of the convention and carry them back to the people who so generously sent their delegate. Every church should have a delegate and every church having a delegate will reap an ample reward in spiritual blessing that cannot be measured or estimated in this world.

A Word as to Rates

By consulting the following table one can tell approximately what the round trip car fare will be from their home to the convention city. In the Central Passenger Association the rates from—

Springfield, Ill., will be	$19.05
Indianapolis, Ind.	21.00
Grand Rapids, Mich.	12.85
Chicago, Ill., via Fort Wayne	15.75
Chicago, via Pan Handle, B. & O. or N. Y. Cen.	14.25
Detroit, Mich.	9.55
Toledo, O.	7.75
Cincinnati, O., via Pennsylvania	9.70
Cincinnati, O., via B. & O.	8.20
Cleveland, O.	4.75
Columbus, O.	6.10
Dayton, O.	8.20

In the territory of the Trunk Line Association the roads sell mileage like postage stamps at two cents, to be used by anyone. In addition a special rate of a fare and three fifths has been made for this convention, except in Pennsylvania, where tickets to Pittsburgh will be sold at two cents per mile.

In the Southwestern Passenger Association the rates will be from—

Birmingham, Ala.	$23.35
Mobile, Ala.	28.05
Roanoke, Va.	24.85
Washington, D. C.	12.00
Jacksonville, Fla.	33.70
Tampa, Fla.	40.30
Atlanta, Ga.	23.20
Rome, Ga.	21.40
Savannah, Ga.	30.40
Bowling Green, Ky.	15.70
Central City, Ky.	16.75
Danville, Ky.	12.40
Mayfield, Ky.	22.45
Nicholasville, Ky.	11.65
New Orleans, La.	29.45
Gulfport, Miss.	29.45
Asheville, N. C.	21.25
Charleston, S. C.	29.45
Greenville, S. C.	24.25
Chattanooga, Tenn.	19.00
Nashville, Tenn.	17.95
Knoxville, Tenn.	17.35
Lynchburg, Va.	18.90
Richmond, Va.	17.25

In the Southwestern Association the following samples of reduced rates are given. From other points of course the fares are on the same basis.

Abilene, Kans.	$34.80
Columbia, Mo.	26.50
Joplin, Mo.	32.70
Kansas City, Mo.	27.30 to 29.25
Oklahoma City, Okla.	41.20
Sedalia, Mo.	26.40 to 27.55
Topeka, Kans.	29.35 to 31.00
Dallas, Tex.	47.70
San Antonio, Tex.	51.75

Convention Points

Visitors from southern points should be sure to bring wraps with them as the evenings may be cold. October weather in Pittsburgh as a rule is delightful. The record of the past 17 years shows that during the time appointed for the convention the weather has been extremely delightful.

Finally, don't forget to pray for the convention, the workers and all who shall come. Pray that this may be in spirit and in truth a time when our spiritual strength shall be revived for the great work that is before us.

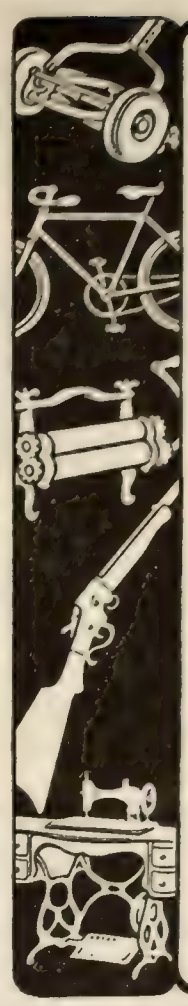
Sincerely yours,
JOHN ANDERSON JAYNE.
Chairman Publicity Committee.

As We Go to Press

Kansas City, Mo., Sept. 27. We are with the Jackson Ave. Church, Brother Frank Bowen, pastor. Forty added last Sunday, forty-one yesterday, with one hundred fifty-six in the first ten days. The largest per cent of adults head of families I have ever seen in the opening days. Buss and Best singing, Minges and Mathieson, personal workers.—Charles Reign Scoville.

Sedalia, Mo., Sept. 27. One hundred to date. Interest increasing, nearly nine hundred in Bible-school yesterday.—Brooks.

Blackwell, Okla., Sept. 27, Between thirty and forty added here in the Small and Shaffer meeting. Fourteen yesterday. Great audience. From a spiritual stand-point best meeting Blackwell has ever had. Sunday-school largest in history. Continue two more weeks.—J. W. Hall, Elder.



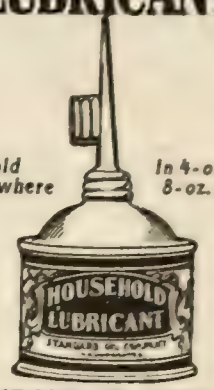
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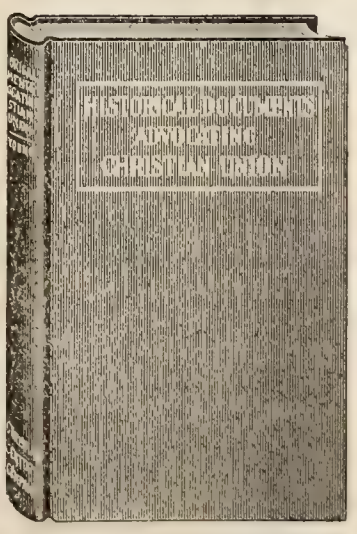
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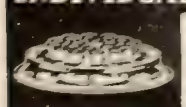


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The Confirmation of Faith

Modern Science and Christianity Not Enemies But Allies of Our Christianity

It is perhaps little understood what service is being rendered our Christian faith by the careful and quiet work of investigators and teachers in the class-rooms of colleges and universities. There as in no other place the young men of our generation are facing the problems of biblical literature and Christian history. It is sometimes assumed that the only causes of the doubt and hesitance which manifest themselves in the attitude of young men toward the church are found in the failure of the latter to emphasize the old dogmatic teachings of the theology held a generation ago. There are preachers and writers who cease not to lament the loss of faith which, as they imagine and assert, is due to rationalism and unbelief in the seats of learning. Higher Criticism and modern views in general are charged with most of the present-day dissent from the orthodoxy of an earlier day.

The present generation of thoughtful young men finds itself in a world greatly altered from that of a half century ago. Many beliefs and opinions regarding religion, and especially Christianity, have been modified to such an extent that they no longer square at many points with the traditions handed down from the past. This is due to several causes. The careful study of the Bible has shown that some of the theories regarding it, such as verbal inspiration and infallibility in matters of history and science, will not stand the test of scrutiny, and that the claims made for the Book in these directions impose upon it a burden of inerrance which it neither asserts for itself nor is able to bear; and which, moreover, if thrust upon it would rob it of its essential human features, while in no degree exalting those which are divine.

Again, modern physical science, studied in every class-room from the primary grades of the public school to the graduate courses of the university, reveals a world little known either to the writers of Holy Scripture or the makers of much of the theology so recently held. By this science the world is brought into vital relations with a universe lying about it, and becomes in the process both larger and smaller—larger, because it has been more fully explored and its features described; smaller, because it is seen to be but a minute part of the universe, in all of which God is working out his plans.

These are but two of many lines of investigation which have thrown light upon the religious life. Many others, such as psychology, human origins and social science, might be named. Now the facts of these sciences are the commonplaces of the schools. Whether we accept them or reject them in our private confessions of faith, they are passing current in educational work. Whether or not what are known as the modern views of the Bible and of the universe are to be the final ones, no thoughtful person wishes to stop and debate. New facts are emerging every day, and it is enough to say that the critical view of the Scriptures and the evolutionary view of the world are those which best account for all the phenomena. What changes may come in the future, by reason of wider knowledge, we do not know. It is perfectly certain, however, that we shall not go back to the outgrown definitions of the past. We may give up the Copernican theory of astronomy for something more in harmony with the facts. We shall never go back to the Ptolemaic theory. We may find some better explanation of the literary history of the Bible than criticism, lower or higher, has given us. We shall never go back to the uncritical attitude of a generation ago.

In the meantime a host of young men are facing the problems raised by scientific study in our day, and many of them are seriously troubled to know how their childhood faith is to adjust itself to the views which are current all about them. They are dealing with text books on science which seem to be at variance with the views of the origin and nature of the world contained in the Bible. They are taught to raise the questions of criticism in reference to all the classic literature which is put in their hands. Is the Bible alone exempt from this process, and if so, why? Is there danger in the frank investigation of its claims? What is the strength of that Christian faith which trembles when criticism is applied to the Scriptures?

The problem of such young men is made more acute by the unwise methods of ill-informed ministers, whose attacks upon all that does not fall within the range of their own approval, tend to disquiet, discourage or disgust minds that are impressed with the lack of harmony between the preacher's message and the facts of the world in which he lives.

It is a satisfaction to know that this sort of ministry declines in number and effectiveness with each year. For the most part the men who are doing the work of the pulpit are making earnest efforts to meet the demands of their high calling by such acquaintances with the facts of Biblical literature and science as shall save them from leading their hearers either into false views of the situation, or unnecessary perplexity. There is no occasion for any man posing as a champion of either criticism or evolution. To do this would be as foolish as to attack them. What is needed is the saving knowledge that shall enable a minister of the Word to interpret the Gospel in terms which men can understand, and not to cloud his utterance with doubt or fear or malice. There never was a more admirable opportunity than the present time affords for a clear, ringing message regarding the essentials of our holy faith, the great "first principles of the Gospel of Christ," which modern criticism and science have not only left unimpeached, but immensely strengthened.

It is this work of mediating between Christian faith and modern education which is being accomplished by scores of earnest, faithful teachers, both in colleges and universities throughout the country. In their class-rooms the young men appear. weighing in their hearts the question, "Can the old faith live with the new?" and prepared, though not without regrets, to throw the old faith away and follow the leadings of the modern scientific world. Blessed is he who as a teacher realizes his opportunity to bring reconciliation and comfort. It is a satisfaction to know that so many men thus strategically placed are making full proof of their ministry as faithful servants of Jesus Christ. Not by denial and evasion, but by frank recognition of all the just demands of science and of criticism are they meeting the intellects of the young men of our day, and leading them to a firmer faith in God, in Our Saviour and in the Holy Scriptures.

Many a young man has come out of the class-room, having been helped to think the problem through, and confident that without having been "born again," intellectually, he could never have seen the kingdom of God. In this way the faith of many in our generation is being confirmed, even in institutions which are charged with the sin of iconoclasm and heresy. What is true of our own American colleges is equally true of many abroad. Principal Fairbairn, the leading representative of English Protestantism, in an address at Oxford on "Experience," gave an interesting bit of his own biography which is in point, "As a young man he began to feel the doubts which every honest young Christian man must have. But the doubts were stifled, for to express them would have been considered sin. When he entered the ministry and began to reflect on his future teaching, he found his faith shattered. At last he was compelled to give up the ministry and henceforth, he thought with sorrow, his only calling would be journalism, his only pulpit the daily Press. But a way was opened. He fled to that refuge of eager minds and perplexed souls, a German University. There he found the brisk American, full of honest doubt; the plump, well-groomed Englishman, with happy, comfortable faith; many of his own Scotch countrymen, full of doubts they dared not express; the vivacious Frenchman, the industrious German and the lively Swiss. There he gained a new faith, there he learned that God is necessary to man and man to God, and that Christ was the highest humanity and divinity combined; learned, too, to proclaim faithfully what he felt within him, a practice from which he has never since departed.

The confirmation of faith is not to be found in denying doubt, or seeking to stifle it, but in an honest effort to find the truth which meets all the facts. Happy is the preacher or the teacher who assists the young men of our day to this larger faith.

The Trend of Events

By Alva W. Taylor

THE RAILROAD HONOR ROLL

It has been noted in these columns that the Pennsylvania and Burlington roads report no passengers killed for one year past. Now the Rock Island, Sante Fe, and Northwestern render like reports. This is an honor roll. It is much better to save lives than to increase speed. Safety devices will do both. Here is demonstrated the salutary benefits of governmental demand for safety devices. Business exists for the sake of dividends. Government exists for the sake of protecting human life and morals. Corporations are inclined to do what individuals would not do. Thus government needs to oversee the protection of life and morals where dividends would be interfered with by the cost of their protection.

But what are the reports of the railroads on the safety of life and limb to employes, Within three days of the time the Northwestern reported no passengers killed during the past twelve months, it was found that five employes had been killed at one switch crossing in Chicago within two months. The latest reports available are for 1905 and they are confessedly incomplete. Yet they show that for that year one employe out of every 411 was killed and of the train operators one out of every 133 were martyrs to their calling, while one out of every nine was injured. In Germany only one operator out of every 180 is injured and one out of every 500 killed, i. e., German roads are twenty times more safe than Amerieau.

The five roads on the Honor Roll carried perhaps 100,000,000 passengers during the year. It is a remarkable record.

PELLAGRA

Both at Dunning, the Chicago Insane Asylum, and the state asylum at Bartonville, Ill., there has recently been several cases of Pellagra. Reports of its detection come from other places also. That it has existed before is not doubted, but it has been largely an unknown disease in this country. Its early symptoms are somewhat like eczema, but later it takes on something of the appearance of leprosy. It is not peculiar to insane persons, but leads to insanity and thus its discovery in the asylums. It has been known for a long time among the peasantry of Italy, Spain, the Alps, and other places in Southern Europe and is called Italian Leprosy, Alpine Scurvy, and other local names. The flesh becomes black and the sufferer falls into melancholy. It has commonly been believed to be caused by a fungus growth on mouldy corn or a ptomaine resulting from the decay of that widely used and nourishing cereal in lands of the peasantry. On the other hand it is pointed out that it is not common among the corn using peons of Mexico or the negroes of the South, who are great corn eaters and neither they nor the Mexicans are noted for carefulness in using fresh and hygienic meal. The southern cases reported so far in this country appear to all be whites, but that may argue little. In any disease there must be conditions as well as initial causes and the solution of seeming contradictions may be found in varying conditions and the stale corn theory justified. It is a dreadful disease, but the nervous and apprehensive need have no terrors if they continue to eat clean corn meal and live hygienically.

THE HOUSE OF THE GRAFTER A HOUSE OF CARDS

The conviction of Inspector McCann has proven a bombshell in the camp of the grafter in the western metropolis. Many are now anxious to "tell all they know" and it is believed that Chicago is on the eve of a vast uncovering of the corruption that every one knows to exist. McCann will take an appeal, so it is not yet legally settled that he is guilty. The twelve men who heard the case had little difficulty in reaching their verdict, however. The only man who voted against conviction says he did it, not because he believed the Inspector innocent, but because he thought the character of the witnesses against him justified the giving of the doubt to him. The other jurors say that it was not the testimony of the Franks, the keepers of the vicious resorts who testified that they both collected and paid bribes, but the corroborative testimony and the failure of the defence's witnesses to clear up vital points. The public has no doubt about there being "men higher up." But to catch them is quite another thing. Ex-Chief of Police Shippy is in Germany "for his health." He resigned at the early stages of State's Attorney Wayman's administration and when things were warming up went to Germany. Naturally the coincidences create suspicion and McCann is being urged to tell all he knows and many interpret certain actions of the State's Attorney to indicate that he hopes the convicted Inspector will do it.

The house of the corrupt and the grafter is a house of cards. Guilty men will seek to save their own when suspicion points an accusing finger. They have connived together but none will risk overmuch for the sake of standing by his fellows in crime. The same conscience that enabled them to bribe will enable them to "peach." After all, there is not so much honor among thieves. What there is may be traced to the belief that they must protect one another to save self.

If the State's Attorney has pulled the card that will bring the whole house down upon the guilty heads, he will be able to clean the Augean stables of some of their mire. But they will never be clean while the saloon is an open outlaw by the express consent of the officers of the law nor while partizan politics makes pawns of good citizenship. It is a truism that the city will be no cleaner than the citizens desire it to be. But the majority do really desire it to be cleaner and they could have it cleaner if they would devote themselves to the obnoxious task of cleaning it. They have made it too much "what is everybody's business is nobody's business" and are all too much inclined to sneer at the "professional reformer." The decent men of Chicago could "clean up" the city if they would devote themselves to the task as assiduously as does the grafter devote himself to his job.

THE SECRET OF CHOLERA FOUND

The quiet erudition of German scientists probes to the secret of remote causes. Nothing seems hidden to their microscopes and chemical analysis but the secret of life itself. Prof. Emmerich asserts that he has found the secret of cholera. The layman to science understands that bacilli perform a chemical action in the human system and free certain elements that act for the weal or woe of the body. Prof. Emmerich discovers that the cholera bacilli transforms the nitrates of food into nitrites and releases free nitrous acid in the intestinal tract. He contends that cholera can be absolutely prevented by refusing to eat nitrogenous vegetables and meats cured with saltpeter and the drinking of water infected with nitrogenous matter, and that abstainence from these things even after infection will save many lives.

THE LIGHT OF LIFE IN THE DARK CONTINENT

Winston Churchill, the rising young English statesman, calls Uganda the "most beautiful and peaceful land he knows of" and says it is the only country he ever visited where everybody seems to go to church. Last November the Kings of Toro, Bunyoro, and Ankale went with the King of Uganda in royal procession to the Cathedral at Mengo to worship. Within the memory of living men their wars knew no truce and a generation ago Uganda's king made great slave raiding forays on these other tribes. Today there are at least 400,000 Christians among them and the masses are lifted immeasurably by the civilization that Christianity brings. In all Africa today there are nearly a million adherents to the Christian religion among the natives. There are 2,500 missionaries, 13,000 native workers and 4,000 schools.

TEMPERANCE NOTES

The Mayor of Atlanta declared at the recent convention of the League of American Municipalities that his city not only had not suffered from the prohibition of liquor but had profited by it.

Two big Idaho counties are "dry"—the only two yet allowed to vote under their new local option law—one of them by 60 per cent and the other by 75 per cent majority. They give a "dry" area as large as several New England states and best of all have large mining populations.

Indiana has but one county left that is all "black." Vanderburg has that humiliation and Evansville is its metropolis. Sixty-eight are all "white" and most of the others have only "black" spots left on them.

A National W. C. T. U. has been organized in Mexico. The National Department of Education extended many courtesies and showed much interest.

The Nickelodeon is pronounced a foe of the saloon. The barkeepers always oppose its establishment near them, says Chicago's Building

Inspector. They take the nickels that beer would otherwise have gotten.

"Dramshop indemnity" is now extended to an insurance of saloon keepers against damages assessed by the courts for death caused by liquor.

The National Anti-Saloon League has dedicated its new printing plant at Westville, O., near Columbus. It has a capacity of 600,000,000 pages annually. They will "sow the country knee deep with literature."

Dr. O. C. Wilhite, General Superintendent of Cook County Institution, told the Illinois Conference of Charities that of the insane men at Dunning 44 per cent had used alcohol to excess and 51 per cent moderately. In other words, 95 per cent used strong liquor. This was true of 59 per cent of the female inmates. Of the tubercular cases the men showed 94 per cent were users of the alcholic drug.

In Vienna 32 per cent of the school children drink beer. Teachers testify that it blunts the mental powers of the pupil. In England and Wales 2,000,000 liquor fed children add a holocaust to infant mortality.

Sir Thos. Whittaker M. P. says it costs the people of Britain $820,000,000 annually to get the state $190,000,000 revenue.

Out of every 100,000 men of 30 years who practice total abstinence 55,000 will reach the age of 70, while of the same number who drink, but 44,000 will reach the three score and ten.

The English workingman who drinks spends on an average $75 per year for his toddy out of an average wage of $350 to $400.

England and Wales have lost 3,919 public bars in the last two years, but there has been an increase of 980 clubs where the members can get liquor. There is yet a public bar for every thirty-four of the population.

There are thirteen state capitals in the "dry" column. They are Augusta, Me.; Bismarcy, N. D.; Topeka, Kas.; Atlanta, Ga.; Jackson, Miss.; Nashville, Tenn.; Raleigh, N. C.; Montgomery, Ala.; Oklahoma City, Okla.; Concord, N. H.; Montpelier, Vt.; Lincoln, Neb., and the last to join the column, Charleston, W. Va.

In 1908, 15,000 saloons were put out of business in the United States and 325,000 square miles, with 4,300,000 population, was added to "dry" territory.

THE PROCESSION OF THE "DRYS"

Perhaps the most remarkable spectacular demonstration ever made on behalf of temperance was the procession that marched through the streets of Chicago on September 25. There were thousands of men, women, and children on foot, in automobiles and floats, with flying banners and inscriptions in the parade that marched down Michigan avenue and back through State street. It required two hours and a quarter to pass one point and had all those who rode in the great floats been on foot it would have been a much longer column. Hundreds of ministers marched four deep at the head of the procession led by Gen. Frederick Grant, U. S. A.

A list of the devices would be very interesting, but perhaps the most telling was one designed by Arthur Burrage Farwell of the Law and Order League. Behind a hearse there marched fifty-seven ghosts—men draped in ghostly white with masks and each carrying a banner on which was inscribed the name of a murder victim of the Chicago Sunday saloon within the past few years. Another was a wagon with thirty of the seediest old bums that could be hired to ride under the inscription "Whisky Made Us." The most pathetic was a widowed mother and her five little children who came and begged to be allowed to ride under words that told how whisky had killed the father and husband. Men rode water wagons, little children sang songs, women arranged telling floats, bands played, many of the old veterans of the G. A. R. marched to show their colors, men's clubs kept step as they will to the polls, and thousands thus made a more telling address against the saloon than platforms ever can and to an audience that numbered hundreds of thousands.

TO "REFORM" (?) THE SALOON

The Illinois Liquor Dealers resolved that the saloon should be reformed. In their meeting at Springfield on September 22 they adopted their code for "cleaning up" and making the saloon such "a place of business that neighbors will feel it a necessity instead of a hindrance" by "respecting the wishes of the neighbors in every possible way." They would prohibit serving any drinks to women at the bar; allow no gambling on the premises; stop the 5c growler; discontinue promiscuous giving of Christmas presents; exclude all indecent pictures and cards either in the saloon or as advertising for it. And after they have done it all, they will awake to cry with Lady Macbeth "Out damned spot," for the business carries a guilt that will not out so long as it exists.

CAN UNCLE SAM BREAK THE STATE LAWS?

Governor Haskell is putting a straight case up to the federal government. In a letter to President Taft he asks if the national government will aid and abet the violation of Oklahoma's laws by continuing to grant federal licenses to sell the liquor that the state says shall not be sold and to protect interstate shipment of that into the state which the state makes an outlaw when it crosses the borders. He points out that both by enactment of congress and of the people of the state the sale of liquor is prohibited but that by federal license 1,200 men are empowered to break those enactments and that through interstate commerce protection carload lots of liquor are shipped into the state and sold despite the state's effort to prohibit such sales. By the payment of a fee to Uncle Sam anyone may get his protection in breaking the laws of the state. Further, they obtain license to nullify acts of the federal government itself for it was by an enabling act of congress that the state was established and adopted the constitution that prohibits the sale of liquor and by special congressional enactment that the Indians are given protection from its sale for the next twenty-one years. The Governor makes out a case that will require ingenuity to evade and one that will prove a powerful document in the renewed efforts to prevent the granting of federal licenses in prohibition territory.

Editorial

THE Standard (Baptist) of this city in its issue of September 25 presented a series of most interesting and valuable contributions on the financial problem in the churches. It is perhaps the first time in the history of religious journalism that almost an entire number of any journal has been devoted to questions growing out of the financial side of church work.

* * *

PRESIDENT F. E. Clark and Secretary William Shaw will sail From New York to attend the Fourth World Christian Endeavor Convention, to be held at Agara, India, November 20-23, 1909. There they will see something of the work that has been done not only by the different churches in mission fields but as well by Christian Endeavorers through the direct agency of the United Society.

* * *

THE Gipsy Smith campaign of evangelism is under way in Chicago at the 7th Regiment Armory at the corner of Thirty-fourth street and Wentworth avenue. Two years ago the same evangelist conducted a notably successful mission in the city. He came nearer to the goal of a united and really effective piece of evangelistic work than any other man who has been in Chicago. His preaching was earnest and convincing. A similar effort is being made at present, especially under the leadership of the Laymen's Evangelistic Committee. A large body of churches is earnestly assisting in the work. The *Christian Century* will present to its readers a characterization and estimate of the work of Gipsy Smith after the Pittsburg convention.

* * *

THE campaign which State's Attorney Wayman is conducting in pursuit of the grafters and other evil-doers in the city of Chicago is encouraging to every believer in the victory of law and order. Two weeks ago he secured the conviction of Inspector McCann, one of the leading members of the police force, who was accused of accepting bribes from the owners of notorious evil places on the west side. Mr. Wayman is also investigating the system of selecting grand juries, which he claims has been manipulated in the interest of law breakers for years. It is not too much to say that the corrupt political forces of Chicago are thoroughly alarmed at the aggressive and fearless manner in which Mr. Wayman is proceeding with his task of investigation. It begins to look as if it were possible for even the most deeply intrenched corruption to be unearthed and punished. A State's

Attorney of this character is a rare possession. It was feared at the time of Mr. Wayman's election that the forces that secured his promotion in opposition to the other candidates were going to dictate his policy. But his actions thus far have been a gratifying disproof of this charge. If he keeps to his career of fearless prosecution of evil he has before him one of the most brilliant careers a public officer ever enjoyed.

* * *

THE studies issued by the American Institute of Social Service, under the general title of "The Gospel of the Kingdom" last year, and used extensively by churches is to be followed this season by another course on similar lines. The lessons of last year were divided by months into such topics as "Child Labor," "Woman in Industry," "Wealth and Capital," the "Organization of Labor," "Housing," "Civic Corruption," "Public Utilities," "Socialism," "Immigration," "Foreign Relations," "The Race Question," "Labor Conditions," "Prison Reform," "Intemperance," and "Marriage." These ran from October, 1908, to December, 1909, and proved themselves very suggestive and helpful as topics for church classes, prayer meeting groups, and others. This season it is the plan of the editor, Dr. Josiah Strong, to coördinate these lessons on "The Gospel of the Kingdom" with the International Sunday-school lessons for 1910. The preliminary outline of these studies is now issued. They run through the Gospel of Matthew, and each lesson presents some phase of the social question. Among the general topics are the following: January, "What the Kingdom Is"; February, "The Law of the Kingdom"; March, "Work in the Kingdom"; April, "Government and the Kingdom"; May, "The City and the Kingdom," etc. These studies are admirably adapted for prayer meeting topics or any other form of class work that may be desired.

* * *

PROFESSOR George Adam Smith, as was noted in the *Christian Century* at the time, was one of the instructors and lecturers at the University of Chicago during the summer. He appeared at Chautauqua and in various other places in this part of the country, after which he went to the Pacific Coast for several engagements. He writes to one of the editors of the Biblical World a letter from which the following excerpt will prove of interest:

"I wrote you from the Grand Canyon. After that I went through the Mojaveh Desert to Los Angeles. In the Desert our train was sidetracked—at a place called Scam!!—for fourteen hours. There by a curious coincidence I read in a Los Angeles paper the headline 'Scotch Critic Sidetracked.' This referred to the fact that after the Federation of Los Angeles Churches had asked me to lecture to them and fixed the lecture for Immanuel Presbyterian Church, the elders of this church (in the absence of the minister on holiday) discovered that I was a Higher Critic and refused to grant the church for such a pestilent heretic. Was it not curious that I should read this paragraph with such a heading when I was actually physically sidetracked? But the best is to come. The Disciples being in convention at Los Angeles asked me to lecture or preach to them instead. I *nearly* took the text, 'Now these (of Berea) were more noble than those of Thessalonica in that they heard the Word gladly.' Prof. Willett will be interested to hear of the hospitality to a critic shown by his brethren."

* * *

THE revolutionary action of the Chicago School Board in appointing a woman, Mrs. Ella Flagg Young, to the superintendency of schools startled the educational world and gave rise to many grave expressions of misgiving regarding the results. The best informed observers, however, are confident that the choice is in every way to be commended and that Mrs. Young's regime will mark a new order of things in the school system of this city. It is difficult adequately to conceive the magnitude of the problems falling to the administrative oversight of the superintendent and board of instruction. Chicago has 290 public school buildings, with 5,548 school rooms and sittings for 272,634 pupils. The total number of school pupils is something more than 300,000. The number of teachers is 6,300, the average daily attendance of pupils is 245,000. Some of these children are defectives of one class or another. 100 are blind; 250 are cripples; 300 are deaf. For these children special arrangements have to be made. The total value of public school property in Chicago is more than $50,000,000. The annual appropriation for the schools is about $18,000,000. The attendance in the largest of the schools is 2,500 daily. One of the schools, the Oliver Goldsmith, is said to have the most cosmopolitan attendance of any in the city, more than twenty nationalities being included in its list of pupils. During the past ten years the increase in school attendance has been about 60,000, and the number of new teachers required about 1,000. It is easy to see that a school system of this magnitude requires the oversight of the most experienced and vigilant character. Mrs. Young begins her administration with the hearty good will not only of those interested officially in school work, but of the entire citizenship of Chicago. Her long experience in educational work in the public schools, in the University of Chicago, and as the head of the Cook County Normal School, have entitled her to this confidence. Her work, of whose success few have doubts, will be another proof of woman's ability to attack and master the most difficult problems of our modern age.

The Preacher and the Modern World

AN EXAMPLE of the evil that well-intentioned Christians may do is found in the attacks which ministers often make upon what they regard as pernicious doctrines which have, none the less, won acceptance in the world of science and experience. It is not infrequently the case that ministers rush thoughtlessly into attacks upon evolution and higher criticism, denouncing both and insisting that both have been disproved, whereas many of their hearers are perfectly aware that the minister is either misinformed or is willfully perverting the facts.

A case in point is a recent utterance by Dr. A. C. Dixon of this city, a Baptist minister who is, nevertheless, the pastor of the Moody Church on the north side. Dr. Dixon is one of the old school type of men. Everything relating to modern study is to him obnoxious and hostile to the Christian faith. He recently preached a sermon which he published as an advertisement in the columns of one of the Chicago daily papers on "The Passing of Evolution." In this sermon he gathered up utterances from more or less eminent scholars, running over the past twenty years, in order to prove that the scientific world is giving up the doctrine of evolution and returning to the older views of a static universe.

It is not easy to conceive how a man of intelligence can make such statements and keep honesty with himself. The doctrine of evolution has passed through many phases since it was first promulgated by Darwin in the "Origin of Species." The doctrines of natural selection, the survival of the fittest, the influence of the power of heredity, and various other phases of the theme have been searchingly investigated and, in a variety of ways, modified and changed with the passing of time. The field has widened on every side. Inquiries that had not begun in Darwin's day are now being pushed with enthusiasm by a multitude of scholars. Theories that were accepted in the earlier period are now seen to be incapable of explaining all the facts.

But the fundamental principle of evolution has not only triumphed in every direction but is the only working theory that any scientist of repute accepts at the present time. To denounce evolution from the pulpit, the lecture platform, or the newspaper column is as childish a pursuit as it was for the monks of Pisa to deride the astronomical views of Galileo. The business of the Christian preacher and teacher is not to throw himself against the current of facts nor to throw dust in the air by denying the manifest and established truths of science, but rather to discover in those truths the values which Christianity may derive from them.

This is the task of the newer Christian scholarship. The early fear that evolution was about to drive God out of the universe has ceased to have place in the minds of informed men. And any collection of utterances from the leading scientists of the time, attempting to deny the validity of the general principles of evolution or of criticism, only reveals the ignorance and prejudice of those who resort to these methods. Variety of opinion, controversy, and criticism of variant opinions there will be among scholars both in biblical and scientific studies to the end of the day. Only so can the facts be tested and errant theories suppressed. But the great established principles both of evolutionary and critical study are the commonplaces of all informed men in our generation.

Mighty of heart, mighty of mind, magnanimous—to be this is indeed to be great in life; to become this increasingly is indeed "to advance in life"—in life itself, not in the trappings of it. An education of soul is possible which in itself is advancement in life—any other may perhaps be advancement in death. He only is advancing in life whose heart is growing softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And they who have this life in them are the true lords of the earth—they and they only.—From John Ruskin, in Sesame and Lilies.

A True Priest of God

A Visit with Rev. Charles S. Medbury and an Interpretation of His Personality and Work

By Charles Clayton Morrison

"We feel that there is a power in his life that we need and do not have, and we must let him teach us that we too may possess what he has"—this is the way a young woman of University Place, Des Moines, described her attitude toward her pastor, Rev. Charles S. Medbury.

And when I reduced to their essential meaning the varying words in which scores of others characterized him I found that everybody felt the same way—that he had found the inner secret of life and was making it his business to communicate it to the great flock God had given him.

It was his spiritual leadership of which everybody spoke. It was not difficult to get people to talk of him. I seemed to find them already talking of him when I approached. He is a perennial theme of conversation in University Place. Nobody says he is a great executive. He is not a manipulator of men and of situations. But he has a way of getting others with organizing talent to take responsibilities which many other ministers take upon themselves. As a result this great congregation of nearly three thousand souls is organized with marvelous adequacy.

Nobody says he is an orator. I do not hear of his going out much as a popular lecturer on the platform. There is no sign of artifice in his speaking. You never in the world would call him clever in public address—that is to say, you never would think of him as clever.

Neither does any one call him a scholar. His preaching and his conversation do not disclose erudition. He doesn't gain your admiration by overwhelming you with his superior learning.

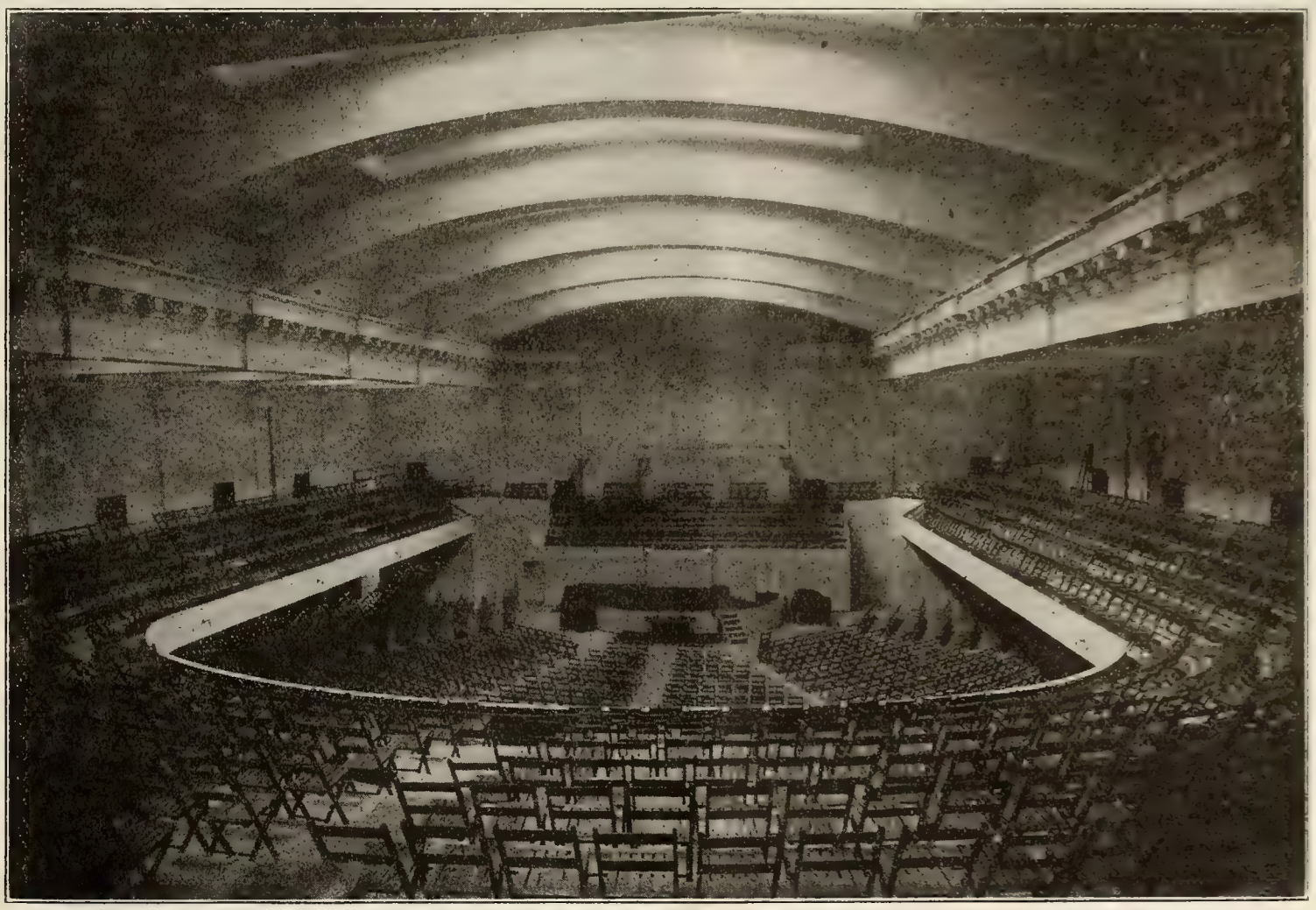
No, these are not the things the people of University Place say of their pastor.

They say Charles S. Medbury is a wonderful man.

They believe in him. He seems to them absolutely genuine. The spirit that shines in his face, in his tone and his speech is the holy spirit, they feel. They told me that he was always the same, that there were no hills and valleys in his life. (I wanted to ask his wife about that, and will some time.) They feel that his comfort is heartful, that his monitions are prompted by sincere human interest, that the ideals he urges upon others are the warp of his own experience, that his enthusiasm is non-professional, natural, that his faith is utterly unfeigned. In a word, his people feel that he knows where God may be found and that he yearns earnestly to show others the way thither.

I have never seen a pastor more universally revered. In the past six years so many of his parishioners have spoken such extravagant words in my hearing that I confess a bit of cynicism lurked in the background of my mind when I went out to Des Moines to visit with him. But two hours after I reached the city I was convinced that the parish of my Alma Mater is presided over by a true priest of God.

It was my good fortune to attend the opening chapel exercise for the new year at Drake University. I arrived a few minutes late and tried to get into the auditorium by the main entrance, but was told by the usher that every seat on the main floor was taken and that I would have to go to the balcony. Upstairs I found every seat occupied, but the usher kindly gave me his and stood himself. Fifteen hundred young men and women packing that auditorium was the sight I looked down upon.



Interior of the New Mammoth Auditorium at University Place.

Mr. Medbury, the chaplain of the university, was talking when I entered, evidently finishing an invitation to the new students to attend services at his church on Sundays. Following his own invitation he spoke on behalf of other churches of various denominations in the neighborhood, urging those who had denominational predelections to attend their own churches. Any Catholic students that might be in the university he urged not to loosen their hold upon religion, but to make their presence known to the priest of the nearby parish.

The chaplain addresses the students one morning each week. This being the first chapel service of the new school year he was given more time than usual. He spoke on "The Kind of Men the Times Demand." The outline of his talk was very simple. The world of today demands informed men, trained men, men faithful in little things, chivalrous men with a fine reverence for women, clean men without swagger, and men who fear God.

I am very fond of a good outline, and I confess I do not regard that much of an outline. Almost any student preacher in the Drake Bible College could have made as good a one.

But not many preachers in the American pulpit could have made the address Chaplain Medbury made that morning. It was the

note my soul always responds to. I believe every life will respond to it. Those fifteen hundred young people riveted their attention on his every word. His message was one of uncompromising idealism. He spoke for the fine things, the rich values of the inner life. His word was effective even to the dividing asunder of joints and marrow. He seemed to have entrance to the soul of every



Drake University Summer Gardens.

one that heard him, and with persuasion and subtlest delicacy touched dull consciences into life.

I would not write this way if I had not myself been helped by his word. There was not one ragged sentence in his speech. He thought his statements through to the last word. No sign of shiftless preparation was apparent. Yet his discourse was not committed to memory. It was as if our souls were communing together and he was answering the inarticulate questions of our hearts.

What was the effect of his address? Two effects, at least: First, the ideals that flit and fade in our souls were given clear outlines of light. No young man could escape the sharp condemnation of his own soul for his coarse habits. No young woman could be content with the "second best," but must strive for the best possible. The chaplain made the good beautiful and opened our eyes to see and desire it.

And the other effect of the address was to make you want to have a heart to heart talk with the man himself, to tell him your problems, and perhaps your moral secrets, to get not only his counsel for your specific problems or temptations, but to gain his secret, the power by which his own life is lived. For you felt as you listened to him that he was trying through the coarse medium of words to transmit something of priceless value to you—not a formula, not a dogma, not a creed, but a spirit, a holy spirit, which he could have received nowhere save from God.

I am sure many felt that way, for as I walked out upon the campus in company with Mr. Medbury I cannot say how many young people, especially young men, in greeting him said, "I want to have a talk with you whenever you will let me." He had to put them all off for that afternoon for he had given himself to me. But after we had finished our three hour's talk together in a place where we could be free from interruption and had returned to his offices I found his rooms well filled with young people who wished "a little of his time."

This is why I say of Charles S. Medbury that he is a priest.

I know that word will mislead the superficial reader who does not know him, the reader who will not try to understand the reasons that I give for applying that word to him. But I use it just the same. Of course it is not that Mr. Medbury looks like a priest. If he did I should certainly not call him one. Nobody would think of calling him "Father." Everybody calls him "Brother Medbury." But that is just a reason why he is a priest. Was not the great Priest the Elder Brother? Nor does he wear the clothes of a priest or adopt any of the insignia of priestly dignity. If he did I should not call him a real priest of God. His priesthood is not official, but human. He lives very near his people's lives. All his thoughts are of them. When he travels in Colorado and California he sends them a sweet message for each Sunday. He is accessible to them always. They bring their burdens to him and he bears them. He suffers with them. Aye, and he bears their sin in his own body and fills up that which is lacking of the sufferings of Christ on their behalf.

Isn't that being a priest? Isn't it being a priest just to be a good pastor and bishop of souls? That is what makes Charles S. Medbury the great spiritual force he is in Des Moines. And what I felt as I heard him speak in the chapel and what I inferred from the characterizations of others was confirmed to me in my heart to heart visit with him that afternoon.

He showed me through the beautiful new auditorium that was dedicated last spring. It is one of the largest Protestant church buildings in America. There is none in Chicago so large. The old church, still standing hard by and connected by a hallway with the new, was supposed to be an admirable thing before the pastor proposed the new. But that night at prayer-meeting the lower floor of this old building was comfortably full. There were nigh 500 people present! On Sundays Mr. Medbury preaches to nigh 3,000 people in the auditorium, both morning and evening. They are going to remodel the old church into modern Sunday-school quarters shortly.

The new auditorium is a tasteful, dignified building suggesting worship as soon as you enter. We sat down, the pastor and I, on the comfortable chairs in the pulpit and talked together about the great things of the Kingdom of God that lie close to the hearts of both of us. He told me about his work in his own church, about the estimate he placed upon the service of worship. He believes in quietness and order and thoughtfulness in worship. He likes the good hymns and wishes he could train his people out of the use of the cruder sort of popular church music which present day publishers are dumping so fast upon the churches. The music in his church is led by a large chorus choir conducted by Mr. Holmes Cowper, the tenor soloist of nationwide reputation.

Mr. Medbury loves to preach. And he believes preaching does good! We discussed the innovation adopted by a number of churches of late, that of combining the Sunday-school and morning worship into a single service by making an exposition of the Scripture lesson take the place of the sermon. This Mr. Medbury said would not fully meet the needs of the people. In this busy, rushing, flippant time there needs to be one service at least into



The Old Church Building.

which people can come and composedly meditate upon the issues of life. In that service he believes the sermon by a true man of God is indispensable.

The Christian Endeavor society he admitted is something of a problem even in a church so palpitant with young life as his. Among

the younger young people it appears to flourish more than among the older—perhaps because the older ones have in a university community so many varieties of social and serviceful diversions.

In the matter of manning the church Mr. Medbury was profoundly appreciative of his men. The strong men of the community are on the official board. They take responsibility. They do not ask him to do what they can do. They set him free to do his own work—what they cannot do.



A Campus Scene on Commencement Day at Drake.

We talked of the new century upon which the Disciples of Christ were entering. I was much interested here. The Centennial President of the American Missionary Society believes profoundly in th mission of the Disciples in their second century. He regards the the mission of the Disciples in their second century. He regards the desirable among us if we are adequately to meet our new opportunity. One of these reforms concerns our evangelism. Mr. Medbury fears (he spoke cautiously but with great clearness) that our evangelism is growing too mechanical, lacking in genuine spirituality, controlled in a dangerous degree by the hypnotic principle. I have never heard a more incisive analysis of revivalistic method than I heard in that visit. "Many of the obvious results of a revival are so indisputably good," he said, "that it is most difficult to make the average person discern and take account of the evils that lie below the surface."

He does not like to feel that we are so dependent upon periodic revivals as we seem to be. Mr. Medbury believes in a constant evangelism, an evangelism that is carried on by a pastor and a church who conceive themselves as entrusted with a real evangel, an evangelism that knits itself into the processes of normal religious culture. To this end he expressed the hope that our next century might exhibit to the world an "impassioned ministry." Something like this sentiment, I imagine, will enter into his presidential address at Pittsburg.

Of course we could not talk together long without getting to the theological subject. I asked him half-facetiously if our plea was broad enough to fellowship both conservatives and progressives, so-called. He smiled and answered with facetious equivocation that probably certain individuals of both schools would be lost to the brotherhood. I discreetly refrained from asking him to be more particular!

And then we talked about Jonah and the whale and Willett and Sweeney, and while we could agree pretty well on which swallowed which in the first case, we were both hopelessly at sea as to which did the swallowing in the second. Our talk at this point was not all playful, however. There was deep seriousness about it on both sides. Mr. Medbury's beliefs were very simple, he said; he accepted the meaning that lies "on the very face of the Scriptures," and that was in the main the prevailing popular belief. I suggested that the orthodox and customary view seemed to "lie on the face of the Scriptures" only because from childhood we have been trained to regard the Bible in a certain way, and that if from childhood we had been trained to think of the Bible in a way appropriate to the "modern" view we would find the "old" view not only impossible to hold but most difficult to grasp at all. Mr. Medbury would not assent to this, quite, but there was no contentiousness in his manner.

This priest-hearted pastor, sharing as he does the inner life of these students, is brought face to face daily with faiths that have become unsteady by contact with the newer learning. His eyes filled with tears as he meditatively recalled the many instances of those who had been, as he said, "lost to the cause" through higher criticism and modern science. Surely this pastor of college students is in a strategic position. On the one hand strong, well-trained collegiate instructors, thoroughly modern, ingraining a scientific attitude in the minds of the students. On the other hand, equally strong theological instructors maintaining views and a point of view thoroughly discredited among scholars. Between these two stands the pastor to give guidance to those young souls who have thought seriously enough into their studies to feel a strain between their religious ideas and the ideas that have become commonplace among scholars.

It is a position any preacher might at once covet and dread. Mr. Medbury and I do not agree as to a method of procedure in such a position. He would call the student back to the beliefs that are being shaken. I would call him forward to the larger faith made possible by his new beliefs. I doubt if the full function of priesthood can be exercised for college students by one who has not himself experienced profoundly the force and revelation of the newer learning that is today the very atmosphere of scholarly institutions. Mr. Medbury turned interviewer while our conversation dwelt upon this theme and asked for my way of dealing with doubt. I quite forgot my editorial purposes in conducting the interview and spoke rather earnestly of my own experience in guiding distressed souls into the faith of which my own heart is so sure. All the while as I spoke there was lying in the background of my mind the memory of my own personal experience in Drake University while I was yet a sophomore. I had read a book which had greatly upset my hitherto perfectly conventional religious ideas. I came in my distress to dear Dean Robert Mathews, the most helpful teacher I ever had. Shortly after in a class he began a paragraph by saking, "Young men, I am a stout Darwinian." My confusion was worse confounded. I supposed no one could be a "Darwinian" and a Christian. I went to Dr. Mathews again and asked him to help me. Many talks and a precious friendship grew out of this beginning, and by the time I graduated I was firmly in the possession of a faith entirely freed from the conventional dogmas of orthodoxy.



Another Bit of Drake Campus.

I shall ever be deeply grateful to this other priest of God for his intercession in behalf of my faith when I stood between the beliefs that were dead and the new beliefs that were filling and firing my soul.

The conversation with Mr. Medbury was very intimate and tender on this theme. It seemed to be very much alive in the heart of this pastor of students. Of one thing I am sure, whether his theology is right or wrong, Charles S. Medbury has but one desire and that is to know the truth. He seeks but one end and that is the spiritual and moral good of those who come to him for counsel.

I attended his prayer-meeting at night. It almost scared me! The great room of the old church building was so nearly full that I had to sit on the second pew from the front. Think of a prayer-meeting like that! Mr. Medbury was leader. The subject seemed to be Bible Study, looking forward to the "Declaration Sunday" following when they expected to have 3,000 in their school. The people talked fast. The leader had a hard time closing the talk. There was enthusiasm for big things in the school the next Sunday.

Mr. Medbury made it a sort of a family meeting. He read to the people certain letters sent him by the missionary secretaries. A young Japanese girl about to return to her own country after three years in Drake was asked to speak, and afterward a gift was presented her by the young people's society. The pastor mentioned a number of people who were ill or in other distress and urged the members to have fellowship in ministering to them.

There were two things that impressed me in the prayer-meeting. There seemed to be a disproportionate emphasis on the *size* of the school for which they were striving the next Sunday, to the exclusion of the character of the training which the pupils would receive. I heard no word that indicated that the University Sunday-school had been touched vitally by the great new ideals that are passing into the best schools. I do not offer this as a severe criticism. One must not expect all the virtues in one place. But as I heard the plans for a "rousing" school, a "record breaker" in class and in total attendance, I could not help thinking what vast significance this school with its scores of trained workers already at hand might have if it were organized on a thorough, out-and-out pedagogical basis.

The other thing that impressed me was the responsiveness of strong men to the leadership of this preacher. If I were a pure outsider looking at the situation coldly I would have found a cynical humor in the attentiveness, the reverence, the obedience of big, burly business men of the world to the every word and suggestion of this lad-like appearing leader. The prayer-meeting was filled with virile men, and before them stood a pale, gentle, modest pastor. He had found the way to their hearts. He needed no trick of diplomacy to get them to do what he wished. He affected no official dignity. He kept nothing up his sleeve. Everybody could see clear through him. His purpose was simple, single—to open their lives toward God, to aid them in meeting the otherwise resistless current



Exterior View of the New University Church Auditorium.

of sordid materialism, to burn away the dross from their hearts and to make the good seem lovely and duty seem a joy.

This is the genius of Charles S. Medbury—that by instinct and without art he cares for the souls Christ has given him and they, needful as their lives are of spiritual power, turn to him and follow him to the heights of spiritual vision which his soul has so well explored.

May our Great High Priest stand beside him as he ministers at the altar of our Centennial convention.

The Hidden Sources of Power

"In quietness and in confidence shall be your strength."—Isaiah

By W. T. Moore, L.L.D.

Strength universally challenges admiration. The athlete who performs prodigies of strength receives the public applause. Even the pugilist depends upon his strength for victory. Napoleon may not have been entirely right when he said that "God is always on the side of the strongest battalions," but in military tactics the strongest counts for much.

But if this be true with respect to physical strength, it is certainly equally true with respect to moral and intellectual strength. The man who has strength of character, all other things being equal, will always command the public applause rather than the moral or intellectual weakling. The great men of all ages have been characterized by strength of character, and character is simply the concrete of qualities that make for strength.

But, while all this is true, and will generally be conceded, it is equally true that we often miss the true sources of strength, and consequently we become weaklings when we ought to become strong and robust in character. We are largely influenced by spectacular manifestations. We follow the crowd. We are under the influence of the purely sensuous. We hear only the loud reports; and yet there is nothing clearer in the teaching of the scriptures, as well as in our own experiences, than that power resides in silent courses, and not in the rattle of wheels, the roar of busy life, or the thundering of the storm cloud. These loud reports are usually the manifestations of power which lie back in the Unseen, or the silent courses of nature and grace. Even the lightning is the flash of the electrical life in death, while the thunder's deep portentous roar is the dying groan of the electricity which sleeps in the storm clouds. The sunlight, that comes down through the bright hours, giving life and beauty to all created things, makes no noise—and yet this sunlight is the source of infinite strength to all physical things. The most powerful factor in the moral world is love, and this makes no noise as it flows through every channel which makes for the world's uplift, vivifying, refreshing and energizing every department of true living. "Love vaunteth not itself; is not puffed up," but in quietness it does its work. This is true of the other two great graces. The things that abide and that are worth while, are, after all, the things that are unseen, that are wholly unobtrusive, that are never on parade, are never announcing their alms to the multitude or saying prayers on the corners of the street, or wearing phylacteries on their shoulders, "to be seen of men."

In view of these facts it is not remarkable that Israel was reproved for seeking strength in horses and in swift and noisy flight, while at the same time they were told that "in quietness and confidence should be their strength." We are all more or less like Elijah, after his contest with the prophets of Baal. By the power of God he obtained a great victory; but this victory was attended by spectacular manifestations. Elijah was misled by his estimate of the sources of power. He afterwards, while resting under a Juniper tree heard the noise of Jezebel's chariot wheels, and imagined himself in great danger. He was afraid of noise, but God led him to Horeb and taught him a great lesson. Standing upon the mountain before the Lord, a great and strong wind rent the mountain and broke in pieces the rocks thereof; but the Lord was not in the wind; after the wind an earthquake shook the mountain; but the Lord was not in the earthquake; after the earthquake there was a fire; but the Lord was not in the fire. Now, after these noisy manifestations, the true source of strength was revealed to Elijah. A Still Small Voice came along, and the Lord was in this; and so Elijah was taught to trust not in spectacular manifestations but in quietness where all true power resides.

We are captivated by bigness. The eye, as well as the ear, is under the influence of what is misleading. We look through the telescope for the things that are powerful, forgetting that it is the microscopic view

that reveals the most powerful things in the universe. We are beginning to understand this power, but it will probably take many years yet of experience to teach the world that spectacular manifestations have no real power in them.

If we carry our subject into the home circle, we shall find that it will give us ample testimony of the truth of our contention. Genuine culture is never loud. A loud voice is a sign of intellectual or moral weakness. The mother or wife who speaks the loud accents at once surrenders her claim to high culture, and certainly to a dominating influence in the home circle. There is no power like quietness in the family, and there is no influence which will pervade every part of the family circle with the strength of refinement and culture more effectively than "a meek and quiet spirit, which in the sight of God is of great price."

The same is true in the church. Our church life is too boisterous, and therefore too sensuous. The spiritual moves in silent courses. Where God is, there ought to be silence. The Psalmist is right when he says "The Lord is in His holy temple; let all the earth keep silence." Our loud songs may stir somewhat the sensuous, but they do not speak effectively to the spiritual. Vociferous bawling in the pulpit is a poor substitute for that culture which uses the most sacred things in the delicate accents of tremulous and unostentatious emotion. The strength of a sermon is not in its thundering tones, but in its quiet, peaceful reaching after the secret springs of spiritual life. The Reverend Dr. Bodens, in Dr. Parker's *Ad Clearem*, made a great deal of noise and sweat copiously under his exertions in the pulpit, but he had little power except in gastronomical exercises, in which he was a post graduate.

Our great protracted meetings are, as regards both their spectacular manifestations to the eye and their noisy proceedings to the ear, not altogether conducive to a true spiritual development. They doubtless do some good; for some people must be saved "so as by fire" if they are saved at all; but it must be conceded that such meetings cannot take the place of that quiet, earnest, spiritual culture, which should come through the unpretentious services of the faithful pastor as he breaks the bread of life from week to week.

Chicago

A Description and Interpretation of the Great Temperance Parade

By Orvis F. Jordan

There were those who hooted at the idea of having a temperance parade last year, but the success of the enterprise took away the sneer. This year great crowds gathered in the business district in anticipation of the event. The liquor people were no longer in a mood to ridicule but had already marshalled their forces to hold a Sunday parade of the liquor elements following the demonstration of strength on the part of the drys.

Long before one o'clock the floats, wagons and carriages began passing down Michigan avenue to get their place in the line-up before two-thirty. Promptly on the hour they started up Michigan avenue to Washington street. From here they turned off to State street and went south to Jackson avenue, dispersing at the river. Sixteen thousand were in line. It required two hours and a quarter for them to pass a given corner and in order to do that, the parade marched in two defiles down the street at the rear end of the procession.

Strange Comrades.

They were a strange lot of comrades. There was one Catholic organization represented. Prohibitions were not far from enthusiasts for the Anti-Saloon League. The Germans and the Swedes were there. Methodists were accompanied by Baptists and Presbyterians. A number of the churches of the Disciples were lined up and along with them marched our "anti" brethren from Kendall street with one of the best delegations there.

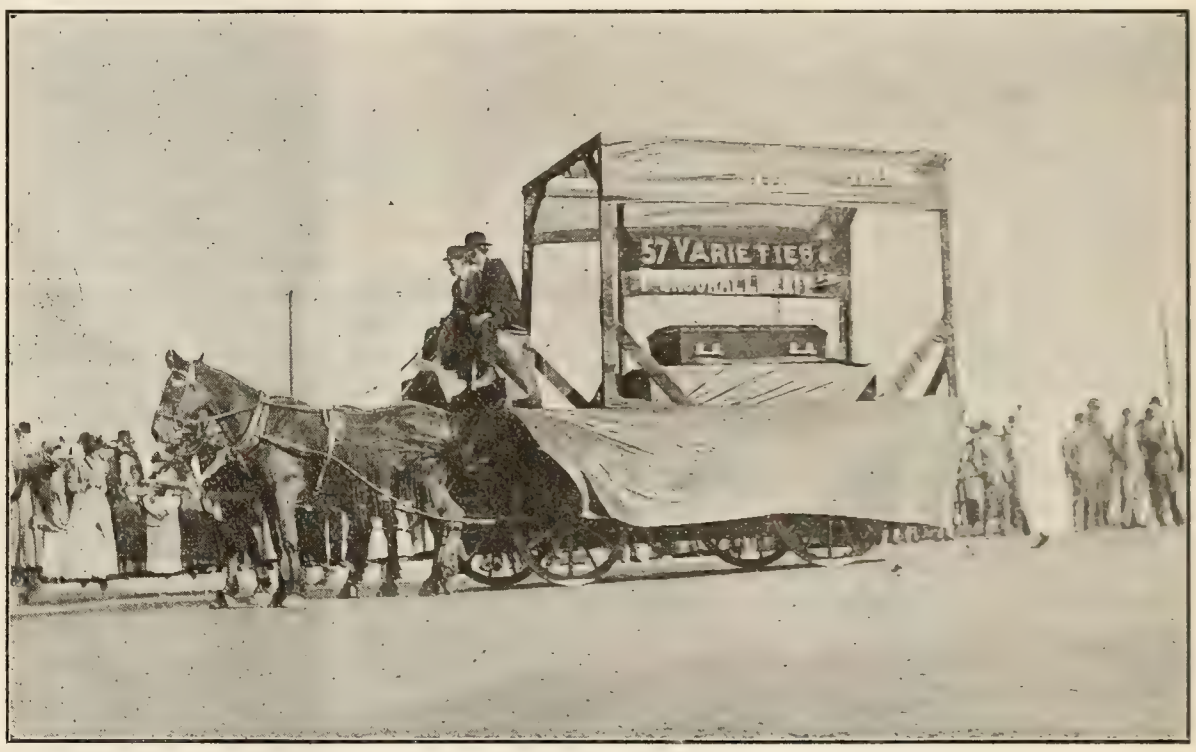
The parade originated with the W. C. T. U. Naturally they headed the parade with many wagon loads of the members of that body. If some of the plans of this organization have seemed quixotic, they have certainly won the respect of the entire temperance army by their leadership in getting up the parade. The temperance orders were there, such as the Good Templars. The latter society had one of the most imposing exhibits in the parade.

Some churches were conspicuous by their absence. We saw no Lutheran church represented and no Episcopalian church, though Bishop Fallows headed the ministers of the city and represented the Reformed Episcopal church.

Signs and Floats.

The signs and floats had a most decided educational effect. The makers of signs seem to have been particularly irritated by the advertisements of a certain brand of beer. A picture of the devil in purgatory surrounded by lost souls bore the suggestive title, "Budweiser is a friend of mine." Two men dressed up as bums and bearing on their noses the painted imitation of the tipplers' badge, bore a similar sign. A group of young women were doing a washing on one wagon and the sign said, "Our husbands are at the saloon." One organization presented a picture of the drunkard's home with living actors on one wagon and on the following wagon the same home after the pledge was signed. Many bore signs suggesting that law-breakers were anarchists. The friends of the Sunday saloon were given much to meditate upon. Perhaps the most telling rebuke of this evil was that given by the Law and Order League. They constructed a hearse with a coffin upon it to drive through the streets. Behind the hearse came fifty men in winding sheets representing the dead. Each corpse bore a banner with his name and the place where he had been killed in a Sunday saloon. Newspaper men were especially anxious to get the pictures of this gruesome procession and no argument could meet the patent fact that all of these crimes had been committed in Chicago in the Sunday saloon and that these men might walk the streets in their own living bodies but for this curse. Along with this procession walked our old friend, Mr. Mulvihill, and we more than half believe that this telling blow at the law-breakers was the work of his fertile brain.

The churches had their choirs, who in some instances sang. Others brought their small boys and they yelled. Others brought their girls dressed up in different ways, the goddess of liberty being a favorite role. Some organizations furnished bands. A lady band from Joliet, Illinois, was given the most notice.



One of the Floats in the Great Parade.

What the Crowd Said.

We soon finished using up all our plates on things that would appeal to the camera fiends and went to mingle with the crowd and hear what they had to say. Some of the saloon-patrons were very angry. One German who bore around with him a sign board for Milwaukee's chief industry, declared he would vote for seven more Dunnings in which to incarcerate all these crazy people. He excitedly exclaimed over and over to his friend, "Viskey vas alvays trunk, and alvays vill pe." Others appreciated the size and strength of the demonstration, but questioned its utility. "What is to be gained by women making a scene of themselves through the streets." Others asked their neighbors in awe-stricken whispers, "Will they ever be able to do it?" There were the

(Continued on page 21.)



The Gift of Life

BY EMMA A. LENCE

There stretched a pathway, flower-sweet;
And, poised on eager, restless feet,
A maiden fair as dreams might be,
Gazed down the distance longingly:—
"O, life, how gladly would I stay,
And tread each step of thy strange way;
Dear Life, I would not give thee up,
Till I have drained thy deepest cup."

Far down where path and river meet,
A woman stood with faltering feet:
Oh, hard and rough had been the way
That leagues and leagues behind her lay;
Comrades had gone; the sun was dim
And nearing the horizon's rim:—
"O, Life, I'd gladly give thee up,
For bitter is thy deepest cup!"

The Alaska Mail Dogs

Some dogs are better trail followers than others, as some are better leaders. In a blizzard the best of them lose the trail, but invariably find it.

When on the trail they eat but once a day, then at the end of the journey. After feeding, like weary children, they fall asleep and are never quarrelsome. It takes on an average of twenty pounds of food a day for a team of eleven dogs on a hard route.

The dogs of the mail teams consumed last year three tons of bacon and one of rice. The rice and bacon are cooked together with frozen fish and eaten hot. The dogs are permitted to eat all they want.

When too hot they let it cool in the snow. If near the sea or a river they will cunningly pull the vessel out on the ice and test the temperature of the contents with their long tongues until the mess can be eaten without burning the mouth. Frozen fish is the staple food of all native dogs.

Once a week the dogs are fed on fresh meat bones.

In severest weather the dogs are unprotected save by the thick coats of hair that nature provides. In April and May the mail dogs wear moccasins of moose or deerskin, for the thaw of the spring sunshine freezes at night and the ice cuts their feet. When a roadhouse is reached, they often share its shelter with the carrier, but not infrequently they burrow into the snowdrift and, curled up in their warmth, wait until bidden to move on.

Once on the trail, the dogs are unmindful of every discomfort, every danger. Their one playing truant from the line of duty is chasing the snowbirds that flit across the trail. So enticing is this sport that often the driver is at the mercy of the team, which quit the trail and in eagerness to catch the flying coquettes of Arctic winged life, roll the sledge over and over snowbanks until the birds are theirs.

Nome is the mail distributing depot for Seward Peninsula—the gateway to Northwestern Alaska. Mail from the states comes from Seattle by steamer to Valdez—four days' journey. From Valdez to Nome is an overland route of more than fifteen hundred miles. This distance is covered by four-dog team relays, each let by the government to a separate contractor. The government pays $40,000 a year for carrying the mail from Unalaklik to Nome. Out of this sum the contractor pays carriers and all expenses.—Our Dumb Animals.

Prince and Princess Rabbit

BY EMMA C. DOWD.

Norma had come to spend the summer, and Lyndon was showing her all about the yard and garden.

He stopped in a sunny corner back of the house.

Here is where I was going to have my rabbit pen," he said, "and then Jamie Jordon's rabbits got over into Mr. Wilcox's garden and dug up his onion bed, and of course he didn't like it, and Jamie couldn't help their burrowing out, and so he had to give 'em away, and Papa wouldn't let me have any after that—wasn't it too bad?"

Norma's face had been growing more and more eager. "O," she burst out, "he didn't know how to fix it! Mine couldn't burrow out! I helped Papa make the pen!"

"Have you got some rabbits?" asked Lyndon.

"Guess I have! O, they're lovely! Prince is black all over, and Princess is white as snow. Bertha Cowles, that lives across the street, is taking care of them until Papa and Mamma and I get home again."

"Are you sure you can fix a pen so they can't get out? 'Cause that's all the reason I couldn't have some."

"Why, yes! All you want is a big box, and you dig a place just right to set it down into, and then you fill it with earth. Then you put another box over that for them to live in, and if you have a yard you have to sink a box under that. Then when they burrow in the ground they come right against the side of the box, and they can't possibly get out."

"I'm going to have some!" cried Lyndon.

"And I'll help you make the pen!" exclaimed Norma. "O, I wonder if I couldn't send for Prince and Princess!"

The matter was talked over with Lyndon's father and mother, and Mr Aubrey said he thought Norma's plan was a good one, and he agreed to send home some boxes that very afternoon.

The children began digging at once, so as to have the place ready for the boxes when they came. By dark the rabbit pen was nearly half done. Some strong wire netting came with the boxes, to be stretched around the little yard. Norma and Lyndon wanted to put off bed-time, and work by lantern-light, they were so eager to have the little home finished. But Mrs. Aubrey told them that Prince and Princess could not get there within three days at least, and there would be plenty of time. So reluctantly they left off hammering and sawing, and said good-night.

When the rabbits arrived by express, Lyndon admired them as much as Norma had hoped he would. They were certainly beauties, and they seemed to enjoy their fresh, comfortable home. Once or twice a day the children let them out on the lawn for a nibble and a run, keeping close watch that they should do no damage to growing plants. As they were always handled gently, they were very tame, and easily caught.

On a hot July morning Lyndon was astonished and overjoyed to find five baby rabbits in the pen, and he rushed back to the house to tell Norma the delightful news.

When Norma's father and mother returned from England, and Lyndon had to bid goodby to Norma and her Prince and Princess, three of the little ones remained behind to keep his rabbit pen cheery.

Home Life in Hawaii

BY MARY H. FOWLER.

Chinese servants are much preferred to Japanese, and there was great lamentation amongst housekeepers when the exclusion act went into effect with annexation. The Chinese are believed to be much more faithful than the other nationality, and it is the rare exception if they are not deeply grateful for every kindness, and loyal to the interests of their employers, with whom they frequently remain for many years, asking few favors or indulgences. They expect no days off—the one annual holiday season being the two weeks of the Chinese New Year, which occurs in February. Even then, but a few days, or at most a week, is asked for, and prior to his departure, Ah Lum prepares a supply of food that will keep, ham and tongue, cake, bread and preserved fruits, to lighten the difficulties of his mistress in his absence, as much as possible. He does not then hurry away as if he were anxious to leave his cares behind him, but with neatly braided queue and in clean clothing presents himself before his mistress with a pretty gift of lily bulbs, preserved ginger, a fan or a piece of porcelain, to bid her a respectful good-bye.

Early hours are favored; breakfast is usually served at half-past seven, luncheon at half-past twelve, and on ordinary occasions, dinner at half-past six. Amongst the American residents "home cooking" is preferred—the English and Germans also adhering to their customs, but with all there is a generous supply of Hawaiian dishes which many foreigners—not all—learn to like. Amongst these are the taro, a succulent tuber which is cut into pieces and boiled; the bread fruit which is delicious, boiled and then baked, brought to the table hot and broken into pieces to be eaten with butter like sweet potatoes. The fish are delicious—the large rose-colored uu, boiled or baked, wrapped in ti leaves and thus served, or the small, delicate mullet, broiled and served with sauce tartare.

In the homes of the descendents of American missionaries or merchants, the breakfast is much the same as one would have in the middle western states, with the exception of the many kinds of delicious tropical fruits—porridge, bacon and eggs, potatoes and a variety of cakes, or muffins. Luncheon is also quite conventional, with cold meats or fish, salads, cakes and preserved fruits. At this meal poi—the staple food of the native—is often served, a sticky, greyish porridge eaten with salt fish as a relish. As throughout the far East a great deal of rice and curry is eaten, usually at luncheon, but often at dinner as well. Soup, ripe olives, fish, a joint, fowls or game—when it is to be had—

vegetables, as fruit and coffee, are the ordinary dinner menu. The little Japanese maid in her beautiful kimono, with exquisite dressed hair, moves about dexterously and as silently as a shadow —serving at table perfectly. In some homes a Chinese or Japanese butler is preferred, and he too, in his snow-white, duck jacket and trousers waits silently and perfectly, with no blundering or awkwardness. As might be expected, in a country where there are comparitively few public amusements, entertaining at home is the chief resource. The residents of Honolulu, and elsewhere in the islands, are indefatigable hosts and hostesses, there being few houses where there are not almost daily guests to luncheon and dinner, while formal teas, and afternoon or evening musicals, impromptu affairs at the seaside and mountain places where servants are always in charge and a meal can be prepared with a telephone order to that effect from the town house, afford sufficient variety. Parties are made up for horse-back riding and the country club at Honolulu—one of the most beautiful places imaginable—may always be relied upon.

The frequent visits of ships of all nations, the new army garrisons, the naval station, the consular residences, each and all, vie with each other in their entertainments.

Mention has been made of public amusements and these, though irregular, are by no means wholly lacking. The ubiquitous lecturer arrives and if at all well known, can generally count upon a fair hearing, especially if a private house is placed at his or her disposal, which is frequently done.

Occasionally some great actor or artist bound for, or returning from the East or the antipodes, remains in port long enough to give the population of Honolulu a treat, and if it is a person of sufficient fame, the opera house will be crowded and business practically suspended. No exact hour can ever be fixed for such an entertainment; nor is it certain that it may not be altogether postponed, as it all depends upon the arrival of the ship and its stay in port. The anticipated concert may be at ten in the morning, at noon, or at one o'clock, and it has happened that the artist has had to hurry his programme, fly from his dressing-room to the wharf as fast as an automobile can carry him, to get on board in time.

The roads throughout the island are generally excellent and there, as elsewhere, the automobile is in high favor. The visitor on a remote plantation ceases to be surprised at the arrival of a motor, with its party of callers, all in faultless motoring costume. Indeed, it may be said that great taste in the matter of dress is characteristic on all occasions. The people travel a great deal, continents and oceans being alike to these island dwellers.

Life, however, in this lotus-land, is not all pleasure. Its duties and obligations are assumed there as conscientiously and as faithfully as they would be amongst good citizens at home. There are on all the islands flourishing literary, study clubs, philanthropic organizations, while Honolulu has an excellent historical society, a chapter of the Sons and Daughters of the American Revolution, and other clubs, athletic, social, patriotic and scientific, without number. All the American holidays are observed. The leading Protestant churches are represented and are well attended, while they carry on outside work in many fields that places them in the front rank with the best organizations of the kind in our American cities. So broad is the spirit of toleration that Episcopalians, Congregationalists, Roman Catholics, Lutherans, Methodists and even Buddhists worship as they see fit, without let or hindrance from their neighbors.

The new-comer who has not divested himself of the idea that the Hawaiians are still cannibals—which they never were—will probably be surprised at the high standard of culture that prevails everywhere and the cosmopolitan spirit which is prevalent, and which ought to be expected in a country with so heterogeneous population, lying in the route of ships plying to Australasia, to Japan, China, Canada and the United States, amongst whose passengers are distinguished men and women of all nationalities, who seldom pass the Islands by in their varied and extended travels.

About People

—Commander Robert E. Peary has been offered large sums of money for magazine articles, books, lectures, etc. In a communication one magazine tells the explorer to name his own price. It is being arranged for the explorer to give his first lecture before the National Geographical Society in Washington.

—General Porfirio Diaz, president of Mexico, celebrated his seventy-ninth birthday September 15. He was the recipient of greetings from many foreign nations and hundreds flocked to the national palace to personally present their congratulations. General Diaz is in excellent health. President Diaz has ruled the republic for the last thirty-two years, and has been again renominated to fill the term commencing in 1910 and ending six years later.

—George R. Colton, who has been picked by President Taft for appointment as governor of Porto Rico, is collector of customs in the Philippines and is now in Washington, having come home on leave of absence to assist in the preparation of the Philippine tariff bill. He first went to the Philippines as lieutenant colonel of a Nebraska regiment and was made collector of customs at Manila. Later he was appointed collector of Santo Domingo and then went back to the Philippines.

Woman's Sphere

—Mrs. Arthur Stannard, widely known to novel readers as "John Strange Winter," is writing her one-hundredth book. She began writing twenty-eight years ago.

—Princess Christian is sixty-three years old and, as the eldest surviving daughter of Queen Victoria, is a law unto herself about many things. Recently she joined a club in London, her object being to be independent of the claims of royalty when she so desired.

—One of the most popular of the congressional set of girls in Washington is Miss Lona Tillman, daughter of the senator from South Carolina. An evidence of her popularity is the fact that she is president of the Achonides, a club composed of the daughters of senators and representatives from every state in the union.

—One of the visits that the Czarina paid while at Cowes was to the aged ex-Empress Eugenie, who was there in the midst of the gayety on her yacht, the Thistle. Knowing tnat the former Empress' feebleness would not permit her to attend the royal receptions on board the Standart the Czarina went to see her, thus following the precedent of her grandmother, Queen Victoria, who visited Eugenie at Chislehurst at the time the news came that the Prince Imperial had been killed in Zululand.

—Dr. Yam Kin, who is at the head of a medical college for women in Tien Tsin, is well known throughout the United States. She was educated in the Medical College of New York, and taught for some time in Honolulu. She returned to the United States several years ago, and lectured extensively before women's clubs and in churches, thereby maintaining herself and her child. She ultimately returned to China and was placed at the head of the Tien Tsin Institution by the Imperial government. She has been employed also by the goverment to do much important work in the line of her profession.

—Margaret Affagard, a French girl, was recently refused admission into the United States by the immigration officials in New York. She then sailed for Canada, traveled overland, and was met by Leonard Larsen of Helena, Montana, and was married to him in Canada. She then went with her husband to his home. There she was arrested by the immigration officials and is out on bail waiting the result of deportation hearing. As the wife of an American citizen, her attorney contends that she has been naturalized. Her case will be passed upon by the Secretary of Commerce and Labor.

A Little Nonsense

FOR "BUSINESS IS BUSINESS."

"Mama," asked little three-year-old Freddie, "are we going to heaven some day?"

"Yes, dear, I hope so," was the reply.

"I wish papa could go, too," continued the little fellow.

"Well, and don't you think he will?" asked his mother.

"Oh, no," replied Freddie, "he could not leave his business."—Tit-Bits.

A KEEN LAD.

"I had always heard that New Englanders were 'smart,'" a young physician who has "graduated" from a village practice remarked the other day, "but I hardly thought it developed at such an early age."

He smiled reminiscently, then continued:

"Just after I settled in Dobbs Corners a twelve-year-old boy called on me one evening.

"'Say, Doc, I guess I got measles,' he remarked, 'but nobody knows it 'cept the folks at home, an' they ain't the kind that talks, if there's any good reason to keep quiet.

"I was puzzled, and I suppose I looked it.

"'Aw, get wise, Doc,' my small visitor suggested. 'What will you give me to go to school an' spread it among all the kids in the village?'"—Lippincott's.

PERFECTLY SAFE.

"I reckon you have to watch your pocketbook an' overcoat an' watch, an' so on, pretty close, don't you?" a Western visitor to New York asked a friend, a native of that metropolis, as they were starting out to view the city; and, despite the citizen's assurance that no more than ordinary vigilance was required, the Westerner proceeded "to keep his eye skinned," much to his friend's amusement.

Presently they entered a cafe for luncheon. The New Yorker was discoursing gayly upon the greatness of his native city, when he observed that the other had an expression on his face much like that of a cat at a mouse-hole.

"What are you watching so closely?" he inquired.

"Just keepin' an eye on my overcoat," the other replied.

The New Yorker laughed. "Oh, the coat's all right. I'm not worrying about mine, you see, and they're hanging together."

"No, they ain't," the Westerner drawled. "Mine's still there, but yours is gone—feller walked out with it 'bout ten minutes or so ago."

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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CHAPTER XXII.

Mrs. Jones Is Astonished.

Mrs. Jones met the cavalcade at the garden gate. "The old man is in a fine taking at finding you gone," she said.

"What! is grandfather himself?" exclaimed Camilla, excitedly.

"I dunno what he is when he is himself," returned the landlady, "but if he is always what he is now, he is most uncommon disagreeable, and that's all I can say about the matter," and Mrs. Jones stalked off without another word.

Camilla was about to make a dart up the garden path, forgetful of Chicot and her chariot, for once, when she felt Mr. Densham's hand upon her arm. She turned quickly, feeling almost impatient at the delay.

"Don't mention me to your grandfather at present. It will only worry him," he said.

She gave a nod in answer, so eager was she to reach the sick man's side. Mr. Densham watched her flit up the path and into the house; then he turned, and seeing Chicot standing patiently at the gate began slowly to unharness him.

With breathless haste Camilla flew up the stairs and burst into the room, with Taras clinging to her shoulder, Jacques at her very heels, and Bebe and Jules making a close running behind.

"Pierre—Grandfather!" she exclaimed.

"Cherie," returned the Frenchman, in a voice so low and weak, and so unlike his former hearty tones that Camilla, excited with events of the afternoon and at Mrs. Jones' sudden news, sank down at his side and burst into tears.

"Mais, mon enfant, ne pleurez pas," murmured Pierre, endeavoring to raise himself and to lay a hand upon her head.

But at that moment Mrs. Jones entered the room with a cup of beef tea.

"You're a fine nurse," she remarked to the crying child. "Yes, that's it," sarcastically, "go and cry more and put him into a fever again."

"My child could never hurt me," said Pierre faintly, fondling Camilla's hand as he felt it creep into his.

"Don't talk rubbish, and just drink this," was the reply.

"I'll lift him. You hold the cup," cried Camilla springing up, her fears for the disguise rising again.

But Mrs. Jones pushed her unceremoniously aside. "One would think to hear you speak that you are the strong woman and I the baby. Clear out, will you? And give me elbow room."

She lifted the sick man as she spoke. How it came about Camilla never knew. Pierre's restless movements must have helped to loosen his disguise. As Mr. Jones lowered him after he had drunk the contents of the cup, the wig slipped suddenly back, and disclosed to the landlady's astonished gaze a fine head of thick black hair.

"My!" exclaimed the astonished landlady, "whatever's this? May be t'other's sham," laying her hand with a laugh on the patriarchal beard.

But at her words and gesture, Camilla flew upon her with the cry of a wounded and desperate animal.

"Don't touch! don't touch!" she cried wildly. "Oh! how dare you!"

For Mrs. Jones' strong arm pushed her off as lightly as a feather, and her strong fingers removed the Frenchman's last disguise.

There he lay helpless, inert, enfeebled, but a young man whose bodily strength, as she could see at a glance, had been great, and would be great again when once this weakening sickness had left him.

To Camilla the climax seemed reached as the door opened at that very moment to admit Dr. Morgan. He looked in astonishment at the trio before him. A young man in the prime of life had taken the place of the aged figure in the bed, and the landlady was holding the long white beard in her hand, with a tantalizing laugh. Camilla stood by with a flushed face, in which anger and fear seemed curiously blended.

Mrs. Jones broke the silence. "My! this is something strange," she said, regarding Pierre with her arms akimbo. "And for why have you passed as an old man when you was all the time a young one?"

The beef tea seemed to have put some new strength into Pierre. He raised himself up a trifle, and Camilla crept to his side, and, putting her arm round him, endeavored to support him.

"For a very good reason," said Pierre slowly, looking from the landlady to the doctor; "and when I am strong again, perhaps I'll explain it to you, and to you, too, sir, if you care to listen. But till then is it too much to ask you both to keep your own counsel on the matter?"

"If you mean for me to hold my tongue, I'll do so, I can assure you," was Mrs. Jones' unexpected answer. "I was never one to gossip. But it beats me hollow!"

"And you, sir?" inquired the Frenchman wearily.

"A doctor never repeats what he sees in a sickroom," replied Dr. Morgan cheerily, as he advanced to the bedside. "And I think," looking at Pierre's honest eyes and then at the landlady, "that you can depend on Mrs. Jones. But," as the landlady left the room, "this changes the aspect of affairs. Since there is nothing to hide, I propose that the capable nurse that has accompanied me here may come upstairs. Her careful nursing will bring you round in a trice. Why, my good fellow, I thought you were in for a good long job, but at this rate we'll see you on your pins in a very short while."

One by one, he over-ruled all the Frenchman's objections, and when a middle-aged woman with kindly features was admitted into the room, Pierre finally gave in.

The disguise had worried him in his unconscious state, and it was a relief to have it off. But he half smiled as he saw how carefully Camilla was putting it by in the little box, so that the nurse's eyes might not rest upon it.

When Camilla came downstairs, later on, and told Mr. Densham of the nurse's arrival, that gentleman was distinctly relieved. It was one thing to be nurse to a half delirious man, but quite another now that the patient had regained consciousness.

"In a few days, when he is stronger, I shall have it out with him as to why he has retained the child," thought Roger Densham to himself. "But until then I may as well lie perdu."

Mrs. Jones was as good as her word, and she kept her own counsel with regard to the disguise, not telling even her gentleman lodger of the surprise she had met with in the sick room.

CHAPTER XXIII.

An Unseen Spectator.

The next morning, when the nurse had made him comfortable and had seen him eat a more substantial breakfast than was often the case with her patients, she departed, and Pierre soon fell into an untroubled sleep. Camilla sat by him for a little while, and then she stole quietly away to Mr. Jones in the garden.

On the east side of Charnford lay the river. Camilla, emboldened by her success of yesterday, had made up her mind to try that part of the town, and now waylaid Mr. Jones to learn from him all that was necessary for her to know.

"Jest you start your performance mid way atween Charnford and Brooklyn," said Mr. Jones, leaning confidentially on his spade. "And jest you pitch yourself along the towing path aside the bridge, near eleven o'clock, or thereabouts. These warm days the quality spends most o' their mornin's down on the water, and they'd enjoy bein' amoosed with a bit o' music and the sight o' they dancin' dogs."

So Camilla dressed Taras in his uniform, and to put him in a good humor she hung the necklace of blue beads round his neck. Bebe, Jules and Chicot were be-ribboned, but Jacques she left unadorned. In the poodle she placed all her courage. He was to be her guardian against harm, for she hardly dared to hope for Mr. Densham's company again. As her protector, therefore, she desired that Jacques should be allowed to look dignified.

Mr. Densham was in the garden when she came out, making friends with Bebe and Jules, but the poodle stood aloof, eyeing him gravely.

"Oh!" said Camilla, and then stopped short. It was almost too good a thing to suppose that he was there to accompany them.

"May I assist in carrying the violin?" he asked.

"Are you really coming with us again?" questioned Camilla almost breathlessly.

"If you will have me," was his reply, as he helped her into the carriage.

Camilla's face brightened wonderfully. "You are good!" she said. "I cannot think why you are so kind."

Perhaps he was not quite sure himself. He said nothing, but looked down at the delicate little face, and what he saw there must have reminded him of the child's mother, for the look was one of Mr. Densham's best.

They had gone some little way, when he suddenly said—

"I want you to grant me a favor."

Camilla looked up in surprise. "Oh! yes, of course I will," she said readily enough.

"Don't be in too great a hurry to promise before you know what it is," he said with a smile, and Mr. Densham's smiles for Camilla were very different from those he cast on other people. "It is that you will not dance this morning as you did yesterday.

"Didn't you like it?" she said in a disappointed tone.

"Not before all those people," he replied. "Do you think your grandfather would have liked it?"

As he spoke his thoughts flew to the real grandfather, the fine old Squire, who would have shrunk into himself at seeing his granddaughter—his eldest son's child—dancing in public to the cheers of a crowd of farmers and street boys.

Camilla's head sank down. "Grandfather never wished me to do it. He never would let me appear in any of the performances. But now that he is sick, why, I can't help doing it. We—we—haven't very much money," she added, in dignified self defence. "And I must work for him now that he cannot work for me."

Roger Densham almost smiled at the thought of Rexington Falconer's child working to earn bread for a travelling French showman.

"True," he said gently, "but pass the dance over. Let the dogs do the dancing, and that rascal of a monkey," as Taras at that moment put his head out of Camilla's cloak. "Don't set yourself to be gazed at in that fashion, child."

"I won't do it if you don't like it," she said. Then, with a naivette that touched him exceedingly, she added, "But I thought it was one of the nicest bits."

"So it was," he answered heartily, "and your grandfather has taught you most cleverly. But keep it only for the eyes of those that care for you, and not for those of a gaping crowd."

In a short while they reached the river by the towing path, and took up their position, as Mr. Jones had suggested, beside the bridge.

Boats of all descriptions thronged the river that morning. Ladies reclined on cushioned seats in skiffs and punts, their gay dresses forming bright patches of brilliant color like so many blossoms of different hues, whilst attendant squires lazily sculled them down the smooth water.

It was a sight worth seeing, and little Camilla drew in her breath and looked and watched, until a gentle reminder from Jacques aroused her.

The poodle was having the greatest difficulty in keeping Bebe and Jules from straying away on stolen pleasures bent, and even Chicot, forgetful of his usual decorum, was half way up one of the hedges that hung leafy boughs temptingly close to his mouth.

Jacques caught Camilla's skirt between his teeth, and gave it a sharp pull. The child awoke to a sense of her responsibilities, and darted up the bank to pull Chicot down. The goat resented it. He was having a delicious feed off juicy nut leaves, and kicked out, to the peril of the carriage behind him.

"Oh! Chicot," cried Camilla in alarmed dismay.

But Jacques with a few sharp barks came to her aid. He harassed the turbulent Chicot in the rear, much to that animal's indignation, till in sheer self-defence he deemed it wiser to abstain from such ill-timed gluttony and to resume his usual dignity.

Then Bebe and Jules had to be chastised by the poodle, who dragged each dog back by the ear up to Camilla, and plumped them down with an ominous shake and growl.

All this was most attractive to the pleasure seekers on the river, and so Camilla discovered when, after unharnessing Chicot and tuning up her violin, she found innumerable boats with their scullers idly leaning on their oars watching her proceedings with the liveliest interest.

This boded well for the performance. So, stifling many inward tremors, Camilla touched the strings of the violin and Bebe and Jules started dancing merrily, with their paws round each other's waists, to the strains of a lively waltz.

The uproarious clapping that followed this brought a pleased flush to Camilla's cheek, and an answering smile to Roger Densham's lips, where he stood quite apart from the performers, some yards distant on the towing path.

There was no hitch in any part of the performance today. Even Taras went through his appointed task with due solemnity. But at the end, the difficulty of collecting the money presented itself to Camilla. Taras could not spring from one boat to another, holding out his collecting box.

The tears started to the child's eyes. Had their performance then gone for nothing? Even Mr. Densham, leaning his back comfortably against a tree, wondered at his own denseness in not thinking of this difficulty at the first.

But before long all was made straight. "Fling me the mug," called a stalwart young sculler. "I'll call round on the others and bring you in a fine harvest."

So half shyly, half fearfully, Camilla threw the mug. Over it went very nearly into the water, but was saved by the dexterous catch of the self-appointed collector. His own pocket and his own boat-load of ladies helped liberally towards making a beginning, and then, with a laugh of amusement, he sculled round to the other skiffs, holding the mug out to all.

No one refused. All gave something. And at the end Camilla's assistant stood up in his boat and, holding his cap in his hand, raised a cheer for the little girl and her animals. It was taken up all down the river, and then he sculled himself close to the bank, and, springing lightly up, presented the overflowing mug to Camilla.

The child's confusion and innocent pleasure filled him with delight. "Thank you," she said gratefully. "I was thinking that I would have to lose it all, for Taras couldn't hand it round."

"Oh! we should have thrown it up the bank for you," he said smiling. "Thank you for a very pleasant entertainment."

Then he sprang back, and Camilla was left gazing at, what seemed to her, veritable riches. The boats all slowly sculled themselves out of sight, and Mr. Densham came leisurely towards her.

"Are you too rich to require my mite?" he asked.

But Camilla answered him by holding out her mug with speechless delight.

"Here's to top it over," he said, lightly dropping two half sovereigns on the heap of silver and copper.

"Oh! oh!" cried Camilla. And then with smiles chasing themselves all over her face she, like a true business woman, put it all away in the little bag hidden in her pocket.

"And now we homewards jog, I suppose?" said Mr. Densham.

"Yes, grandfather might wake up and become frightened if he found me gone," replied Camilla.

"Are you very fond of that old man?" he asked, as he helped her to harness Chicot.

"I love him," she returned simply. "He's all I've got, and he loves me. It's for him I'm gathering this money. If you only knew what he's done for me," and here she checked herself, for she found herself venturing on forbidden ground.

All the way home her heart was light, and she chatted blithely to Roger Densham on the events of the morning. But if her thoughts were bright, Mr. Densham's were gloomy enough.

"The folly of it!" he muttered to himself. "The folly of it, that Madeline's daughter—the old Squire's grandchild—should be obliged to so exhibit serself. But this must be the last time. I shall have a talk to this Frenchman before she has another performance. Pray heaven, there was no one there today whom she will ever come across."

But in this Mr. Densham was mistaken, for in a boat further away from the rest, and half hidden by the trees which hung over the bank, there had been an interested group, and amongst them was Mr. Bartoletti. He had raised a pair of strong glasses, and stared long at the child and her animals, and then at the figure that was plainly to be seen lounging against a tree in a half discontented fashion.

"Per Bacco!" he had suddenly exclaimed, and the glasses had nearly fallen from his hand. "The wily villain! he was trying to dupe me that evening at Redhill, after all. But I shall be even with him yet!"

And the Italian's face had looked revengeful.

CHAPTER XXIV.

"What Is Thy Secret?"

It was the afternoon of the same day. Pierre was better. He had shown some eagerness, too, for the nourishing broth the nurse had brought to his bedside, and this she told to the doctor.

"He has been half starved," was Dr. Morgan's reply. "All that he wants now is good food, and plenty of it. See that he gets it."

Something of this conversation did Pierre overhear, and it set him thinking. It was all very well for the doctor to talk so glibly of his having plenty of good food, but where was the money to come from to pay for it?

With these disturbing thoughts in his head, the Frenchman roused himself from the half doze he had been indulging in to call somewhat feebly—

"Cherie, art thou there?"

At once Camilla threw aside the faded bits of ribbon she was trying to smooth out for Chicot's fresh adornment, and sprang to his side.

"Grandfather, here I am."

A humorous twinkle appeared in Pierre's eyes. "It does not seem so fitting to call me grandfather now, cherie, does it? Dost miss the beard and wig, as I do?"

"Yes, oh! yes, Pierre. When will you wear them again? I've got them locked up quite safe in the box."

Pierre smiled. "Not whilst we are here, cherie. When we take to the road again, then I shall be the old grandfather, but not before. And it is this that is troubling me, cherie. How long will it be before the bon Dieu makes me strong enough to go on our travels! Till then, mon enfant, no money can be earned, and I tremble to think how little is left in the purse to pay for the doctor and the nurse, to say nothing of our landlady."

Camilla's face was one flush and sparkle. "Pierre——" she began.

"Grandfather, cherie," he corrected. "No matter how strange it may seem, 'tis better than my own name, which may lead to trouble."

Camilla came close and laid her hand on his. "Grandfather, I've had a secret from you all the time that you've been ill. You couldn't guess what it is, could you?"

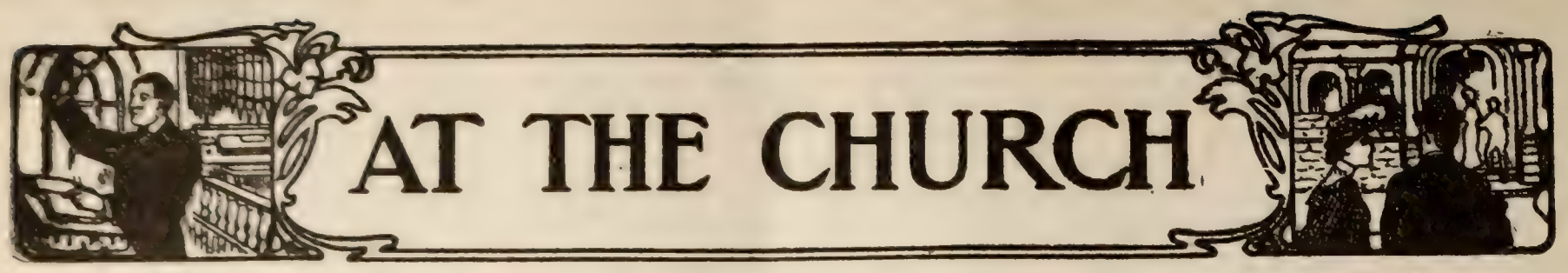
"You've not found your grandparents?" he asked in a half whisper.

"No, no, nothing like that. I wouldn't know how to find them, and—and—I don't think I want that nearly so much as your getting well again."

If the child had wished to convey her real feelings towards the Frenchman, no other words of hers could have so convinced him of her true affection.

Pierre looked at her with eyes aglow. "Speak on, cherie," he said softly. "What is thy secret?"

(To be continued.)



Sunday School Lesson

By Professor Willett

The Apostle, the Governor, and the King*

When Antonius Felix, the procurator of Judea, left his office about Pentecost of the year 60 A. D., he was succeeded by Porcius Festus, whose official life under Nero came to an end in 62. Among the legacies left to him by his predecessor was the case of the Apostle Paul who, for two years, had been kept as a privileged prisoner in the Herodian palace at Caesarea. Paul had considerable liberty and was able to meet his friends freely. Probably Luke lived in quarters not far removed from the apostle's prison, and so was able to be of great service to his master as well as record the most important of events which befell him. It would be of inestimable advantage to us if we had a more detailed account from this admirable historian of the life of the apostle, and yet it was no part of the work of the New Testament writers to supply any but the most essential features of the lives of Jesus and his leading representatives. We have every reason to be grateful for the comparatively full record of this period of Paul's life, concerning which so much more is known than of the earlier years.

Festus' Governorship.

Soon after Festus was inducted into office and had established himself in the official residence at Caesarea he went up to Jerusalem, the social and religious center of his province. It was, perhaps, on the occasion of the Feast of Pentecost in the year 60 A. D. that he made this visit, and his presence in the city was utilized by the Jewish leaders to make fresh charges against the prisoner Paul at Caesarea. They had failed in their earlier effort and were probably counting much on the arrival of the new governor. They had, at least, accomplished a part of their desire in securing Paul's continued imprisonment. It must be remembered that imprisonment in ancient times was never intended as a punishment in itself, but was always preliminary to some kind of an official hearing. But in Paul's case it served all the purposes of a judicial punishment since it prevented that activity which was the special object of his career.

Two Years of Silence.

It may seem strange that we hear so little of the apostle's doing during these two years at Caesarea. There are no epistles that come from this time. Lightfoot's view that the letters of the imprisonment, including Colossians, Philemon, Ephesians and Philippians, were written from Caesarea has been almost totally abandoned. It must have been a period of study and of preparation for future labors on the part of the apostle, and no doubt of profitable companionship with his friends, among whom Luke had a prominent place. These years would be an admirable time for the young Greek to gain materials in Jerusalem and Nazareth for that story of the life of Jesus and the beginnings of the church which is contained in the two books, the Third Gospel and the Acts.

The favor which the Jews asked of Festus was Paul's removal for official trial to Jerusalem. They do not seem to have hoped that this would result in Paul's conviction, but they had a more deadly weapon in reserve, hoping to assasinate him on the way to the city. But Festus told them that he was about to leave for Caesarea, and that they might follow him there if they wished to make charges. The result was another hearing similar to that of our last study, at which Felix had presided and the high priest and the hired advocate had been the leaders of the Jewish deputation.

The Appeal to Caesar.

After the formal charges had been presented by the Jews and denied by the apostle, very much as in the previous hearing, the question of adjourning the investigation to Jerusalem once more came up. Festus did not suggest that Paul should be tried by the Jewish council, but that he himself might take up the matter in the Holy City. But here, as upon a previous occasion, Paul, threatened by a danger which he understood better than the governor, fell back upon his rights as a Roman citizen. He insisted that he was kept as a prisoner without any reasonable charge against him. After two investigations which had reached no conclusion, it was now proposed to place him again in jeopardy by removal of the case to Jerusalem where his enemies were strongest. This he was not minded to permit. As a Roman citizen he had the right of appeal to the emperor himself, and feeling the injustice of the delay, he cast the die and made his demand that he be transported to Rome and given a chance to face his accusers before Nero.

Advantage of the Appeal.

It is probable that Festus was both surprised and disappointed at this action of Paul's. He confessed afterwards to Agrippa that there was no reason why the apostle should not be released. He was perhaps not actuated by such mercenary motives as those of Felix in continuing the hearing. He seems to have been a much better man. But Paul had appealed to Caesar, accepting all the consequences of that action, and Festus had no choice but to send him forthwith to Rome.

The student must not fail to see how this appeal to Caesar was the means by which Paul secured for himself the privilege which he had coveted for years. He knew that there was peril in the appeal, but such peril he was willing to accept since it brought him to the goal of his desires—the privilege of preaching the gospel in the capitol of the world. More than this, he was assured of safe and free transportation, and this was no small item in a time when the dangers of traveling were so many and its cost so great. Now, at last, the object of his years of waiting was before him. He should see Rome.

The Visit of Agrippa and Bernice.

The remainder of the events which transpired during Paul's last days in Caesarea are of minor significance, although they are interesting as throwing light upon the character of the apostle. Soon after the appeal, King Agrippa II., the great-grandson of Herod the Great, and son of Herod Agrippa I who put to death the apostle James and imprisoned Peter, came with his sister, Bernice, to pay the governor an official visit. The king and the procurator talked of Paul during this visit, and Festus tried to learn from his friend, who was better informed regarding Jewish customs, what it was that constituted the ground of accusation against his prisoner, since he wished to send some message along with Paul to the emperor. The result of these inquiries was the arousal of Agrippa's interest in the captive and, on a convenient occasion, the court was assembled with unusual splendor as if for a gala day, and Paul was brought in before Festus, Agrippa and Bernice for a hearing.

Agrippa's Indifference.

The appearance of Paul before Agrippa is one of the most interesting incidents reported in the New Testament, because it supplies at almost first hand many of the things concerning Paul's life which we wish to know. But the chief feature of the interview was Paul's confident appeal to Agrippa as one who knew Jewish law and customs and who ought to be able to see that the gospel was the fulfillment of those very hopes and prophecies which made up the sum total of Jewish beliefs. The record of Paul's conversion on the way to Damascus, which is here given in the second of the three accounts recorded in Acts, prepares the way for the final and passionate appeal to the king. Festus, curious at the exhibition of so much enthusiasm and eagerness, cried out to Paul that he was overborne mad with his learning and zeal. But Paul was undiverted from his earnest effort to reach the king's conscience and persuade him, and when Agrippa lightly responded to the apostle's earnest and searching question, "King Agrippa, believest thou the prophets?" with his airy and careless words, "You are making an easy matter of converting me to Christianity," Paul saw that his effort was in vain and that the king was only interested in the novelty of the situation. Sadly he spoke his final words, "I wish, whether with little or with much persuasion, I might indeed make of you and of all who hear me today such as I am, except for my prisonerhood." With that the interview closed. The king, the governor, and Agrippa's sister withdrew, and Paul only awaited a convenient moment for his departure toward Rome.

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*International Sunday-school Lesson for October 24, 1909, Paul a Prisoner—Before Festus and Agrippa, Acts 26:1-32. Golden Text: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II Timothy 1:12. Memory Verses, 27-29.

Prayer Meeting

By Silas Jones

INDIVIDUAL RESPONSIBILITY.

Topic, Oct. 13. Neh. 3:28; John 21:18-22.

"It is perhaps the chief part of the sin of the obscure units, which form these great masses of indifference, that they think they escape notice and cover their individual responsibility. At all times many have sought obscurity, not because they are humble, but because they are slothful, cowardly, or indifferent. Obviously it is this temper which is met by the words, I will search out Jerusalem with lights. None of us shall escape because we have said, "I will go with the crowd," or "I am a common man and have no right to thrust myself forward." We shall be followed and judged, each of us for his or her personal attitude to the great movements of our time. These things are not too high for us: they are our duty; and we cannot escape our duty by slinking into the shadow."—George Adam Smith.

Division of Labor.

Nehemiah secured great results by giving to each group of workers a particular part of the wall of Jerusalem to repair. By this plan he not only kept the laborers from getting in one another's way, but he also impressed upon every man the fact of his own responsibility. While any part of the wall remained unfinished the city was in danger. It was easy to see that all the people were exposed to attack until the entire wall was completed. Every man knew what his slothfulness or his diligence meant. May it not be that many members of the church lose their interest in the church because they have no definite tasks assigned to them. People of exceptional ability and determination may be depended upon to find something to do, but the majority of us need guidance. We have our own vocations and if the leaders of the church do not ask of us some specific service we are indifferent to the tasks which properly belong to Christian people. The church should be so organized that every member will find something to do and receive an urgent call to do it. If we who try to preach would give more attention to the needs of the communities in which we minister and to the capacities of our co-workers and preached fewer sermons on the indifference and worldliness of church members, the efficiency of the church would be greatly enhanced. The hectoring preacher is one who lacks the ability to get things done. He substitutes scolding for leadership.

What Is That to Thee?

The "reformer" who looks after the habits of his neighbors before he does his own is never an irresistible moral force. Jesus was doubtless willing that Peter should have an interest in the career of John, but he was not willing that Peter should substitute an officious concern as to the future of John for that sense of personal responsibility which is a mark of every genuine disciple. The "odious goodness" which causes a woman to discuss the faults of her husband at every meal and every time she gets him face to face with the preacher and which prompts a man to introduce his pet theories into every conversation without regard to the proprieties of social intercourse is usually odious because the critic has neglected the injunction, "Know thyself." If we know ourselves we are not forward to pronounce dogmatically upon the conduct of others and if we do plead with them to leave off bad habits we avoid the sin of self-righteousness.

Pseudo-sympathy is a frequent substitute for duty-doing. A man told Dr. Du Bois, of Berne, Switzerland, that he wept when he read the account of the disaster at Martinique and he explained his tears on the ground of his large-heartedness. Dr. Du Bois asked if he had contributed anything toward the relief of the sufferers and the man said he had not. It was interest in himself and not in the victims of the earthquake which made him weep. It is easy to turn the worship of the church into a systematic effort to produce pseudo-sympathy. We have to keep in mind always that shedding tears over the misfortunes or sins of humanity is consistent with the worst sort of selfishness. We can lose sleep over the injustice suffered by the hero of a novel and then the next day be as brutal as a barbarian to a child or some other person not strong enough to make us smart for our meanness. Jesus bids us look to our deeds and our words, not to our tears.

Christian Endeavor Lesson

By W. D. Endres

TOPIC OCTOBER 17.

Pilgrim's Progress Series. X. Doubting Castle. Ps. 431-5; 73:13-20; I Kings 19:1-18.

None but a rugged, aggressive Christian could ever have written Pilgrim's Progress. We constantly say as we read it "that is true," because all the while it seems to echo our own experiences. This seems especially true as we read the account of the experiences of Christian and Hopeful in Doubting Castle.

Hardship and Suffering.

The subject of this lesson might be stated as, Doubts Resulting from Hardship and Disappointment. There are those who have become doubters because of intellectual difficulties. Indeed, the absolute number may seem large, but it is comparatively small. The fact is the demands of the daily task are so intense that the vast majority do not have time to sit up with their intellectual inconsistencies.

But when we turn to the problem of hardship and suffering, there is scarcely an individual, if he is making his life count, but who has given prolonged and serious thought to the problem. He struggles to be just and good, why should he be called upon to endure so much? This is a real trial and the strongest must struggle with it. Christian turned his back upon his village and upon his family, too, when they would not go with him. He persevered when Pliable grew despondent and turned back; he fought bravely and victoriously with Apollyon; he cheered faithful until death at Vanity Fair; he was the stay of Hopeful when Demas sought to lure him to one side. These victories had drained his energy. The burden was heavy and the journey long. Sore-footed and heavy at heart, Christian, even over the slight protest of Hopeful, turned to the Bypath because it seemed to offer relief. It lands him in Doubting Castle and his troubles are multiplied many fold. Buffeted by the storm, confused in the darkness, confined within gloomy and grimy walls, beaten with many stripes, and urged by his persecutor to take his own life, Chriseian says, "My soul chooseth strangling rather than life and the grave is more easy for me than this dungeon." The dark cloud of adversity had eclipsed his faith. If he did not doubt, he, at least for the moment, forgot God and seriously thought of suicide. Hardships had darkened his vision and suffering had disturbed his poise. And this was true of him, though a hero.

Does God Neglect Us?

We are all apt to think that God is good and powerful, and that suffering is bad for us, and we conclude, therefore, that God neglects us when he allows us to suffer. The first premise is true but the second is false, and our conclusion, therefore, is also false. We are all helpless and dependent upon one another. But we all know by observation and most of us by experience that when we accomplish every undertaking, gratify every desire, and realize every ambition we as a result become arrogant, vain, proud, impatient, bigoted. And on the other hand if trials and difficulties, disappointments and failures, hardships and suffering have entered the life there come as resultant qualities humility and sympathy, patience and long suffering, kindness and love. As examples of the former we have scores of examples of time serving self-seeking politicians who are in our municipal, state, and national legislatures. Of the latter we need no better examples than Helen Kellar and Elizabeth Barrett Browning. Though paradoxical it may seem, it is good for all to suffer.

Even Death Our Friend.

Even death is our friend. It is by virtue of it that you and I enjoy our life today. The mere growth of vegetation would become so luxuriant, entangling and obstructive, that life of man would be impossible but for its (death's) decay. Naturalists tell us that in the lower forms of animal life only two or three young out of millions reach maturity while the rest perish. Yet these lower forms of life swarm over land and sea in countless millions. Then there are the higher forms of animal life which multiply annually by the score. Where in all this rapidly accumulating, swarming, roaming, conglomerate life could man find a place did not death kindly make room? Were death abolished among the human race there would be an ever increasing multitude of the feeble minded and insane, denizens, outlaws, and brutal criminals, the afflicted of both old and young, and last of all that innumerable host of the feeble and helpless aged. But for death, humanity would become its own intolerable burden. Yes, even though it seems to cut short the career of many a young and promising life, death is a friend in disguise.

So long, then, as we are doing what we know to be right we cannot afford to grow impatient at our troubles. Christian did and he turned aside for an easier way but he multiplied them a thousand fold. That will happen to all who do it. The history of human experience confirms this truth and it should be a warning to any who are tempted. All things work together for good.

There is a jewel which no Indian mine can buy,
No chemic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain;
Seldom it comes—to few from heaven sent—
That much in little—all in nought—content.
—Wilbye, "Madrigal."

Church Life

The many inquiries concerning Mrs. H. L. Willett whose illness of many months has caused great anxiety, prompt us to make mention in the news columns of her present encouraging condition. A serious operation was undergone two weeks ago which, it was hoped by the doctors, would effect a recovery. She is progressing nicely with every apparent prospect of these hopes being realized.

Next week many of our readers will receive their copy of the Christian Century at Pittsburg. It will be the Centennial number, and one that you will, we hope, take pleasure in presenting to your friends who may not now be reading the *Christian Century*. A suggestion from you will help to bring them into our circle of readers. The editors will enjoy meeting you and your friends at the *Christian Century* Booth.

The study of the character and work of Rev. Charles S. Medbury, pastor of University Place Church, Des Moines, presented to our readers this week, deals with a character worthy of the careful thought of every minister who seeks a fruitful ministry. Men of whatever type of mind they may be, acknowledge the greatness of the work of C. S. Medbury.

Letters are reaching this office daily announcing the coming of great companies of people who expect to make the trip from Chicago to Pittsburg on the "Christian Century Special." It will be a fine company of people. We hope that every one of our friends who can so arrange his trip, will join us in this happy company. The train leaves the Union station, Chicago, 8:30 a. m., Monday, October 11.

Your own preparation of heart will have much to do with your enjoyment of the Centennial convention. There will be great addresses, unexcelled fellowship, inspirational reports, and soul stirring visions. But what each one gets of permanent value will depend upon what he goes to get. It will be a great day to study the present life of the Disciples, and to more clearly see the possibilities of the movement, a great day for mountain-top visions, and determined resolutions.

* * *

Chas. E. Varney, changes his address from Bowen, Ill., to Ridgeway, Mo.

During the past year our people in Japan contributed $958.94 for Foreign Missions.

The church at Fayette, Ohio, has called W. D. Trumble as its pastor for the coming year.

A. W. Taylor, pastor of the Irving Park Church spent a few days in Eureka last week.

Mrs. M. B. Madden of Sendai, Japan, is now in Topeka, Kan. She was present at the Kansas Convention held at Hutchinson.

The church at Cameron, W. Va., W. E. Pierce, pastor, has become a Living-link in the Foreign Society.

C. A. Freer has closed his work with the church at Bedford, Ohio, and accepted a call to the church at Millersburg.

J. H. Smart preached at Lane, Ill., September 27. It was Declaration Day with the church. There were two confessions.

J. J. Cole, pastor of the church at Clarksville, Tenn., has been spending several weeks resting at Pennington Gap, Tenn.

S. S. McGill, of Missouri, has been called to the pastorate of the church at Lawton, Oklahoma.

R. H. Ingram, of Perry, Iowa, will go to Pittsburg, not at the expense of his church, but of the Endeavor Society.

The Grant Park Church, Des Moines, pays the entire expense of their pastor, B. D. Clark, to the Centennial convention.

The church at Clarion, Iowa, where H. C. Littleton is the pastor, is spending about $2,000 repairing its house of worship.

A. W. Conner begins a ten days' campaign for boys, with the Central Church, Warren, Ohio, October 10.

A. T. Campbell, who has been pastor of the Metropolitan Church, Chicago, for the past five years, has resigned. The Metropolitan Church is in a positon where it has to meet the difficulties of a rapidly changing community. The people who are the strength of the church keep moving farther out toward the suburbs, and their places are taken



Rev. A. T. Campbell.

by a class of people who, however much they may need the church, are not able to give it the support it needs. The church is further handicapped by a very inadequate and unattractive building, and a duality of leadership. Mr. Campbell has met the situation with an unusual grasp of the significance of the situation, and a forcefulness that has made his work of real worth to the community and the church. His resignation is a keen loss to the ministry of the Disciples in Chicago.

I. N. McCash, pastor of the First Church, Berkeley, spoke at the Stanford University the last Sunday morning in September.

Evangelist L. E. Sellers' permanent address is now at 3345 North Capitol avenue, Indianapolis, Ind.

Evangelist J. M. Lowe, has taken up his residence at 1374 Twenty-fifth street, Des Moines, Ia.

The annual meeting of the First Church, Lincoln, Nebraska, was held Sunday, October 3, at 3 p. m.

Royal L. Handley, minister at Waukegan, Ill., supplied the pulpit of the Compton Heights Church the last Sunday in September.

There were forty-six accessions to the church at Athens Ill., in the meeting held by J. M. Francis, pastor and Charles E. McVay, singer.

The First Church, Austin, Ill., Geo. A. Campbell, pastor, is pushing vigorously its new building project, and hopes to have it ready for occupancy by Christmas.

The Birmingham News for Septemebr 18 contains a three-column write-up of the Centennial Convention, and its significance in the religious life of our time.

"The Growth of a Hundred Years," was the subject of a Centenial sermon by P. H. Welshimer, Canton, Ohio, Sunday evening, September 24.

William Bayard Craig, former pastor of Central Church, Denver, is to preach for the Lenox Ave. Church, New York, October 3 and 10.

B. S. Denny, Iowa's State Secretary, says that he is in correspondence with an excellent Baptist preacher who is ready to take membership with the Disciples.

A reception for students, with the members of the Endeavor Society as hosts, was given by the First Church, Lincoln, Nebraska, Tuesday evening, September 28.

Lloyd Darsie, Hiram, Ohio, has accepted a call to the Hollywood Church, California. He will begin his work with this church immediately after the Centennial Convention.

Leslie Morgan of England, was in Chicago, a day or two last week and made a pleasant call at the Christian Century office. Mr. Morgan is addressing the churches of the homeland while here.

Sunday, September 26, S. J. Corey, secretary of F. C. M. S., spoke for the church at Eminence, Ky., E. W. Allen at Edinburg, Ill., and F. M. Rains dedicated the new church at Petersburg, Ill.

Sumner T. Martin is ready to enter the field of evangelism and to answer calls of churches at very reasonable terms. Mr. Martin has had a successful career as an evangelist.

H. C. Clark, it is reported, has resigned his pastorate at Fortuna, Cal., and will close his work about the first of November. Rumor has it also that C. H. Forster, of Red Bluff, has been called to succeed Mr. Clark.

J. M. Lowe is having a good meeting with J. D. Greer and the church at Ladonia, Mo., where Mr. Greer has been pastor for five years, and "can't find a quiting place." He is an earnest and popular pastor.

Princess Long, of California, stopped at Hutchinson, Kansas, on her way to the Centennial Convention. She had charge of the music of the state convention which met in Hutchinson last week.

Earl P. Kempher has resigned his pastorate at Mt. Healthy, Ohio, and will close his work with the church the last of December. During Mr. Kempher's pastorate the Mt. Healthy church has improved its property at a cost of $6,800.

The First Church, Lincoln, Nebraska, held no morning service October 3, that the members of the church might attend the dedicatory services of the University Church, Bethany.

The Jackson Boulevard Sunday-school, Chicago, observed Rally Day, with an attendance of 605, and a $45.00 offering. There were twenty-two new scholars enrolled. A. C.

Munson is superintendent of this large school.

Ralph C. Sargent has resigned as C. W. B. M. evangelist for Western Washington, to become pastor of the church at Richland. Mrs. Sargent is the delegate from the Western Washington, to the Centennial Convention.

The Austin Christian Church, which has been meeting with the Congregational church for the past year, has now determined to hold its meetings in the Royal League Hall, until its new building is completed, which will be about Christmas.

During the past year the medical missionaries of the Foreign Society have treated 131,770 patients, or an average of 361 per day. The medical missionaries collected $12,175. This money was spent for the enlargement of the work.

Ben F. Hill has resigned his pastorate at Okmulgee, Okla., and will re-enter the evangelistic field. He will have his son associated with him as leader of song. Mr. Hill's address for several weeks yet will be at Okmulgee.

Fred F. Schimdtz, pastor of the Historic old Bend Fork Church,, Ohio, is holding a meeting with home forces, and the results have suprassed their most extravagant hopes. There have been fifty-three additions in three weeks, and the meeting continues.

F. A. Sword, evangelist, has held two meetings this year with the church at Loraine, Ill. The first was held about six months ago and there were sixty-six accessions to the church; the second has just closed with fourteen accessions. J. F. Smith is pastor of the church.

Declaration Day was enthusiastically observed by the church at Massilon, Ohio. There were 354 in the Sunday-school, eighty in the Centennial Bible Class, and an offering of five dollars. Fifty were enrolled in a teacher training class. There were two additions to the church.

George C. Ritchey, Newberg, Ore., has collected and sent to the Foreign Society nearly $8,000 on the fund to provide the steamer for the Upper Congo, to be known as the "S. S. Oregon." He will be present at the dedication of the steamer in Pittsburg, October 13. The boat will be dedicated at 5:30 p. m.

President Hill M. Bell, of Drake University, has about recovered from his recent attack of appendicitis, and that without an operation. He is again at his work. It was a difficult task for the physicians to keep him from it for even a few days.

The Naomi Avenue Church, Los Angeles, will observe the thirteenth anniversary of its founding, September 26. This church will try the experiment of uniting their Bible Study and morning service, beginning the first Sunday in October. E. W. Thornton is the pastor of this growing church.

It is a pleasure to the *Christian Century* to announce that G. D. Edwards, Field Secretary of the Missouri Bible College, has recovered from his recent attack of typhoid fever and is again in the battle. He has two months yet in which to meet the very generous offer made the school by R. A. Long, of Kansas City..

The church and Sunday-school and Christian Endeavor Society of the High Street Christian Church, Akron, Ohio, have sent the Foreign Society $1,340 this year. Only one other church in the brotherhood, Independence Boulevard, Kansas City, Mo., surpasses it. The last named church and Sunday-school have given about $2,400.

E. B. Bagby, pastor of the church at Fort Smith, Arkansas, recently gave his popular lecture, "Uncle Rastus" in his church, dividing the proceeds between benevolent work, and the sending of a delegate to the Pittsburg Convention. Mr. Bagby gave this lecture several times in Washington and each time to an increased audience.

Andrew P. Johnson, until recently pastor of the church at Fayette, Mo., has taken up his work with the church at Chickasha, Okla. This is one of the great churches of the state. It entertained the state convention this year. Mr. Johnson will lead it into greater life.

Chicago Churches

AUSTIN, G. A. Campbell. Royal League Hall, 11 a. m. and 8 p. m.

ASHLAND, Sixty-second and Laflin streets. J. E. Futcher. 11 a. m. and 8 p. m.

DOUGLAS PARK, Turner avenue, near Ogden avenue. 11 a. m. and 8 p. m.

ENGLEWOOD, Sixty-sixth place and Stewart avenue. C. G. Kindred. 10:45 a. m. and 7:45 p. m.

EVANSTON, O. F. Jordan. 10:30 a. m. and 7:30 p. m.

HARVEY. W. D. Endres. 11 a. m. and 8 p. m.

HYDE PARK, Fifty-seventh street and Lexington avenue. E. S. Ames and Richard W. Gentry. Communion 10:30 a. m.; sermon 11 a. m.

JACKSON BOULEVARD, 1010 Jackson boulevard. Austin Hunter. 10:45 a. m. and 8 p. m.

KENDALL STREET, near Polk street. 10:30 a. m. and 7:30 p. m.

MEMORIAL, Oakwood boulevard, just west of Cottage Grove avenue. Dr. Herbert L. Willett and Robert N. Van Doren. 10:45 a. m. and 8:00 p. m.

METROPOLITAN, Van Buren street, near Oakley boulevard. Charles R. Scoville and A. T. Campbell. 10:45 a. m. and 8 p. m.

MONROE STREET, corner of Francisco avenue. C. C. Morrison. 11 a. m. and 7:45 p. m.

NORTH-WEST MISSION. E. J. Arnot. 11 a. m. and 8 p. m.

SHEFFIELD AVENUE, corner of George street. Will F. Shaw. 11 a. m. and 7:45 p. m.

SOUTH CHICAGO. A. J. Saunders. 11 a. m. and 7:45 p. m.

WEST END, corner Congress street and Forty-second avenue. C. M. Kriedler. 10:45 a. m. and 8 p. m.

WEST PULLMAN. Chas. A. Pearce. 10:45 a. m. and 8 p. m.

CHICAGO HEIGHTS. R. L. Prunty. 10:45 a. m. and 8 p. m.

E. T. MacFarland, who has been for ten years pastor of the Fourth Church, St. Louis, Mo., has received a call to the Memorial Church, Rock Island, and we understand he will accept. Mr. Farland's work in St. Louis has been of a high order and we shall be glad to welcome him to the Illinois fellowship.

Chas. Exley, a student at the University of Chicago, preached Sunday morning, September 18, in the First Church, Lincoln, Nebraska. This church ordained Mr. Exley to the ministry. Of his sermon the parish paper of the church says: "His sermon Sunday morning was practical, soulful and delivered in an effective manner. We heartily enjoyed the message."

F. D. Draper, who but a few weeks ago closed his work with the Hillman Street Church, Youngstown, Ohio, has received and accepted a unanimous call to the First Church, Ashland, Ohio. Mr. Draper was pastor of the Hillman Street Church for four years, during which time there were more than three hundred additions to the church, and the present building was erected.

The Annual meeting of the Lenox Ave. Church, New York, will be held Wednesday evening, October 13. This church is looking hopefully to the future. The following words of hope appeared in their bulletin of September 28: "With a new church building, a new field of labor, new hopes and aspirations, a new heart for the work and a new leader, the outlook for service and accomplishments is most encouraging."

Topeka, Kansas, is putting forth effort to gain the International convention for 1910. The capitol of the "Sun Flower State" has many points of advantage to urge upon the brotherhood; she is centrally located, has the advantages of the great trunk lines of railway, and has a convention hall that will seat 5,000, which is within a few steps of the assembly rooms of the leading churches, which are at the service of the convention.

Gary Cook inaugurated his work as state superintendent of Bible-schools in Indiana by visiting the Sunday-school of the Third Church, Indianapolis where H. G. Hill ministers. There are 401 enrolled in the extension Department or Home Department. Is not this the mark for our brotherhood? The Third Church is building a new house of worship with quarters to house a Sunday-school of 1500.

Centennial addresses by W. L. Hayden are ready for delivery. A pamphlet or booklet on good paper, about 48 pages, usual book size, clear type, containing full page cuts of each of the Campbells, Stone and Scott. Price, paper cover, single copy, 25c, $2.00 a dozen; cloth cover, single copy, 50c, $4.00 a dozen.

CHILDREN SHOWED IT

Effect of Their Warm Drink in the Morning.

"A year ago I was a wreck from coffee drinking and was on the point of giving up my position in the school room because of nervousness.

"I was telling a friend about it and she said, 'We drink nothing at meal time but Postum, and it is such a comfort to have something we can enjoy drinking with the children.'

"I was astonished that she would allow the children to drink any kind of coffee, but she said Postum was the most healthful drink in the world for children as well as for older ones, and that the condition of both the children and adults showed that to be a fact.

"My first trial was a failure. The cook boiled it four or five times and it tasted so flat that I was in despair but determined to give it one more trial. This time we followed the directions and boiled it fifteen minutes after the boiling began. It was a decided success and I was completely won by its rich delicious flavor. In a short time I noticed a decided improvement in my condition and kept growing better and better month after month, until now I am perfectly healthy, and do my work in the school room with ease and pleasure. I would not return to the nerve-destroying regular coffee for any money."

Read the famous little "Health Classic." "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Orders solicited and promptly filled. Address W. L. Hayden, 14 North Bolton avenue, Indianapolis, Ind.

From the report of Pastor E. B. Babgy to the First Church, Fort Smith, Arkansas, we take the following items: "The pastor's report for his first year was as follows: Additions 73, weddings 14, funerals 15, calls 1,109, money raised $5,970, for missions $5.10. This does not include the amount raised by the Bible-school and other church organizations. Let all help to make next year far better."

At Dallas, Texas, there were twenty-four additions at regular services, September 5; six the 12th; four the 19th, and three the 26th; making a total of thirty-six for the month. It has been a great year in the Central Church; hardly ever have a Sunday without confessions. The missionary collections have been the greatest in the history of the churches, besides they have made 3,000 repairs on the church building. J. O. Shelburne is pastor.

At Moberly, Missouri, "Declaration Day" was enthusiastically observed. There was an attendance of 1,060 in the Bible-school. This, the Central Church, is planning to erect a Sunday-school building which will enable them to care for two thousand or more pupils. The outlook for the church is very bright. The pastor, S. Boyd White has been given a unanimous call to remain with the church indefinitely. There will be ten or twelve delegates from Moberly to the Centennial Convention.

The Sterling Place Church, Brooklyn, N. Y., has called M. M. Ammunson as pastor, and he began his work with this church the 19th of September. Mr. Ammunson is a graduate of Yale University, and formerly held a successful pastorate in St. Thomas, Antario. The Sterling place church offers great opportunities for up-to-date and aggressive work, and it was on this account that Mr. Ammunson decided to accept their call rather than one extended him by his former church at St. Thomas,

The following words from a letter written us by a good faithful preacher tells the story of many a heart that should be remembered by their more fortunate brethren who may attend the Centennial Convention:

"As the time draws near for the Pittsburg meeting I find it more improbable that I will be able to be present in person, though I will be there in spirit and good wishes for its success. I have not been well for the last year. I have not been wholly laid off, but just able to do whatto me is light work. I preach nearly every Sunday and get along very well. I write to thank you for the Christian Century which comes to me every week. I read it with great interest and satisfaction."

The announcement made by C. A. MacDonald, recently of McKees Rocks, regarding his work as Bible School Evangelist, indicates that Mr. MacDonald is entering a field so far unoccupied, and yet one of the greatest promise. His work will not be that of the man who comes with a set speech and a few pat jokes, and goes his way leaving the school about as it was before; but he will on the other hand come with a vision of the possibilities and needs of the school, and by a week or two of solid work from platform and in the homes, Mr. and Mrs. MacDonald will give to the school a larger vision of its work and an inspiration for a higher type of teaching in the church. This is the work that will in the end prove of greatest value to the church. We hope that Mr. and Mrs. MacDonald may be kept busy by our best churches.

The First Church, San Angelo, Texas, is enjoying successful work under the pastoral direction of F. F. Wyatt. In a little less than twenty months they have received into the church 120 persons, and lost 25, leaving a net gain of 95. They have raised for home and district work $3,808.00, for additional ground to build on $2,300.00, for the new church edifice $15,000.00, and for missions, benevolence and education at least $1,000.00, making a total of $22,108.00. This does not include the work done and the money given by the Sunday-school, Ladies' Aid Society or C. W. B. M. Auxiliary. The Aid Society and the Auxiliary have something like forty-five members each, and they give systematically and regularly. The Sunday-school has an average attendance of about 110, and its Sunday offerings average about $5.50. One offering each month goes to the orphanages and the fifth Sunday offerings are sent to Home Missions. They are paying the indebtedness on a building owned by a sister church in a nearby town.

Centennial Bulletin

By John A. Jayne

This is the last bulletin of the Publicity Committee setting forth the attractions and the many interests that center in our great Centennial Convention. For many long months the work of preparation for the Centennial has been moving steadily forward. For months Brother Warren wrote these centennial bulletins that aroused the attention and attracted the admiration of all who read them. When Brother Warren's work became so heavy in other directions, he turned the work over to the present writer, who has found the work a most pleasant and congenial one.

It has been one of the characteristics of the Centennial Committee to smile, be patient and gentle and kind even in the midst of circumstances that have been harsh, grinding and wearisome. There have been times when the nerves have been on edge, the mind excited and the heart aroused, but through all of these trying scenes there has been exemplified to a marked degree the beautiful words of the 133rd Psalm. "Behold how pleasant it is for brethren to dwell together in unity."

And now the work of the Publicity Committee is drawing to its close. The last words are being spoken, the last paragraphs written and by the time this reaches the eye of the reader, hundreds will be on their way to Pittsburg, the convention city, the Virgin soil of America's greatest restoration movement.

But ere the work of the publicity department is closed there are some last things that should be repeated and re-emphasized.

Register for the Program.

Again let it be said that if you desire a program of the convention it will be to your advantage to register at once for the same. The advance copies of the program show that it is a veritable work of art. It is splendidly bound in the finest of morocco, has extra heavy gilded edges and is a supreme triumph of the printer's skill. The contents are varied and interesting. There is a superb introduction by Brother Garrison of St. Louis on the origin of the Restoration Movement. Brother A. McLean contributes one of his most notable monographs on The Pioneers of the Restoration. Col. Samuel Harden Church gives in his own inimitable and illustrative way the story of Pittsburg, its rise and progress from a mere trading station and fort to its present proud position as the greatest industrial center of the world. In addition to all this there is a full and complete program of what promises to be the world's largest religious gathering of modern times. To this is appended all of the music of the convention, fifty pages in number, selected and arranged by that prince of convention music framers, O. H. Philips. There have been but 20,000 of these programs printed. The advance registration for them is something remarkable. It will be the act of wisdom for you to send iy nour Centennial dollar which secures for you this program and also centennial souvenir badge and gives you a personal and individual interest in the world-wide proclamation of the Gospel of Jesus Christ.

Please Register for Your Rooms.

Please register for your rooms at once. We expect to have 30,000 rooms listed at the centennial headquarters, 626 Liberty avenue, when you shall arrive in the Centennial city. Requests for assignment of rooms are pouring in by the hundreds with every mail. Assignments are being made in order of their receipt. Those who made first application will, of course, have their rooms assigned them nearest the convention halls. The entertainment committee headed by Fred M. Gordon, waited until October 1, before sending out any assignment cards; for this reason, the committee wanted to have as full and a complete list of homes as possible before making assignments. The people who registered in July will naturally be assigned nearest the convention halls and so on until all assignments have been made. The registration is absolutely free of cost and by your sending in your name you are guaranteed a good room and save for yourself the hurry and confusion of arriving in a strange city, with thousands of others, who, like you, are tired, worn, and eager for a place that they may call home. Therefore, it is to your decided advantage to register for rooms at once.

Special warning. Take Notice!

The entertainment committee have gone to much trouble and considerable expense to find rooms for delegates in respectable and reputable homes. But in this city, as in every large city, there is a class of people who take advantage of numbers and strangers unfamiliar with the city, to rent rooms at exhorbitant prices. The entertainment committee gives fair warning that it cannot in any way be responsible to delegates, in the city, for the kind of accommodations they receive or the price they pay, who fail to register either in advance or upon their arrival. The committee will have plenty of good rooms at moderate prices, though the 50c rooms are nearly all taken and every delegate should see to it that, being forewarned, he is forearmed and saved from robbery and extortion.

When You Get Into the City.

When your train arrives in Pittsburg you will find at the various stations, the Union Depot, the B. & O., the Erie, and the Wabash, information booths erected, guides in attendance who will direct you to Centennial headquarters from which place you will be guided to the sub-stations, from whence you will be taken directly to your room. If you follow these suggestions implicitly, you will

have no trouble in finding your home during the convention period. If at any time, while you are in the city, you want information, consult a policeman or some one who wears a red button with the words "I Live Here, Ask Me" upon it. It is also probable that the Pittsburg Leader will have information booths scattered in various parts of the city where you may ask any questions you please and be assured of a polite, intelligent and satisfactory answer.

The Newspapers.

The newspapers of the city will give very complete and very satisfactory, but necessarily curtailed, reports of the convention. It is but just to the newspapers of Pittsburg to say that from the first beginning of the convention idea down to the present they have been uniformly courteous and have given liberal space to all the interests of the convention. As a further token of their consideration, they have made special rates for the ten days of the convention to subscribers who may desire to have the papers sent to their own homes or to their friends. The morning papers, the Gazette Times, (rep.), Dispatch (rep.), or the Post (dem.), all morning papers with Sunday editions will be mailed for the entire term for 15c. The evening papers, the Chronicle Telegraph (rep.), Leader (ind. rep.), Press (ind.) or Sun (dem.), will be sent for 10c. The Leader and Press have Sunday editions which are included at the price 10c. If you will send the mailing price of any one of these papers to the publicity man he will see that the paper of your choice is mailed to you.

Stenographic Reports.

As it will be impossible because of the tremendous volume of the convention, meeting in at least five halls and the larger number of speakers for the newspapers to give complete reports of the convention, arrangements have been made whereby a complete stenographic report of every word spoken and every prayer offered will be taken. The reason for this is three-fold. First, for the accommodation of those who cannot attend the convention. Second, for those who attending the convention are unable because of its vastness to attend each and every session. Third, to preserve in an accurate, convenient and systematic manner the records for historical purposes. This stenographic report when completed will be bound in an attractive form, beautifully illustrated and clearly printed. It will be sold to advance subscribers for $1.00 per copy. To those who subscribe within 30 days after the convention, the price will be $1.25. After that time it will be sold for $1.50. You will help the committee having that work in charge by subscribing now. A certificate of the subscription will be issued and when completed the book will be sent prepaid. Send your orders to The Centennial Committee, Pittsburg.

Convention Pointers.

The exhibits of the convention will be many, rare and exceedingly diversified. All of our missionary societies, publishing houses and colleges will make the greatest display they have ever made. Large space has been assigned to these in Carnegie Institute.

On Thursday afternoon of the convention, there will be tendered a reception to the old students of the Old Pleasant Hill Seminary at the beautiful residence of Mrs. Cadwalladar Evans on South Negley avenue. To this reception all former students of the Seminary are invited together with daughters and friends of the students.



Pray for its workers, its speakers, its stenographers, its singers, for all who in any way have anything to do with it.

Pray God that this convention which celebrates the closing of our first century and the opening of the second, shall be a convention, not simply great in numerical strength, but also mighty in spiritual power.

Pray God that as we stand in the blushing dawn of our second century that we may stand at the beginning of the era when the prayer of the Christ, "that they may all be one" shall be answered and that it shall be the ushering in of the glad time "when the knowledge of the Lord shall cover the earth as the waters cover the sea."

Chicago

THE TEMPERANCE PARADE

(Continued from page 11.)

wags, of course, who made flippant remarks about various things. Even these, however, were more restrained in their jokes than last year. When the police halted the procession at The Fair, to let a beer wagon through, they had much merriment. It cannot be doubted, however, that the average Chicagoan was amazed at the strength of the movement. He does not realize that a third of Chicago is prohibition territory. He has always supposed the temperance movement a joke. There can be no doubt of the salutary effect of this demonstration upon the politicians. There is no reason to question that the homely advice given on many a sign will bear fruitage in better living in many cases.

The song of the parade was "Chicago is Going Dry." Is there any ground to hope for any such achievement? At first, one is forced into despair. The Protestant churches of the city are in such a hopeless minority. The most they can hope for politically for a generation is to be a balance of power. In the parade there was but a handful from the six hundred thousand Germans. There was no representation from the two hundred thousand Poles. If the Scandinavians were well represented, they were the only foreign people of Chicago who displayed any considerable interest in the movement. We can see how many of the new suburbs will insist upon being admitted to the city as dry territory, but could the whole city ever be cleaned up?

There are certain elements of hope in our city. The greatest is the new interest of the Catholic church. Their holdings are so much greater in Chicago than that of the Protestants that their recent parade and pronouncement is of tremendous importance to the movement. Another element of hope is the attitude of the press. Some of the best papers of the city have taken to printing much temperance news and the leading daily of the city has promised its support to the Anti-Saloon League. The politicians of the city are beginning to see, since the odium of the McCann trial, that to be linked up with the saloon crowd is to be branded as associating with the worst elements of the community. Things are happening so fast in our city that we must not despair of any great reform. The darkest hour is before the dawning and if the cup of iniquity is full for the saloon, it is but to encourage us to believe that the wrath of God is to be visited upon it shortly.

In California

A Hopeful Outlook on the Coast

By B. B. Tyler

The last summer was spent in California. I had three full weeks of absolute rest in Los Angeles. We, Mrs. Tyler and I, are indebted, incalculably, to Brother J. P. McKnight, of the Magnolia Avenue Church, for an almost ideal home—the St. James hotel. Brother McKnight secured a room in this homelike hotel for us, in anticipation of our arrival. I left home July 1, having the appearance of a broken down old man. The last day of August I returned to Denver thoroughly rested and in perfect health. The summer climate and pleasant associations of southern California did it!

After this season of rest and recuperation we attended the Northern California Convention of Disciples of Christ at Santa Clara. The Disciples own Garfield Park, in the midst of which is an auditorium with a seating capacity of from 1800 to 2000. Cottages are grouped about this auditorium. For a mid-summer outing this place is all that one could desire. Extending through two weeks was a carefully arranged program representing all the general interests of the church. The Centennial was constantly in evidence. The addresses were of unusually high order, both as to thought and diction. Edification and inspiration attended their delivery. California Disciples have big hearts and enjoy large visions. They attempt great things. They talk in a large way—nor is it all talk, things come to pass.

The Berkeley Seminary has made a new departure. The curriculum is original. It is arranged for the Pacific Coast. Conditions here are peculiar. Japanese and Chinese are much in evidence. Two men, brethren Eny and Bentley, who have spent each a dozen or fifteen years in Japan and China, are members of the faculty. H. H. Guy is Dean of the Seminary. It is the purpose of the brethren to train Japanese and Chinese to do Christian work among their people in the United States and in the lands of their nativity. I think I saw the statement that twenty-eight Japanese have enrolled as students in this school of the Prophets.

Every man on the faculty is said to be a specialist in his department. H. O. Breeden will deliver lectures and conduct conferences on evangelism. I. N. McCash will give instruction in the pastoral office and work. For information concerning this unique and up-to-date institution, address President H. D. McAneney, 2213 Dwight Way, Berkeley, Cal. Dr. McAneney appears to me to be the man for the office which he fills.

San Francisco is the most wonderful city on earth! Three short years ago it was a heap of ruins. Today it has a larger population than it had previous to the great fire. More than 84,000 voters recently registered. This indicates a population of not less than 400,000. A few evidences of the destructive fire remain—only a few. The buildings are larger, stronger, and of better appearance, than before the earthquake and fire of 1906.

The Southern California Convention met in Long Beach, August 11 to 22. This was a great assembly. About 3,000 persons registered. The meetings were held in the auditorium which has a seating capacity of 6,000. This building belongs to the municipality, and is given free to all sorts of conventions. There is no charge even for lights and janitors' services. Long Beach is, of course, "a dry town." The Virginia hotel is a hostelry that would be an honor to any city. In this convention there was also a series of splendid Centennial addresses. I am almost persuaded, after the experiences of last summer, that I know something about the Disciples—their purpose, their program, and their achievements! I believe that if I were urged to do so I could now deliver an address on, "Why I Am a Disciple"! The brethren in southern California claim to stand at the head of our brotherhood in their per capita contributions to missions—domestic and foreign. It is claimed that, on an average, their annual gifts to world evangelism amount to $2.20 for each member of the church. What would be the aggregate missionary contribution of the Disciples of Christ in the United States? Southern California, especially Long Beach, is the most religious place I ever visited. Neither Rome, Jerusalem, nor Constantinople, are to be named as rivals! The Spiritualists were in session from August 1 to 15, four meetings a day. The Disciples were in session from August 11 to 22, three meetings a day. The Methodists dedicated a fine church with 2,500 sittings and were in the midst of a revival when I left and Beach. Meantime the Salvationists were in evidence, warning and persuading sinners to flee the divine wrath impending. There is not space to speak of Mormons, Christian Scientists, Divine Scientists, Theosophists, and others. Enough has been said to sustain my contention.

The ministers' meeting, Disciple ministers, in Los Angeles, the first Monday in each month, at the First Church, A. C. Smither, pastor, is quite equal to an average state convention. There are eighteen or twenty congregations of the Christian Church in Los Angeles. The southern part of the state is included in this meeting. The expenses are shared in common. It costs those who live in Los Angeles as much to attend this meeting as it costs the brethren living at a distance. This is an all day meeting. The ladies of the Mother Church serve refreshments at noon. The hospitality is royal. The good fellowship cannot be excelled.

The Centennial addresses delivered at the Long Beach convention had been read and discussed in this ministers' meeting during the year. It is probable that they will be given to the public in book form. They are worthy of this consideration.

Californians are men and women of faith. They believe in themselves. They believe in their church. They believe in their climate. They believe in California. They speak out. Their convictions are spoken boldly, in season, out of season. In other parts of the world comparative degrees of speech are employed. Not so in California! The superlative alone is employed by Californians when speaking of anything pertaining to California. Almost thou persuadest me.

Denver, Colo., September 11, 1909.

As We Go To Press.

Kansas City, Mo., September 30.—Books closed with three-fourths of a million in the church Extension Fund, and a gain of $20,000 over last year.—George W. Muckley.

Wapello, Iowa, October 3.—Closed last Tuesday night. Truly great meeting at Altoona. Spent blessed hour in sweet communion and fellowship with Brother Medbury and brethren University Church, Wednesday night; mingled with students of our great institution Drake Thursday. Started here today. Organize adult Bible class with forty members. House packed. Brother Hill has things in good shape. E. W. Ford and wife boosting the music. My, what a great family we are getting to be. Pittsburg fifty thousand strong. Well, well, brethren let us sing Blest be the Tie that Binds.—Thompson the Egyptian.

Kansas City, Mo., October 4. Great day to day, thirty-three confessions, 177 to date. Brother Donaldson and his noble band sold their little church and cut loose for a location a mile away. We are therefore in strange and at first unwelcome, unknown territory. Spite such a hindrance to a ready harvest our audiences in our big tabernacle have been very large and our converts mainly new families. Knowing that our main purpose is to erect a fine large working church, every convert we make comes on intelligent acceptance of our plea. We dig dirt this week. It will be a great monument to Donalson. Vancamp doing fine work.—Herbert Yeull.

A Unique Dedication

By A. F. Hensey.

Among the great events to come to pass at Pittsburg there is one which stands unique and alone. This is the dedication of the Congo steamer of the Foreign Society. All those who have heard of the splendid generosity of our Oregon brethren will rejoice that the steamer which is to bear the name of that fair state is nearing completion, and will be set apart to its evangelistic mission during the coming National Convention. And now in loving gratitude Dr. Dye and Ray Eldred and all your Congo missionaries, in the name of the native churches at Bolenge and Longa, and for the sake of the sacred work to which it is devoted, give you a cordial invitation to be present at this dedication. It will be on Wednesday afternoon, October 13, at 5:30, and will take place at the mammoth shipyards of James Reese Sons and Company, Fourth and Duquesne. Any one in Pittsburg will tell you the proper cars to take to get there.

Perhaps never again will there come just this same privilege which you of the Centennial Hosts will have, of helping to consecrate to its work a steamer devoted to such a mighty task on the mighty Congo—the task of giving to the Forest Children of Congoland the precious Word of our God. And how wonderfully He has already wrought in that land, among those people! And who is far-seeing enough to tell what shall be accomplished in His name when every hamlet hidden away in the districts as yet untrodden by the foot of the white man shall hear the wooing story of the Cross? And when the day which is now but in the gray dawning shall burst in noon-tide glory, and the hundreds who now wear His name shall become the thousands, then all will love to

WHEN DINNER COMES

One Ought to Have a Good Appetite.

A good appettie is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby.

"When I have no appetite for breakfast and just eat to keep up my strength, I take four teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner.

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and2 finally we put him on Grape-Nuts. Now he is growing fat and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all —thanks to Grape-Nuts." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

cherish the memory of that day in Pittsbury when we in figure laid our hands in prayerful benediction on the prow of the "Oregon," and bade her "God speed!"

Because this steamer has been made possible by the united gifts of thousands, it is fitting that amid the multitudes she be set apart to her task of winning Congoland. Your missionaries have reason to hope that not less than 30,000 disciples will be present on Wednesday afternoon. Remember the time: Wednesday, October 13, at 5:30 p. m. And the place: The Shipyards of James Reese Sons & Company, at Fourth and Duquesne. PLAN TO BE THERE!

Bolenge, Africa.

A Message to Christian College Alumnae

Mrs. Luella W. St. Clair.

Will all Alumnae and former students of Christian College who expect to attend the Pittsburg Convention please notify me of their intention and also, if possible, of their Convention address?

A number of Christian College women have expressed a desire to have a reunion during the Convention, and it is hoped at this time to make plans for the Jubilee Reunion to be held in 1911, in celebration of the sixtieth anniversary of the founding of Christian College. Trusting that we may be able to arrange for a Christian College banquet during the Convention, all alumnae and former students are asked to write immediately to

Columbia, Missouri.

Wisconsin Convention

By J. H. Bullock.

The annual convention of the Disciples of Christ in Wisconsin was held at Richland Center, September 16-19. The convention sermon was given by Claire L. Waite, First Church of Milwaukee. He spoke on the theme "Some Leading Features of Our Movement in Its Early Days." It portrayed many of the conditions existing 100 years ago and showed the great difficulties which confronted the Campbells.

The business sessions of the convention were full of interest and the reports from officers and churches indicated progress during the year. The Second Church of Milwaukee presented the best report. This church was organized by a faithful band of workers from the First Church and is now situated in a splendid location, the lot being purchased this sumer for $4,000. They have recently called Eugene N. Duty for their pastor and he began work Sunday, September 19.

The state organization of the Christian Woman's Board of Missions reported the aim for its special centennial work not only reached but increased three-fold. Wisconsin is proud of this record. Mrs. Effie Cunningham of Indianapolis, Ind., addressed the convention on "The Missionary Farmer and His Farm."

The Bible School session occupied a prominent place on the program. Addresses were given by Mrs. J. P. Wright, Readstown; Mrs. L. A. Kenyon, Milwaukee; Claire L. Waite, Milwaukee, and V. A. Lewis, Readstown. Marion Stevenson, Superintendent of the National Christian Bible School Association, gave two addresses in the interest of Teacher Training and organized Adult Bible classes.

The closing day of the convention was one long to be remembered. W. J. Wright, of the American Christian Missionary Society, spoke in the morning and in his inimitable manner presented the cause of Home and State Missions, holding before the convention ideals for the future success of our state work. In the afternoon following the memorial service and the communion, E. W. Allen, the newly appointed secretary of the Foreign Christian Missionary Society made a plea in behalf of state missions and succeeded in raising in cash and pledges over $1,000. The work of the Benevolent Association was presented by Marion Stevenson. In the evening E. W. Allen spoke in behalf of Foreign Missions.

For the ensuing year the following officers were elected: President, J. C. Thurman, Green Bay; vice president, Claire L. Waite, Milwaukee; recording secretary, J. H. Fisher, Evansville, R. F. D.; treasurer, R. A. Nourse, Milwaukee; corresponding secretary and State Bible School Superintendent, J. Harry Bullock, Footville.

The convention goes to the Union Church at Waupun next year.

A Great Year

The missionary year now closed has been by far the greatest in the history of the Foreign Society. More important and far-reaching and definite things have been attained than in any former year.

1. As was announced last week, the funds have been secured for the two colleges, one at Vigan, Philippine Islands, and one at Bolenge, Africa. We already have colleges in Japan, China and India. To provide five colleges like these in a period of ten years is no small accomplishment, thanks to a far-seeing and generous brotherhood.

2. The Congo Boat.—A mission steamer on the Upper Congo is an absolute necessity to the work. The "S.S. Henry Reed" of the Baptist missions, has been floating in these waters for a number of years. Dr. Dye lifted up his voice for a new boat in faith. The brethren in Oregon heard that cry and responded. In consequence, the steamer will be called "The Oregon." We are greatly indebted to George C. Ritchey, Newburg, Oregon, and to all who have in any way helped in this magnificent enterprise. It will be a durable boat and will be a great blessing to that region of "broken gloom."

3. Wharton Memorial Home.—A home to provide for the education of the children of the missionaries. Through the enterprise of the management of Hiram College, and the efforts of F. W. Norton, and the generosity of friends, the home now exists and will be formally opened October 1. This will give joy to the missionaries. This subject was first mentioned in the meeting of the Board of Managers of the Foreign Society in San Francisco in 1905.

4. New Missionaries.—The following new missionaries is the record of the past year: Miss Edna Eck, Bolenge, Africa; R. S. Wilson and wife, Bolenge, Africa; Miss Edith Parker, Tokyo, Japan; Miss Muriel Molland, Nankin, China; Dr. M. E. Poland and wife, Nantungchow, China; W. B. Alexander and wife, Harda, India; J. C. Archer and wife, Jubbulpore, India; H. A. Eicher, Bilaspur, India; E. R. Moon and wife, Bolenge, Africa; Herbert Smith and wife, Bolenge, Africa; Miss Sylvia Siegfried, Vigan, P. I.; Miss Kate G. Miller, Wuhu, China; Dr. W. N. Lemmon, Laoag, P. I.

The receipts have touched high-water mark. There has been a gain every month of the year. The total receipts to September 15 amounted to $317,741, a gain of $79,253. We are now expecting a total gain of about $80,000.

Expressions of deep and growing interest come from every quarter. It has been truly a great year.

S. J. Corey, Secretary.

Christian Woman's Board of Missions

Mrs. E. M. Harlan.

Forecasts for Pittsburg.

We have assurance that all our states will send good delegations. Mrs. E. C. Nicholson or Mrs. J. A. L. Romig, or both, will represent the West Canada Christian Woman's Board of Missions. New Zealand now has nine Auxiliaries. They recently organized into a Province Association which corresponds

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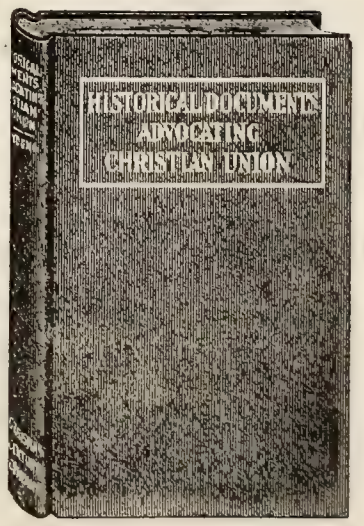
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THE NEW CHRISTIAN CENTURY CO., 700-714 E. Fortieth St. CHICAGO, ILLINOIS

to our State Organization. At their first convention, last spring, they took action to affiliate with the General Association, with headquarters at Indianapolis, Indiana. This company of Christian women from across the western seas will be represented at Pittsburg. Our Woman's Missionary Societies in Mexico, Jamaica, India and Porto Rico will be represented by our missionaries. The National Board Meeting will begin 10 a. m., Monday, October 11, in the First Congregational Church, Dithridge street, near Forbes, in front of Carnegie Institute. Tuesday three parallel programs will be carried and each will have three sessions—morning, afternoon and evening.

October 12, 1909, is to be truly a world's convention. All our Woman's Missionary Societies in all lands will hold their October meetings that same day. These parallel meetings were announced a year ago and many have been making definite plans for them. Some states have asked that all the Auxiliaries and Circles in the state shall meet at the same hour, 2:30 in the afternoon. While it is true many societies will have a number of their leaders in Pittsburg, by careful preparation and the enlisting of new helpers, enough will be left to make these home sections of the Centennial Convention great inspirers of purpose for the future.

Each society will pattern its program after the one to be given at Pittsburg. The Twentieth Chapter of Matthew is suggested for the Bible Lesson, as this was the message read at the Birthday service, October 22, 1874. "I love thy Church, O God," was a favorite song, used oft at these first meetings in Cincinnati. October 12, 1909, let us sing it the world around in all of our Auxiliaries.

Reports to date indicate all the states will receive Centennial recognition, either for the doubled membership or offerings, or both. We feel confident at least two-thirds of them will secure the doubled membership. This hour, when the Centennial Medals are awarded to the states, will be one of the interesting features of Tuesday's program. The Medal is double faced, one side bearing an open Bible, the other the head of Thomas Campbell.

The Wednesday morning conference will have the added feature of a breakfast banquet in charge of Miss Mary Alice Lyons of Ohio. These morning conferences are to be held before the general program of the day.

The literature booth will have a number of attractive features, some fine new leaflets just from the press, our new book, Helen E. Moses of the Christian Woman's Board of Missions, and others which all will wish to see.

The presentation of missionary and pioneer workers will be a foretaste of the gathering of the hosts, not only when the Centennial tasks, but the whole of the world's work shall have been finished.

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NEXT WEEK—DR. WILLETT'S CENTENNIAL ADDRESS ON THOMAS CAMPBELL

THE CHRISTIAN CENTURY

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Volume XXVI. October 14, 1909. Number 42

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The Christian Century



Charles Clayton Morrison.

A Progressive Religious Weekly For Christian Homes

-- Editors --



Herbert L. Willett,

Thoroughly Up-to-Date The Christian Century is a progressive religious paper. It is abreast of the times. It stands for those growing ideals which are fast taking possession of the minds of modern men and women. It is not alarmed at scholarship. It believes in education. It gives a vision of things as they are to be. It places the reader in touch with those great lives the country over which are being spent for the welfare of humanity. It strives to develop in its readers the open mind, a broad outlook and the habit and passion of service.

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George A. Campbell conducts a page entitled "Views of Life" that has been styled by hundreds of our readers as the finest piece of literature produced among the Disciples today.

Errett Gates conducts a page on Christian Union. Dr. Gates is a specialist in this field and writes with authority.

Alva W. Taylor interprets the Trend of the World's Events with illuminating insight.

Professor Silas Jones writes the most helpful prayer-meeting message that appears in current literature.

Professor H. L. Willett conducts a page of Biblical Problems, answering all sorts of questions on the Bible, and presenting an exposition of the Book of Acts (the Sunday-school lesson) which is itself worth the price of the paper.

W. D. Endres conducts a Christian Endeavor meeting each week.

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A Christian Preacher Made $50,000 With a Lead-Pencil in Nine Months

A royalty contract between author and publisher, for "a story of South Missouri," was signed in April, 1908. Between that date, and the delivery of the manuscript, February, 1909, "The Calling of Dan Matthews" was written. In May, 1909, the publishers tendered Harold Bell Wright, in lieu of his royalty contract, a cash offer of Fifty Thousand Dollars ($50,000), which he unhesitatingly declined.

Imperial Valley Press: "From the publisher's point of view, 'Dan Matthews' is a tremendous success. The first edition of 100,000 copies seems likely to be exhausted before the holiday season, and another edition of the same number will go to press in October. One of the largest book stores in Los Angeles sold out its first lot of 500 copies in one week and could not fill promptly the orders that poured in. The indications are that the sale will vindicate Wright's judgment in declining an offer of $50,000 cash for the copyright."

"What Is the Matter With the Churches?"

Duluth News-Tribune: "The well known periodical which has just published a symposium on the subject, 'What is the Matter with the Churches?' might have been spared the trouble of collecting the opinions of prominent clergymen of the various denominations and simply referred their readers to Harold Bell Wright's latest novel, 'The Calling of Dan Matthews.' Mr. Wright has certainly answered the question more successfully than any of the numerous authorities who are discussing it at this time."

Reflections from the Press

"Striking, suggestive and true to life."—*Milwaukee Free Press.*

"Unquestionably the author knows the life with which he deals."—*Chicago Evening Post.*

"It is a picture that has been seen time and again."—*Philadelphia North American.*

"Its portrayal of character carries with it the assurance of truth."—*Buffalo Evening News.*

"There is an uncomfortably large kernel of truth in it."—*Duluth Evening Herald.*

"We close the book feeling that its stiff indictment of the average church is essentially sound."—*Chicago Record-Herald.*

"The story is sufficiently barbed with truth to pierce the heart of a serious matter of this day and age."—*Omaha World-Herald.*

"Everywhere serious men are asking, that the church justify itself by service."—*Los Angeles Graphic.*

"It deals with that part of life's drama most vital to every person."—*Portland Spectator.*

"A skillfully mapped battlefield of human souls."—*Chicago Examiner.*

"A Corner in Life Seen Through a Temperament"

"It complies with Zola's definition of a novel: 'A corner in life seen through a temperament.' This corner happens to be typical of the four corners of the United States, and the temperament through which we see it gives an honest reflection. If Harold Bell Wright continues in the path he is following he may wake up some morning and find he has written the great American novel for which the publishers and critics have been waiting these many moons."—*Duluth News-Tribune.*

"It does human nature vast good to read a novel of this sort; it brings clear views of real humanity and its needs and defects, and it opens up long and wondrous vistas of those paths, now charming, now rugged and deep with gloom, that all men, moving forward some high and needed reform, must travel, whether they will or no."—*Pittsburgh Press.*

Causes Stir Among the Ministers

"Harold Bell Wright's latest book, 'The Calling of Dan Matthews,' is not only having a great sale, but is stirring up much serious discussion inside and outside the church. Indurated theologians are whacking it with dogmatic clubs, ministers who do some of their own thinking are inclined to sympathize with Dan, the young preacher, who looked for human helpfulness in the church and found it a mere shell of convention, and those that are outside the lines and care nothing for theology, while believing in the ethics of Christianity, are confirmed in their view of the uselessness of so-called 'church work' by the keen analytical criticisms of one who has seen it all from the inside. * * * A Redlands (Cal.) preacher reviewed 'Dan Matthews' in his sermon last Sunday. He tried to understand it, but he missed its larger meaning and mistook incidental criticism of details for the main point."—*Imperial Valley Press.*

"It is always a delicate matter to undertake to deal with the frailties and defects inherent in the Christian church organization as it exists, but Harold Bell Wright has contrived to lay bare disagreeable truths with such kindly candor in a novel, 'The Calling of Dan Matthews,' that the most bigoted, reading the simple but forceful story, should be moved to self-examination rather than impatience and resentment."—*San Francisco Chronicle.*

Mechanics of Church Conventions

"The mechanics of church conventions, the domination of dollars, the politics of church organizations—all these are seen as with a glass, but not darkly, in this story. The wealthy church nabobs will not read this book, the ministry will denominate it a 'scurrilous attack,' the arraigned officials would not recognize their own pictures when they see them, but the great body of people will 'hear gladly' and rejoice in this recording of truths many are afraid to admit or too saturated with current methods to perceive."—*Los Angeles Express.*

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Christian Century and the Centennial

An Editorial Foreword

THE host of Disciples that gathers in Pittsburg for the celebration of the Centennial of our history will represent every variety of sentiment regarding a movement which passes its first great milestone this year. There will be those who lack only a few years of being as old as our reformation itself, and who know its history from the beginning. There will be those who have just entered the church and who are almost totally unacquainted with the significance of this enterprise. And between the two there will be every shade of awareness and concern regarding the things most commonly believed among us.

It seems an appropriate moment to record our own convictions as to the significance of this movement and the present celebration. *The Christian Century* holds very definite views regarding its meaning, and has had frequent occasion to register its own hopes and anxieties regarding the progress of the Disciples. It is perhaps worth while to set down these convictions in brief at this time.

The Disciples of Christ came into being as a people called of God, we believe, for the accomplishment of one definite and impressive piece of work. In so far as they have kept that call and that motive before them, they have been successfully true to the purpose for which they were chosen. In so far as they have forgotten that ideal, they have been and must ever be recreant to the trust reposed in them. With varied degrees of fidelity at different times and in different places they have discharged this important function.

That purpose was the union of Christendom upon the only foundation which offers a satisfactory basis for a united church. It was the broken and distressed condition of both European and American Christianity which alarmed and disheartened those men of God whom we honor in this Centennial year. To them nothing seemed so important as the removal of the barriers that separated the churches one from another. The Disciples have not always remembered the rock from which they were hewed and the hole of the pit from whence they were digged, but those who have studied the story of this movement from its inception know that this was its guiding motive and its most outstanding ideal.

We are not worshipers of the Fathers. By genesis and disposition the Disciples came into activity too late in the generations to idolize any man or group of men. They had seen too much of the danger which comes from that blind veneration of names and personalities. There was but One whom they gave the supreme place in their thought and affection and Who, for them, bore the pre-eminent name. The Campbells, Scott and Stone with their coworkers they conceived as men raised up of God who cried out against the sins of the church and called her to repentance, and as men of God they gave them double honor.

To that position *The Christian Century* insists that the Disciples must remain true. We are not followers of Thomas Campbell nor of his son, else we should not have been so sensitive when provincial voices named us "Campbellites." But we believe that these early leaders of our work have yet to be rightly apprceiated and set in their true place in American church history. Even after a century we are perhaps too close to them to see them in their right perspective.

The Christian Century believes that one of the greatest dangers confronting the Disciples today is that of departure from the ideals which these men of God set before us. Their creed was simple because their purposes were great. They held with their Christian brethren of all names to the supreme truths of our Christianity.

They accepted Christ as the Lord of the conscience and the Saviour of the soul, the Interpreter of God and the authoritative Teacher of the race.

They believed that the churches around them were all committed to the central truths of the Christian faith, but by laying emphasis upon human statements and devices they had permitted themselves to harden into sects and denominations. They felt that if the essentials of Christianity could be recognized as few and simple—those, in fact, which the early church recognized,—the difficulties of the situation would vanish and the church would be drawn by the gravitation of spirits into its former unity.

They were profoundly convinced that the plan set forth in the New Testament, simple as it seems, was amply sufficient for the modern church, and therefore they lifted their voices in an earnest plea for the restoration of the earlier and simpler type of things, with insistence upon the apostolic faith, the apostolic spirit, and the apostolic service.

Nothing was less the object of their desires, in fact nothing was more repugnant to their minds, than the organization of another denomination. That would be only to add a new factor to the already complex problem. Yet they were unable to realize their ideals for the union of the churches on the grounds which first appeared to them practicable, and presently as a sheer choice between life and death the visible body of Disciples began to take form, whether they would or not.

The Christian Century believes that the Fathers made no mistake in the essential elements of their message; but it also believes that as they adjusted themselves admirably to the changing events and forces of their day, so must the people who in the providence of God have been raised up to continue their work, meet the needs of the new times as they come.

Loyalty to the Fathers is only a just and fitting recognition of their work. Without it we should be both ungrateful to them and unfaithful to ourselves. But loyalty to the Fathers does not consist in holding the particular set of opinions which they held. It consists rather in keeping faith with their ideals and following them to their appropriate embodiment in the church of our own times.

Such loyalty to the Fathers will include an insistence equal with theirs upon the divine character and supremacy of Christ. It will include loyalty to the Word of God, such loyalty as makes diligent use of every help which can throw light upon that wonderful revelation of divine purpose and activity, and then such obedience to its message as shall transform mind and heart into likeness to Christ.

It will include loyalty to the ideal of union among all God's people as the chief aim of our existence, and supreme devotion to the effort to secure such union by every means within our power.

It will include a just and generous recognition of the fidelity, enthusiasm and Christian character of all who follow our Master, and as well an honest effort so to co-operate with them as to bring in that time of peace and unity for which we ever pray.

It will include the recognition of the fact that in so far as we put emphasis upon our own churches, colleges, newspapers, missionary societies and other religious machinery and forget our relationship to the total Church of Christ and the coming of the Kingdom of God, we are not only sinking to denominational selfishness, but are the least excusable of all Christian bodies, since we have ever protested against such narrowness.

In short, *The Christian Century* believes that, rightly interpreted, the Centennial should be the moment from which may be started new and inspiring forces for the accomplishment of those ends to which historically, we are set. It believes that this is the high purpose of an increasing number of Disciples.

At the same time it cannot fail to perceive that if selfishly interpreted as a moment of denominational triumph, the Centennial might become only the point of departure for an increasing narrowness or sectarian zeal, of fresh devotion to the creation of a more huge and a more aggressively competing organization among the churches of Christendom, and so of ultimate decline to the low levels of that sectarian spirit against which it has been called to protest, and whose end is bigotry, failure and death.

The Trend of Events

By Alva W. Taylor

THE EXPRESS COMPANIES MASTERED

There is no more intolerable monopoly than that of the great express companies. It is proposed now that they be classed with the railroads and the same laws that apply to freight regulation be made to apply to them. They have successfully resisted all efforts in Congress, but Nebraska has cut rates 25 per cent and the courts uphold the law in every particular. A comparison with the postal service of the government shows that they pay less wages, work their men more hours, charge higher rates and make slower deliveries than the government does in its service. A Parcels Post is urgent and will doubtless be a burning issue in the near-future. When people awaken to the facts it will be quickly enacted. Every land in civilization has it but the United States. Germany carries no less than 250,000,000 packages annually and an eleven pound package costs its sender but 12c. There are 500,000,000 people in the International Parcels Post union but we alone among the progressive nations are not. Our Consuls complain that it loses us millions annually. Germany and Austria, with a combined population about equaling ours, send fifty times as many packages through the International Post as do we.

The Interstate Commerce Commission declares, "a railway is not a private enterprise—it is a public servant, discharging, as an agent of the government, a public function." Is not the express company the same?

LABOR LIMITING THE OUTPUT

We have heard much talk of overproduction in times of financial difficulty. Such accounting for the inability of the people to consume marketable products goes back to the economic half-truths Adam Smith taught that such a thing as overproduction was impossible. It would be impossible if people always had the means to buy. History has never told of a time when mankind as a whole was afflicted with overconsumption. Underconsumption is the universal malady in times of crisis.

New machinery has increased the output from 30 to 300 per cent, but it has not produced a like universal ability to consume. This could be done only by raising the standard of living and shortening the hours of labor. When labor-saving machinery increases output by one-third without increasing the number of workers, it is manifest that it must shorten hours and raise wages to a like extent or it will produce more than can be consumed and thus leave men without work and allow fewer days of work to those who are needed at the machines.

Labor tries, by the device of curtailing the output, to prevent overproduction. It is a crude and inefficient device but it manifests the desire of the workers to protect themselves and their fellows from the dangers of non-employment through overproduction. If competition is war this too is a war tactic. By industrial co-operation alone can we ever hope to arrive at a peaceful solution of such a problem, for men will fight for their own so long as they are pitted against each other by competition. When labor and capital learn that they are co-operators and adjust themselves to the laws of co-operation peace will bless them.

THE PROGRESS OF THE COLORED MAN

The colored man has made no little progress in the past forty years. He has had the advantage of the white man's tutoring, but also the disadvantage of social inferiority. His ideal position would be in a black republic with white tutors. There he would have the advantage of the white man's leading and that of dependence upon his own resources and initiative without social inferiority. But he is here to stay. We brought him here and we must help him become a useful and self-dependent citizen. The south is no more responsible for him than the north. The north was slave territory so long as it was profitable and had it been more profitable in the north than in the south to hold slaves the south would have led the fight for his freedom. It is an American responsibility. If he lived in the north by the million the north would be the land of social inequality on racial lines. It is a national problem but the south must be held most expert because of the intimacy of it to their lives and needs. The north can best do her part by a philanthropic interest—as indeed she has ever done. Intelligent whites nowhere have any objection to that sort of culture that makes the colored man a useful and moral member of society. Thus Booker T. Washington is hailed as the Moses to lead both white and black out of the bondage of industrial oppression and racial prejudice.

The colored folk have today 26,000 churches, 28,000 schools with some 32,000 learning useful trades in 170 industrial institutions and studying in colleges. They have $5,000,000,000 worth of taxable property and own 400,000 homes, 10,000 stores, and forty-one banks as well as many other forms of business. Humanity is never translated into full fledged civilization. It may become moral in a generation but economic power is a matter of progress.

THE FARMER AND HIS THREE BILLIONS

The farmer has a three billion bushel corn crop. It would require a line of freight cars reaching across the continent and back again to start it all to market. The price promises to be high. December and May deliveries are both near or above 60c in present markets The black land that makes the best corn is almost all under cultivation. The future increases of crop must come from more intensive cultivation. It is driving the black lands of the corn belt to speculative prices. In central Illinois, the land that leads in actual per acre production just now, farms sell for as high as $250 per acre and those who purchased it ten years ago at from $100 to $150, a price that then seemed high, have made a speculative profit of from 75 percent to 100 per cent. Many buy it now at $200 per acre as a speculation, believing the taking up of practically all the corn lands and the increased demand for the nutritious cereal will soon create a value of $300 per acre. The young man who has a little money and wishes a safe and profitable investment will do best by putting it in good land and if he be a wage worker and is ambitious to live a free life and insure his old age and his children an honest and modest competence he can assuredly do it by buying a farm in a new country and developing it himself.

The farmer is the richest and most independent industrial class in America. He is likewise the most useful. He is at the heart of our economic life in that he produces the raw material for our necessities. We could wipe the cities of the land from the map in a night and in a few years they would be builded again, but if we destroyed the farms of the land in a night we would perish.

But is the farmer the happiest class in the nation? He has his troubles and not the least of them is his prosperity. He is made unhappy by his plenty as all men are liable to be. Getting something but begets the desire in most men for getting something more. Avarice is a sin native to progress and all flesh is heir to it. But he has no slum, he lives in no tenement, he enjoys fresh air and pure food and a democracy of labor. The baubles of luxury taunt him and the glare of the city lights enchant his sons. He is pouring the millions into the crowds that throng the city streets and ultimately many will be pushed down into the sordid purlieus of the city's shame and this will be the price the farmers' children will pay that a few of them may dominate the world's life in commerce and industry. The pastoral simplicity seems dull to the mind of youth and the terrors of failure do not daunt him as he faces life amid the crowd. More than peace, his hegira to the city tells us, men love the cry of conflict with the elements. To dare and do inspires and the promise of great reward lures multitudes though each one knows not one in a thousand can win it.

UNION REVIVAL AND THE LOCAL CHURCH SERVICES

If there were a word of criticism to offer regarding Gipsy Smith's specific method in his Chicago meeting, or perhaps the method followed by the Laymen's Evangelistic Council, it would be to question the wisdom of their insistence upon the discontinuance of all church work on the evenings that the evangelist is conducting his services. It was their urgent request amounting almost to a command that the Sunday evening services of all the co-operating churches should be abandoned. It is their earnest hope, amounting almost to a request, that the prayer meeting services also be discontinued while the special mission is in progress. We believe this is to be a grave mistake. It may be flattering to the promoters of special services like these to have an overwhelming throng which would need thrice the available accommodations to shelter it. On the first Sunday evening of Gipsy Smith's mission there were nearly 20,000 people trying to secure admission to a hall that would hold at the most 8,000. Resort was made to street meetings, but with only moderate success. If these people could have worshipped in

their own churches and gone on the other evenings to the mission, there would have been more good accomplished than by the present method. We believe that evangelists will soon see that it is not only right but good policy as well to support the local churches in their regular ministries at the time they are accustomed to worship, and then unite in solid front on every other occasion when the mission is in session. We believe that if Mr. Smith and his associates in this city were to abandon their Sunday evening meetings and perhaps also that on the Wednesday prayer meeting nights, the churches would respond with greater power on the other evenings and themselves receive a blessing which the present method does not permit.

Editorial

THE Homeric poems exhibit two strangely contrasted figures; the one is Achilles sulking in his tent because of a slight placed upon him by the commander of the army; the other is Ulysses, brave in spite of any reverses, and ever ready for a new adventure. Through long perils of the deep, through the enchantments of Circe, through the horrors of the descent to Hades, he wandered back at last to Ithaca and found rest in the home of which fate and his enemies had so nearly robbed him. His disappointments, of which there were many in his career, had never spoiled the high spirit of chivalry and resolution within him.

Most men's lives are, in great or less degree, marked by disappointments. Of their experiences the lame man in the gospel narrative might be taken as typical. Jesus found him lying in one of the porches of the healing pool. He had been there for many years. They had been years of hardship, failure and disappointment. In pathetic words he said to the inquiring Master, "Another steppeth down before me." How many human tragedies, small perhaps in their present significance, but none the less hard to bear, are described in those simple words, "Another steppeth down before me."

* * *

LIFE'S disappointments, however, are the tests of character. Their real effect depends on one's self. A weak nature broods and chafes and withers under disappointments. A strong nature rises with resolute purpose to overcome them and succeed in spite of them.

There are disappointments that come from men's over-estimate of themselves. Naaman thought it degradation for the prophet to suggest to him a journey to the muddy, rushing Jordan and a seven fold plunge into its waters. He would have preferred a more spectacular and dramatic healing. Haman thought himself too important a creature at the gates of Artaxerxes to be ignored by even one humble Jew who did not bow his head. And so both of these pround men were disappointed because they had put too high an estimate upon themselves. Such men are sure to meet many slights. The kind of pride that wears its heart upon its sleeve cannot help having its feelings rudely brushed.

Failures discourage some natures and lead to chronic discontent. That kind of brooding pessimism which regards life as sterile at the best is echoed in the two classic illustrations of the philosophers, Omar and Koheleth. The former says sadly:

> "The Worldly Hope men set their Hearts upon
> Turns Ashes—or it prospers; and anon,
> Like Snow upon the Desert's dusty Face
> Lighting a little Hour or two—is gone.
>
> 'Tis all a chequer-board of Nights and Days,
> Where Destiny with Men for Pieces plays:
> Hither and thither moves, and mates, and slays,
> And one by one back in the Closet lays."

The Preacher, in a similar vein of world-weariness and discontent, writes, "Behold, all is vanity and a striving after wind; and there is no profit under the sun." This is a hopeless resignation to the hard conditions of an ungracious world. Job raged against the injustice of his estate, but Koheleth only sadly moralizes. Job was an untamed eagle dashing himself against the bars of his cage, but Koheleth only looks out with lustreless eye on the heavens where he might soar if he were but free. Life's disappointments have crippled and perverted his spirit.

* * *

BUT there are bitterer disappointments than these of personal ill success. When a man of famed integrity is suddenly revealed in the light of a traitor to the interests he has championed, when a public man becomes recreant to his former position and comes crashing to his fall, when a loved and trusted counsellor is shown to be unworthy of the good will of his fellows, then stars fall from the heavens and men shudder as with the darkness and chill of an eclipse. These are disappointments which it is hard to bear and which at first loosen one's faith in human nature.

But disappointments need never lead to failure. The hardest struggles are often of most value in the making of character. It is difficult to understand just what Lincoln would have been had he been reared in a home of luxury and known none of those struggles which so endeared him to the people. Through many disappointments and hardships he gained his kingdom of citizenship and power. When a man comes nobly through his disappointments and even his mistakes, overcoming the one and retrieving the other, he has reason to be proud of his career and he becomes an example to those who watch him. Moses, at the end of his life, was conscious that he had lived neither faultlessly nor without serious fractures of temper and judgment. But so nobly had he retrieved all these and won the regard of the nation that his final estate was a fitting conclusion for the life of a trusted and revered captain.

* * *

IN THIS victory of character over disappointment Jesus is himself our noblest example. His life must have been full of disappointments, and yet how little do these find record in the splendidly optimistic pages of the four Gospels. Even as a child in Jerusalem for the first time he must have been puzzled and perplexed by the failure of the nation's leaders to meet his ideals of what great teachers and preachers should be. His sad reflection upon the scribes and Pharisees, the result of years of brooding after that first visit to the holy city, find eloquent and mordant utterance in his denunciation of the "blind leaders of the blind." He must have been particularly disappointed in his failure to win to himself the good will of Jerusalem in the earliest period of his ministry. His retirement to Galilee was only after he saw how little he could trust that superficial faith to which many of the people of Judea had committed themselves. Disappointed and yet not disheartened, he turned to humbler ministries in the provinces. The disciples must have been a constant disappointment to him. They never understood his lofty purposes. When he was looking forward to betrayal and agony they were fashioning their small toys of worldly ambition and success, hoping that somehow the inauguration of his kingdom would further their political expectations. His disappointment over his people voiced itself eloquently in his broken words as he wept over the city, "How often would I have gathered thy children, but ye would not." Yet in spite of these disappointments, nay because of them, our Lord's life was one of unparalleled and divine success. He was made perfect by the things he suffered and of these sufferings his physical distresses were the least. That he did not utterly despair of men is a proof of his marvelous optimism. There were times when, in distress, he questioned the final success of his work as, when he cried, "When the Son of man cometh shall he find faith in the earth?" But these moments of depression were not for long. The triumph of faith was always supreme..

* * *

NO TRUE culture can exist without disappointment. All great and true lives have become such in virtue of the things that have been put under foot—pride and passion, vanquished ills, disappointed hopes and broken enterprises all have been subdued and are fragments built into the noble structure of an abiding and triumphant character. God cannot give us unvarying success, but he can aid us to that faithfulness and optimism which can conquer all disappointment and failure. And even when one is tempted to believe that effort is futile and that into every healing spring of opportunity, "another steppeth down before him," there is still the help of Christ who may find another way to bring us to success. Jesus did not take the lame man to the pool, but he lifted him up and set him on his feet. Even so today the Son of Man lifts up to life and power those whose disappointments have only served to make them wait more eagerly for the sound of his footsteps, and to listen with greater concern for the tones of his voice. Life's disappointments are God's opportunities.

Freedom of Thought

THE Disciples of Christ are strong in their intellectual freedom. In spite of friendly admonitions, we have steadfastly refused to write and adopt a creed, and we have done very well indeed without it. It was a daring experiment to build churches of Christ without denominational name or creed, whose terms of membership are as broad as the terms of pardon, and identical with them. All sorts of dire predictions were made, none of which have come to pass. The bible alone is authoritative—not the bible of the traditionalists, nor the bible of the higher critics, but the bible that stands intact when criticism has done its worst and its best, the bible which speaks to each man's soul of God and Christ and immortality.

There are occasional attempts to abridge this freedom, to fetter us with the dogmas of a creed all the more tyrannous because it is unwritten. There is a further element of bitterness in it, because the reactionaries are not members of a dignified, authoritative body, but self-constituted, irresponsible, opinionated, and sometimes mercenary men. They are "orthodox" for revenue only. They are disciples of Demetrius. Or they are by temperament and training, popelets, and when "drest in a little brief authority," issuing bulls and anathemas, and lording it over God's heritage, they do but appear in their own proper, dwarfish persons.

Fortunately, the Disciples are too firmly grounded in the principle of religious liberty to submit to priestly, professional or editorial dictation. Freedom of thought is too sweet and precious to be lightly surrendered. There are multitudes in the creed-bound churches who chafe under the restraint of theological grave clothes, scarcely knowing what it is that vexes and hinders them. Vigorous and scholarly young men turn aside from the ministry, rather than go into bondage to mummified masters, and pitch their tents in graveyards.

Absolute intellectual freedom conditions progress, and guarantees it. Better ten thousand times the vagaries and eclipses of a state of freedom, than the measured, mechanical, galvanized virtue of a hierarchical traditionalism. Our fathers forged their own creeds, each for himself, and we will do likewise, line by line, article by article, to the end of the chapter, and bequeath this right to think, not in grooves, not into the mud, but into the empyrean, to our children and our children's children.

It will be passing strange if this freedom of thought does not develop one of the strongest religious bodies known to Christendom. To be sure, thinking is arduous; brain sweat is drops of blood. Not all will care to exercise this God-given right. Many will be content with ipse dixits and ecclesiastical heirlooms. But there will always be a nucleus of stalwart souls whose thinking will fructify other minds from generation to generation, and keep our tree of life full of blossom and fruit. When we have finally developed far enough to set apart a number of men from treadmill drudgery to the divine specialty of vision and voice, then we may look for a robustness of mind and a depth of spirituality which the world has seldom seen. Our history is glorious, but our golden age is yet to dawn.

It remains to be seen whether the world is ready to sustain a religious movement which is steadfastly open-minded. Disciples must be found in communities as they exist today. We are as much bound by social and intellectual conditions as others. The evidences are not wanting that we are constantly in danger of looking over our shoulders, of quoting the fathers, of building on hard and fast lines, an ecclesiasticism. Do we not look with suspicion on the thinker? Do we not notify the man who breaks with our preconception, that he belong elsewhere? Liberty is not license. But let us encourage every man that dares to think originally, and give original utterances to that thought. If he thinks himself out of harmony with truth, he will think back again. The cure for the evils of intellectual freedom is more freedom.

The Preacher's Library

STUDY is a prime factor in determining a preacher's usefulness. It is imperatively necessary that he maintain his student habits, ,that he keep his mind bright with thinking. And his reading and study must range over a wide field. He has his specialty, but it is of such a character that it demands wide reading as well as close reading. He who would measure up fairly well to the demands of this age must come as near as in him lies to knowing everything. No other calling on earth is so perilous for the student as the ministry. The preacher has no task-master. He apportions his own time. His admirers warn him against hard study! He is tempted to float dreamily through current literature, and indulge a sort of intellectual voluptuousness. Against such temptations he must sternly set his face.

It follows that if the preacher is to be a student, he must have books, and the most of them he ought to own. A good working library is as necessary to him as tools to a mechanic. Close touch with the publishing world will bring new books constantly to his notice, and he will be a regular buyer. We stipulate ownership of books, as many as his purse will allow, because there is a sense of personal intimacy between the man and his books, much like the altogether human relation of friendship. Many books the live man will want to read, do not deserve a permanent place on his shelves. These he can procure from the public library. But the new book will itself awaken a torpid mind, and help to save the preacher from the temptations mentioned.

Recently *The Christian Century* asked a group of our representative preachers how much they spent in the last year for books. Replies received are quite creditable, showing an average expenditure of $79. This is not large, until we stop to consider the average salary. One man wrote, "The public library enabled me to have many a book my limited salary would have deprived me of. The minister should encourage the community to build up the public library, and help to shape its character. He can quite as much determine the thought of the people by such a course as by his public utterance." Another man in the far west, who has access to fine libraries, spent $100 for books, buying only religious works. He writes, "I find my library, which has now grown into a large one, a chief source of delight, though a constantly growing pastorate seriously interferes with my plans and work as a student." This is a matter which preacher and people must jealously guard against, for their mutual profit.

A man who preaches in a college town writes, "I would have required at least $100 but for the help of the college library, and even then my study would have been curtailed." A preacher who is considered unusually gifted, reports that he has spent an average of $200 a year for twenty years, and now has at least 4,000 volumes. He says, "However poor my work, it is at least better than otherwise it would have been. I have often gone without the new coat, but seldom without the new book." No doubt the preacher's wife has heroically shared the burden and deprivation here hinted at. If we could be made almoners of a fund for any purpose, we would ask for money to buy new books for preachers whose salaries barely cover the cost of humble living.

When we cease to learn, the little knowledge we already have begins to lose its vitality. We need, therefore, a literature of knowledge. The sermon, no matter what the theme, should convey information, as well as stimulus. We need also a literature of power, which awakens the mind, and stirs its creative energies. It ought to be the habit of every man to keep account of his investment and use of time, especially the time spent in study, and the names and titles of books digested. There is no danger of too little society, but there is great danger of too little study.

A Plea For Union

LOGICALLY and chronologically, we find our genesis in the plea for union—our plea, we miscall it, and thereby make it seem partisan. It is the plea of the Master, and loyalty to Him makes us adopt it. It is as much ours as Christ is ours, no more, no less. We cannot, if we would, sectarianize that plea. It belongs of right to all who are Christ's, nor are we alone in its advocacy. The basis we propose may be unique, but the plea itself is catholic, and it is most encouraging that practically all evangelical bodies have adopted it, and many are making earnest efforts to put it into practice.

Divisions are now as unnecessary as they are illogical. The differences among denominations are no more and no greater than among individual members and ministers of the same denomination. Each great denomination arose apparently, in answer to a real need, or out of the exigencies of the case, and made a real and valued contribution to Christian growth and conquest. But if divisions were necessary, they were necessary evils. Or they were necessary because of fundamental evils and weaknesses, now largely outgrown. Therefore the necessity for denominations no longer exists.

And is not this fact plainly indicated by the very conditions in the religious world? Many of these historic bodies are in a quiescent state, while others are moving on by sheer momentum, by the accumulated energy of the past, not by new energy freshly generated. Some of the denominations have been marking time, not marching. Men of affairs see all too clearly the lamentable waste

of sectarianism, in men and money and power. They are not interested in our theological refinements. "Give us the essentials," they are saying, "and leave non-essentials where they belong, in the realm of individual opinion."

Whether we look to the church or to the world or to the scriptures, the time has come when the plea for union is most acceptable, strong and triumphant. It rings harmonious with the prevailing note of the age, comprehension, consolidation. It satisfies the reason; it arouses the conscience; it fires the imagination. If we are at once loyal and humble, aggressive and tactful in our advocacy of this great plea, we must continue to "grow in grace and in favor with God and man." For certainly in this plea is one element of strength. It commends us to the favorable attention of thoughtful men everywhere.

It may be asked, without casting any reflection on "the fathers," "Are we quite clear and quite in agreement as to what we mean by Christian union?" And still further, are our requirements and expectations in harmony with the divine will? Recent developments in the brotherhood prompt such questions, and the trend of events is thrusting them more and more upon our attention. If we are to continue in this plea as an element of strength, we must not allow our thought to crystallize.

Biblical Problems

By Professor Willett

May I ask your interpretation of Mark 11:23, "Whosoever shall say to this mountain, Be thou removed,"etc.

Milwaukee. K. H. S.

Jesus wished to illustrate the all-conquering power of faith. To men who believe, all things are possible, because they count no obstacle too great to be overcome. This was the kind of followers he wished. His teaching abounds in figures of speech, and this one of the removal of mountains by faith emphasizes his high estimate of that quality in his disciples. The words must not, of course, be taken literally. In our more sober western speech his saying would mean, "The man of faith accomplishes the impossible."

Why did Jesus commend his mother to the care of John when he had brothers and sisters? B.

The Roman church insists, of course, that these "brothers and sisters" of Jesus were not related to him or to Mary, but were the children of Joseph by an earlier marriage. This supposition is employed to preserve the doctrine that Mary had no other children than our Lord. Such a view is not necessary, however, and seems inconsistent with the plain statements of the New Testament. There is nothing unworthy in the thought that Mary was the mother of sons and daughters younger than Jesus. Yet we know that these brethren of his did not believe in him (John 7:5), and it was not till later days, following the resurrection, that one of them, James, was first mentioned as concerned in the events of the gospel (I Cor. 15:7). Tradition joined the name of another brother, Jude or Judas, to the group of believers. It was natural that Mary, who had been much with Jesus and the disciples during the public ministry, should feel more at home in that group, and especially in the care of such a close friend of Jesus as John, than with her own children, who as yet did not share her profound faith in the Lord.

Does the Bible teach that all men will be finally saved?

Student.

No. The Bible concerns itself very little with ultimate conditions, further than to point out the consequences of courses of good or evil. How long these consequences continue, it does not say. But it makes very clear the fact that any soul that deliberately sins against the light it possesses, suffers the results of that sin, and continues to suffer as long as the love and choice of sin remain. Jesus had the largest love and hope for men. He believed in them and in their ability to achieve character with the help of God, long after their fellow-men had given them over as worthless. But with all his expectation of good he saw quite clearly the tendency of evil in disposition to harden into fixity of character. The man who is unjust tends to remain such, as choices accumulate. If after certain ages all men were sure to turn to God, it would seem like a mechanical rather than a moral universe. When the outcome of a game is certain, from the beginning, it has the appearance of being played with loaded dice. God may be trusted not to interfere with personality by any scheme of divine and benevolent coercion. Men will always have the power to sin if they will, in any world. But we may hope that the incentives to righteousness may become ever more alluring and compelling. In this way, but in this way alone, can one hope for the final salvation of all.

Please explain I John 5:8, "There are three that bear witness, the Spirit and the water and the blood."

W. F. H.

The words preceding go far to explain the meaning of these witnesses to Christ. In verse six it is stated that John came with (or in) water, but Jesus came with (or in) water and blood. The ministry of John was conspicuous for its use of the outward rite of baptism, by which witness was borne to the leadership and authority of the Coming One, as a preparation for whose service baptism was administered. John's baptism of the people bore witness to Christ. So, also, did Christian baptism, by whomever administered. But a more telling witness was borne by the blood of Jesus' death. He also employed baptism, but with him it gained a new significance by its close connection with his death. He came not with water only, but with water and blood. The testimony of the cross to the reality of our Lord's work was far more convincing than any act like baptism could be, because it was the central truth of the Christian faith. The blood of Christ, the substance suggestive of his suffering, his death, his redemptive work in behalf of the world he loved, is an unmistakable witness to the validity of the gospel. But back of both baptism and crucifixion is the Spirit of God, who in the life and death of Christ bore witness to the Father's character and the eternal purpose to call men upward to the higher life. The three witnesses, therefore, agree in their testimony. The water is the place of confession and surrender. The cross is the place of sacrifice and power. The Spirit is the divine manifestation of concern in human uplift and happiness. Water, blood and Spirit all bear witness to the sufficiency and glory of the Master's work.

Please give the meaning of John 1:51, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." X.

When Nathaniel was brought by Philip to Jesus, he was greeted with the words, "Behold an Israelite indeed, in whom is no guile." Jesus might almost have said, "Behold an Israel, out of whom the Jacob has been cast." This and the reference to the heavenly ladder and the angels upon it suggest that Nathaniel's meditation in the hour before Philip called him had been of Jacob's experience at Bethel. Jesus' partly veiled references to this train of thought astonished and helped to convince Nathaniel. But Jesus wanted him to know that a new moment had come in the story of God's relation to the world. No longer was the way from man to God a rare and infrequently trodden path. He was himself the Way. Through him a door of approach to the Holiest had been opened. Henceforth, from that very day onward, heaven was open, and the intercourse between man and God was to be constant, with Jesus as the intermediary.

In Genesis 48:18 Jacob said to Joseph, "(Manasseh) shall be great; howbeit his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of nations." Where and in what nation do we find this prophecy filled? A. F.

Freeport, Ill.

The tribe of Ephraim was the foremost of the groups of northern Israel. By its strength it secured the choicest portion of the land. It was recognized as possessing the headship of Israel. The sanctuary (Shiloh) was located in its territory. It furnished the most celebrated leader of the earlier period (Joshua) as well as the later Jeroboam. In comparison with it, Manasseh was of secondary strength and importance. The reference to "nations" is figurative, not literal. The whole passage refers to Ephraim's superiority among the tribes of Israel.

Views of Life

By George A. Campbell

The Most Striking Character at the Centennial

The announcements tell us that there will be 50,000 people at the Centennial—and perhaps 100,000. Either number will make a vast convention. Think of taking a population equal to that of Des Moines or Winnipeg and setting it down together to consider the things of Christianity! The numbers will be overwhelming and confusing. We will not be able to grasp the hands of more than a fraction of the assembled saints. Many of our old-time friends we will likely entirely miss. But there is one character, the most striking of the convention, that no visiting Disciple should fail to meet and know. He will be there to greet every one of the vast concourse; but he never forces acquaintanceship. Doubtless thousands of the attending delegates will overlook him and return to their homes without knowing him. In failing to know him, the loss, personal and collective, will be inestimable.

We have many saints now looking towards Pittsburg who are worth going far to know. The souls of many are dyed red. They have about them what Wesley called "The scandal of the cross." While they mingle with the throng we know that they have grown strong in treading the winepress alone. But while many are valuable to know, there is one the value of whose acquaintance is inestimable.

I do not speak of the chairman of the Centennial committee and dean of our editors, Bro. J. H. Garrison. Every man of us would be glad to have a few moments of his time during the centennial week, if it were possible; and be helped on our way by his Christian experience, It is not he, however, of whom I write.

Nor is it our mystic secretary. In all these years of preparation he has kept poised. To both prayer and postage, to both communion and committees; and to both religion and returns he has given proper attention. He certainly is worthy of praise; but he is not the most striking character. I write not of A McLean, the man who turns our eyes to the whitened fields. He is a simple, strong soul. He builds ruggedly; yet beautifully. He has the ten-fold strength of purity. Who of our numbers moves more steadily with a single purpose? But the most striking character of the Centennial is other than our worthy Foreign Missionary bishop.

It is not of one of our orators, Medbury, Combs, Sweeney, Powell or Willett I am thinking. Nature and the Spirit of God have done much for these men of pulpit prominence. The fact that they regularly speak to great audiences testifies to their worth.

Neither is it among our debaters that we will find the supreme character. The list, such as McGarvey, Briney, Dungan and others of the older apologists is an honorable one indeed. These worthy men have "justified the ways of God" to many thousands. The younger apologists as Philputt, Maclachlan, Jenkins, and Rice are also striving to lead men to know the good God of our Lord. Proud should we be to know all in both the older and younger group.

The most striking character is not one of our writers. W. T. Moore is dean of our literary men. His Christian and optimistic laugh is heartening and winning. Just for curiosity I wish Bro. Moore might have a comptometer or some such reckoner attached to the palm of his hand so that after the convention is over we might know how many hands he had grasped. Even for such a genial man I think 2,000 a liberal estimate. But every soul present ought to meet and know the most striking character of the Centennial.

He will not be found to be one of our professorial friends, though we owe much to our schools; but he of over-towering significance does not live in an academic atmosphere.



Rev. George A. Campbell, Pastor at Austin, Chicago.

Is our roll complete? No, there is yet the great company of women.

The spirit whom I wish every one to know some might think was Mrs. Atwater or Mrs. Harlan or Mrs. Harrison or another leader of the world's model missionary society; but choice as any one of these is, she is not the character of which I am in search.

Of all the men and women to whom I have referred any religious body might be proud, but they are all too partial, too circumscribed, too conventional to be candidates for the place of highest honor. Be it known, at once, that I am not writing of Christ or of God or of the Holy Spirit. I wish to measure the overtowering character of the convention in terms of humanity.

It would pain me if any of my friends should miss knowing this chief character. So, for their benefit, I shall try and describe him so that the initiated may recognize him. The initiated! That's the word I wanted. I have been writing laboriously, feeling for that word. None but the initiated will he meet. He refuses to reveal himself to those he dislikes. The flippant, careless, and indifferent he disdains. None of these classes will or can make his acquaintance. There will be many at the Centennial who think of it as a great picnic—to these my chief character will be invisible. Blind, also, will be the men and women who have come to Pittsburg without years of toil and prayer in their local churches. The most striking character of the convention dislikes this class very much. They are not even candidates for initiation. They will return to their homes as lean as they came. The factionist will not set eyes upon him who above all others is worth seeing. He who wrongfully makes trouble cannot touch his hand.

The initiated? I have been speaking of the uninitiated. The initiated are those who understand him through likeness of soul. The initiated are those who by sincere worship and earnest work have contributed to the making of this noble character.

What is his appearance? How does he look? Can I describe him? Let us see. I suppose he is looking older than when I last observed him; but I think I can give a few strokes of outline.

He is middle-aged. A few gray hairs are scattered in his head of hair. His body is strong. He looks fit to run a race or take a turn at football. His face, however, is that of one who has thought and felt. He appears determined; but at the same time there overspreads his whole face the spirit of kindliness. You hesitate to conclude whether he be more ready for prayer or for battle. If you observe closely you will begin to see that his face reflects his age. There is the noise of clash about it; and there are the lines of struggle.

If you read his face aright you will know that he has known the culture of the schools and also the hardships of the pioneer. Ah! such a face. So strong, so winsome; so religiously masterful! Surely you will not miss his face. The moment you see it you will know it as the supreme face of the convention. All others compared with his are common and poor.

Mark his dominance in the affairs that the convention has in hand. In the corridors or on the platform or on the street you may hear those of our number berating the past. They have come to disbelieve in the fathers of our reformation. They may be laboring to ignore the path on which we have thus far come. Then our masterful character interprets for us the past. He uncovers the high motives and the mighty messages of our fathers and we all become calm and glad. He has glorified the past.

Then again a group—a larger one, will upon various occasions be casting gloom over the future. They are fearful as to "modern" things. The scholarship of the universities they fear is doing little more than blasting at the rock-truths of our faith. The chief character of our convention is in no wise disturbed by these who warn and threaten. He speaks for openmindedness, for the supremacy and safety of truth. He uncovers the soul of our time just as he uncovered the soul of the past—and we all come to feel that the eternity that stretches

before is as surely God's as is that that reaches back.

He has glorified the present and the future. In the influence of his presiding genius he never fails to bring conviction and assurance.

More than once in the convention he will allay the fear of the frantic and warm the heart of the cynic. With great Christian deftness he will show the professor the good of the evangelist and the evangelist the good of the critic. He will join their hands in holy love. If he fails to make all our minds to see alike, he will nevertheless make all our hearts beat as one. His magic word will be love. While preaching salvation by faith, he will also inspire us all to believe in salvation by love. He will call us all to holier and more costly service. He will teach us anew the meaning of the Cross. He will show how that blood-blessing are bound together. Ah! If you should miss him!

You ask whence comes this wonderful and mighty character? You wish to know where he lives and works. I will tell you. He is the child of the Disciples' prayers. He has been reared in their churches. He has heard their sermons and their hymns. He has known from his youth up, their inner altar life. He has been trained not to fear discussion; but at all times to passionately love truth. His creed, example, inspiration and hope is Christ. His kith and kin have lived in the open, not worldly but religiously rich. The winds and the trees and the birds he knows well. He has grown frank, open-minded and rugged. With single eye he has given himself to the wounds of earth. He is restless to bring all Christians to an effective union for righteousness. He has caught the passion of Christ when he prayed "that his disciples might be one." He carries on the work of the forefathers, the world over he goes sacrificingly pleading the cause of Christian union. His associates are varied. He hob-nobs with our veteran professors such as McGarvey and Radford; he delights to visit and encourage Dye, Meigs, Macklin and all our other missionaries. He attends our great evangelistic meetings, and counsels with Scoville, Brandt, Brooks, Wilson and all. He peeps in at organizations not favorably known. He esteems the lonely saints everywhere and is with them in their homes. He is a companion of Wright, Rains and Ranshaw. He knows well, too, the pastors who are preaching for a shameful competence and loves them fondly. He knows every one of our Bible teachers. He is very fond of Moninger, Stevenson and all the workers in their line.

With a degree of humor he associates with our scribes and counsels peace. So you will see that this overtowering character is democratic, human, consecrated, and tremendously in earnest. You must also know that he is wise and firm. He sees clearly and therefore will make demands at Pittsburg. He will want to know as to the genuineness of some of our claims; he will want to know as to our service for the cities; he will want to know as to the longevity of our conversions; he will want to know as to our wasteful contentions; he will want to know as to the abandonment in Christian service of our rich and educated, and he will want to know about religion in our homes; he will want to know if God is real to us. Next century he will make great demands of us; who will be ready for them?

His name: The Soul of the Brotherhood. Meet him; know him; love him!

The Old Century to the New

A Centennial Message

By W. T. Moore, L. L. D.

Few men come nearer spanning the whole range of the history of the Disciples of Christ than Dr. W. T. Moore. He is a growing man even to this day. The appearance of a History of the Disciples from his pen is almost an epoch-making event in itself. We have enjoyed reading bits of it in the proof and can promise the brotherhood a volume on high levels of interpretation. We take pleasure in giving Dr. Moore's Centennial message to our readers.—THE EDITORS.

I do not think it will be denied that I have some right to speak for the old century, as my life has extended over more than three-quarters of it. My association with the Disciples of Christ covers about sixty-one years, while my public ministry as a preacher of the Gospel extends over fifty-seven years. Surely I have had good opportunity to know something of the things that are believed among us. It is, therefore, I hope, not presumption on my part when I claim the right to speak, in some respects, for the past in reference to the Disciples' movement.

It is curious to notice how, at the beginning of every new century, decisive steps are taken in the progress of human events. The beginning of the twentieth century definitely marks a new period in the history of the Disciples of Christ. Their great conventions belong to this period. A new spirit also seems to have taken possession of them with respect to the denominations. Having passed the fighting period, the Disciples are now seeking for Christian union by emphasizing the points of agreement, rather than, as was formerly the case, the points of disagreement. There is also a spirit of toleration, even where the Disciples believe the denominations are clearly wrong. It is believed by many that some minor evils had better be tolerated, than that the great evil, of a divided Christendom, should be perpetuated. Disciples are coming to see things in their proper proportion. In the old century they simply saw what was wrong, what was unscriptural and what ought to be destroyed. Now they see these things none the less, but they are disposed to wait on developments, and in the meantime to treat all honest, earnest souls who are seeking for the light with patience and toleration. They recognize that Christian union, if it ever comes at all, must come by successive steps, as it was by successive steps that the church went down into Babylon.



W. T. Moore

It is interesting to notice that this new spirit is not noisy. It is not the spirit of the earthquake, but the spirit of the still, small voice. It is an appeal to a new source of strength. Bluster is an evidence of weakness, hence God has truly said "In quietness and confidence shall be your strength." The Disciples' movement has taken a new start by manifesting this new spirit. It is true that we still have some noisy demonstrations, some turbulent proclamations, some loud reports from protracted meetings, and some fulsome laudations of individual greatness. But all this is only an indication that some men will be weak, no matter in what period they are living. These are signs of that atavism which prevails in all moral movements, as well as in physical things. It is simply a tendency to return to ancestral type. These men coming out of the war period—have passed up to the Red Sea, out of Egypt, but they are in fear of Pharaoh and his hosts, and seem to be sighing for the flesh pots of the land of bondage, rather than to take up the earnest exhortation of our heavenly Father, to "go forward," and to go forward "in quietness and in confidence."

The power which pervades the new day in the Disciples' movement is that of Love. Love has never had a fair chance in this world, where the clash and roar of artillery are regarded as the chief means by which progress must be made.

But the time has come when love must reign with the Disciples, in their churches, and above all, in the hearts of those who are seeking to realize the splendid ideal of the Christian life, as presented in the New Testament scriptures. Quietly and confidently the Disciple hosts must go forward, with Love inscribed upon their banners, for Love is greater than either Faith or Hope. It not only covers a multitude of sins, but it opens the way for all sanctified souls to move in solid phalanx toward the conquest of the nations.

Looking at the past, and estimating the present, it seems to me that the clear message of the old century to the new, is

(1) *"Do not repeat the methods of the nineteenth century, but adopt, in the twentieth century, such methods as are adapted to the conditions of the new day. Remember that methods change, principles only are eternal."*

(2) *Disciples must love one another as Christ has loved them, and avoid contentions about questions which belong to the schools rather than to the church.*

(3) *They must spend their time, strength and money in seeking and saving the lost, and then there will be no place among them for internal dissensions, petty jealousies and unworthy rivalries. They should emulate one another in good works, and then they will prove to all men that they have been with the Christ.*

A Fight for Faith

The Inner History of a Soul Struggling from a Conventional Faith to One of Its Own

The prevailing prejudice that the teachings of the higher institutions of learning are destructive of faith will suffer a rude shock in facing the facts presented in the following illuminating recital of inner experience. The writer is an advanced student in one of our leading universities, possessing a mature and well-poised mind and known among a wide circle of friends and Christian workers as a man of sterling character. The story of his inner struggle, in the later part of which his young wife had equal share, was called forth by a visit with his pastor of old college days who had expressed his grief at the reported apostasy of the young couple from the Christian faith. Lest the visit, which was a hurried one, had not correctly conveyed his present state of mind to his pastor-friend, he shortly afterward wrote him this letter. "I knew," he says in the introduction of his letter, "that our coming to the University would cause you pain, and would bring suffering to those nearest and dearest to us. In order that you may understand why we came, I am going to tell you a little of the story of my life." We are grateful to the author for allowing us to give to our readers a letter of such personal character as this, and we believe its publication will elicit echoes of a like experience in multitudes of others who, without help from those appointed to help, have been left alone to wage the battle against doubt. THE EDITORS.

I grew up in a home where both parents were devout in the extreme. My mother is spoken of by all who know her as one of the saintliest women who ever walked the earth. My father was universally trusted and honored in his own community as few men are. Religion was the subject of our conversation at meals and in our evening talks. My mother died when I was nine years old, and my father did not believe in urging children to join the church. I am of a very analytical temperament, and questioned many things. At last, however, when I was seventeen, I felt I had an answer to every question, and in response to a great need of strength to overcome temptation, I came into the Church of Christ. At that time and since I have been a constant student of Christian evidences. I think there are few of the general proofs for the fundamentals of Christianity with which I am not familiar. My system was complete. I was a loyal Disciple in the most rigorous sense of the term. All others were without promise. I went into Y. M. C. A. work for about a year. Then I went to Moody's school at Mt. Hermon with the deliberate intention of finding whether I could detect any difference between the Christianity there and that in the Christian church. I found it better there, if anything, and I was puzzled; for I felt that since we had more light we should be more Christ-like. Then I went to India as a secretary in the Y. M. C. A. I had never been entirely comfortable in Y. M. C. A. work, for I could not preach all I believed. The secretaries were bright men, most of them better educated than I. They were good men, better than I,—and yet they had not even been baptized. If Christianity was a life, and those who were unbaptized were not Christians, they should still be sinners, and it ought to be possible by daily association to tell the difference between a sinner and a saint. Many of these men, too—men with just as good a right to speak as I, and men whose lives were more fruitful—claimed direct communication with the Spirit, and yet did not see the necessity of being baptized. What was I to think? Nine-tenths of the missionaries, according to my theology, could not certainly be counted as Christians, for they had not taken out their naturalization papers in the Kingdom. But what right had I to say that they were wrong? I simply clung to my original position, and covered my inconsistency by the plea of ignorance of the inscrutable will of God (but if I was ignorant, might I not be in error?)

About this time I was thrown much in the company of one of the most spiritual, consecrated, and fruitful missionaries in India, J. N. Farquhar. This man was a Scotchman, in thorough sympathy with the so-called higher critical school, and a double first honor man from Oxford; and yet he won men to Christ and lived for Him and would have died for Him. This puzzled me, too. Then I was much with a Danish secretary who has given his eyes to missionary work in India. I had the privilege of partly compensating for his loss by teaching him to use the typewriter. Night after night, out there on the roof beneath the stars, Steinthal and I talked of the problems of our work and of my personal life, and it seemed as if the presence of the Master himself was with the man. He had a marvelous influence over the native students, and the apostle Paul did not sacrifice more for his Master than Steinthal—but he, too, puzzled me. "By their fruits ye shall know them." I tried logically to fit all this work and all these lives into my religion, and I had no place for them. I grew more and more uncomfortable. I finally decided that I would return home and eventually go to the field under our own Board, where I could preach a "full gospel"—but that did not make my religion grow to include more than the most insignificant fraction of the people who thought they were Christians, and who were trying their level best to be Christians, and of course I had no place whatever for the men whom I had met in India who were heathen, but who in Christlikeness would put most of my brethren to shame. All these things I kept pondering, and could not rid myself of them.

Then I went to college. I studied history. I read in the sources. I found that all through the ages men had been struggling toward light. I believed that they were progressing. But all this was contrary to my theology; for its ideal was in the past. All life, as I could read it in history, had been an unfolding. But one time there was inserted into history an ideal—perfectly plain, absolutely transparent, so it was said,—and ever afterwards men had struggled toward that ideal, and had believed that in its attainment was eternal life. And each generation of men attained to the truth and saw that the preceding generation was mistaken and therefore damned. All through the centuries men had been dying for what they thought was the faith once delivered to the saints, but they had been mistaken, and their deaths had been in vain. They went on nearly two thousand years, till one day a man said, "We will go back to Christ." That was the master-cry to which men flocked. At last we had attained to the ideal. But as I read history I discovered that all through the ages men had been going back to Christ. Luther and thousands since his day had been saying in effect, "Where the Bible speaks we speak, and where the Bible is silent we are silent." Again I was puzzled, for how could I be sure that this time men had actually gotten there?

Then I looked in the history of the Disciples of Christ. I found that while their platform had been unity, they had been little more successful in effecting unity than others. I found that unity was coming from all sides, and that like men in other ages they had uttered the cry of their century. Then, too, I heard for the first time of the "Antis" who professed to have gone back to Christ, while we had apostatized,—and who was to call them dishonest or imbecile?

Then I studied psychology and philosophy, and found that the testimony of our senses is not very accurate, that we give reasons for what we want more than we want what is reasonable. I found as I had found in history, that all life is an unfolding. I found that a really vital idea must be a growing idea. I found that an organism or institution which ceases to grow begins to die. The story here is a long one, but the upshot of it is two things, viz., that the significant thing about life is growth, and that, so far as we can find out, the form of growth is always determined by antecedent conditions. When I compared this conception with my theology, they did not harmonize. My theology called for static things which were from the beginning; my science called for tendencies toward growth in certain directions from the beginning. Theology called for classes of men sharply divided, for yea, yea and nay, nay; when all my science made me feel that these belong to the Infinite at the end of the story.

So I was more troubled than ever. The way was hedged up before me. Life was robbed of its meaning. I read books and heard sermons, but all to no avail. I was becoming desperate, bitter, cynical, rebellious at the cant and sham of the church. I analyzed sermons and religious methods. I saw that people's religion was largely what they had inherited, even as their politics and their manners and their idiosyncracies. Yet all the while I believed in righteousness, in the mission of the church, in the sincerity of most of its members, in the sweet and devoted Christian lives which had ministered to me all my days. Above all, I believed in the religion of my mother who literally burned out her life for God. Most men today would call her a fanatic, and I reject most of the doctrines which she felt called upon to emphasize, but I believed and believe today that her life was among the most Christlike of earth,—yet her theology, rigorously carried out, would consign me to damnation. I became impatient of the whole theological discussion, and felt like turning to some human service which would take me away from it. I felt that the key to the life of the Master and the master-spirits who have lived in every age was trust in God and loving service to men. I was almost ready to abandon the church because of its dogma and its insistence upon conformity.

It was with this feeling that we came to the University. We had to decide the questions, Shall we continue in the church? Shall we be Disciples? Shall we be Volunteers? We have been here a year. The result of that year you know. It has been a year of joy and opening vision. We feel

that we appreciate Jesus as we never did before. We could work in your church far more sincerely and heartily than before. We could go to the mission field with much more confidence in our ability to teach Christ as he would be taught and with more faith in His transforming power than before. The Bible has become a new, living, and wonderful book to us. I cannot discuss just how all this has come about, but it has been the result of a method of study which has been called higher criticism, but of which higher criticism is but the merest item. This method has saved us, as it has saved many others whom we know, from hopelessness and doubt to faith and confidence, and we cannot be too grateful. Again I have pondered the Master's words, "By their fruits ye shall know them." Can it be that when every one of our own men, so far as I know, who has come here for any considerable period, has had a similar experience, the school and its methods are all wrong? Can it be that practically all the theological seminaries in the country are completely on the wrong track? Is hopeless error the fruit of the most thorough intellectual labor of consecrated men? Are students of the history of religion who have had their training in the last decade or two (and many indeed of the older school) completely mistaken? Are the truisms of anthropological sociology false? In view of these questions, is not Gamaliel's position the wise one? Whatever the specific theological positions we may hold (and many of them differ from yours), we feel that we are better Christians now than ever before. You surely could not wish us to reject the best for what seems to us the less worthy.

And may I venture one thing more? I know personally many students in our colleges who are going through our experiences. The number is increasing. Any person who studies biological science, psychology, literature, sociology, or philosophy and coördinates the results of these studies with the traditional religious positions must, in my judgment, be upset. I could write a list of a dozen such among the prominent Christian workers at our old college (I had such a list here, but decided it would be unfair to send it to you). A man who was a successful preacher, whom I know very well indeed, said to me the other day in reference to his religious life, "I tell you, I'm just down and out, and the more I study medicine, the worse I get." Another is keeping up the forms for the sake of his parents, but feels that the whole thing must go. He has been a Y. M. C. A. committeeman during most of his time at college. Two-thirds, at least, of the Student Volunteers in my last year at college were so troubled. I don't think one-fourth of the seniors escape. Many of your most trusted young people are in this condition. I may mention our own sister. Perhaps you remember what a loyal Y. W. worker she was last year. All the time she was questioning the very validity of religion. She will come through all right, because her brother and ourselves will be able to help her; but some of the others will be lost to the church. I have again and again been surprised at the character and number of people who are secretly troubled by these things. Such students are sheep without a shepherd. They feel that it would only pain their pastor to go to him with these things, that he would not understand. I know this is their feeling, and the deepest wish of my heart for you is that you might come to understand. These times of transition are Gethsemane experiences in these lives. I have lost a father and a mother, but neither loss caused me the actual anguish that came with the struggle between the faith of my childhood and that of my manhood. Had it not been for my confidence in others whom I knew who had fought and won, I fear it would have been a losing battle for me.

I have already written much more than I intended to. I hope I have done right. I have written in the conviction, not that my present position is right or final, but that I am growing into truth. I hope I may always grow. I think we miss the heart of Jesus mission when we make any intellectual conformity whatsoever a test of discipleship. Jesus not only said, "He who is not for us is against us," but the converse. Must we settle critical questions before we are Christians? If not, the man who inclines toward one side has as much right to be called a Christian as he who inclines toward the other. Must we agree in order to love? It seems to me the scriptural way is to begin as the most ignorant disciples, knowing only that Jesus loves us and draws us, and to go on through this life and the next, it may be, learning of him. When He has taught us that God loves us and that we must love and serve one another, He has taught us enough to begin on, and I doubt if we shall ever learn much more.

Mrs. ———— and I both feel deeply indebted to you, Bro. ————. You have inspired us and purified us and encouraged us. We crave for you greater and greater power for the Master, and we crave for ourselves your love and continued sympathy.

Centennial Studies

By Dr. Errett Gates

The Disciples and Social Progress

Alexander Campbell was a slave holder and argued for its justification on Bible grounds in The Millenial Harbinger, which pleased his Southern friends, and he set his slaves free, which pleased the Northern wing



Dr. Errett Gates of the University of Chicago

to this slave question. This great straddle, called "wisdom" and "prudence" in church circles, was over an issue that cost twenty billions of dollars, equal to five times all the gold coin on the earth, and some hundreds of thousands of lives in which brethren went out to kill each other in one of the wickedest wars of history. If I can see at all, our churches are following this example by straddling the question whether our people shall say "yes" or "no" to the proposition to license the demon grog, now so vaunting. A Christian union that can straddle the slave block and the "Black Hole" and the liquor traffic which has cost more money and more lives than the war, might straddle polygamy and the rest, and ought to have an interrogation point after the word "Christian." When Henry Clay straddled the slave issue by speaking against slavery and still holding slaves, and James G. Blaine spoke in praise of prohibition in Maine, but refused to vote for it, their friends may have called it "wisdom," but there were enough men in the country who thought otherwise to defeat their aspirations, men who called such acts "cowardice" and "trickery" and I fear I was one such myself.

Such things cause me to pause and to ask in what respect is such a Christian union any better than the Church of Rome or of Russia? What! Christ and Belial made one?

I hope for the happy change you think possible, but old axioms confront me, such as, "Can the leopard change his spots?" I have no doubt our brethren will stand up against the license iniquity after the world itself has led the way; for instead of leading and saving the world the church seems to be calling out to the world to save the church. Please correct my error, brother, and God help you to help us who are of this mind. Jasper Seaton Hughes.

Dear Brother Hughes: Your present communication returns to the point raised in a former letter concerning the attitude of the Disciples toward social reform movements, in particular the anti-liquor movement. You seem to imply that they have dodged this great issue, and can not be counted on to aid in the moral and social betterment of the world. On the other hand, it has been my feeling that the Disciples have outdone all other religious bodies, both as an organization and as individuals, in doing battle against the liquor traffic. Their outspoken and unequivocal attitude on this question has given me especial satisfaction.

I recall the fact that all of the leading newspapers of the Disciples, with their editors, are not only temperance advocates, but avowedly prohibitionist; and that many of the larger conventions of the Disciples have pronounced in favor of the legal prohibition of the liquor traffic. It can almost be said that the Disciples have officially, as a body, committed themselves to prohibition. It is the rare exception to find a minister among us who is not a prohibitionist. I suppose the "rank and file" of the Disciples are divided among the various political parties about as in other bodies. I have been surprised that the devotion of our ministers and editors to prohibition has not given them more trouble. Surely you have no cause for complaint against the Disciples for any "straddling" of the liquor question.

If I were lodging complaint against the Disciples it would be for showing a timorous and calculating one-sidedness in their devotion to temperance, to the neglect of some other great reform movements. It requires no courage today to curse the liquor traffic; it is not even an evidence of great moral acuteness or advancement. The temperance reformer, or even the prohibitionist, is simply moving with the crowd. He is likely to get trampled on if he does not keep up with the

procession. State legislatures are voting overwhelmingly in the majority for prohibition, simply as a political measure. They have no thought of doing a religious thing. It has come to be good political sagacity in many states for a politician to come out for prohibition in some form. In their attitude toward the liquor traffic, the Disciples are merely following, not leading moral opinion; they are but creatures, not creators of social consciousness.

What you would like, Brother Hughes, is to see the Disciples creators and leaders of social and moral progress. And because they are not you seem to be a little impatient with them. But when has any body of Christians as such taken such a position? Or, still more vitally, when has the church as such in any generation since the beginning of the Christian Era led in the world's social or political reforms?

After all, is it the church's business as an institution to take any part in political or social movements? I do not attempt an answer to this question here; I do not even pretend to have an answer. All I am attempting is to find out at bottom what your complaint against the Disciples comes to; what fundamental problem it involves. As individuals the Disciples are as active in all good causes as the members of any body of Christians. I am disposed to think more so. I am proud of the fact that they are. It makes my heart warm with joy when I see a Disciple taking a leading part in any great public cause. I feel like throwing up my hat for the Disciples. But I am not disposed to feel that it is the business of the Disciples as an organic body to go into all these reform movements, with their newspapers, colleges, missionary societies and conventions. I could see only contention and division ahead of them if they should.

I want to commend to your reading an editorial in the Outlook of September 4, 1909, bearing upon this very question, entitled, "Van and Army." The editor says: "Every sociologist, amateur and otherwise, delights to criticise the church for its backward attitude toward sociological movements." "The criticism is made so continually that many sincere Christians become discouraged by it, and begin to apologize at a moment's notice because their church is not running a kindergarten in the basement and a hospital on the roof, and giving its moneyed members notice to quit." "Nevertheless, the criticism is neither fair nor sound." "Moreover it is the van of the Christian church which helps to lead every sociological movement today. Take away the men and women whom the church has set aflame with ideals of brotherhood and sacrifice, and every charitable work in America would be crippled tomorrow. The van of the church is pushing ahead eagerly toward industrial arbitration, municipal reform, temperance legislation, improved housing for the poor, the protection of women and children industrially, old age pensions, and every other reform that modern America is considering. It is an undenominational van, shoulder to shoulder, representing no one church, appealing to no ecclesiastical authority."

I am not sure that an appeal to the example of Christ is valid in this matter. But when you cite Alexander Campbell's noncommittal attitude toward the great slavery struggle, would it be fair to reply by citing the attitude of the apostle Paul? He seems to consent to the institution of slavery by seeking the restoration of the slave Onesimus to his master. Was Campbell any worse than Paul? Would you say that Paul dodged the slavery question, which was one of the crying evils of his time? Did he not see it? Did he not feel the wickedness of it?

And what shall we say concerning Paul's attitude toward the liquor evil? It is well known that he advised Timothy to take a little wine for his stomach's sake. Some of us modern prohibitionists wish we did not have that advice of Paul to deal with. Did Paul "straddle" the question? There is, after all, not very much ammunition in the New Testament for our prohibition guns; in fact, the Book seems to put the powder and shot in our enemy's hands in some places. I wish the New Testament were more clear on a good many questions. But because I can not quote it for abolition and prohibition, and single tax, and woman's suffrage, and labor unions, and socialism, shall I throw it away and refuse to use it for what it is good for?

The New Testament, we are slowly learning, is not good for everything, as our fathers tried to make it. It seems also to have been a product of the age, as was Campbell and the Disciples. The apostles were mistaken about some things, as was Luther, and Calvin, and Wesley and Campbell. Paul persecuted the early Christians; Luther advised the bigamy of Philip of Hesse; Calvin consented to the burning of Servetus; Wesley believed in witchcraft, and declared that "a witch ought not to be suffered to live"; and Campbell was opposed to the abolition movement. Can we say anything more than that in these matters these great men were creatures of their time?

I talked with a Lutheran professor the other day who winced at the telling of the whole truth about Luther's weaknesses and mistakes, in a certain church history. The history pleased him in most respects, but he could not use it with his Lutheran students because the book told the whole truth about Luther. The worth of Luther's work seemed endangered, in this good professor's opinion, from any aspersion upon his infallibility. It was evident to me from the professor's conversation that Lutheran ministers and teachers dare not take a free, critical attitude toward Luther.

I have met with some such spirit among Disciples with reference to the Campbells. I am happy to believe, however, that it is not widespread. Nothing more fatal can happen to a religious movement than to bind itself to a leader, a teacher, or an idea, of a past generation. Stagnation is its awful doom. There is no hurt to the Lutherans that Luther made mistakes, unless they have built upon the infallibility of Luther; and there is no hurt to the Disciples to know the whole truth about Alexander Campbell's inconsistencies and limitations, unless the Disciples have made Campbell's conduct and teachings their only rule of faith and practice. I think I have as much respect for the greatness and worth of Campbell's work as any Disciple, but I should be untrue to his spirit and principle if I should treat him as inerrant, or his ideas as final.

Our Church Men

By John R. Ewers

"Get Big Men Behind You"

Andrew Carnegie is probarbly the biggest business man Pittsburg ever produced, and here in his home town he is highly esteemed. Say what you will, he is a master of men. He secures immense results. He may be well studied by the man who seeks for success today in any field. Andrew Carnegie, the iron master, is reputed to hold as his maxim,



Rev. John R. Ewers,
Pastor East End Church, Pittsburg.

"Get big men behind you." If you will study his career you will see how he got Frick and Schwab behind him, working for him. That he is a genius himself no one can doubt, but who shall say that the greatest evidence of his genius is not this very element of being capable of getting powerful men of affairs behind him as helpers? Napoleon alone was great, but he needed his famous group of aides to win his battles and conquer his empires.

Big Men for the Church

What does this mean, men of our great communion, to us who think in terms of the kingdom of God? It means that in our churches we must get the big fellows behind us. Cardinal Gibbons in a recent utterance bewails the fact that many of the world's most intellectual people are outside the church. He blames it on division and on the lack of authoritative teaching, and he is not altogether wrong. Unity of God's hosts and a clear note of reasonable authority would win millions of bright people to the kingdom. But whatever is wrong, the fact remains that many of the big men are not behind us working for us.

The Church Lacks Big Men

Asked what the matter was with the church, Dr. Aked of the Fifth Ave. Baptist Church of New York City, said, "Too many small men." He went on to say that small salaries would continue to secure small men. Great busines men often accuse the church of doing a "peanut business." How many of us have been humiliated by dealing with official boards who would haggle over an electric light bill, or turn down an appeal for a few dollars for legitimate advertising? Men who spend large amounts in their own business, often deal with the church in a small and inadequate way. Give us the big fellows.

Wherever the church has big men you will see big results. Look over our churches and think of the big laymen who are behind some of our ministers pushing. No wonder we find big churches there, with generous misionary offerings and everything on an ample scale. It has been my pleasure, in nearly every church I have served, to have one or more big men and in the church where I now am, I have several big men, so that I know whereof I speak, and I rise to say that much of the credit given to ministers, rightly belongs to the fine, large, generous, unselfish laymen that are behind them.

The Minister and Little Men

On the other hand, God have mercy upon the honest ministers who have to deal with

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My Dream

In dreams I find a gate through which I pass
  Along a path, guarded by hollyhocks,
That threads the old time garden's tangled mass
  Of tiger-lilies, marigolds, and phlox.

I follow it until at last I stand
  Before a little house, severely white,
Whose well-worn latch I lift with eager hand,
  And cross its threshold in the waning light.

For it is always evening when I come,—
  An autumn twilight, which the neighboring sea
Chills with its breath—and for a welcome home,
  Upon the hearth the firelight laughs at me.

Beside it lies a cat in monkish frock
  Of furry gray, whose drowsy purr is all
That breaks the silence, save a busy clock,
  Speeding the parting minutes, on the wall.

Wrapped in warm peace I rest, till far away
  In the still house a gentle stir I hear,
Light footsteps through the distant chambers stray,
  Remote at first, but slowly drawing near.

Breathless I watch, while through the open door,
  The friends I lost and long for, one by one,
Gather about me in the dusk once more.
  Then my dream fades, and I awake alone.

—Mildred Howells, in Century.

For Very Little Folk

The Story of the Good Little Piggie and His Friends.

Once there was a little piggie, a very good little piggie, who obeyed his mother so well that often she let him out of the pen to play with his friends on the farm. One afternoon this little piggie was playing with them, when suddenly he heard his mother calling, "Piggie, wiggie, wiggie, wiggie, wiggie!"

"Piggie dear," she said, as he ran to her, "take this and trot as fast as you can to market and get me a pail of milk for father's supper tonight."

So Piggie took the pail between his teeth, and off he went to do what his mother told him. Now, you must remember that this little piggie was such a dear, good little piggie that he had a great many friends among the other animals. So he had not gone far when who should spy him but his friend Bossie Calf. "Hello, there!" said the calf. "Where are you off to, Piggie?"

"I'm going to market to bring my mother a pail of milk for father's supper tonight," squealed Piggie.

"Are you? I believe I'll go, too. I am so fond of milk." And the calf leaped over his master's fence and away he went, scampering after Piggie.

By and by, who should come along but Piggie's friend Billy Goat. "Mercy on us"; baa-ed Billie. "Where are you going in such a hurry, Bossie?"

"Going with Piggie," said the calf.

"Where are you going, Piggie?"

"Going to market to bring my mother a pail of milk for father's supper tonight," squealed Piggie, in a great hurry.

"Are you? I believe I'll go, too. I am so fond of milk." So Billie Goat ran out of the barnyard and after the calf.

Just as they were passing the house, who should spy them but Rover, the dog.

"Where are you going, Billie," barked Rover, running out to the gate as he saw them rushing along. "Going with Bossie," said the goat.

"Where are you going, Bossie?"

"Going with Piggie."

"Where are you going, Piggie?"

"I am going to market to bring mother a pail of milk for father's supper tonight," squealed Piggie, in a great hurry.

"Are you? I believe I'll go, too. I am so fond of milk." So Rover hurried along up the road after the goat.

Just as they turned into the road, who should come jumping along but Tabby the cat.

"Well, well," he meowed. "When did the circus come to town, Rover?"

"This is not a circus parade," said the dog, the goat, the calf and Piggie all at once, as they ran on.

"Then, where are you going, Rover?" again meowed Tabby.

"Going with Billie," barked Rover.

"Where are you going, Billie?"

"Going with Bossie."

"Where are you going, Bossie?"

"Going with Piggie."

"Where are you going, Piggie?"

"I am going to market to get my mother a pail of milk for father's supper tonight," squealed Piggie, in a great hurry.

"Are you? I believe I'll go along. I am so fond of milk." So Tabby raced along after Rover.

When they got to the market, Piggie told his friends to wait outside while he hurried in and got the milk for his father's supper. It did not take him long, and he soon came trotting out because he was to hurry back home.

"Give me a sup for politeness' sake," meowed Tabby the cat, as she stuck her head in the pail. "My, that's good!"

"Pass it to me, Tabby," barked Rover the dog, "for politeness' sake. My, that's good!"

"Give me a sup for politeness' sake," said Billie Goat. "My, that's good."

"Do not forget me, Billie, for politeness' sake," said Bossie the calf. "My, that's good!"

"Oh, dear; oh, dear!" squealed Piggie, when he saw what had happened. "What shall I do?" And away he trotted all by himself with an empty pail, to tell his mother that he did really and truly get the milk, but that his friends had "supped" it all up!

But just then the farmer came with a great big pail of milk and gave it all to them, so that the good little piggie and his father and mother had a fine supper, and much more milk than Piggie could have brought.

Smile
Awhile;
And when you smile
Another smiles,
And soon there are miles
  And miles
  Of smiles,
And life's worth while
Because you smile.

—Our Juniors.

The Children's Pulpit

RICHARD W. GENTRY, PREACHER

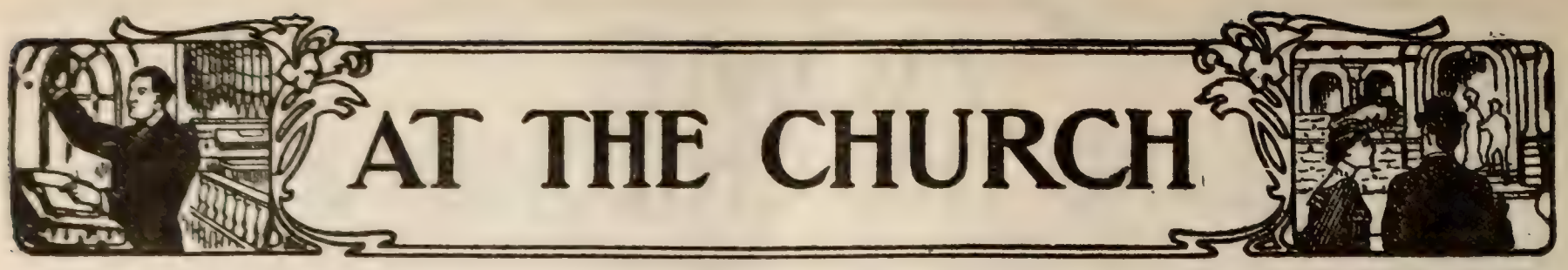
THE FACE OF CHRIST.

What kind of a face do you wear? Ought you not to give this a thought? You are always thinking about what kind of clothes you wear. I can hear you now. "Mother, when can I wear suspenders?" and that long drawn out, "M-o-t-h-e-r, Tommy Trumbo is wearing long p-a-n-t-s."

And there you are, all the time, wearing a long face and don't know it. You probably wouldn't look good in long trousers, but you certainly don't look good in that face.

The kind of a face one wears is much more important than his clothes. Old faces are harder to put off for new ones; they stick. They are worse than clothes that button in the back. The best way is to put on a Sunday-go-to-meeting face and wear it all the week. For no face full of sunlight and good cheer ever wears out.

The world is full of faces. The past is full of faces. What kind of a face shall we take for our model? There is the face of Helen of Troy, beautiful to see; the face of Judas, a false face; the face of the good Samaritan, full of sympathy; but there is another face, the face of faces. Get mother to show you the picture a great Italian has painted of the face of Jesus. It must be that this picture looks something like the Christ. Something shines out of the eyes; like some pure light far above us, it seems to draw us, and we yield to its power. Jesus' face must have been thoughtful; it must have been strong, for he died very bravely. It must have been steeped in tenderness, for he loved all mankind. To look on such a face men dropped their fishing nets and left the beaten walks of life. To wear such a face means to look like children of the King. He who so dresses is the true nobleman.



Sunday School Lesson

By Professor Willett

Nights and Days on the Deep*

When Paul appealed from Festus, the procurator of Judea, to the emperor Nero, he understood full well all that it implied. He must expect to continue a prisoner indefinite. ly. Indeed, there was small probability that he would ever secure his freedom again. This seems actually to have been the case, for the scattered records of the New Testament leave us in doubt as to whether Paul ever emerged from his Roman prison except to witness with his death to the faith he had preached.

The Way to Rome

But, on the other hand, Paul knew that the appeal to Caesar would have two distinct values. It would free him from the present and pressing danger of assassination at the hands of the Jewish fanatics in Jerusalem, and it would open to him an assured pathway to Rome, the center of the world, the capital of the empire, the starting point of all its influences, political and commercial, which made it the wonder of the country. Here he wanted to be, that he might touch the heart of the world with his message of the Christ. There was a time when he had been satisfied with the provincial ministries of the Asiatic world. When the vision came to him at Troas, calling him into Europe, it seems to have been a surprise, but now his mind was widened with the contemplation of the world's needs; nothing less than a continental apostolate satisfied him. He must see Rome.

Criminals in Rome

The transportation of prisoners to the capital was a very common matter in the empire. Roman citizens had always the right of appeal to the emperor. But in addition to this there were certain state criminals who were more likely to meet adequate justice in the capital than in the provinces. Probably great numbers of prisoners, both civic and military, were taken to Rome annually. There is a dreadful suggestiveness attached to this practice, for it cannot be doubted that the Roman populace dearly loved the spectacle of human torture and death. It took a great many victims to satisfy the lust for blood which had been kindled in Rome as early as the times of Tiberius. It was difficult to feed the insatiable appetite unless victims were brought in by the score and hundred. It must not be supposed that Roman justice had so far declined that transportation to the capital implied condemnation, but when the hearing of a state prisoner was to take place before an emperor like Tiberius, Claudius or Nero, it can easily be understood that a caprice of the royal mind, inclined strongly toward the horrors of the arena, must have sent many a guiltless victim to those shambles of humanity.

Paul's Companions

Paul was committed to the hands of a centurion named Julius who seems to have been a kindly and gracious man. There was a considerable number of prisoners to make the same journey, guarded by Roman soldiers who were responsible with their lives for the safety of the captives. Luke was apparently a member of the company, though whether as a prisoner or a passenger cannot be determined. And Aristarchus, a Macedonian friend of Paul's, is mentioned in the same list.

The early portion of the voyage was uneventful. The centurion put his prisoners on board a ship whose destination was Adramyttium, a city of Mysia on the coast of Asia Minor. It was impossible apparently to secure passage in a ship going directly to Rome. The sea traffic of that period was very heavy, but it was mostly in freight, and passenger service was subject always to the demands of the freight routes. They would have to change ships on the Asian coast. Already the winds were unfavorable, and they were compelled, after touching at Sidon, to pass through the Sea of Cilicia on the north side of Cyprus, whereas a more direct route would have passed south of Cyprus.

Beginnings of Danger

At Myra, a city of Lycia, they disembarked, and were fortunate enough to find an Alexandrian corn ship sailing to Italy. These ships brought the food supplies to Rome, and not infrequently that city was put to serious inconvenience by stormy weather which delayed the arrival of the ships from the south.

Now began the dangerous part of the voyage. They hoped to reach their destination before navigation closed in the autumn; but the winds were not propitious and several days passed before they were able to arrive abreast of the island of Crete. They finally reached a port on the southern coast of the island, whose name was promising, Fair Havens. The interest of Luke in all the details of this voyage is very clear, as in most of the travel narratives of Acts. Apparently he was familiar with the sea and its usages, for his language is not that of a landsman, but of a practised voyager.

Dangers of the Sea

By this time the autumn was fully come. The Jewish New Year was past and the Day of Atonement, which came on the tenth day of the seventh month, corresponding to the last of September and the first of October, had been left behind. To Paul, with his knowledge of the Mediterranean, it seemed too late in the year safely to trust themselves further upon the Mediterranean. At the longest it would only be three or four months before navigation would open in the late winter and then they could proceed safely to Rome. He begged the centurion to take this course.

But the latter was unwilling to stay where they were. It could not have been a matter of expense, because the resources of the Roman government in all the ports and on all ships were at the disposal of an officer journeying to the capital with a company of prisoners. But the centurion and the captain were anxious to reach a safer port, and no doubt the latter of the two wished to be rid of his responsible commission as early as convenient. Moreover, the captain of the ship insisted that there was no special danger and that they might well proceed. To a landsman it often seems marvelous what risks sailors take in going to sea in unsafe vessels and at the most unpropitious times. Perhaps long custom makes them indifferent to perils that seem very vivid to less experienced minds. At any rate, they determined to go on, and in this judgment it appears many of the company of prisoners and soldiers joined.

The Tempest

They were not necessarily bent on reaching Rome that autumn, and gradually there seems to have come to them the conviction that the last portion of the journey was impossible. But, at least, they wished to reach a better harbor and they determined to make for Phenice toward the western end of Crete. It was this part of the journey that brought them to disaster. They had hardly left the sheltering port of Fair Havens when down from the high mountains of Crete there swept one of those sudden and terrific tempests called in the text Euraquilo, a term that was probably used by Roman seamen to denote a northeast wind. The ship was caught, and as it was impossible to control its movements, it could only be allowed to drift. The small boat which was taken along for safety in an emergency was towed behind, and when they made an effort to bring it on deck, it was with the greatest difficulty that it could be accomplished. The continuance and severity of the storm made them anxious regarding the ship itself and they passed cables around it, whether under the keel or from stem to stern is not described, but probably the latter, as the former would have been very difficult in such a storm.

Paul's Assurance

But their great fear was that they should be driven to the coast of Africa and there fall upon the quicksands of the great Syrtis. To avoid this they took down all the sails, hoping thus to let the storm go by without being carried so swiftly before it. But dangers increased and soon they were compelled to throw overboard some parts of the ship's material, though what, is not stated. The grain was not sacrificed until later in the voyage. Then came a time of dire distress. Many days passed in the continued tumult of the tempest. Hope gradually vanished from their hearts. In the midst of this time of desperate distress it was Paul who encouraged them with the assurance that in spite of the mistake made in leaving Crete, he felt confident that they would gain harbor. Of this he had been assured in a vision

*International Sunday-school Lesson for October 31, 1909. Paul a Prisoner—The Voyage, Acts 27:1-26. Golden Text: "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass," Ps. 37:5. Memory verses, 22-24.

of the night. When they left the coast of Crete Paul had warned them that the voyage could only be undertaken with the certainty of severe loss even of human life. Now he assured them that only the ship and its cargo must be sacrificed; all of those who journeyed would be saved.

The Stormy Coast

After two weeks of this terrible experience, in which they had managed to avoid the African coast by desperate efforts, but were wholly unaware of their position, they found themselves one night approaching land. Without compass the ancient mariner had to depend wholly upon the sight of the heavens for his course. But the heavens they had not seen by day or night for all this time. They had no conjecture, therefore, where they were. The darkness added fresh terror to the situation. The noise of the breakers they could hear in the distance, but there was no comfort in the sound, for the coast meant only a more certain death. Their soundings showed that they were coming closer to the shore, and with the greatest anxiety they let down four anchors out of the stern of the ship, that it might not swing round with the wind, and waited the issue of daynight.

The next morning showed them the island of Malta and with it their most desperate danger. The soldiers decided that their only chance for life consisted in the massacre of the prisoners and a bold dash for shore in the little boat. Paul prevented this by sternly warning the centurion that this step would be fatal. The ship was rapidly going to pieces, having been beached at a point where the surf was very high. The only chance was to cling to floating bits of the wreck. At last all the 276 men got safely to land in one way or another. And so another peril of Paul's life was safely passed and he was set down in this strange and hazardous manner upon a spot which has been memorable from that day to this as one of the interesting scenes in his journey to Rome. From this place onward the voyage was made in safety, and soon Paul came to the shores of Italy, where rejoicing friends welcomed him and bore him company to the gates of Rome.

Prayer Meeting

By Silas Jones

TOPIC OCTOBER 20.

The Cynic's Challenge Accepted. Psalm 4:6-8.

This topic might have been stated, "The Slanderer Answered." Some one told a malicious lie. The psalmist and his associates were brought into trouble and danger. He prayed for protection and for the revival of faith in the hearts of those who were discouraged by the tongue of slander. His enemy may have been a cynic. Doubtless there is a cynical element in the character of every liar. Men who have no regard for the truth cannot be said to have profound faith in the moral outcome of human endeavor. Perhaps we are justified in classing the liar among the cynics.

The Slander of the Multitude

"Thou shalt not take up a false report." The ancient command does not deter many who pretend to believe the Bible "from cover to cover" from accepting with eagerness and spreading with zeal false reports about public men. Dr. Osler made a facetious remark about the disposal of men sixty years old and many believe, in spite of all explanations, that he advocated the chloroforming of old people. If we would only deal honestly with the reputations of men, the truth would have a better chance. Had we asked the question, "Is it likely that a man of Dr. Osler's standing and ability would advocate the killing of old people?" the absurdity of the report about him would have been manifest. We have no right to believe on the testimony of some reporter unknown to us that a man honored by leading universities for his knowledge and character is acting like a mental and moral idiot. If the multitude delighted in the truth as much as it does in the sensational, there would be no ground for the conviction of a foreign writer that "no civilized country in the world has been content with newspapers so grossly contemptible as those which are read from New York to San Francisco." The inaccuracies of the newspaper are the inaccuracies of their readers. We have not sufficiently developed our sense of responsibility for what we read.

Who Will Show Us Any Good?

The faint-hearted among those whom the psalmist represented began to doubt whether fortune would ever smile upon them again. They and not their enemies asked, "Who will show us any good?" But the discouraged man is always in danger of becoming a cynic. One who feels that the world holds nothing good for him will have difficulty in believing that justice and truth are more than idle dreams. The psalmist was saved by his faith in God. He lay down to sleep in the confidence that his destiny was in the keeping of Jehovah and that slanderous tongues could do him no permanent injury. His faith put him in possession of a future in which he saw the vindication of the righteous. It is the function of religion to give meaning to the present moment by disclosing the possibilties of the soul. The religious man does not act according to the pleasure or pain of the moment; these do not constitute his measure of value. He fixes the value of an experience in accordance with its spiritual content. The malicious lie may be embarrassing for a time but he will not shun his duty and he will not be alienated from God because some one has said the thing that is not true. It used to be required of men of honor that they display their love of truth by fighting any one who lied about them. In some benighted parts of the world today pistols and knives are considered the most persuasive arguments for personal dignity and integrity. The man of faith disposes of slander by what he shows himself to be. George Washington was maligned by political opponents. His answer was his service to his country. He did not desert the post of duty to indulge in wrathful denunciations of his detractors. His is an example of true faith. We trust God when we devote all our energies to the righteous cause.



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Christian Endeavor

By W. D. Endres

TOPIC OCTOBER 24.

Why Some Men and Women Do Not Succeed. Josh. 1:1-9.

The question of success is a question of ideals. We succeed when we realize that for which we strive. If the ideal be low and unworthy, the success will be of like character, if the ideal noble and lofty, then the success will be of the same nature. Mr. Harriman acquired both fame and riches. Viewed from these standpoints he was a great success; but because of the business methods employed in the building up of his fortune we do not think of pointing him out to American boys and girls as a moral ideal.

Christian Success

From the Christian point of view there is little doubt as to what we mean by success. Certainly it is not the gratification of a vain ambition, nor is it the piling up of a great fortune. It is the achievement of a good character which can be realized only by adherence to and the doing of worthy deeds. Too often we assume if we do not say that only those succeed who attain a personal distinction in a given field of activity. But to choose such a standard is to doom ninety-nine out of one hundred persons to failure. Only a few men become famous through their fortune, or their accomplishments in science, invention or art. Who in your community has attained such distinction? Possibly one, but most likely none at all. Are you willing to admit that the thousands who make up your community along with yourself are failures in life? Are they not honest? Do they not toil? Do they not have good homes? Are they not companionable? Is not the world a little brighter for their having lived? Then have they failed? Impossible! He who has been clean in his personal life, true to his family, industrious in his daily task, just to his fellows, kind to the helpless and walks humbly before his God has succeeded even though an ungrateful world allows his bones to bleach in a potter's field.

Such a standard places success in the reach of any man, no matter how lowly his station or narrow his opportunity. The opportunity is before the washerwoman and the princess alike. The widowed mother who supports her children with her daily wage may be just as successful as the multi-millionaire, with a long record of philanthropic deeds. Many people fail of success because their ideas of what success is are erroneous.

Need of Will and Courage

Nor must we overlook two very essential qualifications in every man's equipment for success. Oversight here is the cause of many failures in life. They are force of will and courage of conviction. These are pleasure loving days and we buy it sometimes at great cost. Two young men threw off what they called the restraints of the Christian life, and sought the pleasures of dissipation, carousals, and sensual indulgences. After a time they tired of them, told their pastor what they had been doing, and sought such relief as he was able to give. But when told what to do, one did not have the courage to right himself before the world. The other lacked courage and strength to do alone what both acknowledged to be right. They are living in sin and misery today and making confessed failures of their lives. These young men are types of thousands who are ruining their lives because they lack courage and force of character.

Church Life

Charles S. Earley has moved from Lenora, to Hill City, Kan., where he has accepted a call to preach.

Arthur Downs, minister at Mayview, Mo., is holding a meeting with his home church assisted by Charles E. McVay as singer.

The Disciples of Mississippi are looking forward with enthusiasm to their state convention to be held October 28.

T. A. Boyer of the First Church, Oakland, Cal., was called to Illinois by the death of his father.

Grenville Snell is in a good meeting at Mound City, Mo. A week ago there had been sixteen accessions to the church.

J. T. Ogle, Paris, Texas, was sent to the Centennial by his church. This expression of esteem will yield a ten-fold harvest for the church.



Rev. Harry F. Burns, Office Editor of the Christian Century.

The church at Greenville, Ill., is planning for a great meeting in January led by Evangelists Violett and Dakin—Ivan W. Agee is the minister there.

Guy I. Hoover and wife, of Tipton, Ind., are attending the Centenial convention, with light hearts, for their church, very graciously, pays their expenses of travel.

C. E. Boynton, Huntsville, Texas, has accepted a call to the North Side Church, Dallas, Texas, and will begin work there about the first of November.

Chas. M. Schoonover and wife are attending the Centennial Convention by the courtesy of their church at Bonham, Texas, which elected them delegates with all expenses paid.

H. H. Wilson of the North Side Church, Fresno, Cal., has accepted a call to the Pacific Grove, Cal., church. His people at Fresno greatly regret his departure.

The church at Manilla, Ind., with W. R. Jinnett as pastor, has just closed a meeting in which they had the assistance of Roscoe C. Smith as evangelist and F. E. Trucksess as singer.

Large audiences greeted W. B. Craig the two Sundays of his ministry with the Lenox Ave. Church, New York city, October 3 and 10. It is reported that the church has called Mr. Craig as pastor.

Two more churches—Armington, Ill., and Maryville, Mo.,—are sending their pastors to the Centennial Convention. John C. Lappin and L. O. Bricker are the respective pastors. This growing custom among our good churches is both just and courteous and should become a habit everywhere.

A. L. Ward, pastor of the church at Boulder, Colo., reports that more than one hundred people have expressed their preference for the Christian Church, in the union meetings being held by "Billy" Sunday in that city.

Mr. and Mrs. J. H. Craig, of Logansport, Ind., have but recently returned from a two months' vacation spent in Canada and the Northwest. Mr Craig has announced a series of sermons on the general subject, "Messages from Mountains, Clouds, Deserts, and Rivers."

Nathaniel and Ezra Jacks, father and son, closed a meeting at Clarendon, Texas, September 27, in which there were forty-four additions to the church. The evangelists speak highly of the work of the pastor, J. D. White.

H. E. VanHorn has just entered upon his fourth year of service with the church at Capitol Hill, Des Moines. The Des Moines church has a way of keeping its preachers with them, and the growth of the churches there is in no small degree due to this fact.

J. C. Todd is doing excellent work at Bloomington, Ind. The church in this university town is rapidly becoming one of the best in the brotherhood. It supports Mrs. Alexander Paul, Wuhu, China, as Living-link missionary.

H. M. Garn, lately pastor of the church at Augusta, Ill., has been elected teacher of New Testament Greek in Christian University, Canton, Mo. Mr. Garn has a good educational equipment for his work, and the school at Canton is to be congratulated upon adding him to her faculty.

The Teacher Training Class of the Los Angeles City Union has selected E. W. Thornton of the Naomi Avenue Christian Church as their instructor. He has nearly 100 Sunday-school teachers now enrolled. Mr. Thornton has equipped himself especially for this work.

W. F. Turner of the Central Church, assisted William Price, minister at the Howett Street Chapel, Peoria, Ill., in a meeting continuing eighteen days with twenty-one confessions of faith and seven others added to the church. C. H. Altheide led the music. The attendance and general interest was splendid. Mr. Turner says "the people had a mind to work," and predicts good things for the chapel in the future.

Miss Martha Abigail Keeler, the eldest daughter of Mr. and Mrs. W. P. Keeler, of the Englewood Church, Chicago, entered into the larger life, September 26, 1909. Miss Keeler had since her eleventh year been a member of the Englewood Church, and unusually active in its work. She had but recently become a teacher in the Sunday-school, and at the funeral service conducted by her pastor, C. G. Kindred, the class attended in a body.

John R. Ewers, of Our Church Men department, and pastor of the East End Church, Pittsburg, is making large plans for the development of the Sunday-school. In his bulletin he says, "We propose to make our Sunday-school the best department in this church. The best people are to teach, the best equipment is to be secured, the most modern methods are to be employed, the graded lessons are to be introduced, and new scholars are to be attracted to our elegant school."

A very successful work has been accomplished in a quiet way by J. P. Myers, pastor of the church at Shelbyville, Ind. This congregation built a beautiful new church in 1901; since that time they have been heavily burdened with debt. About a year ago they were led by their pastor to undertake as a Centennial aim, the clearing the church of all indebtedness. They are within three hundred dollars of the goal, and have set October 10 as a day for a great celebration and mortgage burning.

Our presses begin to turn too early this week to publish the usual telegrams. Many of our readers will be able to get the latest reports face to face with the evangelists and other workers at Pittsburg. However, we have on hand a wire from W. J. Minges, received October 4, too late for publication last week. It comes from Kansas City, Mo., and says "Thirty-two added yesterday; two hundred and fifty-one in seventeen days. Considering size of church and limited field, this meeting is a signal victory. Meeting continues."

The new $25,000 church was dedicated at Petersburg, Ill., the last Sunday in September by F. M. Rains. At the time of the dedication there remained an indebtedness of $7,500, but this was more than provided for by the pledges of the day. A thing prophetic of a better day was the attitude of the other churches, every one of which dismissed its services that they might have fellowship with the Christian Church, and they joined with her in rejoicing at the dedication of this beautiful house of worship free of all indebtedness.

Word has been reecived at this office of the death of J. B. Mayfield, until recently pastor of the church at Butler, Mo., where his son, W. M. Mayfield, now ministers. It will be remembered by many readers of the Christian Century that only last spring Brother Mayfield was compelled on account of failing health to give up his work at Butler. For many years Brother Mayfield has been pastor of churches in Illinois and Missouri, and in each of these states there are many to whom the announcement of his death will bring sadness, and who will find their consolation in the hope of the Christian.

A lack of grace is too frequently shown by a new pastor toward the work of his predecessor. Sometimes the incoming leader is tempted to describe the condition of the church in depreciative terms in order to enhance the significance of his own work. This is not so with B. H. Cleaver, who has just taken the church at Lewiston, Ill. His appreciation of the ministry of Walter Kline who preceded him is refreshing. "Mr. Kline did much for the congregation," he says, "bringing it to a place of respect in the city. This is a county seat, the church building is rather inadequate, but the congregation is united and anxious to do larger things. Especially is this true of the Bible-school, which was more than quadrupled during Mr. Kline's ministry."

Another church has been dedicated in Baltimore, Md., named the Wilhelm Park Church. It is an outgrowth of a mission which has been conducted for several years at Wilhelm Park, the meetings being held at the home of various members of the congregation. Funds for the erection of the church were raised by popular subscription, and the lot on which the building stands was donated to the congregation by the Union Stock Yards Company. Thomas B. Shearer, of Flemington, Pa., who will be pastor of the church, delivered his first sermon in the new building before a large gathering on the evening of dedication day, October 3. Peter Ainslee

Centennial Hymn

By W. T. Moore.

Tune—"Eventide."

One hundred fruitful years have rolled away,
Our faithful pioneers have gone to rest;
And here on this memorial, happy day,
We honor those who now are with the blest.

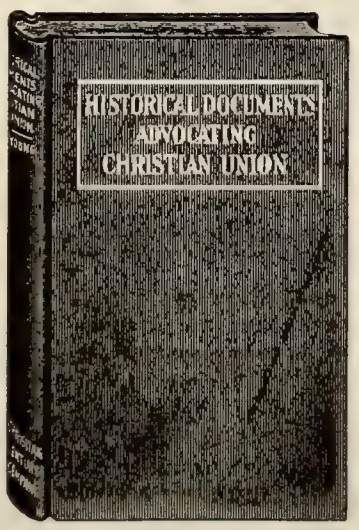
But while we honor all our sainted dead,
We'll praise him most who made their lives complete,
We'll place the victor's crown upon his head,
While all assembled here bow at his feet.

Then gracious Lord accept the praise we bring,
'Tis all on earth we have to offer thee;
Make glad our thankful hearts while now we sing
Thy praise on this our second jubilee.

And as we turn to meet the coming strife,
May thy strong arm uphold and keep us still,
Be to us yet the Way, the Truth, the Life,
And we will try to humbly do thy will.

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officiated at the dedicatory service, assisted by B. A. Abbott and H. F. Lutz.

By courtesy of his church, E. J. Arnot, of the Northwest Mission, Chicago, will attend the Centennial celebration at Pittsburg.

James N. Crutcher is speaking to large audiences in his church at Sioux City, Ia., and the church is most hopeful over the prospects for growth. Mr. Crutcher will not attend the Centennial convention, being detained by a union meeting under the leadership of W. E. Beiderwolf, which begins October 10. Immediately after the close of this meeting Mr. Crutcher will lead his church in a two weeks' meeting.

Cecil J. Armstrong, pastor at Troy, N. Y., is prospering exceptionally in his work this year. Perhaps no little of his success is due to the habit of private preparation for his pulpit ministry. In a personal note to a friend he reveals the fact that he reads one good sermon every morning when he first reaches his study. "I do not read it," he says, "from a homiletical point of view, nor do I read for sermonic material. I read it for the spiritual good that I can get from it. I try to imagine that the gifed preacher is in his pulpit and I am in his audience." If sermons are good for the people they are surely equally good for a preacher. And inasmuch as the preacher has but little chance to hear preaching it is well for him to habitually cultivate such a habit as Mr. Armstrong describes.

The University Church, Bethany, Nebraska, was dedicated the first Sunday in October. F. M. Rains was in charge of the service. This new building is one of the most beautiful, most commodious, and serviceable houses of worship in the state. It is built of Milwaukee pressed brick, with cement stone trimmings and tile roof. The auditorium has a seating capacity of fifteen hundred and the Sunday-school assembly room of one thousand. There are twenty-four Sunday-school class rooms in the building and each department of the school can meet in a room of its own. Harry Otis Pritchard has been pastor of this church for two years, and it is under his leadership that this great work has been accomplished.

At Albia, Iowa, where C. V. Allison is pastor, a record has been made during the last year which shows what business management can accomplish. A year ago when Mr. Allison became pastor of the church there was a debt of $2,200, accumulated by current expense deficits. Now the regular offerings of the church have exceeded the expenses even during the summer months. The pastor says the changed conditions are because of the work of the finance committee, which secures a pledge from every member of the church, and then keeps an account with each member, sending out to each one a statement each quarter. When one falls behind with his pledge, the committee sees that a personal call is made and prompt adjustment of the matter arranged.

W. A. Parker, who, during the past eight years has accomplished a very remarkable work at Emporia, Kansas, has resigned and entered Harvard University, where he will pursue a course of study leading to the degree of Doctor of Philosophy. Mr. Parker was one of the important factors in the direction of the work of the Disciples in Kansas, and in his own city, both within and without his church, no one was more universally loved than he. But for some time Mr. Parker has been feeling the need of the special study implied in the work for the higher degree, for the man who would lead the people in meeting the great issues before the church today; therefore his action. He leaves a united church, and one that will doubtless continue to win new battles for the cause.

Eugene N. Duty, the new pastor of the Second Christian Church, at Milwaukee, Wis., corner Prospect avenue and Park place, is a native of Pittsburg, Pennsylvania, and a



Eugene N. Duty

graduate of Bethany College, Bethany, Va. Previous to studying for the ministry he was connected with the Mellon National Bank of Pittsburg, the largest banking house in Pennsylvania. He was called to the pastorate of the Chapel Hill (W. Va.) Christian Church and held the position for two years. He is an A. B. of Bethany College and has spent a year in the Yale Graduate and Divinity schools, and had he remained another year he would have taken his M. A. and his theological degree. Mr. Duty expects to finish his course in Chicago University in the near future, while still holding his pastorate in Milwaukee. Mr. Duty is a preacher of more than ordinary merit. He supplied the pastorate at Naugatuck, Conn., during the summer months for the First Baptist Church of Naugatuck, Union City, Conn. While there during the three months from June to September, Mr. Duty took fourteen into the church, seven by confession and baptism and seven by letter or statement. The Second church in Milwaukee was organized during the past summer, Professor Sherman Kirk, of Des Moines, leading them in building a house in less time than a week.

Another church has been after H. O. Breeden to become its pastor. This time it is the Central Church, Denver, Colorado; and their call has been accepted by Dr. Breeden, who began work with the church the first Sunday in October. Dr. Breeden is too well known by the readers of the Christian Century to need a word of commendation at our hands. His work of eighteen years in Des Moines gave him a lasting place in the hearts of Disciples everywhere. For the past three years he has held most helpful meetings in all parts of the country. During the last few months some of the best churches in California, and Eureka College, have sought to bring his genius to the solution of their tasks, but he was not in a position to accede to any of their requests. Mrs. Breeden has been ill for many months, but is now, we are glad to know, rapidly improving, and her physicians think the Colorado climate will be a further benefit to her. This is a great move for this great old church, and we dare to hope that Dr.

Baptists and Disciples are Drawing Nearer Together

Every Disciple and every Baptist will wish to be informed upon the history of the relationship sustained between these two bodies in the early days . The most authoritative work on this subject extant is

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As one reads this history and then looks in on the present, he is filled with the hope that the separation of 1830 was not final. The Disciples have not changed much. They practically occupy the position of 1830. The Baptists on the other hand have really given up the Philadelphia Confession of Faith with its obsolete Calvinistic doctrines and are so near to us in the New Testament plea that had they occupied this place in 1830 there would never have been a separation. We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature,—The Christian Worker, Pittsburg, Pa.

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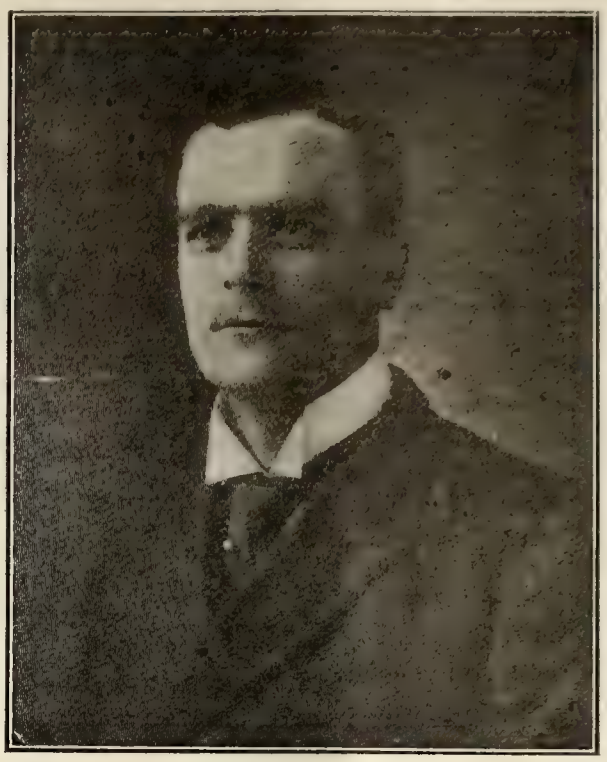
Breeden's work here may even surpass what he has done in former years.

The Sunday-school at Chagrin Falls, Ohio, held its annual rally October 10. P. C. Hill is superintendent.

Nelson H. Trimble, pastor of the Christian Center, Baltimore, has been extended a call to become pastor of the Metropolitan Church, Chicago, from whose pastorate A. T. Campbell recently resigned. The wife of Mr. Trimble, is an ordained minister and is assistant pastor of Christian Center. Mrs. Trimble is conducting evangelistic meetings at Fork, Baltimore County, Md., and twelve members have already been added to the church. At Joppa, Md., a meeting held recently by Mrs. Trimble resulted in fourteen new members.

The Christian Temple of Baltimore, Md., celebrated the eighteenth anniversary of the pastor, Peter Ainslee, Sunday, October 3. The church was richly decorated and a special program of service rendered. A number of letters of congratulation were read from prominent ministers throughout the brotherhood. In his address to his congregation Mr. Ainslee pointed out some items of growth during the years of his leadership. He said in part: "This day marks the eighteenth anniversary of my ministry with this same congregation, which on October 1, 1891, numbered less than one hundred, and now it has become one of the largest in the city. In these years I have seen four churches sent out from this congregation and a mission planted and maintained by this congregation at Wuhu, China. I have also seen the undenominational home for young ladies established at 1524 West Fayette street, which has had on its register the names of more than 300 young ladies in the ten years of its history. I have likewise seen the seminary open its sixth session for Bible study; I have seen the beginning of an orphanage society and I have seen eighteen of our young people enter the ministry or other schools for larger preparation for the ministry and missionary fields. I have seen the valuation of our property, including the temple and its branches, increase from $10,000 to $115,000 in these years." Mr. Ainslee will ask his people at the end of two years more of pastoral ministry to give him a two years' leave of absence that he may do evangelistic work to which he has been often called.

Dr. Arthur Holmes, whom many of our readers will remember for his address at the Congress last year, and who has been for four years Religious Work Director of the Y. M. C. A., Philadelphia, has just accepted the position of Instructor in Psychology in the University of Pennsylvania. Mr. Holmes received the degree of Doctor of Philosophy from this university last year. He and J. B. Lichtenberger, who has just entered upon his duties as Assistant professor of Sociology in the University of Pennsylvania, will represent the Disciples in this great university. Of the work of Dr. Holmes the Philadelphia Y. M. C. A. bulletin says: "Our religious and educational activities have been brought to a high state of efficiency under his careful direction. In this connection we quote our General Chairman's comment on his service: 'Dr. Holmes' resignation is accepted with sincere regret, as I feel he has rendered a valuable and very satisfactory service to our Association in connection with the religious and educational work. I wish you would tender him the very best wishes of myself as well as the other members of the Committee of Management for his success in the important position which he is about to accept in the Psychological Department of the University of Pennsylvania. Dr. Holmes is an Ohioan, reared in the country, where he laid the foundation of his education in a district school. With an early mechanical bent, he spent several years at a trade, which brought him the double result of means to secure further college training and the practical



Dr. Arthur Holmes

disposition which has opened to him the fraternity of railroad men. In 1899 he was graduated from Hiram College, Ohio, and entered immediately upon the double task of a pastorate in Philadelphia and graduate work in the University. In 1904 he finished his graduate course, spent a year in teaching and preaching, with further study in Ann Arbor, Michigan, at the State University, and came to the Y. M. C. A. in 1905. He received his doctorate from the University here in 1908."

The Third Church, Indianapolis, has broken ground for the new building at Broadway and Seventeenth street. The new property will represent an outlay of about $80,000. Harry G. Hill is serving his third year with this wide awake congregation.

Granville Snell recently held a very pleasant meeting with the Orchid Church, DeKalb County, Mo. Results, twenty additions, fifteen confessions and baptisms. The music was in charge of Charles M. Wales, pastor of Union Star. Mr. Snell is to return for a meeting there next year.

The Richland, Mo., meeting conducted by J. M. Lowe, closed Oct. 3, with twenty-three accessions, mostly men, a goodly number for a discouraged conutry church. The evangelist was well paid and a neat sum left in the treasury. New lights were installed, a C. E. Society organized. Mr. Lowe is now in a short meeting at New Bloomfield, Mo., where a new church was dedicated last Sunday by T. A. Abbott.

Walter L. Martin has closed his work with the University Heights Church, Fredonia, California, and will after the Centennial be ready to accept other work. During the last year of Mr. Martin's service at Fredonia there were fifty-six accessions to the church in regular services, and special attention was given to the work of the Sunday-school.

The Sunday-schools of Bonham, Texas, are an important feature of the life of the city. During September, the average attendance for all the schools of the city was 2,012, and the total offering $55.42. At the Christian church the average attendance was 395. The time has come when the man who would make a true estimate of the forces that make the life of a town, or country, can not fail to consider the Sunday-school.

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By Orvis F. Jordan

The past three weeks we have been outlining the present possessions of the Disciples of Christ in Chicago. We have ventured to lay bare our weakness along with describing our strength. We have dragged the skeleton from many a family closet and have dealt with the utmost candor with our situation here. We are now turning from the role of historian and diagnostician to that of prophet. Here we shall have more liberty, though we shall endeavor to prophesy upon the basis of our present achievements.

Our Present Possessions

We have not lived all these years in Chicago in vain. As the decades have come and gone, we have gained vision through experience and are more ready than ever to attack our problems. It is a long sweep from the time when the pastor of the largest church in Chicago wanted that we should have a single central church in the city, to the present hour when we are frankly recognizing the necessity of diverse churches with varied programs. Of the fifty years of history in Chicago and more, no period has been more fruitful than the past fifteen years. For our first twenty-five years we had only four churches to show for our labors and none of them housed in adequate buildings. The past fifteen years we have increased this number until we have twenty-two churches with settled ministries and now several of our churches have buildings worth thirty or forty thousand dollars and we have a total of eighteen church buildings either partially or totally paid for.

Not only do we have the five thousand Disciples in the twenty-two churches, but we can boast of an unusually competent group of church workers in the ministry and the laity. Our ministry will strike a higher average in ability and education than any other in the city. We have a larger per cent of university trained men and have more men known over the city in proportion to our numbers than any other group here. Where in Chicago is there a preacher like our Dr. Willett? Where is there a pastor in any pulpit of the city with more thorough scholarship or with keener analysis of church problems than Dr. Ames? Where is there a writer in the city's ministry with a more human touch than that of George Campbell? We pause not from lack of other names that are worthy of mention. With a group of preachers only one-fourth as large as the next largest religious body in the city, and only one-tenth the size of the Methodist ministry, we are given an equal share in the councils and projects of the city's life. In our ministry are the younger men who will not simply pattern the strength of the older group, but are already striking out in new paths of achievement.

Our churches, too, have learned much. Through the survival of the fittest we have at last a group of churches adapted to the city environment. Many have died in the days gone by and many have been born. Out of them all is a group that has esprit de corps and experience in the city task. They were projected on a wave of revivalism. They have learned to be conservative and constructive in their methods and to suspect the newly arrived leader who would finish the task in six months. They have evangelism more than any group of churches in the brotherhood, but it is a quiet, teaching evangelism that is producing the solid results that were achieved by the similar evangelism of the fathers of the movement.

We have a missionary policy which is intensive rather than expansive. We have looked out on the work of the great religious bodies who have succeeded in Chicago. We have seen that they struck a blow only with a clinched fist. They never went into a community except with a program big enough to succeed. We are now working on this plan. We are paying enough to get good mission pastors, some of them as strong as our largest churches can employ. We are getting ready to stimulate and aid building projects. We are refraining from going into new communities without seeing our way clear to carry on a worthy work. Such a policy could only come out of experience. From the mistakes of the past, as well as its successes, we have our guidance for the future.

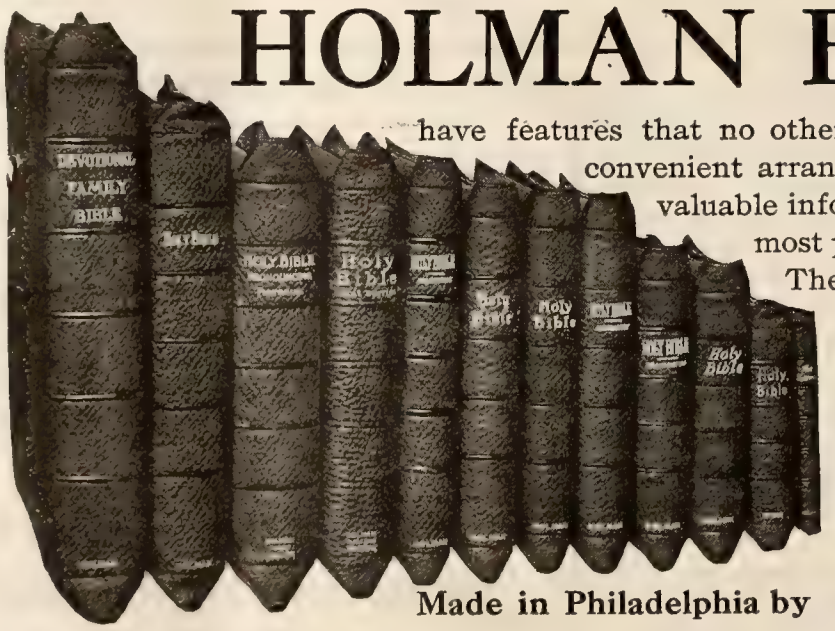
What We May Expect to Come to Pass Shortly

We are on the eve of greater things in Chicago. Our brethren here have keenly felt the rebuke which came with the publishing of the pictures of our church buildings. One pastor jocularly offered to bribe us if we would not print the picture of his place of worship. But we are soon to have better church buildings. We think that before next Easter we shall join in the dedication of three new church buildings in Chicago at Austin, Evanston and Chicago Heights. These are but preliminary steps in each community toward buildings that will be worth fifty thousand dollars each. Other churches are on the eve of building so that within five years, the grouping of our church buildings will tell another story.

Our churches are on the eve of trying new methods. The Irving Park church proposes introducing a building for social purposes fulfilling the function of a Y. M. C. A., since there is no such organization in the suburb. The new Austin building will be called the "Annex" or some similar name, for it will be the home of social activities. The Chicago Heights church is projecting a social program. The Hyde Park church has its own peculiar methods. The Harvey church is now busy studying local needs with social program in view. The Evanston church has several institutional features in actual operation, among them a night school—the only one in the suburb—with an enrollment of twenty-five. The Metropolitan church will erect an out and out down-town institutional church. The Englewood pastor dreams of a training school and a neighborhood house. This does not exhaust the list of programs for social effectiveness. We have had our period of dogmatic interest. It has left our ministry with a great majority on the side of a modern theology. We are now to have our period of social interest in which we shall avail ourselves of modern thinking in an even more vital way.

We are shortly to have more initiative in the great movements of the city. We are represented in the best clubs of the town. Here the prophets of Chicago's future gather from every profession and every walk of life. Our men have come to have ideas about

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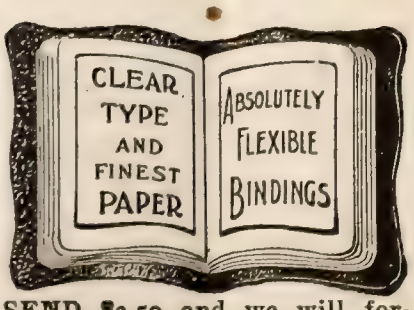
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things and programs for action. It shall soon be that we will not simply be asked to co-operate but we shall find the religious forces of Chicago looking to us for leadership in critical times.

Why We May Hope for Great Success in Chicago

While we may frankly recognize that we have not yet attained, we have no reason for pessimism over the ultimate outcome. Some would say, the Disciples are a rural people and will never succeed in the cities. All churches were predominantly rural fifty years ago. Some have made more rapid adjustment. We are destined to make more thorough adjustment.

First of all, we shall succeed in Chicago and in every metropolis because we are liberal. "In matters of opinion, liberty" is not an idle boast for the Disciples, even in the light of recent events. No self-appointed pope has ever gotten undisputed sway among us. No attempt at the suppression of free speech has ever succeeded or is likely to succeed. The city man is by nature a radical. He will brook no church that would put



Rev. Orvis F. Jordan, Pastor at Evanston and Chicago Secretary.

a blind bridle on him. There is no church in the city today with such a definite program and yet with such a range of liberty along with it as have we. It augurs our acceptance by the city mind.

We shall succeed in the cities because we are democratic. We are democratic by reason of our recent extraction from the country life. We are democratic because we have a brief history and few traditions. It is our good fortune that we have no more immensely rich men than we have. The note of democracy has been sounded in the city and will be taken up by a million voices. We have no rented pews to bar out the poor. We have not even a clerical aristocracy. We shall be a church of the people, with some very rich and some very poor, but with the solid and moral middle class in our ranks.

The test of a prophet in Deuteronomy is whether his word comes to pass. We feel there is no soul in our brotherhood that has true reason to hope for anything other than success in our great cities.

Gipsy Smith in Chicago

Gypsy Smith began his Chicago campaign last Sunday evening, and before the greatest congregation that ever greeted an evangelist in this city. The crowds were simply overwhelming. They began to gather in front of the Seventh Regiment Armory building, where the meetings are held, in the middle of the afternoon, and at 6:30 the building was packed. But still the throng came, filling the street and spilling over into adjacent halls. Overflow meetings were started, and policemen were summoned to handle the crowds. It is doubtful whether any other evangelist in the world could have drawn such a multitude, and the President of the United States would hardly have met with such a greeting.

An Amazing Spectacle.

The spectacle within the building was amazing. The great armory extends from street to street, and its galleries are like hill sides. Every foot of this vast space, except the passage ways, was occupied. The churches of the city seemed to have emptied themselves into the building. Many persons had come long distances, for the armory is not located in a church neighborhood. How many of the unconverted element were there is difficult to say. But it was the typical Chicago multitude on such occasions, laughing freely over every little pleasantry of speech and applauding enthusiastically when a sentiment struck them on the right spot. The good brethren who say "Amen" and "Hallelujah" also were there.

The choir was immense and the singing as good as could be expected under a low roof. The preliminaries were numerous. Chairmen introduced chairmen, and then Dr. Gunsaulus was introduced to welcome and introduce Gypsy Smith. The peerless pulpit orator did his part in great form, and there was warm applause when he said that what ailed Chicago was sin, and what it needed was the redemption of the Cross. Dr. Gunsaulus' oratorical voice and majestic tones made it a little difficult for the weaker vocal organs of the evangelist. But the Gypsy's high tenor voice has good carrying qualities, and, while it sometimes broke into harsh fragments when he attempted to be emphatic, yet he reached the outer rim of the great assemblage with good effect.

The Old Pathos.

The old pathos, with a suggestion of tears, is still in his tones and there are times of tre-

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mendous earnestness. But his first sentences were broken by long pauses and the delivery was painfully slow. However, almost any preacher can warm up when he is "going for church members," and that was what the evangelist did—they all do. A lot of church members spend time and money getting ready for an evangelist and a multitude of other members leave their churches to attend his meetings, and then he sails into them. Finney did it, Moody did it, Billy Sunday does it with a vengeance—they all do it. It may be heaven's appointed way.

Are You Christians?

But the first question which Gypsy Smith raised was, "Are you Christians, or are you good on Sunday and bad all the rest of the week?" And he hammered it in so hard that the great majority of Christians present must have been ready to say with the Apostle Paul that they were the chief of sinners.

The evangelist then passed to the critics and besought them to keep still until the meetings were over. Then they could judge by the whole result. But if they did not like his way they ought either to do bigger things in their own way or to keep still. In a word Gypsy Smith's reply to the critics is the same as Billy Sunday's—"let them deliver the goods."

The discourse could not be called a sermon, but was of the character of a preliminary address. It ended, however, with a solemn appeal to all who "wanted to be better" to stand up. There were many responses to this modest request and moderate test. But the daily papers were hardly justified in calling them all conversions, as they did the next morning.

In behalf of the Evangelistic Council, which is managing the meetings, it was announced that $8,000 had already been spent in preparation for the campaign, for chairs, advertising and other expenses. The council has shown great enterprise and devotion in its efforts to make the campaign a complete success.



Chicago Church Notes

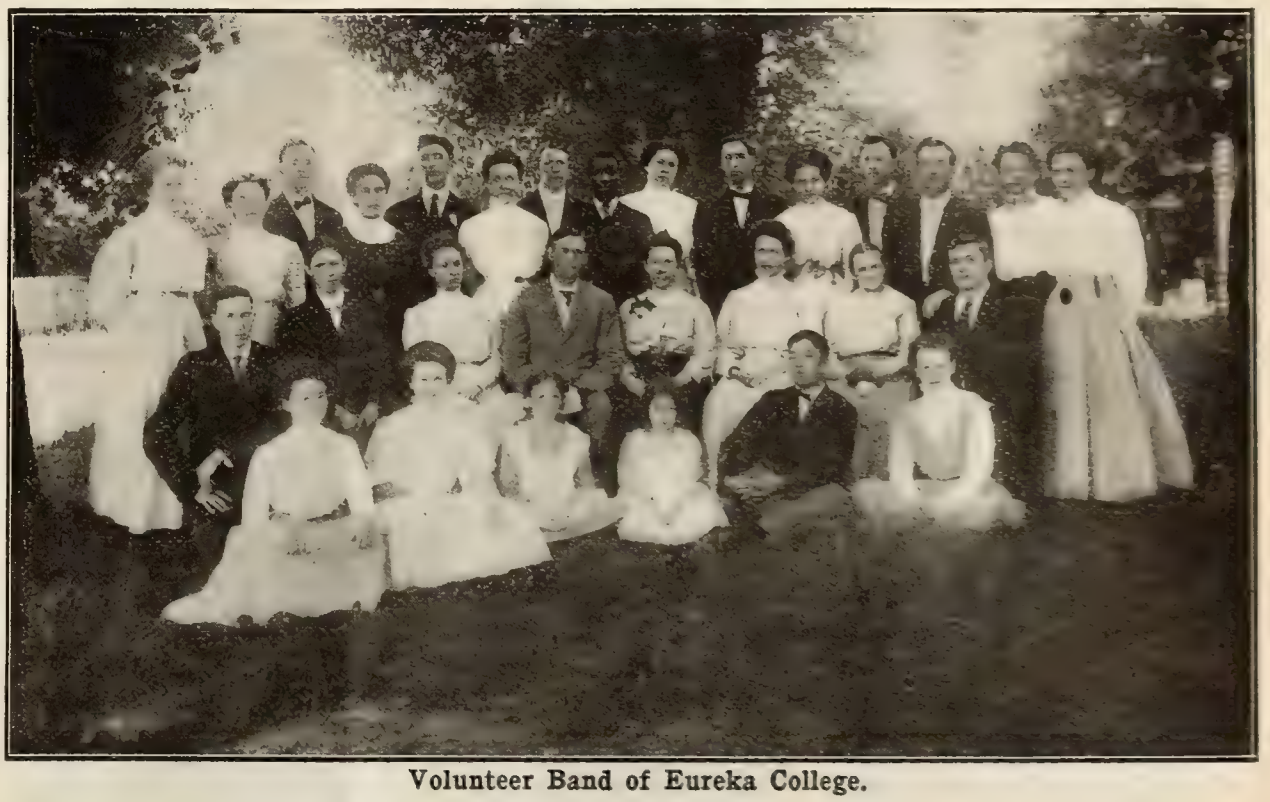
The next Quarterly Rally of the Chicago Christian Missionary Society will be held in the First M. E. Church building at the corner of Clark and Washington streets, October 24, at 3:00 p. m. The main addresses will be by Dr. Edgar P. Hill, superintendent of the Presbyterian Missions in Chicago and by Dr. H. L. Willett who will speak on the Pittsburg convention.

A general change of pulpits is planned for the first Sunday in November. Each pastor will be sent to another church than his own by a committee appointed for that purpose. Each visiting pastor is expected to speak on Chicago missions.

The Austin church began excavations for their new building a week or so ago. They will build on the rear of the lot a building for the Sunday-school, and the institutional activities of the church. This preliminary section of the building will cost about eigth thousand dollars. The congregation is meeting in a hall while they wait for the completion of the building. It will be remembered that their old building was destroyed by fire a year and a half ago. They expect to dedicate at Christmas time.

The Volunteer Band of Eureka College

Eureka College has perhaps the most remarkable band of volunteers in the United States. Out of a total student attendance last year of less than two-hundred there were twenty-seven in the band of volunteer missionaries. Some of these graduated last year. One of them. Miss Edna Eck, will go to Bolenge in November. Two others, William Adams and Ernest Pearson, are studying medicine this year preparatory to going to the field. It is safe to say that an unusually large percentage of them will go to the field in the course of the next few years. The writer had the privilege of teaching nearly all of them in college mission courses and knows their temper. They are dead in earnest. Last winter they went in groups to the churches far and near, showing stereopticon views of mission lands and scenes and holding missionary rallies. They reached altogether a multitude of people with their message and their inspiration. They are planting a like campaign this winter. They come back more enthused than ever over the great work of carrying the Good Tidings to all the world and they leave an inspiration behind that could only come from such a band of consecrated young missioners.



Volunteer Band of Eureka College.

In the group in this picture are the two little daughters of Dr. Dye, and Mark Njoji, the colored man who was here with Dr. and

Mrs. Dye last year, aiding in translation. Another is Michio Nakamura of Tokio Bible College who is at Eureka studying to be more useful to the cause in his native land. With the increased attendance at the college this year there should be others added to this band that holds so much promise to that greatest of all lives—the life that goes unto the uttermost for help of their fellows.

A. W. Taylor.

Pictorial Bethany and Photographs of the Centennial Convention

One of America's greatest photographers—Mr. R. W. Johnston—has prepared a series of superb views of Bethany, W. Va., and vicinity, and told a sympathetic story of those whose names were associated in the beginning of the nineteenth century with the restoration of primitive Christianity.

The plates are large and remarkably clear and distinct, and are printed by the duotone process, which gives to an unusual degree the impression of beholding the actual scenes.

Among the particularly beautiful views are those of Brush Run Church, Buffalo Creek, where the Campbells were baptized, and the panorama of Bethany.

Whatever the camera can preserve of convention sights and scenes will also be reproduced in a supplement by this master scenic artist, and both sent prepaid on receipt of fifty cents.

W. R. Warren, Centennial Secretary.
Pittsburg, Pa.

The Centennial at Home, in Permanent Home

Every word spoken in any session of the Centennial will be taken down in shorthand. All that is of permanent value and vital interest will be printed in the Official Report—a volume of over five hundred pages, 5½x8, in fine cloth binding, with gold side stamp and illustrations showing over two hundred persons and points of note. Whether or not you attend the convention, you want to secure the masterly addresses and the full proceedings of this epoch-making gathering of the Churches of Christ.

To enable every home to have a copy of this monumental work, the committee has placed the price to advance subscribers at $1.00. During the first thirty days following the convention the price will be $1.25, and after that period $1.50. In each case the committee pays postage or express charges. All orders must be accompanied by cash payment.

The number of the Reports will be limited. Those who order now will be sure to receive their copies promptly upon publication.

W. R. Warren, Centennial Secretary.
Pittsburg, Pa.

A Respite

EMMA A. LENTE.

I said unto my tired Heart: Let's go away together;
We'll leave these murky, smoky skies, and find the bright, blue weather;
We'll breathe the air of piney hills, and drink at sparkling fountains;
And see no stretch of high-walled streets, but gaze on glorious mountains.

Oh, far and far we'll go away, beyond the reach of worry.
And, where the hours are long and still, forget our rush and hurry.
No clanging bell, or 'phone, or rule shall summon us to duty;
We will put by the stress of life, and find some of its beauty.

For Mother Nature gladly gives to seekers her dear treasures;
She welcomes us to fields and woods, with all their varied pleasures—
To quiet streams and leafy shade, to pools and grassy reaches,
To breeze-swept hills, and orchard slopes, and stretch of shining beaches.

We'll hear the larks' and thrushes' songs, and children's gleeful laughter,
And days will pass full swift and soon, with sweet nights following after.
Oh, Summer tempts with flowers and fruits, and lures with charms and graces,
So let us slip the leash, and flee to find her restful places!

—Zion's Herald.

Another Church at Lincoln, Nebraska.

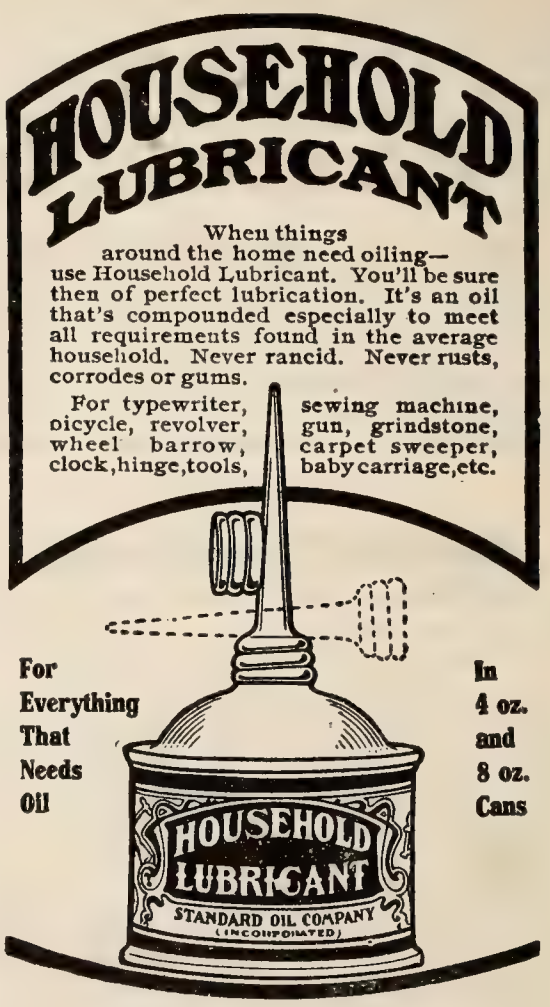
On Lord's Day, October 3, the University Church of Bethany, Nebr. dedicated its new $40,000 house of worship. This is one of the largest and most commodious church buildings in the state of Nebraska. The building is 110 feet in length, exclusive of approaches and steps, and 85 feet in width. It is built of Milwaukee pressed brick with stone trimmings, opalescent glass windows, and tile roofing. It has one of the largest and best equipped Sunday-school plants in the country. There are twenty-five class rooms besides the general Sunday-school assembly room, which has a seating capacity of 1,000. The auditorium is exquisite in every detail, and has a total seating capacity of 1,500. The auditorium is finished throughout with quarter-sawed oak, with heavy ornamental plastering, and delicate tinting in russet, cream and blue. There are offices, rest rooms, parlors, kitchen, dining room and study. This building was erected at an unusually low figure, due to the fact that it was designed by one of the deacons of the church and built by another of the deacons. The architect was J. C. Cordner, and the builder of it F. M. Young—two men of God, consecrated to the work of the Kingdom. It has been said by competent experts that the building could not be duplicated in any of our cities for less than $50,000.

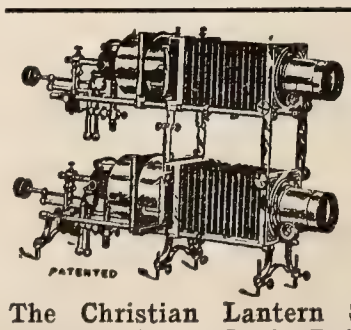
Dedication day witnessed one of the greatest displays of generosity that one is often privileged to see. F. M. Rains, the veteran dedicator, who has dedicated more than 700 church buildings, remarked that it was one of the greatest displays of generosity that he had ever seen. It was necessary to ask for $20,000 in order to clear the building of debt, and not only was this amount quickly reached, but the total amount aggregated $23,500. This is the more remarkable when it is known that there is comparatively little wealth in the congregation, and there was no individual gift on dedication day for more than $500.

Bethany Heights is a suburb of Lincoln, the capital city of Nebraska. It is Lincoln's most beautiful suburb and is rapidly growing in population and prosperity. It is the seat of Cotner University, a school which has the third largest number of students of any of the schools of our brotherhood. The enrollment for this year will aggregate about 500, no students being counted twice. The



The New University Church, Lincoln, Neb.





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church and the university have the very closest relationship; hence this was not only a victory for the church but a victory for Cotner University as well.

The Bethany Church is a wonderful church in many respects. First of all, it has more tithers in it than any church in our brotherhood save the one at Bolengi, Africa, where its missionary, Mrs. Royal J. Dye, labors. In the next place, it is a great missionary church, supporting, as has already been suggested, Mrs. Dr. Dye. And the centennial years marks the greatest missionary giving in its history, notwithstanding the fact that during this year it has raised $40,000 for the new church building. It is remarkable also in that many of its members have gone to the foreign field and there are at the present time twenty-five young men and women who are volunteers for Christian work in heathen lands.

The minister of the church is H. O. Pritchard, who has been minister for the congregation for two years. Mr. Pritchard is a Hoosier by birth, having been born and reared near Franklin, Ind. After graduating from the public schools and Franklin High School, he attended Franklin College for two years, then going to Butler College of the University of Indianapolis, where he received the degree of A. B. in 1902, and the degree of M. A. in the same institution in June,



Rev. H. O. Pritchard.
Pastor University Church, Bethany, Neb.

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The Choir. Our monthly anthem journal. Contains fresh every month good, practical anthems for volunteer choir singers. A sample copy sent to choir leaders.

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1903. Mr. Pritchard then attended Yale University, receiving the degree of B. D. from that institution in 1906. He has held but two pastorate, the first one at Shelbyville, Ind., where he ministered four years, during which time the church grew in membership, missionary giving and spiritual life. During the present pastorate the University Church has greatly increased in members, generosity and spiritual power. It is one of the truly great churches of our brotherhood. The present relationship between pastor and people is ideal, and the minister is universally loved and respected by the people, and they are equally well loved and respected by him. The church has sent their pastor to Pittsburg and given him a month's leave of absence with salary and expenses.

Mr. Pritchard comes from old Pritchard stock, being related to the venerable Henry R. Pritchard, so universally known and esteemed by the Disciples of Christ. He possesses many of the qualities of his illustrious ancestor, and no doubt will come to have a place among our people equally important to that of his progenitor.

Mr. Pritchard is a frequent contributor to the columns of the Christian Century, the author of the articles which appeared in our column some time ago, entitled "Side Lights on Serious Problems."

The Books Have Closed

The books of the Foreign Society closed September 30 for the missionary year, showing total receipts of $350,685.21. This is a gain of $76,360.82. The churches as churches gave $146,081.60, a gain of $17,733.79. There have been enrolled thirty-one new Living link churches.

These are the largest gains in the history of the Foreign Society.

Thousands of friends have stood loyally by the work. F. M. Rains,

Our Church Men

(Continued from page 14.)

little, stingy, pusillanimous (look that word up in the dictionary) narrow, inefficient officers. Get big men behind you. Men who will not retrench. Men who have foresight and energy. Men who are not afraid to work themselves as well as lay down tasks for others. Men who have put the real solid coin into the church as into a business. You have heard of Mr. Heinz, the pickle man, the 57 varieties man? I heard him talk in a big Sunday-school convention yesterday. He is a great Sunday-school worker. I heard him declare that his biggest dividends were derived from the Sunday-school. Money, time, organizing ability, talent, all of these he puts into the church work. He is a tower of strength to the Pennsylvania Sunday-school work. And right at his side stands another big laymen, God bless him, Mr. Wanamaker.

When Mr. Wanamaker first organized his store in Philadelphia and started the department store idea, the leading business men of that city of brotherly love went to him and begged him to attend a banquet where he could be praised for his new and great idea. Raising his hand, he said, "Gentlemen, I thank you, but I cannot do that. I am only standing on the scaffolding of my project." Now as you enter his immense stores in Philadelphia and New York you can see the vision that even then had form in the giant brain of this busines king.

Men of Vision Conquer

Give us men of vision, like that, and we shall conquer. But if we are to be led by the reactionaries, by the men who, with microscopes, quarel over theological atoms, by petty beings who see only our own people, who say, "We, as a people," seven times in one breath (and that means so much more than, "We, as a denomination!") if we are to be led by such, our days are numbered.

Again these are days of efficiency. Three great railroads boast that not one person was killed when traveling on their trains last year. That means good tracks, good trains, good signals, efficient trainmen. Faithful and capable, ah, what words! Can the church boast of such service? We carry only two out of six past the age of fourteen in our Sunday-schools. Thousands are spiritually maimed and even killed, by our unfaithful and incapable methods each year. Oh, in this year of boasting, let us bow our heads in shame for our inefficiency. The voices of ten thousand orators and the blare of ten thousand trumpets cannot drown out this wail of the injured and neglected.

Pardon me for lugging the skeleton into the feast, but nothing is more dangerous than an over-confident optimism. Yes, we have done great things and we are still pitiably weak.

Go After Them

Remember the saying of Mr. Carnegie, "Get big men behind you." If you are a church officer ask yourself how your influence counts. Get out of the crab-apple class. If you are a minister ask yourself whether you ever dared to go after the biggest men in town. If not, what is the matter? Yes, it is a great Centennial, a grand fellowship, a noble accomplishment, but "God give us men," or rather under God let us go after large men.

The County Evangelistic Meeting

Evangelist Scoville Gives the Results of His Experience in Conducting Evangelistic Meetings for All the Christian Churches of a County

My dear Brother Editor,—Having long had a desire to see what could be done to strengthen, inspire and stimulate the country churches, from which have come many of our very greatest and best leaders,—editors, educators, missionaries, and ministers,—I was exceedingly thankful when the way was opened for a county evangelistic campaign in Steuben county and Johnson county, Indiana, in the present summer. I had been engaged for about two years for a meeting in Angola, and talking the plans over with Bro. Vernan Stauffer, who is our great leader in Steuben county, as well as the pastor of the Angola church, we decided to make the meeting a county meeting rather than a meeting for the county seat church only. We built a tabernacle in Angola, and seventy men were sent out by Bro. Stauffer for the purpose of visiting every house in the county, leaving a card of invitation and talking up the meeting.

The North Scott, South Scott, Metz, Flint and Fairview churches united aggressively in the work. Two services were held in the new church organized at Orland during the last year, which was fourteen miles away, and one service as held in Hamilton, which was located ten miles away, on the border of DeKalb county. Steuben county has a com pact organization for aggressive missionary work, and this past experience and co-operation was invaluable to us in pushing the county campaign. There were over 400 accessions to the churches of the county (I believe the exact number, confessions, letter and statement was 437), the Angola church the South Scott church something over forty, receiving the largest per cent of the convrts; and I do not know the number received by each of the other churches. After closing the county seat meeting, we went one night to each of the country churches, with great crowds and most excellent results in each place.

We conducted the Johnson county meeting at Franklin, Ind., with our great temperance worker, Dr. H. J. Hall, as chairman of the County Committee, and Bro. Lee Tinsley, county superintendent of Sunday-schools. Bro. M. B. Ainsworth, pastor at Franklin, had been in the county only a few months, but we had assisted him in a meeting in Danville, Ill., a year ago. Hence he was able to lend invaluable assistance in speaking in different churches of the county in preparation for the meeting. There were eighty-three converts the last Sunday at Franklin; 425 in all during the meeting. We tried by every possible means to get the church at Kansas City to let us off up until the Pittsburg Convention, and then we could have made this a most wonderful ingathering, but local conditions made it impossible to grant this request.

We have sixteen churches of Christ in Johnson county, including Franklin, M. B. Ainsworth, pastor; Union and Nineveh, Lee Tinsley, pastor; Bargersville, Bro. Robinson, pastor; Mt. Carmel, Bluff Creek, Ernest Linton, pastor; Mt. Pleasant and Trafalgar, B. S. Dailey, pastor; Providence, Bro. Moore, pastor; Chapel and Samaria, Bro. Aber, pastor; Rock Lane, William Mullendore, pastor; Pisgah, Bro. Record, pastor; Needham, S. J. Tomlinson, pastor, and also Greenwood, H. W. Milner, pastor, and Edinburg, George Sweeney, pastor, which are quite good-sized towns, but too far away from the county-seat to receive any especial benefit from the meeting.

We built one of the largest tabernacles we have ever worked in at the county seat, and, besides sending out the committee of seventy all over the county, three of our workers, Bro. W. J. Minges, Bro. Maxwell Hall, and Bro. Albert E. Buss, went in there almost a week ahead of the meeting, and conducted an evening service in each of the churches of the county, excepting two. Then for two weeks during the meeting we held two services a day in the country; one in the morning and one in the afternoon, or one service at 2, lasting until 3, and then with

MAY BE COFFEE
That Causes all the Trouble.

When the house is afire, it's like a body when disease begins to show, it's no time to talk but time to act—delay is dangerous—remove the cause of the trouble at once.

"For a number of years," says a Kansas lady, "I felt sure that coffee was hurting me, and yet, I was so fond of it, I could not give it up. I paltered with my appetite and of course yielded to the temptation to drink more. At last I got so bad that that I made up my mind I must either quit the use of coffee or die.

"Everything I ate distressed me, and I suffered severely almost all the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breath grew short and the least exertion set me to panting. I slept but little and suffered from rheumatism.

"Two years ago I stopped using the coffee and began to use Postum, and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats full, strong and easily. My breathing has become steady and normal, and my rheumatism has left me. I feel like another person, and it is all due to quitting coffee and using Postum, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." "Theres a Reason." Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

an automobile reaching another country church for a 3:30 meeting, lasting until 4:30. Most of these services were only inspirational, without invitation, all uniting in the county seat meeting at night.

Of the country churches, the Union and Nineveh and Bargersvil churches, located nearest to the country seat, received the largest number of converts. The Franklin church, of course, received more than any of the others.

I believe the county seat meeting can be made a wonderful factor in our work in the future, by conducting, say a two or three weeks' meeting in the county seat, and then putting a strong pastor and singer, or two evangelists in each of the churches of the county, and run a meeting for two weeks in the individual churches simultaneously. I firmly believe that at least 500 more people could have been reached for Christ and His church, in two weeks in Johnson county. The membership of the churches at a great distance will drive in, and that repeatedly, and we reach the members of their families, and reach, too, many of the men who could not be reached in a small meeting in a country church (and that is a big factor in the county meeting, reaching many of the best men in the county), yet it is hard to bring in night after night ten or fifteen miles people who have not been in any way connected with the church before. Hence a county seat meeting should be followed by a local meeting in each of the co-operating churches.

The county meeting demonstrated another fact very plainly, and that is, that the country church has as great a need of a pastor as a city church, and the pastor should live with his people. The country churches which had their pastors right out with them all the time in this meeting, showed wonderful strength in organization, and zeal in soul winning. I know some count it a sacrifice to live in the country, but a man among us who preaches at a country church should live in his home field, be with his people in joy and sorrow, and in all their great country gatherings. There are other things besides weddings and funerals which need a pastor. I believe a call in the country will go farther and last longer than a call in the city. I would not speak lightly of student preaching, nor of the pastor who goes to his church only on Sunday, but I will say that a minister could do about seven times as much good, and do about seven times as great a work by being with the church seven days of the week, as they can by getting in Saturday night or Sunday morning, and leaving the field immediately after church Sunday night. It will cost a sacrifice, but what a holy, happy, sacred, victorious sacrifice!

The last Sunday in Johnson county was one of the greatest sights I have ever beheld. All the Sunday-schools as well as the churches of the county dismissed their services for the whole day, and we had a great union communion service in the morning; then in the afternoon, the greatest Sunday school Rally I have ever witnessed. The schools were all there with a banner for each school, and some of them with a banner for each class. The parade was organized by County Superintendent Tinsley, and the superintendents of all the Sunday-schools, and, led by the Indianapolis Y. M. C. A. band of thirty-seven pieces, the parade was over ewelve blocks long. While there were over 1,800 in the tabernacle in Sunday-school, in the afternoon, large throngs of people were turned away, who could not even get inside. The inspiration of that sight will live in the hearts of the boys and girls of the Churches of Christ in Johnson county for a life time. I feel confident that multiplied thousands could be reached for primitive Christianity, if our country churches would go together in groups and hold great union meetings during the summer season, with all the churches within a radius of eight or ten miles uniting. Make the central meeting as great as possible in a ten for tabernacle, for two or three weeks, and then go to the individual churches for another two or three weeks. "In union there is strength." and the country people would be surprised to know their strength when once they come together. Both the Steuben

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and Johnson county churches have their Living-link missionary, and both counties have voted out the saloon. Hence they have not only a vision of local, but of world-wide evangelization. Many of the best people are in the country church and they must be aroused to action, and "Go" in the great commission, to win the world to Christ during this generation,—Jerusalem, Judea, Samaria,—the county seat, the county, the state, the nation, and then the uttermost part of the earth. Chas. Reign Scoville.

Eureka College Rally

The Eureka College Rally, at the Centennial Convention, will be held in the First Congregational Church, Friday evening, after the regular session. Quite a delegation will go from Eureka to the convention and from all indications, Illinois will have a great representation. Eureka College, the Illinois Christian Missionary Society and the State Bible-school work will have a joint exhibit at the convention. The college rally will be participated in by all Illinois people and the friends of Eureka everywhere.

H. H. Peters.

Boston in 1910

The New England churches have long felt that it would be very helpful to the cause for which the Disciples of Christ stand, if our National Convention could be held in one of our eastern cities. Animated by this conviction the churches of Boston and Everett, Mass., unanimously decided to ask for the National Convention of the Churches of Christ in 1910. The New England Convention, which met in Haverhill, Mass., September 9-12, heartily approved of the action of these churches and voted to join them in making this request.

Still more significant is the fact that the invitation has been cordially seconded by the Baptist Ministerial Conference of Boston and vicinity. Resolution to this effect was adopted unanimously by this conference on Monday, September 27. At the same session of the conference three prominent Baptist ministers were appointed fraternal dlegates to the Centennial Convention and it was resolved that "as many others as may attend be given credentials as fraternal delegates."

The attitude of the Eastern Baptists toward the Disciples of Christ is well expressed in a statement which was read before the annual convention of the New England Christian Missionary Society on September 11. A word with respect to the origin of this document is perhaps necessary. The movers in the project of inviting the National Convention in 1910 wished to submit to the brethren in our annual New England convention evidence of the favorable attitude of the Baptists of Massachusetts toward such an undertaking, and as nothing of an official nature could be done by the Baptists before our convention an unofficial statement was sought from a number of their leading ministers. The following document was the result:

"To the New England Christian Missionary Society (of the Disciples of Christ) convening in Haverhill, Mass., September 9-12, 1909. Greeting:—We, ministers of the Baptist church in New England, and members of the Baptist Ministerial Conference of Boston, believing that the two great bodies of Christians known as Disciples of Christ and Baptists should be united into one body as speedily as it is possible to bring it about consistently with the principles of both, rejoicing in the advance that has already been made toward that end as seen in the active union of churches in various localities, as well as in fraternal commingling in congresses and conventions and evangelistic efforts, and desiring to aid in this great work in an effective manner, hereby heartily pledge ourselves to use our influence in causing our conference, on September 20, 1909, to cordially second your invitation to the National Boards of the Disciples of Christ to bring the regular National Convention of Disciples, for October, 1910, to Boston. Furthermore, we will do all in our power to assist in making that National Convention a success, should it come to Boston, especially in the way of strong, effective, practical steps toward the union of the two peoples.

Praying that your action at Haverhill upon this move may be as cordial, harmonious, earnest and prayerful as our own, we subscribe ourselves,

Yours brethren in Christ.

Here follow the names of nineteen prominent Baptist ministers of Boston and its vicinity, some of whom are of national, and even international reputation. The promise they made was faithfully fulfilled. On september 20, a committee of three was appointed to bring in a report upon the matter and a week later, as has been already stated, a favorable resolution was unonimously accepted by the Baptist Ministerial Conferunite in inviting the National Convention of 1910 to Boston.

Drake University

By W. F. Barr.

The twenty-ninth year of the history of Drake University has opened most auspiciously. The enrollment at the opening of the second week is about two hundred in excess of that of the corresponding date one year ago. The character of the students is most satisfactory and the faculty is unusually strong. The convocation address was a masterful one. The chaplain was at his best and every one in the great auditorium which was filled to its capacity felt the uplifting influence of the speaker. Mrs. Morris, the new dean of women, entered upon her duties and has already taken a large place in the hearts of the women of the University.

Never before have the young women of the university been so well provided for. The women's gymnasium, the new rest room, the more commodious Y. W. C. A. quarter, and the dean of women all tend to comfort, happiness and confidence on the part of the girls.

The faculty, the church, and the student body will be well represented at Pittsburg. Every movement for the betterment of humanity is supported by this progressive community and school.

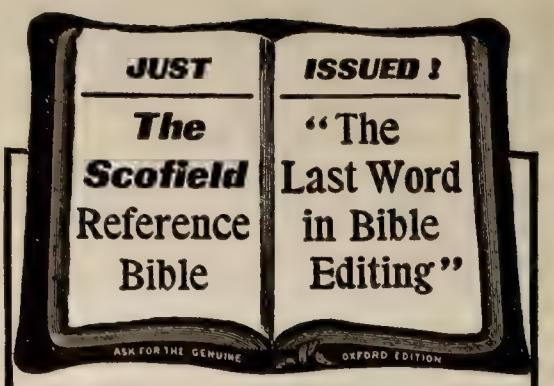
The men's gymnasium is approaching completion. The young men of the school have put forth herculean efforts to get the much needed building and are able to see where nearly all of the money necessary for its completion is to come from. If some good friend of the cause would remember us with a check for about five thousand dollars, great results could be realized among the young men here for years to come.

Christian College Begins Fifty-ninth Year

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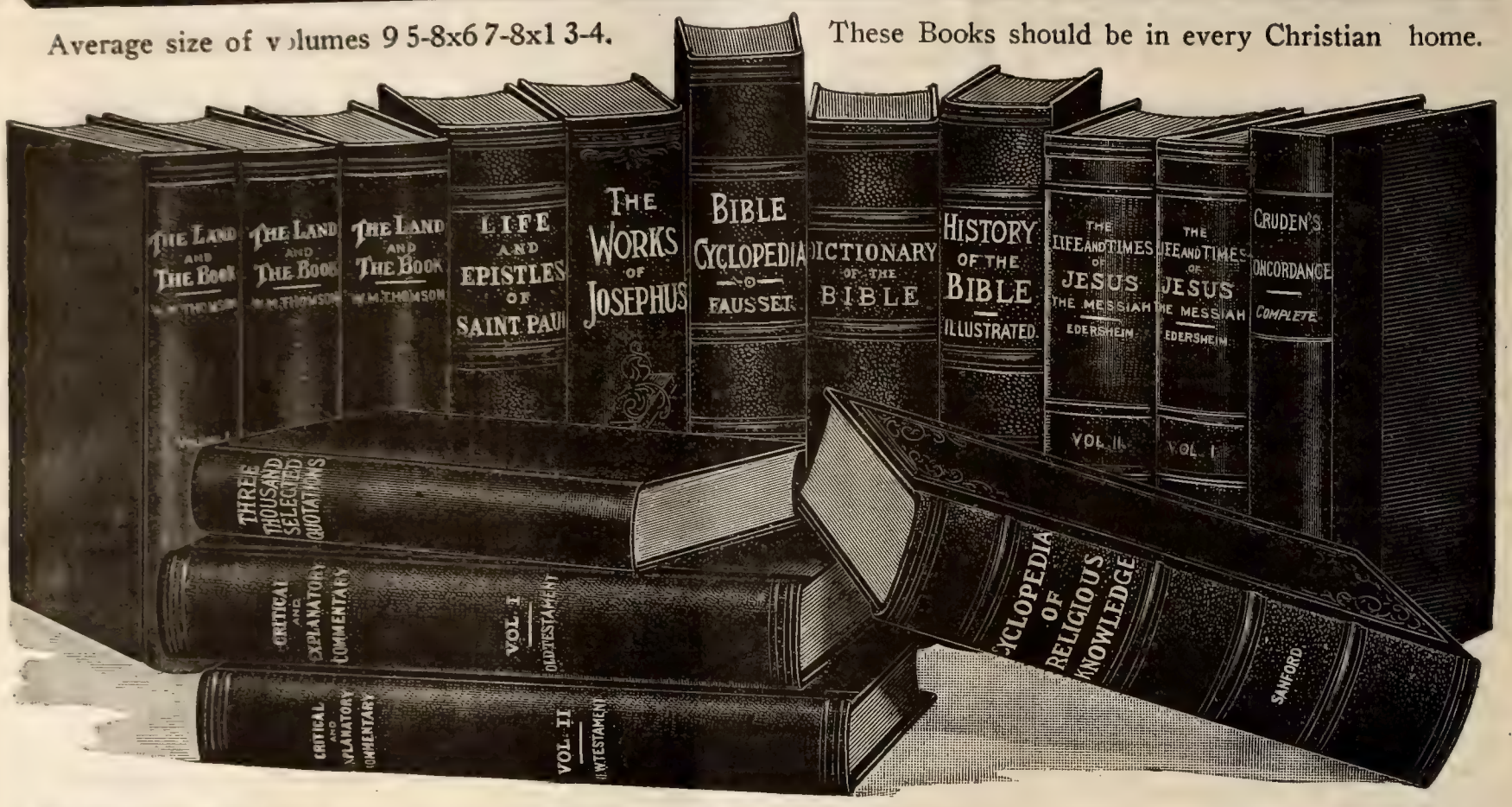
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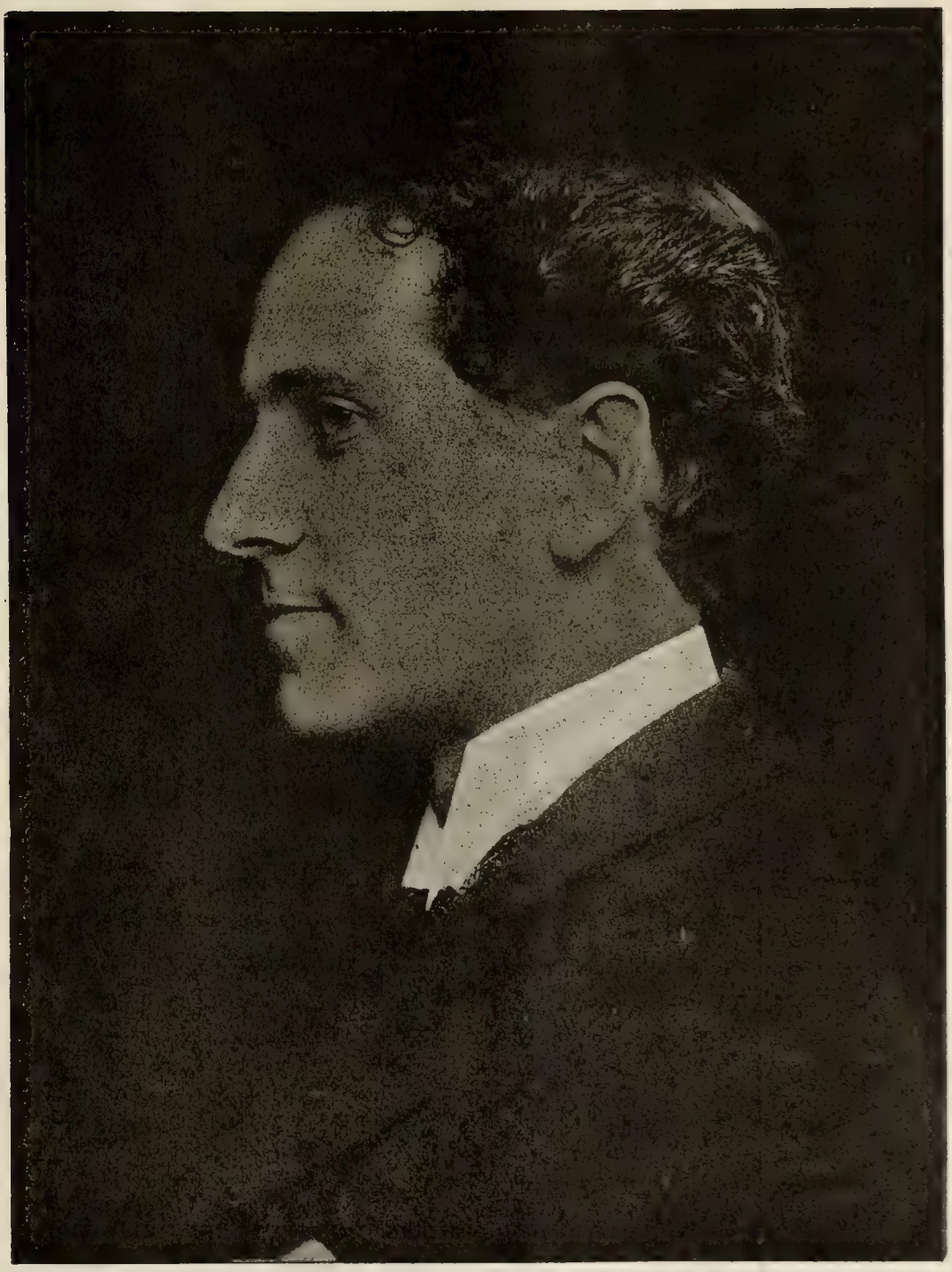
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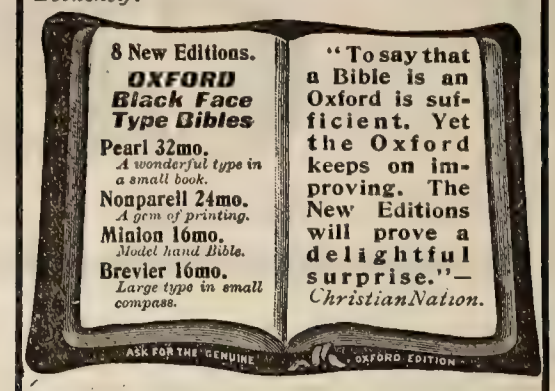
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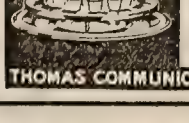
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The Centennial Conventions

Impressions of the Great Gathering at Pittsburg

We are able to present this week only a small part of our Convention news. The more detailed reports of the societies, the record of many incidents of the Convention and the summaries of results achieved and impressions left we must postpone for another week.

Meantime, it is enough, perhaps, to affirm with emphasis that the first centennial of our history as a religious body seeking the unity of the people of God has been celebrated in a manner sufficiently notable to attract the attention of the entire religious world. No minister or church throughout the country could be entirely unconcerned in the events which transpired last week at the junction of the Allegheny and the Monongahela Rivers. Old Fort Pitt was never dignified with such a series of religious gatherings as then took place.

The impression on the city of Pittsburg was notable. While many thought that the newspapers gave only a partial and divided attention to the great gathering, apology was found for them in the fact that an athletic event of almost supreme local interest was in progress at the same time. But if the open-hearted generosity of the Pittsburg churches on the Sunday was of moment as signifying the right kind of awareness, surely Pittsburg was greatly impressed by the Centennial Conventions.

The impression on our own people was even greater. The very hugeness of the Convention was enough to daze the average visitor. A part of the confusion regarding time, place and details felt by every one present, in spite of all the information furnished by the printed programs, was due, unquestionably, to the monster character of the assembly, so far beyond the records of any previous gathering of the kind. Those who were present will never lose the impressions of the week. As time goes on those who found most to criticize will forget this feature and dwell with satisfaction upon the social inspirations, the prophetic messages, and the uplifting worship of these meetings. It will take time for the most appreciative and intelligent student of the Convention to grow up to any adequate conception of its size and meaning. One must think it over in quietness and let it flood his soul through all its channels and bays with its significance and its inspiration.

It must have suggested to the least attentive a whole series of new ideals toward which the Disciples are setting themselves either consciously or unconsciously in these first days of the new century. Not as before must we do things in the time to come. Our period of experiment and hesitance is now closed. We know sometihng of our resources and opportunities. We know the definite task that has been placed before us of God; to stand timid and hesitant, to fall back upon mere watchwords, to allow others to go before us in the divine privilege of the holy mission, is no longer possible.

"He has sounded forth the trumpet that can never call retreat;
He is sifting out the hearts of men before His judgment seat.
Oh be swift, my soul, to answer Him; be jubilant, my feet.
Our God is marching on."

The Centennial of the Disciples of Christ was a completion and a beginnig.

Convention Notes

The long awaited Centennial Conventions of the Disciples of Christ have come and gone; and not one of the many thousands present could doubt that the event was one of the most notable in the history of American Christianity. Probably larger convocations of Christian people have been held at various times and places, especially in the great interdenominational gatherings such as the Christian Endeavor Societies and the Young Men's Christian Associations. But we know of no single religious body that has furnished at any time in American history so large a company of people gathered in a convention holding its sessions during the entire period of more than a week.

Pittsburg was the appropriate place for the celebration of our Centennial. In the vicinity of this city the events with which our early history is connected had their scene. It was in the Allegheny Valley that Thomas Campbell first attempted those definite efforts for Christian unity which aroused the churches of the region to the fancied dangers of unification, and the Brush Run Church, the first local congregation resulting from the work of these reformers, was located only a few miles distant. Pittsburg was the natural gathering place for the historic memories of the early days.

The Convention halls centered at the Carnegie Institute, provided by Pittsburg's most famous citizen for the housing of the art and science collections connected with an educational plant which promises to be one of the noblest in the world. The main hall in Carnegie Institute has sittings for some 2,300 people. Its beautiful lobbies were the appropriate place for the interchange of greetings by the thousands present. On the lower floors the exhibits of the colleges and publishing houses were arranged, while in rooms beyond the collections of sculpture were the missionary exhibits. All these places were thronged constantly with the wearers of the familiar Centennial Convention badge.

The other places at which sessions were held were far less satisfactory than Carnegie Hall. Duquesne Garden, a skating rink of large dimensions, was first used as a double hall, a screen being stretched across the center; but this was found impracticable and confusing, and later the entire building was thrown together and used on such occasions as were available by reason of the imperfect heating facilities. Some blocks away was Luna Park, an amusement resort where a large hall was available. But this had the same disadvantages of chill and lack of attractiveness. In addition, three or four of the neighboring churches were used for many of the sessions.

This variety of meeting places and the changes necessitated by unfavorable conditions in several of them were features which met most criticism from visitors to the Convention. The element of uncertainty as to where any particular program would be rendered almost amounted to exasperation. In spite of any efforts the local committee could make to notify the different audiences where the next day's sessions would be held, there were thousands of Convention visitors who wandered about in hopeless confusion regarding the whereabouts of the men they were most anxious to hear. The program designated the different meeting places by letters rather than by names. But these letters themselves were changed from day to day as different halls and churches were used, so that confusion was inevitable. Some of the sessions were held as far away as East Liberty, and necessitated great inconvenience as well as perplexity. No one questioned that the local committee made the best arrangement it was able, but the results were keenly disappointing in this regard at least.

At this writing it is impossible to say with definiteness what the total convention attendance was. Members of the committee reported on Thursday night that more than 30,000 had registered and that at least 10,000 were expected over Saturday and Sunday. The attendance at the communion service on Sunday afternoon was estimated at 26,000 by the local papers, and should have been a fair index of the strength of the Convention. But as this included the membership of the local churches, the numbers are probably too high for the visiting delegates. The total capacity of the halls used at any one sitting probably did not exceed 10,000. This necessarily left a large proportion of the Convention unprovided with sittings at any one time. But of course, few of the delegates were able or anxious to attend the sessions continuously.

The arrival of Convention visitors on Monday and Tuesday was enormous. Train after train poured in with special parties all the way from California to the Atlantic. One of the most notable delegations was that from California, which, considering the distance it had come, was remarkable in size. The largest single party was that from the Independence Boulevard Church in Kansas City, brought by Mr. R. A. Long. This was accompanied by the Third Regiment Band of Kansas City, one of the interesting features of the Convention.

(Continued on page 5.)

The Trend of Events

By Alva W. Taylor

THE DEATH OF CHINA'S GRAND OLD MAN

Chang Chi Tung, the grand old man of China, is dead. He has been one of the Celestial Empire's greatest viceroys for many years, and was more than eighty years old. He was one of the first of the great men of the nation to see the light. Years ago he wrote "China's Only Hope." It reached a sale of more than a million. It was a plea for justice, for progress, and for national morality. He saw the designs of the imperialistic powers and wept for his beloved country. In this book he roused the nation to the world wide issue of modern civilization. At the time of the Boxer troubles he was reported in danger but his influence was very great and was powerfully exerted in the reforms that followed. But for his age he would have wielded even greater power. Recently he ordered that the New Testament be taught in the schools of his province along side the Confucian classics. Like Thos. Jefferson he counted it greater to be the founder of schools than ruler of millions. His province was populated by as many people as the German Empire and by Chinese custom he wielded even greater authority than does the Kaiser. He was a staunch defender of his own nation's integrity and one of its true patriots. In this he was a timely example to his countrymen for China must evolve a nation-wide patriotism in place of her deadening provincialism before she can become that cohesive power that will take rightful place among the first nations of the earth.

The question may well be asked whether there is any true hope of China's becoming modern until she loses her worship of ancestors and puts young men into her places of authority. Age is reverenced in China and children are taught to do only what their fathers and grandfathers would do. The nation ruled by patriarchs moves slowly for the aged are conservative and turn to the past more than the future. It is doubtless fortunate that the youth of China are not given power in a day or they would move too rapidly and bring a conflict. But the energy and initiative of the younger men of China will be her chief hope of progress. Aged men with the vision of Chang Chi Tung are rare.

Recently another Viceroy has commended the study of the Gospels. He said to an audience of American and English missionaries "My hope is that the teachers of both countries will widely spread the Gospel more than ever, that hatred may be banished and distress dispersed, and that the influence of the Gospel may create boundless happiness for my people of China."

DO THE CITIES FURNISH MISSIONARIES?

It is rather startling to find that few missionary volunteers come from cities. The American Board (Congregational) finds that out of 388 missionaries sent from New Hampshire and Vermont during its history but 6 came from city churches. In Massachusetts out of 556 sent but thirteen came from Boston. It would be more than interesting to make a wide investigation of this matter. It would be significant were it found universally true. Our country churches are the strongholds of missionary enthusiasm. There is provincialism in city churches that they would scarcely acknowledge. It is the provincialism, not of isolation but of preoccupation. It was also found that practically all the above missionaries came from churches aided at some time by the Home Missionary Society.

ACROSS WIDEST AFRICA

The Sudan is a country as large as the United States. An American, Walter Savage Landor, recently made a journey from the Abyssinian to the Senegambian Coast. In all he traveled some 6,000 miles. It is a country little known to the white man though it has been the scene of stirring events here and there in the past few years. Khartoum is on the eastern borders and all recall the tragic martyrdom of General Gordon and the Grant-like persistence of Kitchener in clearing Upper Egypt of the fanatical Mahists and laying the Khartoum railway. England is now governing this Nubian country in peace but strangely it is not favorable to missionary work, fearing it will arouse the fanaticism of the Mohammedans. France is building roads into the west central interior and Timbuctoo is no longer the city of mystery. The Great Sahara is found to be much more than an unbroken desert of sand and the peoples of the Southwest especially are a much higher type of folk than the negro of the Niger and the lands north of the Kongo. The Arab has marts and sends his caravans far and wide and is establishing his religion with no little zeal. But he gives no real education and his sacred Koran must not be translated into the vernacular. The new convert is either taught a few of its sacred precepts or enough of the Arabic to be able to recite in a meaningless manner its sacred text. But he is pre-empting the land and giving enough of better morals to fix his rule for generations unless Christianity hastens to send the better way. The Sudan Pioneer Mission has two stations in the east, one at Assuan, the site of the great Nile Dam, and the other at Daran. Five white missionaries are at work and $18,500 was contributed to their cause in 1908. The society has money in the treasury but needs workers. It is a trying pioneer field but one that will some day be glorious by the memories of these pioneers. There is a school for girls with an attendance of eighty, the Gospel of John has been translated, medical work is done and a wide distribution of literature made. In all the vast western portion of the country there are no missionaries but a people of wonderful virility ready for their coming. Abyssinia is at the beginning of a breakup. When Menelik dies the foreigner will be able to break down the seclusion his powerful rule has sustained and the true Gospel may be carried to that oldest of so called Christian nations. Menelik has craved modern ways but has not been willing for western peoples to bring them because of his fear of imperialistic powers.

THE CONGO COMPANIES AGAIN CONVICTED

The newspapers report that the American missonary under trial for slandering the Congo administration has been acquitted. This is doubtless the case of Rev. Shepherd who was cited to appear at the mouth of the Congo, 1,000 miles from his place of work, to stand a trial for stating that the natives were driven to labor, compelled to collect a certain amount of rubber, and severely punish, even mutilated, for failing to bring in the amount demanded. If so the Congo administration is again convicted by its own courts. Mr. Shepherd, a colored missionary from America, has proven himself a man of great courage. He has dared to risk his all in the enemy's country for the sake of freeing his people from the tyrannous yoke of Leopold. When the Belgian government took over the Congo administration it was hoped things would be improved and the wrongs righted. The charges made by Mr. Shepherd antedate the change in administration but the news regarding the reforms of the government are not at all encouraging. The impressing of labor has not been stopped though its severity has been forbidden. The expropriated land is still in the possession of the exploiting companies. There can be no freedom for a people that are impressed for labor and whose land is taken forcibly from them and turned over to syndicates. Both our government and Great Britain have refused to give official recognition of the Belgian government's power under the new arrangement until genuine reforms are inauguarted. Justice demands that the Berlin conference be reconvened and the Congo put under the supervision of the powers. One thing of hope is found in the new government and that is that they are fulfilling Leopold's original contract to see that all missions should have ground, without discrimination, for their work.

THE APPALLING INCREASE IN DIVORCE

The rate of divorce in the United States has increased from twenty-nine per 100,000 in 1870 to eighty-two in 1905, the latest available statistics. Put another way, in 1870 there was one divorce for every 3,441 of population while in 1905 there was one for every 1218 people. Today one out of every twelve marriages result in a divorce. The city rate is much higher than that of the country, a fact true in all nations. Japan only has a higher divorce rate. Twenty years ago one out of every four marriages there resulted in divorce. In those days the husband had almost supreme rights as in Old Testament times. Matters have greatly improved there but late statistics are not at hand. In Europe the marriage rate is decreasing and the divorce rate increasing. Catholic countries are often cited as examples by anti-divorce advocates but they neglect to tell of the illegitimacy of those countries. Austria heads the list here though Ireland is at the bottom be it said to her credit. The awakening of intelligence seems to bring an independence of restraint among those classes that are just awakening to individual freedom. Poverty increases illegitimate births and the districts seem to lead in numbers, doubtless due to the

fact that prostitution in the cities leaves no statistics, while country places do not have that horrible traffic.

The divorce problem is thus seen to have many complicating elements. The increase of divorce may mean the decrease of adultery. It may mean the freedom of womankind from the old marital bondage. Twice as many women obtain divorces as men but adultery is the husband's cause oftener than it is the wife's. It is rather surprising to find that divorced women marry much sooner than divorced men and that 80 per cent of the decrees are granted at the place of bona fide residence. It seems to be only those who have money and small causes go to the states where divorce is easy. One-third of the petitions are denied by the courts and 20 per cent of those granted are directly due to drink. The number where domestic trouble arises through drink cannot be determined but would doubtless be large.

The matter of divorce is a social problem. Ecclesiastical law has befogged the issue. Separation at least should not be denied to those whose lives are made miserable by the delinquencies of a companion who will not reform. The domestic relation is the most fundamental of all social institutions. Remarriage might be forbidden and thus the integrity of the marriage bond sustained but to compel one to live in a home that makes life a slavery and destroys all personal happiness is scarcely demanded by the law of either man or God. The home is the basic human institution. Even though its sacredness demand that there be no divorce allowed may not that very sacredness also demand that it be not made unholy by a state of domestic life that ruins the characters of all who live within it? The English custom of granting separation without divorce commends itself from the standpoint of the state and church. Illegitimacy in England is less than in any other country except Ireland though in London both prostitution and illegitimacy are at their worst.

Convention Notes

Continued from page 3.

The delegates were registered at the Convention Headquarters on Liberty street in the heart of the city, and were there provided with the Convention badge and program. The badge was a copper pin, bearing on its face the representation of the Brush Run Church, built in 1810, and bearing the dates "1809-1909." Beneath, suspended by a yellow and black ribbon, the colors of Pittsburg, was a shield bearing the portraits of the four founders, quartered by a cross bearing the words "Disciples of Christ," "Centennial." Above a turreted head bore the words "Pittsburg, October 11-19, 1909." On the reverse side were the words from the Savior's prayer, "That they all may be one, that the world may believe." The program was a convenient leather-bound volume containing the entire official program, a collection of Convention songs, the history of the churches of Pittsburg and vicinity, a sketch of the pioneers, and other interesting data, especially numerous illustrations.

Vendors of badges, flags, buttons, and other souvenir materials were numerous in the vicinity of Carnegie Hall and drove a profitable business. The missionary societies, in addition to their exhibits, sold souvenirs and photographs representing the localities where the missionary work is done. The publishing houses both those of the Disciples and other large publishing interests, had stands in the basement, where books and other useful materials were offered for sale.

The weather was only satisfactory during part of the Convention period. On Sunday the 17th it was almost perfect. The sun shone with warmth and the wind was comparatively low. But during the other days of the week clouds prevailed and part of the time there was light rain. Yet this inconvenient weather did not seem to dampen the spirits of the thousands who were in attendance.

The Hotel Schenley was the official headquarters of the Convention so far as any hotel could be. It was the only hostelry located within easy walking distance, and naturally those who desired accommodations close to the Convention halls chose this place. Considerable inconvenience was experienced through the evident desire of all the hotels in Pittsburg to profit by the great crowd of baseball enthusiasts who thronged the city during the middle of the week. Many delegates found their reservations entirely ignored and were compelled to go elsewhere, after they had supposed themselves fully provided for. The hotel people apparently believed that the baseball crowd would be a more profitable one than a convention of church delegates.

The Convention program was, on the whole, satisfactory. An earnest effort had been made by the Centennial Committee to secure a thoroughly representative list of speakers. No one could complain that any section of the country or group of interests had been forgotten. Not all men who are doing successful work as preachers or teachers are, however, inspiring convention speakers. And for this reason the general average of the Convention sessions was probably below that of our usual annual gatherings. Some of the addresses were notably fine. Those who heard such speeches as the ones given by George H. Combs, Arthur Holmes, Charles S. Medbury, A. B. Philputt, S. J. Corey, Dr. Johnston, and others that might be named, will not soon forget them. On the other hand, there were some addresses far from adequate when measured from even the average convention standpoint. But this only illustrates the familiar fact that the larger the range of selection, the less possible is it to have all the utterances first rank in character.

Probably the address most discussed was that of Mr. Samuel Hardin Church on "The Progress of the Disciples During the Century." It was not a notable address either in form or content, but it became such by the violent antagonism it aroused through some of its utterances, quite unnecessary, as it seemed to us, upon matters of cherished Christian belief, such as the virgin birth and immersion. These references, needless in themselves, were unfortunately received with hisses by some thoughtless members of the audience. This inconsiderate and petulant action did more to advertise the address and to lower the tone of the Convention than any other episode during the entire series of sessions. It is an unhappy fact that people's capacity for irritation is in inverse proportion to the strength of their religious convictions. Men who are profoundly convinced of the great realities of our religion are not easily swayed into petulance when these convictions are attacked. It is the child who loses his temper, and the man who has not yet ceased to be a child.

The meetings of the acting Boards of the Home and Foreign Missionary Societies were held on Monday afternoon. The reports of the Foreign Board were enthusiastically received, and plans were made to send F. M. Rains and wife on a visitation of the mission churches in the Orient. The meeting of the acting Board of the American Christian Missionary Society was less significant. The reports of the auxiliary boards, Church Extension, Ministerial Relief, and the Board of Temperance were more effective and inspiring than those of the mother society. The Centennial year has not marked the growth in the work of the Home Board that should have been expected and was hoped for. But perhaps for this fact there are sufficient causes.

The President of the American Christian Missionary Society for next year is Peter Ainslie of Baltimore, a most worthy choice. The retiring Secretaries of the Society, W. J. Wright and G. B. Ranshaw, are succeeded by I. N. McCash of Berkeley, California, and Grant K. Lewis of Long Beach, California. The Society has gone a long distance to secure its secretaries for the next administrative period, but it has found admirable men and may look forward to satisfactory progress in its work. No other changes of importance were made at the Convention. The committee on publication society, from which much had been expected, presented a colorless report without recommendations.

An interesting incident of the Convention was the launching of the Oregon, the boat which is to be used by Dr. Dye and his colleagues on the Congo. This event took place at the docks on the late afternoon of Wednesday and was witnessed by a large section of the Convention. Funds were raised to assist in paying for the vessel. This is the first time in our history that such an event has occurred; but it may well be regarded as the precursor of many similar events.

The most notable single item on the Convention program was the great communion service on Sunday afternoon. The weather, which had been cloudy and cold throughout the week, was for a few hours almost ideal. The service was held on Forbes Field, the Pittsburg baseball grounds, close to the Carnegie Hall and opposite the Hotel Schenley. The splendid grandstands and bleachers, built of steel and cement, accommodated in all nearly 30,000 people. With the exception of the east bleachers the sittings were completely occupied. The service was simple and impressive. Small leaflets containing the entire program were in the hands of all. The tables were spread in the center of the field and along the front of the three galleries of the grandstands. Administrators at each of these tables were assisted by deacons and all were controlled by signals from the center table on the field below. The entire service lasted less than an hour and was confined entirely to the printed program. It was simple, solemn, impressive. Probably no company of people so numberous has gathered for the sole purpose of celebrating the Lord's Supper in the entire history of the Christian church. It will be a blessed memory for all those who were present on this notable occasion.

The Sunday services were among the most important features of the Convention. It had been the understanding of the committee that none of those who had a place on the regular program should be

asked to speak at the Sunday service, but the local committee found itself compelled to depart somewhat from this arrangement. Most of the churches of Pittsburg and vicinity opened their pulpits freely and cordially to the Disciples, and, so far as information could be conveyed by the local press, the churches of all the denominations were well attended by the visiting Disciples. In addition, there were regular Convention sermons morning and evening in several of the Convention halls. The reports from these services were highly satisfactory. The privileges afforded this great company of visiting Disciples by the preaching, together with the impressive communion service of the afternoon, did much to compensate for any of the inconveniences and disappointments of the early portion of the Convention.

Most of the colleges had banquets on Friday evening. They were all of them notable for large attendance and enthusiastic spirits. College singing was the feature of the hour, and the toasts related to the welfare and hopes of the different institutions. The Bethany banquet numbered 780 attendants, and through the generous offer of Mr. Long a fine beginning was made toward the enlargement of the endowment.

The two great meetings of the Brotherhood of the Disciples of Christ, held in Luna Park on Tuesday afternoon and evening, were splendid indications of the enthusiasm which may be generated in the great body of our men by proper leaders. Inspiring music was rendered by Mr. Long's band, and the audience of men that filled the spacious hall to its limits listened with attention to the earnest and urgent addresses which pointed out the present opportunities for men's work in the church and the ways in which that work could be made most effective. The brotherhood idea has come to stay. Other religious bodies have taught us how to use it; and under the leadership of Mr. Long as President and P. C. Macfarlane as Secretary, we may well expect to see great things accomplished.

After all, the most interesting features of a Convention of this character are in connection with the social intercourse of the convention halls and hotel lobbies. This is where sentiments are freely expressed. Men are naturally conservative in their public utterances, but they talk freely when in the intimacy of private conversation. It is manifest that the legalism and traditionalism of the Disciples is giving way to a more just and adequate conception of the gospel. The forces that have bound us to narrow and bigoted views of truth are losing their hold on our people. The men and women who made up this Convention came nearer to representing the great average of our membership than any convention held in recent years, perhaps in all our history. And conversations with all classes of convention visitors revealed an expectancy of better conditions, a weariness of strife and controversy, and an enjoyment of the noblest elements of Christianity, that promise immense growth toward better things in the future. Our second century will be marked by elements which have been held in repression during the last period of our first century. The right to think frankly and fearlessly, the privilege of co-operation with all who follow the leadership of Jesus, the appreciation of literature that is clean, high minded, generous and Christlike, all found expression in the daily conversations of the lobbies and corridors as well as in many of the best addresses of the Convention.

This personal element in our conventions is one of the most rewarding of their experiences. The privilege of meeting the men and women whom one has known in other years, or of whom one has heard with the desire to know them in more personal ways, is a privilege realized only in these great gatherings. At Pittsburg one was certain that all his friends were there if he could only chance to find them. This, of course, was not easy, considering the great numbers of those who were in attendance. But the disappointment at the inability or the delay of meeting some particular friends was more than compensated by the numbers of those who, in the meantime, one was sure to find.

The Return of Missionary Influence

Almost every variety of motive has been emphasized in the great work of world evangelization. It has been pointed out that this ministry was the object of gospel preaching, for Jesus distinctly swept the horizon with his glance when he gave the disciples their commission. We have been told of the world's need of the gospel, of the degraded conditions which prevail in the lands of heathenism, of the joy of missionary service, of the new heroism that comes with the call of the cross, and of the reflex influences which come back to bless the home churches.

All of these are impressive motives to missionary work, and not less so is the consciousness that we shall never know all the wonders of our holy faith until it has produced its legitimate types of character among the dwellers in the Antipodes. We know what our American, English, French, and German types of Christianity are. We know the magnificent personalities which the gospel has produced in these lands. But we do not know as yet what a typical Christian, fully cultured and inheriting Christian traditions, will be in India, China or Japan. Only time and the diligent prosecution of the gracious work of missions can reveal these things.

But there is still another angle from which the work of missions becomes not only important but imperious. There is such an involvement of all men in the fortunes of each other that no one can remain in a dwarfed and ignorant state without its influence upon all the rest. A part of the human race is today living in some measure of Christian light and intelligence. But how small a part as yet! As long as vast sections of the race still remain in superstitition, ignorance and squalor, so long must these same conditions appear with more or less insistence even in that western and supposedly Christian civilization which is the boast of our century. How much of our own immature and unwholesome condition, as it reveals itself in the slums of great cities, and the ignorance and vice of whole classes of our people, is attributable directly to the world's tardy and backward attainment of healthful, moral and spiritual estate.

Dr. Jowett, a foremost English preacher, who has recently visited our own country with inspiring messages, speaks wholesome and stimulating words on this theme. He says:

"So long as China's hordes are stagnant we ourselves will remain immature! So long as the cannibal tribes of tropical islands drowse on in their animalism we ourselves will not be fully awake! So long as anywhere in broad England any man is mentally or morally dwarfed, every other man will be hindered from gaining his appointed stature! No man will walk at his full height so long as any man remains a pigmy! One moral cripple affects the pace of the race! And therefore if a man 'goes wrong,' if he becomes morally filthy, whether in slum or suburb, there is no isolation-hospital in which his nefarious influence can be safely confined. Prison-walls may isolate bodies, they cannot destroy the nerve communications of the race. We are every man and woman the poorer for every man and woman in gaol today."

Thus the motives for missionary work gather one upon another. The longer we work at the tremendous task the more important and far reaching it seems. All questions as to method and practicability fade away into nothingness in the face of the meaning that missions have in our modern life. The race simply cannot become healthful and happy until the work of missions is accomplished.

The Pledge of Good Fortune

I promise to treat myself as an individual; to seek the good fortune of strength and beauty and accomplishment and goodness; to place human considerations before material considerations; to decline all profit gained at the expense of men and women and children; to work only for human wealth.

I promise to treat others as individuals; to help them in their quest of personal good fortune; to put no obstacles in their way; to remove all obstacles that I can; to treat their efforts after perfection seriously and sympathetically; to avoid personal ridicule and disparagement; to cultivate a universal comradeship.

I promise to further social welfare; to promote the idea that prosperity consists essentially in persons and only incidentally in things; to be true to this faith in public and in private, in work and in play; to help, so far as I can, the freedom of noninterference and opportunity; to seek in all social intercourse the seriousness and beauty of a high purpose.—C. Hanford Henderson, in The Children of Good Fortune.

No cheating or bargaining will ever get a single thing out of nature's "establishment" at half-price. Do we want to be strong?—we must work. To be hungry?—we must starve. To be happy?—we must be kind. To be wise?—we must look and think. No changing of place at a hundred miles an hour, nor making of stuffs a thousand yards a minute, will make us one whit stronger, happier or wiser. There was always more in the world than men could see, walked they ever so slowly; they will see it no better for going fast. And they will at last, and soon, too, find out that their grand inventions for conquering (as they think) space and time, do, in reality, conquer nothing; for space and time are, in their own essence, unconquerable, and besides did not want any conquering; they wanted using. A fool always wants to shorten space and time; a wise man wants to lengthen both. A fool wants to kill space and kill time; a wise man, first to gain them, then to animate them.—John Ruskin.

Thomas Campbell and the Principles He Promulgated

*By Professor Herbert Lockwood Willett

To the superficial observer most great events appear as the issue of causes almost wholly casual and often trivial. Incidents that seem insignificant become the hinges of history. Movements pregnant with undreamed of results are started into life by episodes of the most passing character. Rehoboam, the young king of Judah, treated with discourtesy the popular request for milder government, and a breach was rent in the fabric of Israel's life so deep that the centuries never healed it, and so tragic that the nation never regained its lost prestige. A youth in a German monastery went one day in sore travail of spirit to his superior to ask for assurance and peace. He was sent to read in the chained and neglected Latin Bible, and the issue of that morning's reading was Luther's far-flung translation of the Scriptures, and the rise of the Reformation. Napoleon's guide at Waterloo nodded his head when the emperor asked the practicability of the ground that sloped down to the advancing squares of Wellington. The charge was sounded, the Old Guard flung their sabres to the sun and literally hurled themselves to their death in the treacherous embrace of the fatal ravine, and the star of Corsica and of France fell crashing to its ruin.

When Thomas Campbell, a seceder Presbyterian minister of Northern Ireland, arrived in ill-health, with scanty means, and quite alone in the New World in the spring of 1807, and upon presenting his credentials to the seceder synod in Philadelphia, found assignment to the Presbytery of Chartiers in Western Pennsylvania, it must have passed as an incident hardly worthy of two lines of record in the narrative of the sessions. Yet from that moment may be dated the series of events which issued in the "Declaration and Address," the formation of the "Washington Association," the establishment of the Brush Run church and the thousands of churches that have followed it, and the promulgation of a world-wide plea for Christian unity. But a truer reading of history forbids the superficial explanation of world-shaping events as accidents. Their moment of emergence may bear this semblance, but their causes are a part of the eternal purpose. The most momentous things that have happened on this planet have been the successive Divine visitations by which elect souls have been made the receivers, the guardians and the dispensers of new spiritual values. It is in the soul's realm that this overplus of life, these visions of the truth, these special calls to a great task, have been most mysterious and august. The prophets and saints who are the media of such disclosures are a predestinate race. Not by accident is their testimony given. An incident may bring it forth, but the divine purpose has fashioned it. Augustine did not owe his new life to the mystic words heard in the garden of Milan; Luther's message was not the product of Pilate's staircase; nor was that "sudden warmth" of heart which Wesley felt in the meeting in Aldersgate street the cause of the great Methodist awakening. It was not the visitations that made these men. It was the men rather who made the visitations. They were made for the vision as their eyes were made for light.

Even so was Thomas Campbell called of God to be the prophet of the most needed reformation of modern times. It was his keen sensitiveness to the disasters that had fallen upon the church through its division that made him quick to hear the voice of God calling him to a new and imperial task. It was the fair vision of what the church had been, might be again, and indeed ideally was, that fired his spirit with the passion of a prophet. He saw the failures of the church in the light of its eternal purpose and essential unity. In such men religion takes on the form and discerns the spiritual power which belong to their time, their own generation. It makes of them preachers to their own age, not one gone by. But it is never from their time only, never from their mere modernness, that they derive their power. What makes their message full and true is their sense not of time, but of eternity. In them God is reasserting himself. They are absolutely assured that it is not they alone who speak, but that Another is speaking through them. The "thus saith the Lord" of the Hebrew prophets was with them no figure of speech. It was the statement of a fact. St. Francis be-

Campbell, of which the stoutest highlanders, under the leadership of lieved himself divinely commissioned to redeem Europe from its degradation, and it was his unquenchable conviction of that call that made him the power he became. Savonarola preached in the garden of St. Mark's and in the pulpit of the Duomo the messages of whose divine source he was so profoundly convinced that more than once he broke down in sheer terror at their tremendous meaning. What kept Luther to his task against the authority of popes and without the protection of princes, was his immense sense of a call from heaven. There has never been a genuine and impressive arousal of the church to a new task without this internal driving power, this sense of divine urgency, in the heart of some great leader.

Such a man, my brethren, was Thomas Campbell. We have known him all too little. In the rush and stress of the early days men made little record of events and utterances. The grief of mind with which he had pondered on the distracted and broken condition of the churches issued in earnest but fruitless efforts in behalf of harmony. Then to him, as the one man of his age who had the clearness of vision to see the city of God in its rare and undivided beauty, came the call to be the messenger of the Spirit in arousing the consciences of men to the sin of disunion and the love of brotherhood. Pen and voice joined in the task. He gave himself with unrestrained ardor to his mission. With keen sympathy for the affections that bound his fellow Christians to ancient and venerable symbols, he none the less made effort to turn their thoughts from human to divine leadership, from instruments of organization to ideals of service, from denominational possessions to universal responsibilities. While he thus moved, prophet-like and with persuasive voice among the people, he met all the opposition of tradition, the cynicism of skepticism and the indifference of content. But there were some whose hearts the Lord had touched. If at first it seemed that all had joined the conspiracy of disdain, he learned ere long that there were some who would not bow the knee to Baal, and were ready to take up the defense of the new truth. Of these the boldest was of his own household. With pride and satisfaction he watched his son maturing his courage and mastering his weapons. Nor was he alone. Others soon rallied to the same standard, and where the father had spoken with gentle and persuading voice, the son and his companions went out like champions to the fray. Soon the noise of battle arose, and before the long campaign was ended and the right of the new message to the attention of the church had been vindicated, the man who had first seen the vision and had first spoken the word had fallen into silence. In the splendor of those later achievements his greatness was almost forgotten. A few utterances from his pen found their way into the Christian Baptist, and the earlier volumes of the Millennial Harbinger. A short tribute to his memory, distressing in its brevity, was prepared by his son at the time of his death. A few surviving memories of this Father of the Reformation complete the story as we know it. Most of the Disciples of this generation have been content to link the name of Thomas Campbell with that of his son by way of compliment, and almost as an afterthought. My brethren, we have not know him as we should.

The story of Mr. Campbell's career cannot be told in the brief compass of this address. Nor is it necessary, for in your hands you have an admirable statement regarding the fathers, prepared by one who has entered deeply into their spirit,** and in recent days much has come from the press, though not yet enough, in interpretation of their lives and ministries.*** As one calls up the name of Thomas Campbell the few yet significant facts of his work which have survived to us come rapidly to mind. The Scotch blood of the Clan the dukes of Argyle had boasted for generations; the emigration of one of these families to the north of Ireland in the eighteenth cen-

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*Address delivered at the Centennial Convention of the Disciples of Christ, at Pittsburg, Pa., Saturday, October 16, 1909.

**Thomas and Alexander Campbell, by Archibald McLean, Official Program of the Convention, pp. 17-46.

***Centennial Addresses, by W. L. Hayden, Indianapolis; The Story of a Century, by J. H. Garrison, Christian Publishing Co.; Alexander Campbell and Christian Liberty, by James Egbert, Christian Publishing Co.; The Disciples of Christ, by Errett Gates, The Baker & Taylor Co.; Documents Relating to Christian Union, by Chas. A. Young, Christian Century Co.

tury: the birth of the three boys, Thomas, Archibald and Enos, in County Down, the oldest being born in 1763: the deeply religious character of the family, connected as it was with the established Church of England: the preference of Thomas for worship of the Presbyterian order, his deep and searching religious experience, and his dedication of himself to the Presbyterian ministry; his educational discipline as student in a military academy near Newry, as a teacher in the central part of Ireland, again as a student at the University of Glasgow and the theological school of the Seceders at Whithburn; his marriage to Jane Corneigle, the daughter of a French Huguenot, in 1787: the pastorate of the Seceder church at Ahorey in County Armagh, and the effort to augment the slender resources of the household by the conduct of an academy at Rich Hill: the gradual breaking of his health under the double burden; the lonely journey to the new world in 1807 in search of strength, and perhaps a new opportunity; his assignment by the Seceder synod in Philadelphia to Western Pennsylvania; the distress of spirit through which he passed by reason of the bitter sectisms that were working the division and decline of the Presbyterian churches of the region: the efforts at union made by him, and the ecclesiastical censures that followed; the publication of his great appeal for unity, "The Declaration and Address,"—which everybody reveres, and, alas, nobody reads—and the beginnings of that life-long career in behalf of the great principle of which he thus became the new discoverer and the advocate—these are the facts which need only fresh recalling as the significant items in a long and most notable career.

Thomas Campbell did not originate the idea of Christian unity. Every new departure, however radical and startling, carries with it something of the past. Luther and Calvin can only be understood in the light of the pre-Reformation theology. As Protestantism marched from the house of bondage it plentifully plundered the Egyptians on the way. Methodism began in Anglicanism, and the Salvation Army in turn is the child of Methodism. Earlier voices had pleaded for the restoration of the lost unity of Christians. The Roman Catholic church, confronted by the courageous efforts of Waldo, Wicklif, John Hus and Jerome of Prague to find purer doctrine, had applied the enginery of persecution, torture and martyrdom in the effort to crush out dissent and restore unity. The reformers, once free from the tyranny of Rome, trembling at the breach they had made in the walls of Christendom, and at the growing disunion among themselves, tried various devices of conference, compromise and co-operation in order to repair the evil of division. Romanists and Protestants were both deeply concerned as they saw the separative results of recent events, and in some instances, as the correspondence of Leibnitz and Bossuet proves, made earnest attempts to come to agreement. Richard Baxter of Kidderminster lamented the broken and weakened condition of the church, and organized leagues of Christian union in different parts of England, the object being to bear witness to this principle, and give it visible demonstration. Milton's dream of a simpler faith and a united church was not read till twenty years after his death, but it profoundly moved the souls of some at least who mourned over the fragmentary and ineffective nature of the Christian forces of their day. These and other influences, both in Europe and America, had prepared the way for Thomas Campbell's work. Of some of them he was aware; of others unconscious, but of all he was the heir and the interpreter. The man of prophetic type, who most truly speaks the message of God for his generation, is not necessarily he who studies the course of former times and carefully calculates the direction which religious thought will take; nor he who carefully balances the tendencies of his own day and chooses the line of least resistance and of greatest promise. Rather is he the possessor of a soul sensitive to the needs of the hour, conscious of the unspoken longings of the church of God for nobler ideals, smitten with the sense of failure in the present activities of his brethren, even while they are most jubilant over a shallow success. In a word he is the man who, because of his truer vision, discerns the way in which Almighty God is moving, and tries to get things out of his way. And such a man was Thomas Campbell.

He was not an intellectual or religious genuis, rising to eminence independent of the dower of the past or the gifts of his environment. His inheritance was favorable. Generations of stout and fearless Scotch ancestors had poured their blood into his veins. He was the child of that philosophical movement which, with its rejection of Cartesianism, its appeal to fact, and its theory of knowledge as the direct result of sense perception is most closely associated with the name of John Lock. Not less formative in his method of thinking was the influence of that modification of Calvinism brought from Holland, and widely diffused through Scotland after the secession, and known as the Covenant Theology, with its insistence upon a progressive revelation, marked by successive covenants, of which the Jewish and Christian Scriptures were the record. Nor must one forget the more immediate and profound effects of such "independent" preaching as that of the reformers Glas, Sandeman, Walker, Hill and the Haldanes, the latter of whom, with their appeal to the Bible as the sole authority in belief and conduct and their ringing protests against the divided estate of the church, had created a widespread sentiment of reform in Scotland and Northern Ireland. The effects of all these influences are clearly discerned in the character and utterances of Thomas Campbell, as well as in those of his illustrious son. Many other men of that age were the children of just such forces, but on no one else did they exert the impressive influence visible in Thomas Campbell's career. He was the one man of his generation, the native soil of whose spirit, enriched by these Providential gifts of sun and shower, was capable of developing that tree of unity whose seed was of the divine planting. Dante affirmed that the truly great man is he who sees the divine vision for his generation and tells it to the world. Such a man was Thomas Campbell.

We might easily gratify both our sense of delayed appreciation of the fathers of this movement, and our denominational pride by fulsome eulogy on this Centennial day. It would be a genial, perhaps it is an expected, service to enumerate their virtues, which were conspicuous, and obscure their faults, of which they doubtless had some small store. Perhaps it is the work of the eulogist which is expected from those who review these records today. If, however, this becomes the controlling note, we shall both miss the deeper readings of their history, and shall go away to presently forget what manner of word they spoke. If this centennial hour brings us ought of abiding value, it must be found in the frank and honest study of the careers which brought us into life, and of equally searching self criticism in the light of the ideals those men cherished and proclaimed. This is a severer and a more humbling task. But if it can find adequate performance it will leave us with a truer appreciation of the fathers and a juster sense of our own strength and weakness.

As the story of Thomas Campbell's life is pieced out from the scanty materials that fall to us, simple candor compels the confession that he was not a great man in the sense of much that the world calls greatness. Though dowered with an excellent intellectual equipment for the times, he was not one to be described as widely read. Though always effective in public speech, he had few of the graces and none of the arts of the orator. Though unwearied in his devotion to the cause he loved, he had little of that fiery zeal which has made the strength of many of the reformers. In intellectual power he was not so resourceful as his son. In public address he was not so eloquent as Walter Scott. In the ardor of his service he was not so notable for tireless energy of effort as Barton Stone. They were competent for tasks at which he would have failed. And yet not one of them, nor any of the illustrious men who stood with them or followed them has approached him in commanding and prophetic personality, and the supreme sense of infinite values. Great reformers they were, men of majestic gifts and compelling influence. He was the one man who as a prophet of God saw the vision of God's purpose for his generation, and with unquenchable faith and boundless patience set himself to its interpretation. Without the assistance of these men Thomas Campbell's message could not have been effectively voiced to the world. Without his vision of the will of God for the age and the word which that vision compelled, these other men would have gone unnoted to the end of the day.

He was a rare compound of the noblest virtues of the Christian life, the simple and beautiful virtues of which Protestantism has too frequently been forgetful. He was modest with a humility that asked not great things for self, but only for God. When censured by his Presbyterian brethren, he accepted reproof rather than be the cause of strife. Like Milton, "he traveled on life's common way in simple lowliness," and evermore "his soul the humblest duties on itself did lay." In personal piety he lived on lofty and serene levels. The Word of God was to him a daily study and an unfailing delight. Prayer was no formal utterance, but a precious experience of communion with God. His home was a place of devotion. There the altar fire never died down, and his children went forth into the world safeguarded by these sheltering ministries as by walls of fire. His convictions were correspondingly deep. The Word of God, carefully studied, truly interpreted and finding its climax and final meaning in the Person of Jesus, was to him "the sovereign law of decision in religion and in the conduct of life." To the end he held the profoundest evangelical convictions concerning the Bible and the Christian doctrine. His courage was equal to the steadfastness of his faith. No Scotch covenanter, face to face with royal persecution, could have been more fearless and unflinching in defense of his beliefs, especially where he felt that important biblical truth was

at stake. Yet his whole career was marked by an exquisite courtesy which was the astonishment of those who knew him and an example which has not always marked the conduct of the men who revere his name. He believed that all who made the effort, however ineffective, to follow after the Lord he loved, were his brethren and entitled to the name of Christian. From the beginning to the close of his work he fully recognized the Christian character and estate of all who accepted Jesus as their Lord and made a sincere effort to conform to his will. Toward all of every name who professed the Christian faith he felt the close relationship of a fellow believer. He saw in them the likeness of Christ, however obscured. He would have affirmed of them as the monk Ambrosius said of Arthur's knights:

> "For good ye are, and bad, and like to coins,
> Some true, some light, but every one of you,
> Stamped with the image of the King."

The harsh and mordant criticisms that have sometimes characterized our speech regarding our brethren of other churches could no more have fallen from Thomas Campbell's lips or defiled his pen than a nettle could root itself upon a glacier. His attitude was ever kindly, considerate and appreciative. The sin of division, so patent in the Christian life of his time, never blinded his eyes to the virtues, whose emphasis and cultivation in all was the surest road to harmony and union.

"The Principles he promulgated," so reads the theme. And yet it obscures the one element in the work of Thomas Campbell on which most emphasis ought to be laid. He held firmly to many truths; he promulgated but one principle. He accepted the great evangelic verities of his age and every age. To him God was a living reality, a divine presence, the Father of Spirits, the inspirer and hearer of prayer. This faith he shared with all the saints of all the years. The Savior was the perfect God-man, who for us men and our salvation had taken up the cross and by his atoning ministry and death had opened to us the gates of life. In him alone was life, and that life was the light of men. He had come that they might have life and have it abundantly. His was the preeminent name, nor was there salvation in any other. Loyalty to that Master on whose head were the crowns of celestial sovereignty was a privilege so royal and a duty so supreme that it was difficult to find adequate speech for the great theme. In this loyalty he rejoiced to hold fellowship with all of evangelical faith. He counted this the precious and unquestioned confession of all the children of God. The Bible was the inspired record of God's chief redemptive relations with men, and since it contained all needful truth regarding the divine education of the race for immortality, its statements might well be taken as final. Therefore the motto was devised, "Where the Bible speaks, we speak, and where the Bible is silent we are silent." But stated more accurately, this motto applied rather to the New Testament than to the entire Bible, and in the teaching of Mr. Campbell it virtually stood for the person and message of the Christ. The list of truths held by him as fundamental and proclaimed by him as sacredly implicit in his utterances might be greatly lengthened. But of this there is no need. He accepted the primal truths of our holy faith as they have been held by all true believers everywhere and in all generations.

However, when one turns to ask what was the essence of his message, the answer must be given in clear and emphatic form. Mr. Campbell did not concern himself with a variety of interests. "Principles" is not a word that defines his statements. He held to one principle and one alone—the union of God's people. To that one theme he devoted his life; he lived for nothing else. No really first-rank interpreter of God has ever had more than one commanding truth to proclaim. It was so of all the prophets. It was so of Christ. Men of the second rank can concern themselves with various ideas. The great prophets know but one. Thomas Campbell shared the fundamental convictions of his age and ours on the essentials of the faith. But the one principle which absorbed him and claimed his life was the truth that the church is ideally one, and ought to realize that unity in actual and visible experience. To him this was the most outstanding and impressive fact in all the range of the church's life. Others might devote themselves to different tasks. But as for himself, and all who were minded to stand with him, this was the supreme need and duty. He was keenly sensitive to this crying necessity of the time. It haunted his soul like a prophetic burden. The waste places of Jerusalem, where the debris of sectarian strife lay scattered and obstructive, filled him with as profound a sorrow as Nehemiah felt in his night circuit of the city. With that same restorer he might have cried "Why should I not mourn when the city of my fathers lieth desolate and its gates are burned with fire." His hope and passion was the restoration of its undivided glory. The beauty of that vision allured him. The music of the reunited church already filled his soul. Though as yet a choir invisible, its anthem floated to him as if a door in heaven were left ajar, and cherubim were singing. To the realization of this hope he devoted all his energies through the lengthening years of his life.

Nothing is more pathetic than the surprise and keen disappointment with which the skepticism and indifference of the churches on this theme filled him. When at last it became evident to him that the very sentiment of union from which he had expected so much was issuing in the formation of a new body of believers, he felt the deepest regret and trembled with apprehension for the future. And when he looked on the rapid growth of the movement and saw it pass from his shepherding to the care of his strong and masterful son, he watched it with mingled sentiments of joy and anxiety, for how promising and yet how capable of evil that future might prove. Charlemagne had watched with hope and yet fear the Norman ships ride into the harbor of Paris. Even so did Thomas Campbell see the advocates of Christian unity growing numerous, aggressive, self-conscious and militant, for he understood how easily a lofty and divinely given mission may be construed into the platform of a new and needless sect.

When one looks back upon the life and labors of this great and humble-hearted man, and then contemplates the complex of forces called into being by his message and the efforts of his followers—forces some of which have carried farther than he dared to hope in the realization of his great ideal; and have had no small effect upon American Christianity in preparing the way for the ultimate union of the churches; and some of which, though marshalled under watchwords of his devising have been among the hindering causes of continued disunion, one feels like paraphrasing the cry of Wordsworth in the words, "Campbell, thou shouldst be living at this hour. The world hath need of thee." And that cry, that finds echo in so many choice and elect souls in this mighty current of purpose and effort, must assure us that he is here, not only in that mystic sense in which the rare spirits who have entered into life watch from their high thrones the progress of their life-work in the world, but in that more potent sense in which the ideals of one great leader become the ruling motives of succeeding hosts. Thomas Campbell lives today, and out of the dust and confusion that has too often obscured his prophetic vision and exalted purpose in the days since he was here, there emerges with ever greater radiance to the discerning eye the figure of the real explorer into the untrodden regions of Christian unity, the real discoverer of the way back to the land of heart's desire, the true interpreter of the Savior's prayer and the apostle's plea.

He is here today, looking on with solemn and yet confident gaze. Perhaps this is not the way he would have chosen to realize the great purpose. If he watched with deep interest not unmingled with anxiety the rapid growth of that company which first rallied to his call, a company that soon found fresh commandership under different leaders, changing watchwords, other minds, we may be sure that there have been times in our history when he might well question whether its primal purpose had not been lost. The first clear emphasis upon Christian unity soon gave place, necessarily perhaps, to the attempt to restore primitive Christianity, and this in turn was defined in such various ways as to lead to instant and continued controversy. One after another matters of minor import, with which he never had stopped to concern himself, usurped attention, till the one principle of unity was in danger of total eclipse. With what disquietude of spirit must he have beheld the fierce animosities generated by vituperative and insulting words hurled at those antagonists whom he would have made his friends. With what astonishment and alarm would he have seen a considerable company of those who rally to his name content to forget the purpose of his call, and settle into the more congenial task of building a denomination, with all the machinery which the denominations have devised. With what pained wonder would he have looked upon the spectacle of his followers sneering in self-righteous exclusiveness at Christians worthier and more Christ-like than they who had not learned as yet to forget the fine heritage of denominational history. With what depression of soul would he have seen swaggering boastfulness of numbers and of power usurp the place of humble-minded service and single-hearted witness to the principle. He knew, as we are slowly learning, that numbers do not spell efficiency; that even a small company of convinced and consecrated men and women, passionate and eager to bear their high testimony concerning the imperious need of unity, is more effective than thousands of passionless and uninformed adherents, passive, unaware and content to pronounce shibboleths of union while disdainful of the simplest efforts to realize unity. The lesson of Gideon's band is still worth pondering.

But Thomas Campbell's testimony has not been lost upon the unreturning wind. He looks upon us today as no frustrate and dismantled ghost. Greater and more impressive grows the company of those who believe in the instant practicability of all efforts for unity, and are working at the task. If the men who followed him felt themselves in the heat of battle compelled to raise other issues than the one he had voiced, and to coin other watchwords than those he had employed, he knew in the greatness of his faith that the time would come for fresh and vital emphasis upon the primal truth he spoke. If in the campaign that had to be waged against a confident and entrenched sectarianism a later band of warriors found it necessary to carry lesser ramparts before the central citadel of disunion could be taken, he was content to abide the issue of the ultimate rally and the final charge. The men who followed him saw that much must be done before the church would even listen to the one principle of unity. They set themselves to immediate tasks, not always in the spirit of their first leader, nor with his ideals always clearly in mind. Sometimes they even fell into the subtle error of accepting the central truth as the slogan of a sect, the platform of a party, rather than a testimony to the truth. But these errors pass as the purposes of our work and the figures of our first leader and his Master and ours are more clearly seen. A century of history is recorded, how wonderful in its achievements, how heartening in its enthusiasm, how humbling in its mistakes, how incisive in its lessons. A new century dawns. The issue is clearer than ever. The company of choice and consecrated spirits grows. The voices of many not of our communion join with ours in the Savior's prayer. It is time to finish the work. No theory of union is ours, but a notable and compelling task. No tarrying for counsels, conventions and compromises is necessary, but instant effort The sentiments of disunion are still strong, but every man may build upon the walls of the city of God opposite his own house. There is work for the humblest and the greatest. No voice should be silent. In the true church there can be no dumb tongues. Every hearer is a herald. Our obligation to all the essential truths of our holy religion is not less majestic than in the past. Our companionship with the people of God in every missionary and philanthropic ministry is as necessary as ever. But above all things else, devotion to the one principle of unity among all Christians is the duty of the hour. To forget this is to miss the very ground and vindication of our separate existence. For this Thomas Campbell pleaded, and a Greater than he. For this he still pleads, and still more urgent is the voice of the Lord. With clear and ringing testimony on this theme we could realize the object of our hopes and prayers in a single generation. And the passionate desire that this shall be is the proof that we shall accomplish it. *Sursum corda.* Lift up your hearts, my brethren. Gird up your loins and light your lamps. Through the shadow of the years we sweep into a broader day. The time of the church's unity and salvation draws near. The night is far spent and the day is at hand. "Night's candles are burnt out, and jocund day stands tiptoe on the misty mountain tops."

The Calling of Dan Matthews

Reviewed by Alva W. Taylor

Harold Bell Wright's new story, The Calling of Dan Mathews, is in the printing of the second edition of 100,000 copies at the end of the first month after being issued. It has been the first seller in New York and among the first six in other places. It bids fair to be one of the big successes, if not the biggest of the season. And it is a church story. True it is not a conventional church story. It is inevitable that it should arouse some criticism and a great deal of ignoring among the conventional church defenders—those who think that because the church is good there should be no criticism of any of its ways, as if the very fact of its goodness should not make its defenders the more desirous of criticising and remedying its errors. On the other hand it will receive, perhaps, a caricatured praise from those who are ever alert to pick the flaws in the church and to obscure her virtues with an undue stress of her faults. They will be so glad to use the criticisms that they will obscure the real religion and love of truth the book exalts.

The story is full of that subtle picture of natural life which creates "atmosphere," The frank and sincere young preacher; the blunt, truth loving, big-hearted old doctor; the guileless, earnest nurse, a veritable little sister of the poor; the cheery Irish mother and her grateful, crippled Denny; the hard working young physician, lost in his task for surcease of pain and fighting bravely on with such tools as church and country environs furnished for his task; all these furnish the protagonist for the tale and work out the problem of sincere human effort for right and truth in the little city of Corinth.

On the other side as the antagonists are the "Ally," that subtle spirit of every community that peers into the lives of men with a wicked leer, that distorts motives and insinuates its slimy but invisible and noiseless presence into the most sacred places and scoffs and scorns and feeds the antisocial in men with its horrible pabulum of gossip; and there is the old conventions of church life, the traditions, the pious elder who "sells the poor for a pair of shoes" (not a common factor in modern church life, however); the truly good elder, so far as his lights lead, but the man who takes himself too seriously and believes that whatever is (in church) is right; the mercilessness of womankind and all humankind in visiting the sins of the father upon a poor defenceless girl; all these play through the pages and furnish the elements of the conflict.

Young Dan has been raised in the Ozarks, amid nature, and in a home that despised all that was artificial. He is healthy in body, mind, and soul. He determines on the ministry as the calling opening most opportunities for a life of service. In the seminary he studies the past and is tied to its traditions and theological formularies and graduates to accept a call to Corinth, where his natural abilities give him large audiences and great promise. In his own heart, however, he finds his theology is not answering the human questionings around him. He is too sincere to parley and goes straight to the heart of the matter by using that which helps men in their present conditions. This brings the antagonism of the "watchdogs of the faith," the reports of his deviations "from the faith once delivered" spread suspicion among his brethren in the ministry far and wide and he receives cold courtesy from them. He fights like a hero for his convictions and is worsted, the ally fighting with sinuous power by craftily turning the gossips into the green fields of Dan's love for the nurse, who has long ago left the church for her work of mercy.

The story thrills one and is full of wholesome sayings and live philosophizing and dramatic scenes. It nas but one vulnerable point and that is in its conclusion. It may well be debated whether Dan would have failed or not. A few decades ago he might have failed but today he ought to have won. He appealed powerfully to the best instincts of his community and while the antagonism of the legalists in the church would have brought battle it is more than probable that such a man, with such a program, and under just such circumstances, would have won. The final word of the book is even more open to a difference of opinion. That Dan should desert the church is a criticisable conclusion of the matter. Of course he does not desert religion. He goes to find the more wholesome things of religion. But is the desertion of the battle field for the pursuits of industrial life justifiable to one enlists in the task of the world's service? Are we to conclude that the author thinks the church hopeless or that he is simply using the dramatic privilege to create his tale? The latter seems the more probable and from the standpoint of art may be justified. From the standpoint of militant Christianity it could be wished that the even more dramatic sequence of victory in Corinth had been the hero's part, or at least that he had found a place to pit his soul against the enemy with that host that are devoting their lives to the task of uplifting men.

The book is significant as a religious sign of the times. Its merits as a story will create a demand for it, but its interest as a problem novel in the things of present day Christianity make its wide sale significant. The press receives it with loud praise. It expresses a feeling that is broadcast in the minds of multitudes regarding the traditions that hang about the neck of the church like a millstone. Whether true or false the feeling that it is true is there and Dan Mathews' experiences confirm the feeling and speaks the mind of a multitude. Again, it is, after all, a wholesome sign of the times that so wide and powerful a demand is made on the church to "make good" at the human task of "doing good." The religion of Jesus has plowed much soil and in it the Church of Christ must plant the fruitful seed.

The Turkish Revolution of 1909 as Observed By a Resident of Jerusalem

By Edward A. Henry

It is hardly worth our while in this study to review the history of the events in the Turkish Empire from April 13 to April 27, 1909, as it is well known to all readers of this paper how on April 13 the First Army Corps in Constantinople, at the instigation of the Sultan, Abdul Hamid, revolted from its "Young Turk" officers and became the defender of a reactionary ministry and how after only two short weeks the conquering Third Army Corps under the "Young Turks," by the decree of the old Sheik-ul-Islam, deposed Abdul Hamid, the craftiest monarch who ever wielded a sceptre, and seated upon his throne his really simple minded brother, Mohammed V.

When the Trouble Was Brewing.

Jerusalem has no papers, except one in Arabic, so it is chiefly by rumor and secondarily by Reuter telegrams which come by irregular mail from Port Said that news reaches the residents. For some weeks a spirit of unrest had been felt by everyone. Reports of changes in the cabinet, of the dismissal of the old palace guard, etc., had warned all that something in the way of trouble was brewing. Yet it was considerable of a shock that news reached our ears on the evening of Tuesday, April 13, that the 'Young Turks' had been deposed from power and the old regime seemed to have been restored. Other sensations followed rapidly during the next few days. Damascus was in a state of military rule. The great clerical party of the Omayyad Mosque threatened to stir the Moslem natives to an uprising. The attitude of the great garrison of 12,000 men toward its 'Young Turk' officers was unknown. Its revolt at any moment would not have been suprising. Nablous, that town which in times of peace is always dangerously fanatical, was in a ferment. Hebron, the most fanatical town in all Palestine was in a very ugly mood. So dangerous did travel become that the American Consul at Jerusalem joined the other diplomatic officers in sending out notice to all tourists that they must not go near Damascus or Hebron and they were advised not to travel through the country at all without military escort. A responsible native, fearing fanaticism, positively refused to venture out with me on a short ride to the southwest of the city.

A Nerve Racking Situation.

The situation at Jerusalem was most nerve racking. One day news arrived that the Nablous natives were marching on Jerusalem. The next day it was Hebron which was to begin the assault. Then came word that the Bedouins east of the Jordan were gathering for an attack on Jerusalem. So one wild rumor followed another in rapid succession. Many people left the city to stay in Egypt until the trouble should be over. Some of Jerusalem's oldest foreign residents assured the writer that the situation looked the darkest they had ever seen it. The one bright spot in the outlook was that the large Jerusalem garrison remained true to its leaders. Each evening they paraded the streets heavily armed in order to assure the residents that they were numerous, well-armed, and faithful. Even moderately heavy field pieces were paraded about the city.

On Friday night a secret meeting of the 'Young Turk' leaders was held and on Saturday noon a big mass meeting was gathered in the public park. Several thousand people came to hear the 'Young Turk addresses. One young Moslem climbed a tree at one edge of the crowd and began to harangue the crowd to the effect that it ought to arise and massacre all the Jews and Christians. This youngster was speedily dragged from his perch by a 'Young Turk' officer and sent home with a warning that he should utter no more words of that sort. The result of the mass meeting was that a telegram was sent to the Sultan warning him that if he, in any way, set aside any of the provisions of the new constitution, Palestine would at once secede from the empire and set up its own government.

"Isolate Foreign Residents."

Another disquieting factor was the news that Governor-general of Jerusalem had received a telegram reading, "Isolate the foreign residents and use what power you have to protect them." To the Occidental mind that message may not appear disquieting, but every one of us knew that it really meant, "Extend no protection to native Christians and so encourage their massacre and when blood begins to flow your own soldiers will take care of the foreigners in the same way." The news of the horrible masacres at Adana and Mersina helped to increase the fear arising from this telegram, for no one doubted that those massacres were due to similar telegrams. Fortunately Jerusalem's garrison was so loyal to the 'Young Turks' that the governor dared not attempt to carry out the order.

News of the progress of the 'Young Turk' army toward Constantinople reached us daily and at last on the 27th, late in the afternoon, came word that Abdul Hamid had been dethroned and his brother Mohammed V. enthroned. The formal announcement was made by the Governor to a crowd before his house. Great was the rejoicing and the feeling of relief. The garrison band played jubilantly as it marched about town. Every one was shouting and yelling with joy. Revolvers were fired from all parts of town, as in the Orient this is a favorite method of expressing great joy. The pandemonium lasted until about eleven o'clock.

Wednesday, the 28th of April, was a great holiday. The banks and most of the bazaars were closed all day. In accordance with an old custom huge piles of bread were placed in the city gates and all the poor were fed. Most of the buildings in the city were hung with green vines, lanterns, and flags. As night came the park became a blaze of light, since every tree was hung with lanterns. A brilliant light was placed on top of the Tower of David. Red and green fires were burning everywhere. The streets were simply packed until it was like a "Carnival Night" during some big street fair. Clearly the people did not mourn the passing of Abdul Hamid and all cheered long and loudly for Mohammed V. whose picture hung in the Jaffa Gate and before the Citadel of Zion.

The Coming of Peace.

Rumors of peace now began coming in from all parts of the empire and soon the massacres were over and the consular bars against free travel removed. Some two weeks later I sat on the floor of the Dome of the Rock chatting with the Sheik who has charge of the building. He has never learned any foreign tongue and so has access only to the one local paper which is distinctly 'Young Turk' in sympathy. We were almost alone. In a low voice as if he were afraid some one else across the mosque might hear, he asked, "Do you think Abdul Hamid was altogether bad, as the papers say?" "How does England feel?" "Do the foreigners all think he was bad?" "Who is this new sultan?" "Will he be like Abdul Hamid?" and many other such questions, all of which I answered as diplomatically as possible. For I knew that to a champion of a lost cause I was breaking the news of the total defeat of its leaders and the world's satisfaction at that defeat. Such is the feeling of the clerical party and the fanatical element of the Moslem world. Abdul Hamid was the champion of the prophet and the faith. He could not have been so bad as he is pictured. They mourn his passing and fear for the future of their religion under the new sultan. But the great mass of the people, in Palestine at least, have lived in constant fear of treachery and they now rejoice in the promise of a really civilized, western form of government under the new Sultan and his 'Young Turk' advisers.

Our Church Men

An Appeal to the Man of Hard Sense

By John Ray Ewers

There are among us a lot of men who only skim the surface of things, who are satisfied with the appearance and who cannot distinguish between a bluff and the goods. I am not talking to such this morning for they will not appreciate my point.

You have heard of a man called Pinchot? He has given us a big, word, viz. Conservation. He saw the men of this country ripping and burning up our forests, and, being an honest man, he objected. Suddenly we awakened to the fact that we have been like destructive boys, who, having no thought of the morrow, spoil, break, ruin. We see now that we are old enough to have attained the age of responsibilty and that we must save and protect rather than waste and neglect.

Not only the forests are being wasted but coal and oil lands, birds and animal life, and human life as well. Now comes Prof. Irving Fisher of Yale, head of The National Health Commission, and sounds a clarion note for the conservation of human life, and his call is none too early. Wise men, then, in every field see the word Conservation written large in letters of gold.

Conservation in the Church.

The people of the world have always been wiser than the children of light and I

suppose it will be some decades yet before some Pinchot of the spirit will arise and make himself heard concerning conservation in the church of our Holy Saviour.

Hear me, ye men of wisdom and of strength, while I lift the trumpet to my lips and herald the new day of conservation in the church of God. We have wasted spiritual life as the greedy timber fiend has wasted the forests.

The Desire for Bigness

It is the same motive in both. The desire for mere bigness, for sudden wealth, for show. Three-fourths of the people are unwise and cannot analyse the situation. Most people are deceived by the audacious bluff. The big Sunday-school, although it is only a mob, the church, that might better form several branches, the big meeting, oh, how we do love it, the big congregation, no matter what the results on actual life are concerned. Mere size! Yes, it is all the same—the passion to get rich quick and to make a swell appearance. But do not forget that there are those who think, and that the thinker laughs to scorn your inflated greatness. So we have the anomaly of great churches that cannot support a missionary, a mob attending a meeting but a city going to the devil, a big Sunday-school and colossal ignorance of the word of God, big lists of additions and enormous losses. What nonsense! What foolishness! What waste! We have had some good laughs at the expense of the "get-rich-quick" fiend and were it not so serious, we might indulge a good laugh here. But really it is no laughing matter. Thus to waste the precious life of boys and girls, thus to tamper with holy things, thus to puff up self at the expense of eternal life. Oh, man of wisdom consider the motive that underlies all this! Is it the spirit of John the Baptist saying, "He must increase, but I must decrease"? Or is it rather "I must increase at any cost." How highly illuminating would it be if we might have reports to our papers of the subtractions instead of the additions. How often have we heard the true story of big evangelistic meetings, loudly reported in our papers, reflecting supposed glory upon the evangelist, and then, some months after perhaps only twenty-five out of two hundred and twenty-five can be found. Come now, do you call that sense? I say it is a "get-rich-quick" game and that is all there is to it. The time element has been left out. The people were not prepared and therefore they could not endure. Really they have been tampered with, many of them have been ruined, brought to see the emptiness of all such proceedure. I believe in constant, sane evangelism that leads men to intelligently accept Jesus' way, but I do not believe in much of our modern foolishness. I like to see people stay in the church, and not to behold the present day exodus from the rear door as fast as the entrance is made at the front. Let us have some telegraphic reports of subtractions. There are several churches whose last estate is worse than the first.

Tell us what you are doing for missions.

Advise as to the stand of your men upon civic righteousness, please. Inform as to what you are doing for the foreigners. Tell us about the knowledge of the Bible actually gained as shown by examinations. We do not care how many "joined." As men of sense we want to know what of it. The standards of measurement are honest and true personal life, happy home life, clean municipal life, social helpfulness and missionary activity. I ask you to study, please, the quiet, solid churches that slowly, truly constantly are bringing in the Kingdom of God.

Against Exploitation

I rise to protest against the waste. I rebel at the exploitation of good people. I insist that our Sunday-schools be schools of the Bible and of ethics. I insist that we count only those who are really converted and even then that the emphasis be not so much on the counting. Bigness is not an index of anything. The big missionary offering comes nearest the mark. I am not condeming evangelists. If I could I would double the evangelistic spirit and seek to save the thousands now untouched. I find no fault with big Sunday-schools where there are big brains and hearts to guide and teach. Let us close the "exit" in our churches. Let us culture and train those we already have. Again there is wild waste in the way many of our pastorates are closed. A minister should not leave his field until another capable man has been chosen as his successor. To him he should turn over, in love, and peace, the flock he has been caring for. Again pure unselfishness would lead us to seek to have those who have left our immediate field unite with some other church and go to work. Men of the Brotherhood of Disciples, the flower of our army, to you I appeal for support in this idea of Conservation. The vineyard of our King needs wise care.

The Book World

THE CHRISTIAN MINISTRY AND THE SOCIAL ORDER, is a book of unusual merit for the preacher of today, either in city or country parish. It consists of a series of twelve addresses, which were delivered last year before the students of Yale University Divinity School. The lecturers were prominent pastors who have in their own work demonstrated their fitness to speak of the special themes upon which they address the students. The lectures are therefore not a statement of theories that have never been tested by experience, but of principles that have been found to work. The subjects of the various addresses show at a glance the practical nature of the lectures. They are: "The Part and Place of the Church and the Ministry in the Realization of Democracy"; "Trade Unions: The Causes for their Existence"; "The Work and Methods of Trade Unions"; "An Exposition and Interpretation of The Trade Union Movement"; "The Opportunity of the Minister in Relation to Industrial Organization"; The Church and The Wage-earner"; "The Opportunity and Mission of the Church Among Non-English Speaking People," by Ozora S. Davis, president of Chicago Theological Seminary; "The Ministry and the Rural Community" by A. P. Stokes, pastor Congregational Church, Amherst, Mass., "The Essentials of a Ministry to Men"; "The Minister in Association with International Movements." But these lecturers do not treat simply of practical methods of work, but gives one a vision of the relationship which the church and ministry sustain, or should sustain, to these great world movements, which are today absorbing so much of the attention of men, and which the church has done so little to direct.

The first of these lectures: "The Part and Place of the Church and the Ministry in the Realization of Democracy," is by Charles S. MacFarland, pastor of the Congregational church in the manufacturing and cosmopolitan city of South Norfolk, Conn. This lecture alone makes the book one worth buying, and reading. Mr. MacFarland conceives his task to be to open up to his hearers, and readers, "some ways in which the minister may become a vital factor in his city, a man to be reckoned with in every great movement, a man to be consulted upon all important questions affecting the life of the people, a dominant force in making and moulding the democratic order." He does not advise the minister to place less emphasis upon work with his church, for the church must be the firm solid platform from which he speaks to the community; but he does urge a larger view of the ministry than that which sees of the church as an end in itself. He sees in this view of the ministers task an opportunity for him to regain authority and influence, not upon the old superstitious basis, of divine right but upon the basis of his immediate value of the community, and his personal influence with men. The minister is to be a specialist in community building. No preacher can read this or the other chapters of the book without feeling his pulse beat quick to the enlarging vision of the great and important task to which he is called—great if seen in its social significance, as here presented.—(Yale University Press.)

THE YOUNG MAN'S AFFAIRS, by Charles Reynolds Brown, author of "The Social Message of the Modern Pulpit." This practical book is full of interest for every earnest young man. Mr. Brown's tone is not "preachy" or that of the lecturer, but that of the companion, and friend. Good common-sense and a grasp of the essentials in life are manifest in every page. In the opening chapter, "His Main Purpose," the author says: "You will agree with me at the outset that no man is apt to arrive, unless he has a fairly distinct idea of where he is going. You can steer a ship that is moving, every part of it brought under the power of some impelling force—even if it is headed wrong it can be turned around. You can not do anything with a ship that is drifting—it simply lies in the trough of the seat, beaten and tossed. You can do almost anything with a young man who is possessed with a purpose. But it is hard to do anything with those human derelicts who are just drifting along waiting to see what will happen to them." This chapter is followed by six other talks upon "His Intimates," "His Books," "His Money," "His Recreations," "His Wife" and "His Church," each discussed with genial wit, intimate knowledge of the young man's affairs, and with a wealth of illustration that compels the attention. The questions here discussed are the great questions in every young man's life—questions which he must decide whether he will or no. Upon their decision depends his success in making a life, whatever we may say of their relation to his success in making a living. They are the great questions. Mr. Brown sees and treats them in their relation to the successful life, and speaks out of wide and rich experience. (Thomas Y. Crowell & Co., New York; $1.00 net. 166 pages.)

ENGLISH LITERATURE, by William J. Long, is a very attractive book. The print, the paper, the binding, the illustrations appeal pleasantly to the eye—a most important element in creating a proper affection for his text in the heart of the student.

There is nothing uncertain in Mr. Long's treatment of his subject. He speaks as one

having authority and from full knowledge, not only of literature, but of history. The historical summaries make much easier for the teacher the necessary connection between the life of the people and their literature. Full bibliographies for each period and a general bibliography for the entire work afford abundant material for teacher and student. The author has wisely gathered the dates into separate chronologies, easy for reference.

Mr. Long's words in his preface are true of his own book: "A text-book is not a catechism but a storehouse, in which one finds what he wants and some good things besides." The "good things besides" in this case are many; one comes upon them so often that he forgets he is reading a text-book. All in all, the work is most acceptable, and will appeal to many teachers who have not felt quite satisfied with hitherto available texts. (Ginn & Co., Chicago. $1.50.)

CHRISTMAS BUILDERS, by Charles Edward Jefferson. In a beautiful parable Dr. Jefferson here presents a protest against the present day spirit which seeks to burden the Christmas holiday with a constantly increasing mass of care and commercialism; and makes a plea for a return to the old time ideals and spirit. Who can question the timeliness of this protest and plea? Christmas giving and observance has been cumbered with convention and over-preparation, until for many people the day has become one of dread. The author's thought here is refreshing. He does not simply decry the present conventional observance of Christmas; but urges that one day is too brief a time for the expression of all the Christmas spirit there is in the world, and that increasingly, this spirit must, and is finding expression in all the days of the year. His own words are: "One day is quite too short. To entertain beautiful thoughts, to kindle kind and forgiving feelings, to set the heart singing, and the spirit adoring, for all this a single day is hardly long enough. If we should think such thoughts every day for a week and a month, our minds would get accustomed to these high altitudes, and would not sink back so readily to lower and unworthy levels." It is a wholesome book, and good to read some months before Christmas. (Thomas Y. Crowell & Co., New York; fifty cents net.)

WE FOUR AND TWO MORE, by Imogen Clark; a story for young people. "We Four" are a lively group of youngsters, who are out for a summer's vacation; and two cousins, who form a worthy addition to the circle. These six spend the summer with their grandmother and maiden aunt at a fine old country place, where there are horses and dogs and other things of interest to children. These inventive youngsters organize the S. P. O. D., which being interpreted means a Society for the Prevention of Dullness. The society is a success, and realizes its aim which is "a prank a day." The reader comes to like the children as he follows them through the summer. They are loyal, truthful, courageous, and are not afraid of deserved punishment. They learn many lessons of living and loving as the summer wears on, and when the merry party breaks up for the fall term of schooling, the reader bids them good-bye with regret. The author has succeeded in individualizing each boy and girl, so that the reader feels that he knows each one personally. (Thomas Y. Crowell & Co., New York; $1.25 net.)

"THE MIND OF CHRIST" is the first book of T. Calvin McClelland the writer has seen. I notice, however, that he has written two others. He is the minister of the Memorial Presbyterian Church, Brooklyn, N. Y. He is aware of his time. He knows what is doing in the intellectual world; yet he conserves all that is vital and mighty in the Christian faith. While he clearly sees that Christianity has not up to the present won the world and that there is some room for pessimism; yet he contends that it is the absolute religion. Absolute as opposed to provisional, absolute as opposed to provincial, and absolute as opposed to partial. To become thus absolute it must reflect the real mind of Christ. The author makes a four-fold test. True Christianity must have a God of Power and Pity to whom all can pray; must stress the infinite value of the individual; must be consistent with reality ("criticism is normal and is as inevitable as the sea"); and it must have "an inspiring ethical ideal."

In the light of these the book splendidly unfolds the main teachings of Jesus. The chapters on "Jesus' idea of Religion"; "Jesus' Idea of Sin"; "The Proof of Jesus' Idea of God," and "How a Man May Know the God and Father of Jesus," are especially clear and helpful. Crowell is the publisher.

"THE GATE BEAUTIFUL" is the latest of the long list of practical and devotional booklets by J. R. Miller. We have come to know the author as safe, sane and suggestive. He is safe in that his advice is good. He is sane in that he is not a faddist. He is suggestive in that he is happy in illustration and in his choice of practical and scriptural quotations. The present volume of brief essays or abbreviated sermons will be found helpful to most Christians. It is not heavy or deep, and yet the author does not avoid the big problems that come to the common mortal. He answers by hints. In one chapter he raises the question, How can we know? He answers by two illustrations. In a picture of Augustine and his mother, he tells us that "One is saying, 'If God would only speak to us,' and the other replies 'Perhaps he is speaking to us now and we do not hear him.'" His second answer is found in the story of Lady Aberdeen's Conversion. After much doubt as to whether Christ was real, she heard a mystic voice say, "Act as if I were, and you will find that I am." Among other subjects of interest considered are: "Called to be Saints," "What God Thinks of Us," "Misunderstood" and "No Miracle, But Power." Thomas Y. Crowell & Co. are the publishers. 65c net. 8c postage.

"PINNOCCHIO," the adventure of a little wooden boy came to the house of the reviewer one night just after the dinner hour. With physical appetite appeased a live boy in the home seized eagerly upon the story of the wooden boy. They had a great time together that night; for in the early twilight of the next morning while still dozing, the writer was told of all the adventures of the newly made acquaintance, Pinocchio. No father with a live boy can doubt its interest. That it effectively teaches the young readers the lessons of obedience, kindness and broad humanity one can well believe after hearing the story related by a youth. It is translated from the Italian. Crowell publishes the work at $1.00.

"WITH CHRIST IN PALESTINE," by A. T. Schofield, M. D., is a book of four chapters entitled as follows: "Bethlehem, or The Birth of Christ"; "Nazareth, or the Life of Christ"; "Capernaum, or The Work of Christ." Jerusalem, or The Death of Christ." As these titles might suggest, the book consists of history, description, exposition, exhortation and dogmatics liberally mixed. The author enjoys giving texts their local settings; and also in tracing the significance and value of local scenery to Christ in his meditative hours. The book is only one of a hundred pages. The writer would have done better if he had limited himself to a narrower scope. There are a dozen or so good illustrations. R. F. Fenno & Co. publishes the work at $1.25.

GO FORWARD, by J. R. Miller, D. D., is the Author's annual gift book, and is a plea for progress, an incentive to renewed effort, which the author believes to be at the bottom of all successful living. The lesson of the little book is taken from the wanderings of the Children of Israel. Near the close of their forty years in the desert they had been drifting here and there without any fixed purpose. Many times had they compassed Mount Seir. They were constantly moving, but never making any progress. They were coming no nearer the promised land. It was a fruitless kind of journey. Then came the message, "Turn you northward, you have compassed this mountain long enough." This, says the author, is the daily message that every life should hear. "Go Forward" is a beautiful little book, with a helpful message, artistically bound, and illustrated in full color. A gift that will supply the need of many at Christmas time. (Thomas Y. Crowell & Co., New York; fifty cents.)

FIVE GIFT BOOKS; WHAT IS WORTHWHILE SERIES.

Five new volumes have been added this year to the popular line of ethical gift books, by the Thomas Y. Crowell Co. The five volumes added to the series this year are:

HOMESPUN RELIGION, by Elmer E. Higley. This consists of four five-minute talks, terse and practical, on right-living. It is the religion of every day and of the fireside. It is a booklet packed with meat.

THE MASTER'S FRIENDSHIP, by J. R. Miller. The author discusses here this interesting and human phase of the Master's life, as He lived as Friend to every man. The book is full of suggestion and inspiration.

UNTIL THE EVENING, by Arthur C. Benson. This booklet contains brief essays on the following subjects, "Prayer"; "The Mystery of Suffering"; The Faith of Christ"; "The Mystery of Evil"; "Renewal"; "After Death"; "The Eternal Will"; "Until the Evening." The essays are filled with well chosen illustrations, making them more of quiet heart to heart talks, than of formal statements, yet they are not without seriousness of purpose.

WHAT THEY DID WITH THEMSELVES, by Ernest H. Abbott, a very suggestive study of the characters of the men who rejected Jesus, and encompassed his crucifixion—the sleeping disciples, Judas (the moral dullard) Peter, and Pilate. The interpretation of these characters, and the suggestions as to where these characteristics are found in present day society, is very suggestive—even striking.

WHY GROW OLD? by O. S. Marden. This is a book that every man and woman who has reached the age of thirty-five should read. The following words give the position taken by the writer: "Thought leads. If it is an old-thought, old age must follow. If it is a youthful thought, a perennial young life thought, a thought of usefulness and helpfulness, the body must correspond. Old age begins in the mind. The expression of old age in the body is the expression of old age ideas which have been planted in the mind. Mr. Marden does not ignore the laws of the physical, but he does here as in his other works make them subordinate to the laws of the mind." These five booklets are bound in white or leatherette. (Thomas Y. Crowell Co., New York. 35 cents net (each). Postage 5 cents.)

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake." Copyright, Ward Lock & Co., London.

CHAPTER XXIV—Continued.

"What Is Thy Secret?"

"Only that you need not trouble about where the money is to come from to pay for all we've had. There is plenty, grandfather, plenty. See here," and running to the box she unlocked it with trembling fingers, and taking out the purse—the sides of which bulged out in a most unseemly fashion—she emptied it of its contents on to the bed. The money rolled with a comfortable jingling sound into a heap within reach of the sick man's hand.

Pierre raised himself with an effort, and looked with startled eyes at the little pile before him. Several gold pieces were amongst it, and shillings and sixpences were more plentiful than pennies.

"Tiens, mon enfant, how camest thou by all this?" he questioned, with something very like fear in his eyes.

"Jacques and Chicot and Taras and Bebe and Jules and I all earned it, grandfather. We earned it for you."

"Mais, cherie, tell me more. Earned it? You frighten me! Earned it! Then thou must have gone out amongst people—amongst crowds to have got that much money! Ah! cherie, I tremble."

"But you needn't, grandfather, you needn't. I was quite, quite safe, for I was not all alone—although dear Jacques would have flown at anybody who had dared to touch me. Mrs. Jones has a lodger living in the room downstairs, and oh! grandfather, he has been so good and kind to me. Next to you and your sister, I think I like him best in the world. When he first knew I was going to give a performance without you, he seemed as if he didn't like it, and then he said he would go with me. Chicot drew me, and this kind lodger carried your violin, and the dogs and Taras went with me."

Pierre still looked at her with mute fear in his eyes. Suppose—oh! terrible thought—suppose her father's enemy had come across her in that crowd! Or else the Italian of whom Pierre had had such haunting dreams! He shuddered, and covered his eyes with his hand, and remained in that position so long that Camilla lost all pleasure in her earnings, in the fear of having made him angry.

"Pierre—grandfather," she whispered, taking his hand and drawing it away from his eyes, "are you angry with me? I did it only for you. If you had known," with a quiver in her voice, "how frightened I was when you fell ill directly we got here; then the landlady was cross, and the doctor came, and I looked into the purse and there was scarcely any money in it. And oh! Pierre," bursting into tears, "I didn't know what to do till it came into my mind to go out with the dogs and Taras and Chicot, and try to earn something to put into the purse. And I thought you wouldn't mind when you were sick and couldn't do it yourself, and the lodger came with me." Her tears dropped on to his hand.

"Ah! cherie, do not think I am angry with you. How could I ever be that, ma petite ange! But it's the fear—the fear of what Monsieur your father said that overcame me. Mon enfant, dry your tears. They're the first I ever made you shed, n'est-ce pas, cherie?" And Pierre looked tenderly into her face. "For your sake only, and for the sake of the promise I made to Monsieur your father, was I silent and miserable when you told me of what you had done. But not angry, cherie, never angry. I did but tremble for you."

"But now that you know the lodger was with me and took care of me?" Camilla pleaded, with the tears still shining on her long lashes.

"Not now—not now," answered Pierre, merely for the sake of soothing her.

"And such a nice man," continued Camilla, wiping her eyes when she found she was forgiven; "so good and kind to me."

"The bon Dieu be thanked for that!" was Pierre's reply. "But, cherie, now that thou hast earned so much—ever so much more than thy Pierre did in so short a time—thou must rest content. No going again, cherie, comprenez vous?"

Camilla's face fell. "Not if the lodger goes with me?" she faltered.

"Not if a dozen lodgers went with you," said Pierre energetically. "What thou did'st thou did'st when I was ill—when I knew nothing; the bon Dieu knows that. But now that my brain is clear, I cannot give my consent. Were I to do so, cherie, how could I ever face Monsieur your father in the Land Above, and tell him that I broke my promise to him, and that I let you wander where you would'st, with no other protection than that given you by a stray lodger at a wayside inn."

The rapid energy with which he spoke scared Camilla anew. She looked tremblingly at him, and then hiding her face on the counterpane burst into fresh tears.

Her grief quieted Pierre as nothing else would have done. Laying his hand on the brown wig, he stroked it softly.

"Doucement, cherie, doucement. I have frightened you. We will talk no more about it. Tell me, then, has old Pierre taken away thy pleasure in having got all this money? That must not be. Thou hast taken a big weight off me, cherie. I had terrible dreams when I was ill about that purse. Mon Dieu, when I think of those dreams now——" the sweat broke out upon his brow at the recollection. "You were always starving, cherie—you and the troupe were famished—and I—I could only look on and let my heart bleed for you, but naught else—naught else. My hands seemed tied. And my promise to Monsieur votre pere always stared me in the face.'"

"But there is no need to worry now, grandfather, is there? Here are heaps and heaps of money, and it will last a long, long time, won't it?" Camilla asked wistfully.

"A long time, cherie, until Pierre is himself again, and can become the breadwinner. Ma foi, cherie," he continued cheerfully, to rouse the spirits he had been obliged so unwillingly to damp, "what would thy old Pierre have done had it not been for thee? Thou wert a brave child, and a good child to have done what thou hast."

"And the dogs, grandfather, and Taras, and Chicot," urged Camilla, the smiles now chasing each other on her face. "We all worked together."

"Then they were good, too. Did that rascal Taras behave himself?"

"Jacques made him," said Camilla with a gleeful laugh. "I don't know what I should have done without Jacques. He took so much care of me."

The poodle hearing his name crept closer to the pillow, and licked his master's cheek, as if he meant to say, "Could you not trust her with me?"

"Thou wert faithful then, mon chien?" murmured Pierre, stroking the curly head fondly; whereat Taras, with a snarl of jealousy, leaped on to the other side of the pillow and jabbered shrilly into his ear.

Pierre laughed feebly, and on hearing the laugh Camilla's reviving spirits gave another spurt up.

"And the lodger, cherie, what is he like?"

"Very nice, and oh! so kind, Pierre. One day he came and helped me to give you your medicine. He would have helped me to nurse you quite, but the doctor wouldn't have it."

"Know you his name?"

"No. Mrs. Jones only calls him 'Sir.'"

Pierre lay quiet for awhile. Fortunately for him, no disturbing thought connected with this lodger troubled him. Then Camilla, seeing him close his eyes, gathered up the money, and locked it carefully away.

As she ran downstairs and into the garden toward Chicot's stable, she met Mr. Densham standing by the gate with an open telegram in his hand. He came towards her with a perplexed expression, and then quietly helped her to give Chicot his evening meal.

That over, he said abruptly—

"I am obliged to leave this place early tomorrow morning on business, and I probably shall not return for a day or two. Will you promise me to give up having any performances until I come back?"

Camilla looked up with a drooping face. "I have just been promising grandfather that I'll never give another until he is able to come with me."

Mr. Densham's face cleared, and his voice sounded relieved, as he said—

"That is well. I feel now that I can go with an easy mind."

"I ought to feel very safe with so many protectors," said Camilla, with a demure little smile. And at that instant Jacques put his head in at the stable door, and, sidling up to her, cast his usual questioning glance at Roger Densham.

"And here is another to swell the number," said Mr. Densham lightly. "Well, two days at furthest I shall be here again."

The next morning he started, and Camilla went to the gate to see him off and wave him a last good-bye.

CHAPTER XXV.

Mr. Bartoletti at "The Robin's Nest."

It was the morning after Mr. Densham's departure. Mrs. Jones was smiling her hardest, and Mr. Jones, as he dusted the pint bottles of beer and replaced them on the shelf in the bar, stole quiet glances at the new customer, who was complimenting the landlady of "The Robin's Nest" on her excellent ale.

"No such ale have I tasted before in England," he was saying in a musical voice, while his dark face lighted up with a smile meant to be insinuating.

Mrs. Jones was pleased. No one, not even her gentleman lodger, had so praised the quality of the bar-room tap. She began to think the customer had not nearly so unpleasing a countenance as she had first thought.

"And what an abode of bliss," he continued looking through the window at what seemed indeed to be a peaceful country scene. "Just the sort of place I should delight to lux-

uriate in for a time. I suppose you do sometimes take a lodger?"

"Indeed," returned Mrs. Jones much elated, "we have three at present."

"More, if you count the animals," put in Mr. Jones with a sly laugh.

"What! has this quiet spot been found out already?"

"I have a gentleman lodger on the first floor," said the landlady proudly; "and higher up there is an old——" Here she stammered and paused, then went on, with rather a heightened colour—"There is a man with his little grandchild."

"You astonish me! And where have they all come from?"

"I don't know. The old—man is a strolling showman." And Mrs. Jones turned abruptly away to wipe some beer stains off the table, an uncomfortable feeling telling her that the less she talked about the strolling showman the better, for the memory of that false beard and wig had suddenly occurred to her.

"Then, of course, these animals that you speak of belong to the old man," said the customer, turning his head to address the landlord, of whom he had taken but scant notice before.

"Yes, and a fine trained lot they be," answered Mr. Jones, with emphasis. "As handsome a goat as you will see in a day's march, the finest-bred poodle on this side the water, two other dogs and a monk——" Here he stopped abruptly, catching sight for the first time of some pantomimic gestures from his wife, who stood behind the stranger.

Just then a bottle of medicine was handed in through the window by a small boy.

"For your lodger upstairs," he said, and was off in a trice.

"Rather trying to have a sick inmate," said the stranger in his blandest tone.

But Mrs. Jones did not reply. She was staring at the address on the sealed bottle in her hand.

"How vexing!" she exclaimed. "Here's that lad left the wrong mixture. This is not for here at all. It's written, 'H. Cleveland, Esq., Manor House.' Now what's to be done?"

At that moment a voice along the passage called, "Mrs. Jones, has my grandfather's medicine come yet?" And Camilla came into the bar.

"It's come and it's not come," was Mrs. Jones' reply, given in a vexed tone. "The boy brings a bottle, and is off like a streak of lightning, and then I find it's for the wrong house."

"Oh! what shall we do?" asked Camilla in dismay.

"If it weren't that Jones was bound to go in the other direction in less than five minutes from now, I'd have said he could go to Dr. Morgan's but he can't and that's plain. And if only Mr. Densham had been at home now ——" she whisked a beer bottle off the table, and placed it on a shelf with the others.

The stranger, who was no other than Mr. Bartoletti, came forward. "Can I be of any assistance?" he asked softly. "My time is of no account. I heard you mention Mr. Densham's name. I know him—slightly;" he paused, and looked at the three faces before him, his eye resting on the child's face last, and lingering there.

"Indeed, sir," said Mrs. Jones, with a new warmth in her tones, "any friend of Mr. Densham's is welcome at 'The Robin's Nest.' He is that good to this child. But he went to London yesterday, worse luck, and won't come back till tomorrow. Had he been here, he'd have walked off this very minute to fetch the proper medicine."

Mr. Bartoletti's mouth grew dry; his lips twitched. "And why should not Mr. Densham's friend do it instead?" The words were forced out somehow, and the Italian felt a strange quiver go through him as he spoke.

Some intuition told him that this grey-eyed child with the delicate face was no other than Camilla Falconer, and but for her his niece Anita would in time come in for the grand heritage of Rosslyn Towers and the thousands that went with it.

"Indeed, and you are kind! What do you say to that?" exclaimed Mrs. Jones, turning to Camilla, with nothing in her face to show that she had been hinting at such a proposal. "You are a lucky little gel to have such kind gentlemen willing to help you out of your troubles."

"But"—the dryness of Mr. Bartoletti's mouth was increasing, and he had to moisten his lips from the glass of ale before him, as he went on—"but as I don't know my way to the doctor's, and this little girl probably does, I should like her to come with me. I have a gig at the gate."

Yes, Camilla knew where Dr. Morgan lived, his house having been pointed out to her by Mr. Densham on their way to Charnford, but she shrank from accompanying this stranger. There was something about him that made the child fear him. The landlady saw her evident reluctance, and knew it must be overcome if the right medicine was to be brought.

"Just the thing," she said briskly. "You've been a bit mopey since Mr. Densham left. A drive in a nice carriage will do you a sight of good. Thank you, sir, she'll go with you with pleasure."

"I must first ask grandfather's permission," burst in Camilla; and breaking away from the group, she rushed upstairs with a great hope that Pierre would be awake and veto such a proposal with vehemence.

But no, the Frenchman was fast asleep, and nothing on earth would have persuaded Camilla to awaken him. So, with a reluctant step, she returned to the bar, and stood gazing with a pair of half-frightened eyes at Mr. Bartoletti.

"Grandfather's asleep," she said mechanically.

"Then I hope you didn't wake him," said Mrs. Jones tartly. It angered her to see the child's indifference to a pleasant drive with this kind-hearted gentleman. "Come now, away and get your hat. You can't keep the gentleman waiting, seein' as he's so kind as to offer his services to you. Many a little gel would jump at such a chance. And remember, your grandfather can't have his medicine until it's brought him. I dessay it'll make him ill not to have it, and it'll be time in another hour."

That decided it. Camilla was willing to go through fire and water for Pierre, if need be, and surely a short drive with this rather unpleasant-looking stranger was not nearly so bad as all that.

Soberly she went and fetched her hat, and as she reached the last stair a cold wet nose was thrust into her down-dropped hand. It was Jacques. His loving eyes looked into hers. "Where you go, my little friend, I go also," he all but said. "My master has put you into my care, and I will not fail him."

So together they went into the garden, where at the gate Mr. and Mrs. Jones stood, and the Italian was seated in the gig with the reins in his hand.

"That's right, said the landlady, "never refuse a good offer. She'll enjoy it somethin' amazin', sir, when once your started."

With this, the reluctant Camilla was hoisted up alongside Mr. Bartoletti, with the bottle of medicine held tight in her hand. The next minute Jacques had sprung up beside her.

With an impatient movement Mr. Bartoletti checked the starting horse.

"Remove the dog," he said harshly. "I won't take the dog."

"He'll not leave me," said Camilla, some impulse prompting her to throw her arms round Jacques and cling desperately to him.

"Lor, sir," put in Mr. Jones, who had gone round to hold the horses head, "at dog'll taste blood afore he'll let little missie go without him."

There was a decidedly ugly frown on Mr. Bartoletti's face. He was feeling almost beside himself with vague wonderings, evil thoughts, criminal ideas. The blood was coursing wildly through his veins; the hand that held the reins shook visibly.

What he was going to do, he did not know as yet. He was certainly not going to drive merely to Dr. Morgan's to fetch a bottle of medicine for a strolling old showman, as these poor innocent rustics thought, and the dog was an unlooked-for quantity. He did not want him, but no more did he want the dog to taste blood, for it would undoubtedly be Mr. Bartoletti's blood, if he made any attempt to eject this savage creature from his gig.

He hated dogs at all times. He—— But at that moment Mr. Jones let go the horse, and away he started. Camilla gave a hasty look back at "The Robin's Nest," and then they whirled round the corner.

CHAPTER XXVI.

Jacques Shows His Teeth.

The gig sped rapidly along, and Mr. Bartoletti's brain was in a whirl of thought. He never glanced once at the child by his side, who sat as motionless as a statue, with one arm clasped tightly round Jacques. Only as they came within a stone's throw of Dr. Morgan's house did Camilla's lips unclose.

"We have come to the doctor's," she said, in a distinct tone of relief. "It is this big white house."

But for answer Mr. Bartoletti gave the horse a slight touch with the whip, and the gig swept by the house like a flash of lightning.

Camilla turned a pale scared face towards him. "Why have you passed it?" she questioned in a trembling voice.

The Italian made no answer. It was very probable he did not hear her, for he was wondering what on earth he was going to do with her. Without any previously arranged plan, he found that he had possessed himself of this child and what if, after all, she turned out to be other than the one he sought.

His thoughts flew back to the description Guy Falconer had given of his little cousin, as seen on board The Fair Nancy. What had the lad said then of the child? Fragile-looking and renned, with pensive gray eyes, and curly golden hair. This child's hair was brown—nothing of the gold sparkled there. But the rest of the description tallied well.

Yet stay. What if the Frenchman had disguised the child?

With a jerk that pulled the horse violently back, he stopped the gig, and demanded of the child her name.

Too terrified to refuse, Camilla gave it.

"Take off your hat," was the next demand, the sharp tones sounding strangely jubilant.

With trembling fingers the child loosened the elastic, and, removing the hat, disclosed the wealth of brown hair beneath.

With an unceremonious hand, the Italian swept the brown locks aside, and, before Camilla could realize what he was doing, the wig was off her head and in his hand. With a mocking laugh of triumph he held it at arm's length, and Camilla gave a cry of terror and despair as she jumped up to seize it from him.

(Continued on page 23.)



The Young to the Old

You who are old,
And have fought the fight,
And have won or lost or left the field,
Weigh us not down
With fears of the world, as we run!
With the wisdom that is too right,
The warning to which we cannot yield—
The shadow that follows the sun
Follows forever—
And with all that desire must leave undone,
Though as a god it endeavor,
Weigh, weigh us not down!

But gird our hope to believe
That all that is done
Is done by dream and daring—
Bid us dream on!
The earth was not born
Or Heaven built of bewaring—
Yield us the dawn!
You dreamt your hour—and dared, but we
Would dream till all you despaired of be.
Would dare, till the world,
Won to a new wayfaring,

—Cale Young Rice in the June American Magazine.

Not one holy day, but seven;
Worshipping, not at the call of a bell, but at the call of my soul;
Singing, not at the baton's sway, but to the rhythm in my heart;
Loving because I must;
Giving because I cannot keep;
Doing for the joy of it.

—Muriel Strode.

What Grandma Threw

There was a game of ball in progress in the back yard. Grandma, busy with her basket of darning, smiled as she watched the three town boys from the window. She was not the only one who watched them, however. Ont in the road were three or four poorly dressed boys who, attracted by the shouting and laughing in the yard usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning to dislike the ball players at once, though they could not have told why except that the newcomers were better dressed and seemed to be having a good time, in which those outside the fence were not sharing. Presently one of them called his comment aloud: "Dudes!"

"Ragbag!" promptly responded Guy.

"Such playing!" sneered the boys outside.

"If you don't like it, you needn't watch it. Clear out!" shouted the boys inside.

Back and forth over the fence the sharp words flew, and of course it was only a few minutes before an occasional stick or stone was flying, also. Then, by an unlucky toss, the ball went over, and that ended the game, for the boys refused to give it up.

"Oh, no, we won't throw it back, sonny! You don't know how to play with it anyhow, so 'tain't no use to you," they answered mockingly to all demands for its return. "You didn't have to throw it over, and we don't have to throw it back."

Angry, and fearful of losing their ball altogether, the young visitors hurried into the house with the story of their wrongs. "They're spoiling all our fun, and we can't drive them away; and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No'm. We talked to 'em and threw things at 'em, and everything."

"Well, well! Maybe you didn't throw anything that hit them in the right place," said grandma severely. "I won't have them tormenting you in any such way. I'll throw something that will send them off in a hurry."

She marched into the pantry, and the boys looked at each other with much surprise mingling with satisfaction. They wanted the intruders driven off, but the idea of sweet-faced grandma throwing stones. Or had she gone for bricks or hot water? She hurried out of the door, and they followed her, but they could not distinctly see what missile she sent over the fence. "Don't say anything to them. Wait and see what they'll do," she said to the wondering boys on the step.

But after a few minutes of silence they could not resist the temptation to tiptoe over the grass and peep through into the road. There sat the enemy around a torn paper sack, eating some of grandma's delicious doughnuts!

"Hump!" said Charlie.

"Here's your ball," said a rather subdued voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it anyway. We was only foolin'. We're goin' fishin.."

"They've gone, haven't they?" inquired grandma as the three boys came back to the house. "You can nearly always make people peaceable by throwing at them, if only you throw the right things."

The boys laughed, though they looked a little ashamed; for often afterwards, when there was danger of getting into a quarrel, one of the others would say warningly: "Better throw a doughnut."—Round Table.

The Pink China Plate

Mrs. Herrick had been cleaning her silver. Her little daughter Nell was skipping around the table, occasionally stopping to make faces that looked very funny in the polished sides of the sugar-bowl.

"I'm so glad they're cleaned," Mrs. Herrick said, as she put the spoons in the spoon-holder, and set them upon the sideboard.

But, alas! as she turned away her sleeve caught on a spoon, over went the spoonholder with a crash, and there was a big nick in the side of a delicate pink china plate that had been in range of the falling spoons.

"I'm very sorry, but I suppose you will be glad to have another dish for your playhouse, Nell?" she said, as she picked up the pieces.

"That is just beautiful," Nell said, enthusiastically, forgetting to be sorry for her mamma's loss; and after admiring it for a few minutes she ran into the front room to give the signal to Bell Hastings to come over. Bell lived just across the street, and when anything unusual happened at Nell's house, Nell put a paper in the front window in the parlor, which meant that she wanted Bell to come over as soon as possible. When anything unusual happened at Bell's house, Bell put a paper in the window for Nell to come over. Bell came right over, for she happened to be looking over at Nell's house when Nell put the paper in the window.

Nell's playhouse was in the shed. In one corner was the play table, which was made of a board propped up on two big sticks of wood. On this table were a good many odds and ends of broken dishes, and the pink plate was placed in the center of the table.

After Nell and Bell had admired the plate enthusiastically, Nell said, "Let's give a high tea. Mamma will let me have some of those crisp little ginger snaps and some little crackers, and we can have water for coffee, and we can have a tea almost like real ladies. You know they don't have much to eat, but the ladies are all dressed up and eat with their gloves on, and are very stylish and polite. I've got some old kid gloves of mamma's that she gave me to play with, and we can be very polite, and it will be almost like a real tea."

"Did you ever go to a real high tea yourself? asked Bell.

"No, but I've heard about them, so I know what we ought to do pretty well," Nell replied.

Then Nell and Bell had a lovely time decorating the table with flowers and paper napkins, and arranging the crackers and ginger snaps on the pink plate.

"Now we must put the chairs round the table," Bell said, when the table was in readiness.

"Oh, no! that would spoil it all; you have to stand up to eat at a high tea, or you won't be in style," Nell said in a superior way.

Then they put on their hats and the kid gloves and tied some ribbons around their necks, and went to the table. They were nibbling their ginger snaps in a very dainty way, when one end of the table slipped off the stick on which it was rested, and down went the flowers, ginger snaps, crackers, dishes and all.

"I do believe that lovely pink plate is broken in a thousand pieces," Nell said, ruefully.

"How did you happen to tip it over?" Bell asked, sympathizingly.

"Me tip it over? I didn't. I wasn't so near to it as you were."

"Well, I didn't do it," Bell replied.

Nell must have forgotten that she was at a high tea, and therefore should be very polite, for she said, "Why, Bell Hastings, you must have, for I'm sure I didn't."

"Well, I know I didn't do it, and I don't think you're very polite to your company to tell them they tipped the table over. I'll go home this minute, and I'll stay there, too."

"Well, I should think you'd better, if you can't go anywhere without breaking all the dishes anybody has got in the house," was the spirited reply.

Mamma heard loud voices and looking out of the window saw Bell walking out of the yard, holding her head very high. In a few minutes Nell came in with some very red cheeks.

"Bell didn't stay very long, did she?" mamma inquired, gently.

"Long enough," was the uncompromising reply.

"I hope you didn't have any trouble with her?" queried mamma.

"She broke that pink plate you gave me this morning, and then tried to make out I did it. I should think that was enough to make any one have trouble," said Nell.

"How did it happen?" asked mamm a.

"Why, we were having a high tea, and were standing at the table eating, and she pushed the table over."

"Are you sure you didn't help do it."

"I'm very sure Bell did it."

"Of course, Bell didn't intend to do it, and I hope you didn't treat her impolitely."

"Well, she tried to make out I did it, and I didn't think much of that."

"Are you sure you didn't help push the table over?" mamma asked again. "It would be more generous for you to be willing to bear a part of the blame, at least."

"I wasn't much to blame, anyway," Nell replied, with less assurance.

"Of course, you can't go over to Bell's to play until you have asked her pardon for treating her as you did this morning. I should be very sorry to treat a guest impolitely because they happened to break a broken plate," mamma said, impressively.

"That plate was pretty, and I don't want to go over there very soon," Nell said, shutting her lips closely.

But that very afternoon Nell did want to go over to see Bell very much when she saw her out in the yard under the trees playing with her dolls. After watching Bell for about half an hour, she said, hesitatingly, to mamma:

"I suppose I might go over and ask Bell to excuse me for not being polite this morning?"

"I would," mamma said, encouraginly.

When Nell came home she looked very happy. "Wasn't it funny, mamma," she asked, "when I asked Bell to excuse me, and told her I guessed I was some to blame for breaking the plate, she said she thought she was to blame, too? So we concluded one was to blame as much as the other."—Ex.

An Employer's Standard

The following nine rules, says Herbert Kaufman in the Chicago Record-Herald, were printed on a card and given to each one of his employes by a very successful employer of labor. Practically they embody the standards of all honorable employers:

"Don't lie—it wastes my time and yours. I'm sure to catch you in the end, and that's the wrong end.

"Watch your work, not the clock. A long day's work makes a long day short, and a day's short work makes my face long.

"Give me more than I expect and I'll pay you more than you expect. I can afford to increase your pay if you increase my profits.

"You owe so much to yourself that you can't afford to owe anybody else. Keep out of debt or keep out of my shops.

"Dishonesty is never an accident. Good men, like good women, can't see temptation when they meet it.

"Don't do anything here which hurts your self-respect. The employee who is willing to steal for me is capable of stealing from me.

"It's none of my business what you do at night, but if dissipation affects what you do next day and you do half as much as I demand, you'll last half as long as you hoped.

"Don't tell me what I'd like to hear, but what I ought to hear. I don't want a valet for my vanity, but I need one for my dollars.

"Don't kick if I kick—if you're worth while correcting, you're worth while keeping. I don't waste time cutting specks out of rotten apples."

About People

—David E. Thompson, United States ambassador to Mexico, has secured control of the Pan-American railway, a line extending 244 miles from San Geronimo on the Tehauntepec National railway to Mariscal, on the Mexican-Guatemalian frontier. He secured $9,600,000 worth of stock.

—Former Vice President Charles W. Fairbanks, accompanied by Mrs. Fairbanks, has left Shanghai for Manila. The Shanghai Times refers to Mr. Fairbanks's visit to China at the present time as especially helpful to American interests.

—Charles Fallen McKim, one of the world's greatest architects, died at St. James, Long Island, last week from over work. Mr. McKim, who was sixty-two years old, was for many years president of the American Institute of Architects. He was the founder of the firm of McKim, Mead & White, which designed the recent addition to the White House, the Boston public library, the University Club of New York and many other famous buildings.

—A London correspondent says that the members of the British Cabinet would not like to dissolve Parliament, because they need their salaries. Premier Asquith is a barrister who has no practice now to fall back on; he got some money with his wife, but not enough to make him independent. Haldane is a practicing barrister who had to leave the law courts when he became minister for war and may not find them ready to take him back. Churchill has nothing but his salary except a few hundreds a year, and married a wife beautiful and charming but without a penny. Lloyd George is a man of such simple wants that he could easily go back to the small income he was earning as a solicitor when he was still a private member; but still it is a consideration to have 5,000 pounds a year out of which to make a saving of 2,000 to 3,000 pounds, and with his modest tastes and frugal and simple little Welsh wife this he can do now.

—President Taft has been of all American statesmen the greatest traveler. His traveling record for the last nine years, which will soon be boosted by some twelve thousand miles of western touring, would be astonishing in a professional globetrotter. His yearly average is more than fifteen thousand miles travelled to the music of car wheel and propeller. If he had started for the moon when he left Cincinnati for the Philippines in 1900 and kept on traveling in that direction instead of keeping to official business on terra firma he would pretty nearly have arrived at the earth's satellite. At least he would have covered 136,000 out of the 221,000 mile trip.

Of Virtue

The flower of Virtue is the heart's content;
And fame is Virtue's fruit that she doth bear;
And Virtue's vase is fair without and fair
Within; and Virtue's mirror brooks no taint;
And Virtue by her names is sage and saint;
And Virtue hath a steadfast front and clear;
And Love is Virtue's constant minister;
And Virtue's gift of gifts is pure descent.
And Virtue dwells with Knowledge, and therein
Her cherished home of rest is real love;
And Virtue's strength is in a suffering will;
And Virtue's work is life exempt from sin,
With arms that aid; and in the sum hereof,
All Virtue is to render good for ill.

—Dante Gabriel Rossetti.

The Man Who Wins

The man who wins is the man who works—
The man who toils while the next man shirks;
The man who stands in his deep distress
With his head held high in the deadly press—
Yes, he is the man who wins.

The man who wins is the man who knows
The value of pain and the worth of woes—
Who a lesson learns from the man who fails
And a moral finds in his mournful wails;
Yes, he is the man who wins.
The man who wins is the man who stays
In the unsought paths and the rocky ways,
And, perhaps, who lingers, now and then,
To help some failure to rise again,
Ah, he is the man who wins!

—Baltimore News.

Woman's Sphere

—The late Mrs. Marian McBride of Boston was one of the best known American woman journalists. She was employed on the staff of the New York World, the Boston Post and was a frequent contributor to the leading journals, east and west. She was founder of women's press clubs in Ohio, Washington and Boston, and actively interested in many lines of charitable work.

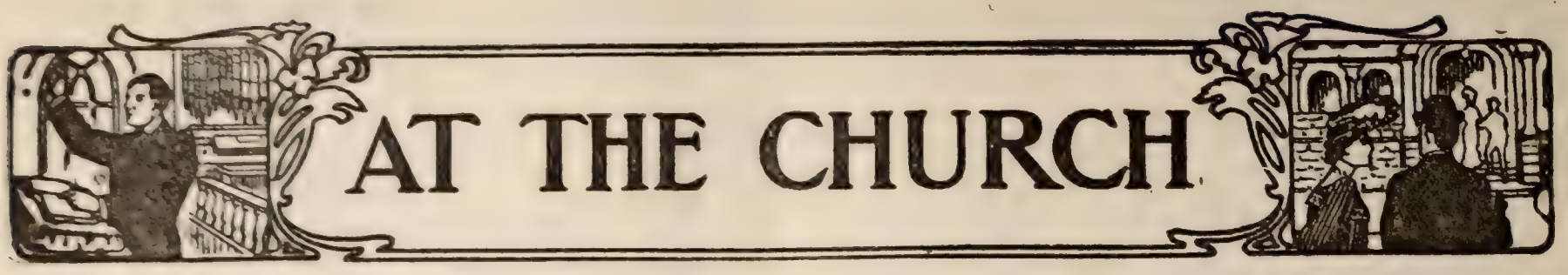
—Mrs. Emmaline Pankhurst, the suffragette who has been prominent in the London campaign, is a native of Australia. She lived for many years in Sydney. Women have full suffrage there, but Mrs. Pankhurst's methods were never employed or approved by the women voters of the state of New South Wales.

—A movement has been set on foot by the General Federation of Woman's Clubs to send to England a number of young women to be educated in the colleges affiliated with Oxford and Cambridge. A fund of $1,500 has already been raised for the needs of the first candidate, who will go this year. Applicants will have to pass a stiff examination and will be expected to give a good account of themselves while abroad. Miss Laura Drake Gill, formerly dean of Barnard College, New York, was active in originating the plan.

—Mrs. John A. Johnson, the widow of the late Governor Johnson of Minnesota, was her husband's confidant and adviser in many important political crises. She was educated in a convent and after graduation taught painting in a private school. She has little liking for society, entertaining but little, interesting herself in her husband's affairs, and caring for her family. Her chief diversion is painting, and some of her canvasses have been shown in local exhibitions.

—Mrs. William K. Vanderbilt, Jr., of New York, and her husband, have signed a separation agreement. Mrs. Vanderbilt is a Roman Catholic and conscientiously opposed to divorce. She was Miss Virginia Fair of San Francisco, one of the wealthiest heiresses in the United States. She was a close friend of the Duchess of Marlborough, who was Consuelo Vanderbilt prior to her marriage.

—Mrs. O. H. P. Belmont has given the New York State Woman's Suffrage Association a magnificent building on Fifth avenue as headquarters. This, with the entertainments at her Newport villa, "Marble House," and an elaborate luncheon at the Plaza, to say nothing of large money contributions, would indicate the sincerity with which she has taken up the cause. It is now asked of her, at the suggestion of Mrs. Harriet Stanton Blatch, daughter of the late Elizabeth Cady Stanton, that Mrs. Belmont enter a Tammany polling both on election day and insist upon being allowed to cast her ballot—a privilege which a woman paying thousands of dollars in taxes thinks she should not have to ask.



Sunday School Lesson

By Professor Willett

Among the Barbarians*

In our study of last week's lesson we saw something of the disastrous results of that voyage on which Paul and his fellow prisoners started from Caesarea under the direction of Julius, the centurion. Their transfer had been successfully made at Myra from the ship on which they had started to one bound for Italy. Soon after leaving the coast of Asia they encountered stormy weather which drove thm somewhat out of their course and forced them into the harbor of Fair Havens on the southern coast of Crete. From this place they departed to seek a better haven, if it were possible. But their departure was against the advice of Paul, whose experience had led him to doubt the safety of any journey on the Mediterranean so late in the year. But the anxiety of the captain to find a better port in which to winter, and probably the hope of the centurion that they might be able to complete the entire journey, and thus relieve him of his responsibility, prevailed and the voyage was resumed. Soon, however, they were in the throes of a tempest that beat down upon them from the cliffs of Crete and drove them far out of their course. Their present danger was very great, and before them were all the uncertainties of shipwreck by either the vicissitudes of the storm or some rocky or treacherous coast which was even more probable and might mean wreck to them all.

Nearing the Coast.

Two weeks of this dreadful uncertainty they passed, in which the 276 people on board the ship were in almost hourly expectation of death. They lightened the ship first of its tackling and then of its cargo, especially when, at last, they felt themselves approaching a coast, whose terrors they could only fear but could not see in the darkness. The attempt of the soldiers to save themselves by cutting away the small boat was frustrated by Paul, who was the only courageous spirit of them all. He assured them that if they followed his directions, they could all reach safety.

Meantime the ship had been beached at a point where two currents met and so stood in imminent danger of breaking up. The desire of the soldiers to kill their prisoners and thus relieve themselves of responsibility was prevented by the centurion through consideration for Paul; and, at last, all on board, by various devices and by the assistance of the floating parts of the ship, came safely to land. It was the island of Melita, or Malta, about fifty miles south of Sicily. Probably the point on which the ship struck was a bay on the northeast part of the island. Malta was a province of Rome, but its people were deemed barbarians because they were not a Greek-speaking race, being of Phoenician origin, probably immigrants from Carthage.

The Viper.

But they were kindly people and received the unfortunates from the ship with such hospitality as they could command. It was the raw weather of autumn, both stormy and cold, and their first effort was to warm the almost exhausted refugees. Fires were built along the shore, and natives and voyagers shared the task of gathering fuel.

This led to an interesting experience on Paul's part. When he came with a bundle of fagots to throw on the fire, he discovered a viper on his hand. These creatures were usually poisonous. No deadly viper is now found on the island of Malta, but this does not disapprove the statement of Luke. Paul seems not to have thought much of the incident. The dangers of the immediate past had been too great to permit him any special concern for what may have seemed to him a trivial incident. He shook off the beast which perhaps by reason of the cold, was harmless. At any rate Paul suffered no evil from it. But the natives of the island who saw the thing clinging to his hand were sure that it was a providential visitation. Their idea of the wrath of the gods would make such an explanation reasonable. He was a prisoner they knew and they imagined that some great crime had brought him to his present condition. First the storm had threatened and now, that he had escaped, the divine wrath pursued him to this kind of death. But when he shook off the serpent and seemed to suffer no harm, they suddenly reversed their opinion and believed that no one less than a god could have come safely through such an experience. It was the common belief of antiquity that the viper's sting was fatal. The people thought that Paul had worked a miracle in escaping from the danger.

The Healing of the Sick.

As is was necessary to remain on the island until another ship could be secured, hospitality was extended to the travellers by the people of the place. Paul seems to have been selected as one of those worthy of the special kindness of the head officer of the island, who was perhaps himself a subordinate of the proconsul of Sicily. Whether the entertainment and hospitality extended by this man to the shipwrecked members of Paul's company included all, or only himself and a few others we do not know. But the occasion offered Paul an opportunity for further testimony to the gospel.

The father of Publius, the magistrate, was sick of a dangerous disease. Paul was taken, probably at his own request, to see the invalid, and there talked and prayed with him. He also laid his hand upon him and restored him to health. In this manner something of that power which Jesus had manifested so freely was displayed by his great apostle. The news soon spread, and many others afflicted with diseases came and were cured by Paul. Perhaps also Luke was a helper of his in this good work of healing, for Luke was a physician, and when he mentions the fact of the cures wrought among the people, he adds "who also honored us with many honors." Does he mean to imply by this that the honors paid to himself and Paul were in recognition of the work of healing wrought? Apparently so, and this would imply that Luke's medical skill was actively employed in caring for the sick of the island even as Paul's healing power. The honors bestowed upon them must have included articles necessary for the voyage, such as they would need after their hard experience of the previous journey. In this way the time of their stay on the island was employed to the advantage of that faith which Paul and his followers were interested to preach throughout the world.

Paul's Real Purpose.

When one reads in II. Corinthians 11 the catalogue of Paul's sufferings for the sake of the gospel, it is natural to ask whether this shipwreck experience was mentioned as a part of that pathetic list of experiences. Was this the night and the day that he had been in the deep? That hardly seems possible. No doubt it was one of the three shipwrecks he had to suffer, and yet so casually are these afflictions of the apostle passed over that only by the taunts of his enemies at Corinth was he induced to open his lips regarding the severity of those afflictions which he had endured for the Master he loved. Truly he counted not his life dear unto him only so that he might finish his course with joy and the testimony which he had received of Jesus Christ.

It is probable that Paul thought less of his shipwreck experience or of the danger from the viper's bite than he did of the opportunity he had received to preach his message in a place he had not expected to visit. Three months were permitted him for this good work, and though no missionary activity is mentioned, it cannot be doubted that this was the way in which the interval was employed. And no doubt disciples were won there on the spot. There in later generations the Knights of St. John took refuge on their retreat from Palestine, and where the traveler stops today to study the massive fortifications of the English sea station and to meditate on the experiences of the apostle of Jesus Christ so strangely cast upon this land twenty centuries ago.

*International Sunday School Lesson for November 7, 1909. Paul a Prisoner—The Shipwreck, Acts 27:2-28:10. Golden Text: "The Lord redeemeth the soul of his servants; and none of them that trust in Him shall be desolate," Psa. 34: 22. Memory verses, 28, 9, 10.

The Soul's Insistence

BY FRED CLARE BALDWIN, D. D.

When they that know me here have said,
"He's gone,"
And harsher lips proclaim me dead,
I shall be living on;
When o'er my head
Some kindly shaft perchance will tell
Where first was seen,
And then where sank, this outworn shell
(Let silence have the stretch between!)
I shall be sailing on:
Or else, to Life's wide wave
Were there no harbor but the grave—
No harboring hope to feed upon;
And Love were launched to chase a myth,
A thing for storm to wrestle with
And glut oblivion!

Prayer Meeting

By Silas Jones

THE MINISTRY OF SACRED MUSIC

Topic, October 27. 1 Sam. 16:14-23; Acts 16:25; Col. 3:6; James 5:13.

Religion is more than dogma. It is an emotional attitude which the intellect is incompetent to analyze and explain fully. It is the business of the theologian to interpret religious feeling in the light of all the knowledge he can command, and as long as he does not claim finality for his conclusions men look with favor upon his work. But they become rebellious if they suspect that he is attempting to fix the limits of their experience. They demand room for the play of imagination and exalted feeling. The relation of the soul to God cannot be defined exactly. Music does not define; it soothes, it arouses, it unifies, and it purifies. It assuages grief and it increases courage. It idealizes common tasks and relations and confirms the fondest hopes of religion.

A Healing Ministry.

The music of David's harp refreshed the spirit of Saul and drove away the evil spirit. All the wise men in the kingdom of Israel could not with their arguments have done what David did with his harp. The distracted king would not have appreciated a sermon on forgiving love and sacrificial patriotism. Exhortations would have enraged him. David did not reason, he did not exhort; he aroused the nobler qualities of Saul and then Saul had no need that some one should discourse on the folly of jealousy and revenge. If, when ugly moods take possession of our souls, we could have some David play to us, the evil spirits of doubt and fear and anger would depart before they had a chance to lead us into disgraceful actions.

A Ministry of Hope.

Paul and Silas, we may believe, felt as they sang praises to God that the things hoped for belonged to the world of realities. The scars on their backs and the stocks that held their feet became less real than the love of God in Christ Jesus. Sacred song relieves the gloom of the darkest hour. It strengthens the hearts of the servants of God in the fight against the tyranny of ancient evil. The supporters of bad institutions and customs fear the attacks of men who sing as they fight. Of course, singing is not a substitute for wise planning. The new era is brought in by the agony of its prophets. We may sing and forget disagreeable duty, as the drunkard drinks in order to forget it. The disciple of the Lord remembers the situation in which he finds himself. He sings that he may arouse all the powers of the soul for the work which he has planned with care.

A Unifying Mystery.

It is the habit of many public speakers to begin their addresses with a story or a number of stories. The skilled speaker has a very definite purpose in introducing his stories. He seeks to bring the people before him to a common way of thinking and feeling. If he can accomplish this purpose he knows that he can drive home the truth he wishes to impart. In the worship of the church music should be the unifying power. When the minister rises to speak the people ought to be ready for his message. The music of the house of God does not take them away from their daily toil and care: it enables them to find for common experience a place in the providence of God. It makes them feel that they share the common lot and brings the human and the divine together. The debates and divisions which have their origin in extreme individualism lose their bitterness and finally disappear from congregations in which the great hymns of faith are sung with the spirit and with the understanding. Debate divides; music unites.

A Teaching Ministry.

It is an old question whether morality and religion can be taught. Whatever may be a man's opinion on this question, he cannot doubt, if he is intelligent, that devotion to the larger interests of life is increased by the ministry of music. The relations of the home are idealized in song. Without music patriotism would be sordid and calculating selfishness. No church can live on sermons, however great. Appreciation of persons and institutions is incomplete unless men can sing of friendship and love and of the institutions in which these are fostered and protected.

Christian Endeavor Lesson

By W. D. Endres

HEROES OF MISSIONS IN THE ISLANDS

Topic, October 31. Isa. 32:1-4, 16-20.

It is good for us to give our attention to the islands. We are apt to forget them because they are small. But they present to our minds the full round of human experience. The comedies and tragedies are there with every variation. In these islands are 1,700,000 people said to be a dying race, partly because of their own vices but mostly because of the travesties wrought upon them by the civilized people, chiefly from Christian countries. The whites have given them destructive diseases, provoked them to actions of vengeance and war, seized and sold them as slaves, and transported the white criminals into the natives' midst. Sensual vice, cannibalism, human sacrifice and infanticide are habits of life common to all primitive people. With such a state of affairs is it any wonder that any white man was viewed with grave suspicion and his life sought wherever possible?

Something more than 100 years ago, holy men of God took their lives in their hands and set out to win these isolated and defenseless people for the kingdom of God. Today there are 300,000 native evangelical Christians. A considerable number of the islands have been wholly Christianized by the labors of the missionaries. Old vices have so completely given way that even travelers who are hostile to the missionary cause and who because of their vicious curiosity seek the nude and demoralizing sights say that "peace and order have visited these erstwhile savages and made them happier." Mr. Buchner says, "Yet I am convinced [although, as he says, there is no class of Europeans with which he has less sympathy than the hypocritical reverends—meaning the missionaries] that the missionaries have won for themselves great credit for what they have done for the welfare of the natives Formerly despotism and cannibalism, mutual fear, insecurity of life and property, a state of war, all against all, lay heavily upon the population. Now in the time of Christianity peace and order have come among them . . . and Christianity has brought about a highly satisfactory advance." The missionaries opened work in Hawaii in 1820 and fifty years later their work was so completely done that the American board turned the work all over to the natives. This has been described as "the miracle of the nineteenth century." The name of Geddie is always linked with the Southern Islands. He began his work in 1848. He won the Island. The inscription over his tomb in Ameityum is: "When he came to the island in 1848 there was not a single Christian; when he left it in 1872 there was not a single heathen"

But we must remember that this achievement was not made without the shedding of blood. John Williams, the most renowned of all South Sea missionaries, made Raiatea the basis of his operations. He christianized the island. From it he made his voyages like Paul to preach the gospel. He planted the work in the archipelago, where now there are 90,000 Christians He also reached the Samoan group, which now has 32,000 Christians and is completely transformed. When he applied for appointment he wrote: "If this does not meet with your approbation, I hope, pray, and trust that you will on no account, for the sake of my soul, offer me the least bit of encouragement." He was accepted and this is his ordination charge: "Go, dear young brother, and if thy tongue cleave to the roof of thy mouth let it be with the teaching poor sinners of the love of Jesus Christ; and if thy arm drop from they shoulder let to be by knocking at men's hearts to gain admission for him there" To this charge he remained true until death. One day he left on a mission tour to be gone several days. He had planned to visit some strange islands. He came to Eromanga. He and two companions left their vessel and went to land in a small boat After they had been on land a few minutes and were separated from one another the natives sounded a war-cry, and in five minutes Mr. Williams was a dead man. The two Gordons in quick succession suffered a similar fate on the same island. But it is now Christianized.

J. C. Patterson, the most eminent personality and second bishop of the Santa Cruz group, was also murdered in Nukapu in 1872. "His was a sacrifice to the vengeance of the islanders for their shameful treatment at the hands of the whites." Space forbids to do more than mention J. G. Patton of the New Hebrides who for more than fifty years has "died daily" for that people. The Aniwa he has seen turn from paganism to Christ.

We should know these heroes of the islands. We cannot do better than to read their lives. To do so will be to add cubits to our moral statutes. Here are the names of their biographies: Younge: Life of J. C. Patterson; Prout: Memoirs of the Life of John Williams; and J. C. Patton's Autobiograph. Write any publishing company and they can furnish them for you.

Victory in Defeat

When earth's recruited ranks one day
The heights have scaled,
Then I who shared the glorious fray,
And did my best,
Shall not have fought and failed;
But from the crest
Of mountain ranges far ahead—
With myriads of the listed dead,
Sceptered and crowned,
I shall be looking down;
Else Faith were breathed the soul within
To fight for life with blows of steel,
To clinch with Doubt, to conquer sin,
And then to fall—
And falling kiss Death's crushing heel—
And that were all!—Christian Advocate.

Church Life

A Sunday-school library is a feature of the work at the Lenox Ave. Church, New York.

Rufus A. Finnell is leading the church at Marion, Ohio, in a very successful meeting.

Geo. B. Stewart is unusually happy in his new work at Colorado Springs, Colo.

V. W. Blair, formerly of Greenfield, Ind., is enthusiastic over the prospects for the work at North Tonawanda, N. Y.

Mr. Dabney of Monesson, Pa., has been supplying at the Douglass Park Church, Chicago, recently.

Mrs. H. L. Willett is being taken to her old home in Ohio to recuperate from her recent operation.

John E. Pounds has just been called to the pastorate of the church at Hiram, Ohio, where he succeeds Lloyd Darsie, who has removed to California.

President Bates of Hiram College was prevented from attending the Centennial during the first days of its meetings on account of illness.

Dr. Errett Gates supplied the pulpit of the Hyde Park Church, Chicago, October 17, the pastor, E. S. Ames, being at the Centennial Convention.

A. W. Taylor and O. F. Jordan spoke at a Men's meeting at Harvey on a recent evening, when a branch of the Brotherhood movement was organized.

The installation services for Austin Hunter at Jackson boulevard, Chicago, were held on October 3. A number of the preachers of the city were present and spoke.

The Chicago churches are all busy taking their offerings for the city mission work this month. Several offerings from churches outside Chicago have been received. This fellowship is greatly appreciated.

The Sunday-school at Canton, Ohio, had an exhibit at the Centennial Convention. They had on exhibition pictures of their class rooms, Sunday-school classes, and samples of the printed matter used by the school.

Earl M. Todd, First Church, Fort Wayne, Indiana, preached on the following subjects Sunday, October 3: morning, Jesus and Religon; evening, "There is So Much Rubbish, So that We are Not Able to Build the Wall."

W. A. Harp, who recently resigned as pastor of the Lenox Ave. Church, New York, preached for the Fifty-sixth St. Church on the Sunday morning preceding the Centennial convention.

Charles Darsie, pastor of the church at Urichsville, Ohio, spent several days in Bethany week before last leading in the rehearsal of Centenial songs. Bethany College is rich in tradition and college songs.

Dr. H. O. Breeden has accepted the call to the Central Church, Denver, with the understanding that if the climate is not congenial to Mrs. Breeden he may terminate his service for the church at once.

There is a good opening for physical director at the city Y. M. C. A., Rochester, Minn. B. H. Coonradt, pastor of the Christian Church will answer inquiries. Direct 113 W. College street, Rochester, Minn.

There were twenty additions to the church at Old Bedford, Ill., in the meeting held there, when the church had the assistance of Evangelist D. E. Hughes of Monmouth, and V. E. Ridenour as leader of song. F. M. Branic is the pastor.

Joseph L. Garvin, pastor of the First Church, Seattle, Washington, is making a place of unusual influence for himself in the Northwest. He has but recently become president of the Anti-Tuberculosis Society of Seattle.

The East End Church, Pittsburg, provided for 3,500 delegates to the convention. J. R. Ewers is enjoying the enthusiastic support of the entire membership of this great church, and every member of the church is enthusiastic over its future.

Nelson Trimble, of Kansas City, Mo., has been called to the pastorate of the Metropolitan Church, Chicago. Mr. Trimble succeeds A. T. Campbell in this work, and we give him a hearty welcome to Chicago, with its tasks and its conquests.

The Chicago Heights Church is giving a Merchants' Carnival this week in which the local merchants will make displays of their wares. The pastor will edit a daily paper, the first the town nas ever had, for the week of the Carnival.

The Evanston Church now has an enrollment of twenty in their night school of shorthand and typewriting. A number of applications are on hand for enrollment and six new pupils will be accepted this week. The church has had four additions to its membership recently.

O. D. Maple recently visited his old church at Cameron, Ill., and the church so unanimously and insistently urged him to again become their pastor that he has consented to do so, and is already at work in this happy relationship. There are men of whose services churches never weary.

The Englewood Church has gone into the Church Extension business. They have made a loan to their Living Link, the Chicago Heights Church, that will enable the latter church to build this coming year. The Englewood Church mortgaged their own building to make the loan.

The Lenox Ave. Church, New York city, which has just moved into its new property, is repairing the bowling alleys, and will have them in perfect condition by the middle of October. This shows a spirit on the part of the church to meet the problems that face it in the large city. W. B. Craig has accepted a call to the pastorate of this church.

F. H. Groom, pastor of the Central Church, Tacoma, Washington, is arranging for a meeting to be held in his church some time during the winter. The emphasis in the meeting will not be placed upon the number of people who can be secured as members of the church, but upon deepening the spirit of devotion in the church.

W. R. Fullerton, Oakland City, Atlanta, Ga., in a personal letter calls attention to the recent statement made in a late number of the *Christian Century*, that Atlanta had been more prosperous since the prohibition of the sale of intoxicants. Mr. Fullerton verifies this statement and speaks words of greatest commendation of Mayor Maddox, who is a Christian man, but recently convinced of the efficiency of prohibitory laws.

The church at Sterling, Ill., sent its pastor, Ira L. Parvin, to the Centennial convention, providing him with a purse to defray all expenses. This church is moving steadily forward. There have been twenty-seven additions to the membership during the last year. All financial obligations of the church have been met promptly. A meeting will be held in December, when they will have the assistance of Allen Wilson, evangelist.

The Oak Park Church, Chicago, voted on a recent Sunday to turn over their membership roll to the Maywood Church and disband. Some of the members will unite with the Maywood Church and others will unite with various West Side churches, some having already returned to Austin. The church failed because of a lack of the spirit of coöperation in the membership and because of the loss of members through removals from the city.

At its annual meeting, October 6, the First Church at Milwaukee, Wis., for the first time in thirteen years heard its treasurer report all bills paid and a balance in the treasury. Claire L. Waite is the pastor. It is believed that the "annual deficit" is a thing of the past. The church also voted to pay its pastor's railroad fare, round trip, to the Centennial at Pittsburg. Eight of its members are attending the Centennial.

The first meeting of the Men's Club of the Central Church, Warren, Ohio, will be held October 20. The address of the evening will be by Rev. A. W. Conner, and his subject, "The Boy Problem—It's Statement." This will mark the opening of the campaign for boys which will be undertaken by this church under the leadreship of Mr. Conner. Every man is asked to bring with him to the banquet of the Men's Club, a boy from 12 to 18 years of age.

The First Church, Bloomington, Ill., Edgar D. Jones, pastor, has just closed a great year's work. At the annual meeting held October 8, splendid reports were read from all departments. For all purposes the church raised $12,689.04 last year, of which sum $1,452.53 was for missions. No deficits in any department and $425.03 on hand. At the annual meeting an increase in the pastor's salary from $2,500 to $3,000 was unanimously given. This church also paid the expenses of its pastor to Pittsburg.

Richard Martin, of the "Martin Family," opened a meeting October 8 at McAlester, Oklahoma, and will go for November to Alva, Oklahoma, in both of which cities large meetings are looked for. Some of Evangelist Martin's recent meetings were Buffalo, 102 additions; Eureka, 112; Fall River, 130; Blackwell, 253; Fredonia, 302. His new book, "The Children of the Clergy," will be on sale in December. His home address is 3433 Pierce avenue, Chicago, Illinois, where mail will always reach him.

J. M. Rudy, Greencastle, Ind., says: "I notice that W. L. Hayden of Indianapolis has just issued in pamphlet form his Centennial Addresses. I am glad he has given these fine messages to our brotherhood in printed form. Bro. Hayden is one of our ablest men. He is young at 70. We had him deliver these addresses to our Men's Brotherhood in Greencastle. He made a deep impression upon all hearts. I wish he could be called to all parts of the country to deliver his great message. Buy these fine addresses and then read them carefully and prayerfully.

The Kirkwood Ave. Christian Church of Bloomington, Indiana, closes the Centennial year with some advance along several lines. The offerings for local work have been increased 100 per cent and the church closes with money in the treasury. The total missionary offerings have been increased 300 per cent. A permanent gain in membership has been made by additions from week to week. On a recent Wednesday night fifteen members were received into the church. Six of these were grown men, who made the confession, were baptized and received the same evening. The church sent the pastor, Joseph C. Todd, to Pittsburg.

W. J. Lhamon and Byron L. Burditt on October 4 closed a meeting in Lathrop, Mo., which in the number of additions to the church passed far beyond all former records of the town and community. There were seventy-three additions, above 66 per cent of them men and women and heads of families. The pastor, B. F. Creason, and the members

of the church had made excellent preparation for the work. The great tent was filled to the very last. Many came from neighboring churches and joined in the joy of the services. An unusual feature of the meeting was the afternoon lectures on the characteristics that make the character Christ, and on Comparative Religion. The class grew to an audience, and the work was an educational one for many in the community.

The church at Table Grove, Ill., recently entertained the Fulton County Bible-school Convention, and followed it with a rally for their own school with an attendance of 182, which was very gratifying to the workers. This church and school is flourishing in all departments. The members show disposition "to make the church a workshop for the Master." Nine delegates are enrolled for Pittsburg. At the close of the service Sunday, October 3, the congregation raised money enough to send their efficient pastor, F. S. Nichols, to the convention. This church led in the union evening services of the three Protestant churches of Table Grove during the summer months.

The last Sunday in September W. A. Fite read his resignation before the church at Fulton, Mo. Mr. Fite has been pastor of this church for three years, and will close his work there the last of December. In these three years the work of the church at Fulton has progressed well, and it was the earnest purpose of the pastor to lead the church into the task of erecting a new building. The church, however, was not disposed to undertake this at once, and their unwillingness to move forward in this respect was one of the things which made it seem best to Mr. Fite to close his work with the church. Mr. Fite leaves the church with perfect good will toward all, and the church for which he has labored so earnestly will always have a large place in his interests.

From the annual report of the First Church, Lincoln, Nebraska, where H. H. Harmon is the pastor, we take the following interesting items: Total receipts for current expenses, $4,488.23; disbursements on current and incidental expenses, $4,408.58; to Foreign Missions (Living-link), $600.00; to Nebraska State Missions, $76.00; to the Home Missionary board, $87.09; to church extension, $56.65; to ministerial relief, $17.60; national and local benevolence, $26.11; to education at Cotner University, $54.58; total given to missions (at home), $923.73. The C. W. B. M. auxiliary reported 160 members, 60 of these being gained during the year. The cash receipts for the year were $400.00. The Young People's Missionary Society, with a membership of thirty-three, raised during the year $56.10. The Y. P. S. C. E., with forty members, raised $73.83. The average attendance of the Sunday-school was 349, with an average collection of $11.43. In addition to the above the church raised during the year $21,344.70 on building fund, making a total of $30,264.82 raised.

On Sunday, September 5, at a special meeting of the Church of Christ, Belding, Ohio, called by the official board, the church by a very large majority of votes, decided to ask the present pastor, O. W. Winter, to remain with them. Many hearty words of commendation of the work done by him along different lines were spoken; especial mention being made of his work with the choir, the young men's class in the bible school, the financial work of the church and of the earnest Christian spirit shining forth in his treatment of all, whether rich or poor. After the vote was taken, Mr. Winter was sent for. The enthusiastic reception given him could not be misunderstood, and in a few appropriate words Mr. Winter accepted their hearty call. It was voted to leave all matters of detail as to period of service, salary, etc., with the board, and by a unanimous vote, the church agreed to stand by the board in whatever action they should take. After the meeting was dismissed, the many hearty handshakes and words of approval must have testified to the pastor in no uncertain way, the general satisfaction and approval of his people.



A new church has been organized at Sioux Falls, South Dakota.

At Wilburn, Okla., a church of twenty-one members has just been organized.

The church at Bristol, Va., is looking for a minister.

C. S. Ehlers has resigned from the pastorate of the church at Ashland, Va.

The Marshall Street Church, Richmond, Va., will support H. D. Coffey as their Living-link evangelist in state work.

B. A. Abbott, of Baltimore, will hold a meeting with the Allen Avenue Church, Richmond, Va., during November.

S. C. Pierce has taken up the work as pastor of the church at North Lawrence, Ohio.

H. E. Luck, of Texas, supplemented his trip to Pittsburg by several other short journeys for social and business reasons.

The church at Gloucester, Ohio, sent its pastor, J. A. Holton, to the Centennial Convention, providing him with a purse containing more than enough to meet all expenses.

A. W. Kokkendoffer, pastor of the church at Sedalia, Mo., was given a purse of $75.00 to defray expenses to the Centennial Convention.

After attending the Centennial Convention, G. P. Clark, pastor at Perkins, Okla., will visit for a month in New England and the eastern states.

M. G. Long, pastor of the Little Flat Rock Church, Rush county, Ill., attended the Centennial Convention by the courtesy of his church, which provided for all his expenses.

George C. Aydelotte has become pastor of the Soniat Church, New Orleans, and is highly pleased with the prospects for a successful pastorate.

The Kentucky brethren in their Centennial Convention sent greetings to the Northern Methodist Conference in session at Maysville, and to the Southern Conference at Paris.

Of Peter Ainslie's address at the Virginia State convention, on "The Growth of Our Plea in Virginia," it is said, "It was full of beauty, power and inspiration."

During the last two or three months P. A. Cave has been in Virginia holding meetings with the churches there. It is earnestly hoped by the people of the state that he may be induced to accept a Virginia pulpit.

T. A. Minyard, of Jonesboro, Ark., has accepted a call to the Mamplewood Church, St. Louis, Mo. F. A. Mayhall has just closed his work with the Maplewood Church and will give his time to business interests.

The Fourth Church, St. Louis, Mo., has urged E. T. McFarland to reconsider his resignation, but he feels that the work at Rock Island. Ill.. offers a wider field than he could have at the Fourth Church with its present equipment.

W. B. Clemmer is in a good meeting at Franklin, Ill., where L. W. Spayd is the suc-

cessful pastor. After January 1 Mr. Clemmer would consider a call to a pastorate, but would want to be assured that the field promised a permanent and growing work.

The Sunday-school of the Seventh Street Church, Richmond, Va., had an exhibit of manual work at the recent state convention. Mr. MacLachlan, pastor of this church, is doing some very aggressive work with the Sunday-school. He will, we hope, make some contributions to our department, "Religious Education."

Mrs. Ida L. Forster, pastor of the church at Fairmont, Minn., has been granted a four months' vacation during which she will attend the Centennial and visit her parents in England. The church will continue her salary during her absence, and will themselves keep up the regular services of the church, being helped by Dr. Bedwell, one of the elders of the church at Mankato.

Under the auspices of the State and City Sunday-school unions a great Sunday-school rally was held in the Coliseum, St. Louis, Sunday afternoon, October 3. One hundred and eighty of the principal Protestant Sunday-schools of St. Louis were represented. On the platform were ministers and teachers of every denomination. The meeting was addressed by the mayor of the city and Governor Folk.

D. S. Henkel, pastor of the church at Fairmont, Va., recently held a meeting with the church at Corinth, Powhatan Co. The church had been suffering from some internal trouble, but all seemed to have been healed during the meeting. There were ten additions to the church, nine of these by baptism. The pastor, W. Perry, has done faithful work, and the church will increase his salary.

Ellis Purlee, who has been pastor of the church at Coffeyville, Kansas, resigned the last Sunday in September, and asked the church to release him as early as possible, that he might take up the work with the church at Trinidad, Colo., to which he had been called. They refused to accept his resignation and are attempting to get the Trinidad church to release Mr. Burlee, who has accomplished a great work in Coffeyville and is recognized as one of the most valuable citizens of the city.

W. F. Richardson began his sixteenth year with the First Church, Kansas City, Mo., the first Sunday in October. In a message to the members of the church Mr. Richardson urged that they stand by the "mother church," which is now a down-town church, and must face the problem of such a situation. This good pastor is anxious that the church remain where it is and minister successfully to the people in whose midst it stands, rather than retreat to the places where the conditions of living are easier, but where the work of the church is not so much needed.

From the report of the Seventh Street Church, Richmond, Va., we take the following announcement, which speaks of the great work that is being accomplished there under the leadership of H. D. MacLachlan: "The property next door to the church has been purchased, at a cost of $27,500. Possession, however, cannot be given until a year from now, on account of a lease that was running when the purchase was made. Our Sunday-school has outgrown its quarters, and this property will furnish space for new classrooms, as well as provide needed rooms for other parts of the church work. We expect to do better work in the year ahead of us, because of the fact that we can look forward to larger opportunites for doing good when we have the added equipment.

The annual convention of the Virginia Christian Missionary Society was held with the Seventh Street Church, Richmond, September 21 to 23. There are now 27,000 Disciples in the state; they have a college property worth $125,000, with 200 students. The churches gave $18,000 to organized missionary work last year. The church property of the state is worth $550,000. The state board has during the last year organized churches at Arritts, Barbour's Creek, Bethel, Honaker, Richlands, Enon, and Perryville. Each of these churches now have regular pastoral care. The secretary reports the need of many more preachers in the state. There are at present fifty vacant pulpits. Effort is being made to group churches and get them to co-operate in the support of a minister. Dr. C. W. Kent, of Charlottesville, was elected president of the convention for the next year. The convention appointed H. D. C. MacLachlan to become one of a corps of union Sunday-school workers, to make a tour of the state in the interests of the Sunday-school work. His expenses will be met by the Sunday-school association.

The following interesting series of topics are to be discussed at the St. Louis Ministers' meeting during the next few months: Round Table, "Evangelism," E. T. McFarland, Fourth Christian Church; Address, Henry S. Caulfield, Excise Commissioner of St. Louis; "The Congregation a Unit," F. N. Calvin, Compton Heights Christian Church; "The Relation of the Church to Wealth," C. W. Webdell, Wagoner Place M. E. Church South; Address, "Christian Socialism," Wm. A. Ward, National Secretary Christian Socialist Fellowship; "The Unification of Our Work in St. Louis," L. W. McCreary, Hamilton Avenue Christian Church; Round Table, "Modern Biblical Criticism," Thomas A. Minyard, Maplewood Christian Church; "The Deity of Jesus," Wm. M. Jones, Hyde Park Congregational Church; "Unifying Our General Brotherhood Interests," J. M. Philputt, Union Avenue Christian Church; "Religious Experience," Wm. T. Wright, St. Louis District Superintendent, M. E. Church; "The Public Schools and Their Relation to Instruction in Religion," John S. Collins, Assistant Superintendent Public Instruction, St. Louis; "The Oneness of the Bible," Earle Wilfley, First Christian Church; Round Table, "New Applications of the Gospel," E. F. Harris, Clifton Heights Christian Church; "The Moral Strain in Social and Commercial Life," D. C. Garrett, St. Peter's Episcopal Church; "The Mutual Corroboration of Duties," Jas. H. Foy, Principal Patrick Henry School, St. Louis; "Our Mutual Opportunities and Responsibilities in Serving Young Men," George T. Coxhead, General Secretary St. Louis Y. M. C. A.; "Jesus and the Gospel," J. H. Garrison, Editor Christian-Evangelist; "The Pastor," R. E. Alexander, Second Christian Church; "Our Downtown Problems, and the Common Responsibility of Our Churches in Relation to Them," W. J. Williamson, Third Baptist Church; Address, Talmage De Frees, First Christian Church, East St. Louis; Paper, W. J. McKittrick, First Presbyterian Church.

As We Go to Press

On account of our having to start the presses on the Centennial number three days early, several of these telegrams are late in getting into print.—Editors.

Muncie, Ind., Oct. 10.—A great victory is on; Clarence Mitchell leading. A schismatic stain of thirty years healed. Brother Allen and myself and both churches co-operating; state-wide rejoicing. Central Church property on sale; new location to be chosen this week. Eleven hundred dollars first three subscriptions. This victory is one of Muncie's Centennial contributions. Closing this work may prevent Mitchell and myself being at Pittsburg. Twenty additions to date.—O. M. Eaton, minister.

Kansas City, Mo.—Forty-five added yesterday Jackson Ave. Church, 316 in three weeks, three days. En route the Convention, return for closing days.—Chas. Reign Scoville.

Effingham, Ill., Oct. 10, 1909.—Closed short series with Wellicome singing. Great enthusiasm in last days; twenty added, making a total of 160 since coming here. Owensville, Ind., in November. Bro. Ford making great preparations.—W. B. Zimmerman, evangelist.

Baltimore, Md., Oct. 10.—Have just closed with Thomas Wood; second meeting in his churches near Baltimore. Thirty added, all but one for baptism. Now Pittsburg convention and then in a meeting in Waynesboro, Penna. Open for meeting in December in Central West. Write me here, 2000 N. Fulton Ave., Baltimore.—Martha S. Trimble.

Assumption, Ill., Oct. 11.—Closed here last night; one hundred sixty additions; all adults but four. Church never so strong numerically or financially. Wallace Tuttle, formerly with Union Evangelist Dow, will join me in January. January and February open.—C. R. L. Vawter.

Harper, Kansas.—We are having the largest crowds and greatest interest ever in the history of the Christian church here. Already over thirty have been added, with eighteen baptisms and two confessions last night. We have had over 1,000 additions to the various churches of Christ in this section of the Golden West in six meetings right near the great wheat belt: Leroy, 108; Buffalo, 101; Eureka, 112; Fall River, 132; Blackwell, 253; Fredonia, 302. All desiring meetings for 1910 may address us at our permanent place of residence, 3433 Pierce avenue, Chicago, Ill., at any time and it will be immediately forwarded to us wherever we and Chicago, Illinois. Open dates only after January—Evangelist Richard Martin, of the "Martin Family."

Kansas City, Mo., Sept. 26—The Herbert Yeull tabernacle meetings at Twenty-seventh and Wabash are at high tide, with one hundred and thirty-one to date; twenty-eight today; building seating two thousand crowded. The gospel is being preached with unequaled fullness and power; great interest throughout the church and community. Jessie Van Camp leads in songs. Pastors from all the churches of the city are attending.—D. Y. Donaldson.

Blackwell, Okla., October 4. The meeting here continues with splendid interest and fifty added. L. A. Beard, of Bowling-Green, Ohio, has been called to the ministry at Blackwell. Made two addresses at Christian

A BANKER'S NERVE
Broken by Coffee and Restored by Postum.

A banker needs perfect control of the nerves and a clear, quick, accurate brain. A prominent banker of Chattanooga tells how he keeps himself in condition.

"Up to 17 years of age I was not allowed to drink coffee, but as soon as I got out into the world I began to use it and grew very fond of it. For some years I noticed no bad effects from its use, but in time it began to affect me unfavorably. My hands trembled, the muscles of my face twitched, my mental processes seemed slow, and in other ways my system got out of order. These conditions grew so bad at last that I had to give up coffee altogether.

"My attention having been drawn to Postum, I began its use on leaving off coffee, and it gives me pleasure to testify to its value. I find it a delicious beverage; like it just as well as I did coffee, and during the years that I have used Postum I have been free from the distressing symptoms that accompanied the use of coffee. The nervousness has entirely disappeared, and I am as steady of hand as a boy of 25, though I am more than 92 years old. I owe all this to Postum." "There's a Reason." Read the little book, "The Road to Wellville," in pkgs. Grocers sell.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

University Enid last week. For the time. Christian University is biggest thing in brotherhood. President Zollars raised same day I was here nearly eleven thousand for endowment fund. Is in easy reach of fifty thousand; an enthusiastic and large body of students and splendid faculty. On to Centennial next, and then with C. M. Chilton at St. Joe then with E. L. Powell, Louisville.—James Small.

The Finding of Camilla

(Continued from page 15.)

At the sound of her voice Jacques' bristles rose, and, with his fangs laid horribly bare, he sprang upon the Italian with a fierce growl of hatred.

"Call the beast off!" shrieked Mr. Bartoletti in terror, nearly dropping the reins in his fright.

"Jacques, dear Jacques, oh! Jacques, don't, don't," screamed little Camilla, in terrified accents.

Too well trained not to obey, the poodle drew back, breathing heavily, his eyes glaring red, and his upper lip drawn back, showing a whole row of fierce teeth.

Never had Camilla seen him look like this, and his attitude frightened her. She sat back again, and with a trembling arm drew him close to her, putting her other hand fondly over his burning eyes, as if to shut out from his view the stranger that so incensed him.

"Ay, blindfold the brute! He ought to be thrashed till he's dead!" exclaimed the Italian viciously, his face still ashy-colored from his terror. "What made him come with us?"

"What made you pass the doctor's hause?" returned Camilla, the presence of the infuriated poodle making her brave.

"Because all that rot about the medicine was a blind, Miss Camilla Falconer, only a blind," returned Mr. Bartoletti, with a cruel maliciousness born of terror and spite. "It was you yourself that I wanted, not the medicine for your doting old grandfather, who must be another fraud, by the way, and not the old creature he makes himself out to be. As much a fraud as this false wig of yours is. See!" and, holding it aloft, Mr. Bartoletti opened his fingers, and the light breeze caught the brown hair, and, wafting it gently upwards, bore it swiftly along, landing it on the bosom of the river.

For a minute Camilla held her breath, and then the remembrance of the Frenchman, and the anxiety he had always displayed towards the keeping of that same wig, made her burst into tears.

"Come, come," said Mr. Bartoletti, laying his hand upon her arm.

But he drew it hastily back the next minute, as Jacques' head was suddenly lowered, and his row of fangs were again shown, while his breathing came hard and fast.

"Curse the brute! I wish he were in the river instead of the wig," muttered the Italian.

For now that he had done the deed, he repented of it. Now, as she was, with the golden curls displayed to view, she might easily be recognized as the child that was being searched for. Fool that he was! He had flung away with his own hand the very disguise that he most needed now for her.

In a morose and gloomy mood he drove sullenly on, resolved to take Camilla, without loss of time, to a house kept by an old Italian of his acquaintance.

"We can reach Hamborough, and Beppo will keep her for me until I can think what to do with her. If only I could ship her off to Italy, I would be satisfied. But the risk—ah! the risk would be too great. And yet I would do much to insure for Anita her inheritance."

He turned a vindictive look at the frightened child by his side. If only she could be as easily disposed of as that wig! But at this notion he turned his head uneasily away, for Jacques seemed to read his very thoughts, and those fierce eyes of Jacques' had never for one moment left the Italian's face.

"I little knew what cargo I was shipping when that cursed brute boarded this gig," he muttered. "I'd dearly love to poison him, only that I believe he'd know it, and grip my throat before I'd brought about his death."

CHAPTER XXVII.

Mr. Densham Returns.

Mrs. Jones was growing impatient. For the twentieth time she had hurried out to the gate, and shading her eyes with her hand, had looked vainly up the road for a sign of the returning gig.

"It's on the stroke of twelve now," she muttered, as she came back to her kitchen. "What can have kept them? Two hours gone! Why, with that fine steppin' horse they'd ought to have done it in ten minutes easy, there and back."

She had gone up and given Pierre his beef tea, making so very light of Camilla's absence in quest of his medicine, that the Frenchman believed the child to have gone with the good-natured lodger from below; and the landlady did not think it worth while to undeceive him, for as yet she felt no particular uneasiness at the child's continued absence.

But when another hour went by and Pierre's questions were growing rather more difficult to evade, she sent her husband straight off to Dr. Morgan's.

"Just you find out when they left his house with the medicine. It's not like that child to be away so long. The store she sets by that fiddler and his dogs beats me."

So Mr. Jones, tired out though he was, and longing for his dinner, set off at a brisk trot.

In half-an-hour he returned, and the consternation on his face was reflected on his wife's as he deposited the right medicine on the table, with the words—

"Doctor's very sorry for the mistake. Can't tell how it happened. But the little gel hasn't been near his place today."

"Not near it!"

"No, nor the gentleman in the gig neither."

"Bless and save us! Then what has become of them?" cried the astonished landlady.

"That's what's been puzzling my head all the way," returned Mr. Jones, scratching his thick mop of hair. "There's somethin' wrong somewheres, and who's to tell the fiddler?"

That was just what Mrs. Jones was thinking. If the little girl set store by the fiddler, the fiddler set greater store by the little girl.

A faint tapping on the floor of the room above told her that Pierre required some one.

"It's not like him to do that," she muttered. "He's growing oneasy about the child."

With a shrinking distast for the task before her, she went upstairs with the bottle of mixture in her hand.

Pierre was lying on the bed, a look of eagerness on his face. It died away as he saw the landlady enter alone.

"Has she not come back yet?" he asked faintly.

"Not yet. But lor! isn't it like the child to want to see a bit of the country when she's got a fine steppin' horse to carry her around to see it?"

"Not like my child," returned the Frenchman.

"She'll be back in less than half-an-hour, you take my word for it. And see here, you must drink the medicine that Jones has been and got for you, tired though he was, too, poor chap."

But for once Pierre forgot his manners, and never even thought to thank for the kindness done. His heart was filled with a sickening sense of foreboding. Camilla to be absent from him all this time, especially after what he had said to her yesterday! His face looked white and drawn as he lay back after taking the mixture.

As for Mrs. Jones, she had no wish to prolong her presence there. The Frenchman's hollow searching eyes filled her with dismay.

"Don't you worry," she said, as she prepared to take her departure. "As sure as half-an-hour's gone your little gel'll be here."

With that, she nodded and went away, and Pierre lay with a troubled sense of danger at his heart that would not be quieted.

Half-an-hour passed, and another after that, and then Pierre was out of bed and on his feet, fumbling with trembling hands for his clothes. At the same instant, there came the roll of wheels at the gate of the inn. Pierre heard it, and rested faintly against the bed, his heart beating rapidly.

The landlady also heard it, and ran breathlessly out, to be met on the threshold by Mr. Densham.

"Here I am, nearly twenty-four hours earlier than I expected to be. I have come in a carriage, Mrs. Jones, and I thought my little friend upstairs would like a drive with me."

"Lor, sir," exclaimed Mrs. Jones, "I'm that scared about the child that I've got the trembles all over me. She's been gone now gettin' on for four hours, and the old man is in a terrible takin' upstairs."

"Gone! Gone where?"

"That's more nor I can tell, sir."

And then she proceeded to relate that morning's doings, ending with—

"And me and Jones is afraid that the gentleman's run away with her."

Mr. Densham's face was a study. "What kind of a gentleman was he?" he asked.

Here Jones appeared from the bar. "An onpleasant-lookin' dark gentleman; more like a foreigner than one of our own country," he struck in.

To be continued.

STRENGTH

Without Overloading the Stomach.

The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

Much depends on the start a man gets each day, as to how he may expect to accomplish the work on hand.

He can't be alert, with a heavy, fried-meat-and-potatoes breakfast, requiring a lot of vital energy in digesting it.

A California business man tried to find some food combination that would not overload the stomach in the morning, but that would produce energy.

He writes:

"For years I was unable to find a breakfast food that had nutrition enough to sustain a business man without overloading his stomach, causing indigestion and kindred ailments.

"Being a very busy and also a very nervous man, I decided to give up breakfast altogether. But luckily I was induced to try Grape-Nuts.

"Since that morning I have been a new man; can work without tiring, my head is clear and my nerves strong and quiet.

"I find four teaspoonfuls of Grape-Nuts with one of sugar and a small quantity of cold milk, make a delicious morning meal, which invigorates me for the day's business." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Forecast of Pastoral Work

Every faithful and wise pastor now begins to forecast his year's work and to answer the question, "What is the best thing I can do for my church and my community?"

If you will consider a week with John's great gospel and greater Revelation, let me hear from you. Jasper S. Hughes.

Macatawa Park, Mich.

Church Extension Report

GIST OF TWENTY-FIRST ANNUAL REPORT OF THE BOARD OF CHURCH EXTENSION.

National Secretary, G. W. Muckley, of Kansas City, Mo., made the report for the Board of Church Extension. The total receipts from all sources for the year are $197,252.24; this includes the new receipts through the Corresponding Secretary, $71,656.19, and the money received from returned loans and interest, which amounted to $125,596.05. There was a gain in new receipts of $20,162.84, and a gain of 121 contributing churches. 1261 churches have been erected in 43 states.

During the year 65 churches were helped in the erection of their buildings by loans aggregating $125,500.00. 108 churches were promised loans aggregating $187,050.00, and these buildings are now in process of construction.

The Church Extension plan, with the Disciples of Christ, is to loan the money at four per cent, to be returned in five equal annual installments, and in this way we assist churches to erect their buildings that cannot borrow elsewhere. The Department of Returned Loans and Interest shows that the Church Extension plan of having the money returned to go out again works admirably, since, during the last 21 years 708 churches, of the 1,261 assisted, have returned their loans in full and $922,324.19 has been returned on loans. The annuity fund now amounts to $245,424.00, and with this fund alone 144 churches have been built. There have been 249 gifts to the annuity fund. The annuity money is loaned out at six per cent to help build churches.

Twenty-one years ago the Church Extension work was placed in the hands of the present Board by the Church Extension Committee of the American Christian Missionary Society, as directed by the Society at its annual convention at Springfield, Ill. Kansas City was made the headquarters and on November 21, 1888, $10,662.80 was turned over to the Board by the Committee at Cincinnati, in mortgages on twelve church buildings and $2.762.21 in cash. During these twenty-one years of service your Board has paid all expenses connected with the propagation of the Church Extension idea among our churches; has secured a permanent fund of $757.621.39; has aided in the erection of 1,261 church buildings in forty-three states, in Canada and Hawaii by loans aggregating $1,314.361.69, with a cash balance on hand September 30 of $79,842.42. All this with a loss of only $565. Your Board acknowledges the hand of God and the help of our brethren in all these years of growth.

The Foreign Society Grows

1. The gains in receipts in five years have been $129.367, or an annual average increase of $25.800. The gains in ten years have been $197.900, or an annual average increase of $19.700.

2. The churches as churches have increased their gifts $56.500 in the past five years, or an average annual increase of $11,500. The increase in ten years has been $89,300, or an average of $8.900.

3. The Sunday-schools have about doubled their gifts in ten years.

4. Last year the amount raised on the mission fields was $53.360. There has been an increase in the amount on the mission fields of $18,645, in five years.

5. The medical fees last year amounted to $12,175, or an increase in five years of $8,094.

6. The school fees last year amounted to $8,482, an increase in five years of $6,054.

7. The number enrolled in our Sunday-schools on the mission fields is now 9,657, an increase of 3,315 in five years.

8. The church membership is now 11,053, an increase of 4,700 in five years.

9. Last year 131,770 patients were treated, or an increase of 92.900 in five years, or an average annual increase of 18,587.

10. The number of native evangelists and helpers now number 634, which is more than double the number five years ago, and the number has been multiplied by five in ten years. The whole number of workers is now 804, an increase of 366 in five years.

F. M. Rains,
S. J. Corey,
Secretaries.

Cincinnati, Ohio.

The Athens of the Ozarks

Those who have not had a drouth this year will hardly be able to appreciate the adverse conditions under which we have worked in this section. The weather has been the hottest in the white man's history of the state; for three months we have not had a good rain. The streams are dried up and the earth is literally parched.

In the midst of this dry weather in August I held a meeting of three weeks for one of our country churches; we had twenty-four additions and nearly all confessions. I remember of preaching one evening, and at noon of the same day the mercury rose 110 degrees in the shade. Our pulpit was by the side of the road, in the shade, and the people were so hungry for the message that they came notwithstanding the heat and the dust. Hundreds came on Sunday, brought their dinners and spent the day. Money was raised for the expenses of the meeting and also for seating the house. This church has been organized only a year, and they have eighty-four members and a fine graded Sunday-school with an enrollment of about one hundred. They suffered the loss of their nice new house of worship just last week and that has hurt them some, but they are going on to rebuild in a short time. There has been an old anti-church in that neighborhood for more than twenty years—killing the sects and berating the progressives. A few years more and their fight will be over. This shows what can be done in a short time in this great mission field. The Baxters and Robert Graham did a great work for our cause here long before the war, but since then the anti-preachers have had, only too nearly, the right of way. Now that we have a missionary here under the home and state boards—a live and wide-awake man—we shall be able to reclaim this territory for more aggressive work. The churches in the cities are well up on every line of activity but the country churches need help. We are proud that the Fayetteville Church can come up to the Centennial with three Living Links to its credit. Our missionary under the home board has just begun work in this district. He is now at the historic spot of Prairie Grove—where one of the first battles of the Civil War was fought—in a meeting—four nights and nine additions.

The work at the First Church starts off in nice shape this autumn. The attendance at the state university has been cut short by leaving off a part of the preparatory department, but everything is alive on the university hill.

We have had additions the last three Sundays—two, three, three. We were made happy by a visit from the amiable Macfarlane four weeks ago, and several new members were added to our men's club, and much of enthusiasm administered, by reason of his visit. He doeth all things well. Mrs. Lockhart has about 100 young ladies in her Sunday-school class. They are all hustlers. We are looking forward to a meeting with Dr. Breeden in charge in the spring. Many of our folks are going to Pittsburg. Our Sunday-school is the largest in the history of the church.

Fayetteville, Arkansas.

Prison Sunday and the Church

By Chaplain A. G. Gates.

"Prison Sunday" occurs this year October 31. It is a day when pastors and churches should especially consider the crime and criminal problems of our land. Some do so every year; why not all? The mute appeal from the 100,000 men behind the bars—still our neighbors and brothers—suggest, at least, some slight missionary claim upon our hearts and thought. And, with many of the great problems concerning crime and criminals still to be solved, is there not a true and a great call to every pastor and to every church in the land to be more than lightly concerned?

For some strange reason, society has been branding men more for paying the penalty for crime—serving a term in prison—than for their guilt in crime. To be stigmatized, "jailbird," or "ex-convict," produces more of a handicap in both the business and the social world, and digs more treacherous pit-falls in their path, than does almost any form of crime which goes unpunished. Punishment, therefore, not crime, leaves the stain of deepest hue. This is wrong, and no voice in the land should be more pronounced in its remedy than should the voice of the church. Again, we are too much inclined to catalogue a "branded" criminal according to his very worst record of life, yet none of us are willing to have the same test applied to himself. And since we ask the world to be charitable, let us be willing to extend charity, for without this, all else "profiteth nothing." When the man comes from prison, therefore, whether as a paroled or discharged prisoner, what better and more consistent treatment could be accorded than to meet him at the "cross roads," and in the spirit of the "Golden Rule," provide him a "job," and what is even more necessary, convince him that he shall again be trusted as a man, so long as he conducts himself in a manner worthy of that trust.

The Central Howard Association has been applying these principles for more than ten years, and the thousands of men who have been redeemed from a life of crime, and assisted to positions of trust and honor, and who have proven faithful as law abiding citizens, cannot fail to indicate the merits of such work. The crying need is for more of the same kind of work. The response to such an appeal will come from men and women more fortunate in life and more highly blest, who have come to know the joy and the good of rendering help to the neighbor who is down. Pastors who desire special literature this year from the Central Howard Association will receive the same by notifying the superintendent, F. Emory Lyon, 415 Rand McNally Building, Chicago.

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THE CHRISTIAN CENTURY

Volume XXVI. October 28, 1909. Number 44

An Appreciation

ANTICIPATION HAS YIELDED. WE NOW HAVE IN MIND AND HEART THE ACTUAL TREASURES OF OUR GREAT CONVENTION. AND WE ARE THE BETTER AND THE GREATER FOR THEM—THE NEARER GOD!

WHILE CONSCIOUS OF DISADVANTAGES—PARTICULARLY THE PITIFUL INADEQUACY OF HALLS FOR VAST ASSEMBLIES—JOYS HAVE THE RIGHT OF WAY IN MEMORY, AND REGRETS GIVE WAY TO WORDS OF THANKSGIVING.

TO W. R. WARREN, SPECIALLY, WE MUST VOICE OUR GRATITUDE. HIS SERVICE AS CENTENNIAL SECRETARY HAS BEEN A TIRELESS, LIFE-CONSUMING SERVICE. HE WITHHELD NOTHING. THE UNSELFISH SUGGESTION OF BRO. THARP—HIMSELF A MOST EFFICIENT MEMBER OF THE COMMITTEE ON ARRANGEMENTS—THAT BRO. WARREN BE SENT ABROAD ON A TOUR OF REST AND RECUPERATION, SHOULD BE SECONDED, AS IT WILL BE, BY THE GLAD GIFTS OF OUR PEOPLE EVERYWHERE.

BUT NOT TO BRO. WARREN ALONE, DO WE TURN, GRATEFULLY. WE THANK EVERY MEMBER OF OUR COMMITTEE WHOSE THOUGHT WAS OUR COMFORT AND PLEASURE. WE RECOGNIZE THAT MANY BURDENS WERE CHEERFULLY BORNE FOR US, AND THE MAN WE MOST ABUSED YESTERDAY FOR WHAT HE DID NOT DO, NOW STANDS HIGH IN FAVOR IN THE REMEMBRANCE OF WHAT HE DID DO!

THE CONVENTION FELLOWSHIP WAS THE HOLIEST EARTH CAN GIVE. IT SPOKE IN TONGUES OF ALL THE EARTH THE GRACIOUS THINGS OF THE ONE SPIRIT OF OUR LORD. AGE WAS THERE—REVERED, AND YOUTH APPRECIATED. THE RICH WERE THERE IN ALL HUMILITY, AND THE POOR IN THE JOY OF THEIR RICHES IN CHRIST. THE WIDELY KNOWN WERE THERE, SHRINKING FROM THE VERY LOVE THAT THOUSANDS WISHED TO VOICE, AND TRYING TO DIRECT AFFECTION ARIGHT, TO THE UNHERALDED RANK AND FILE OF OUR PEOPLE'S LOYALTY. IT WAS THE SACRED COMRADESHIP OF A GREAT FAMILY OF FAITH IN WHICH ONLY CHRIST WAS COUNTED MASTER AND ALL OTHERS SIMPLY "BRETHREN!"

AND THE CONVENTION'S CRY TO THE WORLD WAS THE CRY OF A LIVING FAITH! THE WORD OF GOD FOUND CONSTANT HONOR—THE CHRIST WAS THE CENTRAL THEME! MEN CALLED FOR THE UNITY OF THE PEOPLE OF GOD THAT THE SAVIOR'S PRAYER MIGHT FIND ANSWER, AND WAGED WORLD EVANGELISM THAT HE MIGHT FIND HONOR EVERYWHERE! THE SENSE OF AMBASSADORSHIP DOMINATED ALL HEARTS! MEN SPOKE AS THOUGH "SENT OF GOD" AND WE WILL RETURN TO OUR HOMES THINKING LESS OF THE MANY THINGS THAT TEND TO DIVISION AND WEAKNESS AND MORE OF THE "THIS ONE THING" OF POSITIVE AND EXALTED EVANGELISM THAT TENDS TO UNITY AND STRENGTH.

SO DO I FEEL WITH THE SPLENDID SPELL OF THE GREAT CONVENTION STILL UPON ME. SUCH IS MY GRATITUDE FOR DAYS AGONE, MY CONFIDENCE AS TO DAYS TO COME.

CHARLES S. MEDBURY.

THE NEW CHRISTIAN CENTURY COMPANY
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The G. & C. Merriam Company of Springfield, Mass., have just issued Webster's New International Dictionary, based on the International of 1890 and 1900. The revision has been in active preparation for many years, by a large staff of experts, assisted by eminent specialists, under the general supervision of Dr. W. T. Harris, recent U. S. Commissioner of Education. The number of words and phrases defined has been greatly increased, mainly from the fresh coinage of recent years both in popular speech and in the various arts and sciences. The revival of early English studies is recognized by such an inclusion of obsolete as to give a key to English literature from its earliest period. The title-words in the vocabulary are more than doubled in comparison with the old International, now exceeding 400,000. The number of illustrations is increased to over 6,000. The book contains more than 2,700 pages. But the publishers desire to emphasize the quality rather than the quantity of the work, calling attention especially to the thorough scholarship in all departments and the fullness of information under important titles. By ingenious methods of typography and arrangement, the increased amount of matter is contained within a single volume, not perceptibly larger than its predecessor, and no less convenient for the hand and eye.

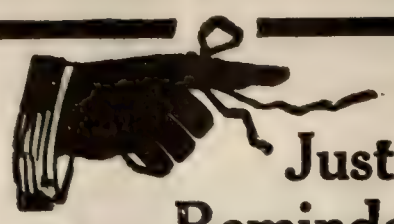


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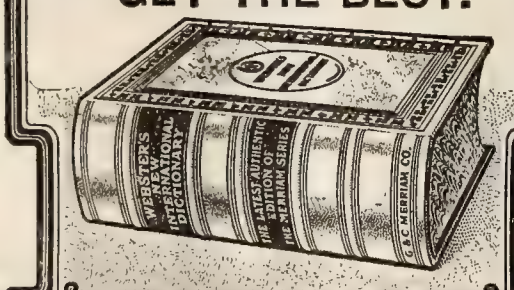
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS.

The Ideal Convention and the Actual

The Pittsburgh Convention a Fulfillment of Hopes and a Pledge of New Achievements

Some time since the Christian Century outlined two sets of ideals which we cherished for the Centennial celebration at Pittsburgh.

One set we called minor ideals, and we expressed our hopes for three of the outstanding features of the approaching convocation: the music, the communion service and the Sunday preaching.

The other set we called paramount ideals, and we likewise named three: that the convention would give clear evidence that we, the Disciples of Christ, were dead in earnest in all our century of talk about Christian Union; that we were willing to practice union among ourselves upon the basis we propose for the unification of others; and that we as a people, are earnestly seeking, if we do not already possess, a type of spiritual life more nearly Christlike than the conventional piety of modern church life.

The convention has now passed into history. How well has it measured up to our ideals and hopes?

We are not far enough away from it yet to give it final and adequate assessment. The inspirations of personal fellowship with the great souls of the brotherhood are so fresh in our mind that a gracious bias is bound to enter into any description or analysis we may undertake. Nevertheless, having formulated our ideals we cannot repress a statement of our heartiest gratification in the way the convention embodied these ideals in its actual working.

First as to the Minor Ideals.

The Lord's Supper.

Elsewhere an especial mention is made of the great communion service. Its order, its dignity, its exaltation of the church's Lord, its real spirituality—these qualities grow upon our heart as in memory we contemplate the great occasion which many approached with much misgiving and dread.

The Convention Music.

The hymns chosen for the convention and incorporated in the beautiful program book had the effect of pitching the services on a high level from the start. Too often our great representative gatherings are cheapened and weakened by the use of cheap and unspiritual songs which actually misrepresent the good taste and virile emotion of the brotherhood.

At the Centennial we fortunately were saved this humiliation. Note the noble songs our committee adopted: "Sound, Sound the Truth Abroad," "Hail to the Brightness of Zion's Glad Morning," "Cast Thy Burden on the Lord," "Onward Christian Soldiers," "The Son of God Goes Forth to War," "Come Thou Almighty King," "Here, O My Lord, I See Thee Face to Face," "O Golden Day," "Jesus Shall Reign Where e'er the Sun," "Abide With Me," "O, Jesus Thou Art Standing," "The Homeland, O the Homeland," "The Lord is My Shepherd" (Portuguese Hymn), "In Heavenly Love Abiding," "Holy, Holy, Holy" (Heber).

These are but illustrations of the rich treasury of song the committee provided for our use in the worship. Certain concessions were made to the taste developed by popular revivalistic singing in admitting a few such pieces as "The Glory Song", the presence of which in the compilation encouraged an occasional leader to utilize his crude devices for manipulating the congregations. This, however, was rare, and for the most part the people were allowed to sing God's praises with discernment, undistracted by the smart antics of the leader.

The Sunday Preaching.

Over four hundred sermons were preached by Disciple ministers in Pittsburgh and vicinity on the Sunday of the convention. It was a most gracious and Christian hospitality evinced by the ministry of the city. And the preachers to whom this courtesy was extended were no less gracious and Christian in their manner of accepting it.

We have yet to hear of one minister whose message was ill-conceived or unacceptably delivered. And yet almost unanimously our men preached our plea!

There in the very city where Thomas Campbell suffered humiliation in his application for admittance to the regular Presbyterian church after withdrawal from the Seceder branch, his descendants on this Sunday in October, 1909, were given the ear of virtually every congregation in the community! What progress has the century witnessed!

No words spoken during the convention were more potent for good than the words of pleading by our ministers in those Pittsburgh churches that they all might be one, "that there be no divisions among you." Everywhere ministers and congregations were made to think solemnly of the sin of denominationalism and to consider whether Christ's spirit could unite his scattered flock. Only God can measure the effects of those sermons.

And what of our Paramount Ideals for the Centennial?

Our earnestness in talking Union.

Surely no stranger could happen in to this convocation and fail to discern that the hearts of these Disciples were aflame with passionate desire for the union of God's people.

This was the theme of every address. It recurred again and again amid manifold variations like the *motif* in a symphony.

Again and again the speakers warned us against an easy decline into a denomination and deplored what signs of such relapse already appear.

That the passion which possessed the soul of Thomas Campbell and which was in peril of fading out in a subsequent stage of our history is being revived with increasing ardor in our time was abundantly demonstrated at the Pittsburgh meeting.

The Disciples mean what they say. To them union is not a mere watchword. With their Master they are praying that all his followers may indeed be one. The tendencies of the new age in which they live are reacting into and enriching their original motive for pleading for union. They will not harden into a separate denomination. More freely than ever before they will fellowship all Christ's people.

Our Practice of Christian Union.

The Pittsburgh convention was an interesting disclosure of the fundamental unity that prevails among the Disciples themselves.

The past year has been a period of exceptional stress and strain in our brotherhood. The cleavage that runs through all denominations dividing them into so-called conservative and liberal sections has been especially marked in our own body.

Not a few have wondered whereunto this strife would lead and whether our foundation of unity could stand the strain. Some openly expressed the belief that we could not continue half-conservative and half progressive, and that division was inevitable.

No more serious prediction than this could be entertained. Division is scandalous enough anywhere among Christ's people, but that it should occur among a people pleading for the union of all sects upon its own absolutely catholic platform would be a piece of irony at which demons would laugh.

The best argument for our plea is our own practice of it. If it fails with our own brotherhood we render ourselves ridiculous in offering it to others.

The Christian world is watching to see whether our principle of union is capable of uniting Christian people separated not only by the old-time differences but by the new-time differences. Is our platform simply the common denominator underneath the divisions existing in Alexander Campbell's day or is it also the common denominator underneath the differences emerging in our own day through science and criticism and new social adjustments?

This is the test we Disciples of Christ have to submit to. And the centennial celebration heartened every trembling soul with new confidence that we were big enough and our platform broad enough to meet the new problems without schism.

The Christlike Life.

What shall we say of this ideal? A convention of Disciples always discloses some of the choicest of God's children. No Christian body excels us in the accepted virtues of the Christian life.

But seeking to restore the Christianity of Christ we will surely find in him certain unaccepted virtues which remain for his true people to realize. To carry our restoration principle from doctrines and ordinances into the realm of the inner life is, we may hope, the task that awaits us in our new century.

The Trend of Events

By Alva W. Taylor

HOW MANY CONGREGATIONALISTS?

The latest statistics report that there are 1,447,193 Congregationalists in the world and that practically all of them are in English speaking lands. About half are in the United States and 156,000 are members of mission churches the main exception to the rule of residence in Anglo-Saxon countries. The Congregationalists are mightily honored by the large percentage in their mission churches. Excepting only the Moravians no church has done more for the missionary cause.

A FITTING CONSUMMATION IN A RICH LIFE

Dr. W. A. P. Martin is spending his last days preaching in the street chapels of Peking. He is now eighty-two. He has written the most learned expositions of Chinese literature and of the Chinese mind and custom extant. He has been the councilor of emperors and one of the makers of the new China. He has presided over the great Peking University. The government would gladly honor him with a pension and some honorable position, but he prefers to keep his commission to preach the Glad Tidings to the common people, feeling that, after all, this work is the greatest that man can do. He wrote his books, taught his pupils, counseled the great, all that the common people might have the blessings of Christianity and a Christian civilization. Like Guido Verbeck, he is honoring himself and crowning his great career most grandly when he returns to that greatest of tasks and in imitation of his Master goes about doing good. Verbeck refused all preferment and emolument in his latter years and became again an evangelist to the masses. Jno. G. Paton preferred to go back to the New Hebrides to preach until the end, and so did, and so all these die gloriously.

THE GENEROSITY OF MISSION CHRISTIANS

The Korean Christians support their own pastors and teachers, aside from the white missionary, and build their own chapels. Their wages are pitifully small and they can ill spare from their pittance—and all the less so after their lives come to demand more comforts with the coming of the new vision of living that Christianity brings. The Ceylonese Christians give an average of $4.44 per member each year. That is a sum equal to the wage for 36 days' work. The Congregationalists are among the most liberal givers at home and they average only $16.47, about one-fourth of which goes to missions and benevolence. This is equal to but nine days' wages here at home. This is the only adequate comparison. The Christians of Ceylon give four times as much as the Christians at home. The Korean Christians give their tenth and then much more voluntarily. They equal the Ceylonese, if, indeed they do not surpass them, and [illegible] for the cause.

SOME MISSIONARY PENTECOSTS

[illegible] the United Presbyterian mission in India received 1,000 converts, two years ago they received 1,655 and last year 2,443. In Hyderabad the Wesleyans baptized 1,500 last year, and the M. E. Conference in Northern India received 4,415, representing twenty-five different castes. The mission to the aboriginal tribes in West China has lost but three of the 1,200 baptized three years ago, and Mr. Adam recntly baptized 738 in one day. In Luzon the Methodists converted 1,000 in one province. Some of these missions have had a long waiting time of toil, but the harvest comes in due time. Like Judson of old, they saw the prospects as bright as the promises of God.

CHINESE STUDENTS FOR CHINESE CHURCH

In the University of Peking, a secular institution, there are 186 students who have volunteered for Christian service. It is significant that so large a number should volunteer for particular Christian service at this time when all that makes for progress is so eminently appealing to high minded young Chinamen as a patriotic service and when the chances for young men of ambition are so great. The Chinese classes of the Second Presbyterian Church in Pittsburg recently gave $1,000 for the building of a chapel in Canton and will support a mission in it. Wu Ting Fang, in a recent address before the Civic Forum of New York city, said that the chief factor in the leavening of the new China had been the missionary schools. These schools are uniting and in every way tending to co-operate for the strengthening of their courses and the extension of their power for the good of the youth of the land. Lord Wm. Cecil, one of the sons of the late Marquis of Salisbury, is establishing a Christian University in Peking for the teaching of the highest branches of science and all western learning. Sir Robt. Hart is heading an appeal by the Chinese Emergency Committee to raise $500,000 for education in the four quarters of the empire. $200,000 will be used to found medical schools, a like sum for the training of native teachers and pastors, and $100,000 for the translation of Christian literature and the dissemination of the same by means of tracts and books. Missionaries will be associated with the committee in dispensing the fund. "I have seen Western civilization," says the Prince Regent. "China cannot go back now." There is now 4,000 miles of railroad in the empire and it will lead the world in railroad building in the next generation. Education is being systematized and in Chili alone 100,000 are pursuing education by western methods.

SOME NOTABLE MISSIONARY HAPPENINGS

The Laymen's Missionary Movement has begun a series of sixty meetings in as many large cities of the middle west. They are carefully planned and executed with all the power that the cumulative interest and activity of the local and national leaders can create. They will culminate about the first of next May with a great convention in Chicago for which arrangements are already being made. This will mean the raising of tens of thousands of dollars for the cause. The Church Missionary Society has been holding a great pageant in London, representing its work in many lands. Boston will give one of these spectacles soon. The scenes of the field, the interesting presentation of the facts of the work, the dramatic enactment of the progress of the cause, all educate and interest wonderfully. The world's Ecumenical Conference on Missions will hold its next sessions in Edinburg, Scotland, next June. The last was held in New York city in 1900, and those privileged to attend testify that it was the mightiest uplift of their lives. The whole missionary cause is gathering great momentum and in another generation marvels will be done such as the most sanguine have never dreamed of.

SWEDES AND FINNS CATCH THE MISSIONARY PASSION

Aside from the work done by the English and American societies, the famous old Rhenish Society of Germany has been the only noteworthy missionary propagandist. The Scandinavians are catching the passion for missionary propaganda and last year the Finns raised $68,000 for the cause. They have 2,000 mission Christians in South-east Africa and Hunan, China. Sweden gave $187,000 last year and has 326 workers in the field. Forty years ago it gave but $18,000, and supported but six missioners. All the Christian world is learning that it cannot hold its faith except it carry its gospel to the ends of the earth.

THE HYPOCRISY OF RUSSIAN REFORM

The last Russian Duma passed a religious toleration bill. It provided that all men might worship according to their good conscience and was bitterly opposed by the ecclesiastics and the Greek Church reactionaries. How far it is operative is instanced by the arrest some time ago of a large audience of Stundist worshipers near Odessa. Another group of 100 were arrested while baptizing some converts. They were thrown into prison for periods of from one week to two months. The plea, of course, is that such gatherings are conspiracies against the peace. The universal law of the empire is nullified by the arbitrary actions of local officers. A land that has been used to rule from above since time began finds it difficult to establish a rule of the people. The people themselves have been accustomed to obeying under compulsion and many of them will not obey otherwise. The law officers are accustomed to acting arbitrarily, and in so vast an empire it is difficult to prevent them from acting arbitrarily in local matters. They will do tyrannical things under some fiction of the existing laws, such as is illustrated in the above case of arresting peaceful worshipers under the plea that their meeting is a menace to the peace. The new Duma meeting will find strong pressure brought to bear upon it to annul or at least modify the religious toleration act, and the church is determined the number of religious holidays shall not be made fewer.

MAKING TWO BLADES OF GRASS GROW WHERE ONE GREW BEFORE

Booker T. Washington said, when speaking of the value of industrial work as an uplifting factor, that if he had to choose between evangelizing the people of Africa and teaching them how to make

two blades of grass grow where one grew before, he would, for their sakes, teach them the latter. Few who have closely studied the matter will deny the wisdom of the remark, but we must not forget that no such dilemma ever confronts a man who labors for Africa's good. Tuskegee Institute is sometimes criticised, and with some justice, for not making more of the religious sanctions that fortify the newly educated negro in a moral career without which all his hand training will profit him little. It may be contended that the atmosphere everywhere about the educated negro is so largely religious that he cannot miss its claims or benefits, but the men who are to be the future leaders of the race need what every progressive race needs, viz.: a stalwart life of righteousness, and that can be assured only by religious sanctions.

A group of Tuskegee students are on the West Coast of Africa, and they have taught the pastoral people there how to raise better sheep and live in better houses, but it was their religious love that took them out there to use Tuskegee methods, and they have made the people Christian while making them civilized. Bishop Colsenso went to the Zulus years ago with the theory that they could be taught things religious better after some schooling and industrial training had fitted them for an appreciation of the refined things of religion. He had means for his task, but labored in vain. The people cared little for better houses and tools for work. About the same time a couple of humble Dutch missionaries established a mission a day's ride from Colsenso's industrial center, and with little equipment but with a religious love for all that would help the natives. They inspired them with the story of the Christ and put a new desire in their hearts and cultivated it with lessons in industry and the arts of better physical living. They were enabled to do more for the betterment of living because they went to the heart of the matter and created a desire for better things by planting Christianity in the hearts of the people. One day Colenso rode over to the Dutch mission and, throwing fifty golden sovereigns on the table, said, "You have won." It was a trying out of the two methods, viz.: educating in order to teach religion, and converting by religious evangelism and the accompanying methods of industrial and medical help.

The Canadian government built cedar houses for the Chippewas of the Northwest and found them keeping their dogs in them while they lived in their skin wigwams. The missionary taught these same Indians Christianity and thus put a new desire in their hearts and they not only lived in the cedar houses but gladly built them for themselves. Christianity teaches through a new desire for all things good, the method of self help, and thus makes a new people.

Here is the deep and unanswerable argument against all imperialism. It does some things for a people but does it create a new desire in the hearts of the masses of men and lead them to do things independently and with self reliance for themselves?

RAISING THE STANDARD OF LIVING

An indictment was framed in these columns some time ago against the Diaz government in Mexico. It has been much adulated in the United States, but the query was raised as to whether we were not praising Diaz because of what we had reaped of benefits through the capital we have invested in Mexico under the great Dictator's encouragement and protection. We have looked upon the peon in his multitudinous numbers and his fearful poverty and it has not occurred to us to ask why three decades of powerful rule has not done something more for him. Diaz has developed Mexico capitalistically, but has he done so much humanely? He has put great impulse into capital and property development, but has he put impulse into the peon and created within him a desire for anything better? Sad to say, the answer must be, No. If he is offered twice as much wages he but labors half as long. He desires nothing better, consequently more wages is not the solution. His Standard of Living must be raised. That is the determining factor in a civilizing process. Our consul in Ecuador recently reported that the natives adopted the new only when they found it shortened the hours and gave them more time for idleness. They did not adopt it as a means of living better, but by getting more idleness went backward, rather.

Money makes fabulous profit in Mexico because it reaps all the profit. The peon does the work, but takes none of the profit. His Standard of Living is not raised, so he absorbs none of the increase and capital takes it all. Intelligence puts his labor where it will be most profitable and then the intelligence back of the capital makes no division of the great profits with the labor that it directs in their creation. If the peon had a desire for better living he would demand increasing wages and build better houses, go into small business for himself, wear better clothes, read books and demand more in order that he might live. But he has no impulse to live better and that government is not a success according to the fundamental maxims that government exists for the help of humanity, if it fails to put that impulse for better things into the hearts of the masses as conspicuously as Diaz has failed to do it.

The Chinese coolie comes to America and underbids the American workingman and grows prosperous on his lesser wages, while the American worker but makes a bare living because the Chinaman has a low Standard of Living and the American has a high Standard. In the competition the Chinaman pulls the American Standard of Living down because capital will employ, by natural economic law, the laborer who will do a stated task for the least wage. Again, it is a question of the desire for better things. When the Chinaman is lifted up by larger impulses and desires to live as well as his American brother, he will no longer be a menace to the welfare of the American workingman.

The same is true of the Slavs and their lower European fellows in our great industries like those of the Pittsburg steel and the Chicago packing industries. They have completely driven out all but the skilled labor of native workingmen in both places because their lower Standard of Living enables them to undo the American in the competition for a low wage. They form, in such places, the real problem of immigration. Will we permit a lower Standard of Living to be imported and so used as to pull down the Standard of the American laborer? It will so operate so long as the foreigner lives in masses in our midst and thus gets no contact with our way of life but goes on in his own old country custom and low standards

Editorial

THE Biblical World, in its October issue, contains an editorial on "The New Ethics and the Historical Interpretation of the Bible." After considering the interest which the study of ethics has awakened in recent years, it reviews briefly the new method in ethics, which is so different from the so-called "moral philosophy" studies of a generation ago. "In the place of the old appeals to the sanctity of the moral law or to the authority of *a priori* intuitions has come the method of studying human history in order to find out why human behavior is valued as it is." New ideas and obligations develop out of new social conditions. "In the primitive life of the clan, for example, the rights of the individual in the modern sense receive almost no recognition. The sin of Achan involved innocent persons in the punishment of that sin, but our modern social conscience affirms the injustice of that ideal. It is to be expected that the moral perception of mankind will change with the changing circumstances of life." The question then arises, is the Bible a compendium of ethics? The older ethical teachers so regarded it. But such an ideal leads inevitably to difficulties. The ethics of the Old Testament are not those of our generation. The women and children of vanquished foes were exterminated in that older history and this act was justified as a divine injunction. The ethics of the Old Testament did not forbid polygamy nor slavery nor wars which the modern sense of righteousness would totally condemn. Such facts raise problems for the student of ethics who attempts to use the Bible as a single manual of conduct. Relief is found for the Bible student in the historical method of biblical study. It is seen that the Bible is not a level book but a history of religious education among the specially gifted people of ancient times. It was a slow task to develop the ethics of a nation like the Hebrew, but it was a task of which the prophet did not despair and the results of which are among the most notable of the triumphs of religion. Jesus himself taught not by the rules of the authorities of his day but directly from life. He did not quote the Scribes and Pharisees but he applied those principles which issued in the welfare of humanity. "Thus it appears that the historical method of studying the Bible not only brings one into sympathy with modern methods of investigation but also brings one closer to the spirit of Jesus himself than did the older method which was parallel to that of the scribes."

The press of Chicago, in commenting upon the above editorial, was interested, of course, to make of it as sensational a matter as possible. Without regard to the purpose of the journal and with little

attention to the actual statements of the editorial, flaming head lines proclaimed that the Biblical World had denied the value of the Bible in ethical instruction and had insisted upon the unreliable character of biblical history and the fictitious nature of the miracle stories. To make as sensational as possible this simple and timely utterance various members of the Biblical World staff were called up over the phone to reaffirm or disclaim the statements of the editorial. These phone statements were then used in the same absolutely unscrupulous manner.

One of the editors, for example, was asked what he thought of the article. He responded that he had not even read it. A paragraph was then read to him over the phone in which the historical method of Bible study was commended as of value in arriving at just conclusions concerning those portions of the Bible which ought to be applied in the modern family and school as ethically valid. He responded that that seemed a very natural and wise statement. The next morning he was quoted as denying the miracles which had not been mentioned either in the editorial or the conversation, as attacking the historical trustworthiness of the Bible and as affirming that the book should not be used in teaching children.

The effect of such licentious and unjustifiable utterances on the part of the public press is disquieting to the public mind. It is very strange that educational institutions and those connected with them retain any of the confidence of which they are worthy when their utterances are so persistently and deliberately perverted. It is a high compliment to the intelligence of the community and to fair-mindedness that such newspaper statements pass with almost no consideration, for most people have learned that when the statements of public men are in question, especially upon matters connected with theology or biblical literature, very little dependence can be placed on newspaper reports. It is not often that men who have been misquoted attempts to follow the misleading reports with a correction. To do so is almost useless. The correction appears days afterward and in some obscure corner of the journal which had blazoned its original report in scare head lines. An example of this may be seen in the treatment accorded to the editor of the Biblical World by the Chicago Record-Herald. Professor Burton responded on the day following the publication of the false account of that editorial and the largely fictitious interviews with a correction as follows:

October 5, 1909.

To the Managing Editor of the Record-Herald.

My Dear Sir: May I be permitted to offer a word of protest against the treatment accorded in this morning's issue of the Record-Herald to the editorial in the current Biblical World on "The New Ethics and the Historical Interpretation of the Bible." The purpose of our editorial was, as the extracts in the body of your article proves, to show that the Bible should be studied historically in order to enable one to use it most effectively in dealing with modern ethical problems. Your headlines would make it appear that we advise against the use of the Scriptures for such a purpose. The fact is we believe that the Bible may and should be used in the teaching of ethics, and that the highest moral ideals in all the world are to be found in it: It is only because we believe this that we are editing and publishing the Biblical World. ,

Yours very truly,

ERNEST D. BURTON.
Editor-in-Chief of the Biblical World.

This episode, one of many in the past two or three years, illustrates the lack of ethical ideals in our modern journalism. In many regards the daily papers are examples of accuracy and careful work. But where sensationalism is achievable through perversion of the words of public men, especially such public men as are not likely to have recourse to the courts for correction and justice, the limits to which the press goes are absolutely unwarranted. Nor is this the fault of obscure reporters on whom it is frequently charged. In many instances their reports are fairly accurate, only to be totally falsified and rendered alarmingly sensational by the head lines which ambitious and unscrupulous official editors and head writers place over them.

Until the public conscience is educated to the point where people will cease to be alarmed by the sensational utterances of the daily papers or to put them aside as manifestly false and ludicrous and shall demand that the ethics of journalism be lifted to a higher level, our press will continue to be actuated by perverted ideals of its duty and will be regarded with that suspicion, not to say contempt, which so freely expresses itself in the criticisms of European travelers who visit our shores. Our friends from across the sea admire our journalism in many regards, but its unscrupulous and unwarranted license they deprecate and condemn.

Biblical Problems

By Professor Willett

Are there any distinct historical proofs, outside of the Bible and later works based on it, in reference to the life of Jesus and his place in history? Reader.

There are no historical works of non-Christian origin that are concerned with the narrative of Jesus' life and the foundings of the Christian Church. These facts, which seem so impressive in the light of their historical influence, must have passed almost without notice in those crowded and stressful days of Roman history. Yet there are certain passing references to these events in historical works of that age. One of these is a reference in the "Annals" of Tacitus, who was born perhaps about 54 A. D. He relates that when Rome was burned, A. D. 64, Nero charged the crime upon the Christians and then says: (XV.44) "The author of that name, Christ, was executed in the reign of Tiberius by the governor, Pontius Pilate, and though checked for the moment, the deadly superstition kept breaking out afresh not only in Judea, the fountain of the evil, but in Rome also, whither everything in the world that is atrocious and shameful streams and becomes popular." Again the proconsul in Bithynia, Pliny the younger, wrote a letter to the emperor Trojan about 104 A. D. regarding the Christians in his province. He found many people in that region who claimed the Christian name and did not sacrifice to the images of the emperor or the gods, nor curse Christ as they were commanded to do. "This was the head of their fault or error that they were wont, on a stated day, to meet before dawn and chant a song responsively to Christ as God." (Epistles X.101.) It is hardly worth while to quote the passage from Josephus, which is almost certainly spurious and was probably introduced by some Christian hand in an early copy of the work. (Antiquities XVIII.15.) We must bear in mind the fact that the early Christians were not writers of history. Jesus himself wrote nothing, and for many years after the close of his ministry no one of his friends friends thought it necessary to set down the events of his life or more fragmentary memoranda of his words. The writing of gospel history began only when the witnesses desired to reach wider regions with their message. But the few references found in heathen writers soon were supplemented by such a host of literary documents gathering themselves about the person of Jesus and the early Church that by the close of the second century, an impressive literature was in the possession of the church.

What are some of the best books on Biblical Introduction? Reader.

The best single volume covering the whole subject from a popular standpoint, but scholarly in character, is the book of Bennett and Adeney, "A Biblical Introduction" (Whittaker, New York. $2.00). For the Old Testament a desirable popular book is J. E. McFedyen's "Introduction to the Old Testament" (Armstrong, New York, $1.50). For the New Testament there are two handbooks by Prof. E. D. Burton, "A Short Introduction to the Gospels," and "A Handbook to the Life of Paul" (University of Chicago Press).

What books would you name as among the best for use in the study of the Psalms? C. W. L.

I think perhaps the most concise and valuable little work on this subject is "The Messages of the Psalmists" by J. E. McFadyen (New York, Charles Scribner's Sons, $1.25). The three volumes by Kirkpatrick in the Cambridge Bible for Schools and Colleges are also good, though a little out of date now. They come at about 80 cents each. There is a volume called "Studies in the Book of Psalms" by Lincoln Hulley (Revell, $1.00) which is very good. Of the older commentaries, that by Perowne (2 vols. $5) is perhaps the best. But the recently published two-volume commentary by Professor C. A. Briggs in the International Critical Series (Scribner's Sons, $2.25 per vol.) is the most exhaustive and competent work now accessible. It is perhaps too exhaustive for ordinary use. Dr. Alexander Maclaren's two volumes in the Expositor's Bible are excellent for homiletic purposes but hardly up to date in their historical introduction.

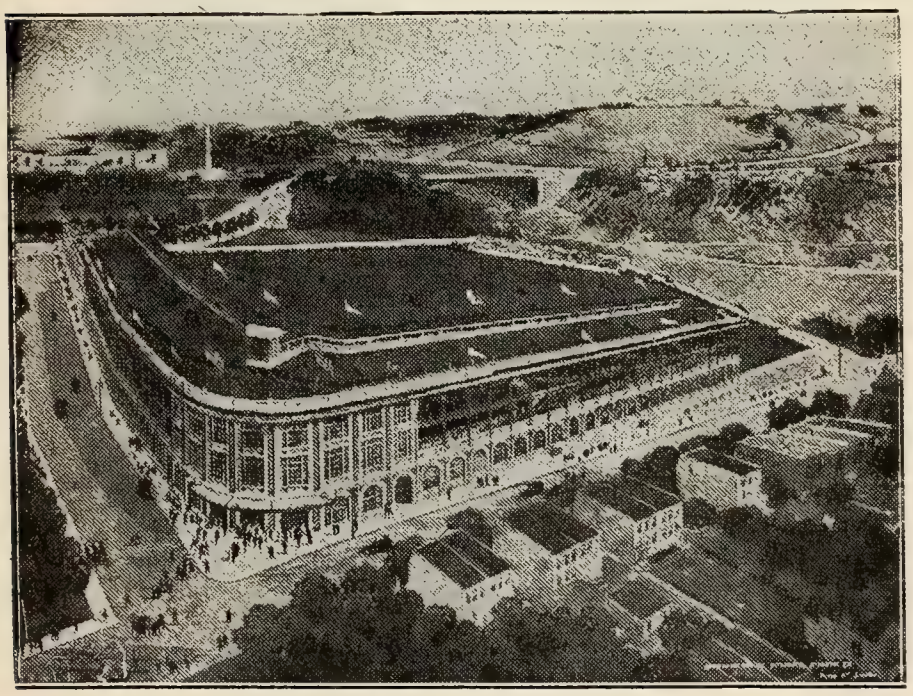
The Centennial Communion Service

The climax of our Centennial celebration was reached in the communion service in the amphitheatre on Forbes Field. It was held on Sunday afternoon, October 17. The preceding days of the convention had been more or less inclement and cold. But on this day it was as if Providence had interposed. The plans so precisely laid by man needed the coöperation of nature, else unspeakable confusion and discomfiture would have resulted.

The amphitheatre is a great structure of cement and steel built for observing athletic games. It has a roof, but is open in front and on the sides. The program of the afternoon called for a great choir and leader, elders, deacons and eight cornetists to be stationed on the ground of the arena to lead the throng of worshippers in the seats above. Rain would have rendered the carrying out of the program impossible.

But it did not rain. And the chill winds of previous days were held back on the Lord's day as if the Master of the winds himself had checked them. And the sun shone fairly and warmed the ground and the benches so that the people suffered no discomfort. Men betokened their reverence by removing their hats during the prayers and while the emblems were being passed. This was probably the only day of the convention in which this divine politeness could have been manifested without exposure and risk.

The fears of many that the big throng could not be organized into a reverent body of worshippers were dispelled as soon as one



Exterior View of Forbes Field, Where the Centennial Communion Service Was Held.

entered the amphitheatre. There was no conversation. Against all the secular and trifling suggestions of the building and its outlook upon an athletic field the well-bred instinct of worship asserted itself. The thousands had come to honor Christ, and no one could doubt that they truly discerned the Lord's body and blood.

The occasion was splendidly prepared for. The service was a communion service throughout. There was no address. A ritual consisting of the scripture words of the institution of the supper, the prayers and the vow of consecration, together with the hymn numbers and an announcement of the object of the offering, had been printed in a four-page leaflet and put into the hands of every attendant.

With remarkable evenness of rhythm the multitude, separated from end to end by a distance of nearly two city blocks, kept together in the reading. And no congregation of one hundred in a conventional meeting house could have sung with greater precision than did they. Mr. W. E. M. Hackleman led the host in its praises. It was done with unassuming grace and taste.

Rev. Wallace Tharp, of the North Side Church, Pittsburg, had charge of the preparations and officiated at the service. Five hundred deacons assisted him and nearly one hundred elders. These men were in their places promptly. From the tables placed in the front of the various sections of the amphitheatre and on the arena below the elders united in voicing the prayer of thanksgiving for the loaf. Upon signal from Mr. Tharp the deacons, having received the plates from the elders, dispensed the bread to the people. Afterward in like manner the cup was passed.

No well ordered congregation could have observed the feast more decently. It required only about twenty-five minutes for the dispensation of both emblems. The whole service lacked five minutes of an hour in length.

It was characteristically simple and unaffected. Among Disciples the communion is the Lord's Supper, simply. No touch of the *Mass* has ever been felt upon it. It has never been used to awe the soul, save as the soul is awed by the great love that burst through the bleeding heart of Christ. Among us its simplicity is its beauty and its primitiveness, too. For was it not instituted as a token of spiritual friendship between the Master and his disciples, lest they forget that he gave his life for them?

Yet the element of simplicity both as an objective ceremony and as a conception of the communicants on this great Lord's day in 1909 marks almost its only point of resemblance to that original feast. In other respects the original and this were in striking contrast.

The first supper was eaten by a few—those eleven faithful, wondering, trembling friends of the Master. This great Centennial communion was partaken of by thirty thousand. The first supper was prepared in a hidden upper room. This latest supper was prepared and celebrated out in the open, facing the blue horizon and a landscape whose picturesque details of valley and bridge and beauteous building both God's hand and man's had coöperated to produce.

The music of the first supper was pitched in a minor key. The cross was in sight. Its full meaning even the Savior did not himself yet discern. The Friends were hesitant and tremulous betwixt faith in their Master and knowledge of the brute fact that he was already being delivered into the hands of his enemies. Night's blackness brooded o'er their souls. But the music of this new Communion was in a major key. The light had broken. These thousands had come to glory in the cross, not to dread it. They gathered in Pittsburg to recount the marvelous victories that had been wrought by the Master's failure. The *Miserere* had given place to the *Jubilate Deo* and the *Te Deum*. Triumphant rang the song from the thirty thousand throats and echoed over the distant hills,

"Bring forth the royal diadem and crown him Lord of all!"

Next to being in it and of it one could wish to have stood on the distant hill and beheld the sight and caught the praises of the thousands of voices melted into one. In the observers who thus placed themselves, distant and above, one easily felt the suggestion of the great company of witnesses which must on that day have filled the invisible hills with their heavenly presence. The "fathers" of the reformation must have been there, and those pioneers who had borne upon their stout hearts the burden of the plea when it was unpopular. And with them must have been all those great souls who have cut new paths for men's feet and suffered for their faith.

Chief among them, our hearts must believe, was he whose face is more marred than any man's, who for us men and our redemption, that he might open a fair pathway to God, shed his blood upon the bitter cross.

Convention Notes

The meetings of the Christian Woman's Board of Missions occupied the whole of the opening day of the Convention. Three auditoriums were required to accommodate the ladies who gathered to consider the missionary work under the auspices of this great organization. The president, Mrs. Anna R. Atwater, was assisted by her executive officers in the conduct of the different sessions, which were inspiring and informing. The reports indicated that 545 new auxiliaries had been organized during the year. The present membership of societies and circles is 73,608 scattered through thirty-five states. Fifty-eight schools of various kinds, including the Bible Chairs, are supported by the Board. 423 orphans were cared for in India and Puerto Rico. 12075 patients were treated in the India hospitals and dispensaries during the year. The total receipts for the year reached the very imposing sum of $381,854.23. The special Centennial receipts for the past four years amounted to $230,640.21. During the four years of Centennial preparation the total receipts for all purposes reached $1,165,655. A large number of the societies have been doubled, thus realizing one of the Centennial aims. During the last month of the Centennial period $119,496.30 was received, $14,614 of which came in by telegraphic messages at the last moment. Much of the credit for the splendid work of the organization during the Centennial period has been due to the efforts of the Corresponding Secretary, Mrs. M. E. Harlan, and the Centennial Secretary, Mrs. Ida W. Harrison.

A large number of the veterans of our brotherhood were present, and the session which was devoted to their "camp fire" was one of especial interest. Among those entitled to a place in this list were C. L. Loos, J. W. McGarvey, E. J. Lampton, W. T. Moore, J. H. McCollough, L. L. Carpenter, J. B. Briney and W. L. Hayden.

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An interesting contest developed over the question of the place for the next convention. Topeka, Des Moines and Boston were all applicants for the honor, and the committee reported in favor of Des Moines. But, on the floor of the convention, after spirited discussion, it was voted to accept the invitation of Topeka, which thus becomes our next convention city.

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The officers of the National Bible School Association elected for the coming year were president, Dr. J. M. Gill, Wichita, Kans; vice president, J. Walter Carpenter, Des Moines, Iowa; secretary, J. A. Scott, Washington, D. C.; and treasurer, W. H. McClain, St. Louis, Missouri.

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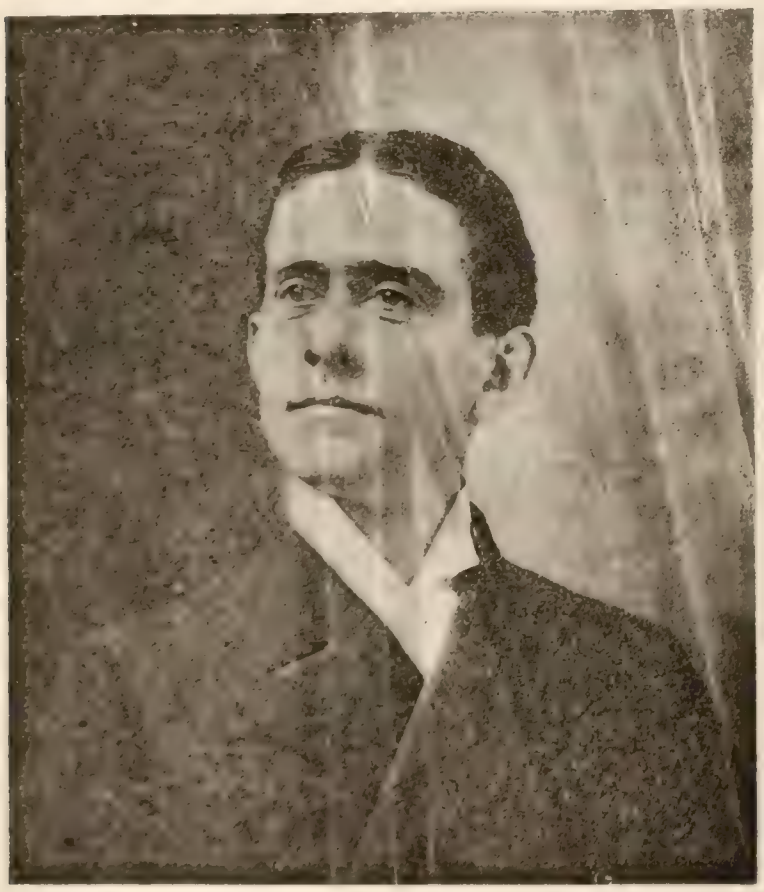
One of the spectacular features of the convention was the parade of the Men's Brotherhood, which, to the number of more than one thousand, marched through the streets of the East End headed by the Third Infantry Band of Kansas City, bearing banners and mottoes and singing the hymns of the faith. Had not the weather been unpropitious the number of marchers would have been many times as great.

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One of the interesting episodes of the Brotherhood meeting at Luna Park on Tuesday evening was the introduction by Ex-Congressman Pence of Oregon of a resolution requesting the federal government to enact such constitutional amendments as would substitute a tax upon the incomes of individuals and corporations for the revenue now secured from whisky, beer and wine, thus leaving the states free and untrammeled in their control of the liquor traffic. This resolution was passed by an overwhelming vote, and a special committee consisting of United States Senator George T. Oliver of Pennsylvania, Congressman W. H. Graham of Pennsylvania, and Congressman Clark of Missouri was appointed to present the resolution to Congress.

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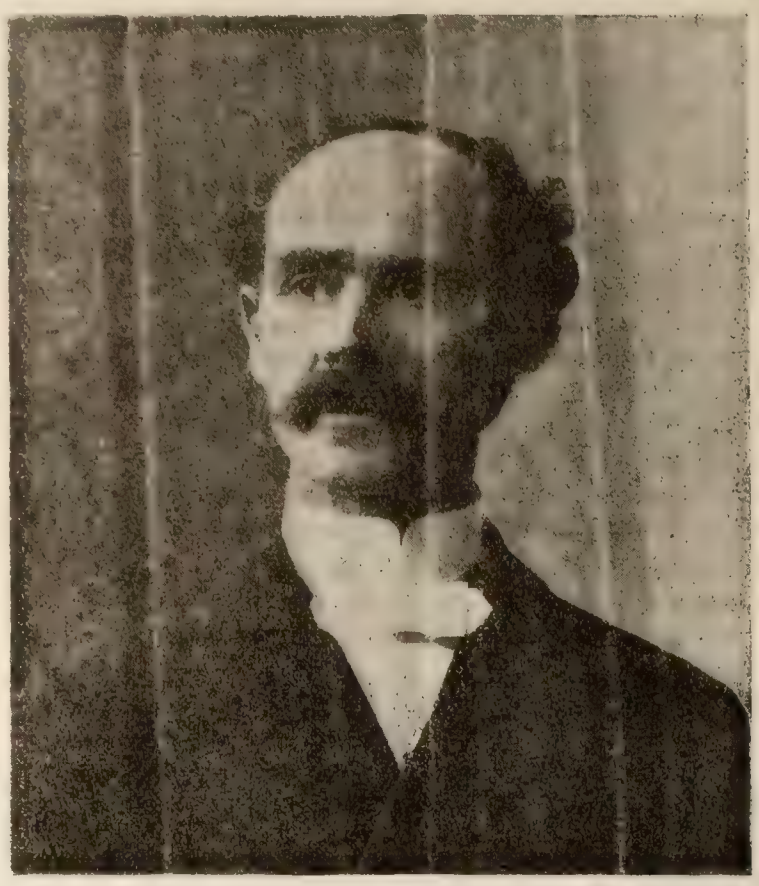
Secretary W. J. Wright, of the American Christian Missionary Society, reported that during the past year 700 missionaries have been employed and are doing successful work. The amount raised for this purpose was $240,868, and the total amount raised in the home field for all purposes was $2,222,057. 205 new churches have been organized.



Peter Ainslie, for Eighteen Years Pastor of Christian Temple, Baltimore, Md., Who Was Elected President of the American Christian Missionary Society for the Ensuing Year.

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Since the Church Extension Board was organized 1,261 churches have been aided, and during the year ending Sept. 30, 1909, sixty-five churches received loans from the society. Secretary G. W. Muckley reports that the Board has 107 loans now promised and that seventy-four loans were returned last year. 708 loans have been made since the founding of the fund and there are 553 loans now outstanding. During the past year the Board received $197,252,24 and the total amount in the fund is $757,621.39. A marked feature of the presentation of church extension to the convention was the introduction of T. R. Bryan, who for twenty-one years has been the treasurer of the society and who now presents his resignation, feeling that he should be relieved of the work. Enthusiastic appreciation of Mr. Bryan's labor through this long period was manifested by the convention.



Dr. I. N. McCash, newly elected Secretary of the American Christian Missionary Society.

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The sessions of the Foreign Christian Missionary Society were presided over by President McLean and Secretaries Rains and Corey. The receipts during the past year have reached the magnificent sum of $350,685.21, an increase over last year of $76,360.82. There are 4,270 people under instruction in the various mission stations. 131,770 patients were treated in the hospitals of the society during the year and 1,697 additions were reported by baptism.

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The Memorial Home for Missionary Children has been completed at Hiram, Ohio, with Mrs. F. E. Meigs of China in charge. F. W. Norton has devoted two years to securing the fund for this excellent work.

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During the convention the missionary steamer, The Oregon, was launched and will be shipped soon to the Congo where it will serve the purposes of the mission stations along that river. $6,000 was raised at the time of the launching.

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$50,000 have been received for two new colleges, one in the Philippines and one in Africa.

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A number of foreign delegates were present at the convention. Professor Ishikawa of Tokyo, Japan, the head of the Bible College in that city, several delegates from Australia, Frank Coop and wife of Southport, England, Leslie W. Morgan and John Brearly, of London and many of the missionaries of the Foreign Board and the Christian Woman's Board of Missions were in attendance.

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A. L. Orcutt, President of the Board of Ministerial Relief, reported that during the past year forty aged preachers and thirty-three preachers' widows had been cared for. He stated that of this number four preachers and two widows died recently. During 1908 $6,000 was paid out to these persons and $6,221 the past year. Through the kindness of one of the generous givers in the brotherhood, eleven of these beneficiaries of the fund were able to enjoy the Centennial Convention.,

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Under the direction of the American Temperance Board of the Church of Christ several inspiring addresses were made, notably

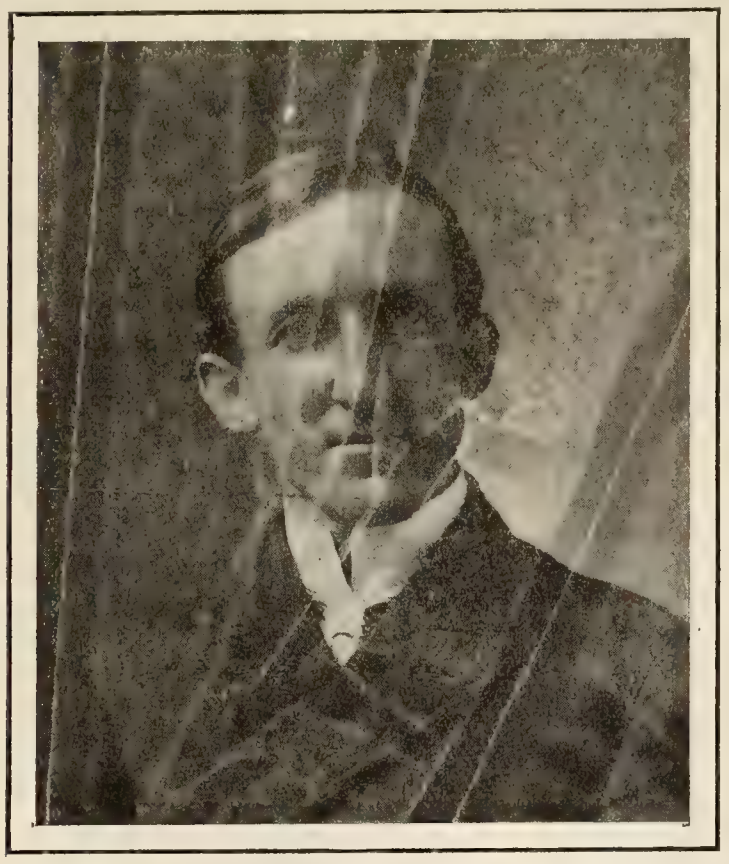
one by Oliver W. Stewart who, though called on unexpectedly, aroused the convention to a high pitch of enthusiasm in the presentation of the question of sobriety and good government.

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Nearly all the colleges celebrated in some way. Bethany at McCreery's; Transylvania at Ft. Pitt Hotel; Hiram and Drake at the Rittenhouse; Butler College at the University Club; Eureka at the First Congregational Church, and Milligan College at the Monongehela House.

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The work of the Benevolent Association was presented by J. H. Mohorter of St. Louis, the secretary . The association was organized in St. Louis in 1886 and incorporated in 1887. The first home was opened in St. Louis the following year in a rented cottage. In 1889 the Mothers' and Babies' Home and Christian Hospital was opened in St. Louis. In June, 1900 a home for the care of the aged brethren was opened in St. Louis and later removed to Jacksonville, Ill. The Haven's Home for the Aged, located at East Aurora, New York, was opened in 1902 and the Cleveland Orphanage in the same year. In 1894 the Colorado Christian Home at Loveland, Colorado, now at Denver, was opened. In the same year the Juliette Fowler Home in Texas was opened. These homes are dedicated to the care of children. In 1905 the Valparaiso Christian Hospital in Indiana and the Southeastern Christian Orphanage at Baldwin, Georgia, were



Grant K. Lewis, newly elected Secretary of the American Christian Missionary Society.

added to the work of the Board. In 1909 a beautiful Home for the Aged at Eugene, Oregon, was completed, and during the past year the Centennial Orphans Home at Walla Walla, Wash., was completed. The Board has now twelve beautiful institutions in ten states, their value aggregating $261,887.32.

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President A. B. Philputt of Indianapolis reported for the National Ministerial Association, indicating that the organization has hardly yet matured its plans for effective work but that it is capable of accomplishing important results if properly administered.

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While Christian Endeavor was not directly represented upon the program of the Convention, an interesting Christian Endeavor session was held in Duquesue Garden on Sunday evening at 6:30.

* * *

Centennial Secretary Warren and his assistants upon the local committee were untiring in their efforts to promote the welfare of the convention and the comfort of its members. They recognize the inadequacy of many of the preparations made for the convention and their disappointment at the failure of several of their plans was manifest. Their work has covered a long period and in the meantime several changes in the personnel of the committee have occurred. Funds were raised to send Secretary Warren to the Holy Land as a mark of appreciation of his services in connection with the Centennial Convention.

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Many of the delegates took advantage of opportunities for side trips to Bethany College where the Campbell homestead and cemetery are points of interest to every Disciple.

The singing of the convention was hearty and inspiring. Many of the song leaders were experienced in convention and evangelistic music. Occasionally, however, there were regretable incidents that greatly lowered the tone of the gatherings at which they occurred. It is very questionable whether the introduction of whistling and other sensational performances in connection with religious meetings can ever be condoned. A song leader who resorts to such methods in order to awaken enthusiasm has but an imperfect conception of the dignity of God's house and the spirit of worship. If such incidents occur in connection with evangelistic meetings, they go far to explain the low taste that prevails in some of our churches in the matter of public worship.

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The music of the convention was greatly assisted by special vocal numbers by Mrs. Princess Long and the Netz sisters. These are all singers of rare effectiveness who have preached the gospel through their music in many sections of the country. W. E. M. Hackleman led the music at many of the sessions and the other leaders were effective in their work.

* * *

The Sunday-school sessions on Monday were enthusiastic and helpful. The addresses came out of experience in the work of teacher training and Sunday-school organization. Marion Stevenson, International Bible School superintendent W. C. Pierce, of Chicago, and Herbert Moninger were leaders in this work. Several demonstrations of class work were given in the different sessions which helped to give point and force to the presentation of Sunday-school themes. It is evident that a great advance may be expected in Sunday-school work through the activities of the leaders in this movement. Scarcely less important is the quiet and effective work that is being rendered by many ministers and superintendents in local schools where the best pedagogical methods are being applied to the teaching of the scriptures.

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The sermon in Duquesne Garden Sunday morning by Dr. J. M. Philputt of St. Louis, was listened to by a very large audience. He declared that, "the central Sun of the spiritual universe is Jesus Christ ...if there is no authority in him there is no authority elsewhere ...Alexander Campbell, Barton W. Stone, and Walter Scott anticipated by fifty years the battle cry of modern religious thought, 'Back to Christ ...They anticipated the modern literary and historical method of Bible study ...It never occurred to them that it was wrong to do so or that there was danger of impairment of faith in the Bible by correcting prevalent erroneous interpretations and supersitions ...They reveled in new knowledge, in new points of view, in fresh and reasonable exegesis ...They loved ideas and did not back like a crawfish when one made its appearance. This was 'liberty in the truth'—liberty to think, liberty to err it may be, if only they were striving for the truth." "Holding the truth in love" was the keynote of a large part of his sermon.

* * *

The Chicago School of Civics and Philanthropy gives an open lecture course at the different assembly centers in various parts of the city through October and November. Such themes as "The Fight for the Cities," "English Social Movements," "Co-operation of School and Shop in promoting Industrial Efficiency," "Civic of Public Library Service," "Scope and Work of the National Conferences of Charities and Correction," "Nationality, Loyalty, and Self-defense," "Religion and the Welfare of the State," and "International Prison Problems" are to be discussed by such speakers as William Kent, Stanton Coit, Director Carmen, Superintendent Shoop, Librarian Legler, Miss Jane Addams, Dr. Hirsch, Jenkin Lloyd Jones, and Professor Henderson.

* * *

The active leadership of the American Society will devolve upon the two new secretaries appointed by the board, I. N. McCash and Grant K. Lewis. To California the board went for both these men. Dr. McCash attained note among the Disciples by his pastorate of nine years in the University Church, Des Moinse, Iowa, during which time he greatly built up the church at that place. Retiring from the pastorate, he spent several years as superintendent of the Anti-Saloon League for the state of Iowa. At present, he is pastor of the church at Berrkley, California. Dr. McCash brings wide experience and great devotion to his new task. Mr. Lewis has been for many years the evtngelist for Southern California and Arizona. He went to Long Beach from Denver, where he was pastor of the North Side Church. Mr. Lewis is greatly beloved on the coast. These western leaders will add fresh zest to the great business of American Missions and it is believed that they will quicken the churches to a worthy suport of this foundation enterprise of all our missionary work.

Notable Centennial Utterances

By Convention Speakers

Disciples and Biblical Research

Walter Scott Priest.

"From the beginning we have been students and critics of the Bible. One name, among others, we delight to wear—"Disciples of Christ"—means that we are learners of Jesus and as such are pledged to follow where the teachings of Jesus lead us. Our knowledge of the Bible, therefore, must be increasing all the time. We need not fear the most searching investigation of the truth; indeed, we should advocate and defend it."

Training Classes

S. E. Fisher.

"The training class presents for us a conserving force in evangelism. They who have so earnestly and efficiently presented the message in personal work, will be the readiest agency in the solving of the assimilation of the throng if new converts."

The Spirit of Union

David H. Shields.

"Dare we suggest that that greatest of all places of power, the pulpit, should be filled by experts in the World of God, skilled workmen in soul culture? Are not all preachers Bible-trained men? The facts are contrary to such a conclusion. A divided church with its confusion and its economic waste and its helplessness in the face of many of the problems of our modern life reveals a structural weakness. Classifying preachers as "progressives" or "conservatives" argues a failure to comprehend the spirit of the Bible, for the spirit of the Bible is a spirit of unity."

Our Day Must Answer

C. M. Chilton.

History will not assign Thomas Campbell his place upon any personal considerations, however favorable they might be to him. It will rather depend upon how the Disciples of Christ succeed in relating themselves to the religious life and progress of the world. If they win a position among the great constructive forces of the kingdom then will their founder take his place among the great reformers.

The Fathers

Hon. Champ Clark.

Our religious movement, the centennial of which we are met to celebrate under the most cheerful environment and under wondrously favorable auspices—sometimes denominated "The Reformation" and sometimes "The Restoration"—was, in all its essential features a revolution. It may be stated without exaggeration or bad taste that as reasoners, Bible expounders and pulpit orators, Alexander Campbell and the men who gathered about him have had no superiors in all the hoary registers of time. Verily, "there were giants of those days."

Memorial of the Missionaries

The missionaries at Pittsburg presented the following memorial at all the meetings of the centennial convention:

"Impelled by our personal knowledge of the needs of Christless lands we, the missionaries of the Disciples of Christ to foreign lands, now gathered at this centennial convention, appeal to everyone who bears the name of Christian to unite in a supreme effort to give Christ to the nations who know Him not. We plead for an offering of lives for this service, and for an adequate equipment worthy of a great brotherhood, whose one aim is to gather the world into a single fold.

A century of labor for the restoration of primitive Christianity has unquestionably demonstrated that God is in the movement for the reuniting of his Church. We urge that all, by word and practice, mark the coming century by taking advantage of the marvelous opportunities, both at home and abroad, to hasten the consummation of the Saviour's prayer, "That They All May Be One."

God calls now, Mexico, Central and South America, the West Indies and the Philippines, suffer for a full knowledge of the Christ. Awakened and awakening forces in China, Japan and India, degenerating influences in Africa, and the rapid spread of Mohammedanism, demand imperatively the immediate and thorough evangelization of those territories. We cannot do it with our present force. Come to our help. Know missions, give for missions, pray for missions, live for missions. We who have pledged our lives to winning these nations for Christ, urge that you unite with a love as deep as the love of our Father, a sympathy as powerful as the spirit of Christ, and a zeal worthy of those who bear His name, in the realization of this our watchword, "Christ preached to every soul in every land."

Men's Broherhood

R. A. Long.

The Brotherhood work is upon us. We believe we are now prepared to direct even a more extended organization. It is our opinion that we should employ at least two Field Secretaries as soon as the prayer men and assurances of the means for their support can be arranged. These additional forces, together with our present force, will probably require a total annual expense of some $17,000. The men, we are sure, can be had. Should we let a cause so important lag for want of money for their support?

Christ the Foundation

I. J. Spencer.

An authorized pleading for Christian union is for union, not on human creeds nor even on the Bible, but, for union upon Christ Himself. He is the only foundation of the Church and of Christ an unity as well. The ground of reconciliation to God is also the ground if reconciliatiin among believers, binding them the one to the other. "He is our peace" who hath broken down the middle wall of partition between Jews and Gentiles, makng of the twain one new man. As he himself, and not the Scriptures, was the basis or bond of union between Jews and Gentiles, so he must be the foundation of union among Christian people forever. As the Christian faith is not doctrinal but personal, so union must be personal and not doctrinal—founded upon the personal Lord and Saviir.

All creeds slogans, mottoes, and opinions, as well as faith, must be put under the authority of the Lord Jesus. Every thought and imagination should be brought into captivity to the obedience of Christ. The Scriptures do not teach that if our faith be subject to Christ, our opinions may be free from Christ. The only liberty of opinion or faith is found in Christ. Any plea that contains less than Jesus' plea contains too little, and plea that contains more contains too much. Any plea that contains the same as His plea is His plea, and should be so confessed.

There is danger in human creeds, human names, and likewise in human mottoes, especially if they crystallize into shibboleths and slogans. The motto, "Where the Scriptures speak, we speak: and where the Scriptures are silent, we are silent," was a splendid one for the day in which it was born, when human creeds bound men's consciences more than the word of God did bind them. But it now requires careful and constant explanation to prevent its abuse. It would be better to declare that "all authority in heaven and on earth is given unto Jesus Christ."

The Present Christ

H. O. Breeden.

Who is Jesus Christ? Whose Son is He? We know what He is. He is a force in the world at this hour greater than any other. But where shall we go for information concerning Him? Where shall we ascertain His origin and history and character? We are directed to the New Testament—to four short records called the Gospels. We are asked now to believe nothing concerning the inspiration of these histories or the biographers—only that they were faithful historians writing down what they saw and heard and experienced and what they received from credible first-hand witnesses. They were faithful witnesses, sealing their testimony with their blood. They were honest historians with exceptional opportunities and facilities of knowing the truth of the things whereof they wrote.

Men's Railroads Are the King's Highways

I. J. Cahill.

"The secular also is sacred; it cannot evade or eliminate God. In the fullness of time God's hand is plainly seen in things as they are. The course of events does somehow achieve His will. There is a divinity that shapes our ends, rough hew them how we may.

"Secular doings are the rough hewings whereby man presumes to shape his own ends; the evangelization of the world in the unceasing purpose of the ages and to this end the Divine Sculptor of destiny is steadily shaping our rough-hewn achievements. Secular contributions to the evangelization of the world are as inevitable as they are unwitting.

"If his railroads thread the earth they become the King's highways. If his steamships defy the storms of the mighty deep they that go down to the sea in ships bear with every cargo the precious message of God's love. If by his cunning the telegraph has been set clicking around the world, it is the lightning accomplishing its Creator's purpose, tamed docile in his hands. If he dared the marvel of wireless communications it is but

the whispering of God, of which the heavens have always been full for receiving hearts attuned to his. If his ambition reaches out and up to dizzy heights of self-aggrandizement it all ends somehow in God's disposing. If he let loose all the diabolism of his perverted nature and stir up the terrible turbulence of war, the shock of battle and the upheaval of revolution with their devastation and death become in the magic of the divine alchemy but the blasting of a channel through the rock of gross materialism through which is to flow unchecked and unpolluted the water of life."

Are We Reaching Christendom?

George H. Combs.

What, then, is our mission? It has been already oft repeated—the unification of the churches of our Lord. Now, if our mission is to unite Christians, our message must be to Christians. If we were sent into the world with a message to Christians in all the communions of earth, we must somehow deliver that message. But are we? Before Almighty God, yes or no? Are we reaching the ear and heart of Christendom? Are we going as flaming messengers to the churches around us, beseeching them in Christ's name to be one? Here in this great Centennial convention is the place for great confessions. We are not accomplishing, as we ought, our sacred mission. And here with these faces of our fathers looking down upon us, let us reconstruct ourselves to our proper work. For these sturdy pioneers delivered their message. They spoke to the churches. From every platform, whether city, church or woodland temple, they preached Christians of all communions, beseeching them to be one. We must follow them. Their mission is our mission. We must address the churches of our day just as Mr. Campbell addressed the churches of his day. Convincing them of our absolute disinterestedness, of our great concern, not for the building up of an other denomination, but for the union of all believers in Christ. We must find our way into their pulpits; into their prayer-meetings, their revivals, their conventions, with the one cry on our lips and in our hearts, "Brethren, we entreat you that there may be no divisions among you." We count "our plea" familiar. Familiar? Yes—to us, but strange as tongue of Araby to the Christian world at large. It is ours to make it known, to see to it that every man who holds in his heart the face of Christ from humblest sexton of dissenting chapel to highest dignitary in historic church, English, Greek and Roman, shall have heard our story.

This is a summons to a warfare and not a battle. Victory will not come on the morrow. The consummation may be yet afar, but this we can do: We can give ourselves in passionate abandon to this notable mission. We can do our very all and if the triumph come not in our day, we can surrender our task in confidence to those who come after, knowing that soon or late, the day will come, and singing even while we die,

> "Ring, bells, in unreared steeples,
> To joy of unborn peoples,
> Your triumphs are your own."

You say it is a stupendous task. Be it so. It is the big, splendid task that makes the sovereign appeal. It is the high mountain and not the hill that challenges the climber. If big things are to be done, let us attempt them in big ways. The day of small things is past. This is a great brotherhiod, and it can do great things if it will.

Let us face the humiliating truth that we are not living up to our opportunity. We are not reaching in any large and commanding way the religious world. We preach sermons, in the main, to "our people"; we publish papers for "our people"; we write books for "our people," but in no worthiness of effort are we making "our plea" known to the world at large. It is safe to say that the fantastic doctrines of Mrs. Baker G. Eddy have come to a greater publicity in two decades than has this noble plea cherished for a hundred years. That just used phrase, "our plea," takes on a tinge of irony. It seems that we want to keep it "ours," and not suffer it to get far from home.

We are lacking in a comprehensive, intelligently directed propaganda. We are not organized for the supreme work we are called to do. Societies we have everywhere, thick set as leaves of Vallom Crosa, but among them all, from the big Brotherhood to the little Busy Bees, there is not a hint of an organization for our real work.

It is well, indeed, that we have gathered here to freshly conceive our work. This is both the place and the hour for the launching of a great union propaganda that shall be worthy of the cause we celebrate.



George H. Combs.
Independence Boulevard, Kansas City.

We talk about the great "questions" of this convention. There is but one question: How to deliver our message; how to make it known in broad, compelling way to the ends of the earth. "Christian Union" to the front! If we have a message to the religious world, let the brain and heart of this great convention bring forward clean-cut, definite program of endeavor, so that it may be done. Let us go forward in that work and let us go in the might of faith. Ah, is it not why some are not going forward, that they no longer believe? Some have lost that faith in our union program. It is a high ideal, they say, but prejudices are strong and walls are high and the world will have none of our message. Disheartened by the long delay, some have almost ceased to believe that Christian union will ever be realized at all. It is a beautiful dream, they say, but only a dream! O, shame!

There has never been a time since worlds began when any people should have greater confidence in their message than we this hour. How much easier should this faith be to us than to the fathers! They spoke in the strength of hope; we in the might of accomplishment. To them Christian union was an untried program, to us it is a tried product; they were prophets of unity, we are its historians; they were dubbed dreamers, we have seen the dream pass into a deed. How dare we doubt our message?

The Church Support of the Colleges

By F. O. Norton.

We hear much now-a-days about the lack of young men for the ministry. Complaint is made that our young men are entering more readily all other fields of activity. The church has herself to blame for this condition of affairs. She has not seized her opportunity to establish powerful and well equipped colleges in the newer states, she has allowed colleges which leave Christ out of consideration to preempt the field. Many of the church colleges have been inadequately equipped, and their professors half starved. I frequently have letters from our colleges asking me to recommend to them a first class man, a specialist in some line at salaries of from $400 to $1,000 a year. Most of our colleges are pitiably weak when compared with the secular schools. It will not do to ask our young men to go to the church college if we cannot say that the instruction and the facilities are equal to any in our state. We often hear the complaint that our young men are going to the large universities. Harvard, Yale, Chicago, Columbia, instead of our own school and there imbibing strange and dangerous doctrines inimical to "the faith once for all delivered to the saints." But what can we expect when there is not an institution of learning among us adequately equipped for research. Some of our men must get intellectual education or we will not be able to compete with other religious bodies and with the secular professions. The absurdity of this complaint is easily seen from one indisputable fact. At the present time scarcely any young man can hope for an appointment to a professorship in our schools who has not taken a course in one of these great universities.

Our strong churches should have living link connection with their colleges by paying the salary of a professor or by sending one of their own godly young men who could not otherwise go. But the crying need now is for large individual gifts. In this respect "the children of this world are wiser than the children of light." You may say that our people have no men who can give millions. True, we have not many men who can give millions but we have tens who can give hundred thousands and that means millions; we have thousands who can give thousands—more millions; we have ten thousands who can give hundreds—more millions; we have hundred thousands who can give tens—more millions. If men who have money see this great need and shut up their bowels of compassion how dwelleth the love of God in them. We must lay this matter of adequate college endowment on the hearts of our people so that they will not rest day or night till our colleges are thoroughly equipped and furnished completely unto every good work.

Our Attitude Toward Union Evangelism

Address at the Centennial Convention

By Evangelist W. J. Lockhart

This convention has seemed to be throughout to be a period of self examination. Some warnings have been heard, some well-deserved rebukes have been given, but to my mind so long as a movement can bare its heart life as has been done here, so long as we can subject ourselves to the rigid self examination we have in this convention undergone, there need be no fear of stagnation or crystalization. If there be such a thing as a convention having a soul, then surely the soul of Thomas Campbell lives again i this great gathering. The lasting influence of this convention will not be the impression our movement makes upon the world, but it will be the subjective influence upon our own lives as we have been asking with real concern. how far have we advanced in the attainment of our original ideals and are we keeping faith with the purpose of the athers?

Reforms and the Reformers.

It is a commonly recognized historical fact that reforms do not keep pace with the reformers; that the followers of the great reformers lose the vision of the leader and crystalize into a party, using the leader's principles as a party cry. On the face of it, our first hundred onetaoinshrdlucmfwyvbgkq our first one hundred years of history might indicate that this movement is going the way of all previous reforms; for did not Thomas Campbell expressly deny his intentions of organizing another order when he so emphatically declares, "Should any affect to say that our coming forward as we have done in advancing and publishing such things has a manifest tendency to distract and divide the churches or to make a new party, we treat it as confident and groundless assertion." He further says, "To advocate the cause of unity while espousing the interests of a party, would appear as absurd as for this country to take part with either of the belligerents in the present awful struggle." The fathers never dreamed of such a gathering as this nor did they expect the defence of their principles would start a movement as distinct and separate in its life and work as any one of th then present denominations. They expected their association to be a movement within the ranks of christendom, calling for a closer union even as the Y. M. C. A. and C. E. are doing now. But a generation does not pass by until the advocates of the new order have been excommunicated and are engaged in deadly debate with the sects. War is declared and the clash of theological batter is heard on all sides. And after a century of strenuous fighting, out into modern life moves a mighty religious body, a million and a quarter strong, fully equipped and organized for any and all kinds of religious work. The fighting has now largely ceased; growth in numbers and prestige has now come. Organized missionary and philanthropic work has won the respect of all religious bodies. Recognition as a world force is freely extended. But who are we, and what are we here for?

The Party Spirit.

From the view point of the denominational world, here comes a great sister church, and to the world at large we are a denomination among denominations. Deny it as we will by mere words, the impression remains. That there has been much of the party spirit that has characterized our movement, even we ourselves cannot deny. But when God has had a great truth for the world and the world was not ready to receive it, has he not always preserved it in like number? That the truths of the Jewish religion might be preserved and the world made ready for the Blessed Savior, did not he cause the Jews to go apart and live unto themselves and allow a party spirit to be fostered? (

Our Divine Task.

Brethren, I believe as certainly as I stand here that our God has called us into the world and given us one hundred years of training for a great and divinely ordained work. The world was not ready to receive the Declaration and Address when it was given. But thank God it is ready now. What a transformation in a hundred years! Then the plea for a closer unity was ignored and its advocates branded as heretics; then the denominational fellowship and coöperation was unknown. Today the same bodies who forced our fathers from their membership are preaching and urging the need of a closer unity. The great visioned men in every one of these orders are leaders in all union and coöperative work. The door of opportunity is open to us. God is calling. The time for which we have been waiting and training is at hand. I hear the voice of our God saying, Move forward." Could Thomas Campbell today stand in one of the great interdenominational conferences with his message and spirit, how quickly would the mantle of leadership fall upon him. But if we let the soul of that wonderful message direct us as a people, our great movement shall become as a mighty tide wooing and winning all the troubled waters of denominationalism into one great stream of salvation, flowing out to the lost world.

Our Position Impels to Union Evangelism.

But what has this to do with union evangelism? It has everything to do with it. As we have seen, this is a day of union and coöperation among religious people. The great federation movement, the student volunteer movement, the Y. M. C. A. and Christian Endeavor are but forerunners of the fast increasing movement of the union of churches in evangelism. The denominations are discovering that alone and by themselves they cannot bring the unsaved to Christ and in every city and town and hamlet there is a growing demand for local union in the evangelism of the lost. Here is the natural place for union. Union will ever come upon the theological battleground but it will come as it is fast coming in a common passion to bring the lost to Christ. I can remember when but few of our churches would even give sympathy, to say nothing of coöperation in a union meeting. "The sects are uniting against us," was the common cry, and how my boyish soul was stirred when I dreamed of the time when we would finally be able to win against all sects and make the Christian church the big church in every community. But our prejudice and opposition to union meetings is likewise changing and now herever there is an open-minded, missionary, aggressive church of Christ, this body is ready and glad to coöperate in union evangelism. But the sad commentary is that seldom is a union meeting fathered by the church that stands preëminently for Christian union, and so seldom that for practical purposes we may say never is such a meeting led by an evangelist of that church whose chief message to Christendom is that of union. Too often in the past have our preachers and our churches gone into union efforts because forsooth they were compelled to go in or lose the respect of the community where their plea for Christian union had been preached.

Disciples Should Be Leaders.

I believe the hour has come when we should take our rightful place as leaders in all union and coöperative work and not merely give a sort of silent approval to such work. I believe in union evangelism because it is in part an answer to our Lord's prayer. I believe in its because it is the logical outcome of all the convictions that



A Small Group of Delegates to the Cen

have shaped and moulded my ministry as a disciple of Christ. I believe in union evangelism because the composite life of the present day demands a greater leverage brought to bear upon it than can be exercised by any one body of Christian believers. I believe in it because our differences of conviction upon doctrinal points do not debar us from recognizing as Christians those of other religious affiliations. I believe in it because I love those who love Christ and crave their assistance in the salvation of men and the overthrow of sin. Yes, I believe in union evangelism and I believe the people who stand preëminently for Christian union can not be true to the principles they have urged for one hundred years and fail to take their place as leaders in this particular phase of Christian coöperation.

Whenever a true evangelist of our Lord goes into a community he has a right to expect and demand the sympathy and coöperation of all those who are loyal to Christ and stand opposed to sin. But what does the average evangelist of the Disciples of Christ get? He gets the sympathy and support of one church and cold indifference or open opposition of all the rest.

Have We the Men.

"Why," it has been asked, "have not our evangelists been chosen to lead in union evangelistic campaigns?" Has it not been because we have been so slow in asserting our leadership? How many of our churches have promoted a union evangelistic meeting and then insisted upon an evangelists of our own ranks leading in such a meeting? Another answer to our question as to why we are not leaders is revealed in the conversation I had recently with one of our prominent pastors. He said, "Believing in union evangelism, I promoted such a meeting and when all plans were made the other ministers said, 'f you have a man who can lead in the meeting, bring him on'; and now said my brother, 'Where was I to find my man?' I searched diligently for such a man among us but the best could finally do was to call a Baptist."

Our Right to Live

I believe our right of existence depends upon our ability to foster and promote Christian unity. Can this be done by remaining constantly in the field as a competitor for members and social standing with the denominations? Our mission is so far beyond that of a mere denomination that our growth in membership and organic strength must become a secondary consideration. We are a voice crying in the wilderness of denominationalism for a closer unity in Christ. But that voice must find concrete expression. The open door to us at the present time is union evangelism. In no other way can we so conclusively prove that our plea is more than a denominational tenet than by fostering and promoting a union of all Christians in the work of soul saving. There are hundreds of pastors here today whose churches are the dominating religious influence in their community. Who, better than these, could organize a union campaign of soul winning? And who better than an evangelist of the New Testament is fitted to lead in such a union campaign? Our message when devoid of the bitterness of party spirit, is the message of christendom today. Our methods are preëminently fitted for union work and our zeal for evangelism is the one factor needed to be introduced into union evangelism to make it a compelling force. And what an opportunity for preaching Christian union! One of our great visioned men whose faith has become so vital that doctrine has found its rightful place in his preaching, would be in a union meeting, like Paul on Mars Hill. Discovering the altar to the Unknown God, he declared, "Whom you ignorantly worshipped, him declare I unto you." Here is a great union meeting. The evangelist is one of our own great men whose life and thought has been molded by our wondrous plea. Five to ten thousand people are nightly crowding into a great tabernacle or coliseum. One hundred churches of varied belief are throwing their life into the effort. The gospel is being preached with power. Hundreds are forsaking sin and being led to confess the Blessed Christ. An entire city is stirred and every eye is upon the great work being wrought. The meeting is closing, thousands have been converted, denomination differences are forgotten and in the focal centre of this wondrous work of God, stands the evangelist who has cemented the ties of Christian effort and led the host to victory. Before every eye is the concrete evidence of the power of Christian union; every heart bears testimony to the joy of brotherly coöperation in soul winning. But hearken! The evangelist is telling the people that this is God's way, it is Christ's prayer that we may be one,—not for a brief period of a few weeks, but for all time. It is no party doctrine that is now being preached. The great multitude listens to this Christ-filled man as he bears the message of his Master that they all may be one. No need of argument,—the demonstration is complete and back to one hundred churches goes the multitude with but one prayer that God may hasten the day when all his people shall be one.

Such a sermon and such a demonstration as only one of our own great preachers could give, would be worth more to the cause of Christian union than a thousand sermons preached in our own churches to our own people.

Denominational Danger Past

The spirit of this convention has profoundly stirred me. I have never been so proud of being a disciple of Christ. I am glad the blood of the Fathers flows in my veins and that my name has been linked with this movement from the beginning. I was born free, and the thing that inspires me today is that I see the danger of our movement crystalizing into a denomination, has forever passed. The currents of our thinking lead far from this. What a plea we have! What a time for presenting it! What an honor in being its heralder! We need men today with the charity of a Stone and the breath of Thomas Campbell to interpret our plea to divided Christendom, and not men who shall secretly glory in the number of "sectarians he has saved."

Brethren, the battle is on. Fierce charges against the common enemy are being made. Men with as great faith as we, with as completely surrendered lives are dying for our Lord, great Christian bodies are pouring out their life and their treasures to advance the kingdom of our God. And the battle goes hard because of the lack of unity of purpose; and shall we fight alone or train our guns on those who unselfishly, though in some things misguided, are giving their lives for our common Lord; or shall we not with a faith as large and a vision as broad and a heroism as superb as that of our Father's, spring into the midst of the fight with the battle cry of "Christ our all and in all" and take our rightful place as leaders in this world-wide crusade against sin? God wil not hold us guiltless if in this crucial hour we do not prove our plea is something more than a shibboleth or a party cry. During these wonderful centennial days my soul has been quickened, my vision has been cleared and as I have looked toward the future, I have seen the people I love, excelling all others in charity, surpassing all in brotherliness, leading all in fraternity and by conduct so magnanimous as to compel the admiration of all christendom. I have seen them practicing their plea for Christian union and taking their God-ordained place as harmonizers of the divided church, as leaders in the world's conquest.



tion, Standing in Front of Carnegie Institute.

There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. . . . They have nothing to do with the hand, with the sweat of the brow, with the toil of the brain; their work is all with the heart. But what a work that is! The toils of the hand and brain are nothing to it; these yield a solace by their very energy, but the sad heart has only to bear. It is harder to bear than to do. I may be rudely jostled in the race, but the race itself gives an excitement that makes me forget my pain; I am there, at least, in the company of my fellowmen. But to tarry at home, to wait passive under the shadow of God, to have nothing to do but bear the burden of one great cross—this is the trial of life. Yes, my soul, and this is thy communion with thy Lord.—George Matheson.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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CHAPTER XXVII (Continued)

Mr. Densham Returns.

"With a peculiarly musical voice?" inquired Roger Densham.

"That's him, sir," exclaimed both husband and wife together, in amazement—that's him!"

"Then the sooner I go after them the better," said Mr. Densham, in a curiously hard tone.

At that moment a halting step was heard coming down the stairs. Slowly and tremblingly it came, and Mr. Jones and his wife looked at each other in growing amazement.

"The fiddler's comin' downstairs!" she murmured.

The last step was reached, and the passage gained. Jules and Bebe were to be seen frisking joyfully ahead, while their master followed painfully behind, with Taras mounted on his shoulder. Mr. Densham, himself in shadow, recognized Pierre at the first glance to be the Frenchman he remembered on board The Fair Nancy, in spite of his present wan appearance. But where, wondered he, was the disguise?

The Frenchman's voice sounded very feeble as he halted at the door of the kitchen—

"Please tell me who drove up to the inn just now."

The landlady hastened forward, moistening her dry lips with her tongue.

"My downstair lodger," she made reply.

"Then has my child come back with him?" inquired Pierre, leaning heavily against the wall.

"N—no. But the gentleman's goin' for her."

"The gentleman! Ah! ciel!" The last exclamation broke from him as Mr. Densham emerged from his shadowy corner. "Roger Densham! C'est vous! C'est l'enemi de Monsieur! Ah! mon Dieu!" His temporary strength failed. Lifting his hands above his head, and uttering a wild cry, he swayed forward and fell into Roger Densham's outstretched arms.

Taras sprang from his shoulder on to the balustrade and jabbered shrilly, while Bebe and Jules sat on their haunches with mute agony in their eyes. In the midst of the turmoil, Mr. Densham found himself wondering where on earth was the faithful Jacques.

"He has only fainted. Help me to carry him into my sitting-room," said Mr. Densham to the landlord. And together they laid Pierre on the sofa, and wet his brow and lips with brandy.

Seeing him returning to consciousness, Roger Densham, without ceremony, bundled both husband and wife out of the room.

"Have a look to my horses. Don't on any account let any one meddle with them," he said to the landlord. "And you, Mrs. Jones, hurry away and write out my bill, and all that this other lodger has cost you. I shall settle both before we go away."

And Mrs. Jones found herself out in the passage with the door between herself and her lodgers; with a strong conviction that the mystery was growing bigger and bigger, since the traveling showman had recognized her downstair lodger, and had called him by his name.

When Pierre opened his eyes, they fell directly on Roger Densham. The latter held up his hand.

"Look here, Monsieur Francais, don't say a word, but listen to me," he said quietly, the memory of Camilla making him speak more gently to this strolling showman than he would otherwise have done. "You and I must have an understanding, on one point at least, before we start in pursuit of this child. And we haven't a minute to spare, if we wish to recover her from the villain into whose hands she has fallen. You called me just now the enemy of her father?"

Pierre nodded. "And one," he said, breathing heavily, "that I have fought hard against."

"Wherefore?" demanded Densham. "There was no need. I am no enemy of the child's. Why should I be? I hated her father for reasons of my own, but that hatred is in no way descended to his child; on the contrary, I wish her well. But we have no time to waste in foolish argument. Listen to me. An enemy does exist for Camilla Falconer, but not in me. She has an enemy, and a very crafty one, who will scruple at very little, if I know him at all."

He paused, and the Frenchman's dark eyes looked up at him. "And that enemy, Monsieur?"

"Is the man in whose hands she now is."

Pierre drew in his breath hard. He looked white and wretched. His sickness had left him weak, and unable to grasp things quickly.

"I cannot understand," he faltered. "I thought she had gone for a drive with the downstair lodger, who I never thought was yourself. Who—who is this man she has gone with?"

"A villain—a black-hearted villain—who calls himself Bartoletti; an Italian, who hungers for her death, so that her fortune may fall to one of his own family. Hear me, man; we have no time to fool away—every minute is of value. Have you the strength to go with me and follow that scoundrelly foreigner? If not, I shall go alone."

"You are not playing with me?" entreated Pierre, his honest eyes gazing wistfully, fearfully into the sombre black ones bent upon him. What was he to believe? He was terrified at the turn events had taken, and his sickness had enfeebled him. "You have not the child in hiding yourself? You are not in league with this Italian? Ah! mon Dieu, tell me true!"

Roger Densham took an impatient turn up the room. Then he stood beside the sofa again.

"Monsieur Francais, I give you my word that I am not lying to you. I tell you that Camilla Falconer has a friend in me. The man that you must dread is not I, but the villain who is bearing her further and further off from us every minute that we fool here. He has reason to hate her. I have none. Great powers! my Frenchman, if I had the time, I'd turn the tables on you, and ask why I found you first masquerading here as an old man and carrying Camilla Falconer about with you, when her lawful guardians are raising the very devil's hue and cry throughout the country for her."

Pierre's jaw dropped; his eyes looked bewilderingly at his questioner. For a minute he felt stung by the implied doubt cast upon his own honest intentions. And then the old fear of the police being put upon his track took possession of him. He gazed earnestly at the man before him—the man who had been the reason for all their wearied wanderings—and his breath came hard and fast. Could he, dare he, confide in him?

He rose trembling to his feet, and put an unsteady hand out.

"I am an honest Frenchman, Monsieur, and my motives are honest also."

The wistfulness in eyes and voice were not without their effect upon Roger Densham.

"And I," he said, "am an honest Englishman, and what I have said to you is truth. There is my hand on it, Monsieur Francais."

Pierre grasped it feverishly. His mind was made up.

"Venez," he said, "let us start in pursuit, and on the way I shall tell you why the child is not already with her grandparents."

"Good! We have fooled away too much precious time already."

He made a dash towards the door, and met his landlady on the threshold with the two bills in her hand.

"See here," he said, turning to the Frenchman, "you have no time to settle your bill. I shall do it for you. You can't take your animals, of course. You must leave them in charge of Mrs. Jones."

"Will you—can you?" stammered Pierre, looking entreatingly at her. "I would ask your kindness for Bebe and Jules, and for Chicot in his stable. All but Taras, whom I must take with me, and Jacques."

"Jacques is not here," interposed Mrs. Jones thrusting in his head. "He went with little missie and showed his teeth at the foreign gentleman when he wanted to put him out."

"Good!" exclaimed Mr. Densham again, flinging a pile of silver and gold on to the table, and refilling his flask from a bottle of brandy.

"C'est bien!" echoed the Frenchman. "Jacques will die before he will see the child injured."

"Bartoletti wouldn't think twice before killing a dog that crossed his path," muttered Roger Densham between his shut teeth. "Mrs. Jones, I will come back this way and settle with you for the care you have taken of the animals. And now, if you have any warm rugs or shawls, I should like them for this invalid. He will need them, for the air will be cold as we go along. Ready, Monsieur Francais?"

Before another five minutes were over, the strangely-assorted pair, with Taras in the Frenchman's coat, were driving along the same road that the Italian had taken.

CHAPTER XXVIII.

In Hot Pursuit.

"My two horses against the Italian's one," said Roger Densham with a grim smile, as they drove swiftly through the quiet country roads. "Which do you thing has the better chance of winning, Monsieur Francais?"

"Le bon Dieu only knows," was the Frenchman's reply.

In a fragmentary fashion, as they went along, he had given Mr. Densham an account of all that had happened, from the stepping out of the lifeboat with Camilla on that chilly March morning to the present moment. Of Rexington Falconer's fear of this man beside him, he, with delicate French politeness, touched but lightly, but Roger Densham understood more than Pierre thought.

"A mare's nest," he made reply. "The sickly fancy of a dying man who knew I had some cause for hatred, and magnified his dread of me. It was the merest chance that

found me on the same vessel as himself that day."

But when Pierre spoke of his alarm at losing the packet of papers committed to his care, Mr. Densham gave a short laugh.

"They fell at my feet," he said, "when you unbuttoned your coat to give that lad some brandy from your flask—the lad that carried your dog through the surf. I did not pay much heed to them then, for I was wet to the skin and numbed with cold; but as I was one of the last to leave the boat, my foot stumbled against them. I knew it was the packet entrusted to your care by Rexington Falconer, for I had seen him give it to you. I picked it up, intending to give it to you should I meet you on the beach. You were nowhere to be seen. So the next morning I wrapped them securely up and posted them to the address of his parents."

"Ah! quel bonheur!" cried Pierre, a feeling of intense relief seizing him, for the loss of those papers had added greatly to his difficulties. "Then they have been in the rightful hands all this time?"

Mr. Densham nodded, and at the same moment abruptly stopped the conveyance to inquire of a country lad whether he had seen a gig containing a dark gentleman, a little girl and a poodle dog.

"Ya—as," was the unexpected reply. "The little gel was cryin' out, and the dawg was well nigh throttlin' the gentleman, he were so mad like."

A fierce light burned in the Frenchman's eyes, and the hands that were clutching Taras against his heart trembled.

"What direction did they take? Quick lad!" cried Roger Densham eagerly.

"The 'igh road. You'll see it a mile further on where four cross roads meet. It be called Hamborough Road."

"Good boy! Here! Catch it!" and a five-shilling piece rolled to the astonished lad's feet.

"I would that every creature we met could give us as valuable information as that country lad, and as intelligently," muttered Mr. Densham.

But Pierre said nothing. The boy's words had roused within him a fever of fear and revenge. She had been heard crying out! Had the villain then hurt her? What had he done? Oh! brave Jacques! Oh, faithful friend. Le bon Dieu be praised that he was beside Camilla.

"Cannot we drive faster, Monsieur?" was all he said in a chocked voice.

Mr. Densham gave him a side glance. The pallor of the Frenchman's cheek and tne burning light in his eyes struck him for the first time since they had started.

He drew out his brandy flask, but Pierre motioned it away.

"I feel in a fever, already," he said. "Monsieur, I want nothing, I care for nothing. I can neither eat, nor sleep, until I find the child."

"Nor I," answered Mr. Densham. "But we have covered as much ground as Bartoletti has, for though he had four hours' start of us, we have driven several times as swiftly as his horse has. He can't have got beyond Hamborough, I fancy. At Hamborough we shall change horses, if I find it necessary to do so. But devil an inch will I stir, man, until you take a drop of this. It will put fresh life into you, else I shall be feeling half a murderer for tearing you away from your bed and your doctor in this mad fashion."

He would take no denial, so Pierre obediently gulped down a few drops of the fiery spirit, and handed the flask back with a hand that still trembled from excitement.

On, on they drove, through one turnpike after another, Mr. Densham in each case giving more than half again the amount of toll required of him. No words were now spoken. To the Frenchman it seemed a matter of life and death: the charge reposed in him, the trust accepted, the dying father's face—all stood out vivid and clear. And before Roger Densham's eyes there stood the memory of the well-lighted library at Redhill, and the crafty look on Mr. Bartoletti's face.

"I'll let no foreigner worse me in this affair," he said between clenched teeth. "Madeleine's child shall not remain one instant longer in his hands if I can prevent it."

At length they entered a town of some pretensions. Fine houses and beautiful gardens, met their gaze on every side. The

At length they entered a town of some pretensions. Fine houses and beautiful gardens, met their gaze on every side. The reeking horses with foam-flecked bridles attracted some attention, and passers-by stood to gaze at the travellers.

"We've reached Hamborough, I expect," said Mr. Densham. "But the place is quite unfamiliar to me. Have you passed through it before?"

Pierre shook his head. "We never came this way," he replied dully.

Mr. Densham glanced sharply at him. "Cheer up, man," he said kindly. "Never say die."

He pulled up as he spoke at an inn before which a signpost swung. "If they cannot give us a fresh pair of horses here," he said, "they must bait them, and we will travel on again after we've had a snack ourselves."

As he spoke his eyes lit upon the figure of a lad standing on the pavement a few yards away. There was excitement in the boy's face, and an eager lighting up of his eyes which did not escape Roger Densham's notice. They both looked full into each other's faces, and then the lad made a bound across the road.

"Great heavens!" he cried aloud, laying an impetuous hand on Pierre's arm, "you're the Frenchman I saw on board The Fair Nancy! And you—gracious powers!" looking excitedly at Mr. Densham, "you are the other passenger that was on that same ship.

Pierre stood up, trembling in every limb. "Monsieur," he said agitatedly, "it is le jeune Monsieur who saved Jacques!"

Guy seized his hand. "It is you!" he cried. "Jacques was your dog, and I could almost swear that I have just seen him in company with my little cousin—the child you carried through the water so nobly that awful night——"

He stopped, chocked with excitement, and breathless from the rapidity of his words.

As for Pierre, he could only gaze at him spell-bound, for part of this was unintelligible to him, knowing nothing as he did of Camilla's relationship to this frank-faced English boy.

But Roger Densham looked like a warhorse ready for battle. In a second he had recognized the strong Falconer likeness in this boy.

"What Falconer are you?" he asked abruptly.

"Brian Falconer's son, and Rexington Falconer's nephew." And with the last words a light as to the indentity of this dark man dawned upon Guy. "And you," he said hurriedly, in a helf defiant tone, "can you be Mr. Densham?"

"Right—oh!" was the reply. "Now tell me sharp whom you saw Camilla with just now. Was it with a rascally Italian named Bartoletti?"

For an instant Guy looked straight at him without replying. His brain felt in a whirl. What did it all mean? What was Mr. Densham doing in company with the Frenchman whom everybody was hunting for? Was there something fishy after all about the Frenchman? And had Mr. Bartoletti discovered him, and borne the child away to present himself to her grandparents?

All this revolved rapidly in Guy's mind whilst he stared straight at Roger Densham "Why do you want to know?" he asked warily. And then his eyes suddenly met those of the Frenchman. No treachery rested there. No fishyness lay behind the candor of those eyes. All his former faith and trust in Pierre were revived, whilst the old dislike for Anita's uncle was intensified.

"Pshaw! my boy, don't quibble," returned Roger Densham, in sharp impatient tones. "We are hunting a black fox; one that has stolen a chicken from this man here, and the sooner we recover it the better for your family; for this chicken is no other than your cousin, Camilla Falconer. This man desires to place your cousin in her grandparents' hands. What Mr. Bartoletti wishes to do, I know not."

"Monsieur," cried Pierre, holding out both his hands; and Taras, released from the tight grip in which he had been held, peeped from out of the coat, and peered inquisitively with bright eyes at the lad's flushed face; "Monsieur, if you are a Falconer—of the same family of Falconers that I have these months been seeking—tell me if you know of la petite Mademoiselle's presence. She has been borne away from me by one that I know not; but that he is an enemy, I am fully aware. Monsieur—Monsieur—I have been honest, I have been true, but Fate has worked against me; yet surely it is my own hand—the hand that Monsieur Falconer gave his child into—that should restore her to her grandparents. It is what I have worked for, what I have longed for all these months."

He paused. His dark eyes, hollow from illness, looked pleadingly into Guy's.

"Of course it will be your hand," cried Guy impetuously. "I always swore you were straight, and I believe it still, though I don't know the ins and outs of everything. Yes, Mr. Densham, the child I thought was Camilla was driving in a gig with Mr. Bartoletti. I recognized her golden hair, and I honestly believe the Frenchman'e poodle was with them. He is a rascally Italian, although —although——"

"Although he is your uncle," put in Roger Densham cooly.

"Not my uncle, thank goodness," was Guy's quick retort. "My counsin Anita's uncle, you mean. If you'll give me a lift, I'll show you the very house at which I saw the gig stop five minutes before you came up. I was just wondering what I would do when I saw you pull up at the 'Rose and Crown,' and I recognized the Frenchman seated beside you. They stopped at an eating-house, where the name of Beppo Diviani is written over the door."

"Most fitting," answered Roger Densham, with a slight laugh, as Guy sprang in. "A fellow countryman, of course."

They drove at a decorous pace through the crowded market town of Hamborough, and Roger Densham pulled up at the bottom of a side street, indicated to him before by Guy.

"It is higher up, about the middle of the street," said Guy. "Won't you go right up to the door?"

"No. I think the better plan would be for me not to show up unless I am obliged to; but I don't fancy there will be any need. You," turning to Pierre, "must go with Camilla's cousin. I think the two of you will be sufficient and you will manage it best together. But should he prove unreasonable, which I very much doubt (for a fox always knows when he is run to ground) you can mention that you have a friend," with a dry smile, "in Roger Densham, who is much interested in the case.

(Continued on page 22.)



Her Birthday Gift

It is my darling's birthday. But between
Her land and mine no carriers come and go;
Across that space all travelers outward fare
And none return to ways they used to know.

And now it is her birthday; and she dwells
In a far land most marvelous and bright;
But if there be some joys she has not known
Father, give her this day one new delight!
—Emma A. Lente, in Sunday School Times.

Yellow Treasure

BY HILDA RICHMOND.

Everyone on Sycamore street said that John G—— was a very bad boy, and some made it much stronger than that, that is, all but John's mother. His father was away so much that he could hardly be said to live on Sycamore street or anywhere but in a railway coach, and his mother had always had the care of the family. There really was no denying that John needed a firm hand or something to restrain him, but his mother was all unconscious of this important fact. When the neighbors complained about John she thought them "too mean for anything," and when her son was saucy and impertinent to her she fondly excused him on the ground that he was young and would outgrow all these bad habits. Just what would have happened is not known, though many of the neighbors feel sure they could easily predict the future of the fourteen-year-old bad boy, if Grandfather G—— had not made them a visit, and taken in the situation in a very short time. Before he left for home he presented his grandson with a fine Jersey cow to the dismay of Mrs. G—— who foresaw endless trouble as a result of keeping a cow on a town lot.

To tell the truth John wasn't overly pleased with the fine animal, and he only half believed the wonderful stories his grandfather told about her money-making possibilities. But the shrewd old gentleman, who saw there was the making of a good boy in John, proceeded to milk the cow and then engage customers around in the neigborhood. His daughter-in-law followed him up to explain that "Grandpa is childish, and you must not pay any attention to what he says," but the neighbors saw the fine cream on the milk and held their peace. Childish or not childish, they liked good milk, and when it was presented at their doors at a reasonable price they eagerly purchased it. The first money was unhesitatingly handed over to John who proceeded to gorge himself with peanuts and candy and sodas, but a few days of pain in the region of his stomach taught him the folly of that proceeding.

Grandfather G—— stayed only long enough to instruct John in the mysteries of finding pasture for the cow, properly feeding and currying her, caring for the milk vessels and such details, and then he went back to his farm well satisfied. Mrs. G—— immediately broached the subject of selling the animal, but her son said he was willing to take all care of her. He took special delight in currying and feeding the cow, leading her to and from pasture and selling the milk, when once he established a routine of business.

In a few weeks the neighbors began to say that John wasn't such a bad boy after all, and the little acts of rowdyism fell off wonderfully. Grandfather G—— had wisely seen that it was only a case of misdirected energy that made the lad go whooping through the alleys and generally disturbing the peace, and when his hands were full of tasks he became transformed as if by magic. At first the money flowed through his fingers like water as he treated himself and his friends, but he soon found out that the boys who were his special friends when his pockets were full of candy were busy elsewhere when the stable was to be cleaned or feed placed in the little mow. Then he came to himself and decided to start a savings account.

That cow proved just what the lad called her, a "Yellow Treasure," and has been the means of reforming more than one bad boy. Other mothers, seeing the magic of the plan, bought chickens or invested in something that would give the boys plenty of employment, and some money to spend and they bless the day when Grandfather G—— brought the fine young cow to the neighborhood to reform his grandson.

A Seed Story

BY GENEVA M. SEWELL.

"Oh, Auntie, won't you please tell us another story about the flowers? Mamma has gone to the convention and we are awfully lonesome," begged Arthur and Minnie.

"What if I should tell you of a convention which the seeds are holding right now by the side of the big rock at the edge of the path? Would you like to attend?" laughed auntie.

"Oh! Oh! Oh! Let's!" chorused both children.

When they were all comfortably seated on the big rock, near which a thistle grew and around which were floating dandelion and milkweed seed, auntie began: "Mr. Thistle will please state the object of the meeting." Then auntie went right on talking as though she were the thistle. "We are here, said the thistle, that we may tell each other how we take care of our seed babies, and how we send some of them from us so there may be other plants of our kind in other places."

"If you please, cried the little dandelion seed," auntie continued, "I should like to speak first, as I am afraid if I do not I shall have to leave without speaking, for the winds are making me tremble now. Early last May I was a lovely golden flower in the midst of a rosette of dark green leaves. Every day more golden flowers appeared. All these flowers (I was one of them) were very sensitive to the changes of the weather. When it was going to rain we closed our yellow rays and covered them in our green calix or hood. Every night when the sun sank low in the west, we closed our eyes and went to sleep and slept until the sun rose in the east, and called us to awaken.

"Oh! Oh! I've seen 'em. I've seen 'em" cried both children. "I must hurry and tell you about the seeds," went on auntie, "for I fear I must be travelling soon. In the place of my golden flowers soon appeared a fuzzy, globe-shaped ball of seeds. The seeds are on one end of the fuzz. This fuzz acts as our wings, and aids us to fly a long, long way. When our seeds are fully ripened we are blown off by the wind to start another colony of Dandelions. There, I cannot stay a minute longer; see, I am going! Good by, good by!" and auntie blew lightly on the dandelion she had been holding and the seed scattered in every direction.

"Will the milk-weed speak next?

"I have larger wings than the dandelion, but my seed is larger and heavier, and I am not as sensitive to the wind as she is. I will begin at the beginning. We milkweeds have a milky juice, although some other plants do also. We have rather curious shaped flowers, and some of our flowers are very cruel for they catch bees and insects and lovely butterflies, if they happen to stay in our cups when it is time for us to go to sleep. After the flowers our seed forms in a rough looking pod on the outside, but it is very soft on the inside," Auntie showed the children. "There are a lot of us on the inside, too many for comfort, so, bye and bye the pod of the cradle bursts open, and out we fly with only a slight invitation from Mr. Wind. By and by the cradle that held us is empty and we are scattered in all directions and one does not often know where our little brothers and sisters that grew up in the cradle with us have gone, but each has work to do and we do it the best we can. We scatter now and bid you good by." Auntie opened the pod and they were carried off by the wind.

"Mr. Burr has the floor: "Mother nature did not give me wings to fly with, but she gave me little hooks and told me to catch on to anything that might be passing by." Auntie showed the children the little sharp hooks. "I got about discouraged, for all my brothers and sisters were getting a lift out into the world to set about their work and I thought my turn would never come but one day a little dog came trotting past, I hooked onto him and got a free ride to this place. I am what is called a burr from a burdock. We have very insignificant flowers, but we Burrs make people notice us. Little children love to gather us and make baskets and furniture from us."

"Oh, don't you remember how we filled them with choke cherries last year?" queried Arthur eagerly.

"The first rain that comes," went on auntie, "will probably pass me into the ground, and if it does I shall lay there until spring and then I shall begin to grow."

"When Jack Frost came and opened my very prickly burr and cradle," said the chestnut, who now began addressing the convention, "I was the first one to fall out. I thought I would never stop falling, but I did at last, and lay on the ground for a few days, when a little squirrel came running along and picked me up."

"After he had picked up quite a number of us, he started off for his home and I thought it was my work to be eaten instead of being planted, and I'll confess that I shivered some, and when we reached here in some way I fell out of his mouth, and here I have laid ever since. When the warm days of next spring come I shall awaken. The

blue bird and the robin will be the first to call me. Then how happy I shall be to begin my new life. I hope to grow into a noble tree."

"I should like to speak a few words," said Mr. Thistle, before we adjourn. I am a winged seed like the Milkweed and the Dandelion. My ancestors have always been great travellers. I am a Scotch Thistle; how my ancestors ever got to America I cannot tell, but we are here to stay. We have relation much smaller than we are—they are called the Canada Thistle—they travelled a long way too." I am here today, but tomorrow I may not be. I am not quite securely weighted down, but it may not be for long, perhaps for all winter, but I am ready for my work when it comes. As it is getting late I move we adjourn."

"Second it," cried the chestnut. The rest of the convention had blown away.

"I know now how seeds travel," said Minnie, "the wind blows them and they catch on to things and are carried in that way, and the squirrels carry them. I wonder if there are any other ways for them to travel."

"Well, the little birds sometimes drop them from their beaks and sometimes the farmer spills them from his wagon when he is going to mill," replied auntie.

"Auntie, I think it is perfectly fine to know about all these flowers and things and I thank you very much for your pretty story," said Arthur.

"So do I—Oh, there comes mamma!" and both children ran to meet their mother, who was home from the convention.

Put Up the Sword

I have sung of the soldier's glory
As I never shall sing again;
I have gazed on the shambles gory,
I have smelled of the slaughter-pen.

There is blood in the ink-well clotted,
There are stains on the laurel leaf,
And the pages of fame are blotted
With the tears of a needless grief.

The bird is slaughtered for fashion.
And the beast is killed for sport;
And never the word compassion
Is whispered at Moloch's court.

For the parent seal in the water
Is slain, and her child must die,
That some sister or wife or daughter
Her beauty may beautify.

And the merciful thought we smother—
For such is the way of man—
As we murder the useless mother
For the "unborn astrakhan."

But a season of rest comes never
For the rarest sport of all;
Will His patience endure forever,
Who noteth the sparrow's fall?

When the volleys of hell are sweeping
The sea and the battle plain,
Do you think that our God is sleeping,
And never to wake again?

When hunger and ravenous fever
Are slaying the wasted frame,
Shall we worship the red deceiver,
The devil that men call Fame?

We may swing the censer to cover
The odor of blood—in vain;
God asks us, over and over,
"Where is thy brother Cain?"

—James Jeffrey Roche, in the Century.

When to Cry

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is, and sometimes they cannot tell the very best thing from the very worst thing.

Now I have often thought that there are little boys and girls who cry, now and then, at the wrong time; and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise and he told me:

"It is bad luck to cry on Monday.

"To cry on Tuesday makes red eyes.

"Crying on Wednesday is bad for children's heads and for the heads of older people.

"It is said that if a child begins to cry on Thursday he will find it hard to stop.

"It is not best for children to cry on Friday. It makes them unhappy.

"Never cry on Saturday. It is too busy a day.

"Tears shed on the Sabbath are salt and bitter.

"Children should on no account cry at night. The nights are for sleep.

"They may cry whenever else they please, but not at any of these times, unless it is for something serious."

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to boys and girls who are past six, for those children do not cry. The wise man meant them for the little ones—the millions of little boys and girls who want to do the right thing and the very best thing.—St. Nicholas.

Religious Idling

Sir John Lubbock found this epitaph in a country churchyard:

"Here lies a poor woman who always were tired,
For she lived in a world where too much were required.
Weep not for me, friends, she said, for I am going
Where there'll neither be working, nor reading, nor sewing;
I don't weep not for me, friends, if death us do sever,
For I'm going to do nothing forever and ever."

The Freeman (England) says the verse illustrates the notions some people have of the state of the Church notably in heaven but on earth as well. In the latter view it chimes with the story our Methodist friends like to tell to this effect: A man who had been a Methodist offered himself to a Baptist Church. On being asked why he proposed to change his connection, he answered, "In the Methodist Church I am forever being asked to work and give, and give and work; I want to join the Baptists so as to be dipped and done with it." The candidate evidently got his idea of the Baptist way from the old Antinomian offshoot; still it is to be feared that too many in all Christian Churches have set themselves to the tune of "going to do nothing forever and ever."—Northwestern Christian Advocate.

"Then here's to our boyhood, its gold and its gray!
The stars of its winter, the dews of its May!
And when we have done with our life-lasting toys,
Dear Father, take care of Thy children, the Boys!"

Woman's World

—Eliza Calvert Hall, the author of the delightful "Aunt Jane of Kentucky" sketches, is the wife of Major William A. Obenchaian, and lives in Bowling Green. Her studies of Kentucky life, so imbued with feeling and humor, are remarkably true and faithful. The story that first made her famous went the rounds of the papers for two years, until it was finally accepted by the Cosmopolitan. It was written to aid in securing to the married women of Kentucky a right to their earnings and property.

—The daughter of Professor Ferrar, the eminent Spanish scholar and educator, who was executed at Barcelona, last week appealed to the king and the Pope for her father's pardon. She has found employment in a biscuit factory and the support of her mother and the family now devolves upon her.

—Mrs. Clarence Mackay declined to introduce Mrs. Pankhurst to her New York audience, stating that she did not believe that American women were in sympathy with the violent methods of the English suffragettes. She thought, on the contrary, that in this country a campaign of education, circulating literature and holding meetings where civic questions could be discussed with moderation and intelligence would be much more effective.

—Edith Wyatt, the young Chicago author whom Blackwood's Magazine has ranked among the most vigorous and original of recent American authors, lives with her parents in one of the north Chicago suburbs. With her literary work Miss Wyatt gives a great deal of time and work to the humane society, of which she is a most efficient member.

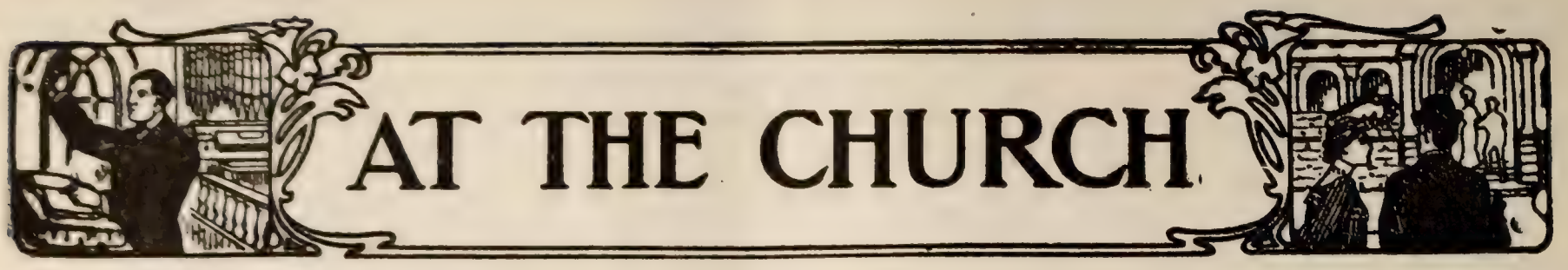
—Madame Melba, the singer, has lost the great fortune which she accumulated in her profession. She has lived very extravagantly keeping up two large establishments, one in Paris and another in London. Her reverses are attributed to her love for fashionable society, which has cost her heavily.

—Mrs. Wilhelmina Fleming is at the head of the photographic department of the observatory of Harvard University. It is her duty to see that microscopic observation is made of old plates taken at the Harvard observatory. She has recently discovered a meteor with a spectrum five times larger than that of any other ever noted by the observatory. Mrs. Fleming is a member of the Royal Geographical Society of Great Britain, and the only woman whose name appears in the Harvard catalogue.

"Friendlier Than the Smiling Days"

As the insect from the rock
Takes the color of its wing;
As the boulder from the shock
Of the ocean's rhythmic swing
Makes itself a perfect form,
Learns a calmer front to raise;
As the shell, enameled warm
With the prism's mystic rays,
Praises wind and wave that make
All its chambers fair and strong;
As the mighty poets take.
Grief and pain to build their song;
Even so for every soul,
Whatsoe'er its lot may be—
Building, as the heavens roll,
Something large and strong and free—
Things that hurt and things that mar
Shape the man for perfect praise;
Shock and strain and ruin are
Friendlier than the smiling days.

—John White Chadwick.



Sunday School Lesson

By Professor Willett

The End of the Way*

During all the later years of Paul's active ministry he had been looking forward to the time when he should see the imperial city of Rome, the capital of the world and the place from which most hopefully the influences of the gospel might go forth. To have evangelized all other regions and missed Rome was to have failed in his life work. To plant the gospel in that great center was to insure its diffusion soon or late throughout the empire. It was in this tone that he had written to the church in Rome some two or three years before, while he was in Corinth (Romans I: 13-15). Since the regular program of his missionary ourneys had not brought him to this goal of his hopes, he was the more willing to take advantage of his rights as a Roman citizen and appeal his case to the emperor in person. This, he knew, would insure his arrival in the Eternal City.

Departure From Malta.

After the dangers of the long voyage were passed and some three months had been spent quietly on the island of Malta where the storm had driven them, sailings were secured by the centurion Julius for his company of prisoners in a cornship of Alenandria which had stopped in the island for the winter .This ship had as its name or as a symbol on its prow, "The Twin Brothers," the reference being to Caster and Pollux, the divinities if sailors. Only one who was himself present as a passenger on this voyage would have noted this detail. Luke and Aristarchus seen both to have journeyed with the apostle to Rome.

The first portion of the voyage was from Malta to Syracuse on the island of Sicily, a distance of about ninety miles in a northeasterly direction. Here they stayed three days, probably for such traffic as the ship carried on, but no reference is made to any disciples in Syracuse. The next stop was Rhegium, which the narrative says was reached by a "circuit." This town, the modern Reggio, and the scene of some of the severest earthquake shocks in the recent devastation of Lower Italy and Sicily, was about sixty miles in a straight line from Syracuse and directly opposite the Sicilian seaport, Messina. The circuit described by Luke probably refers to the longer course necessitated by unfavorable winds. The Straits of Messina through which the apostle was now passing, northward from one of the most interesting waterways in the Mediterranean. Along this narrow channel the commerce of the centuries has passed. At the entrance, near the ports of Messina and Reggio on opposite sides of the channel, are the two danger spots of ancient navigation, the Rock of Scilla on the Italian side and the whirlpool Charibdis near the Sicilian port. These were reputed by antiquity to be monsters of whose wrath mariners stood in deadly fear. The recent terrible catastrophe that befell this whole region is fresh in the minds of all. No Christian tranverses this narrow waterway without deep emotions as he recalls this same journey of the apostle through this channel on his way to Rome.

Landing in Italy.

After a day spent at Rhegium the ship took advantage of a favorable wind from the south and went on northward to the Italian coast. The landing was made at Puteoli, the modern Pozzuoli, a place due north from Malta and about 212 miles distant from Rhegium. This was the landing port of southern Italy, the place at which voyagers traveling from the south to Rome generally landed. It is now often visited by Bible students who wish to stand upon he spot where the apostle first touched Italian soil.

Here Paul and his company found disciples from Rome, the first they had seen since they had left Sidon. In spite of what must have been the desire of Julius to get his prisoners safely to Rome, they remained for a week in that place. Perhaps this was a mark of respect for Paul on the part of the centurion. It would at least give them opportunity to rest after the inconvenience and peril of the long sea voyage. After this they went forward toward Rome and were met by at least two companies of Christians who came to meet them at the Market of Appius, forty miles from Rome, and the Three Taverns, thirty miles from Rome, respectively. The coming of these disciples was a joy to the apostle who considered it a good augury for his future work.

Arrival in Rome.

Upon his arrival at the imperial city he was quartered in a house by himself with a soldier who guarded him and who was relieved every few hours by a new member of the Guard. This gave Paul an admirable opportunity to meet many of that influential body of soldiers, the Pretorian Guard, which largely controlled matters in the capital; and through this very means, as we know from references in the epistles to the Philippians and the Colossians, the gospel was spread through the official circles of the capital. (Phil. 1:13-14; Colossians, 4:18; Philemon 10, 13.) This prisonerhood of Paul's was therefore relieved in its confinement and weariness by many privileges of intercourse with his friends and brethren. During all the time of his imprisonment, which lasted at least two years and how much more we do not know, he was busily engaged preaching and writing ithin the limits of his privileged confinement.

The closing section of the lesson deals with Paul's early concern to introduce himself to the leaders of the Jewish community in Rome in as favorable a way as possible. The decree of Claudius which forced Jews to depart from Rome (Acts 18:2) did not long remain in force. There was a considerable colony of them in the city. As soon as he was able to arrange for an interview, he requested the leaders of the Jews to meet him at his lodging. Here he explained to them that there had really been no reason why he should not have been released in Judea except the opposition of the Jews in that region. Perhaps these Jews had written to their brethren in Rome accounts hostile to Paul. They responded that they had had no such communications, although it was evident they had heard many things about the remarkable man in whose presence they now stood, and they asked of him a full report of his work and his opinion concerning the Christians.

Paul and the Jews.

On a day chosen for that purpose by mutual consent, Paul was again met by large numbers of his Jewish countrymen, to whom he spoke all day long in vindication of the Messianic claims of Jesus, reviewing the Old Testament scriptures in their utterances regarding the Messiah. The results were various; some were persuaded, but others refused to accept the claims of the gospel. Paul closed his interview with them by referring to Isaiah's characterization of Israel in his day as blind, hard of heart and unwilling to accept the truth which the prophets presented

Close of Acts.

At this point the Book of Acts abruptly closes, with the bare statement that Paul continued in his own hired house to receive all who came and to preach to them the gospel with boldness and without hindrance for the space of two years. What then happened we do not know. Was Paul released from his imprisonment after presenting his case to the emperor? So many have thought. On the other hand, he may have been condemned by the will of Nero, who sent so many other worthy men to their death in his brief and bloody reign. A silence falls over the New Testament records at this point. Did Luke intend to write another narrative giving the story of Paul's later ministry, if such there was? Was Luke himself unable to furnish his contemplated narrative, or did the apostle's early death leave the promise of a later ministry unfulfilled? There are no hints offered by the New Testament regarding the years that followed, and the biblical student will always be haunted by a sense of mystery which closes in upon the narrative of the great apostle to the Gentiles.

The Purpose Accomplished.

But he had at last accomplished the one great purpose of his life, the arrival in Rome; and he had been able without hindrance and with effectiveness to proclaim that message which was the passion of his life to all classes in the capital, even though he was still a prisoner. The epistles to the Philippians, Colossians, Ephesians, and Philemon took form during these years and went out upon their inspiring mission. Paul was visited by his friends from near and far, and when the end came we may trust that he was not without the comfort of those who loved him as the defender of the faith, the great apostle to the Gentiles, the noblest of the early champions of Christianity.

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*International Sunday School Lesson for November 14, 1909. Paul a Prisoner—in Rome, Acts 23:11-31. Golden Text: "I am not ashamed of the gospel of Christ, for it is the power of salvation unto every one that believeth," Romans 1:16. Membry Verses, 30, 31.

Prayer Meeting

By Silas Jones

THE WITNESS OF CHURCH ATTENDANCE.

Topic Nov. 3. Acts 2:1-16; 3:1-10; Heb. 10:19-25.

Is church attendance a duty? Is it a privilege? It is both. It is a duty, for the message of the church is made effective by those who openly give their support to the church. It is a privilege, for one who enters into the worship of a congregation of believers receives more than he gives of spiritual renewal. The duty and the privilege should both be kept in mind. Downright honesty would compel many a man to acknowledge that laziness keeps him away from the Sunday worship more often than anything else. He usually has some other reason to offer to satisfy his self-respect. If he were concerned for duty rather than for comfort he would always be found in his place in the church on Sunday. If he also watched over his own soul and observed the gradual displacement of human feeling by desire for money, power, and success, he would use the means of grace provided by the church for the deliverance of men from sordid selfishness.

The Witness of the Learner.

It is the business of the church to create dissatisfaction with spiritual conditions. Wherever there is a real church of Christ people are trying to find what they ought to do in order to be more useful members of society. The easy, comfortable feeling which is sometimes supposed to be the one great gift of the church to its members is anti-Christian and a disgrace to the church that allows it to exist. The disciple has the feeling that, whatever may be his attainments, he is just beginning to live. His peace comes from the confidence that there is something better to be attained by him and by others. It is impossible for a community to stagnate morally while it has within its borders a company of people who possess this spirit of progress and who meet weekly to stimulate one another to worthy living. The most indifferent man cannot wholly escape the influence of such a company. If nothing can be done for him, others will take him for what he is and be in no danger of accepting his cheap wisdom as genuine.

The Witness of Like-Mindedness.

The Christian religion was spoken of in its early days as a "Way." The disciples were those who walked in the way of God or who followed Jesus as the way to God. They had a mind to be at one with God. Their strength of purpose was such that they forced the enemies of Jesus to take notice of them. They could not be ignored. Now that Christianity has become so powerful and has so many adherents, church attendance bears witness to the universal need of religion. There is no law to compel anybody to attend church. Free to stay at home, people in large numbers go to the house of worship on the Lord's day. Perhaps a majority of those who do not go would be sorry to see the worship of God neglected. In spite of ignorance and wilfulness the world desires to know God and to walk in his ways. These who worship in spirit and in truth can have the assurance that their worship has significance beyond the circle of church membership. Many seemingly care-drawnless and indifferent men and women are being drawn to God through the public worship.

The Witness Against Special Wrongs.

The church has to declare itself against every sort of wickedness and crime. It frequently happens that the public conscience is aroused against certain organizations because of their insolent defiance of right and decency. Then attendance upon the worship of every church that is doing its full duty is a declaration that justice must prevail. A well known politician left off attending Dr. Charles H. Parkhurst's church when the preaching was directed against crookedness in politics. The preaching of Dr. Parkhurst make it necessary for this politician to reform or listen to the preaching of some other man. Unfortunately, it is possible for politicians to attend some churches regularly and never observe the slightest inconsistency between crooked policies and the testimony of the churches. The preachers may be conscientious men who are fighting sin in the abstract but are not aware of their duty to attack the particular sins in their neighborhood. If they learn from Jesus they will give attention to particular sins and particular sinners.

Christian Endeavor Lesson

By W. D. Endres

TOPIC FOR NOVEMBER 7.

Life Lessons for Me from the Book of Hebrews. Heb. 12:1-7.

The element of struggle bulks large in the accomplishment of every life which is worth while. We often think, and sometimes say that those whom we call successful do not really know what it is to strive against difficulties. For physical existence probably not, but if they are engaged in making a life, no matter how favorable their environment they have difficulties and must struggle. The very poor will have to battle for physical existence while the very rich will find it necessary to ever guard themselves against the world, the flesh and the devil. The student in high school or college may constantly have to battle against temptations to cheat in the class room and on examination days, while a clerk may constantly be struggling against the temptation to take money from the cash drawer. The big assumption with which we must all start, in the making of a life is, that there is a long patient struggle before us.

Life a Race.

Because of the fact stated above the author likens the making of a life to a race and urges that every weight or hindrance be laid aside by all who enter. The athlete knows how important this is in any contest. So must it be with him who seeks to make a life. After we have taken every possible precaution and made all the preparation, we know there still remain so many things over which we have no control, which will oppose us that we will still need fiber of steel. This preparation all must make. One will find it necessary to fortify himself in one respect and another in another. Look to the sin which is most common to you and which is hardest to resist; that is the one you are called upon especially to lay aside. It may be one of the dark secret sins of which no one knows but you—and God. Again it may be, and most likely is, a lack of self-control, lack of ambition, a sort of undefined ideal—a purposeless life other than to have a good time, in a word, to follow the line of least resistance throughout life. Such a life cannot avoid failure. Defeat is certain here because nearly always such an one insists that since he is doing nothing aggressively wrong that his life is good. He fails to see that real goodness means aggression for a righteous ideal.

Need of Patience.

Moreover, no one will succeed in such a struggle who lacks the quality of patience. Oftentimes one's most strenuous efforts seem to bring failure. Even when he has been true to his ideal, there are so many who are oblivious to the things he is trying to do that his efforts seem wasted. Who has not felt this way at some time? Then the success of a righteous life is not easily defined nor is it easy to value in world standards. The dollar sign is meaningless here. It must be estimated in terms of character and this, time alone reveals. Only the patient man will persist under such conditions. That it pays to continue, however, the experience of the race abundantly testifies.

Need Ideal.

To live such a life one must have an ideal. Naturally enough, then, are we admonished to look upon Jesus, the author of our faith. This ideal is interesting. He never wavered from his ideal. His enemies might despise and shame him. They might carry their contempt for him to the point of persecution, yea, even unto death, the ignominious death of the cross, but he endured all for the sake of a true life purpose, viz.: fidelity to righteousness. What a lofty ideal for us who are constantly tempted to yield what our own judgment tells us is right.

Of us, as of the Hebrews to whom the letter is addressed, it may be said we have never "resisted unto blood." For the most part we have lived in an environment where it is easy, even popular, to be a Christian. We ought to remember that when God calls us into his kingdom he does not call us into a realm of idle pleasure, but he calls us to be servants in a world of need. This service means aggression, heart ache, toil, disappointment, hardship, self-sacrifice. It may mean reverses and losses, but such a discipline is so much the better for us. Such things teach us our helplessness, our need and dependence, in a word, humility and sympathy. They make us rich companions. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

When Even' Cometh On

The mother-heart doth yearn at eventide,
And, wheresoe'er the straying ones may roam,
When even cometh on they all fare home.
'Neath feather sheltering the brood doth hide;
In eager flights the birds wing to their nest,
While happy lambs and children miss the sun,
And to the folds do hustle one by one,
As night doth gather slowly in the west.
All ye who hurry through life's busy day,
Hark to the greeting that the Ages tell,
"The sun doth rise and set, hail and farewell."
But comfort ye your heart where'er ye stray,
For those who through this little day do roam,
When even cometh on shall all fare home.

—Lucy E. Tilley.

What! doubt the Master Workman's hand
Because my fleshy ills increase?
No; for there still remains one chance
That I am not his Masterpiece.

—Ridgely Torrence.

Church Life

$80,000 was the gain of the Foreign Society last year.

What of the next one hundred years? Will the work we are now doing as pastors, teachers, evangelists, and editors stand the test of time?

The Christian Century extends a hearty welcome to the large number of friends who joined its circle during the convention. We shall do our best to make the paper serve your interests and those of the Brotherhood.

The daily routine work at home will seem a trifle commonplace after the great crowds and addresses of the Centennial convention; but it is, on that account, none the less important.

The editors of the *Christian Century* are gratified to notice how many churches paid the expenses of their pastors and wives to the Centennial. This is right. It should become more and more an established custom with the churches.

Our readers should not miss the articles concerning political, social and religious conditions in Palestine now appearing in the *Christian Century*, and written by Edward A. Henry, who spent most of last year studying in Jerusalem.

* * *

R. L. Porter has begun his work with the church at Mansfield, Ohio.

J. M. Bailey has resigned at Monroe City, Mo., after three years of splendid service.

E. P. Kemper will close his work at Mount Healthy, Ohio, the first of December.

G. D. King has been called to remain with the church at Eagleville, Cal.

W. B. Crewdson was given a purse to defray his convention expenses by his church at Logan, Ia.

H. F. Reed, Cleveland, Ohio, has accepted the pastorate of the church at Norman, Okla., the seat of the state university.

R. A. Staley, pastor of the church at King-[illegible], Kansas, attended the Centennial convention with all expenses paid by his church.

[illegible]fter five years of successful work, J. D. [illegible] has resigned the pastorate of the church at Laddonia, Mo.

J. Will Walters has been called for another year as pastor of the church at Sullivan, Ill. Mr. Walters is secretary of the third district.

J. J. Morgan, formerly pastor of the church at Fort Worth, Texas, has accepted a call to the First Church, Johnstown, Pa.

J. L. Wilkerson is closing his work with the church at Canon City, Colo., and the church is seeking another minister.

Mr. and Mrs. T. S. Kenyon, prominent members of the Central Church, Peoria, Ill., spent Sunday, October 17, in Chicago.

Edward A. Henry is supplying for the church at Gurnee, Ill., while pursuing his studies at the University of Chicago.

At the Chicago Ministers' meeting last Monday, the time was given to a discussion of the Centennial convention.

The church at Pomeroy, Washington, has extended a unanimous call to Henry S. Champie to become their pastor, and he has accepted.

Five thousand dollars raised for all purposes last year, is the record of the church at Centralia, Mo., where R. B. Hesler is the minister.

W. M. Baker and his wife were presented with a purse to defray expenses to the Centennial Convention by their church at Poplar Bluff, Mo.

I. N. McCash, who has just been elected secretary of the home board to succeed W. J. Wright, preached at the University Place Church, Des Moines, October 24.

During the absence of Pastor Idleman, A. F. Nye addressed the congregation at the Central Church, Des Moines, Iowa, Sunday, October 17.

The address which Dean F. O. Norton delivered at the Centennial Convention on "The Church College," was published in full in the Christian Union last week.

The delegation of the University Place Church, Des Moines, en route to Pittsburg, spent Sunday in Chicago. They attended the service at the Englewood Church.

The delegates to the National Convention from Texas were in Chicago over Sunday, and availed themselves of the opportunity to hear E. S. Ames and Herbert L. Willett.

Herbert Yeuell and his evangelistic party will begin a meeting witn the First Church, Lincoln, Nebraska, about the first of November.

A new $5,000 pipe organ is being installed at Marysville, Mo., where the church is making fine progress under the leadership of L. O. Bricker.

The church at Milton, Oregon, gave $600 to the building of the Steamship Oregon. C. H. Hilton is the minister of this great church.

E. W. Darst, of California, we are sorry to note, is reported to be seriously ill at the home of his sister in Ohio, where he has been visiting for a few weeks.

Miss Muriel Holland has been sent by the Foreign Society as a missionary to China. Miss Holland is a graduate of William Woods College.

At Greensburg, Kansas, a $7,000 brick veneer church is being erected. The pastor, Bishop M. Hopkins, will close his work with the church November 1.

The chair of Sunday-school Pedagogy in Eugene Bible University, Eugene, Ore., is to be occupied by Frank Billington, formerly pastor of the church at Silverton, Ore.

"Ideals for Minerva" is the general head under which J. A. Wharton, pastor of the church at Minerva, Ohio, has been preaching a series of Sunday evening sermons.

W. L. Mellinger, of the Woodlawn Church, Portland, Oregon, is to become the director of the school of the C. W. B. M. at Monterey, Mexico.

C. C. Morrison, H. L. Willett, E. S. Ames, O. F. Jordan, Austin Hunter, W. F. Shaw, C. G. Kindred, W. D. Endres and E. J. Arnot were all away from their Chicago pulpits Sunday, October 17.

W. C. Cole, pastor of the church at Goldfield, Iowa, has just returned to his work from a visit to his old home at Malta Bend, Mo., where he held a two weeks' meeting, in which a large number were added to the church.

Seven hundred in the Bible School by January 1, is the aim of the church at Columbia, Mo. All who know Madison A. Hart and the temper of this church believe that they will reach the goal.

The church at Cornwallis, Ore., where H. H. Hubbell is the minister, will have their new building ready for dedication very soon. Dr. Errett, of Salem, will preach the sermon. This church is doing well in its work.

Dr. Edward Scribner Ames of the Hyde Park Church, Chicago, usually has a large number of preachers in his audience, but Sunday, October 10, there was an unusually large number present. Dr. Ames' sermon subject was, "Religious Conventions."

Mr. and Mrs. Z. E. Bates were presented with beautiful gifts by the members of their congregation at Atchison, Kansas, at a recent prayer-meeting service which marked the close of the second year of Mr. Bates' labor with the church.

R. W. Clymer has resigned at Noblesville, Ind., and will close his work with the year 1909. He has been with this church for four years, and has made a fine record. The church has taken no action toward securing his successor.

A new church has been erected at New Bloomfield, Mo., at a cost of $3,500. The dedicatory service was held October 3, and was directed by T. A. Abbott, Kansas City. Paul E. Wright is the present pastor of the church.

T. F. Weaver, who has been serving as state evangelist for Texas, has resigned that work and entered the Divinity School of the University of Chicago. Mr. Weaver is available for preaching with our churches within reach of Chicago.

J. E. Lynn, pastor of the First Church, Warren, Ohio, is preaching a series of sermons on "Life's Dangers." They are: "Dangers to Youth," "Dangers to Young Manhood and Womanhood," "Dangers of Middle Life," and "Dangers of Old Age."

J. K. Ballou, pastor of the church at Calousa, Cal., has been loaned by his church for a meeting at Princeton. The purpose of the preacher and church is to organize a new church at Princeton. This is a good missionary work, provided a church is really needed in the community.

The church at Davenport, Iowa, will begin a series of "gospel meetings" October 24. The pastor, I. M. Perkins, will do the preaching. Professor F. F. Dawdy of Topeka, Kans., will have charge of the music, assisted by a male quartet from the church. Careful advertising of the meeting has been made.

Toward the building of the steamship Oregon, the church at Eugene, Ore., has given more than $1,000. J. S. McCallum is the pastor of this church. One of the most delightful aspects of the work of our churches during the Centennial year has been the raising of money for this steamship by our churches in the western states.

Wilmer Monroe and wife, missionaries at Jhansi, India, are compelled to return to the homeland on account of the ill health of Mrs. Monroe. They will reach New York about the first of November, and will soon make their way to their old home in Ontario. Mrs. Monroe will have to spend some time in a sanitarium. We hope that she may speedily be restored to health.

The following are the topics upon which A. W. Conner is speaking evenings in the First Church, Warren, Ohio: "The Boy Problem—A Statement," "The Boy Problem: Solution Suggested"; "The Big Boy: His Nature and Powers"; "Character Castle: Its Turrets and Foundation"; "Church and School: Friends or Foes?" "Every Boy is a Prince" and "Rex Van Wonce: The Worst Boy in Town."

The Central Church, Kankakee, Ill., is suffering from the loss of some of its best members. About two years ago many of the mills of this little city were closed down for several months. Many people were out of work. From this the church suffered a loss which it has not yet regained. O. O. Motsinger, who has been with them as pastor

for about one year, has just resigned. We are not informed as to the plans of the church for the future.

Claude E. Hill, formerly of Missouri, but for the last six years pastor at Mobile, Ala., has accepted a call to the First Church, Valparaiso, Indiana, where he succeeds Bruce Brown. Mr. Hill has a fine record for effectiveness, and we are glad to welcome him to the tasks of the northern states. At Valparaiso there is an opportunity for service which will appeal to his strength. Valparaiso is not far from Chicago, and we hope Mr. Hill may frequently be seen at the Chicago ministers' meetings.

R. W. Clymer who has been pastor of the church at Noblesville, Ind., for four years, presented his resignation to the church October 17. He will close his work in sixty days. Mr. Clymer has done a good in these four years and "The Times," in reporting the resignation, says: "The Times deeply regrets that Mr. Clymer is going away. He is an agreeable gentleman, a finished orator and a thorough consecrated Christian gentleman. He has a number of places in view for the future and it is not likely that men such as Rev. Clymer will have to look before finding something acceptable.

It is a fine record that Peter Ainslie has made in the eighteen years he has been pastor of the Temple in Baltimore. During this time he has seen four other churches spring from the mother church of which he is pastor, and a mission established and maintained by his church in Wuhu, China. The church has also established a home for young ladies which has behind it a record of ten years' efficient service, with more than 300 names enrolled in that time. For six years the Temple Seminary has been open for Bible Study. The value of the property now owned by the Christian Temple is estimated at $115.00. Mr. Ainslie has asked the church for a year's leave of absence, when he will answer many of the calls that have been made upon him by many interests in various parts of the United States.

The Centennial a Revelation

The Centennial gathering in Pittsburg was a revelation to many. The people of Pittsburg did not expect anything extraordinary in the way of attendance. They opened their eyes in amazement as they saw special train after special train unloading passengers in their city. The street-car men were not prepared to handle the multitudes. The gathering was a revelation to the police. Special men were added to the force to preserve order. The police had nothing to do. They said they did not see one person that even looked bad. The hotels were surprised at the number and quality of their guests. The proprietor of one hotel said that in thirty-two years he had entertained all sorts of conventions and gatherings, but this one excelled them all. Those who thought that the Disciples of Christ know nothing about heart religion were surprised to discover that the spiritual note was the sponse from the audience. The large number of cultured and consecrated young men ber of cultiured and consecrated young men who are ready to take the places of those whose work is almost done was an inspiring revelation to all. The addresses were a revelation to those who heard them. The delegates from other communions spoke admirably, but no better than our own men. The Brotherhood meeting was one of the astonishing features of the week. Few of the most sanguine among us would have predicted that so many men would have put in an appearance. The Centennial was a revelation of our own people to themselves. While in Pittsburg they became conscious of their own power. There is nothing too great for such a host of redeemed souls following the Lamb, whithersoever he goes.

A. McLean.

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The Finding of Camilla

(Continued from page 15.)

and who intends to remain in Hamborough until the child is committed to your care. This, remember, will only be necessary should he deny having the child with him."

Guy gave a laugh of elation. "Agreed, Frenchy?"

"Mais, oui, Monsieur."

So together they proceeded up the street.

CHAPTER XXIX.

Mr. Bartoletti is Worsted.

"You start the talk, Frenchy," whispered Guy, as the eating-house was reached.

"Mais, oui, Monsieur," returned Pierre with dignity. "It is but my duty. I am answerable for the child until she is with her grandparents."

A fussy little Italian bowed smilingly to them over the counter, but his face slightly fell when Pierre asked politely to be allowed a little conversation with Mr. Bartoletti, who had been seen to enter a short while before.

Begging them to be seated, the man left the shop; then returned and asked them to follow him into an inner room.

There, seated at a table with writing materials before him, was the dark-faced man whom Pierre well remembered to have been Mr. Sinclair's companion that morning on the village green.

At sight of Guy, Mr. Bartoletti's hardly-formed plans suddenly vanished. There and then he made up his mind that any treachery he may have planned against Camilla must be abandoned. Perhaps, in his heart of hearts, he felt relieved that such was the case; that nothing weightier than an evil thought had on this occasion found lodgment in his breast.

"Monsieur, I have come for my child—the child that was committed to my care by her father, Monsieur Rexington Falconer, and whom you, by some accident, drove away with this morning."

"My good sir," said the musical voice (and Guy in after times remembered the half relieved, half-sickly smile which spread that moment over Mr. Bartoletti's face), "I must beg your pardon a thousand times for having caused you any trouble. But your little friend and I were so deeply interested in our drive that we went further than I had at first intended, until I feared it would be too late to return the same day. I was, as you see"—pointing to his paper-strewn table—"preparing a message which would have reached you tomorrow at 'The Robin's Nest,' and thus have relieved you of any anxiety on the child's behalf."

"I can scarcely believe that Camilla is found, eh, Mr. Bartoletti?" broke in Guy, unable to restrain himself longer.

"Nor I," returned Anita's uncle with a forced smile. "She told me her name only just as we were entering Hamborough, and you can imagine my surprise when I heard it. It would have given me much pleasure to have restored her myself, but seeing that this—gentleman's intentions have at last become honest, I must relinquish to him the joy of witnessing your grandparents' delight at her recovery."

"Monsieur, if I could but see her now——" began Pierre, his heart so thumping with relief that no obstacle had been raised to his receiving back the child, that he could well afford to ignore the Italian's slur upon himself.

"Certainly. She is in the next room, resting herself. And her little dog is with her—a most devoted animal. Will wou follow me?"

He opened a door on the opposite side. Camilla was sitting on the floor, facing the door, with her arms round Jacques' neck, and tears were flowing freely. As Pierre's head looked in, she sprang to her feet with a joyous cry.

"Pierre! Pierre! Oh! Pierre! Pierre!"

Of Guy she took no notice whatever. He was nothing to her—a perfect stranger. But to Pierre she clung with wild sobs of delight, and the Frenchman's great heart throbbed with joy.

"Ma cherie, ma cherie, ma petite ange!" was all he could say, as the child clung to him, sobbing out that her heart would have broken if he had not followed her.

And all the while Jacques' wolly paws were clasped round his master's leg, and he was uttering short cries of delight.

"Jacques took care of me. Jacques protected me," she sobbed. "Oh! Pierre, I would have been so frightened but for Jasques."

"But no, cherie, there was nothing to fear," Pierre added soothingly, half fearful of what the effect of such words might be on the Italian.

Mr. Bartoletti, however, had withdrawn, and he did not appear again. But Beppo Diviani's ears were keen, and he heard him mutter as he closed the door on the quartette—

"So that old rascal was acting a part after all on the village green! I would give something now to have unmasked him then!"

They had got out of the resaurant, and had proceeded some little way down the street, when Pierre said suddenly—

"Thy wig, cherie? Hast thou left it behind?"

"It's in the river, Pierre. That bad man pulled it off when we were driving, and threw it away."

Then Pierre laughed—one of his old hearty laughs, such as Camilla had not heard for a long time. "'Tis well, cherie. We need no disguise now, neither thou, nor I, nor Jacques. Thy family is found, mon enfant. And see, le beau Monsieur la," pointing to Guy, "he is thy cousin, mon ange—thy own true cousin."

But Camilla looked shyly at Guy, and had no words to say. She could only grip Pierre's hand very hard. To her, at present, the Frenchman was all that she required.

"It is true, Camilla," said Guy quietly. "We are cousins. Your father was my uncle."

"And thou wilt soon see thy grandparents, cherie. N'est-ce pas, Monsieur?"

Guy nodded. "The sooner the better," he said.

And then Pierre suddenly realized that he was very tired, and was feeling weak, and that a lump had gathered in his throat at Guy's words; and he sighed to think what a blank Camilla's absence would make in his life.

Mr. Densham was lounging at the corner where they had left him, having driven his tired horses back to the "Rose and Crown" to be baited.

"No need to ask questions," he said with a laugh. "The presence of our little maid is enough. Well, Camilla, you have given us a fine chase after you. I never expected to find my little friend vanished when I came back to the 'The Robin's Nest.' However, all's well that ends well. We'll stop the night at Hamborough. Then, tomorrow, we'll hie us back to the inn and collect Monsieur's animals, and Camilla can then tell me if she likes driving behind a pair of horses better than in a gig. A few days' rest will set Monsieur up, and you'll all be then speeding on your way to Devonshire. What say you to that?" and he looked at Guy and Pierre.

"Capital, sir. It will give me time, too, to send a letter to my people to prepare them for Camilla's recovery. She must not take them by surprise;" and Guy breathed a deep sigh of excited satisfaction.

"Monsieur's plans are well," said the Frenchman, but the drop in his voice did not escape Mr. Densham, and he realized a little of what Pierre was feeling.

"Come," he said, "we must not forget that you are still on the sick list, although I believe that our rapid drive has done you no harm. A good sleep and rest, man, and the best doctor in Hamborough, and you will be ready to get back to the animals and 'The Robin's Nest.'"

CHAPTER XXX.

Camilla is Found.

It was a gorgeous morning. Rosslyn Towers was bathed in summer glory.

On the half-finished breakfast-table lay a letter, and every now and again old Mrs. Falconer's fingers strayed towards it.

"I cannot believe it," she was saying in tremulous tones.

"It truly seems impossible to believe," replied the Squire. "If it were not Guy that had written it I would not believe it." And he held out his hand for the letter again, and read it aloud for the twentieth time:—

"Dearest Grans.,—My search has ended sooner than I expected. Camilla is found. She has been in good hands all this time, for she has been with the Frenchman, who is a downright, jolly, good chap, as you will all say when you see him.

"We hope to be with you at three o'clock on the afternoon of Tuesday, for as the Frenchman has been ill we must return home by easy stages. I want you all to be present when we arrive, and to meet us on the upper portion of the plantation.

"Your loving grandson,

"Guy."

The Squire laid down the letter, and coming round to his wife's side took her hand in his.

"If the time has seemed long to us, wife, it has come at last," he said in a husky voice.

"Shall I really and truly clasp Rexington's child in my arms?" returned Mrs. Falconer, with the tears rolling down her cheeks.

(To be continued.)

A DOCTOR'S SLEEP
Found He Had to Leave Off Coffee.

Many persons do not realize that a bad stomach will cause insomnia.

Coffee drinking, being such an ancient and respectable form of dissipation, few realize that the drug—caffeine—contained in the coffee and tea, is one of the principal causes of dyspepsia and nervous troubles.

Without their usual portion of coffee or tea, the coffee topers are nervous, irritable and fretful. That's the way with a whisky drinker. He has got to have his dram "to settle his nerves"—habit.

To leave off coffee is an easy matter if you want to try it, because Postum—well boiled according to directions—gives a gentle but natural support to the nerves and does not contain any drug—nothing but food.

Physicians know this to be true, as one from Georgia writes:

"I have cured myself of a long-standing case of Nervous Dyspepsia by leaving off coffee and using Postum," says the doctor.

"I also enjoy refreshing sleep, to which I had been an utter stranger for 20 years.

"In treating Dyspepsia in its various types, I find little trouble when I can induce patients to quit coffee and adopt Postum." The Dr. is right, and "there's a reason." Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Our Readers' Opinions

WHO IS AN ORATOR AND WHAT IS ORATORY?

I enjoy Charles Clayton Morrison's writings. They have a quality of analysis that is keen and at times scintillating. And there is a distinct literary flavor about them. I do not always agree with Mr. Morrison, which is a small matter, but I seldom fail to enjoy him, which is more important. For one thing, he makes me think and I need to do that sometimes even if it hurts. Mr. Morrison's "write up" of pastor Charles S. Medbury is exceeding well done. One, as he reads, can almost see the man and feel the power of his beautiful life. However, I take issue with the writer at one place in that fascinating article and that is where he writes, "Nobody says he is an orator. . . . You never in the world would call him clever in public address,—that is to say, you never would think of him as clever." Aye, but he is an orator! He is not a rhetorician or a word juggler, nor does he do any jiu jitsu performance with his sentences, but an orator he surely is. One may just speak right on and tell ever so simply the heart of God and man to a sin-weary people and still be an orator. If oratory is the power of personality finding expression through human voice (and it is) if oratory is the power to move mightily and uplift vast audiences(and it is) then Charles S. Medbury is one of the greatest of our brotherhood. And he is "clever" in public address and I did think him so the few times it has been my privilege to hear him.

No man, however saintly his life, can speak week after week to great audiences who listen with delight and come back again as Mr. Medbury does again and again, except he be an orator. No man can thrill convention after convention as this man does unless he possesses in large measure the oratorical temperament. Mind you, I do not mean "rhetorician" when I use the word "orator," nor do I think that the former term necessarily means a speaker of either artifice or artificiality, but there is to my way of thinking a vast difference of meaning in the two words. A rhetorician is a public speaker who has a gift for striking off or shaping beautiful and striking sentences, or of turning figures of speech into very wonderful agents for the pressing home of truth. He may or may not be an orator. An orator is a public speaker who is aglow with a great message, which is part of him, who is never dull, sometimes thrilling and always instructive. He is seldom a rhetorician.

I should place Charles S. Medbury in that circle of preachers among us who grace every platform they occupy, and who never fail to move an audience upward and betterward, that is to say, I would place him along with E. L. Powell, George H. Combs, H. L. Willett, Hugh McLellan, F. M. Dowling, and John E. Pounds. These men vary considerably in style and thought, some of them are gifted rhetorically, one of them, the last named, is an epigramist, but all are orators.

And definition of oratory that is confined solely to polished, scholarly, graceful and musical voiced speakers is too small and inadequate. Why, such a definition would exempt Edmund Burke and Patrick Henry.

But after all, I do not think Mr. Morrison and the rest of us are far apart on this interesting subject. He would have us know that there is something grander about Charles S. Medbury than anything he says, and that is the highest compliment any public speaker can ever hope to receive.

Edgar DeWitt Jones.

First Church, Bloomington, Ill.

[Certainly there is no divergence of opinion between myself and Mr. Jones, either in our conception of oratory or in our estimate of Mr. Medbury as an orator. It had not occurred to me that my statements regarding Mr. Medbury's oratory could be construed as an expression of my own estimate of him. But the fact that I have received a number of letters raising the question, and among them this from so discerning a reader as Mr. Jones, indicates that there must have been an ellipsis or indirection in my statement. I was telling what people said of him when I engaged them in conversation. The fact that nobody said he was an "orator" or "clever" or "a manipulator of men" did not indicate that he was not any of these, but that he was more—that he was, as I pointed out, a big man, a true priest of God. My own judgment is that I could not have accorded Mr. Medbury higher honor nor one which his own heart would appraise more highly. Yet if my form of statement was unclear, it is more than compensated for in having drawn out from my critic the discriminating observations he has set forth in the above letter.—C. C. M.]

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The Standing of Scholarship in America

Hugo Munsterberg, in the October Atlantic.

If we are sincere, we ought not to overlook the fact that the scholar, as such, has no position in public opinion which corresponds to the value of his achievement, and to the mental energy which he needed for it. The foreigner feels at once this difference between the Americans and the Europeans. The other day we mourned the death of Simon Newcomb. There seems to be a general agreement that astronomy is the one science in which America has been in the first rank of the world, and that Newcomb was the greatest American astronomer. Yet his death did not bring the slightest ripple of excitement. The death of the manager of the professional baseball games interested the country by far more. Public opinion did not show the slightest consciousness of an incomparable loss at the hour when the nation's greatest scholar closed his eyes. And if I compare it with that deep national mourning with which the whole German nation grieved at the loss of men like Helmholtz or Mommsen or Virchow, and many another, the contrast becomes most significant.

When the president of Harvard University closed his administrative work, the old Harvard students and the whole country enthusiastically brought to him the highest thanks which he so fully deserved. But when, the year before, William James left Harvard, the most famous scholar who has worked in this Harvard generation, the event passed by like a routine matter. At the commencement festivities every speaker spoke of the departing administrative officer, but no one thought of the departing scholar. And that exactly expresses the general feeling.

A Piano for the Old People's Home

Living at Jacksonville, the seat of the Old People's Home of the Christian Church, I am in a position to see much of and to know the needs of our old people, who are inmates of the Home. Believing all good Christians to be interested in these old people, I appeal to all such to assist me in the purchase of a suitable piano for the Home, at Jacksonville.

We have thirty or thirty-five old people now in the Home and music to cheer them on their way is much needed.

Contributions may be sent direct to me at 850 South Main street, Jacksonville, Ill., or to Mrs. J. W. Fell, president of the local board of the Old People's Home, at Jacksonville, Ill.

Ministers in all our Christian churches are respectively and kindly urged to call this matter to the attention of their congregations.

Any help I may receive in this undertaking will be greatly appreciated by the old people in the Home and by the undersigned.

Respectfully,
Florence Loar.

Cotner University at Pittsburg

One of the things long to be remembered about the Pittsburg Convention will be the sweet fellowship that it afforded. Many people met at the Convention who had not seen each other for years. This was especially true of the college reunions. It was indeed very good and pleasant for the college boys and girls of former years to meet around one common festive board again. There were many such happy gatherings. We speak only of one, Cotner University's. Thirty-five of Cotner's alumni were present at the banquet given Friday night at the Crankshaw. The guest of honor was Chancellor Aylsworth. The writer served as toastmaster. Mrs. Alice Gadd Harmon, of the class of '93, led the speech-making in a very happy address, in which she told of the things that occurred in the early days of the school. After her captivating speech many others were heard in short, spicy speeches. All present greatly enjoyed the occasion, and rejoiced much in the present prosperity of the school. The alumni are all intensely loyal to their alma mater. Chancellor Aylsworth, who has been with the school from the very beginning, is greatly beloved both by the old and the new students. He has been indeed a true spiritual father to many of us. We just love him, that is all. The meeeting at Pittsburg will always be remembered as one of those sweet experiences that come into life only now and then. Next year we expect to meet in large numbers at Topeka for a grand rally. C. A. Finch, that mighty Convention Nimrod, is a Cotner University Alumnus.

William Oeschger, Class of '94.

A Word from Centennial Headquarters

Four years we have been saying "50,000 at Pittsburg in 1909," and they were here—not all at once, fortunately. At least 26,000 sat together in the Communion of the Lord's body and blood.

There was never anything like it before, and never will be again. So everything connected with the occasion will increase in value. Every goblet, plate, pitcher and table cloth used in the great communion service was sold immediately.

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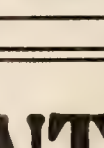
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Compensation

I saw him across the dingy street,
A little old cobbler, lame, with a hump,
Yet his whistle came to me clear and sweet,
As he stitched away at a dancing pump.

Well, some of us limp while others dance;
There's none of life's pleasures without alloy.
Let us thank heaven, then, for the chance
To whistle, while mending the shoes of joy.
—Grace MacGowan Cook, in Lippincott's Magazine for April.

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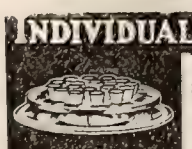
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Charles Clayton Morrison.

A Progressive Religious Weekly For Christian Homes

-- Editors --



Herbert L. Willett,

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A Word to our Friends

The work you did for the Christian Century at Pittsburg has yielded results beyond our plans. We will be unable, we regret to say, to send the first two issues following the convention to more than half of the new subscribers, so much larger is the list than our calculations. A great body of sentiment is organizing itself in behalf of the Christian Century as an exponent of those ideals for which the Disciples must strive in the new century. Our true friends are not content to merely stand by and watch and applaud but they want to help. Many are asking what they can do.

The best thing you can do for The Christian Century is to get new subscribers for the paper. The following is a facsimile of a letter by Dr. B. B. Tyler, sent to nearly two hundred homes of his church members in Denver. It was a practical way of showing his appreciation.



South Broadway Christian Church

Cor. Lincoln and Ellsworth

B. B. TYLER, PASTOR
Residence, 158 So. Pennsylvania Street

Denver, Colo.,

My Dear Friend.

If you are not a subscriber to, and reader of, a Christian Church paper I desire to call your attention to and commend The Christian Century. This is a good paper. It is up-to-date in its news and discussions. Its editorials are above the average. The notes on the Sunday School lessons, and Christian Endeavor topics, are helpful. The department entitled: "Home and the Children" is interesting. The "Book Mould" department is alone worth many times the Subscription price of the paper.

I am persuaded that if you will read The Christian Century weekly you will thank me for this note of Commendation.

Mrs Packwood, will become to me and highly esteemed for her character, will call on you for your Subscription.

You will, I am sure, receive her as your Spiritual Minister who is engaged in the Master's business.

Fraternally
B. B Tyler.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT LOCKWOOD WILLET, EDITORS

The Biggest Idea of the Convention

The Disciples Renewing Their Study of the Basis of Union

WHAT WAS THE MOST IMPORTANT IDEA EXPRESSED AT THE CENTENNIAL CONVENTION?

Of course the importance of an idea depends upon its setting, upon the circumstances within which it arises and the other ideas with which it relates itself.

If you hold up to the light almost any true idea long enough to allow its inner connections with life's vital interests to assert themselves it will seem at that moment the most important idea.

One might take, for example, W. T. Moore's thesis that the heart-life should be made supreme over the intellect-life and he would see in it implications of a new religion and a new world.

Or one might find in E. L. Powell's address on the Lordship of Christ the germ from which the whole contemporary development in theology has grown. He started with Christ as a fact in human life who commands us just because he is the kind of a fact he is, not because we impute to him some metaphysical or supernatural halo.

From yet another point of view one could take Arthur Holmes' epigram that a man may save a soul for five dollars and damn two souls in making that five dollars. Here is an idea that mirrors the modern development of social Christianity. The whole Kingdom of God is packed away in that epigram.

But if the peculiar business of the Disciples of Christ in the world is, as George H. Combs said in his keynote address, the promotion of Christian union, then any idea that would open up the path along which this union movement is to proceed would take on, in a convention of the Disciples, an especial importance

From this point of view, the biggest idea at the Centennial convention, the idea most vitally affecting the Christian union enterprise and the Disciples' plea for union, was that which formed the thesis of I. J. Spencer's address on the opening night, and of J. M. Philputt's sermon on Sunday morning. This was their thesis—

That there is no practicable fashion in which divided Christendom can be united except upon the basis of personal faith in and loyalty to the person, Jesus Christ.

The significance of this idea is not that it has never been uttered among Disciples before. It has been a commonplace of our teaching since the Campbells' day. No doubt many other speakers at this convention reiterated it.

But the significance of what Mr. Spencer and Mr. Philputt said lay in the distinctions they drew, frankly and clearly, between Christ as a ground of union and certain other grounds of union that have been proposed.

No well-trained Disciple of Christ would count it a piece of information to be told that Christ, not a human creed, is the bond of fellowship and of unity among Christians. With that distinction he has been familiar since his baptism.

But when this same Disciple is told that he must distinguish Christ as the basis of union from the Bible as the basis of union the statement falls upon startled ears.

And this is why the messages of Mr. Spencer and Mr. Philputt are big and significant: they made this distinction. They did not make it casually, nor as an incident. They argued it. They felt its importance.

They saw that with the Bible as the basis union meant one thing, and with Christ as the basis it meant another thing.

Mr. Spencer saw plainly that the Bible nowhere shoves itself to the front as an authority over the church; it shoves Christ to the front.

"The Christian faith is not doctrinal, but personal," he said, "and likewise union must be personal and not doctrinal—founded upon the personal Lord and Savior. Christ was the constant and sufficient theme of apostolic preaching and teaching. He was greater far than all that might be written about him.

"The motto 'Where the Scriptures speak we speak, and where the Scriptures are silent we are silent,' was a splendid one," continued Mr. Spencer, "for the day in which it was born, when human creeds bound men's consciences more than the Word of God did bind them. But it now requires careful and constant explanation to prevent its abuse."

Here is the issue, fairly and plainly put by one of the most loyal and trusted leaders of the brotherhood, which the Disciples of Christ must face consciously, candidly and with a sense that if it is settled one way we are one kind of a people and if another way we are another kind of a people.

If we go forth to divided Christendom with a plea for union upon the Bible we end by becoming another denomination with a creed, written or unwritten, like every denomination. All denominations are engaged in just that business of asking men to unite with them "on the Bible." With this plea we would be only asking them, like all the rest, to unite on our understanding of the Bible.

But if, instead of trying to unite all Christians in an agreement on what the Bible teaches, we make it our business to show all Christians that in their personal loyalty to the personal Christ they already are one, and if we plead with them to allow no mere differences of understanding as to what the Bible means to keep them from manifesting their unity in every conceivable way, then we have a right to think of ourselves as not a denomination, but a movement within the church catholic working toward the breakdown of denominationalism.

Mr. Philputt pointed out that union upon the Bible is an increasingly hopeless program. Divergences of interpretation multiply with the years.

In addition to the old time differences we have now upon our hands a complex of new-time differences growing out of the newer methods of studying the Bible.

An attempt to unite Christendom upon the motto where the Bible speaks we speak is both impertinent and sectarian.

It is impertinent because it assumes that all Christians do not already strive to speak where the Bible speaks even though they do not agree with us as to what the Bible says.

It is sectarian because it assumes that our notion of what the Bible means must be made the basis of union and a test of fellowship in the united church.

That the seeds of sectarianism are in it is amply evidenced by the division it has already caused among the people who have subscribed to it.

The gradualness of the process by which another sect numbering 150,000 souls has been organized right out of the heart of the Disciples' body must not blind us to the startling significance of the fact.

The lesson contained in the deplorable alienation of the so-called "Antis" from the main body of Disciples is that the attempt to unite Christians upon the Bible is impossible.

The difference between the two bodies is that while the smaller clings consciously to the old motto, "Where the Bible speaks," the larger works unconsciously with Mr. Spencer's revision of the old motto into "Where Christ speaks."

Had the whole body from the beginning made the clear distinction between the personal Christ as the basis of union and a body of literature as the basis of union there would never have been such a division.

No duty in the realm of our thinking is so urgent at the opening of our new century as to make conscious to ourselves that the ground of our fellowship one with another is our personal faith in Christ.

This duty is important for two fundamental considerations:

Only upon this basis can we hope to maintain our own unity.

And only upon this basis will our plea for the reunion of Christendom have any point or effectiveness at all.

The Trend of Events

By Alva W. Taylor

PUTTING STRIPES ON MILLIONAIRES.

Bourke Cochran declared some time ago that it was impossible to put a millionaire criminal in prison. The eloquent Irishman was not far from right at that writing but much water has run under the bridges in the short time since. Chas W. Morse is in prison for a fifteen years term unless the Supreme Court of the United States shall free him on a technicality—the refuge of the guilty rich. Likewise John R. Walsh of Chicago will serve a sentence if the iniquitous technicality does not save him. Both these men manipulated securities, purchased stocks of themselves in their banking business and so concealed the transactions as to deceive creditors and by such devices took money that did not belong to them. Happily the day is come when "high finance" cannot get an "immunity bath" though it will yet be long, no doubt, before the man with money will be unable utterly to cheat justice, for skilled procedure will ever be the tool of crafty lawyers and there will be lawyers who can be hired to use their skill to defeat justice by means of the very necessary forms of proceedure.

HOW LONG MUST WOMAN WORK?

A great deal of interest has been aroused by Judge Tuthill's injunction restraining State's Attorney Wayman from prosecuting certain manufacturers who broke the law prohibiting women from working more than ten hours per day. A certain wealthy box maker by the name of Ritchie, a "good" churchman it is said, brought women who had worked for him for years into court and had them testify that they were unable to make a living on ten hours work per day. The Court ruled that the law was an interference with the right of free contract. The Illinois law is a copy of the famous Oregon statue which has been tried out in the courts and finally sustained in the Supreme Court of the United States. It is difficult to see how Judge Tuthill ignored this fact. The so called "freedom of contract" is indefensible from every social standpoint. It is like "personal liberty." It may be made slavery for the helpless. It can only be construed with strict consideration of the consequences upon the larger social interests and upon the laws, province to protect the weak. Seldom has a judge been so assailed over an act as has Judge Tuthill over this injunction. He claims in a public letter that he had no other province and that his action was simply a legal method for getting the law before the Supreme Court of the state quickly. The state's attorney does not seem to see it that way but is bringing several cases of like nature before another judge. Meanwhile Mr. Ritchie and his kind have come in for a public castigation that must bring the blush to their cheeks if there is any shame in them. To grow rich on the labor of women who cannot support self and one dependent on ten hours per day of work is a piece of industrial vampirism that these times will cry out against.

THE SECRET OF GIPSY SMITH.

Gipsy Smith has concluded a series of meetings in Chicago that are perhaps the most remarkable of his career and perhaps, too, the most remarkable of modern evangelism. For a month he has filled to overflowing an Armory seating 8,000 people and most of the time many were turned away. He never uses an unrefined word, he makes no sensational remarks, he has no clap-trap methods, he simply appeals to the people with remarkable power that is indefiable. Someone has said the success of preaching is not in what you say but in how you say it. This is certainly the success of Gipsy Smith. The fact that he is a gipsy throws a romantic interest about him. The success he has already attained of course gathers cumulative interest to him. He is not a doctrinal preacher any more than he is sensational. He does not preach "hell-fire and brimstone." He does nothing that so many modern evangelists are criticised for doing. He sings at every service and his clear tenor has a quality in it that is not born of the schools but of the soul of the man. Some one says it has that magic quality that no other living singer but Caruso possesses. He stills the murmur of the multitude with that marvelous voice in some sweet favorite hymn. With it he opens the hearts of them all and they forget self while they listen to the same vibrant tones delivering a message so simple that it would not impress one in print. His voice is not powerful or great in volume but clear and vibrant and rings to the remotest corner of the great auditorium like the tones of a silver bell. Then it carries pathos and humor with dramatic modulation and charms with the natural power of the born actor who acts with no affectation the things that are welling in his heart. The "secret" may be summed up in the simplicity of the message, the dramatic (not theatrical) deliverance of it, and the great soul of the preacher. The great evangelist is as simple hearted, unaffected and spontaneous as an unspoiled boy. He pours out his message without effort. He preaches like the brown thrush sings, making his soul a liquid melody. You may go with the cold hearted design of a doubter who intends to find flaws, or with the penetrating eye of the psychological analyst, and you may leave unconvinced that mass evangelism is a success but while you are under the thrill of the Gipsy you will laugh and weep at his behest unless you have locked the natural man in a safety device before starting. When the invitation was given a few nights ago hundreds flocked to the "Inquiry Room" and he came down from the pulpit and asked all who would yet come to Christ to come up and take his hand. Hundreds came. He stroked the silvered hair of the old men, held little lads to his bosom, grasped both hands of aged women and mothers and said simple words to each that they will never forget for the tidal gates of their souls were all down. It may have been a wave of emotionalism but it was human and it was full of the best in everyone of them that one could but think of the multitudes that pressed about the great Christ he had so eloquently preached, if perchance they could but touch the hem of his garment, and the eyes of thousands were full of tears. None but a cynic could look on in cold disdain.

EVANGELIZING CONDITIONS.

But the final question is not answered when we have seen the thousands profess conversion as they have in this most remarkable revival. What of the morrow with them? Their impulses have been turned toward the right but do they know whither they are to go and can they go where they would? Is it the best method to arouse the impulses of thousands and leave them unassured of any help adequate to their newly aroused and emotionalized impulses or would it be better to reach fewer and insure their safety in the future? It is impossible for the quiet work of the churches to seem other than humdrum to many who come from such meetings in such emotional state. They go back to the same old surroundings and are unable to cope with them. The place and manner of a man's life make him quite as much as he makes them. We need an evangelizing of conditions in the work of the church. The parable of the sower might well be used as a delineation of environment. Some will go to the home and street of barren soil, others to that of thorns and rocks, and it will be impossible for the seed of their new intentions to thrive there. Men are made helpless by conditions often. They are foredoomed by the places they live in and it is barbarious to cry "let them get out" when there is no way out for them. We need a social evangel in our religious revivalism and it will have to deal with problems that cannot be settled in a night. It will not cry out against a Gipsy Smith but it will deal with all the nature of the man and it will give the new found resolutions a chance to live. This does not apply to all places but it is living question in a city like Chicago and a consideration of it will reveal why the poor are not in the churches and why the saloon thrives and why the workingman seems to have so little interest in religion.

THE GIPSY'S ONE MISTAKE.

This paragraph is not meant to dogmatize. It is but an opinion. Those who read "A Prophet in Babylon" will recall the march of the hosts through the slums and purlieus of the wicked. Gipsy Smith has adopted the brilliant picture of his friend Dawson and re-enacts it during his meetings. He gathers the great host that has heard him, thousands augment it, and he leads them through the vile allays of wickedness where bad women leer and worse men curse. His motives are the best. He desires to attract them to hear his message and draw them into midnight meetings held in near-by theaters. But there are other considerations. No method is good that entails a greater amount of bad even though the designer be an angel. It is claimed that 20,000 marched behind the Gipsy. The crowd on the streets were estimated at 50,000. Among them were multitudes of youth who would never have been seen in such places but for the religious excuse offered. They saw things and heard things and had things burned into their memories and imaginations that will never out and many who ranged near the borderland received suggestions as onlookers, not from the procession but from the surroundings, that will ripen

into lust and perversion. The ground forbidden to boys and girls by every sense of respect in them became an open invitation to explore the secrets deeper at a more convenient season. The inmates of the "house of the woman in scarlet" were sent out of the district by the orders of the police. Every door was locked and every window darkened. Thus the real habitues were not reached. But, horrible to relate, as soon as the procession was past the places opened with wild revelry and from the thousands who lingered the dives were filled until in some cases the police had to cordon the doors to prevent an overcrowding that might have meant riot. The depraved owners of the resorts claimed it the greatest night of the year for their unspeakable business. Bacchanalian revels that cannot be told here took place in the open streets in mockery of the parade. The beauty of the bride had walked before the beast of lust. Let the work in these reeking moral slums be done but let it be done by brave and mature men and women who go in quietness and strength and reach down to the heart of the matter.

Editorial

WE HAVE watched the pages of the Christian Standard with growing surprise that the final article of Professor Willett in response to Z. T. Sweeney has not been published. We expressed some wonder at the time the series was published by the Standard that the final paper should have been omitted from a discussion that bore the general appearance of being complete. Professor Willett's concluding paper was announced in the Christian Century on the same day that the Standard series appeared, and was published the following week. We have assumed that both Mr. Sweeney and the editors of the Standard would see the propriety of giving this paper the same attention as those that preceded it. We hope to see this article, and if possible a reprint of the one by Mr. Sweeney to which it is the response, published by the Standard without further delay.

* * *

REV. Henry C. Mabie, D. D., former Secretary of the American Baptist Missionary Union, is giving a course of lectures at the University of Chicago on "The Place of Missions in the Modern Church." Dr. Mabie is one of the most informed and accomplished interpreters of missionary interests in America today. In figure and personality he is not unlike Isaac Errett in his strongest days. His grasp of missionary problems is statesmanlike and broad. The course of lectures which he is giving includes such themes as "Missionary Achievements of the Last Century," "The New World Consciousness and the Kingdom," "Present Day Forms and Factors of the Missionary Enterprise," "The Missionary's Personality," "Missionary Organizations," "The Pastor and the Missionary Church," "America as a Propagating Bed for World Missions," and "The Task and Its Accomplishment." Those who have had the privilege of listening to Dr. Mabie appreciate the fact that a masterful interpreter of the missionary problems is with them. Especially timely are these lectures, coming as they do in close connection with the return of Professor Burton from the mission fields of the Far East.

* * *

THE death of Marquis Ito, the Japanese statesman, has sent a shock of surprise and horror throughout the civilized world. Perhaps no statesman in recent years, not even President McKinley, has represented the ideals of civilization and progress more notably than the Marquis Ito. Only the elements of fanaticism and anarchy could have desired the death of either of these great men. The long service of the Marquis as the leading statesman of the Japanese empire made his word an authority on almost all questions of eastern diplomacy; and his interest in and sympathy with modern and western life was one of the elements which carried Japan safely over its transitional period from mediaevalism to the modern world of which it is, in the East, the foremost representative today. There is partial compensation for the loss of such a man in the reflection that his ideals have already been in a large measure incorporated into the life of his nation, and the prevalence of those ideals is the surest guarantee of immunity in any land from the horrors of war and the threats of the type of men who plotted and carried out his assassination.

* * *

TO WHAT lengths popular revivalism will go in debasing the customs of the churches and the religious conceptions of church people has not yet been determined. One would think the limit had already been reached. But some new trick of getting converts or setting the town by the ears or raising money is brought to our attention every week. Just now it is a device for raising the money to pay the evangelist. In a down-state paper in Illinois a communication from a town named Morrisonville tells us that a revival came to a close there "with a record of 354 converts for the four weeks." Evangelist Forsythe was "assisted by his wife, sons and the clergy of Morrisonville."

"To the $600 previously raised to pay the expenses of the meeting, $800 was added Sunday to pay the evangelist. The matter of raising the contribution for Mr. Forsythe was in charge of the Rev. C. A. Nyman, the new pastor of the Methodist church, who has been the press agent for the revival, and who, more than anyone else, Mr. Forsythe said, was responsible for the great good that was done during his four weeks' stay in Morrisonville. The Rev. Mr. Nyman's method of securing the funds was to announce to the audience that some one would sing a solo for $50 and the audience would proceed to 'chip in' to get the musical number. Officer Frank Schliegel, Morrisonville's big policeman, on a dare from some one in the audience, gave a vocal solo for $10, ten persons contributing a dollar each. While he was in the agony of his effort there were several who offered twice this sum if he would quit. The barbers' trio, Frank Clower, William Compton and Thomas Pence, three tonsorial artists all well known in Taylorville, brought $100 into the evangelist's fund. These three barbers were all converted during the revival. 'The preachers' wives' duet number was given by Mrs. C. A. Nyman and brought $75. Jack McFree, the tent janitor, gave a solo for $75; Charles Forsythe, a son of the evangelist, for $25; Dolph Pence for $100. The first $250 raised resulted in a duet by the Rev. Mr. Nyman and Roy Forsythe, the musical director of the revival. Today the evangelist gave the Rev. Mr. Nyman a handsome stick pin and Mrs. Nyman a silver baking dish as a testimonial of his appreciation of their invaluable services."

Is there any school boy who reads this who would be unable to find in it a strong suggestion for answering the question, "What is the matter with the churches?"

* * *

CONSIDERABLE agitation has been caused in Presbyterian circles, especially in the vicinity of New York, over the examination of three graduates of Union Theological Seminary who were applying for license to preach. They showed signs of hesitance in answering the questions concerning the conventional doctrines of the Bible's inspiration, the Virgin birth of Jesus and the Westminster Confession. The New York Presbytery granted the license by a decisive majority. One of the three young men is Mr. Archibald Black, a brother of the well-known Rev. Hugh Black. Mr. Black having been called to a pastorate the presbytery was asked to ordain him. Whereupon the reactionaries filed a protest which presbytery answered through a committee appointed for that purpose and proceeded with the ordination. Prior to the ordination Mr. Black wrote a frank letter to the presbytery declaring his faith in fervent and sincere words, and setting forth his motives for entering the ministry and what would be the substance of his message as a preacher. From this letter we quote the following:

"At this time I would like to take the opportunity of stating frankly and in brief why I desire to enter the ministry, and my desire can be summed up in the words 'that I may testify to the gift of the grace of God.' My one desire is to preach to men the grace of God as revealed in Jesus Christ, whom I know as my redeemer, who as the divine Son of God was sent to us by the Father in his mercy. In Christ God has supremely revealed himself to me, and with Paul I can say that 'God was in Christ reconciling the world unto himself.' Through Christ alone can we truly know the Father and his will for us, and this he has shown us by his life here, his death on the cross and his resurrection from the dead. 'And the word became flesh and dwelt among us.' He offered himself as a sacrifice for our sins, and is now lifted up that whosoever believeth may in him have eternal life. In my life I desire to preach Christ to men that they may be persuaded to come to him from their sins, that they may know him in truth and love him with their whole souls and take him as their Lord and God."

The Interior, to which we are indebted for the foregoing facts, adds that "people who would by church prohibition prevent this young man from realizing the desire which he thus so fervently voices, might be expected to apply for an injunction to forbid the candle on the candlestick from giving light to all that are in the house."

Our Church Men

A Keen Analysis of the Brotherhood's Task

By John Ray Ewers

To those of us who are deeply interested in the awakening of our church men, the sessions for men only were most interesting. Enthusiasm reached the highest level at these meetings. It was indeed thrilling to be one of that noble throng of more than two thousand Christian men. One of our greatest and best business men, Mr. R. A. Long, presided, and his band played. Secretary Macfarlane made a broad-minded address, showing his awareness of modern problems and his warm sympathy with efforts of reform. His speech was filled with keen, penetrating points clothed in language of surpassing beauty and grace, like a Damascus blade draped in a scarf of vari-colored silk.

A Strike from the Shoulder

Dr. Arthur Holmes, of Philadelphia, brought the men to their feet with his masterly speech. He struck right out from the shoulder. He knew his subject and was fearless in his presentation. It is refreshing, occasionally, to hear a man who says what he thinks, who does not play to the galleries continually. I will not attempt an epitome of any of these speeches, hoping that all of them will appear in *The Christian Century*.

Not the least important event was the introduction of prominent business men for short speeches. U. S. Senator Oliver, of Pittsburg; Phillips, of New Castle; Vance, from Oregon; Chapman, from California, and several others made ringing speeches. This feature is noteworthy. The time has come when our laymen should be heard in our conventions. The men who do the paying should be heard as well as the men who do the praying. It is to be hoped that more time will be alloted these business men in our coming conventions. In all the sessions preachers have been doing most of the talking. Give the business men a place. They deserve it. A layman will tell you what he thinks without fear of losing his job. Nothing is more belittling to manhood than to see a fellow dodging the truth and cringing and fawning through fear. Let those kiss great toes who will. There are some kings who will not. They were all kings at the Men's session and it was a royal occasion.

Analysis of the Brotherhood Convention.

Now that it is all over, let us try to analyse it. The Brotherhood of the Disciples meets a real need. The men of our communion are enlisting for service. Throughout this country were thousands and thousands of men who would have enjoyed being at that meeting, but they were toiling in stores, shops, offices and on farms. Their hearts are loyal, and they must be reckoned as the rank and file of the men's army. At the close of the first year's work, then, a great group is aroused and are ready for battle.

Movement Lacks Definiteness.

The movement is well manned. The officers and secretaries are efficient. *What we lack is definiteness of purpose.* Perhaps two-thirds of the enthusiastic men at the sessions were unidentified with the movement. Why? Because they fail to see just how the movement helps them personally.

Upon reflection we know that the secretaries are worthy of support because they are working away at the immense problems of organization. They are feeling their way along the lines of experience to practical solutions. This work must be done. It will take time, and we must exercise patience while at the same time giving all the sane advice we can. One of the secretaries said to me, "We have to deal with so many different men, in different sections of the country, with so many different ideas that it seems impossible to find any one plan or purpose that will be adapted to all." This is precisely our weakness as I see it. We are scattering our energies. *We lack definiteness.*

Danger of Enthusiasm Vanishing.

Unless very soon some great challenging goal can be found and agreed upon, all this splendid enthusiasm will vanish into thin air. Men cannot be held together long without some such purpose. We must decide this year. The general constitution is too vague. It permits almost anything. Let me define the real situation. Here we meet and enjoy the delightful fellowship of Christian men. We applaud and wave handkerchiefs. We say, "That was great, wasn't it?" and then we go away. Here is a man who belongs to a men's Bible class. "Are you identified with the Brotherhood?" "No." "Why?" "I see no real reason why I should be." Here is a man who belongs to a men's club in some church. He is in the same situation. Here is a man gloriously interested in the Layman's Missionary Movement. He complains because our Brotherhood does not swing itself into line with foreign missions and thinks that there the solution can be found. He is not far wrong.

Here is a man whose interests are all bound up in civic reforms. His church club works at that. He wants social betterment made the big thing. He also is not far wrong. Thus all the many men of many minds pull various ways and unity of purpose seems impossible. One man suggested to me that for one year all the energies be directed toward missionary enterprise, the next year toward social improvements, and the third toward some other worthy endeavor. This might not work. We simply must solve this problem this year. We cannot go on in this divided condition. Men will not support the organization unless they feel they are getting some concrete return. Beholding that superb group of men I felt like crying out, *"What mighty possibilities! What undirected energies!"*

Unity of Purpose

As one who passionately loves the men's cause, as one who is most anxious to see it succeed, I plead for unity of purpose. Mark what I say, that unless some one great challenging purpose is found this year the whole thing will dissolve into air. Shall it be missions? Nothing could be better in this day of The Laymen's Missionary Movement. Shall it be civic betterment? That is a noble motive. Shall it be personal evangelism? That motive has held together the Brotherhood of St. Andrew for years. Shall it be temperance? Few things stir the hearts of men more today. Some one worthy thing must be selected at once and every Bible class, club and group must be brought into line. Personally, I favor the missionary motive as supreme, with sub-committee on Evangelism, Civic-Betterment and Temperance.

Say not another is fitter than thou—
Shame to the manhood that sits on thy brow!
Own thyself equal to all that men may.
Cease thine evading; God needs thee today,
Move to the fore!

—James Buckham.

Massing the Masculine at Pittsburgh

A Live Report of the Men's Meeting

By Alva W. Taylor

The most prophetic moments at the Centennial Convention were those given to the special men's meetings on Tuesday. Here was our latest achievement, our most exemplary effort to catch step with the times, our most promising new movement. This is an age for men in religious endeavor. It is the psychological moment for masculine Christianity. Everywhere the Spirit of Strength is moving upon the face of the waters. The Y. M. C. A. is the most virile religious organization of the times if the strength of a religious institution is to be measured by the results it produces in manhood. The Layman's Missionary Movement is the mightiest upswelling of genuine apostolic zeal for the first and last of all Christian causes in the church of today. In every religious communion the Men's Club is receiving a largeness of attention never before given to any one class within the church. The times call for men and men are seeking the means and methods whereby they may enlarge the work of the church and adapt its evangel and institutions to the peculiar needs and abilities of their kind. There will have to be experiments. Plans will have to be revised. The process will be a development but it matters less about plans and methods than about the spirit and the enthusiasm.

Men's Sessions of Prophetic Character

In spirit and enthusiasm "Brotherhood Day" at the convention was both reassuring and prophetic. Thousands of men came to the meetings with eagerness and an enthusiasm that was not suppressed. They cheered the telling sentences of the speakers and they cheered at times that made glad the hearts of the faithful men that lead in the work of the churches and on whose hearts the cause of righteousness lies like a flame upon the altar. They received with acclaim the declarations of both Mr. Long and Arthur Holmes that it mattered more even about how a man gets his money than how he gives it. Nowhere in the programs of the whole convention was there a session given to the social cause.

A Startling Indictment

Nowhere did this great Disciple Convention in formal way lend ear to the cause of the

workingman or listen to a single address on the social question as such. It was deaf to the cry of the women and child workers, the fight on dread disease and more dreadful habitations. A hundred organizations are doing work for humanity that crave the help of the church both morally and organically and to whom the public declarations of a great religious body at a time like this would give great impulse and encouragement. To set apart a session for their consideration would commend the church to mankind more than any other significant thing it could do. It is not according to the tradition and custom of our conventions. It is argued that it is not properly their business.

But is not that the very essence of their business? Is our evangelism confined to the immediate securing of the confession? Would it not be good for us to give some consideration to the evangelizing of conditions? We are set to do all of Christ's work, and is not every human cause His cause?

In this Brotherhood meeting the sign of the times was written large. The note that sounded clearest was the cry for men to help men. Manhood in the church was challenged to attempt these human tasks in the name of the Christ who "went about doing good" and preached the doctrine of the "Inasmuch," and the manhood of the church shouted back its acceptance of the challenge with ringing applause.

Discovery of New Leaders

In every convention there are surprises. Many men make great addresses. On every program are the tried men who never fail to rise to the heights. Then there is always some one who is among the less known that rises to great heights and makes his address the talk of the sessions. Such was the speech of Arthur Holmes at the Brotherhood meeting. It aroused the great audience to the semblance of a political meeting's enthusiasm, but it was everything a political convention's "sound the note" effort is not. There was no appeal to the loved traditions to gain a shout and no sounding of party shibboleths to waken the rafters. It was the ringing appeal of a young prophet, speaking out of an experience that fitted him as no man among us to make just that appeal to men for men. Mr. Holmes has for some years been working in a Railroad Y. M. C. A. There he met men of the world and men of toil, and there he had free hand to adapt methods to their need and see how the gospel could evangelize character in a hundred ways in addition to that of preaching. His address had been four years in preparation and that without knowledge of when it was to be delivered. Then it was given out of the heart as well as out of the head and the great audience of men had both hearts and heads for its reception. It made up in no small measure for the omission from all the programs of the social problem of the church. Its strength, inspiration and timeliness demand that it be published in full.

The Man Behind the Movement

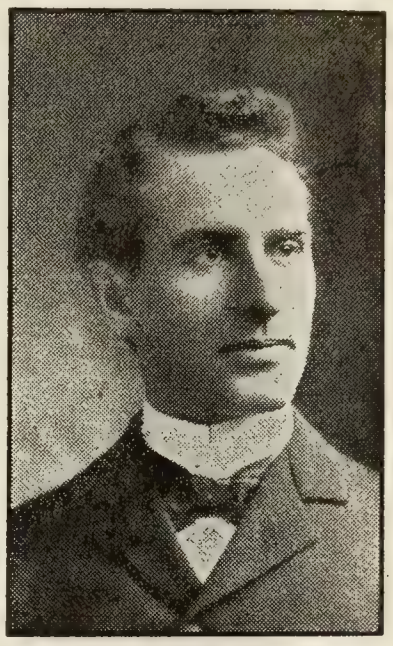
Behind every significant movement somewhere is a significant man. The significant man behind this movement within the church of the Disciples of Christ is the man who presided over these sessions at Pittsburg, and who presides over its board meetings and who, more than either of these, presides over the movement as its presiding genius, bearing it about in his heart by day and night and making it the beneficiary of his business acumen and generosity. Mr. R. A. Long is one of those men whom all good men love to see in the possession of money. Jacob of old offered to tithe his prosperity with Providence, but here is a man who impresses you as making no division but as holding his all as a stewardship. The man who gives his notes for benevolence just as he does for the enlargement of his business is certainly of as great faith regarding sacred as secular things, and daring to build both together marks himself as one in a thousand among men of means. Mr. Long has stood back of the Brotherhood Movement with money, brains and faith, and his heart must have been made glad at the promise given in this convention—the promise of interest and enthusiasm and an understanding that guarantees success. His address was all significant. Here are some of the striking passages:

"Allow me to say, as a plain business man, that what we want is not a new religion, but a closer adherence to the old religion."

"New methods of doing church work will come with new conditions, but the principles of the gospel of individual and social redemption must remain the same as when Jesus declared, 'No man cometh unto the Father but by me.'"

"We have new business methods, but the principle of business remains the same as when Abraham bought the Cave of Macphelah."

"In all my life nothing has so thrilled the pulsations of my heart as looking



Alva W. Taylor, Pastor of Irving Park Church, Chicago; Author of "The Trend of Events"

into the faces of these thousands of strong, happy men, looking to the accomplishment of one great purpose."

"The pursuance of a commercial life to the exclusion of all else means decay and destruction as in the case of the parable of the Rich Fool."

"We are confronted with a species of commercial infidelity—a sort of unfaith in the ethical principles of Jesus. Men say, 'I cannot be successful in business unless I lie, cheat, gouge, steal, and crush.' I want to declare my unalterable convition that such is not true."

"Even if one succeed in the accumulation of wealth, if he be disloyal to the teachings of the Master his life is a failure."

"Recognizing the immense power organization places in his hands, the big business man especially needs to be careful that his business enterprises are permeated with the Spirit of Christ."

"The great questions of business monopoly, of aggregated industrial values, of the relationship between capital and labor, to say nothing of those between vested interests, must find their solution in the principles contained in the Sermon on the Mount."

"No loafer can develop into even a desirable citizen in the world's commercial activities, much less in the activities of the Kingdom of God."

The Brotherhood can depend not only upon the unfailing support of its president in money and time and influence, but it can with confidence nail to its banner the sentiments expressed in the above quotations and on to its task with a program as broad as the teachings of Jesus in their applications to the problems of the world in our time. Everywhere wrong comes into conflict with right and men in the world of affairs see the issue joined. There is a call to this Brotherhood to rally to the banner of Christ and do battle for righteousness. The business of the church is not within the walls of the church house alone, nor is it confined to the relations of individual to individual as they meet face to face. It includes social righteousness and must go to the business mart, the city council, the legislature, the political caucus and everywhere right meets wrong, and take with it that Sermon on the Mount as the final solvent.

Secretary Stephen J. Corey's Address

There were other great addresses at these two sessions of the Brotherhood in Pittsburg. Stephen J. Corey sounded a note that will not die out of the hearts of the men who heard it. He offered the Brotherhood the great cause that would hold them together in the face of all distracting causes, a cause that challenges the biggest in every man that moves in the world today more profoundly than any other. We hope to see it published fully at a future date, but give here a few sentences:

"No movement ever succeeded without a big job on hand."

"The vital danger in any movement is that its end may become smothered in its means. It must have a great, challenging, sacrificial task. A banquet is good as a springboard, but not as a couch. As a brotherhood of Christian men we need a master passion."

"The great commission is not a suggestion but a command."

"The Christian whose sense of debt goes no farther than his community has not advanced much beyond the incubator stage."

"One hundred years ago the Bible was an unheard of book to seven-eighths of the population of the globe. Today it is accessible to seven-eighths the population of the globe."

"One hundred years ago foreign missions were an experiment. Today we have a scientific basis for our work and a century of experience to back it up."

"One hundred years ago there were barely one hundred lonely, poorly equipped foreign missionaries in all the world. Today there are nineteen thousand of them scattered in every land that the sun shines on."

"One hundred years ago there were practically no native Christians in heathen lands. Today there is a native church for every 1,500,000."

"The greatest heroes of this hour are the lonely pickets on God's far frontier, who beat down the stubborn walls of paganism and plant the flag of glory there."

"God is calling for a new kind of volunteer today. He wants men who will volunteer to stay at home and make money for him with exactly the same degree of consecration and heroism."

"Christian men, if we are to take our share of the world's conquest, we must within the next ten years increase our yearly offering by $1,000,000 a year and raise the average gift of $1.25 per member."

Men's Responsibility for Boys

In the address of T. W. Grafton a vital theme was treated and one that was espe-

cially appropriate to a Brotherhood meeting. He laid upon the shoulders of the men a task that no other can do but a man, and one that challenges the local Brotherhood of every church to concrete, at-home effort. If Clubs are asking what they can do, let them get a suggestion from Mr. Grafton's address, then write to A. W. Conner about one of his Campaigns for Boys. If the Clubs do not prosper it is because they have not a vital and inviting task. The boys of the community furnish the task to every club that is desirous of work. Here are a few of the sentences from "The Man in the Boy" that bring the heart of Mr. Grafton's message to the reader:

"Two problems confront the twentieth century church—the men's problem and the boys' problem. They are not new problems, but new conditions have arisen, making new solutions necessary."

"The men of religious power and influence have, without exception, come to a religious decision as boys."

"It is the boy-life, infused with the spirit of Christ, and saved from the distorting, malignant touch of vice, that shines with brightest luster in every field of Christian achievement."

"The lack of sympathy with youthful pursuits and pleasures is sending more boys to the devil than all other agencies. Says Judge Lindsay, friend of the misunderstood boy: 'When you seek a boy, go after his heart.'"

"To sympathize with him we must first appreciate his worth. As Michael Angelo, with the insight of genius, saw the angel in the rough block of marble, awaiting release by his well-directed chisel, so the man capable of dealing successfully with boys must see in each urchin something divine."

"To sympathize with the boy we must understand his aspirations, his temptations, his environment and then get into sympathy with his life battles, which, though often imaginary, are very real to him."

"The school and the textbook are all right in their place, but they miss the practical problems of boy-life. He must learn elsewhere many of the vital questions of the unfolding mystery of life. Often he is left to discover them from evil sources and bitter experiences."

If the physiology that is never taught could be given to the boy at the right time, what a world of blackening, blighting, cankering, damning sin would be escaped."

"The boy is a hero-worshipper. The boy is an imitator. He is sure to imitate his hero and his hero is always a man. What the man is, the boy worshipper will attempt to be. He smokes because men smoke. He drinks because men drink. He swears because men swear. Be sure, whatever his hero does, he will attempt to do."

"If the boy is to reach the normal, manly estate there must be some provision made for him in the church. The modern church has seldom taken him into account."

"Our church architecture has left the boy and his necessities out of the plans. From basement to dome, there is no place where he can set his foot with freedom."

"The boy's nature is not antagonistic to church and religious influence, but he feels the sting of neglect, and resents what he regards as an attitude of injustice. On the other hand he is responsive to every attempt to help and use him. Let the church provide for the boy and he will love the church and will serve it with a loyalty that puts to shame the puny service of your men."

Good Man—Good Speceh

Walter S. Goode does not belie his name. He is just what you call him—"good." His address on "The Church Man in the World" was a ringing call to social duties. He would enlarge the borders of church activity beyond the conventional lines and enlist the best institution on earth in all the causes that challenge humanity. Here are some of his scintillants:

"The world's test of our religion is the Christian man of today."

"The Church Man in the World is an unanswerable argument for or against Christ and the Church."

"If our lives are untrue, the world, weary and confused, cries back, 'I can not hear what you say, what you are speaks so loud."

"The world is not clean, but only that religion which makes and keeps men clean will have the world's respect."

"The world worships strength, and is led only by strong men. The strong man



R. A. Long, Kansas City, *P*resident of the Brotherhood

is he who knows his task and gives himself to it."

"Such a man was Paul. One who never turned his back, but marched breast forward. Ours is a man's war, and this is a man's way."

"Dimly the world sees that justice is the only true charity, for justice is of Jesus Christ. It expects, then, that the church man, like his Christ, shall be just to all, and the champions of justice for all; that his face shall be set like flint; that his voice shall be raised; that his arm shall be uplifted against all unfairness toward a fellowman. In this the world is right."

"Who should be enlisted against industrial injustice like Church men? Are the weak oppressed by force and fraud? Are the poor, the ignorant, exploited, sold by graft and greed? Who should know and feel it like the Church man!"

"Do housing conditions condemn multitudes of men, women and little ones to lives of filth and weakness, shame and crime? Who, if not the the Church, should hear the bitter, silent cry of those submerged ones for whom Christ died!'

"That Church man who lends his tongue to venom and vituperation, who who dips his pen in acid when he writes fills the air to holy conflict with unholy epithet and unbrotherly accusation, or of the mistakes and failings of his fellows, forgets his Christ, betrays his cause, loses his case in the judgment of the world."

Addresses like Mr. Goode's relieve the church of much of the criticism that even goon men pass upon it because they observe how current problems are passed by in the pulpit as if Christianity had nothing to do with them.

Words Drawn from Rich Experience

There were two addresses by visitors, both of which were excellent, especially that of Rev. Robert Johnstone of Canada, but space forbids giving more than some note of W. F. Richardson's. Mr. Richardson always says the right thing and has come to be looked upon as one of the pre-eminently judicial minds among us. His sixteen years of service in an old, down-town church in Kansas City, and his persistent refusal to desert so difficult a cause, even when most inviting positions have been offered him, mark him as a man of might in spirit as well as mind.

"In the beginning, men led, in numbers, in prominence and in activity. Apostles, elders, deacons, evangelists, pastors—all were men. The early converts were mostly men."

"The world a new conception of character, in which the strength of man and the gentleness of woman, the courage of man and the patience of woman, the passion of man and the purity of woman, should be combined in one life; and he himself lived that life and exhibited that character."

"All honor to the faithful women; and it looks as if all the honor belongs to them."

"It will no longer be tolerated that the Gaiuses, Aquilas and Philemons shall shirk behind the skirts of the Lydias, Priscillas and Phoebes. The colored minister was setting forth a condition, and not a theory, when he said to his people, 'Bredren, de women ah de backbone ob de church, and dey am rapidly comin' to de front!'"

"This is not the place for the backbone. Men can no longer pose as elders and deacons on Sunday, and leave their wives and daughters to bear the burdens of the week."

"Why should not men devote to their religious life the same energy and effort that they do to their business, their clubs, lodges and labor-unions?"

"The mission of the Brotherhood of Disciples of Christ is one of agitation, education, inspiration and organization. To arouse the indifferent, instruct the ignorant, encourage the willing and organize the workers is our task."

This might be called the launching of the ship. It has been building from beam and hull upward and there is yet much to be done before it is ready for rudder and capstan; but this great gathering broke the wine of blessing upon it and slipped it into the everlasting waters. The great body known as The Brotherhood of the Disciples of Christ is afloat. It may need alterations in its design and modifications of its inner construction, but its dimensions are set and its prow is pointed and all its passengers are to belong to the crew. If Messrs. Macfarland and Elliott do not object and call the figure strained, we will add that its sailing master and purser are alert and ready to cry "heave-ho" and to give hearty welcome to all who will "aboard."

The Christian Man's Contribution to the Kingdom

A Manly Plea for Manly Work in the Church by Layman and Preachers

By Arthur Holmes, PhD.

The kingdom of God will not advance by standing still. Many Christians act as if it would. They seem to believe that nothing more is demanded of them than lives of mediocre righteousness; to be just as good as the standards of their communities happen to demand. They believe in anchoring to the rock of salvation and staying there. Somehow, by the grace of God, the good ship of the kingdom will get along like that boat in Dr. A. C. Dixon's story. According to him, two yachts sailed a time-limit, straight-away race up along the New England coast where the tide runs high. The signal gun was fired; the sails went up, the canvas swelled out gloriously in the breeze, the gallant little crafts keeled over until rails were awash; the foam plowed up under their prows, driving the salt spray back over the crew. They were making a splendid dash. Bye and bye the wind died down a little, but they apparently held their pace. One captain, however, keeping his eye on a landmark, discovered in reality they were drifting backward. Strong as the wind was, the tide was stronger, and was actually carrying them the other way. The captain, seizing upon the situation, slyly dropped an anchor, made fast, and held his boat exactly where she was. He won the race by standing still. A good many good people feel that way about the kingdom. They are busy asking if the anchor will hold, and forget all about hoisting sail. They exhort the brethren to live "up to" the high standard of the past. They emphasize Paul's exhortation to stand, to withstand, and having done all, to stand, and forget his equally emphatic example of pressing forward to the goal of the high calling in Christ. They adopt the defensive rather than the offensive, the negative rather than the postive, the passive rather than the aggressive policy. To them the army of the Lord is a standing army, and they are satisfied if it does not fire a shot in a hundred years.

Pleads for Active Campaign

My plea is for an active campaign. My belief is that while the kingdom may be maintained by every good man's living up to the accepted standards of his world, it will never be advanced an inch by such living. Jesus was lifted up that he might draw all men unto him, and every advance the world has made has been by bloody stairs, every step of which was a dead body of a martyr-prophet. The contribution of every Christian man to the advance of the kingdom is some degree of martyrdom.

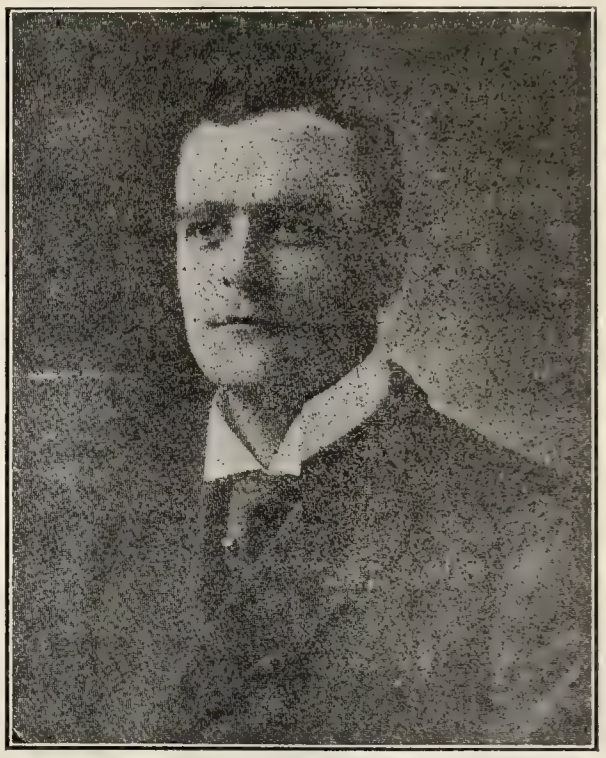
The Man in the Shop

Begin with the man in the shop. What contribution can he make? Is he a good mechanic? Does he do his work well? Does he do a fair day's work for his wage? Is he sober, industrious, thrifty, a providing husband, a sacrificing father, a good neighbor, an intelligent citizen? If he is all these, then he merely maintains the kingdom; he has not elevated the standard one whit; he is not pointed out in his shop as an out-standing and brilliant example of a Christian man. Even the Gentiles do the same!

He must do more than all this. He must do as well as they, and then add to it a positive piece of work, voluntarily, at some cost to himself, without reward, and through it raise the standard of right living in that shop.

An Example

For example, let me tell you about a nickel-plater, Thomas French, and a blacksmith, Peter Rule. Both of these men are church members. They are active committeemen in religious work in the railroad shops. They held services at noon, sang hymns, prayed and did all the conventional things Christian men do. They were asked to enter a mechanic labor organization. Most righteously they shook their heads. That organization was an ungodly, unworldly, drink-loving body of men,



Arthur Holmes, for Five Years Educational Director in the Y. M. C. A., Philadelphia, Now Instructor in Psychology, University of Pennsylvania.

with which no decent Christian man ought to have anything to do. Later on they saw a great light. They entered that society and resolutely used their influence for righteousness. At the yearly banquet, for the first time in its history, liquor was ruled out. Thomas French was invited to perform the unheard-of service of opening the repast with grace. They secured a local option resolution in that particular lodge, and finally carried the local option plank into the national organization, where it is being considered today.

Thus by their efforts they changed the spirit of that whole organization; they eliminated drink from that order; they compelled the members to stand for a far-reaching movement; they distinctly set a new standard for the men of their shops, and today they stand as the apostles of a new order, prophets of God in their world.

Our Poor Excuses

Business and professional men are prone to excuse themselves from active campaigns in advancing the kingdom by saying they are too busy to attend church, act on committees, be present at the special meetings. They are sometimes charged with permitting business to interfere with their religion.

To such charges the average man is either silent, accepting the tacit assumption that the kingdom of God can be advanced only through church activities, or he replies that he is doing his Christian duty every day of his life.

The lawyer, for example, will point to his probity and respectable standing in his world; the physician will exhibit his roll of free patients or his hospital services; the business man will refer you to his list of contributions to all sorts of religious and philanthropic enterprises.

The Church Needs Derricks

To all these things I say "Amen." Thank God for that increasing belief that religion is not confined to the four walls of any building, however holily dedicated. All praise be given to that man who withstands daily the terrible suction of the under-currents in his business and nobly lives clean and strong before his fellows, a righteous man, one without reproach. Such men are indeed pillars of the church. Pillars are necessary. They may be ornamental. But for raising things the finest Corinthian pillar ever hewn from transparent marble is discounted to zero by the clumsiest derrick ever patched together from rought-hewn beams. And further, every pillar first needs a derrick to swing it upright and put it into place. The church needs derricks.

Contrast, if you please, the career of two young lawyers. Both of them began poor; both of them secured political positions. One of them kept close to the bosom of the "organization." In everything he "went along" with the bosses. He kept his skirts clear, of course. Respectability covered him with her bleached rags. Promotion came as a matter of course. Today he is pointed out as an example of smug righteousness and the prosperity that covers a multitude of sins.

The other young man was speedily faced in his political position with the question of his position on civic righteousness. He stood at the forking of the roads. One led to ease and low ideals; the other to his relegation to private life, the struggle for a practice and obscurity. Owen Roberts chose the latter, and through that choice raised the standards of his profession.

Still another young lawyer, Clarence D. Gibboney, rises like a rock out of the ooze and mire of the political morass and stands nobly against all odds in the face of all vituperation, for everything that is clean and pure in civic life. The standards of their profession demand from neither of these young men such sacrifices.

Complacent respectability could have easily soothed their consciences into somnolent acceptance of its decrees, and speedily prosperity would soon have guilded them successful and shining lights of the bar. By their heroism they have advanced the kingdom of the Almighty God, by setting a new pace for their fellows.

Importance of the Business Man

Time will not permit detailed illustrations from each profession. The business man's large importance demands some reference, however.

I confess I am not hardy enough to cast myself into the seething caldron of industrial

problems, though I do believe that here, rather than in laymen's societies, brotherhoods and missionary enterprises, will the real contribution of the business man ultimately be found. All these named activities are good; they are skirmishes leading up to the real grappling with enemies of righteousness.

Peabody Quoted.

I will take refuge in a few quotations. One from Professor Peabody, who asks: "May it not come to pass that the solution of the social question shall be found in the principles of the Christian religion? And is it not, on the other hand, evident that the only test of the Christian religion which the modern world will regard as adequate, is its applicability to the solution of the social question?" And coming closer to the industrial problems of the business world, he says further of Maurice, another reformer, "I do not see my way further than this: Competition is put forward as a law of the universe; that is a lie." With these sentiments Professor Rauschenbusch agrees in his still more searching declaration, "Today there are few Christians who realize it is a crying wrong to hold land idle for speculation in cities where men's lungs are rotting away, overgrown with tuberculosis bacilli for lack of air; few who realize that it is a flat denial of Christianity to take advantage of the needs of your fellow-man to buy his labor cheaply or to sell him your goods dearly."

And now, like the Irishman who accidentally left the gas turned on in his shop, thoughtlessly lighted a match, blew himself into the middle of the street, and replied to a passer-by who helped him up with the question, "Are you much hurt?" "No, not mooch. But," gazing at his blazing shop, "sure I got out just in toime, didn't Oi?" I will leave this part of my subject for pleasanter themes.

The Greater Work

But I do not believe that the demands of the kingdom are to be satisfied by wasting giant strength of business men in palliating charities. To quote a German reformer, "Christianity is not satisfied with almsgiving and giving help to the helpless, but is called to contribute to the new industrial issue the forces of organization and self-help.

For the kingdom's advance the question of "How does a man make his money?" is just now of more importance than how he spends his money. He may tell the truth, lose $100,000, and do more good than by giving $1,000,000. Possibly he may save a soul for five dollars and damn two souls making that five dollars.

Whatever else is true, gentlemen, the kingdom of God is not a money-giving proposition. It can't be bought or sold. It is righteousness, joy and peace in the Holy Spirit. It spreads by contagion. Somebody must have it first, then give it. It is a fever of the soul, a zeal that eats a man up, and whenever anybody comes near him, he gets it. Now and then a case is so severe that an epidemic results from it alone.

More Than Dollars

The contribution of the business man, then, is not alone his dollars, but himself; not in giving his dollars, but in making his dollars. I would like to see every business man inspired with something of that zeal for extending the kingdom which actuated Columbus in his discovery of a new world; or, something of that fiery fanaticism which changed the scattered hordes of Arabians into a mighty army and sent them over the world to take all kingdoms for Islam. I would like to see every Christian business man undertake to establish the kingdom in the business world; to substitute spiritual standards of success for material, co-operative methods for competitive, unselfish motives for selfish. Between our modern business organization and the day when savage hunters brought down some great beast, fell upon the carcass with hatchets and knives, tore off each his selected piece, fought knee-deep in gore for choice bits and finally scurried away to his hut with his booty, there is a long and glorious history of advancement. To me it seems that the future holds in store just as glorious and just as far-reaching advances in industrialism before the kingdoms of this earth become the kingdom of our Lord Jesus Christ. In this consummation the business man can have just as vital a part as the preacher in the pulpit. To him is squarely presented the issue:

Will he ignore moral standards and spiritual values and bend all his energies toward material success?

Or, dare he play the mighty game of business according to the Golden Rule, place men above dollars, right above gain, law above power, honor above everything, and leave behind him the example of a moral pioneer?

If he dares to choose the latter, whether he dies rich or poor, counted a success or a failure, he has made his contribution to the kingdom.

The Appeal to the Minister

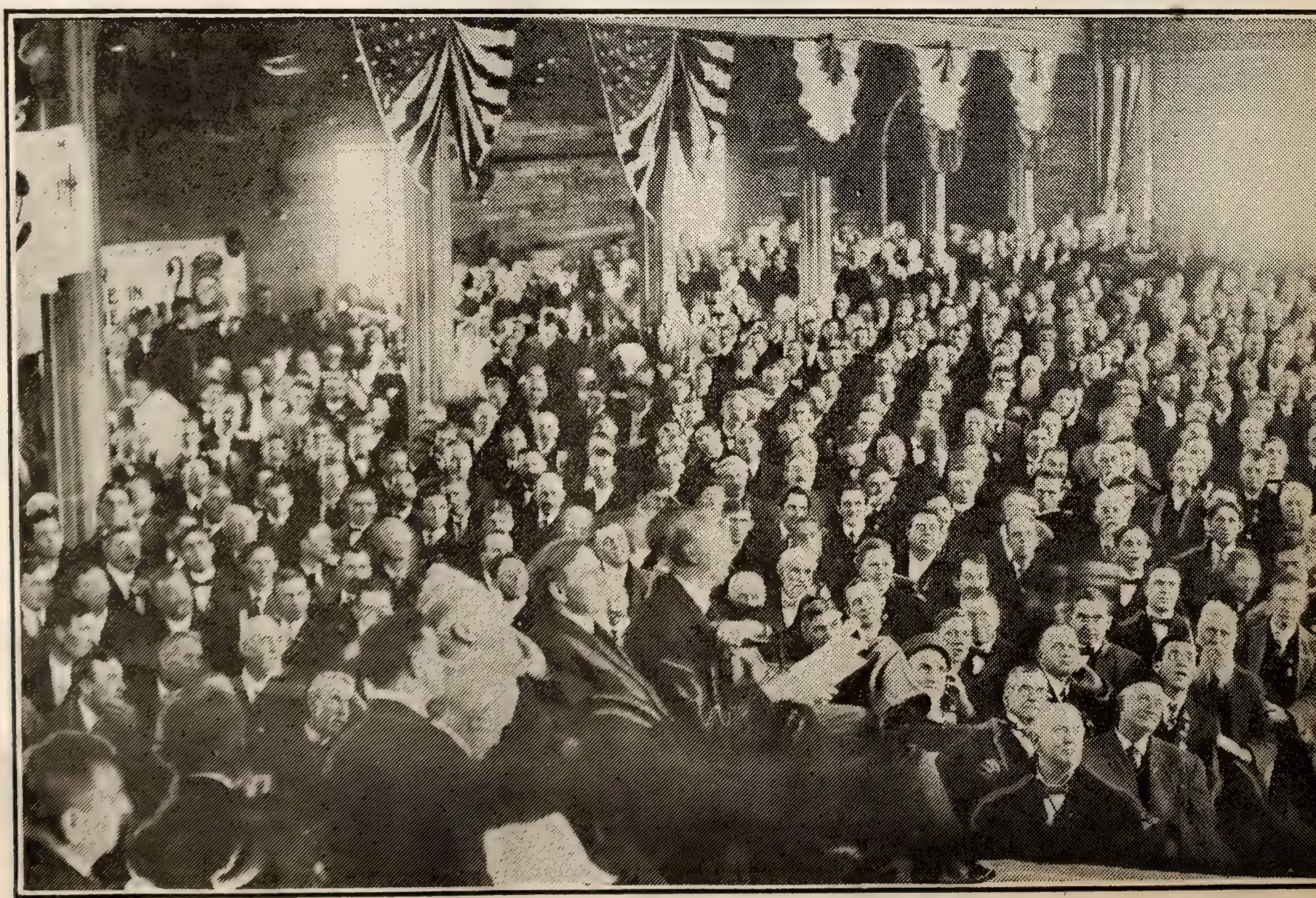
If the contribution of the business man, avowedly devoted to material things, shall be a higher spiritual ideal for his world, what towering demand for the extension of the spiritual kingdom shall be made of the minister, the professed apostle of unseen and eternal things?

For the sake of argument I will beg you to admit that the minister, like every other man, does not promote the kingdom of God by doing what he gets paid for. To be sober, pious, godly, learned in the Scriptures, to advise, comfort, visit the sick, bury the dead, preach two good sermons a week for forty years—all these things are matters of pay and taken for granted. Beyond these things, in whatever holy sacrifice beyond what is required by the expectation of the people, in whatever way he may endow the supererogatory of grace, in these he actually moves forward the divine work in the world.

To do this, if I had the practical power, I would organize every minister in this country into a labor union and then declare a strike. That strike would demand the right of every minister to be a man.

Minister's Course.

That means, in general, that he shall steer a course somewhere between a sympathetic old woman and a straight-laced ecclesiastic.



(By Courtesy of the Gazette-Times, Pittsburg.)

The Great Men's Meeting in Luna P

It means that he shall be free to engage in hearty, human, wholesome interests; that he refuses to be cabined, cribbed, confined within the traditions and customs of sainted platitude and pious inanity. It demands that he shall come into his birthright; enter upon his rightful, robust career, refuse to spend his time talking squawtalk to women and chucking babies under the chin.

Must Avoid Professionalism

Particularly, it means that the minister shall lay aside his professionalism. There is a vast difference between a clergyman and a man, or a business man and a man. One may be a clean, crisp new dollar-bill sort of character when you meet him in his office. The other may be a hale fellow well-met, with his feet on the porch-rail and cigar in his mouth when business hours are over. One is the man on duty; the other the man off-duty. Something like that is what is wanted in the minister. He is always on duty, always on parade. He never forgets who he is. He ought to forget it. He ought to un-stiffen, lose his oratorical voice, change his clothes, wash off the odor of sanctity, hand the universe over to the Creator, step down with the crowd, run the risk of losing his job by some supercilious critic's charge of worldliness, take the Ladies' Home Journal out of his pocket, and read the Saturday Evening Post.

The Way to Men

If he dares to do that he will come to his other right of mixing with men. That involves the art of knowing men's sins, without estranging them. That is a hard thing to do. One church overcomes it by screening off the confessor from the penitent. They can not look into each other's eyes. But the true minister, transformed by the alchemy of human love, can look his fellow-sinner in the eye, hear his pitiful strivings with overmastering passions, and still walk this earth with him as a brother. That minister has learned the secret of searching men's hearts as with fire. If he can do that, he can help men without humiliating them. The Son of God can do no more.

Daring to be a man brings with it another glory. It touches the wider and deeper, the more subtle and more dangerous forces of our nation. It grips our national ideals and gives battle even with our Zeitgeist. It engages the world-wide battle between materialism and spiritualism. The real fruitage of daring to be a man while still remaining the champion of the spiritual, breathes into all religion the virility of masculinity.

The present-day American idolizes success. Success means material possessions. A hundred cents is his standard of value, and a hundred million cents his measure of success. Conversely, spirituality means failure. Failure means weakness.

The Order of Success

Today, in the order of success comes, first, the business man with his modern methods and jungle ethics; second, his ally, the politician; third, his apologist, the corporation lawyer. These are the three great successful evils of America. After these come the failures; first, the doctor; second, the teacher; third and last, the preacher. The doctor, the teacher and the preacher are poor, and the poorest of these is the preacher. Far be it from me to make a plea for poverty in the ministry. There is no need. If I had my way, I would make the least salary of a minister $75,000 a year. Every good minister is worth at least as much to the country as the President.

But since poverty is a necessity, I'd make it a virtue. In a land where material prosperity was pointed out to men as the only road to happiness, the poverty of the man of God should enter its protest by the incomprehensible peace of poverty and the inexhaustible power of poverty. He should be at peace because he is not trying to get rich; powerful, because he is already rich beyond the dreams of avarice.

What the Minister Should Be

The representative of heaven should be a great, strong, healthy, happy, care-free soul. When he walked abroad, I'd have him be the envy of the richest man alive, the example of happiness to the poorest, the hero of the strongest. The greatest possible sermon the preacher can preach today is the manhood of himself. To me the most inspiring being on earth is the man who has sung all his days "My mind to me a kingdom is," and whose ripening soul is rich as bending orchard trees with life's best fruitage.

O man of God, thing apart, ambassador of heaven for our sakes, invested with the divine prerogative of becoming poor, that we through thy poverty might become rich, unportioned, uncrowned, unknown, thy failure a pattern for all success, standing at the apex of the centuries, be for us in our flat materialism a tower of spiritual strength!

"Like some tall cliff that lifts its awful form,
Swells from the plain and midway leaves the storm,
Though rolling clouds about its breast are shed,
Eternal sunshine settles on its head."

Let that sunshine be the same glory that touched Golgotha's shameful cross and transmitted it into the symbol for the kingdom of kingdoms. Help our dull ears to catch the echo of thine own solemn chant.

"Build thee more noble mansions, O my soul,
As the swift seasons roll!
Leave the low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

And when thou hast lived and labored and loved, fling back to us from the eternal shore the last brave message from one who:

"When the angel of the darker Drink,
At last shall find him by the river brink,
And, offering his Cup, invite his soul
Forth from his lips to quaff—he shall not shrink."



to the Address by Arthur Holmes.

The Brotherhood Sessions at the Centennial

Reviewing the Great Meeting in Luna Park

By P. C. Macfarlane, General Secretary

By common consent, the session of the First Annual Convention of the Brotherhood of Disciples on Tuesday afternoon and evening were among the very greatest of the great Convention. What made the Brotherhood session great was not so much the speakers as the audience. Four thousand men gathered on that wintry afternoon in Luna Park, the storm threatening without, but the sunshine of His glory playing within. The Third Regiment Band of Kansas City assisted W. N. Sparrow, of Kansas City, who led in a splendid and inspiring song service. The opening address was that of President R. A. Long, of Kansas City. It was delivered in clear, ringing tones that reached to the utmost border of that great assembly, and was noticeable for its high spiritual content, for the very wide range of appreciation of the man problem as regards the church, and for the keen and incisive grappling with each of the issues as they presented themselves to the mind of the President of the General Brotherhood. Without embarrassment, and with something of the enthusiasm of a prophet, the President's address was delivered, meeting with a hearty response from the great audience of men who listened, frequently breaking into hearty rounds of applause.

Psychologist Awakens Enthusiasm

What was, also by common consent, the most enthusiastically received address of the Brotherhood sessions was that of Arthur Holmes, of Philadelphia, Religious Work Director of the Pennsylvania Railroad Branch of the Y. M. C. A., and Professor of Psychology in the University of Pennsylvania. This address was not only punctuated with frequent applause, but at times wrought the audience to such a pitch of excitement that the entire mass arose as one man, and with waving hats and handkerchiefs and stentorian cheers, they expressed their approval of the sentiments uttered. The subject of Mr. Holmes' address was "The Christian Man's Contribution to the Kingdom," and he considered the professional man, the business man and the minister.

The Business Men's Session followed immediately, and was again marked by scenes of the greatest enthusiasm. As each speaker was introduced, the band played a few bars of some well-known martial air, continuing until the speaker had arisen and reached the platform, prepared to make his address. Senator George T. Oliver was the first speaker, and moved to the front to the stirring strains of the "Star Spangled Banner," while J. H. Allen, of St. Louis, Missouri, who came next, who has lived long in the South, walked to the front, accompanied by the opening bars of "Dixie." Other speakers in the Business Men's Session were: T. W. Phillips, of Pennsylvania; C. C. Chapman, of California; Ex-Congressman LaFayette Pence, of Oregon; E. E. Elliott, Congressman William H. Graham and Robert Campbell, grandson of Alexander Campbell.

T. W. Grafton, of Indiana, then spoke upon "The Man in the Boy." He was followed by W. F. Richardson on "The Men in the Church," and he in turn by the last speaker of the afternoon session, Walter S. Goode, of Youngstown, Ohio, who thrilled every one with a great spiritual message on "The Church Man in the World."

The Evening Sermon

The first speaker in the evening was Rev. Charles M. Watson, pastor of the First Baptist Church at Arlington, a suburb of Boston, whose theme was "The Christian Man and Education."

He was followed by Stephen J. Corey, of Cincinnati, who spoke upon the topic "The Brotherhood and the Challenge of World Conquest."

The last address at the Brotherhood sessions, which was to set the whole effect of afternoon and evening in a spirit of entire consecration to Jesus Christ, was delivered by Robert Johnston, D. D., pastor of the American Presbyterian Church of Montreal, Canada, a familiar figure on International platforms, and one of the best known Canadians on this side of the line. He stands some six feet and a half tall, and, with his flashing black eyes and trim black beard, suggests to the imaginative thought an escaped Highland



P. C. Macfarlane, Secretary of the Men's Brotherhood

Chieftain, more than a clergyman of the established order. He demonstrated that there was Celtic blood in his veins by the keen play of his jovial humor and the exceedingly engaging compliments which he paid to his audience. The audience in turn, however, enjoyed a most hearty laugh at the doctor's expense, when, the various preliminaries of his introduction and his international greetings having been discharged, he solemnly approached his theme and found himself utterly unable to remember it. A ripple of laughter in front grew into a storm that swept to and fro over the house as the gentleman dived frantically in his vest pocket to find out what he was really going to talk about after all. He appeared to enjoy the joke upon himself as much as any one, however, and, recovering him theme, which was "The Aroused Manhood of the Church of Christ in America," addressed himself to it in one of the most eloquent and inspiring sermons ever delivered upon a convention platform.

Personal Devotion to a Person

The keynote of his address was that "A great movement could find its inspiring motive only in a personal devotion to a person, and in the case of the church that person must be the living, reigning Lord." "Our call," he said, "is not a call to arms, but a call to carry into life, as we know it today, into commerce, into athletics, into municipal and political government, the life and spirit of Jesus Christ. To enthrone Him as Lord of all life, must be the passion of our lives, and to place upon His brow the crown of all the Kingdoms of the earth."

In closing, Dr. Johnston spoke of the pleasure with which he had seen the people responding to the martial notes of their own anthem, told how he, himself, loved to sing "God Save the King," but how much more he loved to sing the grandest of coronation hymns that had for the object of its worship our Savior, Jesus Christ. He then called upon the audience to stand with him with uplifted right hand and join in the singing of "All Hail the Power of Jesus' Name." To see the men in thousands standing, to see the strong right hands lifted high toward Heaven, to catch the measured movement of those hands in rhythmic response to the throbbing emotions in their breasts, while with lusty yet trembling tones they chorused their joyful and devotional tribute to Him who had been given a name above every name, was a sight of the most inspiring kind. It was a vision and an experience that must linger forever in the memory of every man whom God was good enough to permit to be there.

With the measured cadences of the Lord's Prayer sounding from the hearts of these deep-throated men, the First Annual Convention of the Brotherhood of the Disciples of Christ came to an end.

IMPRESSIONS OF CENTENNIAL CONVENTION.

By Alva W. Taylor.

The things that impressed me most were:

The enthusiasm of our people for the cause,

The marvelous growth of the century,

The good natured tolerance of differing opinions,

The consistent note sounded on our plea for union,

The missionary zeal of the thousands who represent leadership in the churches at home.

The great outpouring was itself a testimony to the enthusiasm of the brethren. They were enthusiastic before they came or they would not have come in such numbers and from such distances.

The greatness of the brotherhood was deeply impressed upon us. While we celebrated the hundredth anniversary of the first note sounded for the work to which we are set, we must remember that the real anniversary of organized work will not come for two decades yet. It is doubtful if any religious movement in christendom has grown so rapidly.

There we met face to face and learned that in the warm hand grasp and the communion of hearts the like faith is everything, the differing opinions little. Of course some cried out in tones that did not sound so brotherly but the great dominant note was true to our motto: "In faith unity, in opinions liberty."

Nearly every one who spoke boasted not but pleaded that we live up to our plea for union by practicing it. The dominant note in the Declaration and Address was not missed.

Greatest of all was the zeal for the cause that is above all others—That Christ might be preached unto the uttermost.—That we may be one that the world may believe in him.

THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake." Copyright, Ward Lock & Co., London.

CHAPTER XXX.

Camilla is Found. Continued.

At that moment Brian Falconer walked in through the open French window followed by Algy, who was waving another letter in his hand.

"Good news!" he cried. "Good news! Camilla is found. Hip, hip, hurrah!"

Brian Falconer gave the Squire's hand a hearty shake; "Why, father," he said, "you look ten years younger. And as for mother ——!" The kiss he gave her told how full his heart felt for her joy that morning.

"Hasn't a letter been sent to Anita, too?" asked Algy. "Guy seems very lavish with them. He would surely not leave Anita out in the cold. Poor Anita! And oh! still poorer Mr. Bartoletti. I believe that it is my lucky halfpenny that has worsted him."

"No, it is God's merciful Hand," murmured Granny softly.

* * *

How the hours dragged till Tuesday arrived! To the Squire and his wife they seemed weighted with leaden feet. Before three o'clock arrived, they had started for the appointed meeting place, walking slowly through the plantation, so rich now with summer verdure and summer flowers.

On the lower side of the plantation a little group could be seen slowly advancing, and Squire Falconer, with his wife on his arm, stopped, and looked keenly at the party through his gold-rimmed glasses.

What a picturesque procession it made with the old green trees forming a canopy overhead, through which peeps of the blue sky could be seen, with here and there a golden sunbeam glinting through the branches.

First there came a big white poodle dog, walking with a majestic air as if heralding their approach; next, followed a goat, gaily decked with ribbons, with trappings that shone like silver, drawing a dainty little carriage in which sat the sweetest fairy that ever gladdened the hearts of grandparents; and on either side, as if guarding the carriage, walked a smaller dog, keeping step to the goat's slow pace.

In the rear came Pierre with his hat in his hand, and Taras peeping at the newcomers from out of his coat. And Guy was walking by him with a smile of radiant pleasure upon his face.

"My child! My Rexington's own little Camilla!" burst from Mrs. Falconer's trembling lips as she hurried forward.

And then suddenly the whole procession stopped as if by magic, and Camilla stepped out of the carriage, and was clasped in her grandmother's arms.

"It is my Camilla? It is my son's own little girl, is it not?" she cried again, the tears raining fast down her cheeks.

"Yes, Granny, it is she," said Guy coming forward. "This is the little cousin whom we thought was lost to us. And this," laying his hand on the Frenchman's shoulder, "is Pierre Gascon, as good a fellow as ever stepped, into whose care Uncle Rexington gave Camilla. Later on he will tell you himself how it was that Camilla was not given up to you before, and when you know all you will say with me that a finer fellow never lived than this good Frenchman!"

Poor Pierre! he was still very weak, and his knees trembled under him as he bent low before the Squire and his wife. Words did not come as easily as usual to him. It was hard to stand there with so many questioning eyes fixed upon him, so hard to vindicate himself and satisfy them all of his straightfordwardness. He had not thought it could be so hard.

But whilst he stood tongue-tied, a fragile little hand stole into his, and at the touch the words came with a rush.

"Monsieur and Madame, I have much to tell, much to explain. Not one little instant would I have detained la petite Mademoiselle, had it been possible. My one wish through all our troubles has been to place her in your hands, where I know Monsieur Rexington Falconer wished her to be."

"It is a long story, Granny, and you must hear it all by degrees," put in Guy. "But this thing you must know now, that not for one second has Pierre abused the trust which my uncle placed in him."

"I well believe it," cried the old lady, taking Pierre's hand in both her own. "I well believe it."

"And if further proof were needed, we have it in our grandchild's affection for you," said Squire Falconer in a husky voice, pointing to where Camilla stood with one hand clinging to the Frenchman's arm. "Come, wife, come Brian, come Algy, shake hands with Camilla's friend, and bid him welcome among us. How we shall ever thank him sufficiently for his care of our child, I know not."

CHAPTER XXXI.

The End.

For the remainder of the summer and the whole of the next winter Pierre lived at the lodge as the Squire's guest. Camilla would not hear of being parted from him, and the Frenchman was glad to rest quietly, for his strength seemed slow in returning.

But with the first breath of spring, Pierre began to stir. He had been a wanderer for too many years to enjoy now a life of quiet monotony. Moreover, Squire Falconer had so far removed the uncertainties of his profession by making him a handsome provision for life, thereby enabling him to become independent of the bounty of a fickle public.

But it was only after extracting a promise that Camilla consented to his going. It was arranged that a goodly portion of every year should be spent by Pierre and his troupe at the lodge at Rosslyn Towers, and with that promise he was allowed to go.

Every Christmas there comes a gift addressed to Camilla in an unknown hand, and the only sign that tells of the sender are the words and the initials written in a corner on the outside wrappings:

"With all good wishes from R. D."

And Camilla's grandparents are happy in the knowledge that Roger Densham's kindness to their son's child has taken away for ever the sting that his name once held for them.

To all that showed kindness to their grandchild in her wanderings the Squire and his wife were very grateful, and one morning Mr. Josiah Brown and his son became the proud possessors of a silver watch each, whilst Mrs. Josiah was made happy by the gift of a side of bacon and a black silk dress.

And as for the good innkeeper and his wife at Deal, you may be sure they were not forgotten.

Mr. Bartoletti never cared so much for Devonshire after Camilla had come to live there. He and Anita began to take long journeys on the Continent, till at last they absented themselves altogether, and made their home in Italy.

Camilla is very happy, and makes the lives of her grandparents all the brighter for her presence. And perhaps, as years go on, and Jacques grows old, and Chicot and Taras become less nimble, the one wish of her heart will be realized—that Pierre may be more willing to seek a permanent resting place beside the gates of that beautiful home where lives the child that had once been so carefully shielded by himself.

THE END.

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The Child in the Midst

When the Lord of the great and the little,
The potter whose hand shapes our clay,
Sets a child in the midst of the market
Where the world-peoples chaffer all day,
Sets a child with its innocent questions,
Its flower-face dimpled and fine,
In the very heart's core of the clamor
A thought of the Maker Divine:—

And men, in their lust for dominion,
Their madness for silver and gold,
Crush the beauty and charm from that spirit,
Make the flower-face withered and old,
Bind the hands and the feet with a tether
That childhood can never untie,
Deem not that Jehovah unheeding
Looks down from the heights of the sky.

From the mine where the midnight engulfs it,
From the mill where the clogged air is thick
With the dust of the weaving that chokes it;
From the home, where it's fevered and sick
With man's toil, when God meant it for gladness,
The child in the midst in our clay
God-moulded, reed-marred, calls to heaven
For the vengeance we're daring, this day.

Margaret E. Sangster.

Boys and Mothers

"Let's go up to the hill for nuts."

"Yes—let's."

"You come, too, Cliff," as one boy worked himself out of the small crowd just let loose from the country schoolhouse and went out of the yard.

"No, I can't." "Why not? We'll have lots of fun."

"I'd like to." Cliff cast a longing look up the hill shining with the scarlet and gold of autumn. Very well he knew the fun of hearing the brown nuts rattle down an accompaniment to the shouts of merry boys.

"Come on, then." For a moment Cliff wavered, then braced up.

"No," he said. "My mother'll be looking out for me. She always feels a little afraid about the bridge, and if I'm not home just at the time she gets frightened."

"Pshaw!" cried Tom Barnes, with a sniff. "As if I'd be tied to my mother as you are. I can't go up the hill 'cause my foot hasn't got over the sprain, and it hurts. , But if I could, I'd go, mother or no mother." Cliff was angry, and cast about for something sharp enough to say.

"Perhaps I would if I had such a mother as yours." "What's that?" cried Tom, flaming up. "I say," answered Cliff, delighted at seeing the effect of his words, "that if I had such a mother as yours I suppose I'd do just as you do. But I haven't such a one. I wouldn't have a mother that wasn't worth minding."

Cliff had multiplied his words, flinging them out with more and more relish at Tom's anger. He now turned and ran away with a laugh.

With a shriek of rage Tom started to follow him, but was soon forced by the pain in his foot to stop. As he continued to shout his anger after the enemy, the teacher came from the schoolhouse and went toward him. The other boys were by this time beyond hearing.

"Did you hear him, Miss Morse? Did you hear what he said? I'll thrash him tomorrow," doubling his fists up, "till he takes every word of it back. And won't you punish him too?"

"Well, I don't know," said Miss Morse, drawing the boy to a step and sitting down beside him. "What did he say?"

"He said—why, he said," said Tom, in his excitement not really remembering what had been said, "he said that my mother wasn't a good woman." "I didn't hear that, and I could hear all through the open window."

"Well, he said he wouldn't—wouldn't—like to have a mother like mine.

"Not exactly that, either. I heard him say he wouldn't have a mother that was not worth minding. And I don't know, Tom, but I agree with him. I shouldn't like that kind myself." "And who says my mother isn't worth minding?" said Tom, bristling again. "Well, don't you?" "No. I never said such a thing in my life." "See here, Tom," Miss Morse smoothed the boy's hair and fanned his hot face with his hat, "don't you ever stop to think that there are different ways of saying things—that our actions speak as loudly as our words? More loudly, I should say, for we can say what is not true, but what we do shows really what we are and what we think. Now, how does anybody know your mother is worth obeying? Do they learn it from you?"

Tom stared for a moment at his teacher, then gave a low whistle. She sat in silence while one new thought after another crowded upon his mind.

How did anybody know it anyhow? Tom had never really intended to be undutiful to his gentle little mother, who indulged him far more than was good for him. Now he recalled the morning chores she asked of him. If he felt like doing them they were done, but more often they were left for someone else. If there was nothing "up" among the boys after school he heeded her mildly expressed wish that he should come home promptly; otherwise he stayed out as long as he pleased. No, certainly, nobody would know from him that his mother was worth obeying. "I don't know Cliff's mother," went on Miss Morse, "because I haven't been here very long, but I feel sure from what I have seen of Cliff that she must be a good woman. When you see a boy ready to think of his mother, anxious to keep her from anxiety, willing to give up a pleasure rather than run the risk of distressing her, I can give a pretty good guess what she must be." Tom colored deeply. "My mother's good," he growled, under his breath.

"I haven't a doubt of it, my boy. But how are people to know it through you, unless you are? People will judge her by you. If you do not nonor her by obedience, how can you wonder at their thinking that, as Cliff expressed it, she is not worth minding?"

"But she is," exclaimed Tom, firing up again. "I wish more boys would remember," said Miss Morse, gently, after another little pause, "what joy and comfort they can be to their mothers if they will. And, oh, that they would remember it while they have time! There must come a time, you know, when their voices will be hushed. Our words can not reach them when the sod is between them and us, no matter how we ache to tell them how much we did love them, in spite of all our careless ways.

"And I think those of us whose mothers are mild and quiet not sharp and loud, but low-voiced in their way of letting us know what they want of us—we ought to feel special tenderness for them—don't you?"

"Yes'm, I do," said Tom, getting up, "Good-by."

"Why, Tommy, you're home so early," said his mother, looing up with a pleased smile as he entered the room at home. Tom liked the smile, it was so different from the troubled look with which she usually met his home-comings. "Yes—'cause," he began, in the embarrassment of the new feeling which he did not like to show, "my foot hurt—and—say, mother," with a burst, "I'm coming home when you want me to. Every time."

"Are you dear. Well, that will be a great comfort to mother." She looked after him as she went to do some small duties neglected for days, and there was a mist in her eyes along with the smile, as she thought: "The dear boy will forget it all before long. But it's good to have him think it."

Cliff arriving home, found the house quiet and his mother away. It was disappointing and he growled a little.

"There, now! I might have stayed with the boys as well at not."

And the feeling stayed with him as the lonely evening dragged on, and she did not come home until late. But the last of it went out of his heart when she said: "My good boy! I had to go to your aunt, who is ill. But I should not have had an easy moment if I had not felt sure you would be at home just when I expected you."

Tom did not offer Cliff the threatened thrashing. Indeed, it seemed from that day on to take so much of his time and energy to show that his mother was as well worth minding as Cliff's mother, as to have little opportunity for quarreling with anybody.—Southern Presbyterian.

The Conquerors

"Captain, but the heights are steep!"
Follow, follow where I lead.
"Captain, see! The shadows creep."
There is light for every need.

"Captain, but the way is long!"
We must win the battlements.
"Captain, see the hosts that throng!"
Near them we must pitch our tents.

"Captain, I am sick and worn!"
Courage! we must win the fight.
"I must rest until the morn."
We must struggle through the night.

"Captain, see the blood we spill."
Yes, 'tis blood to right the wrong.
See, we press them up the hill,
Soon to hear the victor's song.

"Yea, but I am wounded sore,
See the life blood ebbing fast!
Captain, I can fight no more."
Lo, the battlements are passed.

—New York Sun.

In Autumn Days

MRS. FRANK A. BRECK.

The Lord walked in the autumn wood,
The birds their music hushed;
The tamarack felt his presence good,
The maple branches blushed.
Yon tardy dandelion fair,
That smiles upon the sod,
Conscious of holy presence there,
Waked at the kiss of God.
His message caught on every breeze,
Goes forth to vale and hill;
And forests singing jubilees,
With answering glories thrill,
Oh, take thy shoes from off thy feet—
'Tis holy ground ye tread;
In "burning bush" the Lord ye meet—
Bend low and bare thy head.
Haddonfield, N. J.

All Hallow E'en

BY CLARA J. DENTON.

November first is a church day called "All Saint's Day," and from this fact the last evening of October takes its name, although in actual deed it is not, as we all know, "a holy eve."

The service on "All Saint's Day" is a solemn, religious one, and it seems very unfitting that the evening before should be given over to the wild senseless practices with which we are all familiar.

The custom of keeping the night of October 31, however, came to us from the Druids. You will remember they were heathen priests, who taught their strange religion to the ancient people living in Great Britian, in certain parts of France and in Germany, and who were called Celts. Do not think, though, that the wild lawlessness of this day came from the Druids; on the contrary, they kept it as a solemn religious festival.

It was a part of their worship to light, three times a year, great bonfires in honor of the sun, which they worshiped. They lighted one on May 1, in order that there might be a good time for seed planting, another on June 21, the summer solstice, in order that every thing might ripen well, another on October 31, that all the crops might be safely harvested. The fire lighting on the last named date, being the final one of the year, was made a very solemn ceremony.

In those days, in all parts of the country, were built cairns or large mounds of stones. On top of each one of these, was a sacred fire which was kept constantly burning until the night of October 31, when it was put out. The people of those days had not learned the art of kindling fire quickly, therefore, fire seemed to them a mysterious and holy thing.

On the evening of October 31, the priests, clad in long, white robes, gathered around the sacred cairns, while the people waited near in solemn silence; the priests prayed, and, then, at the proper monment, they quenched the sacred fire. As soon as the fire was all out, not a spark remaining, the priests set about kindling a new fire, while the people waited in breathless expectancy. Can you not imagine their uneasiness? What if the priests snould fail to ignite the fire again? Is it strange that as soon as the light gleamed up in the darkness the people sent up a great shout? They believed themselves then safe from harm for another year, and, as other fires gleamed up from the surrounding hilltops they rejoiced again and again, over the safety and prosperity of their neighbors.

When the solemn service was over, the people scattered to their homes, each head of a family, taking some of the sacred coals with him to kindle the fire on his own hearthstone, for he had carefully put out his home fire before going to the festival. By kindling the flames anew in this way from those kindled and blessed by the priests, they were supposed to turn aside from themselves and their families, all evil and harm of every kind.

When the Celts embraced the Christian religion they were unwilling to give up their ceremonies of fire-lighting. This is not strange, for there is certainly a witchery about a night bonfire, which we never outgrow. The church saw this, and so, to turn the thoughts of the people away from the sun worship, they made November 1, into the Christian day called "All Saint's Day."

Just when and how the custom arose of playing tricks on the eve of this day, no one seems to know. It is probable, however, that it came from the superstition that ghosts and witches would be abroad on the eve of the day set apart for the dead.

The custom of serving fruits and nuts at this time is borrowed from the Romans. They kept on the first of November, a festival to Pomona, their goddess of fruits and nuts. She was said to be very careful of her treasures, and was believed to keep her orchards locked. Just how she managed to lock up an orchard, the story does not explain. To win her favor, therefore, so that she would unlock her stores to poor mortals, they made this feast to her once every year.

You will see, I am sure, that the keeping of this eve is a strange mixture of many old customs.

After all, it is a great change from the solemn service of the Druids,, even though they were full of wrong ideas, to the wild rowdyism of the present day Hallowe'en.

The true spirit of this time should be hospitality, good fellowship, and harmless merriment which makes no one sad or uncomfortable.

Woman's Sphere

—Miss Ida Tarbell, for so many years editor of McClure's Magazine, which she raised to the grade of a first-class publication, spent her girlhood in Western Pennsylvania. There she studied thoroughly conditions amongst the oil fields, her father being one of the victims of the great Rockefeller combine. Miss Tarbell was one the first editors of the Chautauquan.

—Dr. Cook has been highly gratified at his wife's refusal to be drawn into the controversy that has gone on for the past two months over his polar exploration. He said recently that one could have no idea of the traps that had been set for her, especially by clever newspaper women, in devising methods to make her talk. But none was successful. Before her marriage, Mrs. Cook was Mrs. Mary Tidell Hunt, of Brooklyn, a widow with one child.

—Mrs. George John Romanes, widow of the famous English philosophical writer and scientist, is making a lecture tour through the United States. She is one of the representative women of the Church of England, and is well known throughout Great Britian. Her subject is "Woman's Spiritual, Philanthropic and Social Work."

—Lady Francis Cook has arrived in New York, bringing with her, it is said, $1,000,000 to be devoted to advancing the cause of equal suffrage. She was formerly Miss Tennessee Claflin, and she and her sister, Mrs. Victoria C. Woodhull, were lecturers and writers on spiritualism. Both sisters went to London and there married wealthy Englishmen. Lady Cook has a fine residence, surrounded by extensive gardens, on the Thames, and has entertained extensively. A garden party on the Fourth of July has been one of her annual functions which was usually largely attended.

—Mrs. Ella Flagg Young, Superintendent of the Chicago Public Schools, has just paid Philadelphia a visit, addressing the Home and School League and the Philadelphia Teacher's Association. She was the guest of the department superintendents, and made a thorough inspection of the Philadelphia Schools.

—Mrs. David E. Lucas and Mrs. Mary E. Ide, are leading a movement to have married convicts set to work upon farms, their earnings to be devoted to the support of their families. Mrs. Lucas has lived in Chicago for fifteen years and has been closely identified with settlement work. She has offered a tract of 4,000 acres in Colorado for the use of convicts for five years.

—Francis Little, whose name in real life is Mrs. Fannie MacCaulay, and who lives in Louisville, Ky., is a cousin of Mrs. Alice Hegan Rice. Her "Lady of the Decoration," has rivaled "Mrs. Wiggs of the Cabbage Patch," in popularity, and equal success is predicted for her latest venture, "Little Sister of the Snow." Mrs. Macaulay taught in Japan for several years, where she collected the material for her stories.

A Little Nonsense

EVIDENCE.

"Do you believe in mental telepathy?"

"I have to, when I see so many press humorists thinking of the same joke at the same time."

HIS HOPE

"Papa," wrote the sweet girl, "I have become infatuated with calisthenics."

"Well, daughter," replied the old man, "If your heart's sot on him I haven't a word to say; but I always did hope you'd marry an American."—Houston Post.

HAD TO PROVE IT.

"I got a little too enthusiastic today and was boasting that I could beat my weight in wildcats."

"What happened?"

"My wife made be beat double my weight in rugs."

STUCK.

Gunner—"Why in the world do the fellows around this club allude to old Foggman as 'Mr. Automobile?' He's not swift, is he?

Guyer—"Just the opposite. It's a polite way of calling him old 'Stick in the Mud.'"—Chicago News.

VALUABLE INFORMATION.

A—"I used a word in speaking to my wife which offended her sorely a week ago. She has not spoken a syllable to me since."

B—"Would you mind telling me what it was?"—Fliegende Blaetter.

BUT HE DIDN'T TELL HER.

Two young men, both in love, were exchanging confidences one day about their progress with their adored ones.

"I ate some of the cake she made just to make myself solid," said one.

"Um—did you succeed?" asked the other.

"Well, to be candid," was the rather dubious reply, "I couldn't feel any more solid if I had eaten concrete or building stone."

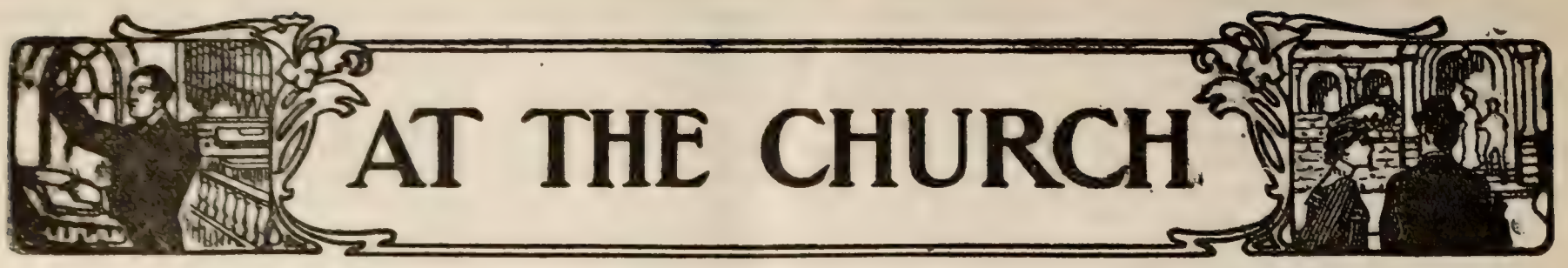
THE MISSING LINK.

A lawyer having offices in a large office building recently lost a cuff-link, one of a pair that he greatly prized. Being absolutely certain that he had dropped the link somewhere in the building he posted this notice:

"Lost. A gold cuff-link. The owner, William Ward, will deeply appreciate its immediate return."

That afternoon, on passing the door whereon this notice was posted, what were the feelings of the lawyer to observe that appended thereto were these lines:

"The finder of the missing cuff-link would deem it a great favor if the owner would kindly lose the other link."



Sunday School Lesson

By Professor Willett

Paul's Apologia*

The church at Corinth was one of the most vibrant and volatile with which the Apostle Paul had to deal. It was like the city in which it was located—full of conflicting emotions and purposes, never very steadfast, very proud of its attainments, especially of its wisdom, and without deep convictions upon the essential principles of conduct. The two epistles which have survived to us, addressed to the church at Corinth are only a part of Paul's correspondence with it. These two epistles refer to two others, and perhaps there may have been still further correspondence which has neither survived nor been mentioned. But the two epistles show to us the kind of Christians with which Paul had to deal. There were many of them who were not at all steadfast in the new faith, and their tendency to waver in conduct was increased by those Jewish enemies of the apostle's who both in and out of the church spared no efforts to discredit and to impugn his motives.

The Divided Church.

The church in Corinth was divided into several factions, and the first object of the apostle in writing the earlier of the two letters that we now possess was to reprove the disciples there for their factional and discordant conduct. There were friends of his own who insisted that they belonged to Paul. Others were partisans of Apolos, the young preacher whom Paul and his friends at Ephesus had sent to minister to the church. Still others insisted that only Peter (Cephas) could be accepted as the valid interpreter of Jesus, while the fourth party, perhaps as sectarian as any of the others, insisted that they would have no human leaders, but bear solely the name of Christ.

This latter was an admirable platform, but unforunately the conduct of this party in the church was at great variance with its pretentions to entire obedience to the Lord.

Paul's Defence of his Work.

For, if we are able to judge from all the indications of the two epistles we now have, it was the so-called Christian party in the church at Corinth which made Paul's work so difficult. In fact the second epistle is almost wholly devoted to a vindication by Paul of his apostolic right to teach and minister in the name of Jesus. His enemies in the church were speaking of him constantly with disrespect and hatred. They charged that he was no apostle, that he had no authority form Jesus, that his work among the churches was selfish and only performed to promote his own advantage, and secure to him financial suport. It seems pathetic beyond words that the great apostle, whose message and influence have been so profoundly effective in Christian history, should have had to defend himself from a body of obstructionists who understood neither him nor the Master he preached. Yet the undertone of the entire second epistle, which might well be called, "Apologia pro vita mea." was a defense of his work as an Apostle.

The portion of II. Corinthians included in our lesons is one of the most pathetic of all Paul's writings. Stung by the reproaches of his enemies that he had only used the gospel as a cloak for self-preferment and advantage, he breaks the long silence of his life regarding himself and puts down in a few passionate and headlong sentences a picture of hardship and sacrifice so thrilling and convincing that the centuries of Christian believers have bowed their heads over it in shame that any evil tongues could have spoken against his life, and that Paul should ever have to defend himself before such tribunals.

The apostle, in taking up this matter, intimates that he is filled with a sense of self-abasement that he is compelled to refer to his own work for Christ. He says he knows he is speaking only foolishly, and that men might call it boasting, but if his conduct is to be measured in terms of suffering for the cross, he must put himself on record as one who has not shunned, but fully met all and more than all requirements. With delicate irony he bids them bear with one who is foolish, being wise themselves. But since they are boasting of their standing as Jews and Christians, he is compeled to resort to the same distasteful method. And then folows a catalogue of his claims. He says that he is a Jew as truly as any of them. From the very innermost circle of the Jewish faith he came to be the advocate of Christ. If any one claims to have been active in Christian work, Paul can show a more competent record. Who has labored so constantly? Who suffered more in prison? Who borne more stripes? Who run more frequently the risk of death?

"The Marks of the Lord Jesus."

Five times he was beaten in the Jewish synagogue with the prescribed 39 lashings. Three times was he scourged by the awful Roman method, which not infrequently left its victims dead. Three times over he had been shipwrecked, and this, it must be remembered, was written before Paul's memorable voyage to Rome. A day and a night he had drifted about on the deep in some perilous form of shipwreck. Then there were his long and tiresome journeys, the dangers in fording rivers, the dangers in travelling on roads frequented by brigands, the dangers from his own Jewish country-men who deemed him an apostate, the dangers encountered from the non-Jews who despised him as a member of the hated race, the perils of the city, the perils of the Arabian wilderness in which he had passed months of preparation, the perils of false-hearted Christians who hated him and sought his undoing, the labors which were constant, the sleepless nights, which were many, the hunger and thirst necesitated by the exposures of his ministry, the physical sufferings of heat and cold to which he was no stranger.

The Care of all the Churches.

But, beyond these there was also the daily pressure of anxiety which came from responsibility for the churches, and how many there were who claimed his attention! Hardly had he left one city to evangelize in another before messengers or messages warned him that dangers had already sprung up among those he had left. Perhaps persecution had terrified the disciples, and the structure of Christian faith was about to be overthrown. These were the tragedies that made up the life of an apostle. And as if to give one instance more humiliating and distressing than any other that had happened, Paul closes the list with the record of his ignominious departure from the city of Damascus, to which he had come in the glory of his official authority only to find that his aceptance of the Christian faith had reversed all his fortunes and he was compelled to find safety by the hazardous and pitiful method of being let down from a window in a basket.

The Glorious Side.

In contrast with all this, the section of the lesson contained in the twelfth chapter deals with the glorious experiences which Paul had enjoyed as a Christian. Many years before, when he was in Lystra, he had been stoned by the Jews, and yet at that very moment when he hardly knew whether he was in the body or out of it, it seemed as if he were called up into heaven and heard unutterable mysteries and known such glories as that ever since his soul had been flooded with the vision. Probably such experiences of happiness in Christian service had been more than once, and in the joy of such a life he ever had lived, even overcoming that physical weakness and distress which he calls his "thorn in the flesh, and of whose nature we can only surmise. Was it some form of partial blindness? Was it epilepsy? Was it the recurrence of periods of weakness and fainting? We do not know. Many conjectures have been offered, but none that satisfy our curiosity. Above all these defects Paul rose supreme in the glory of his Christian faith, and in the consciousness of the ever-living Christ with whom and for whom his life was spent.

*International Sunday School Lesson for November 21, 1909. Paul's Story of his Life, II. Corinthians 11:21-12:10. Golden Text "He said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness. Memory verses, 24, 25.

The Grass

Around the world once more your banners sweep,
O thou triumphant legion of the grass!
You shake the hill and valley as you pass;
Across the rivers and the seas you leap.
The music of your marching wakes from sleep
The forest and the field and the morass
And in thy fragrant train, a starry mass,
The blossoms all like constellations creep.

What power is thine, O army of sweet peace!
To you at last all victories belong;
All battlefields are thine beneath the sun;
To every sorrow thou dost bring surcease.
What vanquished empire but hath heard thy song?
Answer, O Egypt; answer Babylon.

—Edward Wilbur Mason.

Prayer Meeting

By Silas Jones

THE MORNING FACE.

Topic, Nov. 10. Psalm 3:5, 6.

The third Psalm is a prayer of one whose enemies are many and active. His ruin seems certain. The enemies are exulting over their coming victory. But God is more real to the Psalmist than his dangers. Many may say that there is no help for him from God, but he knows God will help him. In quiet confidence he lies down to sleep and his heavenly Guardian protects him during the darkness. In the morning he utters his prayer of trust and is ready for what the day may bring. The very dangers and difficulties by which he is beset serve but to strengthen his faith. The dawning of the day is for him the coming of opportunity. While others are dreading possible wounds and death, he is rejoicing in his fellowship with God. Feeling that it is enough for him to be a co-worker with God, he can submit to inconvenience and hardship without murmuring.

A Revelation of Character.

The morning face reveals what sort of man wears it. The fearful and unbelieving show in their faces indecision and cowardice. Peevishness exhibits littleness of soul. The gloomy face is evidence of a fundamental defect in character. The cynic cannot hide his deep seated contempt for moral worth. The hateful activity of the meddler begins early in the morning and disturbs the peace of the first meal of the day. The folly of the fool appears the moment he awakes. On the other hand, the rich and deep experience of the wise man is at the service of the first human being he meets in the morning. He sleeps to be refreshed for useful activity. His eye is clear and his mental powers are vigorous because he knows how to rest. He has not been kept awake and restless by envy and wrath. He left the results of his work to God when he retired to sleep. He avoids dissipation that injures health and temper. He counts it a sin to be fretful and inefficient as a result of indulgence. Hence his morning cheerfulness is a part of his real life. It is not something assumed to cover malice or designing selfishness.

A Prophecy of the Day.

To begin the day in a doubting mood is to invite defeat. The task that frightens us will prove too much for us. If we begin the day with the feeling that our friends will overlook us or deal harshly with us we shall probably have occasion to blame some one for indifference or hostility. If, however, we give the world friendly greeting, if our faces speak of good will and a disposition to share the common lot, we shall get the best the world has for us. We may do in a fashion some of the coarse work of life in spite of distrust and envy; the great and fine work of building character is done by those who go joyously to meet their obligations. It is a sorry day for family virtue when the husband snarls at the breakfast table and the wife voices her conviction that all is vanity and vexation of spirit. One may become cheerful and hopeful in defiance of a wrong start, but why should he have the wrong start? The ugly morning face is usually a bad habit. Bad training or no training in childhood is probably responsible for it. It is not a sign of good sense that men sometimes take pride in this bad habit. If they stopped to consider its effect on the experiences of the day, they would regard it with horror and fight it with the desperation of men fighting for their lives.

A Social Asset.

Elaborate plans for the welfare of those whom we love are less important than the attitude we take toward success and failure. What story does yesterday's experience write on our faces? Has money gained increased the sense of responsibility or has it created a disregard for law and right? Has financial failure driven the man to despair or has it enabled him to realize the supreme value of pure affection and of simple faith in God? As long as bodily and mental health remain it is possible for men to be courageous and cheerful. Weakness of body need not be accompanied by fault-finding feebleness of spirit. The ability to begin the day with hope gives a man power among his fellows. Faith, hope, and love are the three eternities of the gospel of Jesus. The day that begins with them will end in blessing.

Christian Endeavor Lesson

By W. D. Endres

TOPIC FOR NOVEMBER 14.

Pilgrim's Progress Series. XI. Beulah Land.
Isa. 62:3-5.

Beulah Land is the place for rejoicing and the gathering of new courage, for victory is in sight. In this land the "air was very sweet and pleasant." Every day the "flowers smiled in their beauty and ladened the atmosphere with their fragrance." "The singing of birds" and "the voice of the turtle" were heard in the land. Those who had journeyed thus far, left the Valley of the Shadow of Death, Vanity Fair, Giant Despair, Doubting Castle, and the Enchanted Ground, all in the rear. The traveller there experienced the joy which comes to the one who sees the goal as he approaches the end of a long, rugged and dangerous journey. Here he can relax a little. He is so thankful that the end is near. He could not have endured much longer.

A Topic for Youth?

At first thought one would hardly select this as a lesson for the young. Youth is so ambitious, so confident, so expectant, and so eager, it does not care to think of the end of life. It rather yearns for the conflict in life, confident of victory. The youth leaps to his feet at the sounding of the bugle, and martial music thrills him to his finger tips, but the stories around the old campfires hardly appeal to him yet. But as a matter of fact, do we not need just such a lesson as this? Early in our lives we should look to the very end of life, if possible. This calls for an imagination which all do not possess in high degree. But Bunyan's fertile imagination is able to transport us, as it were, and set us down at the consummation of a righteous purpose, that we may anticipate something of the joy of a life well spent.

A Topic for Our Time

If our lives be prompted by good and holy impulses, as the lives of all true Christians are, such a work as Bunyan's will give us a goal toward which to work. In this day, when the temptation to worship the god of pleasure was never so strong; in a generation which is notoriously frivolous and giddy, in a time when the joy of physical thrill tends to close our eyes to moral ideals and to stop our ears against all spiritual appeal, such a service cannot readily be overestimated. Oh, that this young life of America might be anchored to a serious and righteous purpose! One need study only the nature of the amusements of today, as presented by the cheap theaters (they are in every village) and the amusement parks and gardens, and observe the almost incredible percentage of the American youth which patronize them, to have forced upon him the conviction that they are on life's high seas with neither chart nor compass. We do well, then, in the very morning of life to look far into the dusky shades of evening to see the goal we seek, and anticipate the joyous success of fidelity to a righteous cause.

The Way of Escape

To do so is to be spared many sorrows, to escape many snares, and to avoid many pitfalls. It was probably that hazy, hurried glance at the Celestial City which Christian and Hopeful gained from the Delectable Mountains that saved them from utter ruin by the way. We cannot glance over a daily paper from any city that we do not see where some young person to whom the city and its ways are strange, is spotted and trapped because he did not know definitely where he was going nor the way. And who would deny that this is a parallel of our life's work on a large scale? Examples all too numerous come within the range of our own observation of young men and women who, with no moral purposes or spiritual ideals, have, by chance, fallen in with companions of loose morals and have drifted from bad to worse until their lives are shipwrecked. The young person who takes seriously his moral ideals and chooses his companions to fit into them rather than to make his morality to conform with the crowd he chances to meet, will reach his Beulah Land and rejoice in his victory.

Our Flitting Moods

We are all seized with good impulses at times. Yes, we even resolve that we will strive to reach high ends. But impulses pass and the resolutions so lightly formed soon appear to have weight, their demands and restraints then even become burdensome, and finally they seem intolerable. Christian also had an impulse and resolved to go to the Celestial City. He arrived in Beulah Land and was in sight of his goal. But between his resolution and success there were disappointments and sorrows, heartaches and tragedies. He left family and friends; he faced lions on the way; he fought with Apollyon; he passed through the Valley of the Shadow of Death; he withstood the ridicule of evil doers, and saw innocent Faithful go to his death. All these make up the price of forming and keeping a good resolution. But he did not feel that he gave too much. He rejoiced that he was true. We also must have a goal and we must resolve to reach it, but, like Christian, we must pay the price in sacrifice and self-denial, in moral heroism and whole-hearted service.

A Sunset Song

Fade not yet, O summer day,
For my love has answered "Yea."
Keep us from the coming Night,
Lest our blossom suffer blight.

"Fear you not: if love be true,
Closer will it cleave to you;
'Tis the darkened hours that prove
Faith or faithlessness in love."

—John B. Tabb, in Harper's Magazine.

Church Life

The editors of the *Christian Century* have received many letters commending especially some of the recent issues of the paper.

The offerings for state missions now claim the attention of the churches. These first offerings of the new century should accord with the high resolve of the Centennial convention.

Several of the regular deparments of the *Christian Century* have been crowded out the last two or three weeks, to make space for the report of the convention. But they will appear regularly again after this issue.

"The Coign of Vantage," the new serial which we shall begin in our columns next week will be found of vital interest to a large class of readers. It is a study of modern social and industrial conditions. Our new readers will secure the papers containing the initial chapters.

Those who have recently joined the *Christian Century* family will, we hope, be a little patient if they do not receive their papers as early as they expected; it is requiring long hours in the office to get the names correctly placed upon the mailing list. We shall be glad to be informed of anyone's failure to receive the paper regularly.

* * *

The church at Booneville, Mo., is in a meeting, led by A. P. Cobb, of Decatur, Ill.

Evangelist Clark Bowen is in a meeting with the East Side Church, Denver, Colo.

J. P. Rowlison has changed his address from North Vernon, Ind., to Iowa City, Iowa.

B. F. W. Pittman has resigned as pastor of the church at Madras, Ore., and will soon remove his family to the East.

There are 635 schools in different parts of the world under the direction of the C. W. B. M.

Richard Martin, the evangelist, of the "Martin Family," is in a meeting at McAlester, Okla., and is addressing large audiences.

A new church is being erected at Illiopolis, Ill., and the plans are being laid for a building at Virden, Ill.

John L. Brandt and J. P. Garmong are leading the church at Newport News, Va., in a meeting.

A men's Bible class of sixty-two members is now an interesting part of the Sunday School work at Fulton, Mo.

The First Church, Topeka, Kansas, began a meeting the last Sunday in October. They have the leadership of Lowell C. McPherson.

S. M. Perkins, pastor, is leading the church at Keokuk, Iowa, in a meeting. He has the assistanec of F. F. Dawdy as leader of song.

S. R. Hawkins, State Secretary of Oklahoma, will dedicate the new house of worship at Wiser, Okla., November 21.

Friday, October first a religious canvass of the city of Denver was made by the Protestant churches The South Broadway Church of the Disciples furnished forty canvassers.

Rev. Cartwright, of Villa Grove, Ill., preached his first sermon as pastor of the church at Greenview, Ill., the last Sunday in October.

W. T. Matlock began work as the pastor of the church at Medford, Ore., the first of October, and is rapidly getting hold of the situation.

J. J. Limerick wil close his work at Dinuba, Cal., about the first of December. Mr. Limerick has acomplished a good work with this church.

The total receipts for the Christian Woman's Board of Misions for the last year was $375,875. The present membership of the organization is 73,608.

There were 507 in the Sunday-school at Carbondale, Ill., September 26. The offering was $50.70. They have a men's class of over fifty. L. E. Chase is the minister.

John L. Brandt begins a meeting with the church at Rupert, Idaho, November 7. During the meeting the new church building will be dedicated.

While Randolph Cook, pastor of the church at Enid, Okla., was at the Centennial Convention, his pulpit was supplied by his brother, Almond Cook.

The new Columbia Place Church, Indianapolis, Ind., was dedicated Sunday, October 31. The service was in charge of L. L. Carpenter.

A meeting is in progress at Nickerson, Kansas, David Wetzel of Mattoon, Ill., is doing the preaching, and Charles E. McVay is leader of song. D. J. Howe is the pastor.

In recognition of his services in collecting money for the steamship Oregon, George C. Ritchey, of New Burg, Ore., has been made a life director of the Foreign Missionary Society.

The Third Church, Topeka, Kansas, will hold a meeting next April, when they will have the assistance of J. N. Crutcher, of Sioux City, Iowa, as preacher, and Clarence Waggoner, Hannibal, Mo., as leader of song.

Great crowds are attending the meetings of the Christian Church at Niantic, Ill., where O. C. Bolman is preaching each evening. There have been sixty-seven acessions to the church.

It is the custom of the [illegible]morial Church, Chicago, to hold the communion service one Sunday evening each month, omitting the communion service at the morning hour of that day.

Dr. I. N. McCash, recently elected secretary of the A. C. M. S. to succeed W. J. Wright, spent a few hours at Niantic, Ill., recently and gave a helpful talk at an afternoon men's meeting.

Miss Mattie Hedges of Canton, Mo., will assist J. H. Bryan in building up the Adult Work in North East Missouri. Miss Hedges has already accomplished some very successful work in this direction.

The announcement is made that Homer T. Wilson, Chancellor of Oklahoma Christian University, at Enid, has resigned and will take up evangelistic work again. He will be succeeded by O. N. Roth, of Wichita, Kansas.

A. N. Glover, recently pastor of the church at Delta, Col., has accepted a call to the church at Roswell, New Mexico. This is one of the best churches in that whole region of country. It is aggressive, and bids fair to become a great church.

Dr. Paul Wakefield will give an illustrated lecture at the Evanston, Ill., church, November 5. No admission will be charged. The policy of this church to interest itself in whatever gives promise of helpfulness to mankind is commendable indeed.

Dr. Paul Wakefield of China, delivered a lecture on "The New Orient," under the auspices of the Men's Club of the Memorial Church, Chicago, Monday evening, November 1. The lecture was illustrated by stereopticon and moving pictures.

The corner stone of a new church building has been laid at Winfield, Kansas, where Albert Nichols is the minister. The day of ceremony proved an unfavorable one, but the people were enthusiastic, and came to the service with raised umbrellas.

A meeting recently held by the church at St. Joseph, Ill., where J. T. Davis is pastor is felt to have been an unusual help to the church, though there were but five additions. The preaching was done by the pastor, and J. W. Hanger, of Armington, Ill., lead the singing.

The West Side Church, Springfield, Ill., has voted to enlarge their building at a cost of $9,000. They are especially desirous of more and better equipped Sunday-school rooms, [illegible] their present plan will also double the [illegible] their auditorium. J. R. Golden is the minister.

G. H. Steed is closing his work at Moundsville, W. Va. During his two years of work there over 200 persons were received into membership and the church brought into great missionary activity. The current expense fund was nearly doubled and all other departments of the work were correspondingly benefited.

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A COMPREHENSIVE HISTORY OF THE

Disciples of Christ

BY WILLIAM T. MOORE, L. L. D.

At last every member of the Disciples Church may rejoice over an authoritative history which will make his church and its teaching better and more generally understood.

The facts, regarding its genesis, spirit, progress, are presented by a man of unquestionable authority, long association and wide reading.

Everyone who has the interest of the church at heart, cannot afford to withhold his heartiest effort to extend the circulation of this most important work.

FLEMING H. REVELL COMPANY NEW YORK: 158 Fifth Ave. CHICAGO: 80 Wabash Ave.

Walter Martin, who has been pastor of the University Heights Church, San Diego, Cal., closed his work there in time to attend the Centennial, and then go on to Fredonia, N. Y., Mr. Martin received 56 people into the fellowship of the church at San Diego, the last year of his ministry there, and did a commendable work in the Sunday School. He is available for another pastorate.

J. H. Wright is leaving the work at Lovington, Ill., for the church at Arthur, where a new building is to be dedicated about the first of January. Mr. Wright has acomplished a good work in Lovington, and as a token of the esteem in which she is held, Mrs. Wright was given a ticket to Pittsburg, that she might accompany her husband to the convention.

F. H. Reed, a graduate of Hiram College, with the B. D. degree from Oberlin, has been called to the pastorate of the church at Norman, Okla. This is the seat of the state university, and it is the purpose of the church to measure up to the full measure of their opportunity and responsibility. They feel that this should be the best church in the state. Mr. Reed is most highly commended to the church.

J. T. Riddell has resigned his church at Quaker City, Iowa, and has entered Yale University, where he will spend two years in post-graduate work. Mr. Riddell has been minister at Quaker City only a little more than three months, and while he regretted to sever the relationship with the people, the thirst for knowledge was stronger than the desire to remain with the church.

A lady, a member of one of our churches in Chicago, living in Auburn Park and close to excellent transportation, wishes to rent her furnished home to a small family with the privilege of occupying a room and boarding with them. This will be an excellent opportunity for a man and his wife who wish a home in one of the pleasantest suburbs of Chicago. Inquiry may be addressed to Mrs. Mattie J. Smith, 7722 Union Avenue.

Edward Scribner Ames, pastor of the Hyde Park Church, preached last Sunday on the subject, "Why I Am Not a Unitarian." Those who know Mr. Ames at all intimately, know that this does not require any juggling with words, and that he would not find himself hard put to it for argument in discussing such a subject. Mr. Ames is positive and constructive in the whole program of his life.

Mr. D. J. McCanne, of the South Broadway Church, Denver, has made the congregation a generous offer. As a memorial to his sainted wife who was a great lover of music he proposed to give toward the paying the $1700.00 debt on the pipe organ of the church, one dollar for every dollar the congregation will raise. Mrs. McCanne was held in high esteem by all members of the church, and they will gladly contribute to this memorial to her name.

Dr. Herbert L. Willett is printing in pamphlet form his morning sermons at Memorial Church. Copies of the following sermons may be had for five cents each by application to the office of the Christian Century:—"The Church of the Future," "The Uplifted Cross," (preached in Pittsburg, October 17) "Knowing in Part," "The Opening of the Books," "The Losing and Gaining of Life," "Value of Discontent," "Resignation."

One hundred and twenty-six are enrolled in the Standard Teacher Training classes of the church at Tipton, Indiana. The First Year class numbers 102 and is taught by W. N. McGraw, an experienced high school teacher. The Advanced class is taught by Prof. C. F. Patterson, the superintendent of the city schools, and numbers twenty-four. The pastor, G. I. Hoover, is the associate teacher of each class.



The corner stone of the new building for the Rowland Street Church, Syracuse, N. Y., marks a new era for that church. The pastor, C. R. Stauffer, had charge of the services, and Joseph A. Serena, of the Central Church, made the address. Parts were taken in the service by the pastor of the Christian Church at Pompey, and the Methodist preacher in Syracuse. The church is to be entirely fire proof, and will cost about $12,000.

F. M. Rains will dedicate the new building of the church at Manhattan, Kansas, the first Sunday in November. The pastor, W. T. McLain, urges the attendance of the pastors of neighboring churches, and assures them that they will all be well provided for. The dedication will be followed immediatey by a revival meeting, in which George E. Lyon will do the preaching and V. E. Ridenour will have charge of the music. At the close of the meeting a Sunday School Institute will be held, in charge of Myron E. Settle and wife.

Hermon P. Williams preached at the University Place Church, Des Moines, Iowa, the fourth Sunday in October. There are four Philippine boys there at the University and they gathered around Mr. Williams at the close of the service as if he were a father, as, indeed, he has been to them. Mr. Williams is, on account of his health, now living at Lumberton, N. M., but as soon as he has regained his health he will return to his chosen work in the Philippines.

A. W. Conner recently spent two weeks in a campaign for boys at Spartanburg, Ind. The lecture room of the church was filled each afternoon with boys from eight to eighteen years of age. Each evening Mr. Conner addressed large audiences in the church auditorium. E. K. Van Winkle the pastor, is enthusiastic in his praise of the work of Mr. Conner, and declares that people of all communions and of none, were delighted with the work Mr. Conner was able to accomplish in this short time. This pastor further adds that this is the sort of evangelism which we need at the present time. Can any one doubt it?

The fate of the unfortunate little child and the poor, homeless, aged disciple has ever found sympathy in the hearts of our good brother and sister, Mr. and Mrs. H. E. Bunker, of Exline, Iowa. They have recently given themselves the joy of helping to relieve their distresses, and at the same time adding to the Centennial Thank-offering of the National Benevolent Association. Their last good gift to the Association is $1,000.

There never were as many applications for admission into our Homes for the Aged as right now. Many of them are extremely sad and it is heart-rending to have to say to them "there is no room now." We should have more Homes for these needy, worthy ones. Can the Christian Church afford to see its worthy veterans end their days in a poor-house?

The demands upon the National Benevolent Association to enlarge its work for the needy children of the Southeast is increasing all the time. It has been decided to give up its part of the public school work and devote all the energies of the local board at Baldwin, Ga., to the work of the Home.

The Benevolent Association is closing one of the best years in its history. It needs, however, the final support of every friend of its holy ministry in order to reach some of its most coveted aims.

Chicago

A Report of the First General Meeting of the Disciples Since the Summer

By Orvis F. Jordan

The spirit of co-operation is now one of the most apparent tendencies of the Chicago churches. This is making itself manifest in the brotherly relation of the ministers and in the ways in which the churches are taking counsel together in the common work. One of the most significant outward tokens of this unity is the attendance at the quarterly rallies held by the Chicago Christian Missionary Society. On the Sunday following the national convention our last rally was held, and in point of attendance was the greatest rally ever held in Chicago in recent years.

The Two Speakers

The two speakers of the day were Dr. Willett and Dr. Edgar P. Hill. The former is so well-known to Chicago Disciples and so much the recipient of our good will that he helped much in making the rally. The latter is superintendent of Presbyterian Missions in Chicago and is sufficiently eminent in his denomination that he came near being elected moderator of the last Assembly of the Presbyterian church. He is the missionary statesman of the Chicago situation and heads a great society that is raising and spending sixty-five thousands of dollars on Chicago missions.

Dr. Hill's Address

Dr. Hill spoke first and his address developed two ideas, one that the church was under fire these days as never before, and the other that only the co-operation of the various religious bodies would make the church ready to meet these attacks. The magazines are now spending their muck-raking activities on the churches. It is charged that the churches are doing nothing to meet the great social needs of the times. Dr. Hill pointed out that nearly all of the real philanthropic work of the day is being done by professed Christians, even though they are working in secular organizations. Many organizations that the man of the street thinks are secular, such as the Y. M. C. A., the Anti-Saloon League, and the settlements, are really the churches organized to work at a special task without putting a cross over the door. It is because the church is modest that the people think the church is not relating itself to the problems of the time. Were it not for the church, there would soon be no philanthropic work, just as there is none today in countries where Christianity is not the current religion.

Favors Federation

Dr. Hill's great message was that the churches should federate, or even unite more closely, in order that they might meet the attacks of the enemy and that they might do their work more effectively. He said the argument for church unity in Chicago was especially strong, for the field was greater than all the churches working together could possibly reach. He pledged Presbyterians to a faithful co-operation with the present Co-operative Council of City Missions. This Council has already eliminated many of the duplications in territory that came about through the old haphazard way of doing mission work. Committees are invited into different communities to adjust questions of territory between the various denominations. Dr. Hill insisted that the first task of his board was to make Christians and not Presbyterians.

His outline of the difficulties in the way of the federation idea was a very thoughtful one. He showed how the larger bodies would be more cordial to the federation idea than the smaller ones, since they were already established in the desirable territory. The smaller bodies would always have the temptation to independent action. He felt there was no remedy for this other than the spirit of Jesus in the hearts of the people and beautifully said that Christian union must come at the foot of the cross.

Dr. Willett's Address

Dr. Willett spoke on the great convention in Pittsburg. In mentioning Dr. Hill's address with great appreciation, he showed how fitting it was that a Presbyterian should speak on this day when the reports of the centennial were being received, since all of the fathers were Presbyterians. He said if the Presbyterians of a hundred years ago had been of the spirit of Dr. Hill, there would never have been any division. His report of the convention covered the things of the greatest significance. His whole attitude was that of deep appreciation of the spirit of the Disciples as it was revealed in Pittsburg. He passed in rapid review the various sessions of the conventions, mentioning with appreciation many of the addresses that seemed to him to have special significance.

The Roll Call

After the addresses, it is the custom in our rallies to call the roster of the churches. The representative character of the gathering is seen by the fact that no mission or church in Cook County was without representation. Some came thirty miles, as the brethren from Chicago Heights to the south. Some came from Maywood, twelve miles to the west. Some came from Evanston, twelve miles to the north. Altogether, about four hundred of the picked workers of the cause in Chicago came together.

Money from the Churches

A part of the program was to report the money actually turned in to the society for city missions. The largest amount was that raised by the Englewood church, five hundred dollars. The next largest amount was that given by the Jackson Boulevard church, two hundred dollars. By the time the returns are all in, it seems probable that every church will have some representation, for all our churches are in a spirit to co-operate with the organized work of the brotherhood in the city.

One of the unique features of the rally was the music. While two selections of special music were rendered, the interest probably centered in the chorus choir made up of the ministers of the city. A number of the ministers brought choir members who sang for them by proxy, though they sat in the chorus. The great hymns were sung with spirit. The people, while they sang, had a chance to see the leaders of the work in Chicago all together on one platform.

Our rally has revealed us to ourselves. We are not shouting as loudly as we once did, but we have an enthusiasm that does not need to be continually inflated by emotional appeals, an enthusiasm of the deeper sort that will not abate until we achieve the task we have set ourselves in Chicago.

Chicago Church Notes

J. K. Arnot was sent by his church to the Pittsburg convention. He reports progress at Armitage avenue.

F. C. Cothran has received a call from the Armour Avenue congregation for another year.

The roof is now on the Austin church and there seems to be every prospect that the church can be dedicated before Christmas, as was planned.

The Chicago Heights congregation cleared about three hundred dollars on their Merchants' Carnival and have cleared off the remainder of the indebtedness on their property.

Vaughn Dabney has been called to be pastor of the Douglas Park church, and he is now busy in undertaking to reduce the Church Extension debt on the property out there.

C. E. Winston, of the Settlement at Ada and Sixty-first streets, gave an entertainment at the Evanston church last Friday night. He and his wife rendered the plantation songs and the poetry of Paul Laurence Dunbar in a most entertaining manner.

C. M. Kreidler has resigned at the West End and is going immediately to his new field at Elmira, New York. The congregation at the West End voted a call recently to Mead Dutt of Las Vegas, New Mexico.

The annual meeting of the general board of the Chicago Christian Missionary Society will be held on Monday evening, November 8, in the lecture room of the First Methodist church. Each self-supporting church is entitled to two delegates, and each mission church to one.

Dr. Ames is receiving the recognition that his scholarly attainments deserve in the journals this fall. The International Journal of Ethics has an article from his pen. Another article appears in the American Journal of Theology. He has won a place among the foremost thinkers of the country in the field of his specialty.

Nevada, Mo., Oct. 31. Twenty-five first week. Heavy rain today. W. W. Burks, pastor; Arthur Haley, singing. O. E. Hamilton.

Wapello, Iowa, Oct. 31.—Thompson the Egyptian and workers closed tonight a successful meeting. Out of apparent defeat, we have snatched victory; only one week good weather yet forty-five were added; forty adults. Thompson is truly a marvelous man. He has some open time. Write him at Mason, Ill.—Alden Lee Hill, pastor.

THE DIFFERENCE
Coffee Usually Means Sickness But Postum Always Means Health.

Those who have never tried the experiment of leaving off coffee and drinking Postum in its place and in this way regaining health and happiness can learn much from the experience of others who have made the trial.

One who knows says: "I drank Coffee for breakfast every morning until I had terrible attacks of indigestion, producing days of discomfort and nights of sleeplessness. I tried to give up the use of coffee entirely but found it hard to go from hot coffee to a glass of water. Then I tried Postum.

"It was good and the effect was so pleasant that I soon learned to love it and have used it for several years. I improved immediately after I left off coffee and took on Postum and am now entirely cured of my indigestion and other troubles, all of which were due to coffee. I am now well and contented and all because I changed from coffee to Postum.

"Postum is much easier to make right every time than coffee for it is so even and always reliable. We never use coffe now in our family. We use Postum and are always well."

"There's a reason" and it is proved by trial.

Look in pkgs. for a copy of the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Our Reader's Opinions

Dear Brother Morrison: I write to say how pleased I am with your report of the convention. It is splendid, and I know the succeeding issues will equal this week's high standard. You size up Samuel Harden Church correctly. Prof. Willett did nobly, and the expected panic did not appear. His was a great speech, and everybody enjoyed it. I should like to suggest that you mention the fact that the brethren who have spoken at the conventions from the days of Noah until the present be retired in favor of the younger generation. This does not mean the old men, necessarily, but those who speak on all occasions. They are good convention speakers, but there are other men who would add variety to the program. I heard several mention this in Pittsburg. Some of our men have spoken so often that the people are tired of hearing them. The convention was too big for the auditorium facilities of Pittsburg. E. B. BARNES.

Editors Christian Century: I want to thank you for the appearance in your paper of the correspondence between Prof. Willett and Z. T. Sweeney.

I was not quite able to state clearly the opinion I held heretofore in regard to miracles, because I could not satisfactorily define "miracle," but I did believe essentially, like I understand Prof. Willett to believe. It has been clear to me for some time that there is not a dual universe. The employment of the word "supernatural" is unfortunate.

This correspondence shows clearly the futility of the old school thought and its champions, to stand against the position of modern science. I did think, however, that the champions of the old could make a better showing. Brother Sweeney did as well, perhaps, as any could do, who holds his nebulous, mysterious belief, but he made a very weak argument. I was disappointed, not to say disgusted, at his gusto, and the splendid generalities he displayed for argument. He simply showed the weakness of his position. If he was able to meet the argument of Prof. Willett, he did not do it, and I believe he could not appreciate it. Enough. I simply wanted to tell you I find myself essentially in harmony with Prof. Willett on the subject. I have often said, if we are ever able to reproduce the miracles of Christ, and we may be, it will in no way detract from his glory, that he was able to do it when he was in the flesh. Sincerely,

Colusa, Calif. J. K. BALLOU.

Dear Bro. Morrison: I congratulate you on your account of the Pittsburg Convention in The Christian Century. It is the most satisfactory account that I have seen. I am enjoying the Convention without the expense and discomfort of those who were present in the great assembly in person. Willett's address measures up to a high standard as literature, and has a fine ring. I heartily congratulate you. Fraternally,

Denver, Oct. 26.. B. B. TYLER.

The Laymen's Missionary Movement

By Judge F. A. Henry, Cleveland O.

(The following letter from Judge Henry of the Circuit Court of Ohio seems to us to demand more than casual attention from our readers. This laymen's movement for missions is so big and audacious in its purpose as to at once challenge the interest of the best men in the church.—Editors.)

Letter to the Editors.

"Editors Christian Century:

It seems to me of the utmost importance that all Christian people, and certainly the Disciples of Christ everywhere, should be put in possession at the earliest possible moment of the facts in relation to the Laymen's Missionary Movement, and the campaign which is now under way to enlist laymen in the cause of foreign missions, to the end that the supreme, united effort for world evangelization in this generation, which is the avowed object of this movement, may have the largest possible success.

Three of the seventy-five conventions projected for the United States during the next few months, have already been held, namely those at Buffalo, Cleveland and at Richmond, Va. I was chairman of the executive committee of the Cleveland convention, and the success of the meeting here was equal to our most sanguine expectations. Mr. J. Campbell White declared that the banquet with which the convention here began, was the most impressive event of the sort that he had ever witnessed.

I have also just returned from Richmond, Va., whither I went in pursuance of a resolution adopted by the Cleveland convention to bear greetings to the Richmond convention. Although my stay in Richmond was necessarily brief, I was impressed with the magnitude and success of the like undertaking in that city. To my mind nothing so significant has been successfully undertaken in the history of religious effort in modern times.

The committee is pressing into service as speakers at these conventions, the very best talent they can obtain, and if our people would put forward their own best men for this work, their services would be gladly welcomed. As yet, the Disciples have not been represented to any extent among the speakers, although their delegates have had an important and gratifying part in all the conventions held thus far. There should be, and there is so far as I know, not the slightest vestige of sectarian rivalry or jealousy in this movement. The advantages reaped by the movement flow exclusively into the already established channels of missionary effort. There is no purpose whatever to set up any new organization in competition with the missionary societies already in existence.

The Report of the Great Meeting.

Northeastern Ohio has just experienced a most remarkable religious demonstration. In order that Christian people in other sections may not fail to appreciate and take advantage of the similar opportunities that will shortly come to them, I submit a somewhat detailed account of the Cleveland convention of the Laymen's Missionary Movement in session here October 21—24. The convention opened with a dinner of 1360 covers in the Central Armory. This number exhausted the capacity of the largest assembly room in the city, so that the rest of the 1442 delegates had to be seated in part at a neighboring hotel and in part at a second table in the rear of the Armory. Practically every Protestant congregation in Cleveland was represented by a delegation of laymen. Registered delegates paying a fee of two dollars each were admitted on the maximum basis of three to every hundred of the membership. About one-fifth of all the delegates were from out of town, and represented the churches which are nearer Cleveland than any other of the seventy-five convention cities in the present campaign schedule of the Laymen's Missionary Movement in the United States. Preparation for this event had been under way for five or six months. An executive committe of about fifty laymen, representing eighteen different communions, was appointed at a preliminary meeting last Spring. Five sub-committees on Deputations, Dinner, Statistics, Publicity, and Finance were at once organized.

The Deputations Committee through its individual members and others, explained the movement at preliminary men's meetings, which were convened for the purpose, both in and out of town; and it also had charge of the registration of delegates.

The Statistics committee collected and tabulated the number of communicants in each of the eighteen denominations participating: the annual congregational expense of all kinds; the annual offerings for home missions and charities; the same for foreign missions; and the per capita foreign mission offering. These figures were tabulated in five columns and printed on cards, and on a huge wall chart.

The convention was addressed by about two dozen men and missionaries, all of the first rank, and many of world-wide renown. It is doubtful if the cause of Foreign Missions was ever before presented so brilliantly and exhaustively or before so novel and responsive an assemblage. I have never heard of so large a banquet of any kind indoors before; and certainly no religious banquet of laymen anywhere ever equalled it. The delegates were moreover picked men, of high intelligence and ability, and included many of Cleveland's richest and most successful men of affairs.

But of far more significance than this is

THE WAY OUT

Change of Food Brought Success and

An ambitious but delicate girl, after failing to go through school on account of nervousness and hysteria, found in Grape-Nuts the only thing that seemed to build her up and furnish her the peace of health.

"From infancy," she says, "I have not been strong. Being ambitious to learn at any cost I finally got to the High School but soon had to abandon my studies on account of nervous prostration and hysteria.

"My food did not agree with me, I grew thin and despondent. I could not enjoy the simplest social affair for I suffered constantly from nervousness in spite of all sorts of medicines.

"This wretched condition continued until I was twenty-five, when I became interested in the letters of those who had cases like mine and who were being cured by eating Grape-Nuts.

"I had little faith, but procured a box and after the first dish I experienced a peculiar satisfied feeling that I had never gained from ordinary food. I slept and rested better that night and in a few days began to grow stronger.

"I had a new feeling of peace and restfulness. In a few weeks, to my great joy, the headaches and nervousness left me and life became more bright and hopeful. I resumed my studies and later taught ten months with ease—of course using Grape-Nuts every day. It is now four years since I began to use Grape-Nuts, I am the mistress of a happy home and the old weakness has never returned."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

the new plane into which the cause of foreign missions is projected. The laity constitute an enormous and virtually untapped reservoir of available energy for this work. Business men as a rule have not been interested in the subject. They now appreciate, in Cleveland at least, how vital it is to the life of the church, in both direct and reflex influence, and how necessary also to the world's work. Natural science of every sort, exploration, diplomacy, commerce—almost all phases of human interest and effort, are large debtors to foreign missions and missionaries.

Still more important is Mr. J. Campbell White's mathematical demonstration that the preaching of the gospel to every creature in this generation is a perfectly practicable undertaking—stupendous indeed, like the digging of the Panama Canal, but entirely feasible and quite within the capacity of the laity of the church. This was a veritable revalation, captivating and convincing.

But most important of all is the distinct subsidence of denominational lines among orthodox Protestant churches. The delegates, in brotherly love, actually forgot that they came from different communions, subjecting themselves unconsciously to Christ's own test: "By this shall all men know that ye are my disciples, if ye have love one to another."

Cleveland's per capita foreign mission offering is $0.887. That of the Cleveland Disciples of Christ is $0.87. The range is from $2.07 for the Presbyterians, to $0.05 for the German-American Synod of North America.

The convention resolved (the churches in separate meetings concurring) to treble Cleveland's annual foreign missionary offering this year. A permanent organization has been perfected to see that this is actuallly done.

This is a natural and welcome reflex of the well-known tendency of interdenominational missionary relations on the foreign field to become non-denominational wherever the stress is great. As Campbell White well says: "You can't talk close communion to people that worship a cow."

The Hub of the Empire State

By Joseph A. Serena.

Our churches were well represented at the Centennial convention. Of the thirty-eight preachers now located in the state, twenty-eight were in attendance, while nearly every congregation was represented by a number of delegates. This, too, in spite of the fact that the railraods were unfair in their rates and restrictions in the territory of the Eastern Trunk Line Association. From Buffalo a special vestibuled train was run to Pittsburg which contained delegates from Buffalo, Tonawanda, Niagara Falls, Toronto, central New York, one hundred and thirty-two in all. A series of vesper services were held in the different cars and the fellowship of the party was fine.

Two of our churches are calling as pastors brethren who have had charges in this state before. C. M. Kreidler comes to Elmira and D. H. Patterson to Gloversville. Both of these fields are promising with the right man at the helm.

Bro. W. C. Bower has resigned from the Tabernacle Church of North Tonawanda, the resignation to take effect February 1, at which time he enters Columbia University to pursue special work on his Doctor's degree. He has been pastor of this church since it met in a store building, in 1900. In 1902 the Bible-school portion of the new building, costing $20,000, was erected. It is a very compact and complete plant for school work, with a seating capacity of 700, and will form the rear of the completed building of the church plant. The growth of this church during the nine years of Bro. Bower's pastorate has been steady and substantial. There are now 338 members in the church and 458 in the Bible-school. We hope a good, strong man may be secured to take up this important work.

Dunkirk is yet without a minister, but we understand that a man may soon enter upon this field. The church felt the influence of the depression in business, but now that the large locomotive works are running under full capacity the entire city will be influenced.

November 1 is the date of the important offering for State missions. In such an important field as the Empire state we consider it of paramount importance. Here are cities of first class growing with greater rapidity than entire states in the west; cities which will have a marked influence on the development of America in years to come. If the Disciples would only confine their missionary activity to growing suburbs of these cities they would have their hands full. These settlements must be churched and we have abundant opportunity in this direction. Then our State society should have a dozen men doing work among the foreigners in our cities, men who speak their tongues and understand their customs. These people will be our clerks, teachers, merchants and politicians of the next generation, and it behooves the Protestant church to reach them in the formative period of their lives. Those churches which do work among them bear testimony to the worth of this effort and our people should not be behind in this regard. At present our activity as a missionary society is expended in aiding mission churches in nine of our cities. We hope to enter others as soon as possible. The offering this year should be the best in our history.

Last Sunday there was opened here another mission in a rapidly growing section of our city. For some time we have had it in view, and since no other church is at work on the field we have entered. Sunday-school will be held each Sunday afternoon at 3 o'clock, after which Bro. Stauffer and myself will preach on alternate Sunday afternoons. For the present the meetings will be held in a school house.

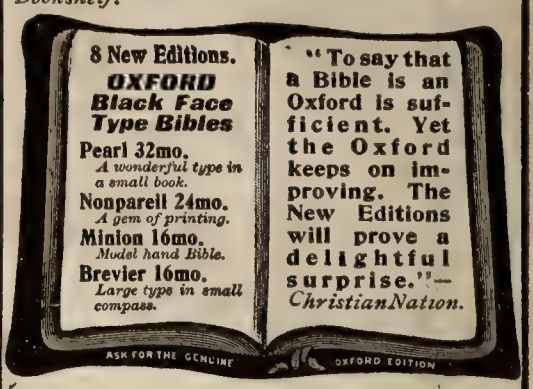
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THE CHRISTIAN CENTURY

Volume XXVI. November 11, 1909. Number 46

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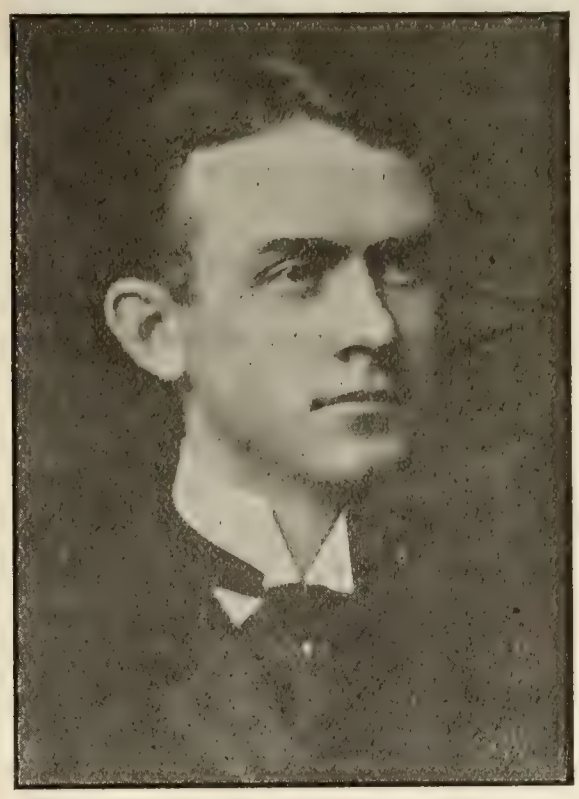
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-- Editors --



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A Word to our Friends

The work you did for the Christian Century at Pittsburg has yielded results beyond our plans. We will be unable, we regret to say, to send the first two issues following the convention to more than half of the new subscribers, so much larger is the list than our calculations. A great body of sentiment is organizing itself in behalf of the Christian Century as an exponent of those ideals for which the Disciples must strive in the new century. Our true friends are not content to merely stand by and watch and applaud but they want to help. Many are asking what they can do.

The best thing you can do for The Christian Century is to get new subscribers for the paper. The following is a facsimile of a letter by Dr. B. B. Tyler, sent to nearly two hundred homes of his church members in Denver. It was a practical way of showing his appreciation.



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I am persuaded that if you will read the Christian Century weekly you will thank me for this note of Commendation

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You will, I am sure, receive her as your Spiritual Minister who is engaged in the Master's business.

Fraternally
B. B Tyler.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT LOCKWOOD WILLETT, EDITORS

Re-Opening the Baptism Question

Shall the Disciples Practice Sprinkling Alongside of Immersion

COLONEL Samuel Hardin Church, a distinguished citizen of Pittsburg, and a grandson of Walter Scott, one of the Fathers of the Disciples' brotherhood, says the baptism question must be reopened and that the unbroken practice of the Disciples since his grandfather's day must be revised.

Mr. Church says the Methodist way of leaving it optional for the candidate to choose his own form of baptism is much nearer the mark of a free church than the Disciples' practice.

More radical yet, he says that the Scriptures do not give unequivocal sanction to immersion as has been claimed by the prevailing Baptist interpretation of the New Testament. "It is scarcely imaginable that the jailor and his household were immersed in the jail at Philippi," is one of his allusions to Scriptural precedents.

He therefore proposes that the minister advise immersion in the case of adult applicants, "and stop there, being governed thereafter by the declared conscience of the convert."

Disciples of Christ versed in the way of thinking peculiar to their brotherhood will experience a profound shock at being told that these sentences were spoken at their Centennial convention.

Those who heard the address in Carnegie Institute were intensely conscious that a strange note had found its way into the harmony of the great convention, and they responded to it with contradictory reactions. Some hissed, some applauded, the largest number sat frozen in their seats and wondered what it could portend.

After that hour the address of Colonel Church became the talk of the convention. And since the convention it has found its way into print farther than any other addresses have penetrated. The Disciples' own press is now engaged in characterizing it as a "malodorous address," and "miserable, second-hand infidelity."

The outside press regards it as an indication of an inevitable change of policy with respect to baptism. The Outlook calls it "the most significant single feature of the Convention."

Another paper says, "it is possible that in a short time candidates for entrance into the Christian church will be allowed to choose the form of baptism which their consciences dictate."

The Disciples have supposed that the baptism question was settled. On no specific theme has their preaching been characterized by greater uniformity and unanimity since Alexander Campbell became a Baptist than on this. On no subject has the brotherhood's sentiment crystalized into such pat formulas as on the form, design and proper subjects of baptism.

Now to be told that their practice of immersion exclusively is sectarian, that it is not necessarily scriptural and that the optional basis is both more scriptural and more catholic, touches the Disciples in the most sensitive area of their consciousness.

How deep Colonel Church's probe has gone remains yet to be seen. If he shall have stirred the brotherhood to examine anew the foundations of the immersion dogma the charge of bad taste in presenting his views on the occasion he chose will not have elbow room in history.

On account of our hope that this re-examination will result from the episode at Pittsburg The Christian Century finds it very difficult to wax hot at Colonel Church, even though it finds itself in opposition to many if not all of the points he made relating to the plea of the Disciples.

We had no impulse to join with those who hissed the speaker, although he seemed to us to surrender some of the fundamental assets of our position, and to set forth certain other views, commonly held by modern scholars, in such inexpert fashion as to leave them subject to ridicule and caricature.

The Disciples by all the traditions of their first hundred years welcome any honest thinker who makes them think. And they accept the challenge of Mr. Church or any other thinker to discuss anew any item of faith or practice, howsoever fundamental it may be in their program.

The immersion dogma is one of the items which the Disciples have regarded as settled. If now it be reopened for discussion in the light of the modern conception of salvation, the modern conception of the church and the modern conception of the Scriptures what modification, if any, is it likely to undergo?

The Christian Century's answer is that the exclusive practice of immersion as the proper form of baptism will remain unchanged, but the dogma may pass into disuse or altogether disappear.

The practice of immersion only is one thing, and the dogma by which this exclusive practice has been upheld is another thing.

It is of primary importance to distinguish between the two and to discern that the disuse of the dogma does not necessarily carry with it the overthrow of the practice. Having rid ourselves of the dogma, it may fall out that there are other more cogent and persuasive reasons for maintaining the practice.

The dogmatic argument for immersion only starts with the definition of the word "baptize." In the Greek this word means to dip, to immerse, to plunge, or their equivalents. The array of scholarship supporting this definition is without exception. No scholar of rank translates the word "baptize" by any of the equivalents of "sprinkle" or "pour."

A further item entering into the dogma is the historic fact that in the early church every baptism was by immersion. There is no indication that any other practice was employed. Jesus was immersed. John was baptizing in Jordan. The Ethiopian eunuch was immersed. Paul speaks of being buried in baptism. Moreover, church history discloses just when and where and why the change was made from immersion to affusion.

And finally there stands the commission of the Lord himself, "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost."

Out of these data the baptismal argument has been constructed and the immersionist-believing section of the church has made the acceptance of its interpretation of these data a test of fellowship in its various communions.

Steadfastly the pedobaptist section of the church has refused to accept the interpretation of these data made by their immersionist brethren.

On the basis of the older view of the Bible the argument is in a deadlock. There are no convincing signs that the immersionist doctrine is depleting the ranks of the supporters of affusion.

On the contrary, there is a fast growing indifference to all attempts to "prove" things as the immersion dogma is proved. Even by Baptist and Disciple preachers the subject of baptism is not discussed as in former times.

With the fast increasing acceptance of the view of the Scriptures now prevailing everywhere in circles of scholarship there is good reason to believe that the ground is being cut from beneath the feet of both combatants.

The contest will not be decided on the terms which Colonel Church suggests, however, namely, a return to the practice of three forms of baptism, but will be, we believe, a return to the apostolic precedent of immersion only.

This will be accomplished by lifting the whole subject out of the realm of dogma and considering baptism for just what it is, and what it is worth, in the personal life of the Christian and the organized life of the church.

As a people seeking a basis of Christian unity the Disciples are on the right ground when they practice immersion only. No other basis of union is possible.

The optional basis is not a unifying but a divisive basis. The immersionist's conscience cannot tolerate the practice of affusion and could not be expected to rest comfortably in a church which practiced it. The fact that he was himself immersed would not lift from him the responsibility for his church's act in practicing for baptism what he believes is not baptism at all.

Moreover, every baptism involves not one conscience only, but two —the candidate's and the administrator's. How can a minister with an immersionist conscience practice affusion? Yet this is Mr. Church's solution: for the minister to advise immersion and stop there, being governed afterward by the conscience of the candidate.

No, apart from all dogmatic considerations, the exigencies of their program for Christian union call for the continued practice of immersion only by the Disciples of Christ according to the precedents of the Fathers and the early church.

The Trend of Events

By Alva W. Taylor

Does Union Labor Indorse the Saloon?

The daily press tells us that the Illinois Federation of Labor went on record against local option in its recent meeting. This is something all Federations, even that of the city of Chicago, have persistently refused to do heretofore. The national meeting peremptorilly bludgeoned such an effort. Samuel Gompers and all the great leaders are on record against the saloon. This resolution against local option in the Illinois Federation was a characteristic saloon trick. It was the same sort of a trick that put both the democratic and republican conventions for choosing delegates to the national presidential convention on record against local option in Illinois one year and a half ago. The liquor agents waited silently until the sessions were about over and the larger number of delegates already out of the hall, then they sprung their resolution, being sure their crowd had quietly remained behind, and it was carried by some forty votes. Labor is everywhere on record for the Referendum. It cannot consistently therefore be against local option.

No Longer Lese Majesty to Criticise Judges

Judge Cutting of Chicago arraigned judges severely in a recent address. He is evidently not one of those gentlemen who think a halo of divinity surrounds the erstwhile attorney as soon as he mounts the bench. Hands of holy horror were held aloft when Theodore Roosevelt first dared speak his gentle opinion of certain decisions that seemed to him to be partial to the point of notorisourness. Recently we have the governors of both Alabama and Nebraska severely arraigning federal judges for interference with state law and a perfect chorus of denunciation has gone up against Judge Tuthill for his recent injunction restraining the states attorney from bringing violators of the woman's ten hour law to trial. We are recognizing that the judge becomes in a large measure law maker in "interpreting" the law and that he always has a large margin of personal discretion in his rulings, and that, being human, he is very liable to do as other humans and rule according to his prejudices.

The Shot That Was Heard Around the World

In ages that are past we find the martyrdoms that inspire the lips of poets and light the fires of freedom. Such a martyrdom has just taken place in Spain. Perhaps like the crowning of the memory of Dr. Rizal in Manilla with a statue so soon after he was shot for his love of his people, Professor Ferrer's memory may be honored ere long with a memorial tomb that will immortalize his humble grave in the criminals ditch in Barcelona. With Bruno of Italy he is now immortalized and his ideal of a new state in old Spain has been hastened a generation. Professor Ferrer was the founder of modern schools in Spain. He devoted himself with untiring energy and courage to the task. The clerical party has long conspired against him. He has been accused of every overt act that has taken place in the revolution now going on in that medieval kingdom. But he never taught violence. He believed in the revolution of ideas by the arts of peace and has thus been called "the Tolstoi of Spain." But such a revolution is more to be feared by clericals and monarchists than one of blood. Yet being men of blood the minions of depotism never learn that the blood of martyrs is the seed of freedom. Professor Ferrer, like Socrates of old, founded a school and was accused of corrupting the youth. He sowed ideas and tyranny has beaten them into the ground where they will bear dragon's teeth. He was tried by court martial; it is said none appeared against him in person and that there was not a solitary direct accusation of complicity in the riots, but depositions only from prisoners in the fortress that were regarded as circumstantial but have not been published and he was given no witnesses nor a chance to defend himself but summarily pronounced guilty and quickly shot. He died like a hero with the cry "Aim straight. Long live the schools." One volley sufficed and his body was denied decent burial but flung in the criminal's ditch, and now the spot is guarded by soldiers for it will be sacred ground over which armies may contend and Weyler, "The Butcher," knows that a crusade to rescue his poor clay would light the smouldering fires of the nation. A woman left him a half million and he used it all for his schools and died penniless, his only daughter being now compelled to work in a factory for a living. His schools were simply those of modern science and democracy, such as all Spain must soon have. His ideas were those of a Jefferson but he lived before his time. His offense was to love truth and freedom and to have the courage to teach them. The shot that killed him rang round the world and in every land lovers of liberty, equality, and fraternity have arisen to acclaim his worth and deplore his death and condemn the guilty government that killed him. In Europe socialists and liberals have united in the demonstrations with officers of cities to address them. In America all but a few of the papers join in the prophecy that the outlook has been made ominous for the present regime in Spain. In Madrid the weak, though amiable young monarch trembles for his life and his crown. The Ministry has fallen, bombs are being thrown in Barcelona, monasteries and convents are in terror of the people, and a powder train has been laid that may ignite popular discontent into a revolution. Spain has offended the universal conscience of civilization and the wrath of the Lord is laid upon her.

Roosevelt Defeated

One of the late president's most excellent qualities was not patience. He was tremendously in earnest and stood not upon the delays of the codes of procedure. He was more reformer than statesman, perhaps, and the quality that did things was not always willing to abide the times for their doing. Like all impulsive men he stood hard by his friends and his own pet designs. When certain editors criticised certain transactions involved in Panama affairs he demanded their immediate punishment and in his wrath sought to hale them before a court in Washington while the offensive matter had been published in New York and Indianapolis. This would mean that a man who published a paper could be tried at any point where his paper might circulate and be denied justice in the harassing proceedure of being hauled about the country on pretext as well as for good cause. Judge Anderson of the United States courts, has ruled that the case cannot be taken to Washington. He also rules that the publications of things found to be false cannot be called libelous unless malicious intent is proven. There can be no centralized courts nor a censorized press in this countrry. The judge was not even sure the accusations were all untrue.

The Cossack in Finland Again

None of the multitudinous tragedies of imperialism touch the chord of universal sympathy more than that of Finland. Here is one of the most worthy, liberty-loving, and able people on the earth, made the subjects of a government their inferiors in every respect. Loving freedom and capable of building one of the most democratic of modern governments, they are subjected to the tyrannical rule of a despotism. After the sympathy of a world had compelled their conquerors to give them governmental autonomy, they enacted some of the most enlightened and progressive laws on the statue books of any nation. Now they are seeing their cities filled with the brutal Cossacks, their senate made the personal appointees of the autocratic governor sent by Russian bureaucrats to coerce them by means fair or foul, and thus are to be reduced once more to the place of a common dependency. The word conqueror once had a glorious sound to the ears of men, but that was before men learned the doctrine of human rights. Wherever they have learned that doctrine and learned that if they deserve its benefits, they must be willing to extend it to all mankind, the word "conqueror" spells barbarism. Finland loses her autonomy because she protested against paying $4,000,000 for the support of Russian arms. To do so would be to deny her own protestations against tyranny.

Clinics for the Cattlemen

Wisconsin is one of the most progressive states in the union. Its state university has been pronounced the most serviceable and efficient of all American educational institutions. One of the latest innovations adopted at that splendid educational center is a bureau for giving expert advice to cities on all municipal problems. One of the most conspicuous and successful of its movements for public education was that adopted by the university and the agricultural experiment stations for the eradication of bovine tuberculosis.

The state had been conducting the usual "campaign of education" for some years and with the usual results that the more intelligent

and public spirited of the farmers had been reached and some good effected. Other states had adopted drastic laws, compelling certain regulations, and had won the enmity of a public that did not see all things as the experts did. Wisconsin, having tried education so thoroughly and being so democratic in her ways, resolved to try education as a means of regulation. Dean Russell arranged for clinical demonstrations at county fairs and at farmers' institutes. The reaction test for determining the presence of tuberculosis would be tried on several animals and those showing the disease would be brought into the arena and the clinic would show the most ignorant the results of the disease on the animal, while the demonstrator would explain how it was spread and what dangers its spreading held to the welfare of the herds and to the large dairy interests of the state.

The results very very gratifying. Within the year some 5,000 were called for, more than for the five years of bulletin issuing previously. The next year 11,000 tests were made and last year more than 30,000, until today more than one-third of all the cattle of the state have been submitted to the "tuberculin test." Public opinion has been put on the side of the precautionary measures and made aware of the dangers. The percentage of affected animals has decreased from 17 per cent to 4 per cent, and a law compelling the pasteurization of the creamery milk fed to calves will doubtless be enacted and regulations made that will prevent the sale of any animal until it has a clean bill of health. Education must precede regulation.

A Speech That Shook a Nation

Lloyd-George recently made a speech at Newcastle that fairly shook the nation. It shook with laughter at his wit and with surprise at his courage and its dukes shook with rage and apprehension. It was a terriffic indictment of the dukes. The Russian government censored the address before they would allow it to be printed in that realm of the aristocrat. The sentence that called out extra editions of the papers in the night, a rare thing to happen in old England was this: "Who made ten thousand people owners of this soil and the rest of us trespassers in the land of our birth?" Lloyd-George and Winston Churchill seem determined that the opportunity for curtailing the prestige and power of the Lords shall not be lost. They desire that no passing opportunities shall deprive the people of the constitutional progress now within reach—that of depriving the Lords of the power to vote. The Lords are an anachronism in the affairs of Britain but like old wolves driven to the forest they will fight with all the abandon of those who have all to lose and nothing to gain but what they save from the foray upon them. To many a Tory traditionalist the doughty Chancellor's words must have sounded like sacrilege. Speaking of the charge that the budget would destroy prosperity he pointed out the general increase in trade and said: "Only one stock has gone down badly. There has been a great slump in dukes. (Laughter and cheers). They have been making speeches lately. One especially expensive duke made a speech, and all the Tory press said: "Well, now, really, is that the sort of a thing we have been spending 250,000 pounds a year upon?" because a fully equipped duke costs us as much as two Dreadnaughts (laughter)—and they last longer. (More laughter.) As long as they are contented to be mere idols on their own pedestals preserving the silence that became their rank and their intelligence (laughter)—all went well. * * * They have been scolding like omnibus drivers because the Budget cart has knocked a little of the gilt off their old stage coach." This seemed very audacious and will be unpardonable to the Tory conscience.

The Chancellor pushed his indictments to the issue. He added: "Let them realize what they are doing (cheers). They are forcing a revolution—(hear hear). But they decree a revolutoin which the people will direct. The question will be asked why five hundred men ordinary men—(laughter)—chosen accidentally from among the unemployed—(laughter)—should override the judgment of the millions of people who are engaged in the industry which makes the wealth of the country. (Hear hear).

"Who is responsible for the scheme of things whereby one man is engaged through life in grinding labor to win a bare and precarious subsistence for himself and when at the end of his days he claims at the hands of the community he served a poor pension of eightpence a day, he can only get it through a revolution; and another man who does not toil receives every hour of the day, every hour of the night, whilst he slumbers, more than his poor neighbor receives in a whole year of toil?—(Shame).

"Where did the table of that law come from? Whose finger inscribed it? These are the questions that will be asked. The answers are charged with peril for the order of things the Peers represent, but they are fraught with rare and refreshing fruit for the parched lips of the multitude who have been treading the dusty road along which the people have marched through the dark ages which are now emerging into the light."

Bad Politics Wins in the Cities

The earliest news from the city elections throughout the country is not encouraging to the "uplifters." There are some victories for reform and clean civic administration but many appalling defeats. In Cincinnati George B. Cox is again in power. In Philadelphia the independent and reform campaign was in vain. In San Francisco Heney was defeated and the crowd that prefers corruption to the exposure that prosecution brings, was victorious.

There are two shiningly bright spots according to the reports. One in Toledo where Brand Whitlock won a hard fought battle for independency and the people against the public utility corporations. The other is Indianapolis where Tom Taggart suffered defeat when the democratic ticket went down on account of the support the saloon crowd gave it.

Only time can tell whether it was a victory or defeat in New York. Tammany was defeated in the election of the Board of Estimate—the thing of chief interest to them. Gaynor was elected. He had Tammany's endorsement, but only after he had fought them for years and had been nominated on an independent ticket. He was not Tammany's man, but accepted because it was thought "good politics" and with the hope of pulling through the Board of Estimate, the real holders of the means of graft for the "Tiger."

Bannard was on the fusion ticket but was the nominee of the Woodruff machine. Woodruff is little better than Pat McCarren was and in the battle between the followers of the two in Brooklyn was defeated by the McCarren crowd. Bannard was the favored candidate of "Big Business," which all too often means crooked business when mixed with politics and city contracts. Hearst was the willing tool of the Woodruff crowd, it seems, and only ran because it was thought his following would divide the Gaynor vote and pull Bannard through.

Gaynor has a good record. He put McKane in the penitentiary years ago and thus cleaned out one of the worst gangs that ever infested the metropolis. He defeated a plan of the Hugh McLaughlin ring to sell a water company to Brooklyn with a million for the graft. He brought a suit that received another million in back taxes from the Brooklyn elevated. His entire career has been of the same quality. He was once police commissioner and made war upon illicit liquor selling. Several times he has declined nominations for office from mayor to governor and was elected to the Supreme Court in 1907 by the nomination of three parties. No one thinks Tammany can control him and with the exception of his "personal liberty" speeches his campaign was one that challenged the consideration of independency and anti-corruption. That he received a large independent vote is patent on the face of the returns.

In Cleveland Tom Johnson was defeated. His eight years as mayor demands more than a passing consideration and will receive a paragraph later. His defeat does not necessarily spell corruption's victory. The man who does as many things as "the best mayor in America" has done will make many enemies in doing them and meet defeat sooner or later. Cleveland can never return to the regime of the street railway or any other public service corporation and Johnson's many victories are not in the least lost by his defeat for the fifth term.

The Wide Open Eye-Gate

Why have educated men seemed to look askance upon the method of auricular demonstration as a means of teaching the public? Because the show utilizes the picture and the picturesque is no reason for the teacher of the public despising the wide open eye-gate. But the pictorial method is coming into its own. It is establishing its own pedagogical worth. The magazines are popularizing it and the public lecturer is adopting it, less if he is a mere entertainer, more if he is an educator. The missionaries are learning its value and putting even moving pictures of mission scenes before the public, the scientist considers the stereopticon an indispensable part of his demonstrating apparatus, the Sunday-school leader is finding its value for his pupils, and the departments of public health may well learn the usefulness of the pictures in all efforts to forward sanitation and hygienic living. The Department of Health could well copy Wisconsin's clinical methods as a part of their method for regulating health conditions in the city. The people only need to be shown in a manner sufficiently impressive and they will co-operate with efforts for their welfare.

Editorial

LAST week McCormick Theological Seminary, the Presbyterian divinity school of Chicago, celebrated the anniversaries of its founding and of the birth of Mr. Cyrus McCormick, its most conspicuous benefactor. Addresses were delivered in appreciation of Mr. McCormick's life and work, and two notable symposiums were conducted. One was on theological education—"What should be the ideals for theological education?"—and the papers were by President A. H. Strong of Rochester, Professor R. W. Rogers of Madison, N. J., and Professor Williston Walker of Yale. The second was on ministerial leadership, discussed by Rev. Charles L. Thompson of New York, Rev. J. Ross Stevenson of Baltimore, and Rev. E. Y. Hill of Philadelphia. Special features were the addresses by the Moderator of the General Assembly of the Presbyterian Church, and by President Woodrow Wilson of Princeton. McCormick Theological Seminary has done fifty years of most honorable and important service as a divinity school of the Presbyterian church. Its attendance has been reduced from year to year, both by the decrease of ministerial candidates, and by the greater attractiveness of those Presbyterian seminaries like Princeton and Union, which are connected with universities. But it has a very liberal endowment and its standards of educational work have always been of high character.

* * *

FOR the first time in our hundred years of history the statistics of the Disciples of Christ show a loss in number of communicants. At the convention last year our statistical secretary placed our membership at 1,330,980. This year it is given out as 1.327.559—a loss of 3,421. On their face these figures will be an occasion of embarrassment to the brotherhood, especially in view of the fact that the government's statistics on religious bodies, published only two months ago, give the Disciples first place among all Protestant denominations for percentage of increase during the past sixteen years. This precedence has been commented upon in most of the papers, religious and secular, of the country. The inevitable inference from the figures for 1909 will be that the sensational increase of the Disciples has been rudely checked. The embarrassment will not be eased either by the more careful scrutiny given the Disciples by the outside world in this Centennial year.

But the discomfiture amounts almost to exasperation when one reads the marvelous story told in our papers from week to week of the great ingatherings through revival meetings. No single denomination reports such meetings as take place in our churches. Not many union meetings exhibit larger numbers of conversions than result from certain of our evangelists' efforts in co-operation with single congregations. Why do not our statistics register this growth? Last year and the year before our reported gain was only about 30,000 in each case, and this year a loss of 3,000. For ten years and more the figures have been hovering below and above the million and a quarter mark.

What is the explanation? We cannot find comfort in the fact that 100,000 "antis" are omitted from this year's figures for the same omission was made in last year's table. Are our figures totally unreliable? Or do the later figures correspond more nearly to the facts while the earlier were inflated estimates? Or are we in a period of revision of our membership lists when pastors and clerks refuse to count the inactive or absent or physically dead people whose names may be on the roll?

Or is the fault not with the figures but with the facts? Have the Disciples really ceased to grow at their erstwhile rate? Are the spectacular meetings with hundreds of additions merely isolated cases of success unmatched by a proportionate increase on the part of the rank and file of the churches? Or is there a great leak somewhere? Are we losing by backsliding as fast as we gain by evangelizing? Are our methods of conserving and disciplining our forces less efficient than our methods of recruiting them? Or is our evangelism, our method of recruiting converts, superficial, artificial and overwrought? making a temporary appearance of success and increase, rather than a real and permanent success and increase.

These questions are among the most vital to which the statesmen of our church can address themselves today. Certain we are that not one of these questions is vain. Every one points to a relevant fact. Whether any one points to a single fact large and significant enough to solve our problem, we do not say. There may be an explanation lying wholly outside the suggestions implied in these questions. But certain it is that our denominational statistics either do not now or did not formerly or never did register the facts, or else the facts are such as to give us solemn pause in our Centennial jubilation.

IT HAS now been definitely determined that there shall be an effort made to vote the saloons out of Chicago at next spring's election. Tremendous as this may seem, the men who are leading the forces in the campaign against the saloon are determined that it shall be an effort worthy of the cause and productive of the best results. The temper of the saloon people has shown itself in many recent demonstrations. Huge parades, organized under saloon influence but masquerading as national and patriotic organizations, have attempted to produce the impression that Chicago is so strongly intrenched as a wide open town that only fanatics and fools would attempt to disturb the saloon traffic. But the sweeping victories which have been gained by the Anti-Saloon League and other temperance forces in different sections of Illinois and throughout the country, notably in the South, have encouraged the temperance people to a united effort, and certainly very great educational value will be gained from the effort, and it may actually result in the enactment of prohibition laws for this great town. Even those who are most timid and fainthearted must recognize the fact that whether the fight is won or lost, so far as the immediate results are concerned, it will be a winning fight because the very best effort will educate the minds of the people as to the real nature of the saloon and will enlist the enthusiastic support of all who believe in righteousness and a clean city. The only defeat possible is the failure to fight. There is just a certain amount of work which every member of the church can do. In conversation he can back the effort with every ounce of his influence; by financial contributions to the campaign he can supply the sinews of war; and by his ballot and all the ballots he can influence, he may register that decision which makes the will of right minded people effective. We are in for a big campaign. The Church of Christ expects every man to do his duty.

State Missions

NOVEMBER is the month consecrated in the calendars of nearly all our churches to offerings for state missions. This is an interest which has been too likely to be forgotten in the more impressive agitation of home and foreign missions and the other nation-wide causes that appeal to us for missionary and philanthropic offerings.

But state missions make their imperative demand upon all the churches, and in the measure of their nearness to each local church the interest in them should be correspondingly increased.

For it is apparent that in all the states there are many places of importance that ought to be reached by the Disciples of Christ. In carrying on this work it is perfectly possible to bear in mind the local conditions of the places so considered, in order that none of them may have inflicted upon it a new and struggling organization which it does not mean to help, when there are so many that stand in urgent need of missionary work.

It is no part of the program of the Disciples to rush in indiscriminately merely because there is a possibility of organizing one of our churches in a particular town or city. The very significance of our plea indicates that we are willing to study the religious situation in every place which offers us the opportunity for entrance, and see whether it is really the place where a new congregation ought to be established.

If the missionary secretaries of all the Christian bodies were consulted regarding the needs of a state like Illinois, Ohio or Kentucky, doubtless they would reach a practically unanimous conclusion regarding the need of missionary work at some particular points which are not sufficiently churched at present. It is this problem that our state mission forces need to face, as well as the general desire to spread the message of the Disciples of Christ regarding Christian unity.

With the dawn of our second century it is time we made our plea effective in state missions as well as in our more general propaganda. We need to plant more churches and to strengthen those that we have. The new churches that we plant ought to be put where they will do the most good, not merely for the Disciples but for the kingdom of God in general. The churches that we have and which need strengthening should be made to understand that their paramount duty is the interpretation of the message which historically is the only excuse for our separate organization.

Meantime, the great work that has been done by our state boards in the past is a justification for an urgent plea in behalf of liberal offerings at this season of the year when the state work is called to our regard. Let no church fail to observe one of the Sundays in

November as state mission day, unless in some other adequate manner it provides for this ministry.

The New Standard of Giving

A NEW and astonishing mark has been set in the field of benevolences by the will of Mr. John Stewart Kennedy, a wealthy business man of New York, who, in addition to ample legacies to his immediate family and other relatives, has divided $30,000,000 among the objects of benevolence suggested by his denominational relationships and his interests in wider philanthropy. His chief gifts are to the missionary and educational enterprises of the Presbyterian church. To the Presbyterian Board of Foreign Missions, the Board of Home Missions, the Church Extension Fund and the Presbyterian Hospital in New York he gives amounts of two millions and a quarter each.

To New York public institutions such as the Metropolitan Museum of Art, the New York Public Library, and Columbia University he gives similar amounts; to the Robert College at Constantinople, one million and a half; to the Presbyterian Board of Aid for Colleges, three quarters of a million; to the Charities Organization of New York, three quarters of a million; to the American Bible Society three quarters of a million.

Smaller bequests of $100,000 each are made to Yale, Amherst, Williams, Bowdoin, the University of Glasgow, Tuskogee Institute and Hampton Institute. Sums of $50,000 each are given to such educational institutions as Lafayette, Oberlin, Wellesley, Barnard, the Teachers' College of Columbia University, Elmira College for Women, Northfield Seminary, Mt. Hermon Boys' School and the Mission College at Marsovan, Turkey, while the Syrian Protestant College at Beirut, Syria, receives $25,000, the American School at Smyrna, $20,000, Lake Forest University, Illinois, and Central University at Danville, Kentucky, $25,000 each, Berea College, Kentucky, $50,000, and the Presbyterian Board of Relief for Disabled Ministers, $30,000. Such a series of bequests as this is an encouraging sign of the times. Mr. Carnegie said a few months ago that it had come to be a disgrace for a man to die rich, and his own generous contributions to education and religion have indicated that he was serious in this statement.

In striking contrast with this will of Mr. Kennedy's was the disposal of Mr. Harriman's great estate of nearly $100,000,000, of which not a penny, so far as has been announced, was left to religion or charity. A man with a fortune of that size can no more use it for his own benefit alone or the care of his family than he can eat the food or wear the clothing of a hundred men. He is at best but a trustee or steward of property that really belongs to the community and is sure to go back to the community within a generation or two.

To have, therefore, the joy of its wise bestowal upon the causes that can promote righteousness and social uplift is one of the ways in which a successful life may be made still more successful in death. Mr. Kennedy's will has pointed out this method of continuing good long after one has finished with his money. It ought to be exemplary for thousands of other wealthy men. To be sure, Mr. Kennedy has done no more with his fifty odd millions of dollars than many a man, modestly circumstanced, has done with ten or fifty thousand. But the size to which the figures run calls fresh attention to a duty that is becoming recognized and impressive, and to certain illustrations of it which our modern times have afforded. The man who has more property than is needed for the actual comfort and care of his family needs to ponder the growing sense of public approval of such legacies as carry on the work of religion and benevolence after his death.

The era of great gifts for these holy causes is upon us. Education and religion have long halted at the half-way step of partial support. The signs of the times indicate that we have come to the day of larger things in financial support of the work of the kingdom.

Biblical Problems

By Professor Willett

Will you please give your estimate of the article, "The New Development in Old Testament Criticisms," by Professor B. D. Eerdmans in the July number of the Hibbert Journal? J. W. S.

The article refered to is an interesting illustration of the anxiety of students to throw new light on the problems presented by Old Testament literature and history. The keen interest with which the modern and generally accepted views of Old Testament criticism have been reviewed, analyzed, attacked and amplified reveals the vast importance of the subject and the substantial character of the results obtained. Where there are so many careful students examining every angle of evidence and subjecting accepted views to the most rigorous criticism, no theory can long survive that fails to meet the tests. Particularly is this true when every fresh investigator is keenly anxious to devise some new and different explanation of the phenomena which may bring to him credit as well as assist in the complete interpretation of the Old Testament records.

Professor Eerdmans starts with an attack upon the accepted views of Old Testament literary analysis which, by attempting to discredit the generally accepted results of the process, prepares the way for his own suggestions. He recognizes the phenomena as requiring explanation. The differences in the linguistic usage he acknowledges as clear proofs that some adequate interpretation must be given, and he attempts to overthrow the usual explanation of the development of prophecy, ritual, law and social ideals in Israel by the review of a number of points on which there is always freedom for differences of opinion.

But the explanation he offers is so inadequate that his criticisms only tend to strengthen the reader's feeling that until something more convincing can be presented, the prevailing views of the Old Testament accepted by critics of the modern school, will stand. His explanation resolves itself into the claim that the variation in the use of the divine name between Jahve and Elohim are not proofs of different authors, but result from the fact that Elohim, the plural word for deity in general, was used in the earlier sections of the Old Testament as referring to the "protectors of the house." The Elohim were the gods who were conceived to be the guardian spirits of the place. This polytheism was later corrected into monotheistic terms. The plural form of Elohim is made by him the proof of the fact that it represents a stage in the process of Hebrew religious development toward the time when Jahve became the one God of the Hebrew people.

This suggestion is so commonplace in its historical significance, and so inadequate as an explanation of the literary facts of the Old Testament that Professor Eerdmans "new development" turns out to be only a fresh examination of the same phenomena with the result that one sees all the more strongly the facts which have led most Bible students of the present generation to accept the documentary theory as it has been so fully developed and vindicated.

What is the meaning of the expression in the report of the spies (Num. 13:32), "It is a land that eateth up the inhabitants thereof?" I. J. S.

Canaan was the most fertile and desirable portion of the Arabian peninsula. It was common custom of the tribes of the desert to rush in upon this land, gain possession of such of it as they could, and if possible root themselves there. Failing in this attempt, they tried to carry off as much of its produce as they were able. For centuries this had been the practice of the desert dwellers and the result was that waves of invasion had swept in and over the land, leaving their remains in the form of fragmentary groups of different clans and desert tribes. But the land had absorbed all these so that they seemed to disappear in the complex of its inhabitants. So it seemed literally to devour those successive invaders.

What is there of interest or profit for us in the study of the Old Testament, particularly those records of events that must have taken place in very remote ages? L. F.

The value of biblical narratives does not lie in the facts presented. To be sure, the Old Testament is our valuable source book for information regarding the history of the Hebrews. But the prophets who gathered these narratives from their national treasury of remembrance and secured their preservation for us by using them constantly in their preaching which was finally recorded in the prophetic books, realized that such narratives were the best means by which the story of God's dealings with mankind and the ideals which had developed from their experience could be impresed on their own and future generations. The Old Testament is the record of the religious education of one people of antiquity. That people had impressive influence upon the religious thought of the world preceding the days of Jesus. Anything, therefore, that pertains to their experiences, whether it is verifiable as a fact of history, or is valuable for its disclosures of the ideals and hopes of the prophets, is worth preserving and studying by the student who is anxious to know something of the manner in which the Spirit of God has worked in human history to bring man to a competent understanding of the divine will.

Down Where the Chagrin River Flows

Garfield's Birthplace—The Two First Mormon Apostles and Earliest Temple

By George B. Evans

"Down the valley where the Chagrin River flows" are found many historic landmarks, interesting to Disciples of Christ in this Centennial year.

Here in Chagrin Falls are found the tombs of two of the pioneer preachers who served as chief aid-de-camps to Walter Scott in his evangelization of the Western Reserve. I refer to William Hayden and Adamson Bentley. Both names are indelibly written into the early history of scores of our staunchest churches throughout northern Ohio.



The Birthplace of President James A. Garfield.

Birthplace of Garfield

Three miles from the town to the west in the township of Orange is the birthplace of James A. Garfield, the second of our martyr presidents.

The old log house in which the illustrious Garfield was born has long since fallen in ruin and been completely razed. The orchard, however, in which it stood still bears fragrance in spring and fruit in summer.

To the left of the orchard and across the road from it is the old homestead of the Boyntons, in whose possession the farm was for a full century. Only ten years ago the Jacksons secured the place from the Boynton family. Mrs. Jackson's people were lifelong friends of the Garfields, being early acquaintances at Bedford.

Soon after his birth Garfield was taken by his parents to Bedford, a few miles distant from Orange. At the age of ten he returned to the home at Orange, but resided with Mr. Boynton, his uncle.

This house, which young Garfield helped to erect, still stands as does also the barn which has stood across the road from the log cabin birthplace prior to the erection of the Boynton residence.

Description of the Building

The house is a neat, frame, two-story structure built T-shape. With Puritan precision the door is exactly in the middle of the front with two windows on each side exactly balanced. Fine maples and some evergreens make inviting shade about the house. The sod has been taken up from the lawn and stacked in piles to kill myrtle which was planted there years ago.

The place is on crossroads. The sign boards read "14 miles to Cleveland" pointing west, "3 miles to Chagrin Falls," pointing east, "4 miles to Solon," pointing south, and "1½ miles to Orange Center" pointing north.

Garfield lived in this home while attending the Geonga Academy in Chester township in the adjoining county of Geonga. This Academy still exists. It has recently been remodeled, but the half tone is a reproduction of a photo taken before it was remodeled, showing it as it was when Garfield studied in its halls.

Garfield Starts to Hiram College

He still lived in the home of his uncle out in Orange when he started to school at Hiram. Mrs. Jackson informed me that the neighbor who drove him over to Hiram on his first trip thither had just recently died. I saw his home as I went down the road to catch the Eastern Ohio Electric car for Chagrin Falls. This line passes within less than a mile of the birthplace of Garfield.

Following his college career, Mentor became the family home of James A. Garfield, and speaking of Mentor brings up two other historic personages who wrought and taught "down where the Chagrin River flows."

These two were the leading apostles of the Mormon church —Joseph Smith and Sydney Rigdon. They left a lasting impression upon this immediate neighborhood.

South of here Rigdon preached as a pioneer among village of Bainbridge, and later to the north of the Falls at Mentor and Kirtland.

While at Mentor he apostacized from the primitive faith under the spell of the preaching of a traveling Mormon elder, Parley P. Pratt.

First Mormon Temple

Rigdon and Smith soon yoked up, and the book of Mormon was published at Palmyra, N. Y., in 1830. A church was established at Fayette, N. Y., but the Western Reserve was the prophetic land of promise.

The first Mormon temple was erected at Kirtland, Ohio, near to both Willoughby and Mentor. It was dedicated in 1836.

The building still stands, and is much of a curiosity. It is quite imposing with its high tower and mingling of Greek and Egyptian architecture. It cost some fifty thousand dollars and at one time was the shrine for over three thousand worshippers. Today mostly sight-seeing strangers, "gentiles," answer the call of its vesper bell.

Within are three tiers of pulpits of four each, which served one day as spiritual thrones for "the twelve apostles." The seats for "the Israelites" were reversible, so either end of the auditorium could be used for platform purposes.

Hiram and Mormonism

Not only did the church at Kirtland go over to Mormonism, but for a time even Hiram was very nearly won to the faith of the Latter Day Saints.

Symonds Ryder, of Hiram, for years senior elder of that historic church, became a convert of Joseph Smith. Ryder was informed by special revelation that he had been appointed an elder of the Mormon Church. But in his commission his name was misspelled. His eyes were opened, and he rightly reasoned that the Holy Spirit was not so fallible as to fail to spell correctly.

The Hiramites forsook Mormonism faster than they had ever joined the movement, once they saw its deceptive tendency. A band of men who had been made dupes by Smith and Rigdon in March, 1832, went to these apostles' headquarters at Hiram and in the darkness of night took the twain from their beds and tarred and feathered them good, and turned them loose the wiser for their wear and tear.

—The ex-queen Liliuokalani of Hawaii is living very quietly at her home, Washington Place, in Honolulu. Upon her abdication she was given an allowance of $13,000 a year. This was discontinued after it was learned that most of it was spent for arms and ammunition. The ex-queen has become impoverished in attempts to recover crown lands that have reverted to the federal government, and which were never a part of the personal estate of the sovereigns of Hawaii, but belonged to the realm.



Geonga Academy, Geonga Co., Ohio, Where Garfield Studied

Centennial Studies

By Dr. Errett Gates

The Disciples and Christian Scholarship

The most unseemly and humiliating chapter in the recent history of the Disciples has been the assault made upon modern Christian scholarship and higher educational institutions by a certain newspaper, led by a college professor. It is entirely unaccountable how reasonable and enlightened men could enter into such a crusade of wholesale villification of sober and scientific learning, in view of the ultimate dependence of Protestant Christianity upon Christian scholarship. It is like the folly of undermining the foundations of the house in which one lives, or burning the bridge across a chasm, as worthless or evil, after one has crossed it.

Dependence Upon Scholarship

Protestantism is the religion of a Book, an historic literature. The common man and the multitude are always dependent upon the scholar for access to it. How many Christians have any first-hand acquaintance with the original Greek and Hebrew manuscripts of the Scriptures. What could the average church member do with an autograph copy of the gospel of Mark, if it could be put into his hands? What would the ordinary preacher have done with those priceless bits of parchment discovered by Tischendorf in the Monastery library on Mt. Sinai in 1859? Probably just what the monks were doing with them—using them to kindle fires. But the scholar's trained eye recognized their possible worth, and rescued them from the burning. The result was the preservation to sacred learning and the Christian Church of the Codex Sinaiticus, the second oldest Greek manuscript of the Old and New Testaments.

Yet it was a much hated and calumniated University that trained Tischendorf and made him possible, and with him, the priceless manuscript. This same newspaper and professor, who for nearly a quarter of a century have poured out their vials of hatred and suspicion upon universities, would probably thank God for the discovery of the Codex Sinaiticus, and in the same breath curse the University of Leipsic that trained the discoverer. In one who did not know, such conduct would be excusable; but in a college professor who is supposed to know, such conduct is indefensible.

This is but a slight intimation of the dependence of the simplest believer upon the scholar and the university for the possession and enjoyment of the text of Holy Scripture. But besides the primary task of identification and translation of the manuscripts of the Bible there is the task of interpretation, requiring an even more proficient and learned training of mind, as well as discipline of moral character. Spiritual things are spiritually discerned. For who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth, save the spirit of God.

Private Interpretation a Failure

The much proclaimed protestant principle of the right of private interpretation of Scripture, has justified itself in Protestant history only when it has been exercised by the exceptionally endowed in mind or spirit; that is, by the few, and not by the many. It may be the right of all to interpret Scripture, but it is the duty and profitable function of only a few. Witness the fantastic absurdities and the more than amusing vagaries of private interpretation in the history of the church from the early Gnostics to the Mormons and Dowieites, and then ask if private interpretation is always sane and profitable. As a right in the abstract we will all all grant it to every man, but in the concrete we will have respect only for the interpretations of competent scholars, or those that agree with the collective wisdom of the whole church. No interpreter of Scripture can safely or reasonably set at naught the concensus of Christian scholarship, or that which has been believed always, everywhere, and by all Christians.

New Testament Must be Interpreted

All this has the most direct bearing upon the chosen task of the Disciples—the restoration of primitive Christianity.

This task sends the Disciples at once to a Book, a literary, historic document. No writer in this Book has, in so many words, answered the question, What is primitive Christianity? What it is must be inferred from many teachings and incidents, by a process of interpretation.

That is the way every great religious teacher and leader, including Alexander Campbell, has obtained his view of Christianity. There have been many interpretations, in many ages and lands, agreeing in the main, but differing in enough important respects, to warrant the establishment of separate parties—so their leaders and founders have thought. Each new religious leader, as he arose, thought the rest of the Christian world in error, and himself alone correct, in his interpretation of primitive Christianity; and each has been willing to disfellowship all others on the basis of his new interpretations. The Campbells and the Disciples have been no exception to the rule.

Whose Christianity?

As the Disciples are brought again face to face with their historic mission, they have to ask themselves the question, Whose interpretation of primitive Christianity are we proposing to restore? Shall it be Luther's, or Swedenborg's, or Wesley's, or Campbell's? If Campbell's, shall it be Campbell's of the Christian Baptist, or of the later Millennial Harbinger? Shall it be the primitive Christianity of Campbell or of Jacob Creath; of Isaac Errett, or of Benjamin Franklin? Each of these teachers went to the same New Testament, but each derived a somewhat different Christianity. So different was the restored Christianity of Isaac Errett from that of Benjamin Franklin that the latter advised his followers to have no fellowship with the followers of the former. The process of separation began in the lifetime of these leaders, and has developed into a permanent division. At least two different kinds of primitive Christianity have been propagated among the Disciples, with the probability that a third or fourth will follow. Whose Christianity shall the Disciples permanently restore?

Elements of Primitive Christianity

The question is constantly being opened anew, What was primitive Christianity; what belonged essentially to it? The following elements have been declared at one time or another by leaders among the Disciples, to be essential and permanent parts of primitive Christianity:

1. A confession of faith;
2. A form and doctrine of baptism;
3. A manner of life;
4. A form of church organization;
5. An order of worship;
6. A method of missionary work;
7. A time and place of communion;
8. A form of appellation.

These are but the more familiar forms of apostolic custom urged as perpetually binding upon the church by leaders of the Disciples during the course of their history. In the early days there were not wanting efforts to introduce feet-washing and the holy kiss as essential parts of primitive Christianity, and a few churches were disturbed by serious debate over the attitude of prayer, the hour of the day for eating the Lord's Supper, the chemical nature of the wine to be used, the propriety of a sermon, or even a benediction, after the supper, the necessity of the loud amen to all the public prayers, the number of deacons in a congregation, the holy kiss, etc."

It was the influence of two or three of the great leaders that turned the mind of the churches against such practices as feet-washing, the holy kiss, and mutual exhortations, as essential elements of primitive Christianity. The churches finally arrived at a general agreement in practice through earnest inquiry and debate. It is safe to say that all serious internal controversy has been waged upon this one question: What are the essentials and what are the non-essentials of primitive Christianity? This was the question at issue in the organ and missionary society controversy, and of all recent controversies within the ranks of the Disciples—the federation, higher criticism, and centennial program controversies.

Problem Not Settled

The Disciples have not yet finally settled the problem. They have generally agreed not to regard a form of church organization, an order of public worship, a method of missionary work, a time and place of the communion, as necessary elements of primitive Christianity. But they still hold quite generally to a confession of faith, a form of baptism, a frequency of communion, a congregational name, and a manner of life, as essential parts of a true Christianity. They have gradually given up every other primitive Christian custom, as non-essential.

Two things are increasing the sharpness of this inquiry; the new feeling of obligation for the unity of the church, and the answer of Christian scholarship to the fundamental question of the Disciples, What is primitive Christianity?

Concerning the first men are saying: If alienation and separation among Christians is sinful, how can the Disciples justify their persistent growth and organization in separation from other Christians? Just how much doctrinal or ceremonial error in other Christians can justify the Disciples in excluding them from fellowship in their churches?

Inquiry of Modern Scholarship

Concerning the second, it is to be noted as an interesting and important fact that one of the leading occupations of Christian scholarship during the last century has been with respect to the sources and nature of primitive Christianity. Have the inquiries of English and German scholarship had no bearings upon the cherished mission of the Disciples? Can they ignore what the great books have been steadily saying for fifty years concerning the essence of Christianity? Where their message has confirmed the faith and practice of the Disciples they have been quick to cite them and recommend their reading. What shall they do with the conclusions that run counter to their position?

The concensus of Christian scholarship as it is appearing in libraries from the presses of the great publishing houses, is gradually forming the mind of Christendom. These are the books being sold in the book stores, and placed in the public libraries. The rising generation of young ministers and church members are reading them. It is of no little concern to the Disciples what they are saying about primitive Christianity. It is to audiences prepared by such books that their ministers are delivering their sermons. Can the world's scholarship be entirely mistaken in its interpretation of primitive Christianity?

The Veteran's Campfire in Pittsburgh

The Old Guard Reviewing the Days of Yore

The Address of President L. L. Carpenter

This is a camp-fire of the veterans of the great Restoration movement, now one hundred years old. The fact that we are veterans, and this is a camp-fire, indicates that we are all soldiers, and this is true with regard to all of us.

Many long years ago, when most of us were young we heard the trumpet-call of the fathers calling for men to enlist as soldiers in the army of our God. We listened to the call, and with faith in the great Captain, and love and devotion to the cause, we enlisted in the army of the King. We enlisted to fight, not with carnal weapons to fight in a carnal war; but to fight the good fight that we might help to beat back the armies of the aliens, to win souls to Christ, to capture the world for the King, and to help hasten the day when the kingdoms of this world should become the kingdom of our Lord Jesus Christ and the whole earth shall be filled with his glory.

We believed then, and we believe yet, that if that happy day shall ever come, that it will be when the pure, sweet, simple gospel, once revealed by the Holy Spirit and preached by men whose tongues were fired with the inspiration of the living God, shall be lovingly preached to every kindred and nation and tribe and tongue in all the wide, wide world.

The Soldier's Oath.

As soldiers we took a solemn oath to be true to our divine Captain, and faithful in the work he called us to do.

First, he clothed us with the divine armor. Our loins were girt about with truth, the truth as it is in Jesus Christ, our Lord. And then he placed upon us the breastplate of righteousness, and shod our feet with the preparation of the gospel of peace. He gave us the shield of faith, and the helmet of salvation. Thus we were clothed with the divine armor, with the exception of our backs. No provision at all was made to clothe our backs, which indicated that we were never to turn our backs on the enemy. Then he gave us weapons of warfare with which to fight. Not a sword of steel or a musket or rifle, but the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Thus clothed, and with these weapons, most of us more than fifty years ago went out into the world to fight this good fight of faith, that we might lay hold on eternal life.

What They Believed.

Fifty years ago there was but a small constituency back of these veterans. But fifty years ago the veterans believed that the Bible was the word of God. They believed that all the Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the men of God may be perfect, thoroughly furnished unto all good works.

They believed that the word of God is and powerful, sharper than any two-edged sword. They believe that it revealed the gospel of Christ, which is the power of God unto salvation, and that in that gospel is revealed the righteousness of God from faith to faith; as it is written, "The just shall live by faith."

They believed this fifty years ago; they have believed it during all these years; they believe it now. And so they went forth to conquer the world for Christ. They have passed through many a hard conflict; they have made great sacrifices, but their faith has never failed them. They have never faltered in the good work that the Master has called them to do. Christ strengthening them, they have gained wonderful victories; they have come off than conquerors.

Their constituency has increased from a little handful to more than a million and a quarter. They are sending the gospel from sea to sea; they will send it from the rivers to the end of the earth. For

"Jesus shall reign where'er the sun
Does his successive journeys run.
His kingdom stretch from shore to shore,
Till sun shall rise and set no more."

The highest honor that God ever conferred upon the veterans here assembled was in permitting them to be soldiers in this splendid army, and to battle for the right; to beat back the powers of sin and darkness, and to hasten the day when the knowledge of God shall cover the earth as the waters cover the great deep.

The Note of Hope.

Comrades, we come here to-day, not to lay our armor down, not to ask a discharge from the army, not to pass the good work over entirely to others, but we come together to greet each other in the kingdom and patience of Jesus Christ our Lord; to tell of our conflict, our sacrifices and of our work; to rejoice in the victories that God has given us.

We come to lay our hands together, and to lay them all in the hand of the great Captain, and to pledge him that in the future, as in the past, we will be loyal to him, and that we will in the future, as we have in the past, do what we can to help win the world to Christ.

We all greatly rejoice that a great army of young soldiers have enlisted to continue the good work that we are engaged in. God bless the young preachers, and may they do a much greater work than we have done.

Fifty years from now, if God shall spare their lives, they will be veterans and will come together to greet each other, and to tell of battles fought and victories won. It will be a greater meeting than ours to-day.

Let us pray that in the next fifty years the old, old story may be told to all the people in all the nations of the globe; and that kings and queens and emperors and presidents shall have bowed the knee before Jesus Christ:

"Jesus the name high over all,
In hell or earth or sky;
Angels and men before it fall,
And devils fear and fly."



(By Courtesy of the Gazette-Times, Pittsburgh.)

A Picture of the Veteran's Campfire Mee

Then,

"Soldiers of Christ arise,
And put your armor on,
Strong in the strength that God supplies
Through his beloved Son."

It will be but a little while and each one of us will receive our final discharge, and from soldiers we will become kings and priests to God and to the Lamb forever.

God grant, when we have fought our last battle, and come to the end of the journey, and our feet shall dip in the cold river, that each one of us may be able to say "that I am now ready to be offered; that I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give to me at that day, and not to me only, but to all them also that love his appearing."

And may we all hear the Captain say, Well done, good and faithful soldiers. Enter thou into the joy of thy Lord."

The Address of J. W. McGarvey

Fathers and mothers in Israel: No words that I have been able to command can fully express my thoughts and emotions on this occasion. I am awed by the fact that my days have been prolonged to eighty years, not by reason of strength, as said the palmist, for I have never been strong, but by reason of manifold favors at the hand of my God and Father I am further awed by this great gathering of the faithful, reminding me of that other of which we sing:

"At the sounding of the trumpet when the saints shall gather home,
And greet each other by the Crystal Sea.
With our friends and all our loved ones there awaiting us to come,
What a gathering of the faithful that will be!"

And now that I stand here, by the favor of your venerable president, to make a somewhat formal address to an assembly of travel-worn pilgrims, every one of whom has rounded out the allotted thereescore years and ten, how shall I address you? If such an assembly ever convened before, the fact has escaped my knowledge.

Before Ripened Years.

I can not addres you as I have many hundreds of other congregations, with warnings and entreaties respecting the perils of an untried way stretching before unsteady feet, for all these lie now in the past of your experience. You have been fighting the good fight of faith for, lo these many years, and the victor's crown is now almost in sight. You have passed through many deep waters, but the rivers of sorrow have not overwhelmed you. In your fiery trials the flames have not hurt you, "their only design, your dross to consume, and your gold to refine." When you and I were yet young, we learned to sing:

"Through many dangers, toils and snares
We have already come;
"Tis grace has brought us safe thus far,
And grace shall lead us home."

We sang these lines then with little knowledge of their meaning. Now we know it all, and we trust as never before their gracious assurance. The grace that has lead us through our short future; and have we not sung a thousand times:

"The soul that on Jesus has leaned for repose,
I will not, I can not desert to his foes;
That soul, though all hell should endeaver to shake,
I'll never, no never, no never forsake."

Cannot Surrender.

It has become a custom to style you, and others like you, "The Old Guard," taking the figure, like some of Paul's metaphors, from military phraseology. When Napoleon's Old Guard were being slaughtered, and almost annihilated, at Waterloo, a generous British officer cried out to their commander, "Surrender and save the lives of your brave men." But the answer came back, "The Old Guard can die, but they can not surrender." So it is with you. You can die, and you are dying rapidly, but the word "surrender" is not in your vocabulary. Your foes are the world, the flesh and the devil. The world is losing its hold on you; the flesh is growing weak, and you will soon have your heels on the head of that old serpent, the devil.

"For, oh, we stand on Jordan's strand;
Our friends are passing over;
And just before, the shining shore
We may almost discover."

We are growing old. We are already old; but we are not like leafless trees standing here and there in an old field whence all their early companions have been cut away. We are not like the Irish poet who so sadly sang:

"When I remember all the friends so linked together
I've seen around me fall like leaves in wintry weather,
I feel like one who treads along some banquet hall deserted,
Whose lights are fled, whose garlands dead, and all but me departed."

No, though all of us are older than that poet was, and have seen failing around us many more friends than he did, and they are still falling faster than ever, none of us is alone; for we are members of a great, growing family, and younger brothers and sisters have constantly sprung up to take the places of the older, and we are daily drawing nearer to the hour when all the worthy whom we have lost, will be restored to us to remain with us forever:

"One army of the living God,
To his command we bow;
Part of the host have crossed the flood,
And part are crossing now."

Did you ever sing in the olden time, at the close of some happy and successful meeting, while every hand in the audience was clasped in another,

"How sweet the hours have passed away
Since we met here to sing and pray!
But, pilgrims in a foreign land,
We oft must take the parting hand."
"O blessed day, O glorious hope!
My soul exulteth at the thought
When in that holy, happy land,
We'll take no more the parting hand."

When I was a boy, and lying sick on a pallet in my mother's room one summer day, I heard two Christian women who were on a visit to my mother, teaching her a new hymn which I have never seen in print. I remember none of it except the chorus, and that I can never forget. It ran thus:

"What! never part again! No! never part again!
There, we shall meet at Jesus' feet,
And never, never part again."

Those three women have long since met at Jesus' feet, and I fondly hope, after a little while, to hear them sing that song again.

You all know something of Uncle Sammy Rogers, one of the most heroic, both living and dying, of our Kentucky pioneers. After he was eighty-four years of age, he made a

(Continued on Page 15.)



President L. L. Carpenter and J.W. McGarvey



A Reverie

By G. M. Kilgour.

The world, it seems, must be a place of
rush and madd'ning strife,
Where selfish war and violence, and brutal
strength gain precedence,
And he is but a dreaming fool who leads a
simple life.
If jostling be the price of gain, and pomp
and glare the prize,
I'd rather be a dreamer then, and leave that
goal for other men
Who, having ears refuse to hear and see not,
having eyes.
I may be held incompetent and pointed to
with scorn,
For pausing in the hurried rush, to feel the
breath of nature's hush,
And hear the call of life more real, that is
from heaven born.
Though they have gained material wealth,
when life is almost through
They'll understand at last that men gain
peace from God alone, and then
Each one, I think, will wish that he had
been a dreamer, too.

Cincinnati, Ohio.

Buck

PAUL TRIEM.

Larry had snapped the last tug that bound his four-horse team to the great construction van, and had buckled the lines and looped them around the whip socket, when a boy touched his elbow.

"Mr. Stevens wants to see you in the office before you go out," the youngster said. He paused and looked curiously at Larry. "It's about Buck," he added. Even through the muffling of his heavy mackinaw coat, sudden rigid lines showed how the cords and muscles in the driver's arms drew tense in response to this fragment of news. Larry's eyes grew hard, and a film of moisture stood out over his chin and forehead.

Mr. Stevens nodded to him as he clumped across the office in his high topped shoes. Something of the driver's uneasiness seemed to have communicated itself to this man at the desk, and he cleared his throat a couple of times before he spoke.

"The inspectors went through the stable last night," he began abruptly. "And—Buck's got to go. They say he's outlived his usefulness and isn't in shape to stand the work any longer. He'll probably be auctioned off the first of the month." Larry nodded. There wasn't much to say, and he was rather surprised that the superintendent should be so much disturbed over the incident—surely it was nothing to him. He had not driven Buck three hundred days a year for the past eight years.

Silently he turned to leave the office, but Mr. Stevens' voice followed him. "If you care to try your luck with the directors?" he suggested. "There's nothing that I could say that would help matters any—but you—you know the horse better than I do. I've just got what you'd call a speaking acquaintance." Larry turned back. "I suppose that's all talk about auctioning him," he said dully. "After the trouble he's been through here, the only thing left to do is to kill him. "That's about the size of it, isn't it?" Mr. Stevens remained silent, but his eyes admitted the truth. "Well, there's nothing I could say that would change it any. You know them as well as I do—better of course. I just know—Buck."

Larry walked abruptly out of the office. It was no place for a man of his age, with gray hair already showing about his temples, to make a show of himself. He went down to where the van was standing and climbed up to his seat. The square columns of structural iron which he was to take around the point on the lake to where a club house was being built, had been loaded the evening before. As Larry drove slowly along the planked alley that led out to the main thoroughfare, the stable boss called after him.

"Look out for the Grant street bridge, Larry—there've been log booms washed under it so many times during the rains, that they say it isn't very safe."

Larry cracked his whip, and the lead team settled into the collar. Buck and his fellow wheel horse were already straining ahead and working for a footing—there was half a block of rather steep grade before the van would be on a level street. Larry sat back and watched the big yellow-brown horse below him. That was Buck, every time. He had brains—he took advantage of each crevice and depression, carrying himself forward steadily, like the experienced old warrior he was. But—his side of the double tree sagged occasionally, in spite of him, and once or twice Larry had to speak to him. You never had to strike Buck, old and worn though he was. Larry came back to the superintendent's suggestion. Was there anything he could say to the stockholders of the company, in whose hands the life of Buck now lay? Anything—anything—he would be willing to give up his right hand if that would save the old horse. No. He knew the men who controlled the company—brisk, sharp-eyed, merciless toward men and beast, there one question was, "How will this effect dividends?" That was the balance in which Buck had been placed—and he had weighed light. Larry was glad the wheeling was so bad. It made him keep his wits on the road ahead, made him figure and scheme lest he be caught with his load in one of the bottomless mud pockets which lay in the unpaved street along which he was now traveling. He zigzagged back and forth, giving his attention mostly to the lead team; the wheelers he could count on. He had left the straggling outskirts of the city, and ahead stretched the Grant street bridge. He wondered who had spoken to him of this particular spot, lately. Then the barn foreman's warning came to him, and at the foot of the approach he pulled up to reconnoiter. The Grant street bridge was really a half mile section of Grant street, built over the lake, boarded and piled and apparently as solid as the beach itself. It lay out from the shore some hundred and fifty yards, running parallel with it. Larry stooped far over the low railing on the shore side and peered under. Everything seemed all right—there was a formidable array of stout posts and criss-cross timbers. "Ought to hold up a locomotive," the driver muttered. "Anyhow, here goes—we've got to get across, and I don't exactly see how we are to fly."

He climbed back to his seat and clicked at the horses. The approach was planked and rather slippery, but they made it after a few seconds of scrambling. Larry noticed that Buck was puffing when they got up the planked road above the water. He didn't think much about the boss' warning. Starr was always telling him to look out for dangers that never materialized—and anyhow he had to go ahead. The thick planks echoed under the horses' hoofs with a reassuring distinctness and resistance. No fear of their giving way.

He was half way across and had come just opposite a fisherman's cabin, on the beach, when there came to him the impression that the ground and the lake and the flat surface of the bridge were heaving up toward the level on which he was sitting. There was a crash of splintered timbers, the shrill whinnies of terrified horses—and Larry bumped the top of the hooded van as the water settled about him and bobbed him up, like a floating cork. He hadn't realized that he and his rig and horses were really going through the bridge, but there was something grimly convincing about the icy clutch of the water. Strangling, choking, coughing, striving to spit the fiery fluid he had sucked into his lungs out again, he hauled himself from the van by catching the forward end of the hood.

Next moment he was above the water. His eyes cleared after a few seconds and he saw one of the wheel horses splashing away toward the shore—by some freak of luck it had been torn free from the rig and its companions. The lead team fought and strained at the straps that bound them; and Buck—at first Larry thought the old horse had gone down; then he saw him, his wide-set eyes and soft muzzle just above the surface. Larry let down and found that he could stand on the submerged hood and still keep his head above water. He stripped off his coat, then dropped foreward and paddled close to the lead team. It took him perhaps three minutes to free them—they lashed out frantically, but the straps that held them were close to the surface. With Buck it was different. his head was just out of water, and evidently he was bound still to the douole tree at the base of the tongue. Larry paddled helplessly about for a moment, then turned his face toward shore and was soon pounding over the hard beach in the direction of the cabin. A man within sat mending a net when Larry threw open the door. you! Come down to the beach as quick as you know how—get your boat out and help me. It's a case of life or death!"

He saw that he had made an impression, even before he turned to race back. At the edge of the water he paused just long enough to unlace and kick off his soggy shoes. Buck's head was still above the surface, but his nostrils were stretched wide and the foam that came bubbling and seething up showed how frantic was the effort that sustained him.

"Hold on, old boy," cried Larry, as he swam up alongside and paddled about, just out of reach.

The fisherman and his boat came to within twenty-five yards before the man stopped

rowing and checked the progress of his craft with a deft back sweep of his oars. "Thought you said this was a matter of life or death," he shouted.

"Don't stop to talk—throw me that rope. Don't stop, I say—this is life or death, all right, and don't you make any mistake!"

The fellow paddled closer, then stood up and swung a coil of water stained rope about his head. It struck close to Larry, and the teamster had it in his knotty hands without an instant's delay. He wanted to slip it under the work collar which Buck wore, and then, with the assistance of the fisherman, to try to pull the horse out. He approached carefully, sank for an instant, then came up, his face rigid with despair; the collar was drawn so close to the horse's swelling neck that he could not find space enough to pass a pack thread under it; he could not even work his fingers under. The man in the boat was leaning on his boat hook. "Give me that," cried Larry. He had it, five seconds later, and was prodding down beside the almost exhausted horse, trying to locate the cockeyes, and so release the tugs. He could find them—but the straps were tight as bow strings, and refused to budge. Larry let the boat hook float away from him, handle up, while he trod water and tried to think. He had thrust his open knife into a side pocket of his shirt. There was only one chance, and if that failed, he would probably go down with Buck. He swam around in front of the horse, steadied himself for an instant, and dove beneath and to the side. Once he touched the horse's flank; then he caught a strap and slashed at it. It parted and Buck swung away from him, half freed. The water was seething up, carrying with it so much mud and litter that Larry didn't venture to open his eyes. He reached frantically before him, swinging his arm in a wide circle—and catching in his groping hand the second tug.

A moment later he came up, puffing and dizzy, with a thousand muffled drums beating in his ears. Buck was striking out slowly and painfully for the shore, and the man with the boat condescended to come to Larry's assistance. Larry didn't wait to catch the three horses that had made their escape first. He walked up to Buck, where the big fellow stood dripping and shivering, and took the drooping head between his hands. "We made it, old boy," he sobbed.

He had blanketed the horse and was rubbing him down, throwing the covering back from one flank at a time, when the superintendent hurried out. Mr. Stevens was pale, and his little gray eyes peered from his bushy whiskers like fire built in the brush. "Larry," he said, He touched the driver's shoulder. "Why, man, you're wet to the skin!"

"The water was wet," Larry admitted. "Say, Mr. Stevens, there was a reporter in here a few minutes ago, wanting to know all about Buck and how I happened to think so much of him. I didn't tell him anything, but he's coming back this afternoon. Do you think the directors might be induced to change their minds about Buck? It wouldn't make good reading, his story wouldn't—leastwise, not the way they want to finish it."

Mr. Stevens nodded absently. Then his eyes snapped and he spoke. "When they shoot Buck, they can close down this factory," said he. "People would burn them out—and I'd lead the mob!"

He turned to stroke the old horse's nose, so that he might not see Larry rubbing his eyes with the cloth with which he had been scouring Buck.

Woman's Sphere

—The will of Caroline Phelps-Stokes, sister of Anson Phelps-Stokes and aunt of J. G. Phelps-Stokes and Mrs. Robert Hunter, who died at Redlands, Cal., April 28 last, makes specific bequests of more than $100,000 to charitable institutions and leaves the residue of an estate estimated between $3,000,000 and $5,000,000 for the erection of modern tenements, the education of negroes in Africa and in the United States, and the education of the North American Indians and needy and deserving white students.

—Miss May Morris, leader of the arts and crafts cult of England has arrived in Chicago to spread the gospel of utilitarianism in art. Miss Morris, who is a daughter of William Morris, craftsman and poet, is staying at Hull House.

—One of the most remunerative rose gardens under glass in Pennsylvania is owned and managed by two college women who ten years ago began business with borrowed capital.

—Miss Amy F. Ching of China, has entered Wellesley College to equip herself to be a teacher in her native land. She is pointed out by her friends as a self-made girl. She supported herself while taking a course in the normal school at Honolulu and from two years' work as teacher she saved enough to take her through Oahu College, from which she was graduated last summer.

—There are three women among the nominees for the next Norwegian Parliament. One was chosen by the Liberals and two by the Socialists.

—Mrs. Howard Van Wyck after an absence of several years has returned to Milwaukee as special assistant secretary of the Associated Charities.

Address of J. W. McGarvey

(Continued from Page 13.)

tour of the places at which he had preached, to bid his converts a final farewell. On his return home, he wrote the closing paragraph of his autobiography, which read as follows: "I have now well-nigh spoken all my farewells on earth, and shall soon begin shaking hands with the loved ones gone before. And though I know not where those greetings shall end, yet I do knew where they shall begin. I shall first of all greet my Father whose hand has led me all the journey through and my Saviour whose grace has been sufficient for me in every day of trial and suffering. And next, I shall look around for her whose love and goodness have imposed on me a debt of gratitude to God I can never repay. When we meet, shall we not gather up the children and grandchildren and sit down in the shadow of the throne, and rest?"

When the old hero finally came to his last night on earth, his son, John, from whose lips I learned the story aroused him from a deep stupor, and said: "Father, the doctor asks me to tell you that he thinks you will die before morning." The father who was quite deaf, demanded in a loud voice, "What is that, John?" "The doctor thinks you will die before morning." "What! that soon? That is soner than I expected. John, shall I really see your mother before morning?" "So the doctor thinks." "Then glory be to God." And these were his last words.

When you and I were young, we learned to admire the closing line of Thanatopsis, which was then a new poem:

"So live that when thy summons comes
To join the innumerable caravan
Which moves to that mysterious realm
Where each takes up his chamber in the silent halls of death,
Thou go not as a galley slave at night, cowered to his dungeon,
But, sustained and soothed by an unfaltering trust,
Approach thy grave as one who wraps the drapery of his couch around him
And lies down to pleasant dreams."

But we also learned and loved the more majestic lines of that now neglected hymn:

"You saints who once languished below,
But long since have entered your rest;
I pant to be glorified too
To lean on Emmanuel's breast.

"Though dreary the empire of night,
I soon shall emerge from its gloom
And see immortality's light
Arise from the shades of the tomb.

"Then welcome the last rending sighs,
When these aching heartstrings shall break;
When death shall extinguish these eyes,
And moisten with dew the pale cheek.

"No terror the prospect begets.
I'm not mortalit's slave;
The sunbeam of life, as it sets.
Leaves a halo of peace o'er the grave."

My beloved brethren and sisters, the most of us shall soon give one another the parting hand for the last time in all eternity; for when we meet again, it will be where parting is no more. "God be with you till we meet again."

THE INITIAL CHAPTERS OF OUR NEW SERIAL

"The Coign of Vantage"

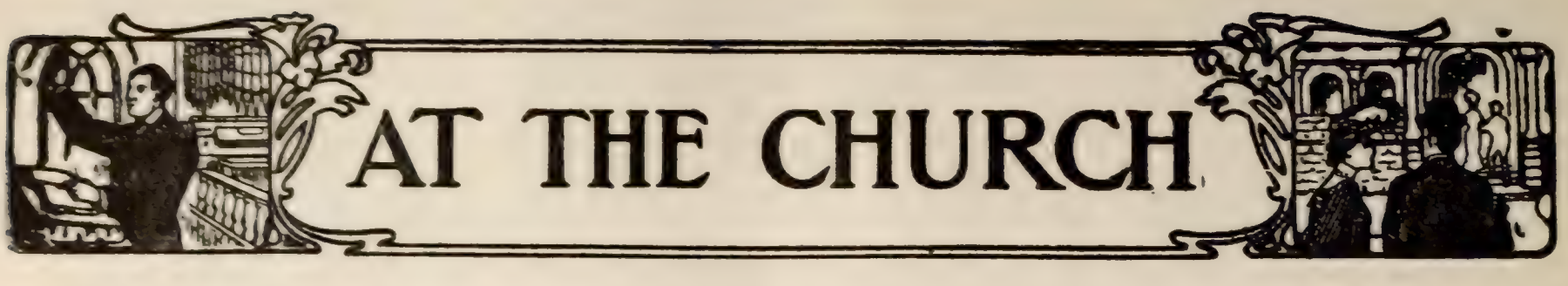
A STORY OF THE TRUSTS

BY

Jane Richardson

will be presented to the readers of the Christian Century next week.

Now is the time to get your friends to subscribe for the Century



Sunday School Lesson

By Professor Willett

The Duty of Abstinence*

The Epistle to the Romans is Paul's great document in vindication of the gospel of Christ, as over against the law of ceremonies by which the Jews had believed themselves able to obtain salvation. The theme of the epistle might well be given as "Justification by Faith," that is, faith in the personal Saviour, Jesus, whose leadership is to be accepted, whose life is to be imitated, whose atoning work is to be enjoyed. Paul had discovered in his own experiences that no acts of piety, such as fasting or the observance of the ritual of law, brought peace to his heart. It was only his acquaintance with Jesus, the divine friendship with that crucified and risen Lord whom he learned to adore, that could satisfy his heart.

He wrote the Epistle to the Romans during the three months of his stay in Corinth just previous to his departure on the last journey to Jerusalem. The letter seems to have been the most formal and carefully prepared document that Paul ever wrote. It has little of the appearance of haste and anxiety that marked others of his writings. It is very much like the Epistle to the Galatians in its theme; but is radically different from that document in its more restrained tone and the absence of those elements of personal anxiety that makes the style of the Galatians so vibrant and uneven.

Paul's Hope to Visit Rome

It is not unlikely that this epistle was actually sent to several other churches beside the one at Rome. The closing chapters seem to contain final words to at least three different churches, the most notable of which is apparently the church at Ephesus, many of whose members are named in Romans 16. But the first draft of the letter was almost certainly intended for the church at Rome, as Paul's record in 1:15 clearly shows. At the time he wrote it he was looking forward with eagerness to some subsequent journey to the Eternal City, and he hoped at that time that he might soon see the church which had already been founded there, and which neither he nor Peter had as yet visited. The Roman tradition that Peter was the founder of the church in Rome is baseless, but it is probably true that both Peter and Paul visited the church at some period later in their lives. This the almost unanimous traditions of the church affirm.

The Epistle to Rome

The Roman epistle, so logical and progressive in its emphasis upon the great truths of the gospel, need not be analyzed in this study. It has occupied the greatest minds of the church throughout the centuries. Augustine and Calvin both reveled in his majestic truths. Its argument is that all men rest under the condemnation of sin because their hearts are estranged from the love of God; that in this regard the Jews have no advantages over the Gentiles; and that both alike must depend upon the saving work of Jesus if they are to attain the new life of happiness and peace. The glory of the Christian life then becomes the apostle's theme, and in the close of the epistle the practical duties which grow out of this relationship to the Lord are discussed.

Our lesson is a temperance study: not that Paul was concerned in his Epistle to the Romans with the problem which now confronts us, of driving the saloon out of business, but because the principle which he states is universal in its application. In that age there was no such thing as a legalized saloon. To be sure, there were men who sold wine; that was considered one of the common trades in the Roman empire, and drunkenness was one of the sins of which men were guilty at times. Of this fact there are many indications in the New Testament. But it was no organized, consolidated, aggressive, unscrupulous traffic in intoxicating liquors. If a man drank to excess, it was his own fault and the consequences fell upon himself and his immediate kindred. But there was no force that was urging him downward by inciting him to further and further indulgence.

The Liquor Traffic

It is this condition of an organized liquor traffic, remorseless and defiant, that confronts the Christian world today. The result is that a large company of our fellowmen are victims to this traffic. Their health is ruined, their natures are brutalized, their homes are destroyed, and in one way or another they become charges to the state either as incompetents or criminals. Even where men indulge to what is called a moderate degree, a vast amount of unhappiness is produced. And the conscience of Christendom has been greatly aroused, until today the battle is on along the whole line.

The Higher Principle

It is clear that Paul's principle of abstinence for the sake of others needs fresh emphasis in the church and in society today. There are many people who insist that they can partake to a moderate degree of wine, beer or other intoxicants and neither be harmed themselves nor cause other people trouble. This is no doubt true in many instances. But there is a larger principle involved. It seems to be impossible for the nation to permit the sale of intoxicants and not pay the penalty which the abuse of the system inevitably entails. Those who are strong, therefore, have a duty to those who are weak. One is responsible not only for his own conduct, but in large degree for the conduct of those who are influenced by his life. To put a stumbling block in the way of another by insisting upon privileges which that other one cannot face without falling, is to invite such a condemnation of one's own life as can find no compensation in the indulgence which is sought.

Idol Meats

Paul speaks in this lesson particularly of the custom of eating meats that had been offered to idols in the heathen temples. Many of the Jews regarded this as a grievous sin. There were some of the Christians who thought it a matter of indifference and pleaded with Paul that they ought not to be held down by the weak consciences of others. Paul recognized the fact that neither eating nor refusing to eat certain kinds of food was a mark of Christian character, but he insisted that there were those who would be distinctly scandalized by any such indulgence on the part of others, and for their sakes he pleaded that the strong might not disturb the peace of their brethren.

How much more true this is of the matter of drink every one today knows very well. The complete parallel fails at the very point where the ruin and distress which strong drink works in the world become evident. If a man ought to abandon the use of certain kinds of food which are obnoxious to his neighbors, how much more ought he to give up the use of that which is a deadly enemy to the entire community, even though it did him no harm!

The Duty of the Hour

But this is only the first consideration. The second is more important. The community as a whole must deal with this evil, the drink traffic. It is only by taking strong measures that the Christian conscience can assert itself and the ruin which has threatened the republic through the invasion of the products of breweries and distilleries can be avoided. If the men who are in this business have no concern for public welfare, it is time the Christian forces unite to insist upon it. And the wave of temperance sentiment which is now sweeping over the country is nothing less than magnificent. Many of the states have enacted compulsory prohibition laws and are enforcing them with success. Wherever this is accomplished a new day dawns for every kind of business and every grade of society.

The Campaign in Chicago

Those parts of the country which have not yet gained this victory are struggling toward it with all the powers at their command. Even great cities are rousing themselves to a life and death struggle to crush out the saloon. Chicago is now planning for such a campaign in the spring. It seems nothing less than magnificently audacious to attempt to overthrow the liquor traffic in a city that is perhaps its greatest stronghold. Yet there can only be one issue in the end: the saloon must go. If it can be destroyed by one campaign, so much the better; if it requires further effort, it will still be the means of training the forces of righteousness in unity and aggressiveness. The only defeat that can come to those who love law, order and sobriety is the shame of failing to fight.

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*International Sunday-school Lesson for November 28, 1909. Paul on Self-denial,—World's Temperance Lesson, Romans XIV: 10-21. Golden Text: "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth"—Romans XIV:21. Memory verses 19, 20.

A Methodist layman has arranged for the free distribution of a copy of Richard Green's booklet—The Conversion of John Wesley, to every Wesleyan minister in Great Britain. A Methodist layman in America has taken similar measures for the distribution of Bishop Bashford's book, God's Missionary Plan for the World.

Prayer Meeting

By Silas Jones

TOPIC FOR NOVEMBER 17.
OUR DUTY TO THE POOR.

Ps. 41:1; Prov. 14:21; Acts 6:1; II Cor. 8:9; Jas. 2:1-6; 5:4.

One of our first and most important duties to the poor is to discover the causes of their poverty. We cannot entertain the view that the poor man is necessarily an object of the divine displeasure and that his poverty is the result of his sin. In the table of causes of poverty given in "The Encyclopedia of Social Reform" those indicating misconduct average only 21.3 per cent of the total number. Other causes are "orphans abandoned, neglect by relatives, no male support, lack of employment, insufficient employment, poorly-paid employment, unhealthy or dangerous employment, ignorance of English, accident, sickness or death in the family, physical defect, insanity, and old age." Mr. Charles Booth counts twenty principal causes of pauperism: "Crime vice, drink, laziness, mental disease, temper, incapacity, early marriage, large family, extravagance, lack of work, trade misfortune, restlessness, no relations, death of husband, desertion, death of father or mother, sickness, accident, ill luck, old age. As causes, old age stands first, sickness next, then comes drink." Correct diagnosis precedes the scientific treatment of disease.

Poor Relief.

As citizens and as members of the church we ought to be informed concerning the methods employed by the state and the church to relieve the destitute. The interest we show when we have a friend whom we wish to have put in charge of the country farm or a neighbor whose poverty and misery compel us to take measures for his relief in order to save the good name of the community is not the sort of interest that is worthy of patriotic citizens and intelligent Christians. We ought to know how the counties care for the poor and we ought to be ready for suggestions as to improved methods of conducting institutions of charity. The low grade politician is always on the lookout for sources of revenue and he steals from the fund for public charity if the people are off their guard for a moment. The fact that a private institution appeals to us for financial support on the ground that it is a refuge for the poor does not do away with the necessity for inquiring whether it is properly conducted and whether there is any real need for it. Our help should be the expression of enlightened sympathy. As long as the amount we give depends almost wholly upon the ability of an institution's representative to describe the woes of orphans and unprotected old people our contributions to the relief of poverty cannot be put under the head of deeds fully moral.

The Church and the Poor.

Has the time come for the church to confine its efforts in behalf of the poor to the teaching of the gospel of service to the needy? It has been proposed that the responsibility of providing food, shelter, clothing, and medical treatment shall be left entirely to the state. The state has its institutions for the dependent, defective, and delinquent classes. All the people of the state assist in the support of these institutions. Why should some of the people burden themselves to provide for the wards of all the people? Now it may well be that in the evolution of society the state will assume all responsibility for the care of the poor. Christian people who fear that the church will lose influence if it does not have its system of poor relief are needlessly alarmed. The success of the church in education led to its abandoning to the state its schools for the training of children. The church has not lost power because it no longer controls the schools. Nor will it have reason to regret the passing away of its orphanages and its homes for the aged if society as a whole undertakes, in the spirit of Jesus, to educate the orphan and to minister to helpless old age. But at the present the church has much to do for the relief of poverty. Every congregation has some whom it is under obligation to help. The institutions supported by the church have abundant reasons for their existence. We can leave to the future the matter of their permanent usefulness. Their present usefulness is evident and our present duty with reference to them is equally evident.

Christian Endeavor Lesson

By W. D. Endres

"THE BLESSINGS OF A GRATEFUL HEART."

Topic November 21. Neb. 8:8-12.

Gratitude is a grace to be acquired, and not an endowment with which we are born. It is an attitude of heart which may be assumed and should be maintained. It is an unmistakable mark of a genial soul. The man with a grateful heart possesses to a greater or less degree, the kindred graces of sympathy and kindness, patience and long suffering, forgiveness and love. Men with such souls move the world upward and onward. Nehemiah and the prophets who lived and wrought before him were of this type. Our Good Shepherd gave his life for us because of his compassion. Paul so loved his Jewish brethren that he was willing to become accursed for them. William Carey would hear no protests from his friends nor be worn out by the indifference of his day. John Williams gave his life in an attempt to shed light upon the islands of the sea which were lost in darkness. Our own Brother Wharton of India, died alone on the field to save the companionship of a fellow missionary. Dr. Macklin, a giant in his profession, has bestowed it all upon China. H. H. Guy one of the brightest and best men in all that Empire stayed in Japan until the sickness of his family drove him home. Royal Dye, the statesman missionary to Africa, did not count it too much to leave his wife and dear ones at home, while he declares in letters of living light his message to the perishing Bantu. Think you these choice spirits could ever have performed such tasks but for hearts made grateful by God's undeserved love to them expressed by the kindly minister of His servants? These men themselves would say that their efforts were but feeble attempts to pay something of a debt of gratitude for the Father's benevolence to them.

Sympathy and Gratitude.

Moreover the grateful heart is always sympathetic. Sympathy is essential to gratitude. We cannot think of them apart. We do not speak kindly of the person or thing for which we have no sympathy. But where it abounds nothing is impossible. It has sent Maude Ballington Booth all over this broad land like an angel of mercy to the prisoners of our jails and penitentiaries with her words of sympathy and gifts of love, and then out on the lecture platform to teach us that self-evident but neglected truth, that criminals are not to be punished but reformed. It has sent rescue workers into the slums and missions of the great cities who with their strong arms lift up the fallen and speak words of healing as they point them to a better way. Who are those people who labor for reform measure—better conditions of labor, shorter hours, sanitary environment at homes and in the shop; urge the protection of children; insist upon food and adequate wages? Are they not those whose hearts beat strong with human sympathy? Oh, for the time to come when men who sit in council chambers and directors' meetings, in committee rooms and legislative hall, in executive chairs and on the bench, shall have the same human motives. Then will much sorrow be turned to joy and the reformer can make his contribution to human progress by working at a constructive task.

Finds Joy Everywhere.

The grateful heart constantly interprets his environment; his native land, the protection of his government, its liberty and its opportunity, are occasions for thanksgiving. The home—the place of his birth, the shelter of his childhood, the early instruction and the old but true ideals which have become the chart and compass of his life are objects of profound gratitude. Again he rejoices that he has friends. Their patience with him, willingness to forgive and forget, their loyalty in times of need, and his helplessness without them—all this moves him deeply. In spite of its hardships his life is joyous and he sings:

"Whene'er I take my walks abroad
How many poor I see;
What shall I render to My God
For all His gifts to me?"

Gratitude Saves From Bitterness.

We have all seen souls grow bitter in rebellion at inevitable calamities. Temperamentally and by practice such hearts are not grateful. They are their own sorest affliction. Gratitude helps us to endure hardships. J. Z. Tyler has been an invalid for years but if you step into his room and ask him how he is, he will reply, "Oh, I'm all right, How are you?" Henry Drummond suffered a long time with a cancer but he made it a practice to anticipate the expressed sympathy of his friends, when they called, with a good lively story. N. J. Aylesworth was an intense sufferer from rheumatism. He could not sit up in bed and his fingers were so drawn that he could scarcely use a pencil. But his brain was clear and active, and during this time he blessed the brotherhood with some of its best literature. He often said that his affliction might have been worse and that he never could have written as he did had he remained in the active ministry. He had reached the point where:

"Sometimes there comes an hour of calm;
Grief turns to blessings, pain to balm;
A power that works above my will
Leads me onward upwards still;
To thank Thee for the things I miss."
Thomas Wentworth Higginson.

—Edwin Ginn, the big Boston publisher, will contribute $50,000 annually to the peace cause during the rest of his life. After his death $1,000,000 of his fortune will become available for that of universal peace.

—Dr. J. V. N. Standish, of Galesburg, Ill., who was for many years President of Lombard College, was presented with a loving cup by the people of Galesburg on October 13. Dr. Standish is in his eighty-fifth year. He recently bequeathed all of his money to Knox College.

Church Life

State Missions have right of way this month.

The responsibility for the missionary offering rests with the pastor. The church's record is the pastor's record.

All our rejoicing over the great convention at Pittsburg will loose its meaning for us unless it makes us more faithful in every missionary obligation of the church.

These days sandwiched in between the Centennial Convention and the winter holidays are precious ones in the work of the church. Soon, very soon, the attention of our churches will be directed to the holiday festivities, and the work of the church can not be pushed with the same vigor as during these autumn days.

The preacher who enjoys hearing from his brethren in the ministry through the news columns of the church papers, sometimes forgets that other men are just as interested to hear from him. How can we give it to them except you send it? Do it now. A one cent stamped envelope will bring the church calendar each week. Don't forget it.

The *Christian Century* is careful in its selection of news, and seeks to print only those things that will be of interest to the majority of our readers. It will help you to reach your brethren, if only you will tell us what you are doing. Send in the news; on a postal card, in a news letter, or if you do not have time for that, then mail to the office a copy of your church bulletin. Modesty does not forbid this.

* * *

Joseph Lowe will have charge of the work at Tula, Texas, for six months.

An enthusiastic meeting is in progress at Enid, Okla., where Randolph Cook is pastor.

The first Sunday in November was state missions' day with the churches of Oklahoma.

Ernest H. Reed is vigorously pushing the work at Washington, Ill. There were two additions to the church on a recent Sunday.

H. C. Clark has resigned at Fortuna, California, and will make his home at Cornwallis, Oregon.

Geo. H. Farley has left the church at Muskogee, Okla., and accepted a call to the church at Henderson, Ky.

Arthur Burrage Farwell gave the address at the meeting of the Chicago ministers Monday afternoon, November 1.

The church at Goldfield, Iowa, where W. C. Cole is the pastor, will soon have completed their parsonage which will cost $2,500.

Jesse T. Craig, formerly pastor of the church at Ipava, Ill., has accepted a call to the Hyde Park Church, Austin, Texas.

The offering of the church at Centerville, Ia., for Home Missions was taken the last Sunday in October and amounted to $650.

L. O. Knipp, pastor of the church at Plymouth, Pa., says that Eastern Pennsylvania is in need of five or six good preachers.

Geo. L. Purvis and his church at Tucson, Arizona, are to begin a meeting November 24. They will be led by evangelist J. T. Stivers.

The church at Terre Haute, Ind., claims the largest number of Tithers of any church of the Disciples in America. There are 125 of them.

The First Church, Tonawanda, N. Y., where E. F. Randall is the pastor, will hold a meeting next February, when they will be led by Allen Wilson.

I. J. Cahill, of Dayton, Ohio, will assist E. J. Willis and the church at Kirksville, Mo., in a meeting beginning the fourteenth of November.

Andrew Scott, formerly with the Second Church, Danville, now employed as evangelist for the sixth district, is in a meeting at Pontiac, Ill.

There were 185 additions to the church in a recent meeting at Sullivan, Ind., where J. M. Vawter is the pastor. Geo. L. Snively led in the meeting.

H. O. Breeden, pastor of the Central Church, Denver, Colo., will hold a meeting for the church at Modesto, California, soon after the beginning of the year.

J. S. Hyde has but recently begun work as pastor of the Second Church, Danville, Ill. He is rapidly organizing all departments of the church for aggressive work.

Chas. S. Medbury spoke at the First Church, Warren, Ohio, the fourth Sunday in October. Mr. Medbury's parents were formerly great workers in this church.

The Lenox Ave. Church, New York, is arranging for a service of dedication of their newly purchased building and of installation of their new pastor, William Bayard Craig.

The first of November B. W. Tate, for two years pastor at Newton, Ill., began work with the church at Homer, Ill. He is greatly encouraged with the prospects for growth.

Evangelists W. Mark Sexson and C. F. Shaul are in a meeting at Cherokee, Okla., where the audiences have been so large that they have been compelled to move into the opera house.

W. C. Bower, for seven years efficient pastor of the Tabernacle Church, North Tonawanda, N. Y., will close his work about the first of the year and enter Columbia University for a post graduate course.

Walter Renner, of Winfield, Ill., has been holding a meeting at McQueen Chapel. The meeting was successful, but did not reach far beyond the borders of the church on account of the rain, which fell almost every day of the meeting.

The church at Tipton, Ind., is in a meeting, with the pastor, Guy I. Hoover, doing the preaching, and the entire work being done by home forces. There were eleven additions to the church the first day of the meeting.

A temporary organization of the men has been formed at Centerville, Ia., and immediate steps will be taken to form a permanent organization affiliated with the national Brotherhood of the Disciples of Christ. John H. Booth is the pastor of the church at Centerville.

H. A. Morgan, who has been pastor of the church at Fowler, California, for two years, has accepted a call to the University Heights Church San Diego, California. He will be succeeded at Fowler by J. H. McCartney of Fullerton.

President Crossfield, of Transylvania University, has recently visited Miami, Rochester and Western Reserve universities, giving addresses at each of them. At Rochester he gave an evening lecture in the Christian church on Christian Education.

Professor K. Ishikawa of Drake College, Tokyo, Jaapn, spent Saturday and Sunday, October 30 and 31, in Chicago visiting the University and some of the Chicago men. He returns to Japan almost immediately. He came to America about two months ago to visit the Centennial Convention.

At the dedication of the new Y. M. C. A. building at the University of Missouri, on Sunday, October 31, Dr. Theodore Gerald Soares, Professor of Homiletics and Religious Education and Head of the Department of Practical Theology at the University of Chicago, delivered the principal address.

Under the leadership of Evangelist J. B. Holmes, a meeting has been held at Klamath Falls, Oregon, which has already resulted in the organization of a Christian Endeavor Society, a Sunday-school, and a church. The church will be ready to call a pastor within a few weeks.

The Young People's Christian Endeavor Society at Lewistown, Ill., which disbanded a year ago or more, has just been reorganized by the new pastor, B. H. Cleaver, who is pushing the work at Lewistown with vigor. There is strong hope of a successful work by these young people.

Grenville Snell is closing his work at Mound City, Mo., and C. W. Comstock, of Kansas City, has been secured to succeed him. Mr. Snell, we are informed, will hold several meetings before locating again. He has some open dates just before Christmas.

Edward A. Henry, who is writing the interesting articles on travels in Palestine being published in the *Christian Century*, is supplying the pulpit of the church at Gurnee, Ill., where the Christian Church is the only church in the community and has a great opportunity for service.

The pastors of the churches at Danville, Ill., are holding meetings in the outlying parts of the city. They are led in this by the veteran pastor of the city, S. S. Jones, pastor of the Third Church. The meetings are proving very successful.

A. J. Adams has gone from Wenatchee, Washington, where he has accomplished a fine work, to Hood, Oregon. The members of the church at Wenatchee gave their retiring pastor a reception, showering upon him their good wishes and presenting to him some gifts which will be a delight to his dining room and study.

The Chicago Ministerial Association, at its meeting the first day of November, passed a resolution pledging its heartiest support to the Federation of Labor, in its effort to keep the ten-hour day for women (the law now being tested), and appointed Alva W. Taylor, the president, to act for the Association in any way he finds he can assist the Federation.

For two years the Central Church at Centerville, Ia., has followed the plan of taking but two missionary offerings during the year. The offering the first Sunday in March is for Foreign Missions, and the November offering for all the home missionary interests. The plan works successfully and the church is a Living-Link in three of the societies.

A large number of missionaries under the Foreign Christian Missionary Society sailed from San Francisco, Tuesday, November 2. On behalf of the churches about the bay the First Church gave them a reception Monday evening. It has become the habit with this aggressive church to tender such a reception to the outgoing missionaries of the church.

Edgar DeWitt Jones, pastor of the First Church, Bloomington, Ill., is preaching the following series of Sunday evening sermons: General heading "Questions About Jesus." The series of six sermon topics are: "Did Jesus Ever Laugh?"; "Was Jesus Effem-

inate?"; "Was Jesus Narrow?"; "Was Jesus Reasonable?"; "Was Jesus Original?"; "Will Jesus Ever be Surpassed?"

W. J. Wright, who has served the American Christian Missionary Society so faithfully for the past few years, and who is now succeeded by I. N. McCash, will hold evangelistic meetings until he decides upon his future location as pastor. Mr. Wright's recognized ability in this field, as well as his knowledge of the work of the church, will make him much in demand by the better churches.

The church at Little Rock, Ark., where J. N. Jessup is the pastor, dedicated their new house of worship the seventh of November. The service was in charge of Z. T. Sweeney. The property, when complete, will be worth about $75,000. Much credit is due Mr. Jessup, who has through several years lived close up to his task with this church, and brought it through to this gratifying consummation.

J. B. Hunley of Neosho, Mo., was sent by his church as a delegate to Pittsburg, but was compelled to spend the entire time of the convention in the hospital, and could not attend a single session. There, almost within sound of the music and the addresses, it was a singular disappointment not to be able to hear some of the good things. But it was sweet to be remembered, as he was, by a large number of his friends, who learned of his condition and made cheerful the weary hours by their visits to his room.

W. H. Bagby, pastor of the church at Missoula, Montana, on a recent Sunday preached a sermon on "The Call of Christ to Men," which was generously quoted in the local paper of the following day. The sermon is marked by strength and directness of appeal. It is the kind of a sermon that should be more often heard in our churches, and which if heard would help to answer the query, Why are not the men in the churches? They would be there.

L. E. Murray changes his address from Middletown, Ind., to Washington, D. C., where he goes to assist Frederick D. Power, who has, since the National Convention, suffered a nervous breakdown. Mr. Power has been working very hard, and Mrs. Power has been ill, having to undergo a serious operation. They are both recovering and hope to be about their work again after a brief rest.

An attractive bulletin of Christian University, Canton, Mo., has just been issued. There is the picture of the new building, interior and exterior views, the faculty, and groups of the students. This school is steadily strengthening its teaching force, which now includes the following names: C. W. Buckner, A. M.; W. H. Trainum, A. M., B. D.; Byron Ingold, A. M.; T. F. Reavis A. M.; Mrs. C. C. F. Rush; C. A. Lockhart, A. M., B. D.; Carl Johann, A. M., LL. D.; Miss Dot. Bradshaw, A. B.; Mrs. M. P. Buckner, A. M; H. M. Garn. A. M., B. D.; J. R. Muse, A. B.; Miss Helen Johann, A. M.

The church at Woodland, California, celebrated its fifty-fifth anniversary the evening of October 22. The church was beautifully decorated in red and green, with the dates "1854" and "1909" worked with red carnations. The present pastor of the church, W. E. Bobbitt, read a history of the church, which was organized in 1854, under a great oak tree in "the Beamer field just north of the city." There are now 350 members, and they have a fine house of worship. It is greatly to the credit of the present pastor that the church is now doing an aggressive work surpassed at no time in its history.

Lewis P. Kopp, Living-Link missionary of the church at Centerville, Ia., working at Ft. Dodge, Ia., reports that the old lot of the church has been sold and preparations are being made for the erection of a new building. One thousand dollars worth of material is on the ground, and over $1,700 more is in the building fund. The church is now holding its meetings in the opera house, pending the completion of the new building. The pastor has arranged for a lecture course to run through the year, upon which he expects to make one hundred dollars, which will be placed in the building fund.

E. T. McFarland preached his final sermons for the Fourth Church, St. Louis, Mo., the last Sunday in November. On the following evening he and his family were given a farewell reception by the members of the church, who also presented him with a fine gold watch, while the members of the Berean Sunday-school class of which he was teacher, presented him with a beautiful watch chain. It is under the protest of his church that Mr. McFarland leaves for the work at Rock Island, Ill. He has accomplished a great work in St. Louis during the ten years of his stay there, and he leaves with the heartiest endorsement of the churches and preachers of that city.

It brings shame to the face of a Disciple when he reads such accounts as that recently published in "The Christian Messenger," published at Owen Sound, Ontario. It is an account of the failure of a union between the Baptists and Disciples at Kenora, Ont. The union had been effected, and was working along well, but the Disciples finally withdrew and in their published resolutions gave such reasons as: "We withdraw from this union, 1st, because the union church has retained a sectarian name and failed to change it for a scriptural and proper designation of a church professing to be Christian," etc. This was not the spirit of the fathers.

The following program of the Ministerial Association of Cleveland, Ohio, will commend itself to the aggressive men of the churches. Too often the program is left to chance; but here is a program, systematically presenting during the year various aspects of the life of a city. Under such leadership the churches of the city of Cleveland must occupy a position of real vital influence in the city's life.

Personal Studies of City Problems

Nov. 1. Cleveland's Tenements. George A. Bellamy.
Nov. 15. The City Hall. A. B. Griffiths.
Dec. 6. The Foreigner. F. D. Burchart.
Dec. 20. The Police Courts. J. H. Gardner.
Jan. 3. The City Saloon versus Local Option. T. A. Fleming.



We speak of the *good* old days—the charming graces and courtly ways. —But do we forget that they did not know

Uneeda Biscuit

The Soda Cracker that is the delight of this day and generation.

NATIONAL BISCUIT COMPANY

Jan. 17. To be supplied.
Feb. 7. The City and the Church. J. P. Allison.
Feb. 21. To be supplied.
Mar. 7. The Social Evil. E. D. Salkeld.
Mar. 21. The Courts. E. S. DeMiller.
April 4. The Social Settlements. W. F. Rothenburger.
April 18. The City's Amusements. J. J. Tisdall.
May 2. Unionism and the Church. Frank Ford.
May 16. Prof. E. E. Snoddy, Hiram, Ohio.
June 6. To be supplied.
June 20. Annual Picnic.

The church at Ann Arbor, Michigan, observed the closing days of October with a series of services appropriate to the reopening of its house of worshop, which has recently been thoroughly repaired and redecorated and has been still further rendered beautiful by the installation of a nw pipe organ, one of the finest in the city. An organ recital was given on Friday evening, October 29. On Saturday evening, October 30, Dr. H. L. Willett gave an address, and on Sunday the services were taken by Dr. Garrison of St. Louis and Mrs. Anna R. Atwater, President of the Christian Woman's Board of Missions, which has long been a supporter of the church and Bible Chair work in Ann Arbor. Rev. F. P. Arthur of Grand Rapids, the State Misionary Secretary, was also present. The church has had a number of strong men in its ministry, but none who promises more effective service than O. E. Tomes, the present pastor. A. E. Jennings, a loyal Ann Arbor man and one of the organizers of the Student's Christian Association many years ago, is now residing in Ann Arbor although his business is in Detroit. He is of great assistance in the work of the church. The list of students that have passed through the classes of the Bible Chairs and the Sunday School of the church is very long, and the influence of these two organizations has been most helpful.

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The World's famous **Bilhorn Folding Organ** is known everywhere. Now is your chance. 50 per cent from the catalogue list-price and then **deduct the special Christmas offer of $5.00.** A postal-card will bring you all particulars. Offer good 'till Jan. 1st, 1910.

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Crayton S. Brooks, will assist the First Church, Warren, Ohio, in a meeting beginning November 14.

At the Memorial Church, Chicago, there were six additions to the church last Sunday; four of these were by confession and baptism.

H. C. V. Wilson of the South Side Church, Lima, Ohio, and D. F. Harris of Leipsic will exchange meetings this fall.

John G. Slayter begins an evangelistic meeting at Lakewood with E. D. Salkeld, November 14.

A. B. Moore is assisting the church at Utica, Ohio, and Pastor Bristor in a meeting that followed the Centennial.

H. A. Jordon ow New Castle, Pa., has accepted a cal to the church at Lorain, Ohio, where he will succeed Gary L. Cook, who is now State Bible School man for Indiana.

S. H. Bartlett is at the head of a printing plant at Hiram, Ohio, but goes out to the churches at Champion and North Bristol to preach on Sundays.

C. A. Freer of Millersburg, Ohio, is preaching in a meeting at Killbuck where W. R. Walker has so faithfully ministered for some seven years.

Secretary H. N. Miller preached for the church at Uhrichsville, Ohio, on Sunday night, November 7. Of course he plead for Ohio missions.

Miss Mills, the C. W. B. M. living link for Iowa, to India, is at home visiting some friends in Iowa before returning to her work in the Orient.

Frank Maples leaves the work at Audubon, Iowa for Montana where he has accepted a call. The Audobon Church has not chosen a successor to Mr. Maples.

Percy H. Wilson began a meeting with home forces at Wabash Ave., Akron, Ohio, October 31. He is already agitating the building of a new building in a new location.

L. O. Thompson has left the church at Londonville, Ohio. He was given a farewell banquet by the ministers and official boards of the churches of the place and the Lutheran preacher and his congregation attended Bro. Thompson's last service in a body.

J. R. Perkins, pastor of the West End Church, San Francisco, spent an evening with the church at Paris, Mo., during the latter part of October. In his honor a banquet was given by the members of the church.

Guy W. Sarvis, who is now studying in the University of Chicago gave his lecture, "Through the Heart of Africa" at the Hyde Park Y. M. C. A. last Sunday afternoon. Mr. Sarvis has given this lecture on several occasions in Iowa and Illinois and has always delighted his audience, as well as rendering them an educational service.

W. B. Clemmer, until recently pastor of the church at Rock Island, Ill., has just concluded a meeting at Franklin, Ill., which lasted twenty-three days. There were twelve additions. The pastor L. W. Spayd commends unreservedly the work of Mr. Clemmer, and speaks of the pleasing impression his work made on the entire by his uniform courtesy, and well-informed, fluent sermons.

George W. Goffman and wife, of Rockwell City, Iowa, are planning to return to India. They hope to sail from New York the first of December. They will go out independently, not because they have any fault to find with the organized work, but because this seems the best way for them to go. Mrs. Coffman will now leave this conutry until her husband has located, and prepared for her coming.

Barton O. Aylesworth for five years president of the Colorado State Agricultural College, has resigned that position, and was in Chicago a few days last week on his way to New York, where he is entering upon his duties as lecturer for the National Equal Suffrage Association. Mr. Aylesworth will devote his entire energy to this significant work, traveling and lecturing in all parts of the United States.

Perry J. Rice, who has been pastor of the First Church, Minneapolis, for about four years and has accomplished a good work there, has accepted the call extended him by the First Church of ElPaso, Texas, and is already at work there, though, Mrs. Rice and the family have not yet left Minneapolis. Mr. Rice has always worked in the North, but we hope that he will enjoy this experience in the great state of Texas, and with this church in this educational center.

O. F. Jordan, pastor at Evanston, Illinois, proposes to organize a "fiction circle" in his church. The circle will be composed of twelve members, each of whom will contribute the price of a book of current fiction. The twelve volumes purchased will be for the exclusive use of the class for four months, and then given to the Sunday school library for general circulation. The young ladies of this church recently gave a supper to raise money for the building fund of the new church.

One of the pleasures that Chicago delegates to the Pittsburg Convention enjoyed was that of seeing E. W. Darst, who is very dear to the hearts of Chicago Disciples, and is just at the present time resting at his old home at Dayton, Ohio, after several years of hard work in California. Mr. Darst has been far from well for the past few months, and is beginning a period of rest which he hopes will be of advantage to him, in regaining his health. An interesting letter from him was read by Mr. Naramore at the recent Quarterly Rally of the Disciples. All who have

SOME HARD KNOCKS
Woman Gets Rid of "Coffee Heart."

The injurious action of Coffee on the heart of many persons is well known by physicians to be caused by *caffeine.* This is the drug found by chemists in coffee and tea.

A woman suffered a long time with severe heart trouble and finally her doctor told her she must give up coffee, as that was the principal cause of the trouble. She writes:

"My heart was so weak it could not do its work properly. My husband would sometimes have to carry me from the table, and it would seem that I would never breathe again.

"The doctor told me that coffee was causing the weakness of my heart. He said I must stop it, but it seemed I could not give it up until I was down in bed with nervous prostration.

"For eleven weeks I lay there and suffered. Finally Husband brought home some Postum and I quit coffee and started new and right. Slowly I got well. Now I do not have any headaches, nor those spells with weak heart. We know it is Postum that helped me. The Dr. said the other day, 'I never thought you would be what you are.' I used to weigh 92 pounds and now I weigh 158.

"Postum has done much for me and I would not go back to coffee again for any money, for I believe it would kill me if I kept at it. Postum must be well boiled according to directions on pkg., then it has a rich flavour and with cream is fine."

Read "The Road to Wellville," found in pkgs. "There's a Reason." fl

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

any acquaintances with the city mission work in Chicago have ample reason for remembering Mr. Darst with affection and gratitude.

The *Christian Century* has steadily grown since Charles Clayton Morrison became its editor a little more than a year ago. The growth of the paper made heavier and heavier demands upon the editor in chief, until now he has been compelled to resign the pastorate of the Monroe Street Church, and devote his entire energy to the interests of the *Christian Century*. The Monroe Street Church was very unwilling to give up its pastor, for it was he who built the present house of worship, and who has been its leader almost from the first. But it seemed that the brotherhood could be best served by such a move. The Monroe Street Church will seek to at once find successor to Mr. Morrison. It is one of the most important situations among the Disciples of Chicago, and an effort will be made to find a man who is able to meet the demands of the situation, which are not at all light.

Pastors and readers of this paper generally will please note that the numbers for the remainder of the present year will be furnished free of charge to all new subscribers to THE CHRISTIAN CENTURY for 1910. Any minister now taking the paper sending us $3.00 and two new subscribers will be credited on his own paper for one year and the new subscribers will be credited to January, 1911.. Any old subscriber sending us $4.50 and three new names will be credited for one year on his own paper and the new subscribers to January, 1911.

If our patrons will favor us by telling their friends of this offer, it should result in a large addition to our subscription list.

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Pure, Healthful Grape Cream of Tartar Powder

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Dr. James M. Philputt Resigns

In a personal later to the editor of the *Christian Century*. Dr. James M. Philputt, pastor Union Ave. Church, St. Louis, states that he would present his resignation to the church, November 7 and will close his work there February 1. Dr. Philputt wanted to do this a year ago, but deferred to the judgment of his official board that the interests of the church demanded that he remain until after the centennial convention. On February 5 Mr. and Mrs. Philputt will sail by the Grosser Kuyfuerst for a trip to the Holy Land and Egypt. In June he will attend the World's Ecumenical Missionary Congress at Edinburgh, to which he is a delegate. Mr. Philputt has long been seeking a convenient time for rest and travel such as the present offers. He will remain abroad several months.

Dr. Philputt's work in St. Louis has been eminently successful. His purpose in going to the Union Ave. Church was to unite the two congregations just merging into one. This has now been done and the church is housed in its new building, and is thoroughly harmonious and organized in every department. During the five and one-half years of this ministry 650 persons have been received into the membership of the church, 300 of these by confession of faith, mostly at regular services. About $40,000 has been contributed to missions and benevolences; besides the sum raised for the new building The church supports three Living-Link missionaries. The congregation is in fine spirit, and it is not without regret that Mr. Philputt lays down the work.

Dr. Philputt is one of the strongest preachers in the brotherhood. He is scholarly, has marked administrative ability, is a preacher of power, and a faithful and lovable pastor. His standing with the other churches of the city, and his place in the entire municipal life have been such as to make his place a difficult one to fill. The *Christian Century* wishes this great pastor a pleasant trip abroad and will be pleased to know of his plans for the future upon his return to America.

As We Go to Press

Beatrice, Neb., November 7.—Pastor Davis very sick and diptheria prevalent, preventing strong campaign we had planned. Go right on to Lincoln. Buss continues musical directory.—Herbert Yeuell.

Canton, Ill., November 7.—William J. Lockhart and Lintt leading in wonderful revival. One hundred added in past six days, with total of 171 in fifteen days. Meetings deeply spiritual, and gospel being presented with power.—J. G. Waggoner.

Hastings, Neb., November 8. We are in splendid tabernacle meeting with Christian church; R. A. Schell, pastor. Twenty-six added yesterday; 162 in ten days of invitation. Schell is doing great work here. Will launch new building project at close of meeting.—Charles Reign Scoville.

Hastings, Neb. November 1. Scoville and his company are with us. Built fine tabernacle accommodating two thousand. Having great audiences; interest spreading and deepening; thirty-six adder at first invitation; seventy-two first four days not withstanding heaviest rain storm of years all Sunday afternoon and night.—R. A. Schell.

Poplar Bluffs, Mo.—Hundreds turned away from great church tonight; greatest audience ever in building; intense interest, growing daily. Four hundred and four in Sunday-school today; sixty-five additions so far, twenty-three today. Editor-in-Chief of bi-weekly paper, city editor of daily, and a Lutheran preacher baptized. Baker popular pastor.—Allen Wilson.

Children's Day for Home Missions

The Sunday-schools are now in the midst of their campaign for the annual Home Missionary offering which is to be presented November 21, the Lord's Day immediately preceding Thanksgiving. From all indications the offering this year will surpass the splendid offering of the Centennial Year which was almost $15,000, a gain of $3,386.98 over the offering of last year.

This year the American Home Missionary Society is asking the Sunday-schools to begin the work of a new century with an offering of $50,000. In this plea the State Secretaries of Kentucky, Illinois, Ohio, Kansas, Indiana, Missouri and Iowa have joined most heartily.

For two years the state of Kentucky has won the banner for the largest number of contributing schools and the largest total offering. This year both Illinois and Kansas have announced their intention of wresting the banner from Kentucky, and the contest is now at its height. The record for last year stood as follows:

Kentucky	247 contributing schools	$3,086.10
Illinois	155 contributing schools	1,700.00
Ohio	131 contributing schools	1,802.09
Kansas	116 contributing schools	774.88
Indiana	84 contributing schools	963.82
Missouri	57 contributing schools	841.73

Strenuous efforts are being made to line up every school in each of these state with the largest offering ever made for Home Missions.

Handsome new wooden banks have been sent out by the Home Missionary Board for the use of the teachers in gathering in the offering. This is a great improvement over the old method of entrusting to the children the imperfectly made cardboard banks which were speedily destroyed or lost. By leaving the banks in the hands of the teachers, the offering will be cared for and the teachers taught the proper attitude toward the offering.

Schools desiring special supplies for the day should write to their State Superintendents, or

George B. Ranshaw, Superintendent Sunday-school Department American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

Endowment for the Bible College of Missouri

The readers of the Century no doubt know that the Bible College of Missouri has for some time been engaged in an endowment campaign. Within the past few months, however, this movement has taken on added impetus because of the proposition made by R. A. Long of Kansas City, who is president of the Board of Trustees of the Bible College. This proposition was to the effect that he would personally give $50,000 to the Endowment Fund provided the brotherhood of the state would raise the same amount. This generous offer of Bro. Long's is the inspiration of the present strenuous campaign.

The justification of the campaign is not difficult to find. It is now a commonplace that there is a remarkable dearth of preachers. This presents a serious problem to each religious body. But, the problem in some sections of the country is more serious than in others. In Missouri there are 1,700 congregations, and more than a third of them pastorless. Disciples in Missouri have a larger membership than any other religious body in the state. There are more Disciples in Missouri than in any other state in the Union. The obligation of Missouri Disciples is, therefore, correspondingly greater. Yet, as a matter of fact, the number of pastorless churches in Missouri is astonishing, if not humiliating.

Now the most valuable and direct method of supplying preachers for these churches is to make them,—and they are made in our Bible Colleges. The Bible College of Missouri naturally owes much to the state. The state owes something to it, and is destined to owe much more. Forty young men have already been prepared for, and are now actively engaged in the work of the ministry. More than half this number are at present receiving preparation. The boys now in school are serving many churches in adjacent territory. Only praise is heard concerning their work. Continually the College is being appealed to for men. It is unable to supply the demand. Under such circumstances the college surely merits the enlargement and better equipment which the additional endowment will make possible.

The present endowment permits the employment of but two fully paid professors. The enrollment last year was one hundred and ninety-four. It is evident that two professors are not able adequately to supply the great needs of 194 students. In the Catalog of the Bible College five Departments are announced. There should be a fully paid professor in each of these. In order that increase in the number of the faculty may be realized additional endowment must be secured. This is why we are so urgent in this campaign.

Brethren, this is an opportunity we dare not pass by. Bro. Long is a man of splendid business judgment. He thoroughly understands the situation, and appreciates the need. He has faith in the College and is willing, yea, glad, to put $50,000 into its permanent endowment. May we have the same faith, and individually feel the same responsibility.

G. D. Edwards,
Representative of Bible College.
Columbia, Mo.

Centennial Information

Many were asking anxiously during the convention for the official count of the attendance. As was stated frequently before the convention, we were hoping to have an absolutely complete registration of all who were here. This we failed to get, but we did gather sufficient data in several ways to make a fairly accurate estimate of the attendance. The lowest possible figure is 42,000; 20,000 of whom were at the comunion service Sunday afternoon. A complete count would probably put the attendance at more than 50,00. But we wish to be conservative.

Regarding the stenographic report of the convention, we are frequently asked whether all the speeches will be printd in full. To do so would require three volumes, and the price would put the production out of the reach of a great many who should have it. Moreover, such a bulky work would contain much repetition and considerable matter that would not be of permanent interest. So for the sake of both economy and effectiveness, the material will be condensed so as to occupy just one large volume. This will contain the story of the campaign, and of the convention; the proceedings of all sessions of the nine days, and the best of all the addresses. Two hundred portraits of men and women prominent in the convention will appear in the book. This should prove the most valuable book issued since the inauguration of the Restoration Movement. We hope to have it ready about January 1, and not later than February 1.

The ordinary Convention Program after the adjournment is like the proverbial last year's bird's nest. The case is entirely different with the Centennial Hand Book. It was prepared to keep until the next Centennial. The actual program of the meetings occupies about one-sixth of its space. About one-fourth of the whole book is given to the History and Plea of the Restoration. Another fourth is taken up with the History and Description of the wonderful City of Pittsburgh, and still another by the splendid collection of Hymns used during the Convention. The whole is bound in full morocco, with gold side stamp and gold edges.

Even at $1.00 per copy large numbers were ordered by those who could not attend the convention, and as gift books for those who are interested, or should be interested in the Restoration Movement. Since the close of the convention, the committee offers a double opportunity to the Brotherhood by cutting the price half in two. This is done for two purposes. First, to get the books into circulation for the good they will do, and second, to bring in sufficient funds to close up all accounts without a deficit.

The total expense of the Centennial Convention was $26,000. Only a small amount of this is unprovided for, and so the books are offered at a sacrifice. The badges that remain are also put on the bargain counter at 10 cents each, or $1.00 0per dozen, and the flags that were carried in the men's parade at 75 cents per dozen. The committee pays express and postage on all these articles.

Since announcement was made of these Centennial bargains two weeks ago, orders have been coming in from all quarters. Those wha were here are laying up a number of the books as a most suitable Christmas present for their friends. Parents are providing a copy for each child. Bible School teachers are finding this the solution of the Christmas present problem. Generous and thoughtful friends of world-wide missions are ordering copies sent to the men and women at the front. Every missionary on the home field, as every one on the foreign field, should be provided with one of these historic vlumes. Every year that passes will find them more prcious.

An illustration of how highly the books are esteemed in Pittsburgh, is found in the fact, that one of the largest department stores in the city has taken over the exclusive sale for Greater Pittsburgh, and is advertising the book as a leader in its department.

Address all orders to the Centennial Committee, Box 1134, Pittsburgh, Pa.

W. R. Warren,
Centennial Secretary.

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The Manhattan Limited	10:30 a. m.
The Pennsylvania Special	2:45 p. m.
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The Eastern Express	9:45 p. m.
The New York Express	11:45 p. m.

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THE CHRISTIAN CENTURY

Volume XXVI. November 18, 1909. Number 47

Colonel Samuel Hardin Church's Centennial Address

With An Editorial Comment

As Others See Us

Editorials By Other Editors On the Significance of the Diciples' Centennial

THE NEW CHRISTIAN CENTURY COMPANY
700-714 East Fortieth Street Chicago, Illinois

The Christian Century

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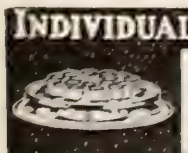
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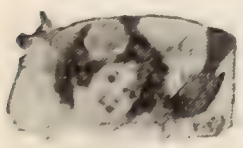
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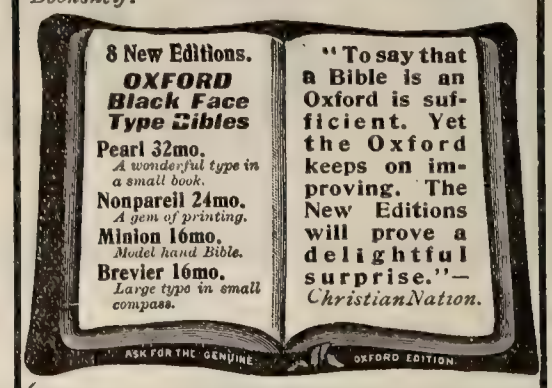
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Charles Clayton Morrison.

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-- Editors --



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The point we are now urging is that your investment in The Christian Century is more than that original $1.50. You have invested your Heart in The Christian Century, and along with your heart you wish to invest your Service. This is the temper we find prevailing everywhere among our readers. At the Pittsburgh Convention our readers took so many new subscriptions for us that our office has actually been embarrassed in the mechanical labor of listing the new names. We are gratified to be thus "embarrassed"!

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The Christian Century

CHARLES LCAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Mr. Church's Address

A Critique and An Appreciation

ACCORDING to our announcement last week we are this week presenting Colonel Church's address that our readers may have in their hands the full text of this much-discussed speech.

At the time it was delivered it was not our purpose to contribute anything to its especial publicity. But now that it has been made the theme of unrestrained denunciation in certain of the Disciple papers and has been seized upon by the outside press as one of the most significant features of the Centennial convention, it seems obvious to our editorial mind that our readers should be put in possession of it.

The fact that The *Christian Century* takes issue with many if not all of the speaker's points relating to the plea of the Disciples, instead of being a reason for not publishing the address is a sort of challenge to re-study and re-state the sanctions of our position and to consider afresh any problems or discrepancies that may be implicit in it. In this view we will freely open our pages to Mr. Church to make reply to our strictures as he may see fit.

The subject assigned the speaker by the committee was "The Progress and Achievements of One Hundred Years." In the five pages which the address covers in The *Christian Century* there are but two paragraphs which bear upon the theme, the second and the seventh. Looking at the program for that day it is evident that the makers of it intended Mr. Church's theme to be an examination and estimate of the things accomplished by the Disciples up to the present moment.

What of the present strength and resources of the brotherhood? What of the type of character our church life and our doctrinal ideas have produced? What of our literary contributions to thought and life? What of our permanent impression upon national life and civilization? What of our influence in quickening and directing the wonderful social movement of which our present generation and Mr. Church himself are so profoundly conscious? Above all, because so central a part of our purpose as a people, what of our part in bringing the scattered flock of Christ into one fold?

These are some of the questions which naturally belong to the subject assigned Mr. Church. They are all of them matters of history; his theme was a study and assessment of certain historical facts. No more important task is waiting to be done for our people. And with all respect to the other four splendid names to whom was assigned this same theme in the parallel sessions, not one of them is so well fitted to perform this service for the brotherhood as is the grandson of Walter Scott.

But Mr. Church, after a few felicitous summaries, passes from his theme into that assigned the speaker who was to follow him, viz., "Outlook and Appeal." This was the real title of Mr. Church's address. He was looking forward when the committee asked him to look backward, to the future when the committee asked him to look to the past and appraise it. No doubt the ill-mannered dissent with which the address was received was due to the audience's sense that the speaker was off his subject quite as much as to its pronounced disagreements with his declarations.

Another criticism of the address and a reason for its shockingly inhospitable reception is the fact that it bristles with inaccuracies.

The Disciples are habituated to exact speech, especially in matters of the scripture. Some might say that we are over-finical. But it is difficult for any speaker or writer to command the patience of a typical Disciple audience who is inexact in his references to the Bible. To say that Joseph was driven to the divorce court, or that it is scarcely imaginable that the jailor was immersed in the jail at Philippi, or that many thousands who were converted by the apostles were never baptized at all, simply closes the ears of informed Disciples to any message a speaker might have.

And to adopt Mr. Church's too-easy explanation of the longevity of Methuselah not only brings pronounced dissent upon the speaker's head, but brings the science to which he attributes the alleged explanation into undeserved contempt.

We are not trying to suggest that this address met its unhappy reception because of these mere technical considerations. Much of the conscious argument of the paper strikes at certain beliefs and practices of the Disciples which are the warp and woof of their typical thinking.

In our statement of last week we set forth our criticism of Mr. Church's utterances on the baptism question. His argument that the practice of both immersion or affusion according to the option of the candidate would bring us nearer the mark of a free church capable of including all Christians called forth our pronounced dissent. As a people seeking a basis of unity the Disciples are on the right ground in the practice of immersion only. So long as there is an immersionist conscience in Christendom there will be no union on an optional procedure in the practice of baptism.

Mr. Church's conception of Christian union seems to us to sacrifice the ideal the Disciples have ever held constantly before them. He says "The Christian union which our fathers hoped for, in one broad organization, will never come." Again, "All these churches today are needed in the progress of civilization, the only imperative thing being that they should disarm against each other."

In these statements Mr. Church puts himself not only out of line with Disciple tradition, but in opposition to many of the most prophetic voices of our day in other communions than our own. The trend toward unity in the church is one of the most manifest signs of the times, and the possibility of complete working union with denominational lines practically broken down is today easier to entertain than ever before.

It seems to The *Christian Century* that every Disciple of Christ should take high ground on this theme and hold it unflinchingly, heartened by the mighty reinforcements that are already at hand.

There are other criticisms of lesser or greater import that we might present upon Mr. Church's paper. But in making even these which we have set down both this week and last we are conscious that we are not touching the deeper meanings of the address.

Mr. Church is a layman. He is a man of business who takes time to write books and to promote philanthropies. His address is not to be judged from the standpoint of ecclesiastical technique. It is bigger than our little systems. Its author is a man of vision and the great thing in the address is its splendid sweep of vision.

It is evident to every reader of the essay that we are here reckoning with a man possessed of the soul of Thomas Campbell. If by blood he is of the line of Walter Scott, by spiritual consanguinity he is of the line of the author of the Declaration and Address.

Like his spiritual forbear he feels the problem humanly. It is not a question of church diplomacy or doctrinal correctness or party pride. It is a question of human life.

Like the Master, he lifts up his eyes upon the multitude of the unchurched and his heart is stirred with compassion. He looks in upon the church and finds its leaders, like the scribes of Jesus' day, contending about dogmas and forms which have utterly no relevancy to human salvation or welfare.

To judge such an address by its correctness of detail is like judging the sun by the spots on its face.

To protest against its inclusion in the published Proceedings of the Convention is to propose to publish a dishonest book. And to include it in the Proceedings with an undiscriminating protest attached is to betray to the world that the Disciples have fallen into the same bigotry and sectarianism from which their Fathers suffered one hundred years ago.

The big thing about the address is the truth in it. The little thing about it is its error. Its truth is vital and imperative. Its error is innocuous or self-corrective.

No finer chance to display the courtesy of strength and confident faith could be asked for than has come with the appearance, under so dramatic conditions, of Mr. Church's address.

The Trend of Events

By Alva W. Taylor

Chicago's Turmoil

Chicago is in a pretty turmoil. Whatever may have been Mayor Dunne's shortcomings, he was honest. No man says less than that of him. But he demanded certain radical measures for the forefending of the city against possible future corruption. Among them were radical measures to prevent corporations and franchise grabbers from ever again instituting the footpad methods of the Yerkes' regime. "Big Business" took fright at this and by its respectability put into the mayor's office a man whose ideals none are so charitable as to defend. Of course no one thinks "Big Business" wanted an immoral man for mayor. But when the dollar is up against the difficulty it will wink at character for the sake of the cent-percent.

Cook County also had a clean State's Attorney. He was too clean, and by the general fight made upon him because of his probity a young man slipped into the office almost unbeknown except that he accepted, without making any definite pledges beyond the one that he would not engage in the "useless" task of trying to close the Sunday saloons, the support of those who opposed the man then in office. He no sooner comes into his office than he begins to take things seriously. There may be many interpretations of Mr. Wayman's motives, but the fact remains that he is overturning things and that the foul tribe revealed as he lifts the rotten planks has put the entire corrupt administration of the city into a cold sweat. He convicted "Skinny" Madden, the corrupt labor leader, and Inspector, McCann for taking bribes in his controlling of the "Red-light" and saloon business on the West side. He has now revealed the utter corruption of the Jury Commissioners' office by showing how cards were juggled and men who were approachable put on vital cases. He speaks out very frankly by telling the police that if they will coöperate with him he will put the gamblers in the penitentary and tells the public that the tax-dodger is a worse enemy of society than the thief and murderer.

The trial of McCann brings to light the utter corruption of the police department. "Big Business" is not for that sort of thing, and its mayor is compelled to seek salvation from public wrath and the fates by appointing a man to the head of the force that is upholding his reputation for fearlessness and honesty. This man, Chief Steward, finds himself handicapped, as above stated, but is determined that the light shall be let in and strikes with desperate energy at the evils before him. The mayor is dropped almost from public notice and Steward and Wayman hold the focus of attention. If Wayman will do for Chicago what Folk did for St. Louis he will be a strong candidate for governor.

Will the Senate Defy the Constitution?

The requisite two-thirds of the states have passed resolutions asking for the election of senators by direct vote of the people. Alabama's action brought the thirty-first state into line of petitioners and Senator Owen of Oklahoma proposes to make it his business to see what the senate will do about it. He was rebuked by Aldrich and Hale last winter for mentioning the matter and told that the majority would deal with the question in its own good time and way. Already the house has passed the necessary resolution four separate times. It is claimed that five of the states neglected to put their resolutions in technical form. If so, the necessary number can be supplemented within the next year for the passage of the tariff measure has greatly strengthened the demand that the senate should be made amenable to the direct demands of the popular will. The moral demand is just as good as if all the five had not overlooked the technical form, but the senate is not very amenable to "moral demands" from the body politic. It ought to cause the senate to join the house in a concurrent resolution, but it will not. Unfortunately the constitution makes no provision for compelling action by congress, even after the states have petitioned for the convention.

Senator Owen dares to prophesy that Aldrich would have the matter referred to a committee and held up, even if brought up under the most formal and technical manner. But the day of judgment cannot be forever delayed. The demands of the public will be enforced. The Senate was never meant to be an obstructor of the people's will. It was designed as a deliberate body in days when public intelligence was much lower than it is today. It was one of the necessary compromises with old forms of government, but democracy moves on to larger powers of the people as the people grow more intelligent.

A "Lemon" for the Lemon Grower

When tariffs are made, every special industry claims a "cut of the pie." Senator Flint labored and traded for a raise on lemons because California raises them. Senator Tillman forgot his raging against privilege long enough to ask a duty on tea because South Carolina has an infant tea industry. Democrats joined the general foray for protection to industries in "my state" and thus gave the lie to their fair protests against "special privilege" in many cases. Now Senator Flint is raging in a manner that would do credit to the stormy Tillman and declaring that the whole principle of protection may be destroyed—all because the railroads immediately raised the rate on lemon shipments just enough to absorb the new tax, and the poor lemon grower is handed a "lemon" in his quest of special privilege. Meanwhile, the people pay the bill just the same and it matters little to them whether one or another interest gets the benefit. It all helps in the determined war against all forms of special privilege and will aid the cause of a permanent and scientific tariff commission that will consider the benefit of the whole country rather than that of any part at the expense of the whole. Tariff making has become the art of the politician instead of the science of the statesman.

The Tariff Commission Wedge

The new General Tariff Board is at work. Its first duty will be to advise the president on or before March 31 next as to what countries do and what do not discriminate against American products in their tariff schedules. The Payne-Aldrich bill provides that the maximum rates of 25 per cent above the schedules named in the law shall obtain except where the president shall except countries that make no discrimination against us. This Board will investigate the tariff laws of all the nations and render a detailed report to the president in time for him to apply the maximum and minimum features by the date named.

It was a part of the president's program to have this Board appointed to do the work assigned it and to also make a thoroughgoing study of the relative cost of things at home and abroad, that a tariff on that basis might be enacted, but the "powers-that-be" prevented the broader powers being given the commission and confined them to the task in hand. It is hoped a way may be found to either enlarge their powers or that their work will compel the appointment of such a commission for investigation. The creating of such a board cannot but be the thin end of a wedge that will bring a clear division of sentiment on the question of a permanent commission on tariff rates. If we are to have a tariff based on the difference of cost at home and abroad and for the benefit of American labor, it must provide for a scientific body that can determine that difference and not leave the matter to a general scramble and trade among special and localized interests.

Is the Tariff a Workingman's Boon?

Fortunately the tariff is no longer a purely party problem. Democrats voted for many raises and Republicans proved the most effective advocates of lower rates in the recent special session of congress. True, the platforms may continue to call for differing principles, but politicians will keep the ear to the ground and vote as "their constituencies direct" (?) and statesmen will dare to think there may be a time for changes under changing conditions.

During the recent discussion in congress, Senator Newlands used a document that ought to be read by every student of public affairs in the land. It is the "Pittsburg Survey." Under the patronage of the Russell Sage Foundation an exhaustive investigation of Pittsburg and the "Industrial District" was made and the results issued in a series of reports known as the "Pittsburg Survey." It startled the country and has resulted in the organization in Pittsburg of a commission to better the conditions. The report is as far above criticism as the report of a medical commission on tuberculosis would be.

Senator Newlands made a summary of the report before the senate and said that general conditions among the workingmen in that city, where more wealth had been created by protectionism than in any other in the world, was worse than in any other place in the country; that men worked twelve hours per day, seven days per week, and that their wages were not enough to support a family under conditions common in America; that most of the laborers were found to come from Southern Europe, where the standards of living are very low and that the conditions under which they worked in Pittsburg made it impossible for them to improve the standards.

Editorials By Other Editors

What Representative Journals Say of the Disciples' Centennial

The Disciples of Christ are peculiarly sensitive to the way in which they are regarded by the Christian people of the various denominations. This is not a matter of overwrought self-consciousness or bumptious pride, but of sane purpose. Our distinctive business in the world is to effect certain results among the Christian people now organized in separate sects. With all these sects we share the great Christian ideals in common and stand shoulder to shoulder with them in every conflict against heathenism and alcoholism and civic unrighteousness and ignorance and sin of every sort. In missions, in evangelism, in social forward movement, in prayer, in communion, in evangelical thinking and temper we are in accord with Christendom. But after every battle for our common cause, when our hosts have fallen back into their separate camps and are talking over the conflict and preparing to renew the attack the Disciples feel the burden of a message to their fellow-soldiers of all the camps. This message they cannot help urging. Paul's "Woe is me if I preach not the gospel," is their Nemesis if they preach not Christian unity. Just because they feel themselves entrusted with a message to their brethren they are concerned constantly to know with what temper they are regarded by their brethren. They wish to know how persuasively their pleadings for unity are carried home to the Christian hearts of God's divided people. In making up the total of their achievements for their first one hundred years they are more concerned about the results outside their own body than the results inside their own body. It is not a matter of pride that they should have come to be numbered among the great denominations unless their testimony for unity is being taken seriously and becoming effective. At this Centennial time it is peculiarly important for the Disciples to be informed of the comments made by the religious press. The editors of The *Christian Century* take pleasure in yielding their customary space that the editorials of the most representative papers may be presented to our readers. In most cases we have given these in full, believing that there was often quite as much significance in the manner of reporting certain facts as in the pronouncement of opinions upon the facts.

The United Presbyterian

Especially interesting are the comments of the religious papers published in Pittsburg reflecting as they do the first hand impressions of the editors as contrasting with the comments of other papers whose data are furnished by newspapers and other reports. United Presbyterians in Pittsburg and vicinity showed every courtesy to the Disciples, throwing open their churches and sending a fraternal delegate in Dr. McCrory, who captivated his great audience in Duquesne Garden with his good humor and eloquence and sound sense. *The United Presbyterian* comments on "The Disciples Convention" as follows:

The Convention of the Disciples of Christ—known also as the Christian Church—in this city has been a notable event. Being the centennial anniversary of the organization of the church, every effort was made that it be the most imposing in their history. In this they were successful. The attendance was reported as nearing 30,000 enrolled delegates. The meetings were held at the Carnegie Library, the Duquesne Gardens and in some of the churches convenient thereto. They were all marked by great enthusiasm, sometimes taking somewhat the character of political meetings in their demonstrations.

The subjects of missions at home and abroad were discussed fully and with great ability. The several parts of their church work were presented in a manner that carried the audience with the speakers. The general effect on the members was an increase of interest in the denomination and its institutions, and of enthusiasm in their support. Very liberal gifts were made. There was much of the spectacular in the meetings, more so than in our judgment becomes a religious assembly, or than is favorable to abiding spiritual profit, but some apology may be made for this in the fact of the centennial meeting and the largeness of the attendance. It was a mass meeting rather than a deliberative body. They were given a cordial welcome by the churches and the people in general. The arrangements for the entertainment of the delegates and for the many meetings were so admirable that there was no confusion or ground of complaint.

The Disciples are congregational in their church government, and therefore do not have a central controlling body of delegates, but meet in general convention annually. They have district, state and national societies for missionary and benevolent work. The necessity of a closer and more compact and authoritative organization is felt by many. They are giving more attention to educational work, and the effect is seen in the rising ability of their ministers and leading members. They constitute a strong working force for earnest piety and evangelistic work. Their missions, both in America and in foreign lands, have been very successful. One interesting incident of the convention was the completion and equipment of a boat for the Congo. It was built and just finished at one of our establishments in the city at a cost of $10,000 furnished by the Oregon churches, and the money for its transportation and equipment, $6,000, was raised on the spot with shouts and songs.

The Disciples are evangelical, but being founded on the basis of the unity of all Christians and the condemnation of creeds and formal church organizations, they do not define their doctrinal beliefs clearly and closely. Their condition of membership is a declaration of faith in Jesus Christ and a heartfelt desire to give up sin and work righteousness. They condemn denominational organizations, but we do not know of any body more positive in their condemnation of others, or more active in the propagation of their own faith and in the prosecution of their own work. They have been very successful and are gaining a higher standing in the Christian world. We wish them the largest possible good from their convention, and prosperity in their work.

Two weeks later the same paper added the following under the title "The No-Creed Creed."

In their convention and everywhere and at all times the Disciples have much to say of their freedom from the shackles of creed, and declare they are organized on the basis laid down by Christ and built upon by the Apostolic Church. And yet when one of their appointed speakers said that to carry out their general principle of no creed they should not require immersion in order to gain admission into their communion, but should leave the form of baptism to the choice of the applicant, he was hissed, and a strong resolution of censure was adopted. The simple fact is that the no-creed creed is exceedingly narrow, and is built up largely with pride. The missionaries of other churches do not find the very broad faith people any easier to work with than those that are said to be bound and cramped by definite declarations of their faith. The Disciples have done great good, they are energetic and are increasing in number and influence, but we would like them to be more charitable.

The Pittsburgh Christian Advocate

Somewhat more analytic is the statement made by the Methodist paper published in Pittsburg, which incidentally is said to have the largest circulation of any of the "*Advocates*" of that denomination. The editor states frankly his judgment that the Disciples have "not appreciably promoted Christian union" in the one hundred years of their history, nor are they capable of doing so upon the basis proposed. Whatever views one may hold on the subject he must concede that the *Advocate's* editorial is presented in commendable spirit.

Not the original Twelve whom Jesus chose to be with him, nor the Seventy whom he sent forth on a special but representative mission, nor the "five hundred brethren" to whom he showed himself alive after his passion when he went into Galilee, nor yet the "one hundred and twenty" who tarried in the upper chamber in Jerusalem until the Holy Ghost came upon them; not the rapidly increasing multitude who in the first century were "called Christians first in Antioch;" not those of whom most of us naturally think when we hear the phrase spoken, are they who are referred to in the above title, but that large company who in this day are the followers of Alexander Campbell in his earnest endeavor to restore primitive Christianity as he conceived it, and to promote the union of Christian people in the way he deemed most feasible. These excellent people call themselves "Disciples of Christ," and desire to be known as such, because the movement was originally and is still in a large measure an attempt to return to the language, teaching and methods of the apostles. They also call themselves "Christians," and their churches "Christian" churches, and some of them prefer this name, not simply because it also is a New Testament title, but from the further fact that the Church of the Disciples was the result of a movement in the early part of the nineteenth century which was wider than the activity of the Campbells, and which resulted in the organization of the Christian Connection, the members of which were called "Christians." In 1831 the numerous followers of Barton W. Stone, a leader of the Christian Connection movement, in Kentucky, were united with the followers of Alexander Campbell, who were called "Disciples;" hence the two names.

The little band who at the beginning gathered about the leader of the movement to restore the faith in its primitive simplicity has become a multitude which now numbers over one million members, and which increased by over half a million during the sixteen years from 1890 to 1906.

Every year the Disciples hold an international convention, at which great numbers of them come together for fellowship, inspiration, consultation and the formation of plans of work. In 1904 at St. Louis the number of people who assembled in the city to attend the sessions of the convention was estimated at 23,000. For seven years preparation had been made for a great convention in Pittsburg to celebrate the centennial of the movement. The an-

nouncement of the centennial convention contained the following declaration: "We are celebrating, not the organization of the church, for that goes back to Jerusalem in the first century, nor the beginning of a church, for we have steadfastly refused to add another to the too numerous denominations, but the inauguration of a movement within the church of Christ for the restoration of apostolic unity, purity and power." The particular event which is regarded as the inauguration of the "movement" was the publication by Thomas Campbell of a "Declaration and Address" which was designed to set forth the object of "The Christian Association of Washington County," which Campbell had formed. This manifesto was issued in September, 1809, and declared the object of the Association to be "to come firmly and fairly to original ground, and to take up things as the apostles left them; to stand upon the same ground on which the church stood at the beginning." Alexander Campbell placed himself upon his father's platform, and became the acknowledged leader of the movement which assumed the stupendous task of persuading the Christian people of all denominations to give up their historic names and creeds and usages, and accept the interpretation which Campbell and those associated with him had placed upon the meaning of the New Testament, and upon the place, validity and meaning of the ordinances and customs of the apostolic church. It is evident that only those who could agree with Campbell in his interpretation could be persuaded to unite with him in the movement, and since controversy was one of the most common methods adopted for the furtherance of the cause of unity and purity, it is not surprising that the movement has failed to accomplish its primary purpose to any very great extent. That the task outlined above has not been accomplished is acknowledged in the further declaration of the announcement concerning the centennial, that Thomas Campbell's address "as a message of light and love is as badly needed now as a century ago." However, the spirit and addresses of the convention just closed have made it plain that the original purpose of the movement has not been given up. The mission of the Disciples of Christ is still to the churches, to the Christian people of the world, to persuade them to be one in the manner originally proposed. Moreover, it was made plain why Campbell did not succeed in what we may regard as the honest purpose and earnest endeavor of his life, and why the Disciples of Christ will not succeed in the effort to promote the unity of the Christian church after the method proposed. For the meaning which Alexander Campbell attached to the sacrament of baptism, and his strenuous insistence upon immersion as the one scriptural and valid mode of baptism, have not been, and are not now, acceptable to the great majority of those who adhere to evangelic and apostolic Christianity. But when Col. Samuel Harden Church in an address at one of the sessions of the convention advocated baptism "by that form which the conscience and intelligence of the candidate should indicate to be sufficient," instead of by immersion, his suggestion was regarded as a radical departure from a fundamental belief of Disciples, and provoked a storm of protest which was expressed in resolutions adopted at a subsequent session of the convention, and in an editorial printed in one of the leading dailies of Pittsburg whose proprietor is a prominent Disciple. So that the Disciples are in the same sense and to about the same extent followers of Alexander Campbell as the Methodists are followers of John Wesley, the Presbyterians of John Calvin, and the Lutherans of Martin Luther. These all undertook the restoration of a more primitive type of Christianity, though they all had a larger appreciation of the meaning of Christian history than had Campbell. The Disciples of Christ have not succeeded in converting the other denominations to their views of the teaching and usages of the apostolic age, nor have they appreciably promoted Christian unity. But they have become a large and influential body of Christians, and their centennial convention was a demonstration of their intense and practical interest in education, missions, reforms and the world's redemption. A unique and characteristic feature of it was the communion service on Forbes Field, where, according to the reports, 25,000 people broke the bread and shared the cup in remembrance of Christ's death. Though the number may have been overestimated, it was probably the largest communion service in the history of the Christian church.

The coming of the Disciples in so large numbers was a distinct uplift and inspiration to the Christian forces of this city, and all thoughtful Christian people not blinded by prejudice will join in the hope that when they come to celebrate the centennial of the date when they began to be organized as Disciples in 1827, they will have gone beyond the seventy-eight per cent of increase which marked their growth in the period covered by the Federal census of 1890 and that of 1906, the largest per cent of increase shown by any of the Protestant bodies in this country.

The Congregationalist

The Rev. Dr. J. H. Lucas, pastor of the First Congregational Church, Pittsburg, one of the meeting places of the convention near Carnegie Institute reported the convention to *The Congregationalist* (Boston) in terms of evident appreciation under the heading "A Great Centennial Convention."

The greatest religious gathering in point of numbers and enthusiasm ever assembled in Pittsburg was that of the Centennial convention of the Disciples of Christ, held October 11-19. Conventions are held annually, but this year, being the one hundredth since Thomas Campbell wrote the celebrated Declaration and Address which marked the beginning of the Restoration Movement, as the Disciples are pleased to call their denominational life, a special effort was put forth to make it a great occasion.

For four years, seven specific aims, each for the betterment of the individual, congregational, institutional and general life of the denomination, have been constantly kept before the people. Their response has been so general and hearty that many of these aims have been realized; and the Disciples as a body, have certainly taken advance ground. They have doubled their contributions for missions, developed an army of tithers and made marked progress in evangelism.

Their greatest achievements have been in Sunday-school work and in the training of young men and women for the ministry and missionary work. They report nearly 200,000 registered in teacher training classes, and the largest percentages of ministerial students of all the denominations.

The programs of the simultaneous meetings were alike as to character, but differed as to the personnel of the speakers. Most of the addresses were brilliant, inspiring and well calculated to arouse enthusiasm in the work of the kingdom as represented by the Christian denomination.

The heroes of the movement were lauded and its distinctive principles were emphasized. The two things that impressed the writer most as a possible explanation of the rapid growth of the Christian denomination were, first, their loyalty to their peculiar principles; and, second, their readiness to advertise both these and their movement. These, accompanied by an enthusiasm born of conviction of what they believe to be their twofold mission, that of bringing all Christians into one universal brotherhood and saving the world for Christ, seem to be the stimulant that sustains and impels their work.

A feature of the convention was the dedication, at the shipyards of James Rees and Sons Company, of the mission steamer, The Oregon, to be used on the Congo. Thousands shared in the exercises, and over $8,000 was raised for mission work on the river's brink.

Probably the most impressive meeting of all the series was that at Forbes Field, where 20,000 people, seated in the largest baseball pavilion on earth, solemnly and reverently partook of the Lord's Supper in commemoration of his death and passion. As the thousands of elders and deacons waited upon the immense company, I could not help contrasting the solemn silence that settled upon the throng with the tumultous confusion that usually attends the multitude which gathers in that place. It was, in all probability, the largest communion service ever held.

The attendants at these conventions numbered about 25,000 and represented nearly every country on the globe.

In the same issue the editor comments on the convention, agreeing with the Pittsburg Advocate that the Disciples have grown to be a great denomination but have "strengthened rather than loosened denominational ties" in the territory where they have succeeded. Their success has been mainly achieved "in a denominational spirit and has contradicted the central principle of their thought." The editorial follows:

The churches whose members call themselves the Disciples of Christ may well be gratified by the success of their Centennial convention in Pittsburg last week. We print elsewhere in this number a report of its memorable features. The mission of the denomination, as defined in the convention sermon, is "the restoration of the unity of the church to the end that the world may be won to Christ." The wide ingathering resulting in a membership of a million and a quarter at the end of less than a hundred years tells of the ceaseless activity and enthusiasm of the members and of the missionary spirit which has built up a large membership in foreign fields. Thomas Campbell came out of Ireland a Presbyterian of the straitest sect. He was censured by his presbytery in western Pennsylvania for laxity in admitting other Christians to the communion table. The disunion he found in the churches weighed heavily upon his heart. From his declaration of the existing unity of the church, which all should recognize, the Disciples' churches reckon their life. He was joined by his much more militant son, Alexander, and the latter became the fighting leader. Passing over to belief in the necessity of immersion and being rebaptized, they carried the church to Baptist ground and are often reckoned as a part of the Baptist movement. The testimony of these Disciple churches has gained a great multitude of followers, but seems rather to have strengthened than loosened denominational ties in the territory where it has won its way to prominence. Its people, so far as we know, have never hesitated to associate themselves in separation, even in communities already amply supplied with churches. Judged by that test, their large work has been done mainly in a denominational spirit, and has contradicted the central principle of their thought. But the principle itself is coming to be held valid by multitudes who have never come under the influence of the Campbells or their followers.

In a subsequent issue the same paper draws a parallel between the Disciples and an Episcopalian gathering and suggests halfsagely and half humorously a practical program for both bodies.

At the opening of the great assembly of Disciples in Pittsburg a powerful sermon was preached setting forth the supreme aim of this great body as "the restoration of the unity of the church." At the ordination of a bishop coadjutor of the Episcopal Church in Virginia about the same time the venerable Bishop Doane pleaded eloquently for the same thing, the reunion of Christendom. Both these organizations refuse to be called denominations of the Christian church. Each is the church. If for the next few years they twain should devote their whole energies to uniting themselves into one body, what an example they would set before "the sects!" If the Disciples could only immerse all the Episcopalians and the Episcopal bishops could ordain the Discilpe ministers, the union could be consummated.

The Interior (Presbyterian)

The Interior, published in Chicago, is probably as clear and potent a voice for Christian union as any organ among the Disciples. In a remarkable editorial published some months since on "The Presbyterian Church Catholic" the editor said:

If the church is catholic, then the upbuilding of a separate entity called Presbyterianism cannot be a worthy Christian purpose. The only Presbyterian effort which can also be Christian is such as is projected and executed with sole reference to the greatening of the universal church. Any congregation and any work for which it can be said only that it strengthens Presbyterianism ought to be discontinued forthwith.

And in a later issue this same paper said with almost prophetic voice, in an editorial on "How to Unite Churches,"—

What is required, therefore, for the uniting of churches is not a reduction of their respective theologies to a common agreement, but mutual consent to extend a little more widely that tolerance of differences, which they are all obliged to practice within their own boundaries. . . . When two churches are both clearly persuaded that their whole reason for being is comprehended in bringing Jesus Christ near to sinning men for salvation's sake, their unity of purpose should make it not only possible but easy to unite for that purpose in one organization, and their differences on lower doctrines of theology ought not to forbid the consolidation.

What a newspaper with such editorial convictions thinks of the Disciples and their convention will be read with much interest.

With extraordinary variety of meetings and addresses Disciples of Christ, not only from all over America but from distant parts of the world, commemorated in Pittsburg last week the hundredth anniversary of the first proclamation by Thomas and Alexander Campbell of those ideas of Christian union which the denomination is wont to characterize as its plea. It was not until much later that the Campbells separated their followers into a distinct religious body, but the body regards the primary impulses of its life as dating from 1809. There had been an expectation that the occasion would draw 50,000 delegates and visitors to Pittsburg, and although that expectation was not fully realized, the host of 30,000 or more who did appear astonished the city and made an immense popular impression. The delegation which traveled farthest to be present was the group of five men from Australia. The ceremonies of the week were directed by an influential committee of which the chairman was Dr. J. H. Garrison, editor of The Christian-Evangelist of St. Louis, who presided at the opening session. Rev. George H. Combs of Kansas City preached the convention sermon, which was chiefly devoted to bearing home on his hearers the feeling that the Disciples of Christ are not accomplishing their mission as they should. Said he, speaking of the other denominations: "We must find our way into their pulpits, their prayer meetings, their revivals and their conventions, crying 'Brethren, we entreat you that there may be no division among you.'" The foreign mission meetings were probably the most spirited of all the exercises of the week. The women of the church reported the collection of $200,000 as a special Centennial offering. Of this amount $75,000 was raised by the women of Indiana and will be devoted to the establishment of a missionary training school in Indianapolis. The regular foreign missionary gifts of Disciple churches amounted in the last year to $350,000—a gain of $75,000 over the year before.

In the issue of the week following that in which the above report was given appeared another notice, commenting upon the great communion service and reverting to Dr. Combs' sermon which the editor certainly misconceives. Dr. Combs would be the last men in the convention to sanction proselyting in an overt or a covert way. We shall not undertake to interpret the utterance to which the Interior refers, leaving to Dr. Combs himself the privilege, if he desires it, of reassuring our good neighbor on the point he raises. The later editorial is as follows:

The greatest communion service ever held in the history of Christendom was the administration of the Lord's Supper which closed the Centennial celebration of the Disciples of Christ at Pittsburg on the second Sunday afternoon of their eight days' meeting. The place chosen was the amphitheater of Forbes Field, Pittsburg's great baseball park, where 20,000 persons were seated together. The sacred tables were spread on the ball field at the foot of the tiers of seats. Notwithstanding the extreme wings of the audience were two city blocks apart the whole vast throng sang the hymns and repeated the responses in perfect unison. The crowd was as orderly as if it had been an ordinary congregation in church. There was no sermon—simply the distribution of the sacramental elements. It took nearly half an hour to administer each kind but the whole service occupied a few minutes less than one hour. The minister in charge was Rev. Wallace Tharp of Pittsburg. A corps of 600 lay officers—elders and deacons—bore the bread and wine to the people. The sight is said to have been beyond all description impressive and memorable. Although the convention was at times characterized by the proselyting spirit which was but thinly veiled in the opening sermon of Mr. Combs (from which quotation has been previously made in this column), more liberal utterances were common and appeared to be heartily received. Thus Colonel Samuel Harden Church, probably the most eminent layman of the denomination in Pittsburg, told the convention plainly that as long as the Disciples insist on immersion as the only form of baptism they stultify their plea for Christian union on the basis of the Bible's teachings. He said it was "scarcely imaginable" that all New Testament baptisms were by immersion, and it was evident that Jesus never said a word about baptism to the people to whom he preached. Said Colonel Church: "The Methodist policy which leaves it optional for the candidate to choose his own form of baptism is nearer the mark of a free church than ours. To adhere to compulsory immersion transforms this free church into pope and ecumenical council all in one."

The Journal and Messenger (Baptist)

This paper makes a quotation from Pittsburg local paper which has significance only on showing what in premium were received in the editorial office of this reactionary Baptist journal.

The "Disciples" Centennial, at Pittsburg, was a gigantic affair. It is claimed that 40,000 "delegates" were present, though it is probable that the most of them were from the city of Pittsburg, or its immediate vicinity. A local paper sums up the results as follows, probably under the guidance of a member of the body:

"In a century the Christian church has secured 1,300,000 communicants, 11,714 churches, 8,752 Bible-schools and 6,861 ministers. Nearly a million students are enrolled in the Bible-schools, and the total church valuation is $29,742,244. The steamer, "Oregon," built by the church in the local shipyards, was dedicated and then dismantled for shipment to the Congo River, where it enters the missionary field. Over $100,000 was contributed in open meeting for carrying on work at home and abroad. Scores of addresses were delivered by senators, congressmen and prominent business men of the country, while the crowning climax was reached last Sunday, when over 25,000 persons gathered at the baseball park here and partook of the Lord's Supper, which, it is said, was the most marvelous communion service ever attempted. The first wedge for a broad interpretation of the baptismal ceremony was driven in one of the speeches, and it is possible that in a short time candidates for entrance into the Christian Church will be allowed to choose the form of baptism which their own consciences dictate."

The World Today

An interesting comment in this wideawake monthly is that the general trend toward unity in the religious world has had its influence among Disciples, too! Certainly this is the most unkindest cut we could receive, but we do not believe the writer was conscious of the ironical character of his compliment.

The Disciples of Christ, in holding their Centennial celebration, October 11-17, have reason to feel gratified over their success and progress. In the United States they now rank as sixth, in point of numbers, of the Protestant bodies. In certain states they take the first place. At first meeting with much opposition in their endeavor to restore the conditions of the primitive church and avoid sectarianism, the Disciples are now on terms of sincere fellowship with other religious bodies. Keynotes of their plan of work are evangelism, missions and union. Prominent among their aims are "Daily worship in every home" and "Every home anti-saloon territory." An aggregate of a million dollars for missions was reached two years ago, and a fifty per cent increase on that was planned for 1909. They claim to have an enrollment of eighty thousand students of teacher-training and over one hundred thousand graduates in that study. The trend toward unity, which has been evident among other denominational bodies, has had its influence among the Disciples, several local congregations having united with the Baptists. A notable instance is that of the First Christian Church, of Chicago, with the Memorial Baptist of that city. In southern California the Congregationalists and the Disciples are jointly operating a college, and in western Canada provincial missionary organizations belonging to the Baptists and the Disciples or Christians have been combined.

The Outlook

A discriminating statement in connection with a report of the Centennial convention occurred in the *Outlook's* issue of November 6. Contrasting with most other editorial estimates the *Outlook* credits the Disciples with influence "in no small degree' making for the abatement of sectarian warfare. Its editorial follows:

Even in a land where big conventions and conferences are common the Centennial convention of the Christian church in Pittsburg, from the 11th to the 19th of October, was an impressive assemblage. It is estimated that it gathered together some fifty thousand people. When the communion service was held in the open air on Forbes Field, the people there numbered between twenty-five and thirty thousand. The convention was called to celebrate the origins of a denomination which today includes some two million adherents. Like many other denominations, this one arose from a movement which had as its object, not the creation of a new sect, but the reform or revivification of the existing organized church. Classic examples of similar movements resulting in a distinctive organization are those of Wesley and of the Unitas Fratrum, which resulted respectively in the Methodist and Moravian bodies. As the Methodist movement was for the purpose of vitalizing a torpid if not moribund church, and as the Moravian movement was for the purpose of arousing the missionary spirit in a self-centered and partly paganized church, so the movement led by Alexander Campbell was one for the purpose of softening the creedal rigidity and stringent sectarianism of the evangelical churches. We of today can hardly understand the animosity with which various denominations in America regarded one another a hundred years ago. The more clearly related the denominations, the more bitter seemed to be the spirit. When Alexander Campbell, a native of Ireland,

came from Glasgow, where he had been studying, to America, he found that his father, who had preceded him, had been disciplined because, as minister of one brand of Presbyterian church, he had invited to the communion table Presbyterians of another brand. Alexander Campbell had already been animated with the intention of spreading the spirit of liberty among the churches, and he found his father ready to join him. Together these two Campbells urged among the Presbyterians the adoption of a platform accepting "the Word of God without note or comment" and the adoption of the name "Christian" without qualification. Because Alexander Campbell and his colleagues did not find in the New Testament any command establishing infant baptism, they insisted that the only valid baptism was adult immersion. Today this insistence on a particular rite seems inconsistent with the purposes that Campbell had in mind, but, under the circumstances in which he lived, it was significant of his breadth of mind; for it was based upon the idea that, since infant baptism and baptism by sprinkling were rejected by some Christians, whereas adult immersion was accepted as a valid form of baptism by all Christians, adult immersion could be made a common basis for all. As in other religious movements, the original purpose has been frequently forgotten by those who call themselves the followers of its founder. The term "Christian" or "Disciple," once adopted as a protest against sectarianism, has, by force of circumstances, become the name of a very distinct and powerful denomination, and immersion, adopted as a liberalizing practice, became in time a barrier against others who were equally entitled to the name Christian. In years past, contention marked by acerbity has characterized in certain localities the relations between churches of the Disciples, which believe in immersion, and Baptist churches, which also believe in immersion. Those days, however, are happily passing. It was not without significance that the final meeting of this convention of Disciples at Pittsburg was held in a Baptist church. The fact that the days of sectarian warfare are passing is due in no small degree to the influence which Campbell set in motion, and to the existence of the denomination which, tracing its descent from him, has existed for a hundred years without a formal creed and with remarkable freedom of organization combined with striking unity of feeling. The one address which aroused the greatest interest and called forth the most pronounced expressions of dissent at the convention was given by a layman, Colonel S. H. Church. He urged that the spirit of Alexander Campbell and his colleagues be given greater sway in dealing with the particular problems of today; that insistence upon immersion as a requisite for discipleship be frankly abandoned by the Disciples; that the principle of religious union be frankly acknowledged as including the Roman Catholic and the Jew; that the Disciples accept the knowledge that modern criticism of the Bible has brought, and that they cease to build churches in small communities already supplied with churches bearing other names. In spite of the fact that the convention by a large majority passed a resolution specifically disavowing the conclusions which Colonel Church reached, his address was the most significant single feature of the convention.

The Christian Courier on Professor Willett's Address

Disciples in Texas are a singularly fair-minded people if the spirit of their paper, *The Christian Courier*, represents them. Its editor, G. A. Faris, is a conservative believer, but a man of progress as well. The columns of the *Courier* have been open to any reasonable utterance of any honest thinker, even though he differs sharply with the editor. We know of no one who has struck a finer balance between liberty and loyalty than has Mr. Faris. In the issue of November 4, the *Courier* prints in full the address by Professor Willett at Pittsburg and takes occasion in an editorial on "Some of the Speakers at Pittsburg," to revive a bit of ancient history—almost a year old—and to make some pertinent observations.

We give our readers this week the address of Herbert L. Willett, delivered at the Centennial Convention at Pittsburg. We give it, not because Mr. Willett delivered it, but because we regard it as the best study of the life's aims and efforts of the great reformer that we have yet seen. In this address Mr. Willett brings out the real man whose memory we love to honor. It is not a review of the partial friend nor that of the captious critic, but a clear and honest, and, we think, a most thorough presentation of the man and his message. It is worthy a place in the permanent archives of any Disciple. We need to know first what were the aims and purposes of these men; the difficulties under which they labored, and what was the effect of former influences on their minds. We need to know just what it was that stirred their righteous souls, and the manner in which they tried to correct the evils. That this address unfolds many facts not familiar to the average Disciple is clear to all who read it. It is long, we admit, but the subject was a great one, and it was necessary to give emphasis to certain features of the theme, that some mistaken notions might be corrected. The address will bear a careful study, and we hope it will receive it from many.

It will be remembered that the mere fact that the committee named Mr. Willett as one of the speakers stirred up quite a "hornet's nest." There were those who felt that the cause was surrendered; that a compromise had been made with infidelity, and that great injustice had been done to the brotherhood. Mr. Willett was maligned, and all manner of accusations were brought against him—except that in no instance was his personal character attacked, only by implication. He was heralded as an infidel, one who would barter the cause of truth for a little fame; one who was unworthy of recognition by Christian people. So strong was this opposition that a special meeting of the committee was called and Mr. Willett was summoned before them and his orthodoxy was inquired into after the fashion of a century and a half ago. It was charged that Mr. Willett did not believe in the divinity of Jesus and that he held all sorts of heretical views. When the committee met, and Mr. Willett was before them, those who had been the loudest in their denunciations of Willett and their protestations of their own soundness, refused to question him. He was, however, asked if he believed in the divinity of Jesus, and his answer came unhesitatingly, "I not only believe in his divinity, but I believe in his deity." The press—that part of it which does not hesitate to publish things that will injure the standing and influence of a rival brother—was full for weeks and months of warnings against the dangerous heretic, and harsh accusations against the committee for giving him a place on the program.

The committee had no human built creed to which they would bind all men. They congratulated themselves that they were identified and aligned with a people whose boast was that they did not bind men to human interpretations, hence the committee was not moved by the calamity cry. Mr. Willett was retained on the program, and the address he delivered is a vindication of his orthodoxy. No honest man—and Mr. Willett's personal integrity has never been qestioned—could give utterance to such sentiments as abound in this address unless that man was a believer in God, and in his Christ, and in the great mission of the Redeemer. Unless his utterances falsify his heart, he is a man of strong faith. Not only faith in what was, but faith in what is. Not only does he believe that God was with the holy apostles and prophets, but that he is with the loyal and true men who consecrate their lives to him today. While Mr. Willett holds to some views which we do not share, the Courier is frank to say that it endorses the position taken by the speaker in this address that Thomas Campbell was called of God for the great work which he did.

But the Disciples are becoming so accustomed to these cries of warning that they fail to excite as they once did. Like the boy who cried "Wolf! Wolf!" when there was no wolf, the cry does not awaken the fear it did at first. Whenever one appoints himself as the special guardian of the truth, he is most sure to find enough heresy to get himself before the public and advertise his orthodoxy. It has been but a little while since A. B. (the Courier no doubt means J. M.) Philputt, of St. Louis, was written up as one whom the world needs to fear. True, the basis of the criticism was the utterances of one of the reporters for the daily papers of St. Louis. While these reporters may be very good sort of fellows, and may try to do that which is right, as a class they are not qualified to pass upon the theological soundness of preachers, and their well-known desire to get that which is sensational makes them rather poor authority upon which to assail a brother's religious integrity.

The Courier does not know Mr. Philputt, but if his utterances in his address at Pittsburg, published in last week's issue of the Courier, are to be taken as evidence, he has a faith that some of those who have been criticising him very much need. In this address Mr. Philputt said: "The central sun of the spiritual universe is Jesus Christ. The Bible is only a book, but it is the revelation of his life—the record of his deeds among men, the compendium of his sayings. Human doctrines and opinions we may receive or reject, *but one clear word of Jesus Christ we may not reject.* We are not capable of using such freedom. We start with the authority of Jesus Christ. If there is no authority of Jesus, there is no authority anywhere and every man is a law unto himself." We have given emphasis to those words which we think some of our critics need to study and apply. If the words of Jesus Christ teach us not to impugn the motives of a brother, the man who does so can not indorse the words emphasized above. Such words are strange utterances for an infidel, or even for a dangerous man. The cry of wolf in such cases falls upon listless ears.

Another one of the speakers at Pittsburg, while there has been no direct attack on his orthodoxy—at least we have seen none—yet he has been listed as a sympathizer of the heretics. We speak of H. O. Breeden. In his Pittsburg address he said: "The two-fold question framed by our Lord himself and put to the Pharisees (What think ye of Christ?) is the vital, the crucial and transcendant question of the Christian religion. The question enthrones a person—not a system, not a philosophy or an institution. Christ Himself is our song. It is not an abstraction we sing. It is not the church; institutions are His inspiring music. It is not even the Bible; that is only the score book. Christ himself is our song, concrete, vital, expressive, universal."

These are clear utterances, made in apparent serious earnestness, and he who assails the faith that prompted them does not understand the genius of the plea we have been making these one hundred years. Not only this, but he who denounces those who hold these views and promulgates them, as infidel and dangerous, belong not to us, but to those who are willing to offer their own interpretations as tests of fellowship.

The Courier is not summoned to answer for any of these men. It does not propose to underwrite or in any way assume responsibility for their utterances. Some of them, we know, hold views we can not indorse. But there are other men—men in our own Texas land—who hold views that are just as odious to us, but that does not mean that these men are to be repudiated so long as they hold to Jesus Christ as the only begotten Son of God and the world's Savior and Lord. Just as long as men hold these views of our Lord, and give not only a theoretical, but a practical respect to his word, such men have right to our fellowship. We fully endorse the saying quoted above that "One clear word of Jesus Christ we cannot reject." This applies to the treatment we give others, as well as to the dectrines we hold. "By this shall all men know that ye are my disciples, when ye have love one for another."

Progress and Achievements of A Century

Address Delivered at the Centennial Convention by the Grandson of Walter Scott

Samuel Harden Church

I have read somewhere in history of a custom which prevailed in ancient Rome whereby the slaves were given opportunity once a year to speak their minds to their masters with perfect freedom, after doing which they relapsed into their former unhappy condition of servitude. It must have been worth the wearing of chains to talk back just once at their masters without fear of punishment. The same privilege should in our day be accorded to the pews to talk to the pulpits. I look upon this centennial opportunity in that light, although it seems that my chance, instead of being an annual event, comes but once in a hundred years. Perhaps the judgment of my hearers will be that once in a hundred years is enough.

Numerical Growth.

Inaugurating its movement near Pittsburg on October 7, 1809, with twenty-seven members, we find the church today, in October, 1909, with an adult membership in America, including its Bible School enrollment, approximating two million souls. This church has at present 7,000 ministers ordained to preach, 12,000 churches in America and 1,000 in other lands, a church property worth thirty millions, and thirty-three colleges in which there are enrolled this year 8,000 students. And I think this must be the time to call upon our presiding officer, Dr. Bell, of Drake University, in the language of Byron, perhaps, "Oh, ye who teach the ingenious youth of nations," and upon Hiram and Bethany and Kentucky and Indiana, and the rest of our colleges, to bring forward with all speed that may be possible these young men who are going to consecrate their lives to the ministry, in order that this excess of six thousand pulpits over the present list of ministers may be filled. There never was a time in the history of the world when the church so much needed intelligent brains in the pulpit. Its membership has given the world a brilliant galaxy of men in all the walks of life, from the Presidency of the United States, the Senate, the House, the Cabinet, the Courts, and our diplomatic service, to literature, science, the professions, business and philanthropy. A religious movemen which could in one century demonstrate so remarkable a growth in its appeal to the reason of mankind is surely worthy of the popular celebration at Pittsburg which has attracted the attention of the world.

But by far the greatest achievement of the century is this magnificent convention of fifty thousand people, like a mighty army of crusaders marching hither from all over the world to testify that God is stupendously at work in his world. And I must not fail to tell you what was said to me this afternoon as I came into the room, by the superintendent of the building. "I have seen many crowds here since this splendid building was put up," said he, "but I never saw such a nice crowd as these Disciples." The influence of this splendid gathering will never be forgotten in Pittsburg; the interests of our local churches will be immeasurably advanced, the church at large will be stimulated to new enthusiasm, and the world itself will feel the spur of your renewed energy.

To Whom Credit Is Due.

The men and women who have accomplished the success of this meeting are the whole church at large; and after that the faithful ministers who have kept their people posted as to general plans. General committeemen have worked splendidly. But I am sure that I am not derogating from any man's honor when I say that the one man behind the gun from the beginning, whose faith in the outcome and consecration to his task have made this extraordinary success possible,—I might almost say the man who has made the convention—is the Chairman of the Centennial Committee, William R. Warren.

And then there is another force to be recognized and praised—and that is the whole newspaper press of Pittsburg. I believe that, with all its faults, and they are many, the American newspaper press, next to the pulpit, is the most stimulating element in our civilization. The Pittsburg newspapers have covered the broad field of your work with great sympathy and faithfulness, enabling the entire community to partake of your most interesting deliberations.

I wish that the time allotted to me would enable me to say the words of praise and compliment which fill my heart when I contemplate the victorious church that is represented before me! I would like to say much of those pioneers—Thomas Campbell, who courageously initiated the movement a hundred years ago; Alexander Campbell, his son, whose scholarship, logic, and zeal promoted it before the attention of the world; Barton W. Stone, whose early preaching prepared the way; and of that other whose eloquence and overwhelming love made him a blazing torch among the people, winning over whole communities to the new cause, and in one instance, like a victorious general, securing the surrender of seventeen entire churches in Ohio with their congregations and their property—Walter Scott.

Speaks of Progress.

But I am told to speak not only of achievements, but of progress. Now progress means forward movement, and "it needs no ghost come from the grave, Horatio," to tell us of the wonderful progress of our cause. A membership and Bible School enrollment of two millions; a century of consecration which has made a permanent impression on the world's civilization; an example of creedless growth which has impelled other churches to forget their dogmas—How much more could I say on that score! But the word is progress. If we locate divine truth at the North Pole shall we attain that precious goal?—is any one nearer than we to it? Alas, I would gladly speak of triumphant things all day, but others have done that for a whole week. Surely one speech that has a note of caution will not be out of harmony, even amidst all the chorus of victory. It would be a very narrow conception of the subject assigned to me if I should find our progress arrested at this twentieth century outlook, and then fail to describe the barriers that give us pause. I feel sure that our joint concern for the onward movement of our church will justify me in describing, in the plainest language, those obstacles which loom straight ahead with terrific bigness.

You have done wonders. Your missionaries —these men and women who consecrate their lives on the foreign field—their very appearance here speaks a pathos that brings tears to the eyes. It means so much. And that boat built by the Oregon churches and launched at Pittsburg this week for missionary service on the African rivers—how dramatic is that boat! It is all so wonderful!

But is there anything wrong in God's world?

Did any of you see that little bulletin issued during the last month by the Census Department of the United States Government? It gave the religious statistics of our country and told us that there are forty-five millions—not in Africa, not in China or India—but forty-five millions in America who have no church affiliations. These forty-five millions are not the ignorant masses, for insofar as we have ignorant masses, they are chiefly our immigrant forces, and the large majority of these are cared for in the great sheltering arms of the Catholic church. But there are forty-five millions of good Americans outside of any church, that is to say, about one-half of the total population of our country. The problem presented by that Census bulletin has given me a new significance for the word progress. Why is it that that portion of our unchurched population which we will agree to call "the world" is constantly growing in a greater ratio than the churches themselves? God's world is all right. Can there be anything wrong with the churches—this or any other? Are we going to reach this North Pole at all? Those fortyfive millions will not come to us. Can we get to them? If so, we must make a sacrifice, for there is no victory without a sacrifice.

Growth of Protestantism.

Now, it is all so simple, and the trouble is they are encrusting it so much with mystery and difficulty that the world will have none of it. But the history of the work shows that the more mystery they put around it the more force it lost and the more its vital energies were destroyed. And so the cloud was gathering all the time, and that period is called the Dark Ages, during which the human race passed through a tunnel a thousand years long, and when it came out nobody recognized or could recognize the institution that existed as a representative of primitive things. Then came learning; suddenly the people began to think; those universities were established, the first one at Paris, the next one at Bologna; then at Oxford—and the bigness of the movement is shown when Oxford registered thirty thousands students right at the end of the Dark Ages. And the purpose of those universities then as today was to make men think. Thinking had become a lost art. And they began to think, and then the face of society was very quickly changed. Then came that age of intellectual splendor, the Renaissance, which gave us a group of painting, sculpture and literature rivaling the ancient glories of Greece and Rome, the culmination of which was William Shakespeare. It was essential that these influences should bring the Reformation, with Luther; and then Henry VIII—bad men sometimes accomplish good ends; and then when they were both too dogmatic, Calvin, whose dogmatism surpassed both of them; and then Oliver Cromwell and the Congregationalists and the rest of them came; and then John Wesley, the first man to put character above creed and dogma, as the paramount scheme of human life, doing more for free religion than any man who had ever lived up to that time save the Apostle Paul. And then the natural successors of these men—I will say of these splendid men, excepting the English Bluebeard,—who had all worked hard for the purpose of lifting up humanity, they were the men who established this church one hundred years ago. Thomas

Campbell, Alexander Campbell, Barton W. Stone and Walter Scott. It was just an easy progression, like so many outposts, like so many lines of march toward the North Pole, ever on toward the Divine Truth. I wonder how near, if Divine Truth be represented by the North Pole, how near we really stand to it?

Meaning of Nativity Stories.

Away back there was that little family in Palestine, Joseph and Mary and their seven children—Jesus, the oldest, and four other boys, James and Juda, and Joses, and Simon, and the two daughters, Salome and one other. That family was a unit in the nation, a unit in society, as any family represented here today is: a God-fearing group, brought up in the fear of God. Joseph was a direct descendant of King David—and do not forget that it was Joseph, and not his wife, who was the direct descendant of King David: we have been wrong on that since those Dark Ages began. And Joseph was dignifying labor in his little carpenter shop there, and always careful to study the law. And Jesus was chosen to perform the greatest mission that was ever launched on this earth. And what was it? He found the world going to seed from self-righteousness. Men were standing on the street corners and rolling their eyes in arrogant holiness and thanking God they were not like other men! And God put his spirit and soul into the spirit and soul of Jesus—his spirit was begotten by the spirit of God, he became the son of God and the Savior of men. Oh, don't let us ever even pretend to put it in that other way, that revolting way which drove the broken-hearted young Jewish bridegroom into the divorce court! That is merely a gross and repugnant literal reading of a beautiful spiritual fact, and was originally chosen by profane minds in order to give this honorable wife and mother a spectacular position as the wife of God and the Queen of Heaven. That cruel doctrine is the source of half our woes; it is at once a slur on the character of God and a stigma on the name of Jesus. The divinity which we joyously acknowledge comes to us in a better way than that! And with the certain fading away of that doctrine the larger part of the structural differences between the Catholics and the Protestants will disappear. And then the Saviour began his mission, which was to vitalize that wicked righteousness with the spirit of love, and that made a thing called Christian character, because it was modelled on the divine nature of Jesus. When, a long time afterwards, the Romans asked Paul to explain the meaning of Christianity to them, he told them there were five negative qualities and one positive quality required to make a perfect man. "Thou shalt not commit any impurity. Thou shalt not bear false witness. Thou shalt not steal. Thou shalt not kill. Thou shalt not covet." Those were the five prohibitions, which cut away all the sin out of a man's life and reduced him to a state of righteousness, complete righteousness. But experience had shown how this negative perfection could make men monsters of self-righteousness. And so Paul, after hard thinking, adds these wonderful words of Jesus: "If there be anything else to complete the religious state of man, it is comprised in this brief saying, that you shall love your neighbor as yourself"—your neighbor being always that man, friend or foe, rich or poor, far or near, high or low, who may stand in need of any quality or thing which you can aid him to receive! That is primitive simplicity reduced to its logical skeleton. No dogma, no form, no sacrament—nothing but perfect character moved into action by overwhelming love. That's all there was to it—so simple that Jesus told them that the Kingdom of Heaven is like unto a little child. They could not understand it, and they pictured a glorious empire with its seat at Rome, or Geneva, or Constantinople, or Pittsburg, or even up there among the planets and the stars. But Jesus swept all this pretension aside and astounded them when he told them, "the Kingdom of Heaven is within you!" A Christian man who feels the truth of that avowal can worship in a Jewish temple and still be in close nearness to God. We shall never have religious union—we shall never have anything but hateful faction—until we learn the significance of that utterance! The Kingdom of Heaven is not beyond the grave, not among the stars, not in any possible combination of bricks and mortar, but in each man's heart. Then, the pious men who followed him saw Jesus surrounded by a population which was hungry and athirst after righteousness,—very much like this mighty outpouring of fifty thousand people at Pittsburg—and witnessed how he fed them their daily food from his overflowing heart. How gladly they slighted their tables in order that they might have the bread of life! I have never yet met a man, not even the closest constructionist of the old school, who will put a literal interpretation upon the miracle about the fish and the gold piece. What possible difference can it make to us now whether Jesus comforted those two bereaved sisters by convincing them that their brother was in a higher state of life, or whether he brought the actual body out of the grave, only to have it die again? His authority and his mission are not affected by either construction. And if spiritual interpretation helps you there, you will find that spiritual interpretation will help you in a thousand other places. But even if we should concede all these things to have been literal and physical and actual, the time has come when they conform themselves to our needs only in a spiritual way; and the gross, material conceptions of a generation that fought about words are no longer essential to us. That simple teaching of the power of love won the world and will win the world better than if we should surround it with the necromancer's art and make the mountains thunder and the graves give up their dead!

The Work of Jesus.

And it is well to remember that when Jesus performed his work on earth he did it without the help of any Bible. He sometimes quoted from the Old Testament, but usually only to show that he was bringing a new spirit to human society, and his message was so simple that he never wrote a line with his pen to elucidate or preserve it. The church was established in Jerusalem, in Europe, in Asia, and in Africa long before the Bible was written. Much of it was written from memory after a great lapse of time; and not until 325 A. D. was any attempt made to select from the great body of manuscripts which purported to be sacred those few which were really considered to be worthy of a place in the Bible, and then mistakes were made which future councils endeavored to correct; and so it was until the age of printing arrived. No man of sense will say today that the Bible is textually inerrant; and that motto appearing everywhere today, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent," must be understood, like everything else, within sane limitations. But it is a part of the progress of which I am to speak that modern scholarship has given us a new light on the Bible, from which we have found verily a new life; and as this examination proceeds, it becomes a more and more precious book in the growing richness of its imperishable truth.

It was in trying to win the world to the old religion in its simple form, which the world had refused to accept in its complicated form, that Thomas and Alexander Campbell and Walter Scott went further than anyone had ever gone before in sacrificing things which were once considered essential to eternal welfare. With those forty-five millions outside the churches, perhaps we shall find that a further sacrifice of things once deemed essential to our eternal welfare is now imperatively required. I have heard some of the brethren in Pittsburg this week say, "No compromise!" But now, let me say this, because I am going to discuss something in a moment very reverently with you and very carefully, for I have thought it all over for several years and it has come out of my heart and my conscience in this once a century appearance, but I want to say this thing first. Is there any one here who would think that we are done? Isn't the man who says that perfection is here now and evolution has accomplished its purpose and there is nothing more to be done, isn't that man miscalled a conservative man, isn't he the real anarchist, the real intellectual and spiritual anarchist in human society? The man who sits over yonder in his little corner of truth, and says, "I am the Columbus who has discovered this world, it is all mine, and nobody else has anything that they can tell me,"—that man is surely not a leader in society. He is the man who checks progress, who destroys harmony. And yet there are people who say that very thing,—who say, "We cannot go any further, there is no more progress to be made, our fathers have settled this thing." Now, if that is so, we may as well adjourn this convention with our first century, and when the next one comes along we would not have so much victory to shout over nor so many triumphs to be honestly proud of as we have today. I am told to talk of progress, and there can be no more progress if we are to stand still.

Sacrifices and Progress.

I have told you that the fathers of our church were forced to make great sacrifices. Sacrifice is always the first sorrow that comes to the soul of a leader. Luther and Calvin and the rest—don't you know that these men suffered the tortures which only great souls can feel when they broke away from conventional and inherited habits and beliefs? But with every sacrifice religious progress was advanced just that far. And these early leaders of ours made great sacrifices. The two Campbells and Walter Scott were nurtured in the Presbyterian church, and they left it. Now, those men were taught, and they taught others, that sprinkling as a form of baptism was valid and sufficient. But when persecution drove them to revolt against their own church they began to hunger for an organization that would shelter the whole human race. They found then that the larger part of the people of Christendom practiced some form of baptism, the most of them by sprinkling, but a smaller number by immersion; and so, for that reason, and not originally because they deemed it the only valid way, our church fathers adopted immersion, because no one could dispute the entire sufficiency of immersion, while a few would dispute the sufficiency of the other form. The record is very clear on this cardinal fact, and we should keep it in mind.

And what is our condition now? Listen. Thomas Campbell, in his Declaration, said: "The Bible, without any human interpretation." And again he said: "We are persuaded that as no man can be judged for his brother, so no man can judge for his brother, but that every man must be allowed to judge for himself, as every man must bear his own judgment,—must give an account of himself to God." A noble platform that, my friends, but we are not standing upon it today. Now, I myself have been immersed, and I believe in baptism as a loyal mark of obedience to him whom I regard as the Savior of men, and in so far as I am concerned I prefer immersion to any other form. And I readily admit the force of all those texts about going down into the water which I can read in

your minds when I allude to this subject. But those texts do not impress other millions of men as they do you and me. Accepting the Scriptures for your own guidance without any human interpretation of it means that your brother must be allowed to accept it for himself without your interpretation of it. Therefore, the Methodist policy which leaves it optional for the candidate to choose his own form of baptism is much nearer the mark of a free church than ours, which confines him to a form of baptism of our choice. It is scarcely imaginable that the jailer and his household were immersed in the jail at Phillippi. But even if they were, it is a plain inference from Scripture that many thousands of those who were converted by the Apostles were never baptized at all. Jesus, who never baptized anyone, and who had a hatred of formalism, went into the Jewish synagogues every day and called those people to the higher life, but never saying a word to them about baptism; and, in the Sermon on the Mount, where Jesus gives a complete exposition of the quality of Christian character, he does not tell that multitude of curious listeners that he requires them to be baptized. When Paul started to preach the gospel to the pagan world, the close constructionists at Jerusalem followed him to Antioch, and insisted that he must circumcise all his converts. At first he tried to put them off with a protest, telling them that there was the circumcision of the flesh and the circumcision of the spirit; and when they insisted, he hastened to Jerusalem, taking Barnabas with him, and also his bigoted critics, and there, almost twenty years after the death of Christ, was held the first Council of the Church, as we are told in that famous fifteenth chapter of Acts. Peter was there, and James, the full brother of Jesus, and they were both Jews who held fast to old prejudices—in their hearts they secretly wished the gospel kept exclusively for the Jews; but after the bigots had made their demands, Paul told the Council that the whole world outside of Judaism would be lost if this old rite, established in the beginning entirely for sanitary reasons, was going to be made obligatory on the cultured Greeks. Christianity would have fallen at that instant, but both Peter and James yielded, and Paul returned to Antioch triumphantly with a free gospel. You are confronted today with the same difficulty concerning immersion.

Baptism and Individual Conscience.

What does it matter to you what method of baptism your brother chooses so that his own conscience is satisfied?—and I am not suggesting for a moment that sprinkling should take the place of immersion. Please don't forget that! My whole plea is the absolute right of private interpretation even against the judgment of that organized majority which calls itself the church. To adhere to compulsory immersion transforms this free church into Pope and Eccumenical Council all in one. Why should not the minister in the case of adult applicants who have already been baptized, advise immersion and stop there, being governed thereafter by the declared conscience of his convert? Let me give you this case—there are thousands like it: A lady born and raised in the Disciples Church is married to an Episcopalian gentleman who frequently goes with his wife to her church, and at last, when their children are growing up in that church, he, too, wishes to become a member of it, but conscientiously believes that the rite of baptism, administered in his young manhood by sprinkling, is sufficient and valid. Is it not just as consistent to require feet washing, which many thousands of good people do require, the Emperor of Russia being one of them, as it is to require any other literal imitation of primitive times? Whenever you stop to set up Apostolic forms rather than the Apostolic spirit you are going to erect barriers to progress. You will never get those forty-five millions by requiring submission to Apostolic forms. Oh, my friends, I ask you whether religion, which is the fulness of life on earth in accordance with God's laws, has not become too big and too vital and too real a thing to be bound any longer to dead forms! I ask you to reflect, with such self-cleansing power as the circumstance may carry with it, that as you go through life every other man you meet upon the street is nursing in the dark recesses of his brain a dogma which will save himself and damn his fellow men! I believe that all men and all women who present themselves from other Protestant or Catholic churches feeling that a valid baptism has been administered to them should be accepted with joyful approbation on their own statement. What other basis of union can you have? In the olden times, when they were pursuing this custom of immersion, it frequently occurred that persons lived amidst vast stretches of arid lands where there was no water in sufficient quantity for dipping, and so sprinkling was resorted to under the law of necessity; and those conditions exist today. Thus we had the symbol instead of the thing itself; and when you come to adopt a symbol the mind can perform the symbolic act as sufficiently as the hand. And millions of intelligent men say that not even the symbol is essential to a righteous life governed by the spirit of love. When they do assume that position who is to interpret between them and God? Surely no one but themselves. Does not Thomas Campbell say that? A large section of the people of Christendom are taught to believe that unbaptized children dying shall never see the face of God. You see what horrid conclusions come upon society when they place any saving efficacy upon either a dogma or a rite! The pious and faithful Quakers of the old school believe that baptism is by the spirit only, as Paul, after his conversion, believed of circumcision; and the brotherhood of a free church ought to receive into full membership all Quakers whose conscience prepared them to come, and all other men who so construed their duty, it being their privilege to interpret the way, and not ours. If you interpret for them in baptism you should not stop short of forcing them to the thirty-nine articles. And then where are you? The whole genius of Protestantism is the right of private interpretation to the very last individual in the world. Yet how inconsistent we are, for there is scarcely a Protestant church in existence which has not formulated one or more statements of belief,—and our own church is no exception,—and then demanded that the whole world should accept these averments as divine truth, or be eternally condemned! You cannot tell me for a moment that you really believe that immersion is essential to salvation, because you have already consented to its administration by other forms. Yes, yes! For you have been going into union with other churches for evangelistic work, and you have agreed beforehand that the converts from those meetings shall be apportioned to the churches for which they express a preference, and you knew that many of those churches would never immerse them, but would only sprinkle them. Now, why did you agree to do that if our form is essential? At this end of our first century have we not gone far astray from the teachings of our fathers?

Refers to Alexander Campbell.

Now, will you let me take you back to Alexander Campbell, and see what he says on that subject? In 1837, Mr. Campbell said: "I cannot make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit." And again Mr. Campbell said: "It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known." But this is what I started to read—and please remember that these are the words of Alexander Campbell, in 1837, when he was in the full splendor of his powers: "There is no occasion for making immersion on a profession of the faith, absolutely essential to a Christian, though it may be greatly essential to his sanctification and comfort." And, now, before you kindle for me those funeral pyres of heresy, let me read you this, once again, from Alexander Campbell: "We have, in Paul's style, the inward and outward Jews, and may we not have the inward and outward Christians? As the same Apostle reasons on circumcision (Romans, 2:25-29), so we would reason on baptism." And I pray you, my brethren, to read that passage from Romans before you condemn either Mr. Campbell or me! I promise that those of you who are censuring me will be startled by what you will find there! Did it ever occur to you that God could rule his world outside of the church?—that he could inspire his children by whispering into their hearts loving inspirations which the church does not speak into their ears? And is not this the whole meaning of religion—that a man can find God for himself as surely as a loving child can find its father? Now I am told that there are one hundred and eighty-six sects in America, every one of which presents a plan of salvation different from all the others. And in spite of that multitude of churches, the world, turning from that situation with perplexed candor, has found its own conception of God in relation to human life, and is living out its own destiny accordingly. This is not a theory of mine, but it is the actual condition of about one-half of the population of America, or, to use the exact figures of the Census Bureau, of forty-five millions of people. And in that situation, somewhere or other, you will find the answer to your own question, as to why men do not go to church. Would it not be an astounding thing, my friends, if, while we of all these churches are warring with each other about the meaning of abstruse dogmas and the efficacy of ancient forms, that orderly and well-behaved portion of society which we call "the world" would find God for itself and accomplish its own salvation from the sins of this world without the aid of the churches?

In the Men's Bible Class which I am teaching for a limited period in the East End Christian Church we have Jews and Catholics and Protestants of every denomination and of no denomination. Their simple entrance into the front door assures these men of a cordial acceptance into the full fellowship of that class. Ladies and gentlemen, the door of Christ's church must be as wide as the door of that Bible class. But when the Sunday-school adjourns and the church takes up the day's work, all this splendid spirit of brotherhood disappears. The Catholics, the Jews, the Protestants of the other sects, while they would be welcome, mind you, as visitors, are not permitted to enter into fellowship in the church because we interpret the Bible in regard to what they shall believe and do. Why have we taken from the Jews their religion, their literature, their spiritual purpose, and their call to righteousness, using these appropriated things to form so much of the structure of our own religion, and then shut the doors against the entrance of the Jews? I know well the answer you would make. But when Jesus went among them in Palestine he pleaded with them to accept his message of a better form of righteousness vitalized with the spirit of love, but effacing his own personality, for when some of them began to set the man in advance of his mission,

he told them that they should call no man good except the Father in Heaven. Calvary may be the essential completion of Sinai, but we must be tenderly sympathetic and patient in letting that proposition prove itself. Only last Thanksgiving Day this community received the noblest lesson it has ever learned on the full meaning of a religious brotherhood in its furthest reach when the Jewish Rabbi, Doctory Levy, held a great union meeting of praise and prayer in his Temple, and eight Christian ministers and their congregations joined with the Jews in that beautiful service. When will those Christian ministers invite the Jews to a return service of worship, I wonder? It was my own privilege to be in that Temple a few weeks ago when President Taft spoke there, and I tell you that the prayer that was made by the Rabbi brought God into every man's heart, for it brought forth the sure testimony of abundant tears. The Kingdom of Heaven is within you! The Jews—especially those of the second generation in America,—are nearly ready to come with us now, and we should hasten to meet them at the threshold with gentleness and not rigor. The environment will do the rest.

What Creed Would Jesus Require?

I have often wondered what would happen if Jesus should come to earth some day and stand at the door of any one of the churches. When a man approaches, would Jesus command him to believe him to be a God, on pain of having his soul destroyed? No, because the man would flee from him as from a monster. Yet that is just what you are doing in the name of Jesus. Would he propound thirty-nine articles of faith, or one article, or half an article, before permitting the man to enter the church? Would he compel him to construe and interpret a Scripture which did not exist when he was on earth? Would he require him to be baptized other than with his own spirit? No! no! But he would take the man by the hand, and plead with him in irresistible tenderness to strive to be worthy in his life and character, and to treat all other men with loving kindness. That would make the man his faithful follower. That is the way he treated the sinful Mary. He did not stop to threaten her, or to baptize her, or to instruct her in mysteries beyond the wisest intellect; yet she gave him the devotion of tears from that first contact with his spirit. That is all he would do—we know that, because that was all he did do when he was here. He would never see any difference between a Jew and an Episcopalian, a Catholic and a Unitarian, except in the measure of their righteousness and love. These would all be members of his church upon an equal footing. And they would believe on him, because he was gentle, and not because he wore the aspect of a God. But with Jesus away, look what a confusion we have wrought in setting up false barriers and disputed forms, and in judging men for their mental conceptions of things! Look how we have burnt each other at the stake—yea, and how we would do it again if we had the power! That is why the world is rejecting the churches more and more every year. That is why these forty-five millions stand outside! And they will continue to stand outside, their numbers constantly augmenting, until we change our conception of Jesus and his mission so that it will conform to the primitive and unchangeable truth!

Basis of Union.

I believe, my dear friends, that we, who are the descendants by blood and heritage of the fathers of our church have the right to promote their work into more extended boundaries than they chose for themselves, and to bring it closer to the heart of humanity than they had the opportunity of doing; and until we do this, instead of being able to offer our organization as a groundwork for Christian union, we find ourselves merely one more sect, holding to a compulsory interpretation of Scripture which presents a greater obstacle to fellowship than any artificial creed, and shutting out millions of men who would otherwise be tempted to join the church. Suppose that all the churches in the land were to propose to you today to accept your offer of union, which you have been making for a century:—you would destroy their glad approach at the first conference by requiring them all to be baptized over again. Brethren, it is unthinkable!

Must Include Catholic and Jew.

In all my references to religious union, I have spoken from a point of view which must embrace our Catholic and our Jewish brethren in its ultimate reach. America is the melting pot in which all the white races must be amalgamated and all their religions blended. It is heartbreaking to behold our Catholic brethren maintaining their own creed of exclusive salvation and teaching that creed in their parochial schools to the precious children of the Republic, narrowing the horizon of their lives, and building up a segregated nation within the larger nation, the smaller having no truly religious or social sympathy for the great remainder. It seems a great thing to ask of our American Catholics that they will, as a ground of reciprocal toleration and union, abolish their parochial schools and acknowledge the plenary sufficiency in life and death of the Protestant religion, and grant to their dear children the right to mingle with us reciprocally in our worship. Yet, if I do not mistake the signs of the times, we shall have fellowship with the Catholic people on just that basis sooner than most people think, and that will be the greatest blessing God has ever sent to this country. Bishop McFaul, of the Catholic church, has very recently made this significant utterance:—oh, if he will only make good his words, how quickly we will meet him in all good works: "Let me announce it deliberately and with all the emphasis possible," says this Catholic leader, "that the time has come when infidelity and immorality are stalking abroad in our land, and that it behooves all Christian people, Protestants and Catholics alike, to forget their petty jealousies and indifferences and, although holding fast to their religious convictions, to unite, to stand shoulder to shoulder, forming an impregnable barrier to antichristian doctrine and pagan morals." Today the spirit of Modernism in the Catholic Church and the spirit of the higher criticism in the Protestant Church, which are only other names for Science in the garb of Truth, are tearing away all the fables which have served as the foundations for dogmatic theology, and when these foundations are destroyed the systems of creed, which keep good men at war with each other, will fall.

Service of Higher Criticism.

I'll tell you what the higher criticism does for you. It makes your Bible a better book by explaining its difficulties to you! (Here there were interruptions.) I wonder if my friend who asked that question is up to date in his pulpit? How old was Methuselah?—will some one tell me that?

Nine hundred and sixty-nine years. Exactly; and he has been carrying that record for centuries, looking like Father Time himself, until the higher criticism, this scholarship in action, discovers the ancient calendar system of the Hebrews, and then we learn that a Jewish year was twenty-nine and one-half days, and Methuselah becomes exactly seventy-eight and one-third years old.

It was not so very long ago that a leading theory in all our religious systems was the doctrine known as the Fall of Man. Then came Darwin, the most reverent of Christian investigators. You may say that you will not recognize Darwin, but you might as well say that you will not recognize the sun that rose this morning. Darwin is here, and the sunshine is here. And Darwin proved to us that there could never have been any Fall of Man, but that evolution gave us instead the beautiful system of progression upward both for the intellectual as well as for the great realm of nature. Then, when we went haltingly to our Bibles, we discovered that that destructive fatalism of the Fall of Man, for which John Calvin burnt Servetus at the stake, does not exist in the Bible at all. It is mentioned but once in the Old Testament, and once in a merely parenthetical way by the Apostle Paul, but it is never even hinted at by Jesus. And so, throughout this so-called conflict between Religion and Science, the things which Science requires us to sacrifice, now and in the future, are those things exclusively which keep us in the strife of false opinion.

The Logic of Missionary Giving.

There are three ways of doing missionary work in the world. The first is by military conquest, as Greece and Rome and England have done it. The second is to build up such a beneficent civilization at home that the rest of the world will be glad to copy your methods. The third way is the consecrated missionary. We are all interested in missions, and you are giving us inspiring reports of foreign conversions by the hundreds. The record fills our souls with wonder. And yet—our yearning is so deep! Why do not these hundreds grow into millions? Can the Christian churches of America and Europe ever succeed in converting the rest of the world, Asia and Africa for instance, as long as we are split up into unrelated bands as at present? One of our largest and best equipped missionary stations reports one hundred and forty-eight baptisms in Tokyo in seven years. On the face of it that is a splendid record. Yet Tokyo has a population of 2,275,000. At that rate the world will be destroyed by its own gases before you break through the outer crust of Tokyo's conservatism. A paragraph in the "Tokyo Christian" tells me that the total conversions in Japan in the past fifty years, Roman Catholic Greek Catholic and Protestants of every kind, is one hundred and thirty thousand—in fifty years! That does not look like winning the world. Is there anything wrong with the method? Why not have a consolidation of missionary work to embrace all the churches of this land, both Catholic and Protestant, with headquarters in New York, like any other trust? Let there be a Board of Control comprising a fair representation based on a census of all the churches, including the Catholic church. Let this Board plan to give the foreign world an institutional missionary work that will be worthy of America, including in the general scheme hospitals, colleges, and orphanages. Then let it apportion missionaries and a general staff from each denomination on the same census basis and assign them to territories throughout the world where there will be no conflict of one church against another, and let the whole purpose of the missionary teaching be an exemplification of righteousness and love. A distinguished Japanese statesman said to me recently that Japan would never accept Christianity as a system of dogmas and sacraments, but that if it were offered as a system of conduct and character under the leadership of Jesus, he believed that it would become very attractive to his people. This is the age of trusts. Why not try it in religion? It stops competition and ruinous warfare in commerce, and it would stop competition and ruinous warfare

in religion. The union method of missions will be necessary if any substantial impression is to be made upon the well reasoning mind of what is called the heathen world.

Can we not learn a great lesson from the Young Men's Christian Association, which seems to have adopted the ideal form of Christian Union, and solved the problem of the ages in giving the world a useful and uplifting religion which promotes the highest pattern of human life—that of happiness and work among all nations! We meet as friends in every relation of life except religion, but when it comes to religion, which is the relation of men to each other and to God, we sometimes fight each other with sharp claws, like devils in the air. Before we conquer the world it is necessary that we conquer ourselves. Earth has no bitterness that can equal the hatred of the bigot whose religious opinion differs from yours!

Existing Creeds Harmless.

But you must not attach too much importance to the existing creeds. It will be a long time before the other churches will give up their names or their creeds. The worst of those creeds are now harmless, like old blunderbusses hung on the wall, but too dear by association to throw away. Go to their churches when they are nearer your home—they never preach the old theologies although they profess to believe them—and urge them to come to your church under like circumstances. Above all, cease from any further extravagance in the building of unneeded churches. There are too many in some places already. We see this in its absurd aspect in the small town with perhaps four churches at the main square, when one would be large enough for all. When England has no diplomatic representative at any port she usually asks the Amreican representative to look after the interests of her people there. When you have no church at a place that is already well supplied with church facilities, ask the others to take care of your people, and leave the consequences to God. There is nothing to appall us in the spread of sects. Sectarianism is the only thing that has saved the world from tyranny and persecution, and it is sectarianism that has given us intellectual freedom. How long would intellectual freedom remain if the world were exclusively dominated by this or any other church? Look at France, striving for a hundred years to save her political system from religious domination—and Italy and Spain. And when there is no counterbalancing church men fall into Socialism, and many of them into anarchy. New organizations that go out from the old churches will find their right boundaries in time. The Christian Science movement, the New Thought movement, the Emmanuel movement, and all the rest are in the nature of nervous protests against the old theologies, with incidental attempts to find God and Heaven by a short cut. The Christian union which our fathers hoped for, in one broad organization, will never come. There never was and there never can be uniformity of opinion or of practice in religion. Even when Jesus was on earth his twelve Apostles were forever disputing with each other in their attempts to make his glad tidings mean more than he wished them to mean. And we have followed them instead of clinging to him! Most of the existing systems of dogmatic theology are based, not upon the teachings of Jesus, for Jesus confined himself first and last to character and conduct: but upon letters written at particular times to particular churches by the Apostle Paul. Now, Paul is undoubtedly the greatest preacher and missionary the world has ever known; but he never saw Jesus in the flesh; he was at one time the worst of bigots, and joined in the murder of a saintly man; he was not divine himself; he tells us over and over again that he does not write by inspiration; and sometimes he even doubts the wisdom of his own words. And if we would accept his exhortations to our spiritual profit and abandon the contradictory systems by which we have perverted his great writings to our own confusion, we would then grow much nearer to our real leader, Jesus; —and as we come nearer to him we must inevitably come nearer to each other. There were two sects in the church at Jerusalem; there were four in the church at Corinth. All these churches today are needed in the progress of civilization, the only imperative thing being that they should disarm against each other, as good men all over the world are urging the nations to disarm against each other. But Christian union will come—nay, is coming fast—in another shape. Reciprocal toleration and popular intermingling will be the signs of harmony, together with united efforts in all work for the good of humanity at home and abroad. And then it will make no great matter whether a man be a Presbyterian, or a Catholic, or a Disciple, or a Jew, so long as he strives to be, according to his own light, and in his own meaning of the word, a Christian. And in that way the prayer of Jesus will be realized. But you want these great churches to give up their creeds, yet you won't budge an inch!

Purpose of the Church Universal.

The church universal for which I am pleading must be the church whose paramount purpose is the fulness of life on earth in accordance with the example of Jesus. We have got far away from that doctrine of the olden time that religion was devised to prepare men for death, the grave and Heaven. The Kingdom of Heaven is within you! We have got far away from the idea of a Hell after death, which is a slur on the nature of God. Is it not a monstrous perversion of those attributes which alone would make God worthy of the love which we, his children, cherish for him, to maintain that he requires a man either to believe or to do anything in subjection to him, with the alternative of being damned after death? Yet some men have gone far beyond this in choosing certain accidental texts on which to erect a destiny of cruelty and blood. It is God's will that we suffer here for every conscious disobedience to those laws which our hearts tell us should be inviolate. That is all the Hell that exists, or that ever did exist; and in destroying the power of the church to torture us either here or hereafter we have compelled her to cease from tyranny and restore the Savior's way of gentleness. That, or she must perish! It was not this organization of erring men at Rome, denying that the earth is round, that Jesus promised to perpetuate. It was not this great convention at Pittsburg that was to be maintained forever. But it was the truth, and that shall endure without the church, and without the Bible if that were necessary. We have no longer any fear of the future—not even for our weakest brother! We came into this world helpless and unconscious, yet loving hands ministered to our needs. We shall go out of it helpless and unconscious, yet there again loving hands will surely minister to our needs. The Kingdom of Heaven is within you! The world has been clinging to dead forms for centuries, and those dead forms have broken families, states, and nations asunder, because men have attributed to dead forms the power to save or to destroy that which can only be saved or destroyed by the human spirit. It seems to me that we have almost secured Christian union right now without knowing it. What means this unprecedented opening of a hundred pulpits in Pittsburg in which these ministers now sitting before me are to preach tomorrow? What means the stupendous action of the Episcopal church in opening its pulpit to men of other affiliations? What are these things but the evidences of a practical Christian union already arrived? In what vital or substantial thing do we differ today from those magnificent churches, the Methodist, the Congregationalist, the Baptist, the Presbyterian, the Episcopalian, or any other? I say, not one. Oh, let us not, in any spirit of self exaltation, come within that scornful reference of Job: "Doubtless ye are the people, and wisdom will die with you!"

A Word from the Heart.

Oh, my friends, I know only too well that I have not made an agreeable speech. I know only too well that I have not made the speech which you expected me to make. I would not wilfully wound the spirit of any man who walks upon this earth. But what I have said has come from the depths of my nature. I have been out in the world while you have been buried in your churches and I have learned somewhat of the mind and heart of the world. I have seen the world's absorbing hunger, and I know that it is not being fed. The Government itself points you to these forty-five millions in whose life you have no substantial part. I speak to you as Hamlet did to his mother: "I have been cruel only to be kind." You know well what my grandsire did with those other men in establishing this church as a habitation for all mankind, in accordance with the will of the divine founder of all the churches of this world. I am only striving to promote his work and the work of his associates, as I believe in my heart of hearts that they themselves would promote it if they were here under the changed conditions of study and of thought in which we live. The harvest is out there!—but the church stands fixed and unyielding here! You have fenced in, let us say, two millions, but you have fenced out forty-five millions. By taking the advanced ground which lies right in front of you you can, without arrogance or ostentation, make this church the strongest religious organization in America. You have the most splendid opportunity that ever happened on this earth. And you will draw ever closer to your divine leader as you show a broader sympathy for his people. But impedimenta will arrest the progress of any explorer, whether he be in search of the North Pole or of divine truth! Somewhere you must make a sacrifice! What are you going to do about it? I know well! You are going to make a further progress which will surpass any conquests that you have yet made. The mission of the church,—the whole church and all its branches,—relieved from arrogance and dogmatism, is grander today than in any of the dramatic epochs of the past centuries. For the church, becoming once more the servant and not the master of mankind, is to take her stand at the center of all things. Grouped about her knees as loyal children about a loving parent, shall come literature, science, philosophy, humanity, philanthropy, education, politics. And the business of the Christian minister will be to interpret all these things to men in their relation to conduct and life—and to show how God has manifested himself in his higher human world—the grandest career then, which life can afford. And over all will be the spirit of Jesus—under these conceptions immeasurably more attractive in its strength, beauty, tenderness, and authority—the Lord of Righteousness and Love.

NOTE.—To present to our readers this week the address by Mr. Church, and "What Other Journals Say of the Disciples Centennial," has required so much space that it has been necessary to postpone publishing the initial chapters of "The Coign of Vantage" until next week. Every reader of the Christian Century will want to follow this story of the trusts from the first chapter to the last.—Editors.



THAT BAD SPIRIT.

I know a little fellow
With eyes of softest brown.
Whenever he feels naughty
There comes a dreadful frown.

But when the bad old spirit
Goes from his heart, I say,
"Why! Mr. Smile is coming
To chase that frown away."

His face still warm from weeping,
I feel upon my cheek—
"I'm sorry! Please forgive me,"
He says, contrite and meek.

"I'm sorry, the 'bad spirit'
Came to my heart today;
I've just asked God to take him
And send him far away."

I kiss him very gently,
And hold his little hands.
Our Heavenly Father hears him
I'm sure, and understands.

—Christian Intelligencer.

Alan's Revival

FAY STUART.

"Now hold real still, Rover," coaxed Alan, "and I'll take that tooth out for you."

"Won't he bite you if it hurts?" asked Elsie.

"I guess not," replied Alan carelessly. "Of course all doctors have to run some risk."

Holding Rover firmly by the head, he opened his mouth and looked at the loosened tooth which he had pawed until it was bleeding. Alan pulled twice, his fingers slipping both times. Rover stood with his ears laid back, like a little donkey, but he waited patiently for Alan to make another trial. This time the bleeding flesh yielded and Alan held up the tooth triumphantly.

"Good dog," he cried. "You see, Elsie, he couldn't get it out alone, and he knew I was trying to help him. Of course he wouldn't bite."

"I don't see how you dared," said Elsie, admiringly. "Is it because your father is a doctor?"

"Why, I never thought. You see, I mean to be a doctor, too, some day. I like to do such things; it is good practice."

Alan was staying for a month at Grandpa Lenox's farm. It was a great treat for the city boy to get into the country where the out-of-doors was so big and green. For eleven months of the year he looked ahead to his annual vacation visit. Meanwhile Elsie Bradford kept him informed of the events at the farm.

Elsie lived in the yellow house across the road. There was not another building in sight; only the chimney of Farmer Florin's house showed above the sand hill. Naturally, Alan and Elsie had become good frieds.

"Oh, dear," cried Elsie one day as she and Alan were strolling along the road with Rover frisking about, "I've got the rose, but just see this horrid thorn in my finger. I think I'll be your patient, Dr. Alan. Please take it out with this pin."

Alan shook his head. "Do you want to get blood poison, Elsie?" he asked in a severe tone that sounded truly professional. "Never use a brass pin. We must go to the house and get a needle. They are made of steel, you know, but I shall dip it in boiling water to make sure it is all right. Father calls it sterilizing the needle. Jolly, but it has gone in good and deep!"

The operation proved succesful. Soon amid many little squeals and wry faces, Alan picked out the offending thorn and laid it in Elsie's hand.

After that Elsie nicknamed him "Doc," to grandma's amusement and Alan's secret elation. When he had cured grandpa of a severe indigestion pain by prescribing a glass of hot water with as much red pepper as he could hold on the point of his jack-knife, grandpa chimed in with Elsie and called him "Doc" also.

Grandma was slightly disdainful. "A nice doctor you'd make, Alan," she laughed. "These simple ailments are all easy enough, but what would you do for your grandfather if he was just burning up with typhoid?"

Alan laughed good naturedly. "Ask me me something easier, grandma. Perhaps a good dose of castor oil wouldn't hurt him if it didn't do any good. You just wait ten years before you have typhoid again, and here's the boy that will cure you. I'll come straight out from Boston in my auto."

"Well, I saw Albert through a long siege of that miserable fever," said grandma, complacently resuming her patch-work. "The doctor said it was good nursing more'n medicine that pulled him through."

Grandma was rather proud of her knowledge of herbs and medicines. She had a medicine chest of carefully labeled remedies that would meet almost any emergency.

Dr. Alan went steadily on with his country practice. He helped grandpa give roup pills to the hens and rubbed sulphur and lard upon the chickens' legs.

When grandma's knife slipped and cut her finger instead of slicing the apple, she was glad to have the young doctor bind it up.

"I could have done it myself if it wasn't my right hand," she explained, giving Alan some linen soaked in creolin.

At last, however, Alan met a case beyond his skill.

Grandpa Lenox had a yellow cat named Bob. He was a splendid fellow with great double paws, a bob tail and weighed nearly twelve pounds. Grandpa said you wouldn't find his equal for catching rats and mice in all Massachusetts.

But he was ugly. He would not be petted. If grandpa put out his hand toward him, he was likely to get a scratch that was long in healing. Also, Bob resembled an animal that farmers usually keep in the sty, especially when there was meat and Rover was around.

"Hello, Doc!" called grandpa one day, "here is a job for you and I reckon you'll find it a tough one."

Alan ran down behind the shed. There sat Bob with his mouth wide open; now and then he growled and his eyes gleamed like yellow fire. Grandpa stood by with a club.

"What's the trouble," asked Alan excitedly.

"Oh, Bob was in a hurry to get a fresh pork bone out of Rover's sight and it stuck between his back teeth on the way down. It's no use to try to handle him. He has been working on it for fifteen or twenty minutes. I'll have to kill him. It's too bad; I've never seen his beat for a mouser."

"Wait a minute, till I get my gloves, Gramp," cried Alan.

He soon returned, and, grabbing Bob by the neck, reached with his gloved finger for the bone. Instantly, Bob was upon the ground and Alan rolled up his shirt sleeves to display three long zig zag blood marks.

"I don't see why you raise cats with seven sharp claws in their front feet; five are enough for any ordinary cat," he exclaimed in disgust. "Cats make miserable patients anyway. I guess you'll have to loose this one."

Just then grandma appeared in the woodshed door. She looked at Bob, then at the club.

"Albert," she said decidedly, "don't you kill that cat."

"But mother," reasoned grandpa, "there isn't anything else to do. You don't want the poor thing to suffer. He can't live this way, and neither Doc nor I can help him."

"Albert," repeated grandma more firmly, "don't you kill that cat. You go and fetch me two or three meal bags. I'll get that bone out."

Bob was soon swathed in the meal bags with only his great head in sight. Grandpa held onto the awkward bundle manfully.

"Now, Alan," directed grandma, "you just hand me that pair of pinchers."

"Look out, mother, you've got ahold of Bob's teeth," cautioned grandpa.

"That bone is coming out if I pull every tooth in his head with it," answered grandma, and out it came, a sharp ugly looking bone with a spurt of blood.

Bob, released from his sackcloth draperies, darted off into the orchard without a word of thanks, but Alan gallantly raised his cap to grandma as she stood there somewhat breathless but victorious.

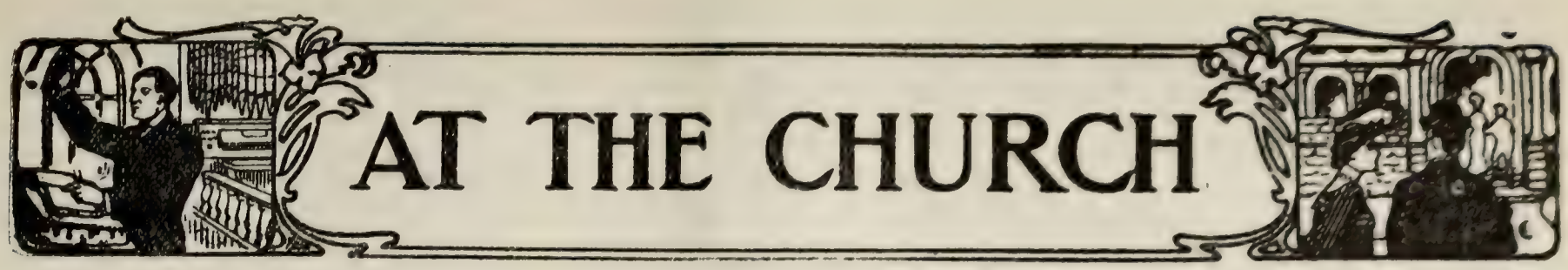
"I know now why my father is such a grand doctor," he said earnestly.

"That's right, my boy," added grandpa, "it took just such a mother to raise him."

"I don't see anything to make a fuss over," said grandma. "When Albert cut his leg awfully with a scythe, I sewed it up without having any doctor. Your uncle, Frank, cut the end of your father's thumb clean off when he was a tiny boy and I picked it off the chopping block while it was still warm, stuck it on, and it's on there yet. But taking o bone out of a cat's mouth—pshaw!" and grandma walked into the kitchen. But she went smilingly.

"I say, Gramp," laughed Alan, "I just wish I'd had my camera to get your pictures. I never expected to meet a rival in my own grandmother. Guess I'll go over and tell Elsie about it."

Your attention is called to the pages of book reviews to appear next week. Our readers will do well to notice these estimates of the latest books in determining their list for winter reading. Each book is reviewed by a man who has especial interest in the field of which the book treats.



Prayer Meeting

By Silas Jones

TOPIC, NOVEMBER 24.

The Thankful Heart and the Grateful Life.
Ps. 50:14; 95:2; 2 Cor. 9:8-15.

In an earlier day, before men had learned nature's orderly ways, it was less difficult to be thankful than it is now. That is, the thankful man of the present is greater intellectually and morally than his polytheistic ancestor. The polytheist saw in every benefit that came to him the direct expression of some deity's good will. He knew nothing of what we mean by natural law and natural causes. For him every event was due to the immediate act of a personality. It was easy for him to dread the anger of the gods and to feel grateful for their care over him. Many at the present time have gone no further in the interpretation of experience than the polytheist. Their world is small and disorderly. Others have gone beyond the knowledge of the polytheist but they have not reached the Christian conception of life. They see law but they have not found a God great enough to rule the universe through law. Hence they have no feeling of gratitude. They are incapable of appreciating the difference between the faith of a Christian and that of primitive man. The Christian sings of

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."

His gratitude is the expression of the highest type of moral personality. He rejoices in the triumph of the eternal right, not in the temporary victory of a faction.

Political Freedom

The politically free man is one who is capable of acting in harmony with his fellow citizens for the advantage of all. The removal of external restraint is only the beginning of the emancipation process. The proclamation of Lincoln offered the negro a chance to be a free man. He will have to win his freedom as white men have won their freedom. Misgoverned cities and states are evidence that American citizens are not all free men. But enough has been achieved to excite the gratitude of our hearts to God. The careers of men like Roosevelt, Bryan, and the late Governor Johnson illustrate the possibilities of American political life. These men did not come to prominence in spite of American institutions, but because of them. They represent a large class of really free citizens. There is a vast difference between the government of America and that of ancient despotism. We have a right to feel that what has been accomplished here is a prophecy of what other peoples now rules by tyrannies of one sort and another will accomplish. Then, too, if we have any vision and courage, we can be thankful for the privilege of fighting for a better America.

Religious Freedom

A certain amount of religious freedom has been won for the American citizen. The law leaves him free to follow his conscience in religious matters. And, what is much more significant, many have a conscience that it is an honor to follow. They are found in the house of God on the Lord's day because they delight to worship God in the company of the disciples of Jesus. They have sufficient character to feel free when they are doing right. They relate religion to aesthetic enjoyment, intellectual power, and moral excellence. Their freedom ends where the ugly, the false, and the immoral begin. In the midst of formalism and hypocrisy they always see the moral issue and act in harmony with its demands. We can be glad that we know some of the religiously free men and women. On Thanksgiving we ought to think of them rather than of the fanatics and rascals that are in the church. We cannot understand the place of religion in the home and in the state if we do not know intimately some one whose soul is free. One such person will deliver us from pessimism and fill our hearts with thankfulness. As God has enriched the life of one individual, so will he enrich our lives and the lives of all men. Having this conviction, we can praise the Lord for his goodness and for his mercy to the children of men.

Christian Endeavor Lesson

By W. D. Endres

TOPIC, NOVEMBER 28.

Luke 14:15-23.

Home Missions: "The Battle of the Slums."

The term "slum" does not admit of clear and precise definition. But it may be described as a congested portion of the city (usually several blocks) the dwellings of which (tenements, each holding from three to forty families) lack hot and cold water proper plumbing and bath rooms, and in the population of which "there is an expectionally high percentage of illiteracy, vice and crime, as well as extreme poverty." Dr. Josiah Strong, in that stirring little book, The Challenge of the City, used in the Forward Mission Study Courses, quotes Geo. Kibbe Turner's description of Chicago's slums. He says, "In one of these there are 35,000 people; in another, 30,000. It is a region of adults. . . . The inhabitants neither labor regularly nor marry. Half the men are beggars, criminals, or floating laborers; a quarter are engaged in the sale of dissipation, and a third of the women are prostitutes. . . . Society here has lapsed back into a condition more primitive than the jungle."

"Lung Block," N. Y.

Read some of Ernest Pool's description of the "lung block" in New York, so named because of its many cases of consumption. He says, "It is a block of 1,000 homes. Through halls, in rooms, on stairways, in courts, in shafts, and out on fire-escapes are sprinkled 400 babies. At the age of two they are found alone on the streets imbibing its deep muddy wisdom. So this muddy street overflows into the homes." In such a place disease and dissipation find easy entrance. He says again, "Here a thousand homes struggle on, while hundreds yield and sink and so pollute the others. So come squalid homes and wretched meals. So comes the humorous old chap who told me, 'I ain't never sober but when I gets out of bed.' So come hundreds of others, men and women, young and old, drunk, bestial, vile, forever steadily sinking."

Dr. Strong also quotes a friend's description of a den in a New York slum. He says: "A friend of the writer, a few days ago, went with a city missionary on a midnight tour of exploration which he thus describes. 'A few steps out of Broadway we came to the vilest dens of infamy. In one room, not more than 10 by 12, we came upon eighteen human beings, men and women, black and white, American and foreign-born, who there ate, slept, and lived. In that room we found a woman of the highest refinement and culture with the faded dress of a courtesan upon her dishonored body; a former leader of The Salvation Army, a woman of sweet song, half drunk; a snoring, disgusting negro wench; an opium-eating, licentious Italian, etc. Out of that den had been rescued a descendent of one of the most illustrious men this country ever produced; and there had been found a daughter of a Brooklyn clergyman who had no idea of her whereabouts.'"

They Affect All

"The Battle of the Slums" is an apt and vivid description. It is a battle, a perpetual battle. The elements of these centers of disease, vice, poverty, and crime, contribute each to the other and thus unitedly they wage a constant warfare against all normal life—indeed against all physical existence. They seek to pull down all higher forms of civilization and they threaten us with danger. Hear the assessment of Thos. H. Huxley, the great English scientist, of a similar state of affairs in East London. We quote, "Unless wise and benevolent men take it in hand it will tend to become worse and worse, and to create something worse than savagery—a great Serbonian bog which in the long run will swallow up the surface crust of civilization."

Christianity's Attack.

But now these focal points of degredation and disease, these enemies of all that is good, must face a new foe. Christianity incarnate in the young manhood and young womanhood of the church. For years Home Missions have labored in behalf of the frontier lines of settlements in the forests of the North, and in the mountains and plains of the West and South. They have told us of the land's wonderful resources and how we ought to take care of the thousands which are sure to come in the near future. But the lurid light of the slum has at last crossed the range of our vision. And, instead of preparing for the thousands which will soon be coming, we are distracted by the wail of tens of thousands who are already there, sinking without hope. Must we not care for these? Are they not human? Do they not need salvation? Their coarse jest, their ribald songs, their infected dwellings, their vice, degredation and distress rival the heathenism of the black man of the Congo.

(Continued on page 20.)

Church Life

State Missions month.

Has your church taken the offering for state work?

The church should not forget the needs at its own door. Every state has missionary territory within its boundaries.

Don't fail to read the initial chapters of our new serial, "The Coign of Vantage," a story of the trusts, appearing in next week's issue of the Christian Century. It is a timely and readable story.

The readers fo the *Christian Century* will be pleased to know that Mrs. Herbert L. Willett, who has been at Kenton, Ohio, for several weeks, is rapidly recovering from her recent illness, and it is expected that she will be able to return to her home in Chicago within a few days.

Next week we shall present our readers with "The Book Number of the *Christian Century.*" Read the reviews of the best of the late books. The reviewers are experts in the fields to which the various books belong. Their judgment may be depended upon.

An error in entitling the pictures in George B. Evans' article last week should be corrected. The larger cut is not Garfield's birthplace but Geauga Academy, where Garfield studied. The other picture is the earliest Mormon temple, so interestingly described in the article.

The *Christian Century* recognizes that fine grained men of the ministry are modest about their own work. They do not care to blow their own trumpet. This is well. But these are usually the men who are in the better churches and other influential positions, and they have a duty to the brotherhood and to other men in the ministry, who wish to and should know what the stronger churches are doing. Preachers, your brethren in the ministry want to hear from you through the columns of the church papers.

With this issue we complete our systematic report of the Pittsburg convention. The issues of October 21 and 28 gave a birdseye view of the convention as a whole, November 4 a report of the Brotherhood sessions, November 11 the Veteran's Campfire, and in this issue we are reprinting the comments of the religious press together with Mr. Church's address. Many have expressed their great delight in this "continued story" of the convention.

* * * *

The subject of the sermon by Dr. Ames at the Hyde Park Church, Chicago, last Sunday was "Woman."

J. A. Wharton, after two years' service with the church at Minerva, Ohio, has accepted a call to the church at Ravenna.

A. B. Kellogg, George F. Rand and C. M. Kreidler are among the ministers visiting the meetings at the Jefferson St. Church, Buffalo, N. Y.

The Sunday school at the Second Church, Warren Ohio, is growing rapidly. On a recent Sunday there were 282 scholars present.

E. J. Meacham, Portsmouth, Ohio, held a meeting in Maltimore, Md., during October. The last Sunday in the month the pulpit at Portsmouth was supplied by T. J. White.

The Central Church, Toledo, Ohio, has been in a campaign for the payment of their church debt. Since Easter they have raised and paid $2,500, which about settles the entire amount.

Harold H. Griffis has removed from Middleton, Ind., to Kalispell, Montana.

A. L. Cole, of Hunnewell, Mo., has just taken charge of the work at Mt. Sterling, Ill.

John T. Riddle has closed his work at Quaker City, Ohio, and will enter Yale University.

The church at Illiopolis, Ill., is being completely renewed. Robert I. Sickles is the pastor. He will hold a revival immediately after dedication.

The first church in Springfield, Ill., has disposed of the old site and building and will build soon. F. W. Burnham is the successful minister.

What was known as the Twenty-fourth Street Church, San Francisco, California, has moved to a new location, and is henceforth to be called the Centennial Church of Christ.

The annual meeting of the Chicago Christian Missionary Society was held at the First Methodist Church Monday evening, November 8. A report of the meeting will appear in another place.

At the Central Church, Warren, Ohio, J. A. Lynn is entering upon a series of Sunday morning sermons upon the Gospel of Mark. Such effort is needed in many of the churches to give to the work of the minister more of an educational value.

Dr. T. B. Macartney, Dean of the College of Liberal Arts of Transylvania University, will read a paper on "High School Education" at a meeting of the Ashland District Teachers' Association, at Eminence, Ky., November 26.

On the evening of November 8, J. G. Slayter, who has been holding a meeting with the Jefferson Street Church, Buffalo, gave his lecture, "The Making of a Nation." The proceeds of the evening were given to the church to assist in meeting the expense of the meeting.

O. E. Palmer has resigned the pastorate of the church at Napa, California, and will close his work about the first of the year. His work has been of a substantial character, and is commended by those who are familiar with that part of the country.

The meeting at Modesto, California, which was to have been held in November, with the assistance of H. O. Breeden, of Denver, has been postponed because Dr. Breeden does not find it possoble to go to the Golden State at this time.

C. R. L. Vawter is just beginning what promises to be a splendid meeting at Patoka, Ill. Patoka is near Assumption, where Mr. Vawter just closed his work with a total of 160 added. From Patoka he goes to Bruceville, Ind., for his fourth meeting with W. L. Dalton of that place.

The *Christian Century* is in receipt of a letter and copy of resolutions from the church at Linton, Ind., warning the churches against Edward Oliver Tilburn, formerly pastor of the church at Butte, Montana, who recently held a meeting at Linton Ind., and took his leave with about three hundred dollars of other people's money, and one of the daughters of a family of the church.

Z. T. Sweeney will dedicate the new West Park Christian Church, Indianapolis, Ind., November 21. The church is built of red sand mole brick. The roof and the balcony are supported upon four large trusses. The auditorium and the Sunday-school rooms will seat about a thousand people. The pastor, Franklin P. Smith, is glad to report the work in fine condition.

An installation service was held at the First Christian Church, Springfield, last week, when the new officers of the men's club were inducted into office. They are: President, C. E. Brown; Vice President, R. E. McClelland; Secretary, W. B. Weeks; Treasurer, W. E. Walker; Chaplain, E. C. Earl.

Frederick W. Burnham has printed an outline of the Book of First Corinthians which he is, we suppose, using in his teacher training class.

The following persons, graduates of Transylvania University, have recently addressed the students of their alma mater: Mr. W. E. Crabtree (A. B. '93), pastor of the Christian Church at Covina, California, addressed the students of both colleges in Milligan Chapel. Mr. W. G. Conley (A. B. '85), pastor of the Christian Church at San Diego, California, formerly instructor in Latin in the University.

There are 257 auxiliaries of the C. W. B. M. in the state of Illinois, and the membership at the close of the year was 7,000. Illinois led all the states in organizing new societies during the centennial campaign. The aim for the present year is to bring the number of societies up to 300; the membership to 8,500; and to raise $6,250.00.

Dean K. Ishikawa, of the Drake College, Tokio, Japan, visited the Transylvania University recently and spoke to the students and professors at chapel on "The Present Status of Christianity in Japan." Dean Ishikawa is a Japanese of unusual native ability, was educated in this country, and is prosecuting an educational enterprise under the Foreign Christian Missionary Society that is yielding large results.

One of the most attractive meetings the Men's Club, Central Church, Warren, Ohio, has ever planned was held Wednesday evening, November 17. A Chicken Pie Dinner, was served at 6:30. Four fine speeches by lawyers as follows: "On the Trail of the Practical Grafter," Prosecutor Ralph Beard of Youngstown; "The Awakening of a State," Leo Denny of Sharon; "The Citizen and the Party," George Fillius; "The Necessity for Parties in a Republic," W. P. C. Thomas.

The Texas Christian Lectureship, which is each year a feast of good things, will be held in Dallas, December 6 to 9, and the program is one of unusual merit. The chief speaker is C. S. Medbury. In the list of home talent may be found such men as Dr. Clinton Lockhart, Cephas Shelburne, W. T. Hilton, E. E. Faris, Addison Clarke, E. M. Waites, F. W. O'Malley, G. A. Lewillen, J. J. Collins, E. L. Crystal, and others. Mr. Medbury's themes are: "The Christianity of Christ," "The Challenge of the Ministry," "The Burden of Unbelief," "Secular Tribute to the Divine," "Master Motives for Christian Service."

Transylvania University and the College of the Bible have formulated plans by which these institutions hope to add a quarter of a million dollars to their permanent endowments. It is their purpose to secure funds over and above this amount with which to build a central heating and lighting plant, an additional dormitory for men, and a suitable home for girls. W. T. Donaldson, who has served the College of the Bible as financial secretary quite successfully for a number of years, and J. W. Hardy, of Nashville, have been employed by the governing boards to secure these funds. Mr. Hardy has had a long and successful experience in college finance, and will, no doubt, prove even more successful in his efforts for these institutions.

D. G. Dungan began his work as pastor of the church at Vinton, Ia., the first Sunday in November.

The church at Chariton, Ia., under the ministry of C. E. Wells, has been able to pay off its entire indebtedness. They are now in a meeting assisted by W. S. Johnson.

J. G. Slayter has been in a meeting with the Jefferson Street Church, Buffalo, N. Y., where B. S. Ferrall is the pastor. We hope to have a full report of the work next week.

The Fifth District evangelist, C. W. Ross, held a very successful meeting at Pearl, Ill., Forty-one additions in nineteen days' meeting; over $600 pledged for pastor's salary.

The Central Church, Havana, Ill., is putting over $2,000 worth of improvements on the building. The improvements include a new basement, 40x40, new pews, new paint without and new decorations within.

Clark Braden, Batavia, Ia., the veteran debater and lecturer, has lectures on such subjects as "Scepticism," "Divine Healing," "Modern Spiritism," "Anti-Ism," etc., which he is prepared to deliver for churches or clubs, where they are needed.

Aubrey Wilson closed his work with the Sunset Church, San Francisco, November 8, and will seek another field in California. This church is under the care of the state board, and is in a difficult field, but it is believed a strong church can be built there in time.

The Martin family are now in a meeting at Alva, Okla. Their meeting previous to this was at McAlester, where there were forty- three additions to the church.

A. J. Saunders, who for the last two years has been with the church at South Chicago, has resigned, to take effect on December 19. He will return immediately afterward for work to his home in far-away Australia.

The "S. S. Oregon," the new steamer for the Congo River, Africa, which was dedicated during the Centennial convention will be completed and shipped about December 1. Let it be borne in mind that about $1,500 is yet needed to pay the transportation on this boat to Bolenge.

Robert Lord Cave, of San Francisco, supplied the pulpit of the First Church, Berkeley, California, the last Sunday in October. The pastor, I. N. McCash, had not yet returned from the Centennial convention. He is expected home about the 15th of November.

Prof. Ernest DeWitt Burton, of the University of Chicago, gave an address at the Hyde Park Baptist Church the first Sunday in November on "Why I am Content to be a Christian." This address is one which Professor Burton delivered to audiences in India, China, Japan and Corea during his recent visit to the Orient.

E. M. Todd announces an inviting series of sermons for Sunday evenings in the Central Church, Fort Wayne, Ind. They are: "The Christian Faith—a Positive Statement of the Things Necesary to Be Believed;" "Are We Less Religious Than Our Fathers?" and "Doubt as a Creed." These are themes that should interest the thoughtful men of the city.

W. C. Bower, after a pastorate of eight years with the Christian Tabernacle, North Tonawanda, N. Y., has resigned and will enter Columbia University about the first of February. He expects to complete his work in the University by the first of June, but may remain longer. The relations between Mr. Bower and his people at North Tonawanda have been most pleasant and it is with reluctance that he leaves the work.

The formal dedication of the new home of the Lenox Avenue Church, New York, was held at 3 o'clock last Sunday afternoon. The pastors of the various churches of the Disciples of the city made brief addresses. There was no need of a call for money as the church property is clear of debt. W. B. Craig has just begun his pastorate with the church, and from the anouncements in the church paper we judge that he has lost none of his push and energy in going from the west to the east.

S. T. Willis celebrated his twentieth year as pastor of the Church of Disciples at 169th street, New York City, on October 3. Mr. Willis and his church have passed through a long and strenuous contest with most difficult conditions, but each year, through patience and labor, they have seen their work bearing more and more fruit. The church now occupies a position of vantage in its community and discharges its responsibilities with consecration and intelligence. We congratulate both pastor and congregation and wish them "many happy returns of the day."

A backward step, much to be regretted, is that taken by the united church of Baptists and Disciples in Kenora, Ontario, which has voted unanimously to divide again into its original denominations. This union was effected nearly three years ago under the leadership of J. A. Lord, editor of the Christian Standard, and was much discussed as a harbinger of many similar mergers. The Disciples claim that the conditions of union were never fulfilled, and that the church was in name, doctrine, practice and pastors, a Baptist church. It is a true observation that has been made that the real trouble was a lack of broad and strong leadership. Certainly no leader with either Disciple or Baptist sectarianism in his spirit is capable of carrying an enterprise like that to its consummation. Christian union is primarily a matter of the heart and temper, not of creedal agreement. Over against this bad news we find joy in announcing that the Baptists and Disciples of Ladysmith, Wis., have decided to unite and are looking for a minister who is big and consecrated enough to lead them.

In honor of A. J. Saunders, pastor of the church at South Chicago, who soon returns to Australia, his native country, a dinner was given last week by Professor Willett to which a company of the teachers and pastors of Chicago were invited. A very interesting feature of the evening was Mr. Saunders' description of the situation with the church of Australia, and the things which led him to America for this period of study and his purposes in returning to his homeland. The *Christian Century* extends to Mr. Saunders its heartiest congratulation upon the work he has done here, and believes that he will prove of great value to the cause of the Disciples as he comes to take his place in the Australian church.

After the close of the Centennial Convention at Pittsburg Marion Stevenson, National Superintendent of Bible Schools, started on a long trip through the southern states in the interest of the Bible schools. He will attend all the southern conventions, and hold institutes and rallies and round tables at many places. Many of these states have as yet no state superintendents to care for the interests and advancement of the great Bible school cause and Brother Stevenson is hoping to be able to help them awaken enough interest to cause the calling of state superintendents as many of the other states already have. After the convention he went direct to Owensboro, Ky., on his way south, then to Memphis, Tenn., Shreveport, La., Jackson, Miss. He is now on his way to Selma, Ala., Winder, Ga., Jacksonville, Fla., and many other places.

Dr. Royal J. Dye reached Bolenge, Africa, August 20. Dr. W. C. Widdowson of Bolenge reached America during the Centennial convention. He is far from being as strong as when he went out.

The first Sunday in December is C. W. B. M. Day among the churches. Preparation for this day should be made carefully. No organization among us is doing more commendable work than is the women's organization. It is well for it to thus be brought to the attention of the entire church. All the women in the church should belong to this missionary organization, and it would be to their advantage educationally if they were present at each of the meetings during the year.

O. C. Bolman, writing of his four weks' meeting at Niantic, Ill., where L. D. Crandall is pastor, says: "Brother Crandall is a splendid organizer and personal worker, and his people responded nobly to his plans. He has been pastor of this church a little more than six months and all departments are flourishing." During the meeting the Bible school grew until it was necessary to remove some of the classes to private homes. Mrs. Crandall, who is a very able woman, has organized a class of young married ladies. This class will meet at the parsonage. The C. W. B. M. and Young Ladies' Circle each received many new members. Eighty were baptized and others await this ordinance. Thirty-two married men and twenty-two married women were converted or reclaimed. Two men, one seventy-six years of age, and another past seventy, were baptized. The total additions were 121. The night following the close of this meeting I preached at Berea in Christian county. Seven made the good confession."

THE INITIAL CHAPTERS OF OUR NEW SERIAL

"The Coign of Vantage"

A STORY OF THE TRUSTS

BY

Jane Richardson

will be presented to the readers of the Christian Century next week.

Now is the time to get your friends to subscribe for the Century

A. W. Wichert has been chosen pastor of the church at Indianola, Ill.

Dr. James Butchart and family returned to Lu Cheo Fu, China. They sailed on the "S. S. China" from San Francisco, November 16.

R. S. Robertson has been called to remain another year with the church at Milan, Mo. The church is harmonious and prosperous, and voted their pastor an increase of salary.

Word has just been received of the exact time of the death of Dr. Z. S. Loftis at Batang, border of Tibet. It was August 12. He was greatly loved by the missionaries.

W. R. Hunt reports five baptisms at Wuhu, China, and two at Shanghai. Mr. Hunt is one of the most tireless and successful evangelists in the "Middle Kingdom."

The receipts of the Foreign Society for the month of October amounted to $7,060, a gain over the corresponding month last year of $3,263. Good start on the new year—the first year of our second century.

A brother in Illinois agrees to give $5,000 toward a mission building in Matanzas, Cuba, upon the condition that $5,000 more is raised for that purpose. This is a move in the right direction.

Dr. C. L. Pickett reports thirty-four baptisms at Laoag, P. I.; Leslie Wolfe reports forty-seven baptisms at Manila; Bruce L. Kershner reports eighteen at Manila, and John Lord seventeen, or a total of 116.

Last week the Foreign Society received $1,000 from a friend in Indiana on the annuity plan. This good man gave the same amount last year. He hopes to make other gifts.

Among the offerings of the Centennial committee is an interesting looking song by Gilbert L. Harney and H. J. Stover entitled "The Light of Ages." This may be purchased for 15 cents by addressing the committee, 203 Burrell Block, Pittsburgh, Pa.

Dr. W. E. Macklin reports that Harvard College is planning to establish a union medical college in Nankin, China. This would be a great thing for the empire and would relieve the missionary societies of certain financial obligations.

Mr. and Mrs. D. H. Duxton of Des Moines gave a reception to Dr. and Mrs. I. N. McCash on their recent visit in Des Moines. The reception was held in a large hotel downtown, where a large company of friends of Mr. and Mrs. McCash assembled.

President Hill M. Bell, who has for years taken front rank among the educators of Iowa, has just been elected president of the State Teachers' Association. This is a distinction well deserved by both Drake University and her president.

It was incorrectly announced in these columns recntly that B. H. Glover had received a call to the church at Roswell, New Mexico. The announcements should have read that he had accepted a call to the church at Fullerton, California. In this pastorate he will have the support of such men as C. C. Chapman and F. M. Dowling.

Pastor J. R. Perkins, of the West Side Church, San Francisco, is preaching a series of Sunday evening sermons on the Life of Christ. The services are further enriched by varied musical programs, and in this way Mr. Perkins is receiving a large hearing. The series is under the auspices of the men's club, which is carefully and systematically advertising them.

The church at Niles, Ohio, is now issuing a weekly paper called, "The Christian Assistant." This church, under the leadership of Allen T. Gordon, is making fine progress these days; audiences are increasing; back pledges to the church are being paid; the Sunday-school is increasing its attendance, and good spirit prevails throughout the church.



In a letter to one of the editors, W. R. Warren says: "The trip to Palestine seems too good to be true, yet I am beginning to do a little reading for it." The editors of The Christian Century hope that this trip may prove a great time of rest and inspiration for this man who has so earnestly devoted himself to the interests of the brotherhood for the last five years.

Mrs. Laura Deihl, wife of Rev. Joseph E. Deihl, died October 24 at the home of her daughter, Mrs. H. L. Moore, Springfield, Ill. Mrs. Deihl had two sons, known by many in Illinois: Prof. J. D. Deihl, Madison, Wis., and Orma H. Deihl of Springfield, Ill., who was a year or two ago in Y. M. C. A. work at Peoria. The funeral service was held in the church at Eureka.

AS WE GO TO PRESS.

Canton, Ill., Nov. 14, 1909—One hundred and one added past week; 275 in twenty days of meeting; Bible School almost doubled; $1400 raised for meeting, and back indetedness. A most wonderful meeting in every way. Two nights more. Begin next Sunday at Gibson City, Ill.—William J. Lockhart and Lintt.

Mason City, Ill., Nov. 14—Began one week ago today with Thompson the Egyptian. Weather against us from first. Interest is great today, first day of invitation. We wish thousand each night, in place of hundreds could hear the man preach. He is a power.—F. M. Warren, Minister.

Nevada, Mo., Nov. 14—One week of daily rain. One hundred and eleven additions in three weeks; continue.—Hamilton and Haley.

Christian Endeavor Lesson

(Continued from page 17.)

We Must Give Battle

With these awful conditions we must battle not merely for the sake of the victims themselves, but for our own sakes as well. They are within a stone's throw of our very door. Yes, they are groveling at the foundation of our own homes. They must be driven away. It is a call, a challenge to Christian manhood and womanhood. These places are maintained by the consummation of thousands of human lives and the expenditure of hundreds of thousands of dollars every year. They can be removed only by the consecration of a like number of Christian lives and a similar amount of money which will be used not to enact law to reform the victim, though that is laudable, but to bring both the victims and the man who is responsible for their being there into vital and personal relation to God to whom they will feel accountable. Righteous purpose must well up from within instead of being superimposed before it will bear real fruit. This, religion and religion alone, can do. The growth of all reform depends upon the subsoil of religion, without which it cannot long flourish. Neither can any true disciple of Jesus remain indifferent long to the conditions of human life about him. He soon sees that he must come to God, the Father, by way of man who is his brother.

Dr. and Mrs. Arthur Paul Wakefield of Springfield, Ill. have been reappointed missionaries to China by the Foreign Board. It will be remembered that this estimable couple were compelled to yield up their work in China some two years ago on account of Mrs. Wakefield's ill health. She has been in excellent health for many months now and is advised that it is safe for her to return to the Orient. Dr. Wakefield is well prepared for his work there by a Hiram College and a Rush Medical Course. He has been engaged of late in giving illustrated lectures on missions under the auspices of the Foreign Society.

A Thirteen Years' Pastorate

Sunday, October 24, I. J. Cahill offered his resignation to the Central Church in Dayton, Ohio. For thirteen years and one month he has ministered to this people. In these years a debt of $9,000 on the church property has been paid. A new organization has been effected in the west part of the city and some $3,000 offered to this enterprise by the Central church. In the Wilson meeting some 500 were added to the church. A. P. Cobb, W. J. Lhamon and S. H. Bartlett have also assisted in meetings with success. But there has been a good, steady growth at the regular meetings of the congregation all through the years. Bro. Cahill has been called a prince among pastors and his faithful work in Dayton confirms the statement. He has been a very potent force in the city, and especially in the Ministerial Association, of which he is now secretary. It will be a fortunate church that calls this scholarly man to its ministry. For the immediate present he will hold a few meetings, beginning at Kirksville, Mo., November 14. The class of evangelism that he will do is very much needed and he ought to be kept busy for many months at this sort of work.

Missionary Societies Beneficiaries

The famous Bondurant will case, which has been in the courts three times extending over many years, was finally settled by compromise out of court two weeks ago at Monticello, Ill. By the terms of settlement, a fund of from $200,000 to $250,000 will be divided equally among the Foreign, American and Illinois Missionary Societies and the Church Extension Board. The case was settled entirely to the satisfaction of all concerned. Over $50,000 had previously been spent in litigation. Though not comparable in size to the magnificent legacies bequeathed the Presbyterian Societies two weeks ago by Banker Kennedy of New York City, these gifts are of consequence as being the largest ever made to any of our Disciple missionary societies.

Centennial Aftermath

The surplus stock of the Centennial Hand Books (Memorial Programs) is going out rapidly. The sacrifice price of 50 cents each for the books, and 10c each, or $1 a dozen, for the badges, is recognized as a superb bargain. There is a brisk demand also for the Centennial flags at the cut price of 10 cents each. All these things will prove priceless heirlooms in the homes of our people. The Centennial can never be repeated, and these mementos of it can neper be reproduced. It is now or never!

Belated Centennial roll books are coming in every day. These are in time to be bound up with the rest for permanent preservation in the Library of Congress in Washington. There are hundreds of others that have not yet been turned in which we must have before the first of the year.

The official stenographic report of the great convention is going to be a larger and handsomer volume than was promised. The advance subscription price will remain $1.25 until November 20; after that the regular price of $1.50 will be in force. To give this epoch-making book the circulation it ought to have, we should like to have an agent in every congregation. Write at once for terms.

W. R. Warren,
Centennial Secretary.

Southern California and Arizona

Grant K. Lewis.

Evangelist Willis S. Myers is meeting with remarkable sucess in his work as an evangelist under the California board, serving small churches and new fields. He has not hesitated to tackle the hardest of fields, where our forces are small and many obstacles are to be overcome, yet he has made good in every instance. He has held five meetings them to self-support. These five meetings have resulted in 145 additions to the churches and the enlistment of fifty-two men and women tithers. He has raised money in cash and pledges for the local work where these meetings have been held amounting to more than $6,000, aside from the expense of the meeting, including his salary. Our board does not hesitate to commend this faithful evangelist to the churches. His last meeting, at Highland Park, greatly edified the church, added sixteen souls to its membership and cancelled the debt of $960.00. His November meeting is now in progress at Bakersfield, where Alonzo G. Mills is pastor. For dates and terms, parties interested may write to the secretary.

Sumner T. Martin has resigned at Santa Barbara, and is now at El Centro, California, holding a meeting. He writes the most cheerful expectations as to the progress of our cause in Imperial Valley. He is having a good hearing in the opera house, and already some splendid results have been obtained.

R. P. Shepherd is making himself exceedingly useful in his Sunday school work also. He is the especial superintendent of teacher's training for the Interdenominational State Society, and his services as speaker and Bible lecturer are much in demand.

403-4 Wright & Callender Building, Los Angeles, California.

E. W. Thornton, pastor of the Naomi Avenue Church, continues to be in demand as a Sunday school speaker. The Disciples in southern California can point with pride to the fact that he has a large Union Teachers' Training Class, which meets at 11 o'clock every Wednesday in one of the numerous rooms of the great Temple Auditorium, the average atendance at which is about seventy.

John T. Stivers, another one of our intrepid evangelists, is at work for a season in the Arizona field. He is in a splendid meeting at this writing at Tempe, Arizona, where W. H. Salyer is pastor. Success, as usual, is crowning his efforts. He will hold his second Arizona meeting at Tucson, where George T. Purvis is pastor. The expectation is that he will spend another winter in this important field, adding strength to our cause. Meetings will follow at Douglas, Phoenix, and Prescott.

The great preachers' meeting in southern California continues this year with unabated interest and attendance. A series of specially prepared addresses upon the general theme—"The World's Debt to the Churches," is the program for the year. These meetings are held the first Monday in each month at the First Church of Los Angeles. Last month the address was given by M. J. Ferguson on "The World's Debt to the Jews." In December, the theme will be "The World's Debt to the Roman Catholics," by R. P. Shepherd.

The big man from the northwest, S. M. Martin, with his big brain, body, voice and soul, is again in southern California for an evangelistic campaign. This time an effectual opening for his work is found in the great First Church of Los Angeles, A. C. Smither, pastor, where he begins a meeting next Sunday. This is to be followed with a meeting with that other great church in Los Angeles, the Magnolia Avenue, Jesse P. McKnight, pastor. Let all eyes continue to be fixed on southern California as the work of the year proceeds.

Campaign for Bible College of Missouri

"We can take $1 and do more with it than other schools can with $4." So reads an official statement of the Missouri Bible College at Columbia. It is just beginning to dawn upon us what a tremendous advantage the Bible College has in being asociated with the State University, thus appropriating its entire equipment to the training of our young ministers.

A gentleman said to me at Pittsburg, "My money and influence will go into the Bible chairs associated with the great universities. They are the key to the whole problem of ministerial education. We have money enough to equip the Bible Colleges, but not enough for all branches of education."

Of the immediate and pressing necessity for more and better educated ministers all are agreed. The Bible College at Columbia offers the best oportunity I know of in our bro[illegible] for this purpose. Here is the great university, and there is no better in the land, in which the languages, sciences, and mathematics can be had from instructors who are masters in their several departments; and here is the Bible College in which the special training for the ministry can be had at the same time. Men who go out from this institution will have an advantage over those who simply take a regular university course, and also an advantage over those who take only a course in Bible study without the larger and better equipment which the university furnishes.

Our Bible College has an endowment of $55,000, but it is in great need of further endowment to increase its usefulness. R. A. Long, of Kansas City, the president of the Board of Trustees, has made a most generous and fascinating proposition. He proposes to give $50,000 if the churches of the state will raise a like amount. This must be done during the current month of November. The time is short. It will take a whirlwind campaign but the goal is such a worthy and desirable one we believe the state will be aroused and rise to the opportunity.

May I urge my fellow ministers to get into this campaign with heart and soul? Here is a chance to do something that will tell on coming generations. If we let this institution

CAREFUL DOCTOR

Prescribed Change of Food Instead of Drugs.

It takes considerable courage for a doctor to deliberately prescribe only food for a despairing patient, instead of resorting to the usual list of medicines.

There are some truly scientific physicians among the present generation who recognize and treat conditions as they are and should be treated regardless of the value to their pockets. Here's an instance:

"Four years ago I was taken with severe gastritis and nothing would stay on my stomach, so that I was on the verge of starvation.

"I heard of a doctor who had a summer cottage near me—a specialist from N. Y., and as a last hope, sent for him.

"After he examined me carefully he advised me to try a small quantity of Grape-Nuts at first then as my stomach became stronger to eat more.

"I kept at it and gradually got so I could eat and digest three teaspoonfuls. Then I began to have color in my face, memory became clear, where before everything seemed a blank. My limbs got stronger and I could walk. So I steadily recovered.

"Now after a year on Grape-Nuts I weigh 153 lbs. My people were surprised at the way I grew fleshy and strong on this food."

Read the little book, "The Road to Wellville," in pkgs.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

languish we are blind to our own interests and the highest welfare of our church. Let us labor and pray for our victory; and God grant we may rejoice together when the campaign is ended.

James M. Philputt, St. Louis, Mo.
Union Ave. Christian Church.

The above article tells its own story. Last week I endeavored to show in a general way why the proposed increase in endowment should be made. Let me call your attention to a few facts now relative to what the Bible College has actually done. When its building was completed it had enrolled fifty-one students, fifteen of whom were preparing for strictly religious work. The next year the enrollment was eight-two, twenty-one being ministerial and missionary students. The next year ninety-six were enrolled, twenty-six for specially religious work. The next year witnessed an enrollment of 167, of whom thirty-one were preparing for definite religious work. Last year the enrollment reached 194.

Let is be remembered that the college is well represented in the missionary field. It has sent two missionaries to India, four to Japan, one to Mexico, and one to the feud district of Kentucky. Every young man who prepares himself in the Bible College of Missouri for the ministry carries with him into the pastorate a burning missionary zeal.

The fact that the college has, with such inadequate equipment, been able to accomplish such splendid results argues much for the increase of its endowment in order that its usefulness may be greatly multiplied. Oh, brethren, do not let this opportunity pass by unimproved!

G. D. Edwards.

Eureka College

A few days ago a friend asked me how our Endowment Campaign was moving along. In asking this question he offered a very significant suggestion. He said, "I want the facts and not your optimism." Blessed optimism! How few crimes have been committed in thy name! And yet there is something in the suggestion. It may be that this man had heard the accusation that was made against me recently in the language of one of our distinguished humorists. "He gets his wit from his memory and his facts from his imagination." I will give you the facts. Eureka College has a substantial increase of at least twenty-five students over last year. We have $30,000 pledged on our endowment proposition. This is in the following form: one pledge of $6,000, two of $2,000 each, ten of $1,000 each, one of $600, six of $500 each, three of $125 each, ten of $100 each, about $2,000 in pledges less than $100, and something like $4,000 for a special purpose. In addition to this we have many promises of larger things and a universe of hope, which we would be willing to close out at a reasonable percentage of reality. H. H. Peters.

A Great, Tired Man

I wish to write a few much-deserved and well-chosen words of W. R. Warren to whom I refer in the above caption.

I write to those who enjoyed the triumphs and indescribable glories of our great Centennial Convention.

Gratitude should make these read and heed me.

I do not want to write to the end I have in view here *but once.* Not that I would not be willing to write oftener; only I feel that I should not have to speak to this end but once.

If that great Centennial Convention were a success, and it was, no one contradicting, it is due to the untiring, wise and sacrificial toil of W. R. Warren more than to all the others of us combined. I write whereof I do assuredly know.

Nothing deterred or discouraged him. Even when his favorite sister was being buried and his loved ones were calling upon him to come and be with them while they buried her, he sat by his desk in sorrow and toiled tearfully on. He had in his heart the good of God's Cause, and the comfort and pleasure of those who were to be at the convention.

He ate little, and slept less. He is a weary, worn, tired, tried, faithful man. He needs a long, sweet rest. I propose that we give it to him by placing in his hands the money to take that cruise of the Mediterranean with the Moninger Tour.

I have Three Hundred Dollars of the Seven Hundred and Fifty Dollars that it will require.

This amount was given in one session of The Evangelistic Day at the convention.

I am writing to those who want a part in this beautiful tribute of love, gratitude and esteem to him.

Send your gifts to me at 2210 Perrysville avenue, North Side, Pittsburg, Pa. I will receipt for them each week in our paper.

If other words were needful to induce you to have a part, I would be glad to speak them. Surely no other words are necessary. Send the offering now, friend, if you enjoyed that great convention, and have a part in this tribute of love to him upon whom most of the toil of the preparation descended.

Wallace Tharp.

Pittsburg, Pa.

New Building and Endowment for Christian College

Gifts of $25,000 for the erection of an Academic Hall for Christian College at Columbia, Mo., and of an additional $25,000 for endowment purposes have just been announced by Mrs. Luella W. St. Clair, president of the institution. The donation for the Academic Hall is the gift of R. H. Stockton, of St. Louis, and the endowment money is from Andrew Carnegie, millionaire philanthropist. They constitute one of the largest gifts ever made to Christian College.

Four years ago Mr. Carnegie made the provisional promise of a gift of $25,000, on condition that an equal amount was raised. This promise was renewed during the past summer and as Mrs. St. Clair was on her way to the Centennial Convention she received the promise of the additional $25,000 from Mr. Stockton. Mr. Stockton is a trustee of Christian College and one of the best known "captains of industry" of St. Louis, being president of the Majestic Range Company.

The new building will contain lecture rooms, laboratories and a combined chapel and study hall. It will be named The J. S. Dorsey Memorial Hall in commemoration of Mr. Dorsey's long and active service as a member of the Board of Trustees. At the time of his death he had served for thirty years, much of that time as treasurer of the Board.

The first announcement of these gifts was made by Mrs. St. Clair at one of the largest night meetings, when three thousand friends of Christian education cheered the good news to the echo.

Plans are now being discussed by the Trustees of the College, looking toward the early erection of this new building.

To the Missouri Preachers

T. A. Abbott, Corresponding Secretary.

Just on the eve of the offering for State Missions, with a heart full of anxiety for its success, I am sending this last word to my brethren in the Missouri ministry. You are the key to the situation. No matter how talented, energetic or consecrated the Corresponding Secretary may be, the ministers of the congregation have it in their power to make the offering a success or a failure. They can help or hinder, they can be clogs or wings. It all depends upon the minister at last. Unless his heart is in this thing success is absolutely impossible. He must be a live wire, a dynamo, yes, a whole power house, in himself.

The position that our state holds in missionary giving is not a credit to us at all. It is our determination to redeem our state from this condition and bring her where she ought to be, at the head of the procession in all things. This can be done if the minister will join hands with us in this holy crusade. I am willing to bear my full share of the responsibility, but a great big part of it must also rest with the minister.

This is the first offering in the new century. It ought to mark a distinct advance over anything ever taken before in Missouri for State Missions. This can be done and will be done if all the ministers will join hands with us in a mighty effort.

Let us go at it in a business-like way. I do not prescribe the way, for each minister must be a law unto himself in the matter of methods. But it is not business-like to get up suddenly on Sunday morning, without any previous preparation, announce "This is State Mission Day and at the close of the sermon the offering for that interest will be taken." Such an unbusiness-like plan is a foregone failure. Make full preparation, get everybody ready, let all be informed, adopt some plan by which you know who has given—this the envelope system will do—and then keep after the other fellow. Never let up till the last member has been solicited and you know it and he knows it. Every member of the church ought to be made to feel that it is a duty to give to State Missions, and that this duty cannot be shirked without actual sin against the cause of the Master in Missouri and against the Lord. Somehow it ought to be a personal matter between them and God.

But whatever method is adopted the main thing is to see that the offering is taken and that it is one worthy of the church that gives it, and the cause for which it is given. I crave this at the hands of my brother ministers in the state and I am full of confidence that I shall not be disappointed.

Kansas City, Mo.

From the Report of the F. C. M. S.

This Society was organized in Louisville, Ky., in 1875. Its average annual receipts and expenditures for thirty-four years have been $108,804. The one object of this Society is to make Jesus, the Christ, known to all men everywhere.

Fields.—Work is being done in Japan, China, Africa, India, Philippine Islands, Hawaii, Cuba, England, Norway, Sweden, Denmark, and Turkey.

Receipts.—Amounted last year to $350,685, a gain of $76,360, or more than 27 per cent.

Payments—Reached $320,704, an increase of

A FOOD DRINK
Which Brings Daily Enjoyment.

A lady doctor writes:

"Though busy hourly with my own affairs, I will not deny myself the pleasure of taking a few minutes to tell of my enjoyment daily obtained from my morning cup of Postum. It is a food beverage, not a stimulant, like coffee.

"I began to use Postum 8 years ago not because I wanted to, but because coffee, which I dearly loved, made my nights long, weary periods to be dreaded and unfitting me for business during the day.

"On advice of a friend, I first tried Postum, making it carefully as suggested on the package. As I had always used "cream and no sugar," I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it as my Kentucky friend always wanted her coffee to look like a new saddle.

"Then I tasted it critically, for I had tried many 'substitutes' for coffee. I was pleased, yes, satisfied with my Postum in taste and effect and am yet, being a constant user of it all these years.

"I continually assure my friends and acquaintances that they will like Postum in place of coffee and receive benefit from its use. I have gained weight, can sleep and am not nervous."

Read "The Road to Wellville," in pkgs.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

$20,369, or almost $27,000 per month, or $900 per day.

The Churches.—As churches gave $146,081, a gain of $17,733, or over 14 per cent. The average offering per church was $43, or an average increase of $5.90. The number of churches reaching their apportionment is 962. They have increased their gifts $56,500 in the past five years, or an average annual increase of $11,500. The increase in ten years has been $89,300, or an average of $8,900. The number of contributing churches was 3,396, a loss of 61.

Living-links.—A Living-link church is one that supports a missionary on the foreign field or gives $600 per year, including the gifts of the Sunday-school and Endeavor Society. There are altogether 120 Living-links. During the past year 31 new ones were enrolled, the largest number in our history in any one year.

Sunday-schools.—Gave $77,199 on Children's Day, the first Sunday in June, a gain of $2,019. The schools averaged $20.45, and 1,086 reached their apportionment. The whole number of contributing schools was 3,775, a gain of 33. The schools have about doubled their gifts in ten years. They are asked for $100,000 this first year of our second century as a people.

Endeavor Societies.—Gave $15,040, a gain of $1,868. The number contributing is 1,068, a gain of 35. The average offering was $14.15, an increase of $1.40. The number that reached their apportionment is 381.

Societies are asked for $20,000 this first year of our new century.

Individual Offerings.—Reached $48,248, an increase of $29,444, or 156 per cent. The average personal offering was $27, an increase of $16 each. The number of personal offerings reached 1,764, a gain of 367. We hope for $60,000 in personal gifts. Please send your personal offering now.

Number of Offerings.—The total number of offerings including churches, Sunday-schools, Endeavor Societies and personal gifts was 10,003, a gain of 105. We hope to reach 11,000 offerings this year. Help us to this end.

Leading Churches.—The ten leading churches, including Sunday-school and Christian Endeavor gifts last year in their offerings for Foreign Missions are:

Independence Boulevard, Kansas City, Mo.	$2,394
University Place, Des Moines, Ia.	1,355
High Street, Akron, O.	1,288
Englewood, Chicago, Ill.	1,021
Eureka, Ill.	1,013
Hopkinsville, Ky.	1,010
Euclid Avenue, Cleveland, O.	861
Franklin Circle, Cleveland, O.	816
First Church, St. Joseph, Mo.	778
Frankfort, Ky.	725

Annuities.—The Annuity gifts amounted to $34,789, a gain of $27,089, or 350 per cent. These are the largest annuity gifts and greatest percentage of gains in the history of the Annuity Plan. Those who are fifty years of age and who would make wise use of funds would do well to inquire about this plan. The total receipts to this fund are $326,688.

Gains.—The gain in receipts during the past year is $76,360, or more than the total receipts in 1894, or fifteen years ago. There was a gain every month of the year and a gain from every source of receipts except bequests. The gain in five years has been $129,367, or an annual average increase of $25,800. The gain in ten years has been $197,900, or an annual average of $19,700.

Whole Amount.—The total amount received and expended by the society since its organization in Louisville, Ky., in 1875, is $3,699,342. What a vast work has been accomplished at a comparatively small cost!

Bequests.—The receipts from bequests last year were only $2,453, the smallest in many years. This was a loss of $4,358. Ministers should urge upon the people the importance of remembering this cause in their last will and testament. The total amount received from bequests since the organization of the society is $147,705.77.

Money Expended.—Last year money was expended as follows: Japan, $53,578; China, $71,785.90; Tibet, $7,911.98; India, $49,279; Africa, $31,533; Philippine Islands, $24,533; Hawaii, $1,916; Cuba, $5,972; England, $13,750; Scandanavia, $9,234; Turkey, $375; miscellaneous, $23,764.

Missionary Force.—American and English missionaries 170, native evangelists and helpers 634, or a total of 804, an increase of forty-three. The number of native evangelists and workers have been more than doubled in five years, and the number has been multiplied by five in ten years.

Medical.—The Foreign Society supports seventeen medical missionaries and seventeen hospitals and dispensaries and last year they treated 131,770 patients, an increase of 3,888, or about 361 per day. There has been an increase of 92,900 patients treated in five years, or an annual average of 18,587.

New Missionaries.—Twelve new missionaries were sent out during the past year, and a number of others are under appointment.

New Century Fund.—It is our aim to raise $400,000 this, the first year of the second century of our people. At least $60,000 of this is needed for buildings.

Membership.—The total membership in all the fields is 11,053, a gain of 1,172. The number baptized last year was 1,675. The number of organized churches is 152. There has been an increase of 4,700 in five years.

Sunday-schools.—The number of Sunday-schols is 132, a gain of twenty-two, and the number enrolled is 9,657, a gain of 1,868. There has been a gain of 3,315 in five years.

Educational.—Sixty-two schools and colleges are supported with an attendance of 4,270, a gain of 601. There has been an increase of 2,121 of those under instruction in the past five years.

Fees.—The medical fees received on the fields amount to $12,175, a gain of $3,444. The school fees amount to $8,472, a gain of $3,847. There has been an increase of medical fees in five years of $8,094, and $6,054 in school fees.

Financial.—The total amount given in all the fields last year is $53,360, an increase of $2,705. This is more than double the amount of administration expenses at home, so that for every dollar given by the churches for Foreign Missions more than as many dollars are expended for actual work on the field. There has been an increase of $18,645 in five years.

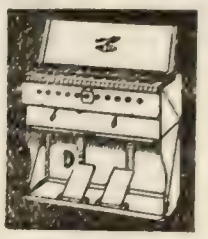
Sending Offerings.—Send all offerings to F. M. Rains, secretary, Box 884, Cincinnati, Ohio, who will return proper receipt. Please be careful to state whether the offering is from a church, Sunday-school, Endeavor Society or an individual. Also please give local name of church or Sunday-school when different from post office.

The Wabash County (Indiana) Churches have put out a directory of over 1,300 names of Disciples of Christ distributed among nine different congregations within the boundaries of the county. The purpose of the directory is "to afford information, inspiration and a challenge to effort in Christian ways of work and workship." It is easy to see how such a directory could be made thus useful in any county.



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Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pkt. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agts Wanted.
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The Manhattan Limited	10:30 a. m.
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THE CHRISTIAN CENTURY

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Some New Books

Reviewed in This Issue

George A. Gordon's "Religion and Miracle"

Jasper T. Moses' Tribute to His Mother, Helen E. Moses

James Egbert's "Alexander Campbell and Christian Liberty"

Hugo Munsterberg's "Psychotherapy"

Lyman Abbott's "The Temple"

Edward O. Otis' "The Great White Plague"

Charles F. Dole's "Ethics of Progress"

and

Many Book Suggestions for Children

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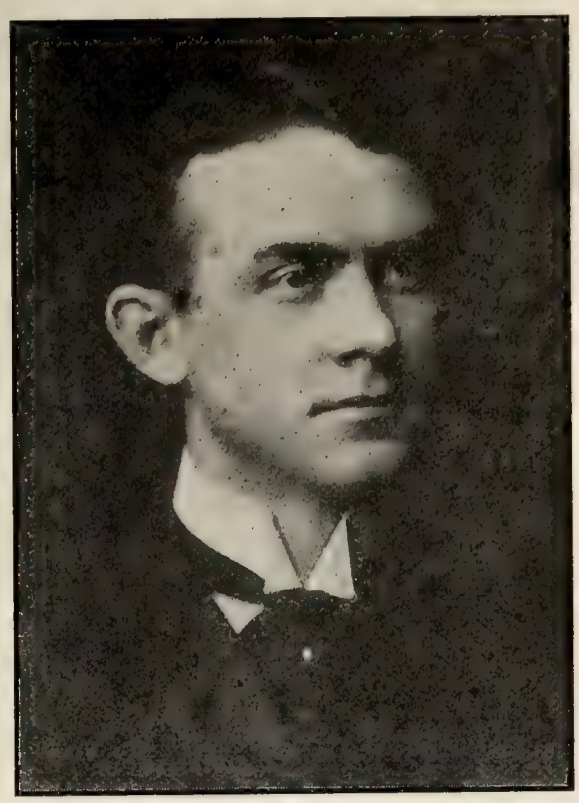
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Shepherd's Search

ONE of the most beautiful chapters of the entire Bible is the fifteenth of Luke. It is one of the charms not only of the Perean ministry of Jesus, but of the entire series of his utterances. It contains the three great parables of the lost sheep, the lost coin and the lost son. With increasing insistence upon the value of human life which is all the time represented under these three story forms, the Saviour passes from one in a hundred through one in ten to one in two; from the sheep which might easily be spared, through the coin which would be a serious but not irreparable loss, to the son whose departure and estrangement well nigh broke the father's heart.

Palestine was a land of shepherds and flocks and is to this day. Israel, in coming in from the desert, changed from a nomadic to an agricultural people and later from agricultural to urban life. But it never lost the love of the field or the flocks. Many of its most beautiful figures of speech are derived from this occupation. And the Shepherd psalm has enshrined itself in the regard of the faithful in all ages as much by the beauty of its figure of the shepherd as by its central truth of the protecting love of God.

The abundance of references to shepherd industries in the Old Testament made it appropriate that Jesus should employ the same figure to represent himself as the good shepherd. One of his most searching and discriminating descriptions of his mission in the world employs throughout this line of the shepherd and the sheep.

But in the parable of the lost sheep our Saviour puts specific emphasis upon the dangers which human life encounters in the wide wastes of the world and his own supreme value as the shepherd overseer of souls. That humanity is lost is a very real and tragic truth which he tries to convey in this story. There have been ages when theological phraseology quite obscured the central and appalling truth of man's lost condition. Even today the words seem to have little meaning in the minds of a generation that has grown prosperous and self-indulgent.

What does it mean to be lost? Outside of the church, the successful business man, the professional man who has won an assured place in his work, the educator, the journalist, the man of affairs, the woman who is a social leader or even social follower, the housewife, the mother, experience very little mental reaction when, in the language of Scripture, they are described as lost. They do not feel any such sensations. Life looks too cheerful and offers too many opportunities for self-realization for them to take seriously the language of the pulpit.

The trouble is probably with the pulpit itself. It has not interpreted the significance of the experience of being lost in terms that the average man and woman can understand. Our generation has no vital conception of anything serious in a condition from which the act of joining the church can save it. The church itself is busy with so many things that seem trifling and its teachings are so frequently ill adjusted to the needs and comprehension of the men and women it seeks to reach that its story is discredited where it should be impressive and convincing.

To accept the companionship and interpretation of Jesus, however, is to gain a fresh sense of the reality involved in even the slightest of his figures of speech. He knew full well that none of the parables of this chapter or any other could exhaust the significance of the moral life. Language is a weak instrument at best to express spiritual facts. It breaks down constantly under the stress of such truths as those which Jesus and Paul tried to convey. But it has at least hints of the great experiences through which the souls of men are always passing.

Jesus came into the world that men might have life and have it abundantly. He saw that to live on the lower levels of selfish interest and materialism was to miss the supreme chance of living. He did not reprove men for seeking wealth or influence or station. He only warned them that these things could not satisfy men with natures like God's. To live with no larger outlook upon life, no ampler purpose, no deep and urgent passion that links the soul with infinite purposes and gives it continental proportions is to be lost. The man who wanders through an art gallery with no training that can make him appreciative of the masterpieces hung about him, is lost. The man who finds himself in a social group where culture, good taste and elevated thought prevails and is without some adequate appreciation of these fine qualities and some power to adjust himself to his environment, is lost. The man who is unconscious of the deeper and more controlling emotions of life, who has never, for example, felt himself urged onward by the commanding power of love, is lost. He is in the outer darkness. He is an alien from the commonwealth of heaven and a stranger to the covenants of promise. The woman who finds her only satisfaction in self adornment or the pursuit of frivolities of a superficial order, who knows and cares nothing for the great ideals of home life, the glory of nourishing childhood, the transfiguration of character through widening interests in the great vocations of social service, is lost. This is no theological abstraction. It is no phrasing of the books. It is the serious and appalling fact to whose interpretation Jesus gave his life.

Jesus came to save such men and women from the narrow, profitless, and unsatisfying life in which at their best moments they find themselves implicit. The sheep in the desert may be content until a storm breaks upon him and he longs for the shepherd's voice. The coin, inert and senseless, is content to remain where it rolled into the dark. But the human life with any response to infinite values is sure to waken soon or late to a sense of its lost opportunities. It becomes aware that it is missing the divine chance. Like the prodigal son, such a man comes to himself at last.

Whenever that moment comes, brought by any compulsion of suffering, of admiration for holiness and beauty, or of arousal to Chrstian truth, there is One who is the shepherd of the sheep and who is willing to go a very long way to find the one that is lost. That wonderful picture of shepherd's love that tarries not until the last mountain is scaled and the last valley is threaded in the search for the missing sheep has been told in parable and song until all the world knows it. But it can never be fathomed in its immense significance. The shepherd seeks until he finds the sheep.

In that word "until he finds" lies the glory of the tireless love of God and the pathos of man's resisting will. The sheep cannot choose but be found by the shepherd who, with unwearied stride, searches all the waste. The coin cannot but yield itself up at last to the searching finger of the undiscouraged housewife; but, alas, the lost son may deliberately choose to tarry in the far country. And even those gracious words "until he find it" may be defeated by the unsubmitting soul of man. It would be a comfort to believe that the purposes of God pursue the sinning soul so lovingly, so relentlessly, that somewhere either soon or late it must come back home. Perhaps in some way that we do not now perceive this will prove itself to be true. But its serious defect is the failure to take account of the choosing will of man. Sin becomes cumulative; choices grow by practice. To insist that all men will repent and turn to God at last in this or some other world is to approach dangerously near the price at which the dice are loaded in the great game and the universe becomes mechanical and not free. But it is the greatest of satisfaction to know that if there be a dead line beyond which the soul cannot return to the light, it is of man's making and not of God's. The great Shepherd at least searches until he finds the sheep. Whether he can bring it home must depend upon that will of man with which even God himself cannot interfere.

To preach this parable with all its deep significance is the task of the minister and teacher. At this season of the year when the church rouses itself to new efforts in behalf of the unsaved, it has significant value. To preach it, not as a commonplace of a half-understood theology, but as the great and vital message of the cross is the task and the delight of the servant of the Lord.

The Trend of Events

By Alva W. Taylor

Running Ahead of Public Opinion

It is easy for impatient reformers to run ahead of public opinion. It goes without saying that they should run far ahead in their ideals, but to attempt to run far ahead in their legal regulations often destroys their own cause. Hecker said: "The Law—her seat is in the bosom of God, her voice the harmony of the universe, all things in heaven and earth unite to do her homage—the weak as feeling her protecting care, and the strong as not exempt from her power." If this be so, the law must be just and the public must realize both its justness and its necessity.

Education must precede regulation in matters that have been common custom. In republican government the people have a sense of their own responsibility for law-making, and if laws are enacted to which they are not favorable and which cross decided custom, they will excuse their evasion through this blind sense of their own responsibility for law-making, and, holding the creator greater than his creation, perhaps even defy the law. They must be educated to see the public good, to acknowledge the demands of society upon their personal desires, to know that personal gain or habit cannot intervene before public welfare. True, there are always some who will have to be taught with the "birch." But for such fewer laws would be needed. The greatest good for the greatest number rules against the personal privilege of many and civic patriotism demands the sacrifice of "personal liberty" in matters of social moment.

Preferential Voting

The Primary is admittedly a problem. Plurality nominations make it easy for independent voters to divide their votes on differing issues or differing phases of the same issue or between several ambitious reform candidates, while the machine never has but one candidate unless the second be up for a blind. Florida has the second election system for nomination. This plan gives majority nominations but is expensive. Berkeley, Cal., has adopted it also. Plural nominations are the bane of the primary. Where there are many candidates a small minority may nominate. Preferential voting gives majority nominations without the expedient of second balloting. Grand Junction, Colo., has adopted this system in its new charter.

The device is very simple. The voter simply marks his first, second, and third choice. Any candidate that has a clear majority over all on the first ballot is thereby nominated or elected as the case may be. In event no candidate has a clear majority over all the candidate lowest on the list is dropped and the second-choice column is counted and added to the first, and the name receiving a clear majority of all in the total of first and second choice votes is victor. If the count of the second choice gives no one the majority then the lowest on the list is again dropped and the third choice totals for the remaining names added to the previous totals for each and the office goes to the man with a majority over all. This is believed to be an effectual enemy of the machine. If applied to both nominations and elections it ought to stop any crookedness or wire pulling that the people desired stopped. Of course no system can be devised for the conscienceless electorate, that, by lack of faith in good government or love of partizanship, refuses to attempt to be independent.

Checks Against Maladministration

Our forefathers sought to institute a series of checks against ill-advised or arbitrary legislation by providing two legislative bodies and giving executive and judicial powers the right of veto and of judicial construction. Back of all they placed a constitution that prohibited any hasty action and attempted to set up almost prohibitory checks by the basic fundamentals it set in the foundations. Today we need to devise checks against maladministration. Administrators need a freer hand and a check on their enlarged powers that will be lodged in the electorate.

The new type of city charters have almost invariably adopted the Initiative, Referendum, and Recall. To give a mayor, a department head. or a police superintendent the large powers of administration that effective execution demands and then to leave him unchecked by a larger power, is to deliver the very powers of government over to the machine politician that happens to gain one of these positions. Civil service is an attempt to put the detail of administration under rules of competency and to prevent the discharge of competent officers by corrupt or designing heads. Civil service has proven its worth, but its weak point is also made apparent. It is not inefficient, but it is not all-sufficient.

This is strikingly illustrated in the case of the new Chief of Police in Chicago. He is evidently trying to give the city a clean police administration, but has a Herculean task on his hands and is baffled by his own aids. The whole force is honeycombed with corruption and the chief is powerless to discharge corrupt men without a trial before the Merit Board, where evidence must be strong and guilt is unproven even when entirely apparent. The Merit Board may itself be so in sympathy with the let-alone-policy of the politicians that it will make investigation difficult and discharge all but impossible. Would it not be better to allow the head of the department large powers over his force and hold him in check by the Recall? If he does not get an efficient force, let the public call him to account by demanding his discharge. The very fact that one-fourth of the voters could demand a recall and compel him to go before the electorate, facing certain definite charges, would make him very careful to do what would commend itself to the public conscience. Civil Service would operate to prevent incompetence getting onto the force, but it would not operate to keep corruption out of it.

A Radical Charter

Grand Junction, Colo., has adopted the most radical of the new city charters. Besides adopting the preferential system of voting as described above, it provides for nomination by petition. Each petitioner must make a separate affidavit for each candidate. Five Commissioners are elected and held responsible by the Recall. The Initiative and Referendum are also adopted, permitting people to become masters of legislation. Paving contracts are forbidden and no contract can be made by the council that will extend beyond the life of that council. All grants of power or propefty, such as franchises, rights of way, grants or real estate, etc., are made only upon referendum. Most radical of all, perhaps, is the utter outlawing of the liquor traffic in all forms. It cannot be made, sold, or given away.

This is the most radical effort to apply the democratic principles of republican government. It puts the final trust in the people, but gives the administrative detail into the hands of elected representatives who are made strictly amenable to public demand. Our cities draw the line straight between the two ideas of government. One is that the people can be trusted to choose their representatives, but that these representatives can be better trusted to care for the people's needs than can the people themselvs and that, therefore, their will should be supreme. The other is that the people have both the right and the ability to govern themselves and that they elect their representatives, not to govern them, but to do their will, and that to this end they give them powers of administration and committee subject to public revision.

Commissioners Instead of Legislators

The recent meeting of Illinois mayors petitioned the legislature to submit the commission form of city administration to a referendum. It is a referendum matter even after the law is passed—every city must vote on it before adoption. It allows any city to adopt the commission plan or keep the old method of government.

The commission plan looks upon the city as more an administrative than a legislative unit. The matter of fixing legislative principles is so largely done by the state legislature that the city can well give ordinance-making into the hands of its administrative boards, reserving, by the Referendum, the right of veto for the people. The design of the commission plan is to center responsibility in a few competent heads of departments and to hold them strictly accountable for administration in their respective departments, allowing them to pass necessary ordinances, subject to revision and to initiation by the electorate. It makes the city government less a matter of politics and more one of business and social progress.

Wisconsin University, ever to the fore, has organized, through its Extension Department, a Municipal Reference Bureau. The Political Science Department of the University gives seminars in Public Administration and the close coördination between the two gives the actual officials of municipalities the benefit of their expert investigations and advice. The information acquired will be given the municipal public through the lectures of the Extension Department, and the expert investigations in all city problems will be freely furnished to city officials and a journal called Municipality will be published for the general diffusion of intelligence on all civic problems.

The University undertook this work when the state passed the law allowing cities to adopt the commission form of government. It recognized that this meant the attempt to make city administration intelligent and efficient, a matter of social more than political consideration. It will be recalled that Wisconsin devised a reference department for state legislators some years ago that proved of great worth for those who came to the capitol desirous of legislating intelligently.

Prairie State Rebels

Senator Cummins is not affrighted by the President's Winona plea for Tawney nor his Boston apology for Senator Aldrich. He declares the war is on and that with all respect for the President it will be prosecuted. The President assumes the role of harmonizer. He is one of those big-natured fellows who sees good everywhere and in all men—barring, perhaps, the Oklahoma constitution. He calls Cummins and Aldrich alike into his councils and treats "Uncle Joe" not only with good-natured suavity, but treats with him for legislation. His western trip has not been a success as a harmonizer of the prairie state rebels. Dolliver says, with characteristic conservatism, that he sees no reason for changing either his opinion or tactics. Bristow, doughty fighter, throws the gauntlet fairly into the face of the "reactionaries." La Follette has the war horn to his lips and speaks with his wonted frankness. All these declare uncompromising loyalty to republicanism, but also declare that if Cannon and Aldrich are good Republicans, then they are not.

A cartoonist has drawn a map of Aldrich's country. It makes New England and the Middle Eastern states as large as all the remaining nation. They may accept the President's protest that the Rhode Island man is patriotic and does his honest duty as he sees it, but they deny that he has any conception of the fact that the interests of the whole country are not those of the East alone. Massachusetts turned an overwhelming Republican victory of a year ago into a bare majority this year, with the tariff question as the clear-cut issue, and Senators Lodge and Crane active for the candidate and the present bill, and Massachusetts is above almost any state a manufacturing territory. A Republican ran on the democratic ticket for Lieut.-Governor as a foe of the Payne-Aldrich bill.

This, of course, gives great heart to insurgency. The Middle West feels it will take a turn at molding policies. The rebels are from the prairie states. Kansas, ever in the lead, proposes to inaugurate a Republican campaign, among Republicans, to defeat all who opposed the insurgent program in the last congress. "Uncle Joe" has been through these states "cussing" in private and venting no little spleen in public, shouting all the old party shibboleths, and earning his long deserved retirement thereby. It is notorious that on the recent trip with the President down the Mississippi, Middle West congressmen frankly told the Speaker that it was as good as defeat for them to advocate him any longer and that he could best repay his debt to them for past fealty by making this term his last. La Follette reminds us that Cannonism is the real issue and that it must not be obscured behind Cannon; that it will be of no use to retire Cannon if it does not at the same time retire the arbitrary rules he holds over the head of congress and the Bourbon principles of which he is crowned monarch. Many strong party men whisper loudly enough to be heard that if the President does not make more open cause with progressive policy and less tolerant espousal of reactionary personalities, that a certain gentlemen in Africa will be his successor as well as predecessor.

Editorial

AMONG the notable figures in English life during the past decade Lord Rosebery occupied a position of great promise and prestige, especially in the brief interval following Mr. Gladstone's retirement from politics. But after his short administration of the premiership he began to withdraw not only from general political activity, but even from the close friendship of his colleagues among Liberals. In July, 1901, he announced his intention to plow his furrow alone, and later, during the premiership of Sir Henry Campbell-Bannerman, he advised the Liberals to clean their slate in terms that were somewhat resented by the Prime Minister. When, indeed, he was asked if he spoke from the interior of their political tabernacle, he replied in the negative. But he added that he hoped to remain not wholly in solitude. Recently, after a long political silence, scarcely broken by his Life of Napoleon and certain lectures on literary topics, Lord Rosebery has assumed the attitude of critic of the Liberal budget, now being so vigorously pressed for adoption in the House of Commons. This last utterance plainly reveals his final departure from the Liberal side, although he has not announced any policy of direct support for the Conservatives. Lord Rosebery might have been a tower of strength to progressive legislation in England, but his aristocratic sympathies have been too pronounced, and his place in the political life of England will be a pathetically negligible one. The famous lines of Browning on "The Lost Leader" recur to those who study his career.

* * *

THE plans for a campaign in the Winter and Spring to exclude the saloons from Chicago are going forward with enthusiasm and confidence. The Anti-Saloon League and the Chicago No-License Committee are coöperating in this enterprise. It might seem at first entirely unreasonable to expect success in such a huge undertaking as this, but next to winning a fight is the good that results from making it. It is certain that the ultimate victory for sobriety against the saloon can only be won at the end of a long campaign; and each battle, whether it is won or lost, helps to educate the community regarding the true character of the liquor traffic. It is for this reason as well as because there is a fighting chance of actually winning in the present instance, that the temperance forces are lining up for the coming contest. One of the promising features of the work is the harmony prevailing between temperance forces which have been all too quick to assume critical attitudes toward each other, almost amounting to open hostility. Nothing is more disastrous than for such organizations as the Anti-Saloon League, the Prohibition Party and the local temperance organizations to quarrel over methods and results. At the present time there seems to be a reasonable degree of unity in this Chicago campaign, and this is the most heartening aspect of the matter.

The first biennial convention of the Anti-Saloon League of America, which will also be the thirteenth national convention, will be held in Chicago from Monday, December 6, to Thursday, December 9. It will be preceded by a conference of superintendents and field workers from Tuesday, November 30, to Saturday, December 4. Sunday, December 5, is to be made Anti-Saloon Sunday in all the churches of Chicago. Speakers will be provided by the League to occupy the pulpits of all churches which offer this hospitality. Eminent representatives of temperance work throughout the country and indeed throughout the world will be present to make the convention the most notable temperance gathering in modern times.

* * *

ONE of the interesting lines of investigation which has claimed the attention of certain workers in the field of psychical phenomena is that relating to alleged spiritistic manifestations. Gradually it has been shown by the simple rules of scientific observation that the vast majority of spiritistic phenomena are purely the tricks of the trade. All such alleged proofs of spirit activity as slate writing, table lifting, trumpet speaking, spirit messages and most forms of materialization have been shown to be the simplest tricks, easily performed by the practised operator and relying, of course, upon their surprising and unusual character for any ability to delude the credulous. The most convincing proof of the fraudulent character of these mediumistic claims is the fact that every trick in the long list of alleged spiritistic manifestations is also performed by men and women who claim no intercourse with the spirit world. Now and then, however, there are found persons with such psychic gifts that their operations require more careful study, and even then seem to baffle the experts. An instance at hand is the Italian woman, Eusapia Palladino, whose arrival in this country last week was at the request of certain members of the American Society for Psychical Research, who had learned of her remarkable powers manifested in various European capitals. This woman, who seems to be a fair representative of the peasant type, without physical attractiveness, but with a highly nervous temperament, performs feats of amazing character which, in many instances, have completely baffled the psychic experts in their efforts to explain them. It is evident that their explanation lies not in the realm of spiritism at all, but in that of psychic endowments of an extraordinary type. The interesting fact regarding the woman is that, coupled with these alleged mediumistic powers, there are moral qualities of the most primitive and undeveloped type. If it could

be claimed that the woman is the proof of spiritistic manifestations, then certainly the character of spirit life with which she is conversant, is of the least desirable sort. Her performances, however, prove the fact that there is still a considerable realm of psychic activity unexplored, or at least uncharted, and that the students of psychology have before them an interesting field for exploration. It is a field with many alluring features, but unfortunately the people who have given it the most attention are apparently those less capable of drawing sane and wholesome conclusions from their studies. The broad and immature conclusions reached on the part of some men whose names are more or less familiar as students of science show that there is need not only of poise and restraint on the part of one who gives himself to psychic study of this character, but also of a competent and thorough preparatory training in studies related to the psychic field.

* * *

ONE of the most interesting features of the work of the Religious Education Association, whose headquarters are in Chicago, is the collection of a library of nearly two thousand volumes on special subjects relating to religious education. This library is arranged for easy access in the rooms of the Association at 72 Madison street. It is something of a proof of the service that this library is rendering that the United States Custom Office has, after examination, recognized it as entitled to the privilege of a public library, including the reception of books from Europe duty free. Many visitors call daily at the rooms of the Association and consult the volumes there gathered. Those of our readers who live in Chicago or who are passing through the city will do well to visit this library and become familiar with its significance and value as an aid in the great work of religious education. The time will inevitably come when some person will furnish the funds to put it on a systematic basis and enable the office to employ an assistant who can have the care of the volumes and can render aid to those who wish to avail themselves of the collection.

* * *

IT IS apparent that the Disciples are not the only ones who are dreaming of Christian unity and striving for its realization. From the most unexpected quarter news comes constantly of serious and prayerful attempts making toward this same end. The latest news of this kind and perhaps the most remarkable is that which relates to the efforts now being made in New England for a closer union between the Episcopalians and the Congregationalists. The men in both denominations who are wrestling with this question are not without hope that wide as are the reaches that separate these two churches, they may be brought not only to coöperation, but actual union. A committee representing the Congregationalists and headed by Dr. Newman Smyth of New Haven met a similar committee headed by Bishop Brewster of the Episcopalian church to exchange views regarding the desirability of such a union and several questions which touch most points of possible difference were discussed in a spirit which promises a serious effort to grapple with the problem and bring some solution to pass. The mere fact that such a union could be contemplated by men of recognized standing in the two denominations is a proof that the question is not merely academic, but practicable and capable of solution. The Disciples will watch all such efforts as this with the keenest interest and most sympathetic attention.

* * *

THE Biblical World for November opens with an editorial entitled "Our Attack on the Bible." It is a review of the circumstances connected with the sensational newspaper reports of last month's editorial on the "New Ethics and the Historical Interpretation of the Bible," of which The Christian Century made mention. Professor Votaw writes on "Moral Training in the Public Schools," an exceedingly live topic treated in a constructive and suggestive way. Professor McFadyen continues his articles on "Communion with God in the Bible," and Professor Edward O. Wicher deals with "Ancient Jewish Views of the Messiah." Professor Soares writes of Paul's missionary methods and Professor Goodspeed of Paul's voyage to Italy, while Professor Vernon Bartlett treats of Paul in Rome. These three articles, all of which are illustrated, are valuable for their assistance in the International Sunday-school lessons of this quarter.

* * *

Dr. Wilfred T. Grenfell, the Labrador missionary, has been giving a series of addresses in Chicago in the interest of his work among the fisher folk of that region. His lectures are illustrated by stereopticon views and are full of interesting facts in regard to these northern regions and their people. Dr. Grenfell's story is one of the romantic and impressive narratives of missionary work in our generation.

Biblical Problems

By Professor Willett.

What was the purpose of Moses' killing of the Egyption? Was it the result of his anger at Egyptian cruelty or was it a signal for the uprising of his people. R. C. T.

The narrative in the book of Exodus implies only the first of these motives. But the words of Stephen in his defense (Acts 7:25) "He supposed that his brethren understood how that God by his hand was giving them deliverance; but they understood not," seem to imply that Moses expected his countrymen to rise in an effort for self-liberation when he thus pointed out to them his plan and offered his leadership.

Dear Brother: I had occasion today to look up the subject of "Baptism for the Dead." I was disappointed in finding nothing definite and clear upon that subject. Pardon me if I give an interpretation that seems at least clear to me, and one upon which I desire your criticism. In the 15th of 1st Corinthians Paul is writing upon the subject of the resurrection. He emphatically gives the Corinthians to understand that the Christian religion is based upon the resurrection of Christ, and that if Christ be not risen, that, then, of course, Christ is dead and our hope is vain, etc. If Christ is dead, and you have been testifying by your baptism (immersion) that Christ is risen, then you have become false witnesses, etc. Then comes that 29th verse which I wish to quote by inserting in parenthesis the word Christ, which I think will make my idea clear. "Else what shall they do which are baptized for the dead (Christ) if the dead (Christ) rise not at all?" Why are they then baptized for the dead (Christ). It seems to me that this version is logical when we take into consideration that immersion symbolizes the death, burial and resurrection of Christ. Is it not fair to presume that Paul had taught the Corinthians the significance of baptism by immersion? And that they practiced it as taught by him, showing forth that which some of them had ceased to believe, and in that practice they were false to their convictions? All of the other interpretations that I have seen, seem to be based upon a supposition of what must have been a custom for which there seems to be no authority. Most respectfully yours, A. L. C.

Springfield, Ill.

This interpretation of the verse in Corinthians is interesting, but not convincing. If the apostle had intended to refer to Christ as the dead for whom others were baptized, he would surely have made it more evident by his words. It would have been appalling to leave so simple a fact obscured by partial statement. Of course the significance of your interpretation may be taken for granted without supposing that the apostle had it in mind, for it is obvious that it would be useless to baptize any one in the name of a dead Messiah. But this can hardly be what Paul has in mind. The custom was as old as the days of the Macabees, as we learn from the first book of that name. And similar ritual customs for the dead, with the obvious significance of claiming the virtues of redemption for those who had passed away without such obedience as entitled them to the rights of believers, was common. This seems to be the natural and obvious meaning of the text.

Please tell me the best biographies of the following men: Huss, Luther, Erasmus, Calvin, Wycliffe, John Wesley; also the best treatment of the soteriology of the Old Testament. B. H. Cleaver.

Huss—Loserth: "Wycliffe and Huss"; Luther—Lindsey (in brief; 296 pages), Koestlin (full and authoritative); Erasmus—Capey (brief, 220 pages), Emerton (the best; 463 pages); Calvin—Henry (old but standard; 2 vols.), Schaff: "History of the Christian Church" (vol. 7), is the best; Knox—P. H. Brown (full; 2 vols.); Wycliffe—Lechler (translated from the German); Wesley—Winchester.

The soteriology of the Old Testament is best treated in the Old Testament Theologies of Schultz (2 vols. T. & T. Clark) and Davidson (Scribner's—International Theological Library); also in a work just published by the University of Chicago Press on "Atonement" by Smith, Burton and Smith.

The Book World

The Inner Life

THE TEMPLE, by Lyman Abbott, is the third of three companion volumes. The others, previously published are: "The Great Companion," and "The Other Room." These are not books of theology but of religion. Their object, the author says, "is not to define but to describe." The first to describe Christian faith as an experience; the second, to describe immortality, a habit of mind in looking upon things that are eternal; and the present volume is not to expound philosophy or psychology, but to describe human experience as it ought be, interpreting the laws of both body and mind. The treatment is practical, terse, and suggestive. The chapters are brief and may well be used for short studies for evenings by a group of church people. They might with great profit form the text for a series of studies substituted for the usual prayer meeting service. The comprehensiveness and suggestiveness is seen in the mere enumeration of the chapter headings: "The Body," "The Eye," "The Ear," "The Tongue," The Hand," "The Feet," "The Appetites," "The Passions," "Imagination," "The Conscience," "The Reason," "Love." These chapters form a little volume of inspiration, and practical wisdom hardly surpassed anywhere. They are good for any life that is still growing. (The Macmillan Company New York. $1.25, net.)

THE PSYCHOLOGY OF PRAYER, by Anna Louise Strong. This small volume is in part a reprint of articles in the American Journal of Psychology and Education and the American Journal of Theology. It deals with prayer as a study of social relations between the individual and God. It traces somewhat the character of prayer as employed by primitive people and children to express their sense of need. And from this simple value of petition it traces the growth of discrimination up to the point where prayer becomes, on the one side, a satisfaction of the sense of rest and completion in relations with the divine, or of desire for quickening and assistance in the tasks of the world. The writer has carefully avoided all discussion of the reality of response to prayer, and confines her attention to the psychology of the subject, attempting to trace the results of prayer as they are observed in the praying subject. The treatment, though fragmentary and far from satisfactory as a statement concerning prayer, is a valuable contribution to one aspect of the subject. An appendix contains a selected bibliography. (University of Chicago Press. pp. 122. $1.75 net.)

PSYCHOTHERAPY, by Hugo Munsterberg, is one of a series of books on applied psychology by the same author. It is a much needed work. Loose and often misleading psychological conceptions have passed into popular use at the present time. Especially in the practical field of so-called mind cure do these erroneous conceptions prevail. The popular doctrine of the subconscious is an instance in point. Upon this doctrine are based more of the psychic follies of today than upon any other. Professor Munsterberg dismisses the subconscious with three crisp words: there is none. He insists upon carrying the scientific method straight through all phenomena like hypnotism, somnambulism, alternating personality and suggestion without the use of the uncanny and mystical hypothesis of a subconscious mind. In this he is in accord with the best psychologists. The facts of psychotherapy are not questioned by the author. One way of curing disease is through the psychic side of the psycho-physical organism. But it is never to be overlooked that the human organism to be cured is psycho-physical through and through. One school of psychotherapy today proceeds upon the contrast between consciousness and subconsciousness and makes its approach to the organism through the subconscious. The other school proceeds upon the antithesis between mind and body and makes psychotherapy a kind of triumph of the mind over the body. The first is the fallacy of the popular representatives of the Emmanuel Movement, the second is the assumption of Christian Science. "As soon as we have overcome the prejudices of these two rival schools and have recognized that both are wrong, that there is no subconsciousness and that there is no psychological fact that is not at the same time a physiological one, we see at once that this common procedure of both schools is unjustified and dangerous." The practical inference is that the systematic application of psychotherapy belongs in the hands of the well-trained physician and of nobody else. But this involves of course that every physician ought to be well schooled in psychology.

Dr. Munsterberg brings to his task not only a thoroughly specialized training in psychology, but an almost equal specialization in physiology and medicine. The book gives an introductory section of about 150 pages on the fundamental principles of psychological science which might be difficult to the average reader. After that, however, the style is easy. (New York: Moffat, Yard & Company, pp. 398.)

Sociology and Missions

THE LIVING CHRIST AND DYING HEATHENISM, by Johannes L. Warneck. Translated by Neil Buchanan.

Herr Johann Warneck has written a volume that is worthy of much more than a conventional review. He has made a close study of the mind of the devotee of animism and all heathenism. His work as a missionary among the devil worshippers of Sumatra gave him an extraordinary opportunity and he has used it to produce a psychological study of the mental processes involved in a conversion from animism to Christianity and of the methods and objects which are necessary to produce it. His study of animism leads him to conclude that it is not a stage in the evolution of religious belief but a degeneration of it and a flat denial of God and good and a worship of evil. It involves the contradiction of morality, and custom is the only thing approaching moral sanctions. The first presentation of Christianity is repelled by the materialism of the heathen concept and by their rebellion at the moral demand. Theologically, the new religion does not impress them and they have no acute sense of sin as a rule, but they are miserable physically and socially and the missioner incites a desire for the better by entering this open door of opportunity. He removes the cruelties of heathenism and thus strikes at the major results of its superstitions. The evangelist becomes the evangel and through his own personality as a benevolent factor in the better physical and social life he preaches the personality of Christ. Many phenomena such as dreams and visions are observable in the transition of the pagan mind and illustrate the primitive phenomena of the Old Testament. The missionary always has the boon of a few minds that are truth seekers and bridge for him the weary waiting time for the germinating of his seed in the hearts of the many. Once the mind of the spirit worshipper is unburdened of its obsessions and the desire for better living is aroused, the personality of the missioner magnetizes the seeker and the work of his redemption is completed by his growing appreciation of the Christ. Moral and spiritual certainties begin to anchor within him, the fact of God begins to be appreciated and his love comprehended, and the spirit of service mounts to the place once held by that of fear and the brute, and the mind of Christ becomes his living possession. (New York and Chicago: Fleming H. Revell & Company. pp.312. $1.75.)

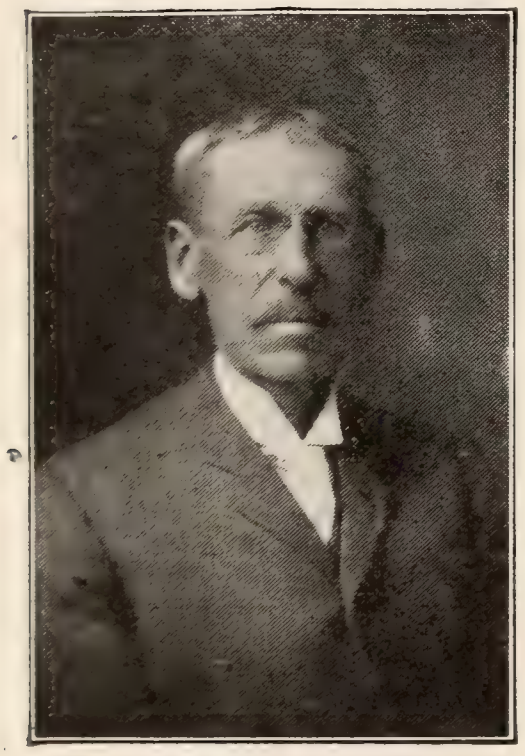
MISSIONS IN THE PLAN OF THE AGES, by Wm. Owen Carver, M. A., Th. D., Professor of Missions and Comparative Religion in the Southern Baptist Theological Seminary at Louisville, Ky. Missions are here treated from the theological rather than the sociological standpoint. The Biblical teaching is worthily given, but with a strong theological flavor. The author is quite conservative and prefers the authorized version in his quotations, but demonstrates that neither the conservative nor radical viewpoint takes away the missionary content of the Scriptures. One might expect that the plan of the ages would include some historical and social considerations, but if so, in the author's mind, it must be found beneath the superstructure of theological formulary. In such a chapter as that on "The Meaning of Missions to the World" there is certainly no adequate treatment that ignores the vast social amelioration that Christian missions brings into civilization and a treatment wholly eschatological is hardly adequate to the theme. On the phases treated the book is very readable and enlightening. It lacks the thrill of such a book as McLean's "Where the Book Speaks" just because of its theological cast, but is withal an illuminating exposition of Scripture on the universal element in the Gospel. (New York: Fleming H. Revell Company. pp. 289. $1.25.)

SNAP SHOTS FROM SUNNY AFRICA, by Helen E. Springer. This book is what it is called, snap-shots. It is a series of pictures,—the pictures worth while without the unpicturesque rhetoric so often used to fill in between. The author knows what the untraveled reader wants to know, a thing which many writers of strange lands and customs do not seem to know. They are so oriented within their strange environment that they forget the utter newness and interest of it to the one who never experienced it. Mrs. Springer gives snap shots of the native's way of thinking, of his wearing of names, of his habits at home and on the path, of African highways and byways, the little incidents of travel and life that make it different from that of other places, and so puts together one of the most readable books on that great continent that is getting so much attention today and which will soon be, doubtless, the most sought out portion of the world. Bishop Hartzell writes the introduction. (New York and Chicago: Fleming H. Revell & Co. Pp. 194. $1.00.)

THE ARMENIAN AWAKENING, by Leon Arpee. This volume is in part reprinted from the American Journal of Theology, but most of the chapters are presented for the first time. It constitutes a history of the Armenian Church from 1820 to 1860 and outlines the causes of trouble and persecution which the Armenians in the Turkish empire have suffered for many years past. One

could wish, of course, that the discussion had been brought down to the present time. A full and careful treatment of the materials which are covered in the survey indicates the effort the author has made to give an adequate statement of the subject, and one knows that this could have been continued to the present, covering, as it then would, one of the most important epochs in the history of religious progress and persecution. The appendix, however, gives a competent statement regarding the new Turkish constitution adopted last spring. (Chicago: University of Chicago Press. 1.25.)

THE GREAT WHITE PLAGUE, by E. O. Otis, M. D. This book is written in popular language by one of the great experts in the study and treatment of tuberculosis. It is attractive reading to the average man. The history, cause, prevention, and cure of the most destructive of modern diseases is simply and graphically told. One is heartened to find that 70 per cent of the incipient cases are completely cured by hygienic measures and disheartened to find that the dread malady lies at the end of nearly every road of dissipation, bad housing, over-work, monotonous toil, crowding, dusty employment and every other evil condition of living that confronts the social student of the times. For instance, it is shown that 41 per cent of cases coming under the writer's observation had a history of excessive alcoholism, and that out of some 23,000 cases examined of those who were engaged in dusty factories, the tuberculosis rate was three times what it was among out-of-door occupations. The writer demands practically all the reforms asked for by social workers today as means of defeating the plague. Among them are the prohibition of the liquor traffic, breaking up of the tenement system, clean factories, food inspection, sanitary living and



EDWARD O. OTIS, M.D.
Author of "The Great White Plague"
Thos. Y. Crowell & Co., New York

the abolition of the sweat shop. He describes the amazing progress of the crusade against it and tells the reader of the simple means all can use to aid the cause. (New York: T. Y. Crowell & Co. Pp. 321. $1.00)

THE ETHICS OF PROGRESS, by Charles F. Dole. Readers of the "Religion of a Gentleman" or of any other of Mr. Dole's works, such as "The Spirit of Democracy," "The Theology of Civilization" or the Ingersoll lecture on "The Hope of Immortality" will welcome this discussion of the theory and practice of civilization, which proceeds from the same pen. Among the topics discussed in the book are ethics and evolution, the doctrine of good will, conscience and the right, moral evil, how to treat it, the problems of human nature, the realm of casuistry, and problems in practice. Perhaps the most interesting section is the last, in which the author discusses some of the questions which our generation is facing most definitely. After laying the foundation in his previous



CHARLES F. DOLE, D.D.
Author of "The Ethics of Progress"
Thos. Y. Crowell & Co., New York

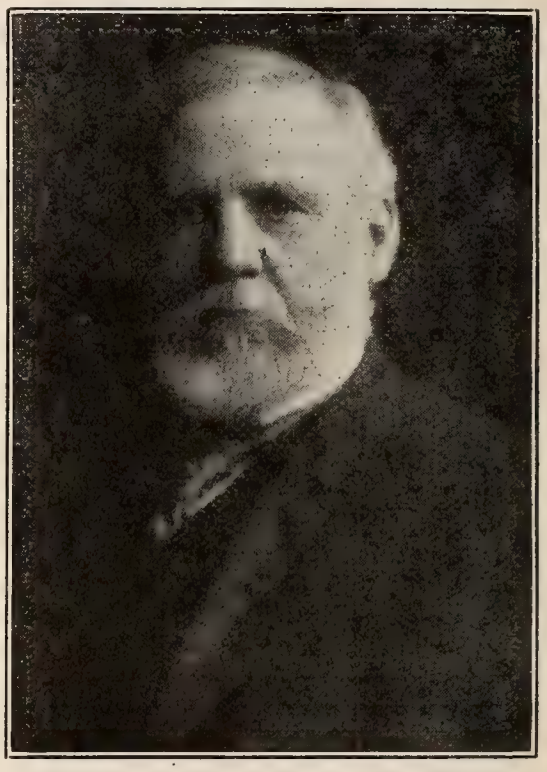
discussion, he tackles such themes as gambling, intemperance, war, social responsibility and religion. The reader will find the discussion sane, balanced and informing, if not inspiring. (New York: Thomas Y. Crowell & Co. Pp. 308. $1.50 net.)

The Disciples

CENTENNIAL ADDRESSES, by W. L. Hayden, A. M. Few men among the Disciples are better fit to review with awareness and force the work of the four men whose names are most familiar to us as the first champions of our plea than Mr. Hayden. He comes from a family of the pioneers and his own long life has given him a knowledge of events and movements which have prepared him to make proper assessment of the fathers and the later generation. These addresses have been delivered during the past year and are particularly appropriate to the Centennial time. To do justice to these men without over-statement or boastfulness is a difficult task, and yet Mr. Hayden has accomplished it with admirable poise and fairness. The book includes not only studies of the four founders but a later chapter on pioneers and missions which adds greatly to the value of the work. The book is published in two forms, in pamphlet and in cloth, at 25 and 50 cents or $2.00 and $4.00 per dozen, respectively. It is a genuine contribution to our Centennial literature. Published by the author at Indianapolis, Indiana. Pp. 48.

ALEXANDER CAMPBELL AS A PREACHER by Archibald McLean, president of the Foreign Christian Missionary Society. "The Grand Old Man" of our day has here made a valuable contribution to the Centennial literature of the Disciples, for he has not only given an interpretation of the life of Mr. Campbell, which is unequalled, but has embodied the words of many noted contemporaries concerning Mr. Campbell's character and work. The work is in President McLean's inimitable style, clear and incisive, interpreting Mr. Campbell as a preacher and a man. (Fleming H. Revell and Co., Chicago.)

THE STORY OF A CENTURY, by James Harvey Garrison. It has been somewhat surprising that the Centennial of the Disciples of Christ has not called forth a larger list of writings pertinent to the history and efforts of this people. Perhaps our Centennial aims have been so various and insistent that we have not had much time for literary labor. Among the few books, however, which have emerged from the press directly relating themselves to the work of the brotherhood is this volume by Dr. Garrison, who has reprinted the chapters originally published in the Christian-Evangelist. Without undertaking to be in any manner exhaustive, the book reviews the most significant feature of our history from the days of the fathers to our own time. It is a curious fact that in most of the efforts to write the story of this reformation special stress is laid upon the beginnings of the enterprise and upon the present situation and its problems, but very little is said of the middle period which is not less significant as pointing out the tendencies of later times. In the present volume more than half of the space is devoted to the four founders, while only some thirty pages bring up the discussion to the beginning of the summaries. But Dr. Garrison was not writing a methodical history, and we are very glad to have this treatment of even a familiar theme. If there is one point in which the volume seems lacking especially, it is in the failure to emphasize with ever-increasing insistence the real task of the Disciples as the advocates of Christian unity. To be sure the subject is spoken of in many different ways, but the total message of the book does not mass itself on this theme as it ought. None the less the volume is an interesting contribution to our Centennial literature, and additional value is lent by the portrait of several men prominent in our history. Archibald McLean contributes an introduction. There



JAMES HENRY GARRISON.

ought to be a bibliography added. (St. Louis: The Christian Publishing Co. Pp. 278. $1.50 net.)

ALEXANDER CAMPBELL AND CHRISTIAN LIBERTY, by James Egbert, A. B. Mr. Egbert has made a very valuable contribution to the literature of our Centennial year. Manifestly few people have the time or inclination to go through the voluminous writings of Alexander Campbell, even if they were accessible. The volumes of the Christian Baptist and Millenial Harbinger are not easily obtained, even if one had time to read them. An anthology of Mr. Campbell's writings from these periodicals would be interesting, but even this would take a good deal of space. Mr. Egbert has rendered a more valuable serv-

ice by selecting those writings of the great reformer which bear particularly upon the problems that are now uppermost in the minds of religious thinkers. The eight chapters of this book are devoted to such themes as "Liberty and Progress," "The Limits of Knowledge and the Freedom to Think," "Appreciation of Great Personalities," "A New Voice in Protestantism," "Liberty and the Bible," "Criticism," "New Versions," "Heresy" and other themes. In these chapters Mr. Egbert has not merely quoted from Alexander Campbell; he has done more than this. By the side of the quotations he has used he has put such interpretations as help one to



James Egbert.

understand the setting and significance of what is presented. At the same time the book gives admirable expression to the movement of the times in religious thought and the opinions of some of the great teachers and leaders upon the subjects that Alexander Campbell discussed. No one can read this book without a juster appreciation of Mr. Campbell's independence, fearlessness and growth in appreciation of new truths and emerging facts in the Christian world. A brief introduction is contributed by J. H. Garrison, W. T. Moore and F. W. Allen. (St. Louis, Christian Publishing Co. 1909. Pp. 338. $1.50.)

HELEN E. MOSES, edited by Jasper T. Moses. No woman has made deeper impress upon the churches of the Disciples and especially the womanhood of the churches than Mrs. Helen E. Moses. Called from a comparatively obscure life to the leadership of the hosts of missionary workers in this great company of people, she displayed qualities of leadership in an unusual degree. Her death was felt as a most serious loss by all who were at all acquainted with her personality and services. Her son, Mr. Jasper T. Moses, has done well to gather some memorials of her life into this small volume. It would have been more satisfying to her friends if the volume had been such a biography of his mother as Mr. Moses could so well have prepared. The few pages in the book devoted to this theme only give a rapid and partial survey of the career that would have proved an inspiration to great numbers of readers. We hope that Mr. Moses will still regard this as a debt he owes not only to his mother but to the Disciples. The lives of men and women who have done notable work in the kingdom of God are not too numerous, and every one of them is an inspiration to its readers. The present volume is made up, in addition to the biographical sketch by Mr. Moses, of an introductory statement by A. McLean, an appreciation of Mrs. Moses by A. B. Philputt, a note on the power of a consecrated life by J. H. Garrison, and a memorial tribute by W. J. Wright. These items occupy the first seventy-five pages. The remainder of the book is devoted to missionary addresses and editorials by Mrs. Moses, which extend from pp. 79 to 169; and the last twenty pages are devoted to poetical selections of Mrs. Moses' composition. These personal utterances reveal something of the woman, but not by any means all that her friends would like to know regarding her. (New York: Fleming H. Revell Company. pp. 192. $1.00 net.)

Biblical

STUDIES IN GALILEE, by Ernest W. Gurney Masterman. Dr. Masterman, who is at the head of the hospital and mission conducted by the Church of England for the Jews of Palestine, resides at Safid, near the Sea of Galilee, in Palestine admirable opportunity of studying its natural features. For years, while he lived in Jerusalem, he made regular observations of the Dead Sea, with important results to the scientific knowledge of that section of Palestine. During recent months he has contributed a series of articles to the Biblical World on the different sections of Galilee. The present volume contains seven chapters dealing with the physical boundaries and chief towns of Upper and Lower Galilee and the Jordan region, the inland fisheries of Galilee, Gennesaret, Capernaum, Chorazin, and Bethsaida, the ancient synagogues and Galilee in the time of Christ. Those who are at all familiar with Dr. Masterman's writing will welcome this compact arrangement of these valuable statements. The material is profusely illustrated with maps, diagrams and photographs. (Chicago: The University of Chicago Press. pp. 141. $1.00, net.)

ON THIS ROCK, by H. Grattan Guinness, D. D. The author of this book, who has written previously on prophecy with the strong bent of millenarianism, attempts in the present volume first to contrast Christianity with philosophy to the discredit of the latter, and then to point out some of the proofs of the divine character of our faith by a review of the ministry of Jesus and a treatment of the apocalyptic materials which have served other writers of the same school in the elaboration of schemes of "times and seasons." This treatment of the gospel in discrediting contrast with the work of great secular thinkers, and of the Bible as a work of predictions concerning the times of the end, has now largely ceased to have significance for the better informed class of biblical students. It is time wasted to go laboriously through historical records for the purpose of finding the fulfillment of the apocalyptic utterances of Daniel and the Revelation. (New York, Fleming H. Revell. 1909. 227 pp. $1.00, net.)

THE HISTORIC EXODUS. by Olaf A. Toffteen. Mr. Toffteen is connected with the Western Theological Seminary in Chicago. A considerable fund placed at the disposal of that institution by benevolent friends enabled the writer of this volume to gather a large Semitic library and to publish through the University of Chicago Press this volume and one which preceded it on "Ancient Chronology." The method of the book is not very satisfactory and its materials are far from reliable as scientific statements of the case. But a large amount of work has been devoted to the two volumes which have thus far appeared and which are understood to be portions of a series projected by the same author. (The University of Chicago Press. pp. 306. $2.50 net.)

OLD TESTAMENT NARRATIVES, by George Henry Nettleton. How often have parents and teachers felt the need of the narratives of the lives of the Old Testament characters put in a form to be read by the youth. It is this need that Mr. Nettleton supplies in "Old Testament Narratives." The narratives are of the men of the Old Testament times. These men were heroes, and the stories of their lives are of greatest interest and value to young people just entering the period of adolescence. (Henry Holt & Company, New York.)

GENESIS, by Hinckley G. Mitchell. This is the third volume in the new series of biblical commentaries edited by Shailer Mathews under the general title, "The Bible for Home and School." It seems to be fully the equal of the two admirable volumes already published, the one on Acts by Professor Gilbert, and the one on Hebrews by Professor Goodspeed. There is an introduction, brief but satisfactory for the average reader, giving the sources of the book of Genesis and its analysis, with a general bibliography of the subject. This commentary does not profess to equal the splendid work by Professor Driver in the Westminster series, but readers who have been accustomed to depend upon the Cambridge Bible for schools and colleges will welcome this much more adequate and timely contribution to the understanding of the first book of the Bible. (New York: The Macmillan Co. Pp. 373. $.90 net.)

TARBELL'S TEACHERS' GUIDE to the International Sunday School Lessons for 1910, by Martha Tarbell. With an increasing number of Sunday-school teachers who use the International Lessons, the Tarbell Teachers' Guide has become indispensable. Its material is not always satisfactory, but the wealth of comment furnished gives opportunity for such selection as any wise teacher is sure to make. The lessons of 1910 are all found in the Gospel of Matthew, and the first section of the work is devoted to some consideration of that Gospel and the methods by which it can be taught most adequately. (New York: Fleming H. Revell Co. Pp. 475. $1 net.)

ARNOLD'S PRACTICAL SUNDAYSCHOOL COMMENTARY on the International Lessons, 1910. Edited by David S. Warner and William B. Olmstead. This is a lesson commentary of the older type, closely printed and chiefly to be commended for its cheapness. (New York: Fleming H. Revell Co. Pp. 233. $.50 net.)

THE GIST OF THE LESSON, by R. A. Torrey. A vest pocket memorandum of the lessons for 1910, uniform with the previous volumes by the same author. Dogmatic and usually unreliable in matters of history and interpretation, but convenient as giving in pocket form the (unrevised) text of the lessons. (New York: Fleming H. Revell Co. Pp. 160. $.25 net.)

Doctrine and Life

RELIGION AND MIRACLE, by George A. Gordon. "When a teacher and preacher of the Christian religion moves from the circumference toward the heart of faith, miracles fall out of the sphere of his vision." In these words, which give the clew to the entire book, the pastor of the Old South Church in Boston open this volume. Dr. Gordon is one of the most eminent preachers and thinkers in the Congregational Church of America. In this course of five lectures delivered before the Yale Divinity School he registers his definite belief on the theme of the miraculous in the words, "More and more the view prevails among educated people that miracles are no part of genuine history." He then asks the question, "How much will thus be lost to faith? How much will survive the storm and abide?" His five chapters are devoted to the following topics, The Issue Defined, Belief in God and Miracle, Jesus Christ and Miracle, The Christian Life and Miracle, and An Eternal Gospel. However one may differ from Dr. Gordon's point of view, the sincerity and earnestness of the discussion are instantly apparent. He is not

minded to make any assault upon the miracles; he merely notes the fact that less and less are they significant for modern thinking. They are no longer aids to faith, but rather the burden which faith must carry. If this be true, what effect is the changing attitude of the thoughtful world toward miracle to have upon Christian faith in general? He believes the effect will be to disengage the fundamental elements of Christianity from the secondary and adventitious helps upon which too much reliance has been placed by a half-intelligent type of apologetic. The consciousness of God in the Bible nowhere depends upon miracle. The redemptive work of Christ is independent of miracle. The apostolic ministries proceeded with the slightest stress upon the miraculous. If miracles really happened in the days of Jesus and the apostles, they were the least important events of early Christianity. If they did not happen, the sooner the church ceases to thrust them forward as objects of belief the better it will be. The eternal gospel of the grace of God asks nothing of miracle. It must be understood in terms which are level to the comprehension of every man and woman today, and in its ability to meet this test lies its supreme efficacy. (Boston: Houghton, Mifflin & Co. Pp. 236. $1.30 net.)

THE GLORIOUS COMPANY OF THE APOSTLES, by Rev. J. D. Jones, M. A., B. D., is a study of the men who formed the apostolic school. It is a keen, discriminating examination of man's need through the typical needs and characteristics of the disciples, with a telling account as to how Christ fits into the folds of every soul and lifts it to its richest promise and fullest expression of power. (George H. Doran Co., New York. Pp. $2.58. $0.75 net.)

Mr. Jones, of Bournemouth, is among Great Britain's most influential preachers. He is the distinguished present chairman of the Congregational Union of England and Wales. Felicitous in speech, artless in style, with a mind for important things and a heart glowing with evangelical fervor, his messages possess a distinctive charm, and effectually dispense the grace of God. Through the George H. Doran Company he has published three handy volumes of sermons. Each volume is packed with nutriments and ferments of the gospel. The laymen will read them and rejoice, and the preacher will find in them veins of rich promise. Here are the titles of the other two with a word on each.

THE MODEL PRAYER, by Rev J. D. Jones, consists of nine expository sermons on the Lord's prayer. It puts this "Pearl of Prayers" upon our lips with freshness and gives our minds a new hold upon the place of prayer in man's life and God's world. (George H. Doran Co., New York. Pp. 174. $0.75 net.)

THE GOSPEL OF GRACE, by Rev. J. D. Jones, is somwhat larger than either of the preceding volumes. It contains seventeen sermons on profound and living themes. Take these as samples: "The Optimism of Jesus"; "The Lion and the Lamb in the Cross"; "The Easter Triumph." In tone and treatment this book sustains the same lofty elevation of spiritual vision as the others. The same healing, life-giving currents course through it. Reading it you feel in touch with a thoroughly Christianized mind whose soul is kindled to the point of glowing with the affectional virtues of God's all-redeeming love. (New York: George H. Doran Co.; Pp. 281. $1.25 net.)

THE HIGH CALLING, by J. H. Jowett, M. A. Many American ministers and Bible students are coming to regard each successive utterance of Mr. Jowett, the successor of Dr. Dale at Carr's Lane, Birmingham, with increasing satisfaction. It is not too much to say that he is among the most noted preachers in England today, and many put him at the head of the list. He has published a number of sermon volumes in the past few years, but none that, in directness and interpretative value, surpasses the present one. In this book some forty chapters are devoted to the successive themes of Paul's epistles to the Philippians. Mr. Jowett has drunk deeply at the fountain of this great utterance, and has poured out a wealth of his thought in this work. Fleming H. Revell. 1909. $1.25.

C. W. B. M. Day

FIRST SUNDAY IN DECEMBER OR SOME SUNDAY DURING THE MONTH.

Every Woman's Missionary Society is praying and working for the C. W. B. M. Day offering. Envelopes have been distributed to the various churches. One of the suggestive programs sent out from headquarters is "A Day with the Executive Committee." This is an exact picture of the problems presented to the board and the business methods used in considering and disposing of these questions and is an appeal for an enlarged offering. Many societies not provided with a speaker will use this. Others will use it at a midweek meeting, preparatory for the Sunday service. Many pastors will give the missionary message, and this is greatly to be desired. All our national and state officers and field workers are engaged for these services for the entire month. Also all our missionaries who are on furlough are already engaged for full time. The response from the churches and the preparation that is being made indicates a deep-felt realization that to meet the obligations of the Christian Woman's Board of Missions in the complete launching of the Centennial enterprises, and the maintaining of all our work, calls for courageous effort.

Never before were there so many appeals for appropriations for evangelistic work in the states and territories. The requests from India for increased appropriations, if answered, will require more than $8,000 aside from the sending out of a number of new missionaries. Four workers are enroute to India now, Mr. and Mrs. Ghormley, Miss Ennis and Miss Vance. Mrs. Maria Reynolds Ford and Miss Zona Smith will sail for South America the middle of December. A new orphanage must be built in Porto Rico, also a mission home. Several new buildings are needed in India and must be constructed this year, if possible. Jamaica must have some new buildings, also Mexico. Fifty-nine schools, in different parts of the world, are now supported by the Christian Woman's Board of Missions. The missionary training school, to be opened this fall, will make sixty. Our field is the world. In the homeland and in eight lands abroad work is being maintained.

The C. W. B. M. Day Offering will apply to the following list of pledges by states, and each state will seek to reach the amount. Failure is not to be in the vocabulary of any church this first year of the new century.

ALABAMA—$50, each, for Zenana work in India, the Woman's Home at Kulpahar, and the Tennessee Mountain School at Livingston.
ARKANSAS—$300 for Deoghur, India; $500 for evangelistic work in Arkansas.
CALIFORNIA, NORTH—$300 for India; $1,500 for Chinese Hospital in San Francisco; $600 for their Special Missionary.
CALIFORNIA, SOUTH—Japanese work in Los Angeles, $1,000; India, $660; Mexico, $300; Morehead, Kentucky, $300; Evangelistic work, $240.
CANADA—Definite pledge not yet received, but will increase beyond what they have ever done before.
COLORADO—Medical work, Bilaspur, India, $350; Evangelistic work in the homeland, $525.
DISTRICT OF COLUMBIA—$600 for their Special Missionary.
FLORIDA—$500.
GEORGIA—$300 for evangelistic work in the homeland; $100, India; $100, South America; $50, Mexico, and $50 for Porto Rico.
IDAHO—$200.
ILLINOIS—Chicago City Missions, $1,200; Morehead, Kentucky, $1,000; new school building, Jhansi, India, $800; salaries of two Special Missionaries, Jamaica, $400; negro work, $250; Calcutta, India, $250; evangelistic work in Porto Rico, $300.
INDIANA—Offerings of $10,000 for equipment and maintenance of the Missionary Training School.
IOWA—$200 for Southern Christian Institute; $300 medical work in Mahoba, India; $200 for mountain school work; $50, Lum, Alabama; $150, Western evangelistic work.
KANSAS—Lawrence Bible Chair, $1,000; India, $300. The salary of a Special Missionary is also being considered.
KENTUCKY—Salaries of three missionaries, $1,800; mission work in various stations, $1,600.
LOUISIANA—$150 for evangelistic work at Monterey, Mexico; $50 for work at Kulpahar, India.
MARYLAND—$600 for the support of a Missionary.
MICHIGAN—Ann Arbor Bible Chair work, $600; as much as possible above this for mountain school work.
MINNESOTA—Salary of Special Missionary.
MISSISSIPPI—Medical work, Maudha, India, $100; South America, $100; educational work in Mexico, $100; Tennessee Mountain School, $100; rest of offering will be used for evangelistic work.
MISSOURI—$3,000.
MONTANA—Has made no special pledge but will make every effort possible for a large offering.
NEBRASKA—Salaries of two Special Missionaries and support of a Native Evangelist in Porto Rico.
NEW ENGLAND—Purposes to increase the offering over last year as much as possible.
NEW ZEALAND—Hopes for a large offering. This will be used for evangelistic work.
NEW MEXICO—Promises the best effort possible.
NEW YORK—Pledge for special work is support of Missionary; $200 for Leper work in India; $100 for Mountain Scholarship, and large offering for Northern Mexico. All of the C. W. B. M. Day Offering is to be for work at Sabinas and other points in Northern Mexico.
NORTH CAROLINA—Increase State Special Offering one-fourth beyond special gifts made last year.
OHIO—Salaries of three Special Missionaries and support of Station at Maudha, India.
OKLAHOMA—$300, Bina, India; $300, Beckley, West Virginia; $150 not yet assigned.
OREGON—$750 for Chinese Mission, Portland, Oregon; $250, Rath, India.
PENNSYLVANIA—Deoghur, India, $300; Bilaspur, $200; Pendra Road, $100; Livingston, Tennessee, $400.
SOUTH CAROLINA—South America, $50; Mexico, $50; mountain work, $50.
SOUTH DAKOTA—Pledges the best effort possible.
TENNESSEE—Livingston, $300; India, $300; Porto Rico, $300; Salary of Special Missionary; and $100 additional.
TEXAS—Bible Chair work, Austin, $2,000; rest of offering will be for Woman's Home in India.
VIRGINIA—Mexico, $200; India, $200.
WASHINGTON, EAST—$250, evangelistic work at Bayamon, and DeJaos, Porto Rico.
WASHINGTON, WEST—Salary of Special Missionary.
WEST VIRGINIA—India, $600; Beckley, West Virginia, $300.
WISCONSIN—Medical work, Bilaspur, India, $100.

In addition to the above, where the Woman's Missionary Society supports a Living Link the C. W. B. M. Day Offering will apply to the Living Link Fund.

Mrs. M. E. Harlan.

Church Extension Receipts.

Comparative Statement of Receipts for October, 1908, and October, 1909.

	Churches	Individuals
1908	$ 4,750.61	$ 3,278.10
1909	2,977.98	12,580.98
Loss	$ 1,772.63	Gain, $ 9,302.88
Total Gain		$7,530.25

There is a total gain in receipts over October, 1908, of $7,530.25. The churches have fallen behind $1,772.63, and there have been hundred churches that agreed to take the offering have not yet sent in their remittances. Let all the churches that have not contributed their Centennial Offering to Church Extension remit as soon as possible to G. W. Muckley Corresponding Secretary, 500 Water Works Building, Kansas City, Mo.

Annuities.

During the month of October two annuity gifts have been received: one of $250 from a friend in Iowa, and another of $12,000 from a friend in Oklahoma. Applications for aid are coming in from all over the country, so the interest in building churches has not abated. Quite a number of these cases would be glad to accept annuity money at six per cent, and we trust annuity gifts may continue to pour in as well as other individual gifts and offerings from the churches. We must not let our interest abate in this first year of our new century. Remember that the board pays six per cent on annuities. For further information write to G. W. Muckley, Corresponding Secretary, 500 Water Works Building, Kansas City, Mo.

HOME AND THE CHILDREN

New Books For Children

THE CHRISTMAS CHILD, by Hesba Stretton; a beautiful story of the Christmas-tide, among the simple and stern folk of Wales. The story presents four characters of the type to be found among the tillers of Wales. "Aunt Priscilla, a spare, hard featured woman, with weather-stained face, and



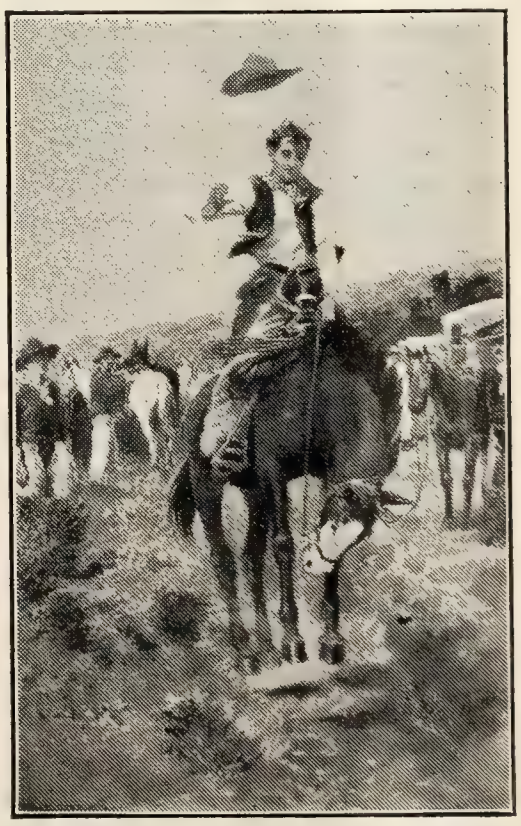
From "THE CHRISTMAS CHILD"
By Hesba Stretton
Thos. Y. Crowell & Co., New York

hands as horny as a man's with farm work." But she is a capable woman, and resourceful as a man in managing the farm. Then there is the servant "Old Nathan," a white headed strong old man, nearly seventy years of age, but still "able to do a fair days work." Lastly, there are two nieces, little Joan, and Rhoda, aged eighteen, "than whom there is not a prettier girl in the parish." But Rhoda is wilful. Disregarding the warning of her spinster Aunt, she runs away and marries a ne'er-do-well, who later deserts her. With the marriage of Rhoda, her aunt closes the door upon her and tries to shut her niece out of her life forever. But reconciliation is brought about throught a discovery made by little Joan, on one of her annual visits to the stable to see if the legend of the Christ-child might not still be true. The lesson of the story is that of all Christmases, "Peace on earth, good will to men." (Thomas Y. Crowell & Co., New York; fifty cents net.)

WAGNER'S WALKUERE, as retold by Oliver Huckel. Lovers of Wagner are under many obligations to Mr. Huckel for his earlier rendering of four of the music poems of the great German singer into excellent metrical English. The dramas included in that list are Parsifal, Lohengrin, Tannhauser and Rheingold. These handsomely illustrated little books bring the great epics of Wagner, minus of course, their weird and haunting music, to the hand and heart of the ordinary reader. Each of the volumes is supplied with an introduction dealing adequately with the sources and structure of the poem. Not only those who hear Wagner's operas and wish the text for study, but those also who have not that privilege, but wish to know something of the great musician's work will appreciate the book, for Wagner was a poet of almost as commanding gifts as he was as a musician. (New York: Thomas Y. Crowell & Co. Pp. 95. $.75 net.)

"THE WHITE PUPPY BOOK" and "THE BLACK PUPPY BOOK," are the titles of two books for children by Cecil Aldin. The former is a small dog's diary for a day. In the latter a little black puppy introduces the reader to a number of his friends and some of his neighbors who are not so friendly. Both will quickly appeal to children, for they are very life-like representations of their dog friends, and the simple, rhyming stories are easily within the grasp of very young minds. The illustrations and the neat, artistic bindings are especially to be commended. (New York: Hodder & Stoughton.)

THE BAR B BOYS, by Edwin L. Sabin. This is a stirring story of western cowboy life. The hero is a young fellow who goes west for his health, falls in with a group of cow punchers and meets many thrilling adventures in the life of the ranch "Bar B." It is illustrated. (New York: Thomas Y. Crowell & Co. Pp. 386. $1.50 net.)



From "BAR B BOYS"
By Edwin L. Sabin
Thos. Y. Crowell & Co., New York

THE LAND OF NOD, by J. Walter McSpadden. This capital book of juvenile nonsense, illustrated in colors by Edward L. Chase, begins with the story of the Sand Man and goes on through a series of interesting adventures in which there is a procession of Letters, a journey to the capital of Nod, the King's review, a Welsh rabbit who asks questions, a story by Santa Claus, and a battle in which many of the children's familiar friends of story-land have their places. (New York: Thomas Y. Crowell & Co. Pp. 137. $1.50 net.)

DOROTHY BROOKS' SCHOOLDAYS, by Frances Campbell Sparhawk. The writer of this volume is already known as a successful writer of juvenile stories, as her "Life of Lincoln for Boys" proves. The present volume is a narrative of school-girl days, sure to prove of interest to girls and boys. It is handsomely illustrated and just the kind of book to give a girl for leisure reading. (New York: Thomas Y. Crowell & Co. Pp. 358. $1.50 net.)



From
"DOROTHY BROOKE'S SCHOOLDAYS"
By Frances C Sparhawk
Thos. Y. Crowell & Co., New York

GREAT OPERAS TOLD FOR CHILDREN, by John Pendergast. The author tells for children the story of three of the greatest and most popular operas—Faust, Aida, and Lohengrin. These legends are as interesting to the child as fairy tales, and besides form an important part of every child's education. The work of education it is often said is to put the youth into possession of the cultured treasures of the race. If this be true, it is a great educational service one performs, who takes these great rich stories, so much cherished by the race and places them where children can appropriate them. The book is beautifully illustarted in colors and attractively bound—a fine Christmas present for the young. (Frederick A. Stokes & Company. $1.50, net.)

The Spirit of the Gift

'Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich
As the gifts of the wise ones were;
And we are not told whose gift was gold,
Or whose was the gift of myrrh.

—Edmund Vance Cook.

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER I.
Changes.

The windows were open and the May sunshine flooded Robert Brainard's office. The twitter of the companionable martins in the cornice outside, could be heard. There was a cheerful stir in the street, and the wind brought the fragrance of apple blossoms from the orchards on the outskirts of the town. He looked at the woman who received his ultimatum with a composure as perfect as his own, with a keen sympathy that he was careful not to betray.

"And you think there's no other way?" she asked, bravely keeping back the tears that would have blinded her had she yielded for a moment to her emotion.

"None. I have thought it over carefully. My sister and I will take the house if you will persuade your mother—"

"I must:" she interjected decisively.

"—And while she would rebel at the thought of another tenant, she might not object to me, and it may be that, by nursing the estate, the income can be increased and you can live again in your old home."

Eleanor Crofton bit her lip. After a moment she said: "I shall not delude myself with any such hope, but accept whatever comes. I can make the Wakefield house comfortable, and my mother may become resigned You have done the best that could be done. I know well, and I cannot tell you how grateful I am:—Good bye!" She extended her slender hand, which Brainard grasped and held for an instant.

The door closed behind her, and he listened to her light foot step descending the stair till it was lost in the stir of the pavement below.

Robert Brainard could scarcely remember the time when he had not loved Eleanor Crofton. As a lad, struggling with bitter poverty, and later, when he had reached manhood, burdened with the support of his mother and sister, he dreamed of her as something remote and inaccessible. A wide social chasm had separated them; the Croftons being the important people of Carlinville, while his own family was poor and obscure. The little Indiana town had been one of those oases in the western wilderness amongst whose early settlers were many who brought with them into exile refinement and genuine love of culture that set the community apart from neighboring towns. A struggling college was founded by men educated in the older institutions in the East,—gentle God-fearing men,—who were missionaries amongst the rude frontiersmen with whom they cast in their lot.

Here Eleanor Crofton was born and grew up in comparative seclusion; for she was educated at home except for a year or two at boarding school for special instruction.

At the beginning of the Civil war her father had been among the first to enlist and was a brave soldier who reached high promotion; but at its close he was never again able to busy himself in the simple affairs that had once employed and contended him. He had little faculty for business, and after his death the two women sat down in their desolate home with only the scanty remnants of a fortune between them, the elder the more helpless and ignorant of the two.

"Yes," Eleanor soliloquised as she paused at her own gate, "nothing else could be done!—Robert—Judge Brainard is right. Mother may rebel at first, but she must submit. I can manage it I suppose." and she sighed as if in anticipation of the hard task before her. "The half of the house in Wakefield will be enough for us. We must make it do! The Johnsons are good decent people. They can keep their half, for we shall need the rent from that, too.

Her glance swept the pleasant old place where she had been born, and where her father had died. The house which stood upon the outskirts of the town was a two-story structure with galleries above and below, connected by a wing at either end. A sweep of grassy lawn was cleft by the graveled drive. To the east stretched the fertile fields, planted in corn, and to the west was a deep ravine with tall forest trees rooted in its steep banks, while below, in a tangle of ferns and wild touch-me-nots, a brook, fed by a never-failing spring, fretted and complained among the mossy stones. Near the house were a half a dozen gnarled old apple trees, still famous for their fruit, which now were a mass of pale blossoms.

"My home—my dear home!" she murmured with poignant bitterness. "To be given over to strangers to whom all your associations are nothing. It would have been better a thousand times never to have been born at all, than to have all this only to lose it!"

She speedily recovered her self-control and hurried into the house to get the impending ordeal over. She knew she must contend with repining and reproaches, even bitter opposition; but she could not yield. All her life Mrs. Crofton had been a selfish wilful, indulged woman. And Eleanor knew well that there is nothing so hard to combat as the obstinacy of the outwardly polite and amiable which resits all opposition. Yet she could sympathise with her mother for resisting the uprooting, and transplanting to uncongenial surroundings.

When luncheon was over and Mrs. Crofton had had her nap Eleanor introduced the painful subject:

"Mother, dear," she began, without evasion. "I went to see Judge Brainard this morning. I have bad news."

"Bad news?" and the blue eyes were turned upon her wonderingly.

"Yes; you know the times are hard everywhere."

"I don't see how that concerns us," Mrs. Crofton replied indifferently, picking up the knitting which showed her delicate white hands to such an advantage, that she had dropped at Eleanor's remark.

"It does though, and very vitally. Things have gone wrong with us, too!" She would not explain that investments against which she had vainly warned her mother had proved worthless. "We must retrench. I have talked it over with Judge Brainard and he suggests that we rent this place and live in half the house at Wakefield."

"What!" interrupted Mrs. Crofton angrily. "Give up my home—and live in Wakefield! How dare he—"

"There is no other way—"

"I'll not hear of it—"

"We have no choice!" persisted Eleanor firmly. "Judge Brainard says that he will take this house, and you know there's no better housekeeper than Miss Abigail. She will care for everything as if it were her own"

"Now I understand why he advises it!

"Mother, such suspicion is unworthy."

Mrs. Crofton whimpered weakly for a few moments, Eleanor soothed her gently and at last brought her to a realization that Judge Brainard's advice was really disinterested.

Eleanor shared her father's confidence in Brainard, who had named him executor of his will and, in a manner, confided the oversight of the wife and daughter to him.

By the end of a fortnight the removal was accomplished with much grief and trouble. Mrs. Crofton discovered many relics she could not surrender,—little luxuries quite useless in the new home. But Eleanor had not the heart to refuse her as this indulgence reconciled her in some degree to the greater loss of their old home.

By the end of May they were settled in the house in Wakefield, a prosperous suburb of Carlinville. Ann, their faithful servant had followed them, for when Eleanor attempted to explain that they were no longer able to pay her wages, she said reproachfully:

"I've not lived with you all these years to have you turn me out now. It isn't wages I'm thinking of. I have my savings, the little I need, and I won't leave; what other place would be home to me, me that's been with you since you's born,—You can't turn me off I'll go too."

Eleanor found the Johnsons who lived in the other half of the house the best and kindest of neighbors. Alonzo, the husband, was the engineer of the Wire Fence Works around which had grown up the pretty prosperous suburb of Wakefield. Susan, his wife, was thrifty and industrious, attending strictly to her own affairs; devoted to her stolid, faithful partner and to their two children. They had been saving carefully and hoped in the course of time to have a home of their own; the lot was already selected and "payments" begun on it, and to the erection of a house upon it all the circumstances of their humble lives were ordered.

Eleanor accepted her changed surroundings resignedly. Mrs. Crofton still fretted, but less persistently. Eleanor and Ann repapered and repainted the rooms. The fence was mended, a new walk laid and soon there was the beginning of a trim lawn.

One lovely May morning, Eleanor, who had already paid her mother a visit in her room which she set to rights, opened the window to let in the sunshine, went into the kitchen to prepare the breakfast tray which she would presently carry to her. The egg was delicately cooked, the thin, brown slices of toast invitingly arranged upon a fragile plate with the coffee pot of antique silver and the tiny cup of thick cream. Her task in the kitchen finished, Eleanor mounted the stair. She rapped softly at her mother's door and was languidly bidden to enter. The little table was drawn up beside the sofa, and Mrs. Crofton, a strict formalist, had been fortifying herself for possible vicissitudes—confronting the breakfast tray, and lesser trials that might follow—by reading the collect and gospel for the day. She eyed the tray dubiously:

"Eggs again this morning, Eleanor," she said: "you really must imagine that it's Lent."

"But mother, these are unusually nice. Mrs. Johnson just brought them in, warm from the nest."

"Mrs. Johnson seems to be the universal authority, nowadays," Mrs. Crofton replied dryly.

"If you could see her poultry, mother, you'd be delighted," Eleanor said cheerfully. Mrs. Crofton was not in the least interested,

and her indifference was so plainly expressed that Eleanor was not encouraged to continue the subject.

"The light is blinding! Really, Eleanor, you have a mania for drawing the shades—" she turned fretfully toward the window disregarding the lovliness of the morning which to Eleanor was enchantment. The blind was lowered. Mrs. Crofton's long slender fingers, glittering with jeweled rings, not one of which could be sacrificed although they might be on the verge of poverty, were stretched to reach the coffee cup which Eleanor had carefully filled. She sipped it and sighed.

"I don't know what has come over Ann, she has certainly lost her knack of making coffee; this has a most unpleasant, earthy flavor."

"It's the coffee we've always used, mother, made as Ann always makes it."

"I may be allowed to express an opinion, I hope, Eleanor; Ann is failing; I should know, since she has been with me for thirty years."

Eleanor made no reply, she hated useless contention over trifles. But the beverage, whatever its imperfection, had the required effect; and presently, feeling the gentle simulant Mrs. Crofton became first resigned, and then, if not content, a little less dissatisfied.

"Ann will come for the tray. I've a hundred things to do, so I'll leave you, but call me if you want me," she said as she stooped to kiss her mother's faded cheek—an endearment which Mrs. Crofton received without emotion.

Mrs. Crofton was not an acknowledged invalid, "only delicate"; but upon this vague ground she demanded as much attention and pampering as any helpless convalescent; and without the personal attributes which might have entitled her to distinction she managed to make herself always the center of observation and attention. It was a deep-rooted vanity that had grown with her growth and strengthened with indulgence.

Thankful that she was so easily satisfied this morning, after the kiss which might have been bestowed on a wooden image for all the response it met, Eleanor, after a last glance around the room to assure herself that nothing was lacking, ran down stairs, put on her hat and thick gloves ready to attack the discouraging, weedy garden.

Susan Johnson in this, as in countless other things, was already her faithful ally. She and Eleanor understood each other with the freemasonry that exists between women, where there are mutual respect, confidence and sympathy.

Susan, on her part, without the faintest vestige of acknowledgment, was convinced that Eleanor was something too fine to be burdened by the sordid cares which were her own daily portion. She knew that there was a lack of money in the straitened household, and in many delicate and considerate ways she had arranged "to exchange work," giving Alonzo's and her own service where Eleanor's strength and experience were not equal to the demands made upon them.

Eleanor had agreed already to teach little Ned an hour a day. Susan had small opinion of "Kindergartens."

"Sendin' a child there to learn him to point East and West," she remarked scornfully, "and mix mud, and cut paper—things the stupidest young'n that ever lived knows 'thout bein' told, and has to be whipped to keep him from doin' it. H-u-h!"

Then Eldora was to have lessons on the cabinet-organ, which Susan herself had bought on the installment plan, before she was married. She had also arranged an exchange of sewing, Eleanor to do the fine hand-work, which Susan said was not intended "for paws" like hers that did well enough for washin' and ironin' and scrubbin'."

In accordance with this agreement, then, Alonzo had cut the mustard, which had grown luxuriantly, so that it no longer vexed Ann's eyes as she ruminated gloomily in the kitchen door. He had also prepared the borders and spaded the flower beds, and to these Eleanor was giving the finishing touches. She hoped by mid-summer to have the porch and staring windows veiled and softened with pink, purple and white morning glories. The ash heap should be removed and gay sun-flowers should supplant the rank "Jimson weed," and the blank board fence should be screened with sweet peas—all in good time.

Eleanor looked up at the weather-beaten house and said wistfully: "If I could only paint it, the place would be immensely improved. But doors and window-sills are very different—and I could not undertake the whole house."

"Well, mercy! I should think not!" It was Susan who interrupted Eleanor's soliloquy. She had come out into her own garden and paused bare-headed in the sunshine, sewing as she stood. It was one of her habits; she frequently followed Alonzo about sewing and talking as she did so, tongue and fingers working harmoniously together. She now watched Eleanor plant the seeds of portulacca, petunias, verbena, and phlox, marking each with a clean pine wedge on which she had written its name.

Susan's needle was poised in mid-air: "Dear me! Miss Eleanor. How handy you are. One'd think you'd done nothin' but garden all your life. You do it like you'd been born and brought up to it."

Eleanor laughed, glanced up at the red face beaming smilingly above her:

"Well, Susan, you are a born encourager, and that, I think, should be considered one of the fine arts. I'm sure that men and women spend years in other callings that are not half as much good to the race."

It was a bit of philosophising that was a little beyond Susan's comprehension, but anything Eleanor said was a matter of faith with her.

"I know a little, a very little, about flowers, and can make them grow, probably because I love them so. You know, over at the other house I had quantities," Eleanor continued.

"It takes a sight of work. Lon was up at four." There's so much to do about a place this time o' year that he begins at daylight.

"Lon feels so encouraged," Susan went on cheerfully, "seems as if for the first time in our lives we're beginnin' to git ahead. And land knows, it's time! We've both of us hustled. Nobody can ever say that I've set down and took it easy! And I'm sure Lon wasn't ever nothin' of a loafer!" She pulled her thread through with energy.

"I should say not, from what I've seen of you both," said Eleanor sympathetically.

"Eldory's jest doin' splendid in school. Her teacher says there ain't a better pupil in the grade; her reports come home every month nigh about perfect!" Susan's pride was touching. "We've only got a few more payments to make on the lot and then we can own our home. Lon 'lows to build as soon as he can. That's one good thing of workin' for a man like Dick Randall; he's not in it for all he can git out of it for himself; he thinks of other folks too. He started the Works to fill up his time, everybody knows he's got all he needs, but they're a godsend to the people 'round here."

Eleanor had known Dick Randall as a girl in a village may know a young man in her own set, but there had never been much intimacy between their families. Eleanor acknowledged the force of Susan's observation. From where she stood she could see the wide-spread roofs of the Works, some distance up the road. The cottages of the workmen were in "easy walking" distance; most of them new, with strips of grass in front, painted fences, and flourishing vegetable gardens in the rear. The foreign element had not as yet invaded Carlinville and many of Dick Randall's men had been his playmates and his chums at school, and a sturdy self-respect was apparent in his employes. "He don't put on no airs," they said of him. And he on his part never forgot that they were flesh and blood.

Strikes and lockouts were industrial cataclysms unknown in the history of the Carlinville Wire Fence Works. The men were treated justly, and had intelligence enough to realize it. They would have laughed in the face of the agitator who might have tried to convince them they were "downtrodden victims of industrial slavery." Here each man was a responsible human being, with the acknowledged rights of an individual, cringing and truckling to no one.

Ned, "the baby," now joined them in the garden, having missed his mother from her accustomed place at the sewing machine. Jody, his yellow cat, followed at his heels, his long tail waving gracefully, and a suspicion of milk on his whiskers.

Susan did not notice the cat. She caught sight of a fine pair of horses approaching, and heard the quick regular trot of their hoofs in the road. They came nearer, tossing their small proud heads, their silken coats shining, with manes and tails like threads of silk, their silver-mounted harness glittering in the sun. Her face fell and she exclaimed as they whirled by:

"There goes B. F. Mullins and that Billy of his'n. He's up to no good, I'll be bound."

The owner and driver of the team, a stout, red-faced man, with bristling gray beard and close-cropped gray hair, had lifted his hat somewhat ostentatiously to Eleanor, a salutation which did not include Susan. She took Ned by the hand and said: "I must go in and see about dinner." To her the sky seemed to have been suddenly overcast.

(To be continued.)

The Rock-a-By Lady

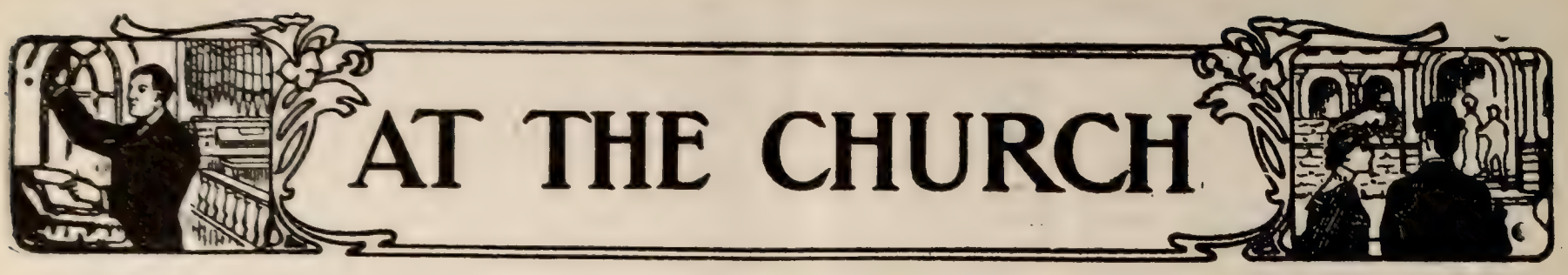
The Rock-a-by Lady from Hush-a-by Street
Comes stealing, comes creeping;
The poppies extend from her head to her feet;
And each hath a dream that is tiny and fleet;
She bringeth her poppies to you, my sweet,
When she findeth you sleeping.

There is one little dream of a beautiful drum,
Rub-a-dub it goeth;
There is one little dream of a big sugar-plum,
And lo! thick and fast the other dreams come
Of popguns that bang, and tin tops that hum,
And a trumpet that bloweth.

The dollies peep out of those wee, tiny dreams,
With laughter and singing;
And boats go a-floating on silvery streams,
And the stars peep-a-boo, with their own misty gleams,
And up, up and up, where the mother moon beams,
The fairies go winging.

Would you dream all these dreams, that are tiny and fleet,
They'll come to you sleeping.
So shut the two eyes that are weary, my sweet;
For the Rock-a-by Lady from Hush-a-by Street
Comes stealing, comes creeping.

—Eugene Field.



Sunday School Lesson

By Professor Willett

The New Discovery *

Christianity came into a world which was largely given to the selfish arts of personal gratification. Emperors stripped provinces for the adornment of their palaces. Proconsuls swept into new regions with fire and sword, bearing home plunder that would have made a kingdom's ransom. Power, either military or civic, was used as the master-key to open the coffers of the world to the self-indulgent. Life in the Roman empire was for the rich a continued orgy, and for the poor a never-ending drudgery.

When Christianity came it changed all this so far as that growing company of its own confessors was concerned. For the first time men were awakened under its impulse to the necessity of thinking of others rather than of self. It was the astonishment of that hard pagan world to discover that there was a company of men and women in their midst who regarded service for others as their greatest happiness, even though they were laborers in the commonest tasks, and who shared with one another and even with men and women whom they had never known those modest competencies of theirs which others of the age would have hoarded for private satisfaction.

The Christian Weal s

This was the astonishing fact revealed by the conduct of the Jerusalem church. Almost from the beginning there had been a feeling on the part of these believers in Jerusalem that in the great joy of the newborn faith they could not count anything as merely personal property. Many of them had sold all their possessions and brought the proceeds to the feet of the apostles. Others disposed of part of their goods as occasion offered: and most of them felt that whenever there was need, no one would count his lands or properties as merely his own, but would generously bestow them upon the common cause. This beautiful spirit of generosity and comradeship has in a measure prevailed wherever Christianity has gone. Not that our religion has defined itself in terms of communistic experiment. Christianity is much larger than any financial program. But its ideal has been that wherever there was need, the spirit of generous and openhanded giving would prevail.

Paul's Interest in Jerusalem

The church in Jerusalem soon fell into troublous times. Persecution deprived many of its people of all their resources. They were driven away, imprisoned, some were even put to death. The result was that the Christian community in the Holy City was very soon brought to poverty. When Paul took up his wider missionary enterprise he was requested by the leaders of the Jerusalem church to lay on the hearts of the Gentile Christians in that wide world to which he carried the gospel, the story of their poorer Jewish brethren who were often in dire need. This he promised to do, and never did he omit that kindly ministry of helpfulness in his journeys about the Mediterranean. He had no missionary society to promote his own enterprise. He was compelled to depend upon the labors of his own hands and the chance assistance of Christians who often were as poor as he. But he never failed to remember the poor at Jerusalem and to take offerings on their behalf.

Paul's Method

Whenever he approached the moment of his return to Jerusalem he seems to have visited afresh, as far as occasion made possible, the churches in which he had recently labored; or he wrote them letters urging them to make generous contributions to the Jerusalem poor found. He further instructed them to choose from their own number a trustworthy representative who should journey with him to Jerusalem, bearing the offerings of the particular church. Paul was thus able to save himself from any suspicion of misappropriating the funds—a suspicion that was all too eagerly voiced and circulated by his opponents in the church. He never went up to Jerusalem without these offerings, which were taken by him to the leaders of the Christian community, the apostles, if they were there, and the elders, but chiefly to James, the Lord's brother.

The Examples in Macedonia

The epistle from which our lesson is taken is partly devoted to this very subject of offerings for Jerusalem. In it, as will be noticed, Paul uses the example of the churches in Macedonia, i. e. those at Thessalonica, Berea and Philippi, to stir up the Christians at Corinth to the same generous care for their less fortunate brethren in Judea. The characteristics of the Macedonian churches are pointed out with affectionate pride. They were none of them rich, Paul insisted, but even their deep poverty mingled with their joy made their gift a work of value and of love. Far beyond their power they gave, and this was because they were themselves the first gift they committed to God. Where a man gives himself wholly to God it is not difficult for him to bestow also a generous part of that competence with which God is daily blessing him.

Preparation for the Offering

Titus had been sent to the church in Corinth before Paul's arrival with the suggestion that he make such preparation for the offering as occasion offered; and to this Paul refers in his epistle. Now that he himself is coming to visit them, he wants them to be ready with such savings of money as will not shadow the collection he hopes to make with the danger of sudden miscarriage at the moment of his coming. That danger against which Paul tried to guard is the very danger that befalls all missionary and philanthropic offerings that are subjected to the mere routine of a calendar. The day may be observed, but if there has been no adequate preparation beforehand the people are but half prepared for the offering. And, more than this, unfavorable weather other intrusion of some other interest may almost totally defeat the important object in hand, and therefore the congregation goes through the year but partially represented in an enterprise which is really of great significance.

When Should Offerings be Made?

People who insist upon being apostolic in all things should learn the apostolic method of giving. Paul's method was to have his Christian brethren lay by week by week as their wages were paid them or their business allowed a sum that would accumulate until the moment of his arrival. Nothing would then be left to spasmodic giving, nor be endangered by any miscarriage of plans. This is the only proper and adequate way of receiving missionary offerings in any church. Every Lord's day in the year ought to be missionary Sunday. Every member of the church ought to have a pledge for the missionary fund, just as carefully made and enthusiastically observed as is the pledge for the current expenses of the church.

The Proper Proportion

When the churches arrive at their true status of generosity and absorption in the work of the kingdom of God, the offerings made for missions and philanthropies on the one side will stand to the local expenses of the church in the proportion of the total capital of any business to its running expenses. The local church is merely the means by which a definite group of Christians carry on the work of the kingdom of God throughout the world. A certain amount of their gifts naturally goes to the support of the local establishment, but this ought to be less by far than the outgo for the real purposes which have given the church its being. A missionary society that spends the most of its income in office and other expenses could not long justify its existence; nor can a church meet the wishes of the Master which lavishes upon itself most of its income and spends but a small part for the extension of the kingdom.

The Royal Rule

The joy and the grace of giving need fresh emphasis in all the churches. No minister should ever permit himself to speak of a "collection." The very name is repulsive and suggestive of that ungracious aspect of giving which is too frequently put foremost in all financial matters connected with our churches. The giving of money is an offering, and as much a part of the service of the church as the ancient sacrifices were of the temple ritual. When one has given first himself, then that which he possesses easily falls in due proportion into the treasury of God. Paul's words to the church in Corinth with other similar utterances are the classical enforcement of the law of generous and proportionate giving, never endangered by hazards and mischances of times and seasons, but made a consistent and commanding part of the worship.

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*International Sunday-school lesson for December 5, 1909. Paul on the Grace of Giving. II. Corinthians 8:1-15. Golden Text: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive," Acts 20:35. Memory verse, 29.

Prayer Meeting

By Silas Jones

TOPIC, DECEMBER 1.

The Fourfold Expression of the Religious Life. Ps. 9:1, 2.

The psalmists knew how to worship God. They were not posing when they stood in the congregation of Israel to express their gratitude and their trust. God was real to them. How is it with us? Do we really worship when we go to the house of the Lord? Perhaps a serious study of the psalms would lead to an appreciation of the privilege of worship.

Give Thanks.

Thanksgiving is a matter of character and intelligence. The thankful man knows his indebtedness to others. He has character enough to understand when a benefit has come to him. The grumbler is immoral. He does not see things right and the total effect of his life is bad. He poisons whatever he touches. The thankful man is a real man. He does not apologize for the space he occupies and he does not envy others the blessings they receive. He so magnifies the good that comes to him that he does not often think of his misfortunes. Of course he knows that the world has in it sorrow and sin. These he does not ignore. But he thinks there is no sense in adding to the sin of the world and of his own life the sin of ingratitude. The grumbler, seeing many wrongs about him, thinks it is a virtue to be disagreeable and to shirk his duty on account of the sins of others and the pain he experiences.

Tell.

The religious heart tells of the marvelous works of the Lord. It is not content to let people find out for themselves what God has wrought. The religious man is the only person competent to interpret events. He sees men and things in their relation to the whole of experience. The lover of pleasure applies the test of pleasure to what he examines; the miser always raises the question of money; the politician considers the question of votes; the dogmatist inquires as to correctness of doctrinal statements; the ritualist turns his attention to forms of worship; the "moralist" has in mind a few duties which he thinks comprise the whole of life; but the religious man discovers the largest meaning of facts. He gives men reasons for not becoming panic stricken because the plans of a few earnest souls have miscarried and for being modest after winning a few battles. Genuine religion saves men from littleness in failure and in success. The worship of the church affords the religious heart the opportunity to set forth sound views of life. The world is filled with the noise of men and women who know just enough to cry out when something hurts them but not enough to discern the meaning of pain and pleasure.

Exult

"Such boastings as the Gentiles use" are not becoming to the religious heart. In fact, boasting of that sort cannot be joined to religion. The boaster attributes too much to himself. He exalts himself against other men and against God. The religious man exults in God. He is glad when justice is done and he does not wait to calculate the benefits to himself before he expresses his satisfaction. The overthrow of despotism in Turker or in China, the conversion of tribes on the Congo, the election of good men to office in a distant city, rejoice his heart, although he may be able to see no financial or social gain for himself. He desires good government, not party success, the conversion of the world to Christ, not the glorification of his section of the church.

Make Melody

"But music is pursued, not only as an alleviation of past toil, but also as providing recreation. And who can say whether, having this use, it may not also have a nobler one? In addition to this common pleasure, felt and shared in by all (for the pleasure given by music is natural, and therefore adapted to all ages and characters), may it not also have some influence over the character and the soul? It must have such an influence if characters are affected by it. And that they are so affected is proved by the power which the songs of Olympus and many others exercise; for beyond question they inspire enthusiasm and enthusiasm is an emotion of the ethical part of the soul." Thus the Greek philosopher reasoned about music. Only a degenerate church will neglect music.

Christian Endeavor Lesson

By W. D. Endres

TOPIC FOR DECEMBER 5.

Life Lessons for Me from First John. I John 4:7-21.

The mutual love of Christians, might be a statement of our theme. Love, what is it? Everybody knows, but nobody can tell. No man has ever defined it. Yea, it beggars all description. Puny words cannot carry it. It bounds the universe. It dwells with the stars. From it springs all life, and by it life is maintained. By its grace trees and flowers bring their cheering message. It nestles in the throbbing breast of the song bird. It has a home even with the wild beasts. It has an abode in the islands of the sea. Yes, it graces alike the hovel and the mansion. It is everywhere.

Love is our god, for our "God is Love," and we must also have love if we would know him and be like him. Love is just, it insists on the right. It forbears, it suffers long, and is quick to forgive. It is tender and kind, meek and gentle, but it is unyielding and firm. It is unselfish in its attitude, it seeks to serve in every good way. It has no program, but it is present in every worthy undertaking. It seeks and inspires every thing in human life worthy of man.

Such is our God, and this we know through Jesus. In him does the Father reveal himself to us. His precepts, his rebukes to wrong, and his exaltation of right are known and honored. His sympathy for the sorrowing, his ministries to the needy and naked, his ever prompt service to those in distress, yea, his true love for all that is human in us—these are but expressions of the Father's attitude to us. In human eyes these very things constitute him "the way, the truth, and the life,"

> This is His divinity,
> This His universal plea;
> Here is One that loveth thee.

But we must love God. "He that loveth is begotten of God." But you say "I do this now." Doubtless you think so, but do you? We are all so quick to say that we feel under obligation for his kindly providence. Yes, we believe we love as he would have us love. We really enjoy the hour of public worship—the quiet, the praise, and the admonition. We think we sing with understanding the song of the great blind preacher:

> O, Love that will not let me go,
> I rest my weary soul in thee;
> I give thee back the life I owe;
> That in thine ocean-depths its flow,
> May richer, fuller be.

But beware of delusion. The surrender of George Matheson set forth in that stanza came only after travail of soul, and he who sings it from the heart must be able to drink the cup of disappointment to the bitter dregs. Loving God is vastly more than subscribing to correct doctrine, and attending the public worship which lifts us to the mountain tops where in the ecstasy of soul we are granted a glimpse of the Eternal. This in itself is little more than a psychic exercise—a sort of sacred lullaby which gives a most pleasing sensation.

How shall we know then when we love God? Our scriptures say, "If we love one another . . . his (God's) love is perfected in us," but it also says, "If a man say that I love God and hateth his brother, he is a liar." Every man who has grown from infancy to maturity, was forced, by the existing order of things, to pass through the period of childhood. In like manner must every man come to his love for God through his love for man. How great! If Jesus be our guide here—and he is—we must raise our protest wherever wrong is done, and wherever right prevails there must our approval fall. The sick and the helpless, the naked and the hungry, have claims upon us. And we need only to look about us to behold the unjust practices in industry and commerce, the frightful toil of life and limb in mine and factory, the exploitation of graft and greed in municipal affairs—it overwhelms us. But as lovers of men this is our imperative duty. The victims of these conditions are sufferers—brothers in distress. The man who closes his eyes and stops his ears to all this "hates" his brother man, and "lies" when he says he loves God. He is the friend to neither God nor man. He is as a publican and a sinner.

Our Brother

O Brother of the righteous will,
  O Brother full of grace,
What human glory is revealed
  Foreshadowed in thy face!

As once the homes of Galilee,
  It lighteth ours today:
And still to men it showeth clear
  The Life, the Truth, the Way.

Thou are the Way: for still, to know
  The Love that reigns above,
There is no other way than thine,—
  To live the life of love.

Thou art the Truth: alone on eyes
  Like thine the visions fall.
Blessed, with thee the pure in heart,
  Who see the God in all.

Thou art the Life: in thee we own
  The glory all may wear,
Who will, like thee, for truth and right
  But learn to do and dare.

O Brother of the righteous will,
  O Brother full of grace,
With deepening faith the sons of men
  Still gaze upon thy face!

(Based on verses in "Our Christmas Day," a poem by John White Chadwick.)

Church Life

At the last meeting of the executive committee of the Foreign Society, Tilden Eldred and wife were appointed missionaries to the Philippine Islands. The growing work there demands an increased force.

The Colville, Wish., church closed a series of special services October 31, with A. A. Doak and Prof. Baird of Colfax, Wash., preaching and leading the music. The pastor, W. A. Diggins, and wife have done a fine work, and one item of the "general good accomplished" in the meeting was raising his salary $250. The church, organized nearly three years ago with some thirty members and now approaching 200, is the largest in town. Prof. Baird, although young in the work, made good as a soloist and chorus leader and promises well for a bright future. The impressive close of the meetings was the dedication of her young life to the foreign missionary field by Pearl Simpson, twenty years old, a daughter of an elder in the church. Miss Simpson, a high school senior, will attend Eugene Divinity College next year.

John G. Slayter has just closed a twenty-six days' meeting at the Jefferson St. Church, Buffalo, N. Y., that resulted in sixty additions. "The success of this brief campaign can be better measured," says Pastor B. S. Ferrall, "when it is known that more than this number have been added to the church—largely by primary obedience—since the first of the year. Mr. Slayter is surely a manly man with a great message, and his presence has done the church and community immeasurable good. A stronger series of addresses were never delivered to this people. Among those to respond to his splendid appeals are some choice spirits as well as some whose decisions for the better life have demonstrated the marvelous power of the gospel to attract and save where all else fails. Brother Slayter is our type of an evangelist and while he has shown his ability as a settled minister in developing two or three great churches, we can but wish for his continuance in the evangelistic field."

The Columbia Place Christian Church of Indianapolis, whose building was dedicated October 31, is a splendid illustration of a work of faith. About a year ago four little girls who lived in this growing addition started a Sunday-school in one of their homes on Sunday afternoons. Several children attended, and the older people in a few weeks gave it their attention. They changed the meeting place to a vacant room in the rear end of a grocery building. Austin Hunter then pastor of the North Park Church, preached a few evenings on week nights for them and baptized sixteen persons. The little group craved a more desirable meeting place, and secured an option on a lot. They were organized into teams and raised the money to pay for it. J. L. Tyner, formerly superintendent of the North Park Sunday-school, took oversight of the work speaking for them each Sunday. The new building enterprise was undertaken. The cornerstone was laid August 8, by Austin Hunter and there were fourteen additions that night, ten by confession. The building was completed. It is a frame structure with basement under the entire building. It will seat 350 people. The entire property cost about $3,000 and enough money was raised to pay for it entirely and to purchase the adjoining lot. It was dedicated by L. L. Carpenter. It is in a good growing addition and is sixteen blocks away from any of our Indianapolis churches. It has about seventy-five members and will doubtless make a rapid growth.

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As We Go to Press

Gison City, Ill., Nov 21, 1909—Closed at Canton with total of 301 new converts pledged more than $1,000 to current expenses begin here today in tabernacle, no invitations.—William J. Lockart & Lintt.

Carlisle, Ind., November 8, 1909.—Three additions to the church here yesterday, one by confession and two by statement. One at Farmersburg since last report.—Leonard V. Barbre.

Wichita, Kans., Nov. 21—Central Church, Wichita, becomes living ling in Kansas misraised already; a living link in foreign sosions; more than three hundred dollars ciety and the Christian womans board of missions.—Walter Scott Priest.

Twelve students have united with the Institute Church, Edwards, Miss., during three recent Lord's Days at regular services. Most of these twelve were in their first year Industrial Course and had been in attendance at the summer term. President J. B. Lehman is the minister.—T. M. Burgess.

Hastings, Neb., November 15.—Scoville evangelistic company here. Two hundred thirteen added in fifteen days of invitation. Continuing. Old building will be inadequate for increased congregation. Church has leased opera house for regular services following meeting. Schell tireless worker.

Lincoln, Neb., Nov. 21, 1909—The second Lord's day of meeting with Herbert Yeull closed tonight with fifty-two added to date, twenty today, afternoon meeting at Oliver Theater; crowded with many taking it and for Christ not counted in above. Church overflowing. Yeuell, addressing daily the many colleges of city. Never has the gospel been preached with greater power in this university center and never more attentive hearers. We continue with expectancy in great joy. Buss and sturgis leaders of song. —H. H. Harmon,

Popular Bluffs, Mo., Nov. 21, 1909—Wilson meeting still in progress; great interest and ninety-nine additions to date; Field gleaned by great meeting year ago. Wilson preached Gospel with power and is leading preacus to victory; Bible School enthusiasm at white heat; 400 in attendance this morning. Owen Walker ably leading the chorus. Church greatly strengthened. Meeting closes Wednesday night. Wilson begins at Sterling, Ill., on Sunday.—W. M. Baker, Minister.

Evangelist Charles Bloom closed a three weeks' meeting for the Christian Church in Camargo, Ill., Tuesday night. November 9| Immediate results were nineteen added, seven by letter and statement and twelve by confession and baptism. Dr. J. E. Powell and wife were present and assisted by song and exhortation the last three days of the meeting. L. B. Pickerill, the pastor and minister of this church, has in his ministry of one year and a half brought this church into active working order.

Louisville, Ky., Nov. 21, 1909—Most cordial greeting here by brother E. L. Powell and great congregation; immense audiences yesterday eight additions seldom if ever had equal of spiritual preparation; there is surely great prospect. We go to McCauleys Theater Sunday evening. Church can accommodate crowds: we humbly and earnestly beg the prayers of all our people that souls may be truly won to our Lord and Christ's Kingdom extended.—Small and Schaffer, Evangelists.

N. S. Martz, an active member of the church at Tipton, Indiana, was elected mayor of that county seat town at the recent election.

In a recent sermon in the East End Church, Pittsburg, John R. Ewers made a strong suggestion for a Bethany College Social Settlement in Pittsburg. The idea was taken up by the newspapers and discussed.

J. N. Scholes, Newark, Ohio, has accepted a call to minister for the church at Bellaire, Ohio, after December 15. The Newark church will need a preacher after that date, but the Pulpit Supply Committee does not invite correspondence.

F. W. Collins, pastor at Garnett, Kans., reports that the Sunday-school there, of which L. F. Wildman is superintendent, has adopted a definite plan of grading. Nine persons have been added recently to the church fellowship, at regular services. In a service held at Coney, Kans., November 7, there were three confessions and baptisms.

J. W. Ross, pastor of the young church at Belen, New Mexico, writes about the difficulties and limitations of the work in that field. The town is new, and the Disciples are on the ground with the earliest comers. Twenty active persons constitute the membership with twenty-four in the C. E. Society and a Sunday-school attendance of about fifty. The infant church and earnest pastor have faith in God and believe that a valuable work will be done there.

H. M. Brooks who canducted the funeral service of C. C. Boyer, at the Pleasant Hill Church, near Paris, Ill., sends us an interesting obituary notice of the aged pioneer preacher. Mr. Boyer was seventy-two years old at his death, the father of eight children all of whom with their mother survive him. He united with the Christian Church in 1857 in Kansas and not long afterward was ordained to the ministry. One of his sons, Thomas A. Boyer, is now pastor of the First Christian Church, Oakland, Cal.

W. H. Smith, who came from Yale University to the Fourth Church, Indianapolis, two years ago, has resigned his pastorate and will accept another church. Mr. Smith has labored under the most discouraging conditions in Indianapolis; a condition that many of the men in that city feel could be met only by a change in the location of the church. This move, it seemed, could not be made at the present time. Mr. Smith felt, therefore, that he should not remain. He has the respect and utmost confidence of ministers of our churches in Indianapolis.

C. A. MacDonald, lately pastor at McKee's Rocks, Pa., is now actively engaged in the new work of which mention was recently made in these columns. Mr. MacDonald is a Sunday-school evangelist, or, as he seems to prefer, an educational evangelist. He has been conducting a series of meetings with A. R. Slicer's church in Dixon, Ill., where his work was very fruitful. We regret that an announcement of an open space in his schedule came too late for last week's issue else some church in or near Chicago might have been able to secure him for the two weeks before he begins his western trip, December 3. In his unique work Mrs. MacDonald cooperates with him.

C. G. Kindred's tenth anniversary as minister for Englewood Church will be marked by a general social to be held in the church building on Tuesday evening, November 30. A formal program of speech-making and responses, with music interspersed, will precede the social features of the evening. The occasion will serve also as a "good-bye" to Elder and Mrs. L. L. Crim,—for two decades members of this church who will remove early next month to Oklahoma, their future home. A note from W. P. Keeler says that our Chicago preachers are especially invited to come and bring with them a delegation from their flock. It is hoped that every church may be represented.

In opening his work in El Paso, Texas, P. J. Rice prints in the church leaflet a fine statement of his conception of the place of the church in the community, and the significance of the pastoral relation. Three words, he says, stand in the foreground as they enter upon their new work: "Consecration, Coöperation and Continuance. Consecration to Christ and to the church; cooperation in every worthy enterprise on the part of every member, and continuance in the service to which we have laid our hands and committed our lives." Mr. Rice reports the El Paso church as one of signal influence in the city and the outlook good for a fruitful work.

F. M. Green, well known throughout Ohio as one of the older and most successful pastors of the state, has for some months been in failing health, and it is now announced that he has been compelled to give up all public address, and can use his voice in conversation only to a limited extent. Mr. Green is now more than seventy-three years old. As a youth he was fond of making public addresses, and because of his unusual ability in this direction was often pressed into service, both for school and church. Throughout his life Mr. Green has been a vigorous and progressive leader in the church, and in his declining years is surrounded by a great many friends drawn to him by his large public service.

James N. Lester of Denair, Cal., has accepted a call to the pastorate of Highland Street Church, Worcester, Mass. The vacancy was caused by the resignation of Austin P. Finley last July. The Highland Street Church extended a call to Mr. Lester about ten years ago, but at that time he was in ill health and was compelled to decline. He preached two sermons at the church last September, when on his way to the Centennial convention at Pittsburg. When Mr. Lester reached Pittsburg he found a call awaiting him from the Highland Street Church. He received his education at Eureka and Lake Forest, Ill., taking the degree of A. B. at the latter institution. His degree of A. M. came from Bethany College. He has held pastorates in Milford, Hoopeston and Waukegan, Ill., but has of late been residing in California, whither he went to regain his health. The new work in Worcester will begin about December 1.



We speak of the *good* old days—the charming graces and courtly ways. —But do we forget that they did not know

Uneeda Biscuit

The Soda Cracker that is the delight of this day and generation.

NATIONAL BISCUIT COMPANY

Henry F. Keltch is closing his work at Tuscola, Ill.

W. L. Cowan of Albia, Ind., has accepted the work at Ludlow.

H. A. Morgan is now located in San Diego, where he succeeds Walter S. Martin.

The church at Muskogee, Okla., is building a $35,000 house, and is one of the most modern in the Southwest.

Oliver M. Olds of Oakland, Cal., preached at the Sunset Church, San Francisco, November 7, morning and evening.

Charles O. Lee of Burlington, Ind., is conducting a teacher training class with sixty-six members.

Petersburg, Ill., is greatly enjoying their new house of worship recently dedicated by F. M. Rains. B. H. Sealock is pastor.

Miss Lura V. Thompson, state organizer, requests all the preachers in Illinois to preach a C. W. B. M. sermon some time during December.

The First and Second churches in Milwaukee coöperate in issuing a weekly paper, The Messenger. Claire Waite and Eugene N. Duty are the respective pastors.

The church at Illiopolis, Ill., is being repaired and will soon have a good building. Robert Sickles is the pastor and will hold a meeting following the dedication.

Every loyal church will plan for the C. W. B. M. day, December 5, or some Sunday in December. This "Day" is a big day in those churches which have learned its value.

Robert Lord Cave preached at Alameda, Cal., last Lord's Day evening during the absence of the pastor, H. J. Loken, who is now in a meeting with the Centennial Church, San Francisco.

B. H. Hayden writes that the Sunday-school at London, Ontario, has doubled its attendance since September 1. One confession was reported for the service November 7.

Mrs. Princess Long, California's gifted singer, has been visiting her old home in Paris, Ky., since the Pittsburg convention. She will return to her home at Long Beach in the near future.

A. M. Lindsey closed a good meeting with Fred V. Loos at Smithville, Mo., with sixty-four additions. At Mr. Lindsey's church, Clinton, Mo., fifty-one persons have been added in the past two months.

J. R. Ewers, pastor of East End Church, Pittsburg, Pa., will deliver a series of lectures at Bethany College on social themes November 18 and 19. He will discuss "Tenement Houses" and "Social Settlements."

The union Christian Endeavor organization has set as its aim for 1910 "Fifty new societies, 2,500 new members and 100 new mission study classes." H. W. Hunter is the state superintendent to whom reports and inquiries should be sent.

The work in Nelsonville, Ohio, is going steadily forward. There were 124 men in the Berean Bible class last Sunday and 463 in the Bible-school. The Bible-school averaged for the summer months 95.5 per cent of the winter attendance. W. S. Cook is the energetic pastor.

W. H. Smith has just closed a successful work with the Fourth Church, Indianapolis, to which he came from Yale University two years ago. Mr. Smith is a cultured and efficient pastor. His friends and members of the church are grieved to have hi msever his relationship as pastor.

J. H. Fuller of Monterey, Mexico, sends a card with the simple announcement of the death of T. M. Westrup, November 15. This aged Christian missionary had reached his seventy-third year. The sympathy of the brotherhood goes out to the afflicted family.

The prospective union of the Baptist and Disciple church at Ladysmith, Wis., of which mention was made in these columns recently has become an established fact and R. E. Stevens of Georgia, has taken the responsibilities of pastor. May he and his people have guidance from the good spirit of Christ to weld and unify this Union church!

A. E. Dubber of Greeley, Colo., writes that he is prepared to conduct a bureau of pulpit supply. Ministers needing pulpits and churches in search of pastors will do well to correspond with Mr. Dubber as to their desires. A small fee of one dollar will be asked from each applicant—sufficient only to defray the expenses of the correspondence.

The resignation of I. N. McCash as pastor of the First Church, Berkeley, Cal., was presented to the congregation November 7. The resignation, reluctantly accepted, is to take effect December 15. Dr McCash expects to move his family to Cincinnati, Ohio, which will be their future home. He takes up his new duties as secretary of the American Christian Missionary Society January 1.

J. E. Bell, formerly pastor at Salinas, Cal., has accepted a call to Imperial and is now on the ground and at work. As was announced at the time, the church and parsonage at this place were recently destroyed by fire, the total loss above insurance being about $2,000. Since the fire the church has met in the auditorium, which has a seating capacity of 500.

Harry G. Hill of the Third Church, Indianapolis, is again answering many calls to address big men's meetings. He spoke before the colored Y. M. C. A. in his home city recently and will address a mass meeting at New Castle, Ind., November 22. He has been the first speaker at the latter place since the inauguration of the meetings.

The board of deacons of the Marshall Street Church, Richmond, Va., last week adopted a resolution unanimously endorsing and commending the work of their pastor, B. H. Melton. They also extended to Mr. Melton a call to remain as pastor of the church fo rthe remainder of his life! Mr. Melton has just begun his eighth year as pastor of this church.

Information from F. B. Sapp of Fargo, N. D. is to the effect that the Hon. Fountain L. Thompson of Condo, N. D., recently appointed United States senator by Gov. Burke, is a member of the Christian church. He is one of the wealthy men of the state, coming from Illinois a score of years ago and taking a homestead. "His appointment," Mr. Sapp says, " seems to please both republicans and democrats."

Last week was a historic week in the life of the church at Centerville, Iowa, of which J. H. Booth is minister. During the week an enthusiastic men s meeting was held and a local brotherhood organized. Thirty-six men signed the covenant cards and became members of the Brotherhood, And on last Sunday more than $600 was raised for home missions. This church supports two missionaries, Lewis Kopp, Fort Dodge, Iowa, and Mrs. R. D. McCoy, Drake College, Tokio, Japan.

We announced two weeks ago the resignation of J. M. Philputt from the Union Avenue Church, St. Louis, in order to make a long-desired trip to the Holy Land and Europe. Now comes word that the congregation unanimously adopted resolutions urging him to return to their pastorate after his trip abroad. But Dr. Philputt feels that he ought not to be away from a work for which he is responsible for so long a time as he intends to be away. Hence he insisted upon his resignation being accepted.

Frank L. Van Voorhis of Shawnee and Ben F. Hill of Okmulgee, Okla., are exchanging meetings. Mr. Hill is now at Shawnee, and they are having splendid meetings. Together they will begin at Okmulgee, November 29, with Mr. Van Voorhis doing the preaching. This is especially complimentary to Mr. Van Voorhis, as he was formerly pastor at this place. Mr. Hill and his son will enter the evangelistic field January 1.

The church at Vacaville, Cal., has decided to bulk the missionary offerings into one, to be divided between the various missionary interests of our churches. Sunday, March 14, was their annual missionary day. Dr. H. H. Guy was with them and delighted all by his two masterful addresses. The offering was over $220 in cash and pledges. The pastor, Frank E. Boren, believes this is larger than the aggregate of separate offerings would have been. He feels that the plan has worked well. With their C. W. B. M. offerings for the year, this will make about $300 for a church of 150 members.

The Christian Ministers' Association of Indianapolis, recently passed resolutions commending the wisdom of the proposed unification of all the organized interests under one or two boards, "and that we heartily endorse any effort for real unification and simplification of our organized interests." The resolutions were passed by unanimous vote with twenty-eight present and are signed by Charles M. Fillmore, president, and Clay Trusty, secretary. No doubt this progressive ministers' association points the way for one of the most urgent practical reforms in the brotherhood.

The graceful act of one of the closing services of the Centennial convention in starting a fund to pay the expenses of Secretary W. R. Warren on a trip through the Holy Land has been commended on all hands. Mr. Warren gave himself body and soul to the business of making a success of this great convention. His weariness was apparent to all who saw him at Pittsburg. Wallace Tharp who received the cash and pledges proffered there reports that he now has $554. It will require not less than $750 for Mr. Warren to make the tour. He should have $1,000. The words of Charles S. Medbury, president of the Centennial convention, printed elsewhere, will no doubt quicken many who were not there to send in their contributions.

T. J. Golightly, for two years pastor at Shenandoah, Iowa, has resigned. Some competent pastor will be greatly needed there to care for the harvest gathered in the meetings held by E. E. Violett which closed November 11. Mr. Golightly says the meetings had to close just when the interest was highest and the people were yielding. Twenty-two responded to the invitation. The pastor speaks as follows concerning the evangelist: "Mr. Violett did not preach even one weak sermon, they were all splendid utterances. He does not try to move men's emotions before he has convinced them of the righteousness and reasonableness of the gospel's claim. His indictment of sin was tremendous; his knowledge of the Scriptures is marvelous; he seems to be able to quote any passage at a moment's notice, he always reads his Scripture lesson from memory. Any true report of the meeting would seem to indicate that it was spectacular. It was not so in the least. Everything was forgotten but the message and the burning earnestness with which it was uttered. Mr. Dakin proved himself a splendid soloist and leader."

The R .A. Long Proposition and the Bible College of Missouri.

The generous proposition of Brother Long is before the brotherhood of our Missouri churches. Its magnanimity appeals to the dignity of a great people and provokes their hearty response. The greatness and the glory of such an enterprise will suffer no lagging. Surely, a people with the vision of the Kingdom of God and with the means at their command will arise in might to meet this proposition and assert their right to the glorious inheritance bequeathed through the grace of God. There should be no stint in the effort. The call spells unbounded opportunity. The day of greater achievements is before us. The King takes the initiative in giving his life on the cross. He compasses the world in his purpose. He bids us follow Him whithersoever He goeth. O, the inspiration, the thrill that comes of a mighty effort for him should make our present undertaking a supreme joy. Yea, and the faith we have in Him gives the assurance of certain victory.

Neosho, Mo. J. M. Hunley.

A STUDENT'S TESTIMONY.
What I Heard—and—What I Saw.

Four years ago I entered the University of Missouri. Before doing so these are some of the things I heard:

1. The University of Missouri is a "godless institution." Its teachings are misleading to the Christian and are encouraged to the non-believer. Its teachings should be shunned, or taken with antidotes.

2. The students of the University have no opportunity for instruction in a religious way. They get their secular education and go away without ever touching the great fields of religious thought; and, as a consequence, go to their callings with the religious side undeveloped.

When I came to Columbia these are some of the things I saw:

1. Just across the street from the University there was a beautiful stone building, erected to the memory of the Man of Galilee, and for the service of the state. It was the home of the Bible College of Missouri.

2. The site of this school had been chosen for three reasons: (a) The founders of this Bible College realized that the university is not the "godless institution" some of our earnest brethren believed, and that many of the best minds are coming to this university for instruction. They wished to know these young minds. (b) They realized that these young minds lost much, both for themselves and for the Cause in going out to their work without some opportunity to learn of the things best worth while. They wished to teach these young minds. (c) There was a small but increasing number of young men preparing for the service of God's church. They wished to give these the opportunity of studying under the best instructors the money of the state of Missouri can hire, and thereby leave the Bible College free to give its efforts to strictly theological work.

3. During these four years the work of the Bible College has not been in vain. (a) It has been a leavening and uplifting force in my own life. What I might have been without it I do not know. But this I do know: Instead of cutting loose in the cold sea of pure scholarship I have learned that I cannot go so far there that the spirit of God and His Son will be unable to guide, direct and inspire. (b) In proportion to its enrollment and length of life it has sent out more missionaries than any other school in our brotherhood. (c) It has lifted itself from a position of small notice to that of a powerful factor in the university and city life. Yearly its enrollment increases and its activities are more noticed. Yearly the Spirit of God working through it touches some phase of our state life in a new and telling way. Its Christ has shown Himself to be still the Christ of the multitude, of the rich and the poor, of the honored and the obscure. It is realizing the aim of its founders. It has proved that all people still desire to hear of the Man of Galilee, and that in close proximity to the university it can do a work our segregated schools can never do.

May the silent and beautiful front of its building ever continue to look down into the campus of Missouri's greatest school to inspire to high ideals, and to win to itself affection and gratitude.

These are some of the things I saw at Columbia. They inspire me to feel that this busy world of ours is in no danger of forgetting the Prince of Peace. Brethren, are these not good things to have seen, and to have experienced? Are they not worthy to continue? Then will you not take the word of one who is, and has been long on the ground; and lend your voices, your hands, and your means to their preservation and upbuilding.

E. E. Chiles,
Student at Columbia, Mo.

The above letters, one from a pastor, the other from a student in the Bible College, speak for themselves. They most forcibly present the opportunity that is now ours, and the great need for the increase in the endowment of the Bible College. Brethren the time is short. We have only about half of the $50,000 needed in order to secure the $50,000 offered by Brother Long. It cannot be that the brethren will see this effort fail. Let every church, every pastor and every individual feel the burden of responsibility and in faith and love give as the Lord has prospered him. G. D. Edwards.

Southern California

I have just returned from the twentieth annual Sunday-school convention of Southern California, at Riverside, where, a few years ago, President Roosevelt transplanted the parent navel orange tree in the courtyard of the famous Glenwood Hotel. In enthusiasm, fraternal spirit, excellence of program this convention was pronounced by national Sunday-school workers one of the most remarkable they ever attended. In teacher training, adult Bible classes, and those things that mean most in the modern Sunday-school movement, Southern California stands first of all the states according to the number of schools.

"Our people" have gone into this Sunday-school movement heart and soul. Our plea for union has here found itself in the realm of the Sunday-school. One-fourth of our pastors in Southern California were present. They constituted one-fifth of all the preachers present.

A Good Investment!

145 CHURCH BUILDINGS ERECTED WITH OUR ANNUITY FUND

THE ANNUITY PLAN

What It Is! How It Works!

In Our Church Extension Fund at Kansas City, Mo.

WHAT IT IS—Through our Annuity Plan you can administer upon your own estate by putting your money into our Church Extension Fund. This is far better than making a bequest, because the Board will pay you 6 per cent, in semi-annual payments, if you are fifty years old, or more, and the interest will be paid to your wife if she survives you. Between the ages of forty and forty-nine the rate is 5 per cent, and 4 per cent, between the ages of twenty-one and thirty-nine.

ITS GREAT ADVANTAGES TO YOU:

1. You can see your money work while you live.
2. You have no trouble or losses in making reinvestments.
3. You have no taxes nor attorney's fees to pay and your income is regular.
4. The Society is perpetual and is incorporated. Its funds are perpetual and are loaned only on first mortgages where titles are absolutely good.
5. Your money is safe because the Annuity Bond which the Board issues you is as good as a Government Bond because it is backed up by all of the assets of the Fund, which now amount to $650,000 and which will constantly increase.
6. We receive remittances of $1.000, or as many hundreds or thousands as you can send, and your money will be received at any time and the Bond will be dated so that your interest begins at once.

HOW YOUR MONEY WORKS—The Board does not invest your money in some secular enterprise and WAIT FOR YOU TO DIE before using it in the work of Church Extension. All of our Annuity money is loaned at 6 per cent to aid promising congregations to build. The money is returned by the churches using it in five equal, annual installments, and as fast as it returns it goes out again and again to build churches. Your money is thus in a PERPETUAL WHIRL OF DOING GOOD, because we have more demands for Annuity money than we can answer. Our mission churches in the new Southwest are glad to get Annuity money from the Board of Church Extension and pay 6 per cent, which is only 2 per cent more than is charged for the regular funds. They then have their loans in the hands of their friends.

Our Annuity Fund has received 260 gifts and $256,363, and 145 church buildings have been erected by Annuity Funds alone.

We can use $100,000 this year. Send remittances at once and give your full legal name and your age. Remit to

G. W. MUCKLEY, Cor. Sec., 500 WATER WORKS BLDG., KANSAS CITY, MO.

Our own C. C. Chapman, president of the convention, could not be present. R. P. Shepherd of Pomona presided in his stead. Brother Shepherd is also superintendent of teacher training and has large interdenominational classes in Pomona and Los Angeles. W. C. Pearce of Chicago, prince among Sunday-school men, was present and contributed greatly to the success of the program.

Among other of our workers on the program, specialists in different lines, were E. W. Thornton, Los Angeles, G. M. Anderson, Riverside; F. M. Rogers, Long Beach, and Dan Trundle, Rialto. None of these men thought of themselves, nor were they thought of as "Disciples" in any distinctive sense. In finest fraternal spirit they were there to serve. The Sunday-school is one of the open doors through which shall come that unity for which the Master prayed "that the world may believe." Coming close to the feet of Jesus in the study of his word we shall one day look up into his face and discover that we are one in him and he is one in us. Then, ceasing to wrangle and to vilify our brother, we shall carry the story of the Saviour's love to the whole creation.

The First Church of Long Beach has arranged with Mrs. Princess C. Long to become assistant pastor to F. M. Rogers. This will be a rare combination. Mrs. Long will assist E. N. Phillipps in a meeting at Oxnard in December. She will begin her new duties with the Long Beach church the first of the year, assisting the pastor in a meeting in January.

S. M. Martin is with A. C. Smither in a meeting at the First Church, Los Angeles. There were seven added the first day.

Sumner T. Martin is in a meeting with the El Centro Church.

On a recent Sunday Dan Trundle and the Rialto Church resolved to pay off their debt of $2,400—and did it.

"Echoes from Pittsburg" were brought to the last monthly preachers' meeting by A. C. Smither, R. P. Shepherd, L. J. McConnell, Grant K. Lewis, Mrs. W. R. Harper and Mrs. Princess C. Long.

The December preachers' meeting will be devoted in part to a farewell reception to Grant K. Lewis, as he will leave soon afterward for his new work in Cincinnati.

Oceanside, Cal. Oscar Sweeney.

The Breeden-Gardner Meeting at Liberty, Mo.

H. O. Breeden and W. A. Gardner have just closed a meeting with the church here. Beginning the first Sunday after the Centennial convention and continuing until Sunday, November 14, they have led this church in one of the best meetings in its history. The meeting was conducted on a high plane. No sensational or questionable methods were used, no unworthy motives appealed to, but with singular power the gospel, in its vitality and strength, was presented in sermon and song. The numerical results were fifty-five additions to the congregation. The other results include a toning up of the entire life of the church, and the deepening of the hold of the Master on all who came under the influence of the meeting.

Dr. Breeden is so well and widely known that I feel it is unnecessary for me to write at any length as to his ability in presenting Christ to men. He is a master workman, one who, knowing and rightly using the Word of God, has no need to be ashamed. He seems to know the Word almost in its entirety, and all his readings from it are wholly from memory. His quiet, dignified style of preaching makes a powerful appeal to the minds and hearts of his hearers. With many others, I feel a regret that he is for a time leaving the evangelistic field for a return to the pastorate. He is filling a vacant place in our evangelism, and is badly needed.

W. A. Gardner, of Millersburg, Ky., who had charge of the music, is worthy of high praise. He is a devout Christian, humble, tractable, capable of doing many things well, and leads the music with dignity and effectiveness. His cornet solos are superb, and add much to the attractiveness of the music.

I wish to record my high appreciation of the service these two good men have rendered here, and to bear testimony that in every way their meeting has been a blessing to the church and to the community. I feel that from now on the Liberty Church will be able to do better work and more of it because of the inspiration of this meeting.

Robert Graham Frank.

Six Years in Columbus, Ohio

Yesterday closed six years and six weeks work in Columbus. These have been years of toil and some victory. Our Bible-school has more than doubled in enrollment and attendance. Our C. W. B. M. has grown to be more than three times as large. Four hundred and eighteen were baptized into Christ and one thousand received into fellowship. enjoyed for our National conventions. It ness section gave way to one of the handsomest buildings in the land, the plant being well worth $60,000. I have sought to give our glorious plea a hearing and a standing it deserves in this beautiful capital of Ohio. God has richly blessed our labors together and I leave for Wichita Tuesday morning with the love and prayers of the whole church and community, for which I greatly rejoice.

Walter Scott Priest.

A Short Stop at Topeka

A dedicatory service at Manhattan, Kans., November 14, enabled me to spend a few hours in Topeka, nearby, where our next National Convention will be held. Already the wheels of preparation have begun to go round. The general committee has been organized. The Hon. J. W. Gowing, a leading member of the Christian Church, and a prominent business man in Topeka, has been elected chairman; Charles A. Finch, the pastor of our First Church, has been appointed secretary. A convention bureau with a well appointed office will be established soon after the holidays.

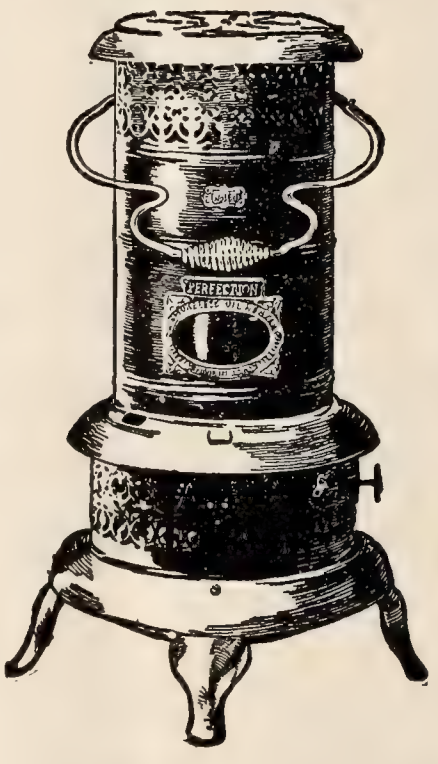
The splendid auditorium, which has already been secured for the sessions of the convention is equal to the best we have ever enjoyed for our National Conventions. It will accommodate four thousand. The location, the light, heating, ventilation, seating and the acoustics are all ideal. The large organ is an exceptional feature. The beautiful capitol building nearby will probably be used for general headquarters,—registration, postoffice, exhibits, etc. The senate chamber and the house of representatives can be admirably used by boards of managers and for other important meetings. A number of large church buildings, including our own, are close to the capitol.

The Commercial Club and the citizens generally are already taking a lively interest in the convention.

Topeka is on four of the leading transcontinental railways and enjoys a train service unequaled in the world. It is easy to reach Topeka, and it is a charming place to abide. It is without question one of the most delightful cities in all America.

What crowds of our brethren will be in

From Arctic to Tropics in Ten Minutes



No oil heater has a higher efficiency or greater heating power than the

PERFECTION Oil Heater

(Equipped with Smokeless Device)

With it you can go from the cold of the Arctic to the warmth of the Tropics in 10 minutes.

The new

Automatic Smokeless Device

prevents smoking. There is no possible question about it.

This means greater heat-power, a more rapid diffusion of heat and a sure conversion of all the heat-energy in the oil.

In a cold room, light the heater and in 10 minutes you'll have a glowing heat that carries full content.

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Every Dealer Everywhere. If Not At Yours, Write for Descriptive Circular to the Nearest Agency of the

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THE CHURCH OF CHRIST

By a Layman. TENTH EDITION SINCE JUNE, 1905

A history of Pardon, the evidence of Pardon and the Church as an Organization. Scriptural Discussion of Church Fellowship and Communion. THE BEST EVANGELISTIC BOOK. "No Other Book Covers the Same Ground." Funk & Wagnalls Company, Publishers, New York and London, Cloth Binding; Price $1.00 Postpaid. Write J. A. Joyce, Selling Agent, 208 Bissell Block, Pittsburg, for special rates to Preachers and Churches

the Sunflower capital in October, 1910! No doubt the attendance will reach 10,000 or more. This is the slogan of the Topeka brethren. They will make the convention well known. They are fully awake to the situation,—no question about that. Those who came in contact with Charles A. Finch and other alert representatives at Norfolk, New Orleans and Pittsburg do not have to be reminded of this.

Kansas stands for the very best things known to the life of our American Republic. Our own large-hearted brethren with an unstinted hospitality will welcome the people from every quarter. F. M. Rains.

Cincinnati, Ohio.

W. R. Warren to the Holy Land.

One of the delightful incidents of our Pittsburgh fellowship was the proposal of Brother Tharp that a fund be raised to give our faithful Centennial secretary, W. R. Warren, a trip to the Holy Land. The unselfish pleasure of the Pittsburgh committeemen in this proposal was one of the fine things about it, but the very finest thing of all was the opening up of an opportunity by which a great host of us may express, in a telling way, our appreciation of Brother Warren's loving and tireless service. We owe this man of God so much. He not only labored hard but he kept things on a high level. Even if we could do so, we would not tear from the records of our people one communication he sent to the churches. Nor did he ever shame us in a single public utterance. Ruggedly true to distinctive things held precious among us, his representative ministry gave no offense anywhere but rather challenged thought. It is good to honor one so worthy and so faithful. We need to feel and voice deep gratitude even more than Brother Warren needs the rest our gifts will bring.

Charles S. Medbury.

Education Day in Illinois.

Education day ought to be made the great day of the year in Illinois this missionary year. There are almost 800 churches with a membership of 100,000 in this state. The Disciples have but one college. They ought to demonstrate what could be done for the college with a popular free will offering. We are asking the churches for $6,000. I presume a great many churches will feel that this is a big amount, but it is an average of only six cents each for our membership in Illinois. Without doubt there are a great many who will not pay the six cents. This makes it necessary for others to be more liberal. We are going to give the churches the greatest opportunity they ever had. The preachers will be supplied with information on every point connected with our work. We are going into the campaign to win. A large education day offering is more necessary this year than ever. While we are busily engaged raising endowment, the danger is that we will neglect the necessary income to keep the college from becoming further involved in debt. These lines of course are written for Illinois Disciples, but if they shall inspire the members of the church in other states to do larger things for their schools, we will be more than gratified with the results. Let everybody prepare for Education Day, January 16, 1910.

H. H. Peters.

Foreign Missionary Rallies.

The Foreign Christian Missionary Society is to conduct a wide campaign of educational rallies or institutes this winter. All day sessions will be held in each center. There will be night meetings also with new stereopticon and moving picture views of the foreign work. Missionaries will speak, also visiting preachers. There will be on exhibition many curios, maps and charts. Surrounding churches are invited to send delegates to these rallies at the principal centers.

Secretary E. W. Allen and A. F. Hensey of Africa are conducting these rallies in the southwest. Secretary Stephen J. Corey, F. E. Hagin of Japan and M. D. Adams of India are conducting them in the south and central states. After the holidays President McLean and two missionaries will also be on the field.

The following are the rallies conducted by Stephen J. Corey, F. E. Hagin and M. D. Adams:

Nov. 17—Cynthiana, Ky.
Nov. 18—Eminence, Ky.
Nov. 19—Winchester, Ky.
Nov. 22—Danville, Ky.
Nov. 23—Johnson City, Ky.
Nov. 24—Briston, Tenn.
Nov. 25—Kimberlin Heights, Tenn.
Nov. 26—Winder, Ga.
Nov. 28—Atlanta, Ga.
Nov. 30—Chattanooga, Tenn.
Dec. 1—Nashville, Tenn.
Dec. 3—Mayfield, Ky.
Dec. 6—Evansville, Ind.
Dec. 7—Mt. Carmel, Ill.
Dec. 8—Lawrenceville, Ill.
Dev 9—Terre Haute, Ind.
Dec. 10—Bloomington, Ind.
Dec. 13—New Albany, Ind.
Dec. 14—Shelbyville, Ind.
Dec. 15—Wabash, Ind.
Dec. 16—Anderson, Ind.
Dec. 17—Muncie, Ind.
Dec. 20—Indianapolis, Ind.
Dec. 21—Crawfordsville, Ind.
Dec. 22—Tipton, Ind.

The following are the rallies conducted by E. W. Allen and A. F. Hensey. Many of these are two-day meetings:

Nov. 17—Ft. Worth, Tex. (Magnolia Ave.)
Nov. 18—Ft. Worth, Tex. (First).
Nov. 19, 21—Weatherford, Tex.
Nov. 21—Midland, Tex.
Nov. 22, 23—Waco, Tex.
Nov. 24, 25—Temple, Tex.
Nov. 26, 28—Lampasas, Tex.
Nov. 28—Taylor, Tex.
Nov. 29—Austin, Tex.
Nov. 30, Dec. 1—Houston, Tex.
Dec. 2, 3—Beaumont, Tex.
Dec. 5—Dallas, Tex.
Dec. 5—Corsicana, Tex.
Dec. 6, 7—Texarkana, Tex.
Dec. 6—Tyler, Tex.
Dev. 8, 9—Little Rock, Ark.
Dec 10—Pine Bluff, Ark.
Dec. 12—Fort Smith, Ark.
Dec. 12—Fayetteville, Ark.
Dec. 13—South McAlester, Okla.
Dec. 14—Shawnee, Okla.
Dec. 15—Tulsa, Okla.
Dec. 16—Guthrie, Okla.
Dec. 17—Norman, Okla.
Nov. 19—Chickasha, Okla.
Dec. 20—Lawton, Okla.

No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it.

—Selected.

DURING SLEEP
Nature Repairs the Human Engine.

The activities of the day cause more or less waste of tissues in the human engine, which is repaired at night during sleep.

The man or woman who can sleep well at night, is sure of the necessary repairs, other things being right, to make each day a time of usefulness and living a real joy.

But let insomnia get hold of you, and the struggle begins, of trying to work with a machine out of repair. A Nebr. woman's experience with coffee as a producer of insomnia is interesting. She says:

"I used to be a coffee drinker and was so nervous I could not sleep at night before about 12 o'clock, unless I would take some medicine. I was under the doctor's care for about 5 years and my weight got down to 82 lbs.

"The doctor said I would have to quit drinking coffee. Then my father got to me try Postum, which he said had done wonders for him. I am past 43 and before I quit drinking coffee, my heart would jump and flutter at times, miss a beat, then beat so fast I could hardly breath in enough air and I would get smothered.

"My tongue would get so stiff I could not talk and I could not hold a glass to drink from. Since I have been drinking Postum, in place of coffee, I can sleep sound any time I lie down, and I feel I owe everything to Postum. I now weigh 120 lbs. and am well."

Read "The Road to Wellville," in pkgs.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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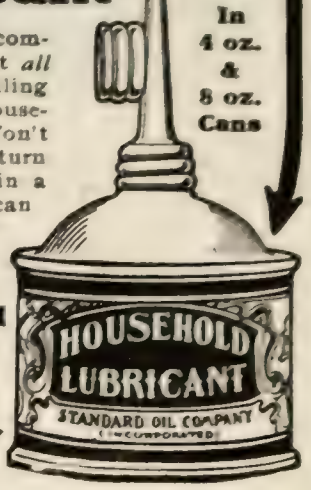
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The Manhattan Limited	10:30 a. m.
The Pennsylvania Special	2:45 p. m.
The Atlantic Express	3:15 p. m.
The Pennsylvania Limited	5:30 p. m.
The Eastern Express	9:45 p. m.
The New York Express	11:45 p. m.

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NEXT WEEK—First of Fortnighly Letters From Leslie W. Morgan, London.

THE CHRISTIAN CENTURY

Volume XXVI. December 9, 1909. Number 50

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THE NEW CHRISTIAN CENTURY COMPANY
700-714 East Fortieth Street Chicago, Illinois

The Christian Century

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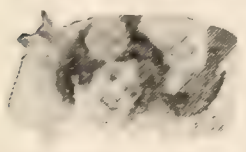
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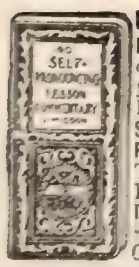
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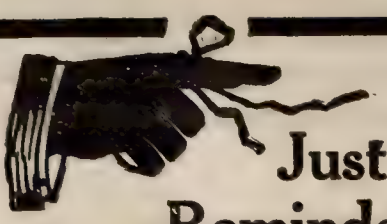


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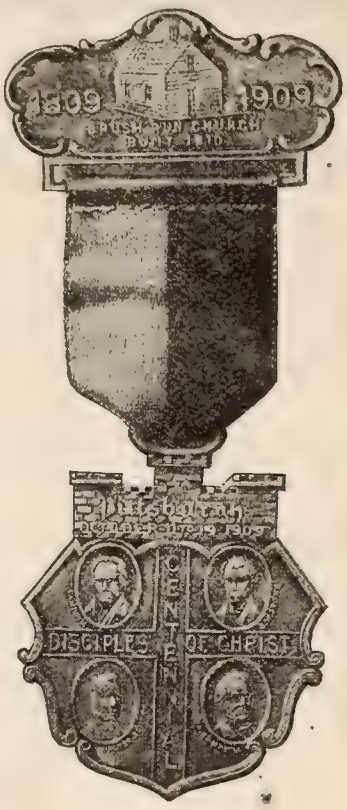
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THE NEW CHRISTIAN CENTURY CO. 700 East 40th Street, CHICAGO

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Romance of Grace

Christ's Story of the Lost Boy

It is by almost universal consent of the Christian world that the parable of the Lost Son takes its place as the supremely impressive picture of God's relations with man. There are other parables that are as frequently studied—such as the Sower. There are other parables that are more interesting in details—such as the Good Samaritan. There are other parables that lead further into the realm of mystery—such as the story of Lazarus and the Rich Man. But there is none that embraces so much of the truth which the gospel seeks to convey regarding God's character as the story of the son who went away into the far country and returned at last to gladden his father's heart.

The Old Testament has sometimes been called the Iliad of human life, the struggle of the soul with contending powers, beasts and men, and its achievement of victory through the divine help. The New Testament is the Christian Odyssey, the record of how the soul after long wandering in far lands, comes back to home and rest. And of this experience the parable of the Prodigal Son is the epitome and sum. Yet for all of its world-spanning inclusiveness it is the simplest of narratives. Any home in Nazareth, Capernaum or Jerusalem might have held this little drama of family life. And many a home in every city of the world from the days of Jesus to our own has been the scene of just such tragedy and restoration.

There were two sons in that home, and with the elder the parable concerns itself only in the sequel, which might, so far as its connection with the more familiar side of the story is concerned, be an entirely different narrative. Of the two sons one was content to remain with the father, after the custom of the young men of his time. There his dower was already in possession, his living was assured, and all the luxuries of his father's home were his constant satisfaction. He had no thought of going away to try his fortune in other regions. But the younger son was restless and adventurous. He did not like what seemed to him the monotony of the home, although its industry and pleasures might have afforded him the amplest range for his developing life. But he would see the world. He would take his career in his own hands and be free from the oversight and restraint of parental love.

But he had no wish to go unprovided for what he conceived as a brilliant excursion into the unknown. He would take his inheritance with him. Without stopping to ask whether he had a right to property that he was unwilling to stay and improve along with his father and his brother, he demanded with the quick impulsiveness of unreckoning youth the division of his father's goods and the instant possession of his share. Against this headlong and hazardous proceeding his father raised no protest. And yet all the current of the story reveals the tender solicitude, yearning love and wounded sensibilities of the father as he hastened to comply with his younger son's request.

It was impossible for him to forbid the journey, dangerous and disappointing as he knew it would be. Had he been willing to keep his son at home by abrupt refusal of consent there would have been a hardening of spirit, a resentment against what would seem like arbitrary authority, and perhaps even a sudden flight and an irreparable breach. The father chose the better way, not without anxiety and due warning. No reasoning could avail. The younger son must take his course, and the father with sinking heart saw him leave the home and disappear in the growing distance of the road.

At first life was easy and joyous for the youth. There were plenty of companions to share the early prosperous days of his adventures. Youth and beauty answered to his call. There was no lack of a kind of happiness of which he had never dreamed. To him the quiet of his father's home seemed now too dull and stupid for any lively and ambitious spirit to endure. The days of delight, the nights of reveling were a sufficient answer to his father's anxious cautionings. He was living for the first time in his career, so he thought. Inexperienced in providing for his needs, he thought nothing of the future, and spent easily and lightly the store of gold and of health which he had brought away from the old home.

Then suddenly the awakening came. He had never thought but that his brilliant career would continue indefinitely. The mere cost of his enjoyments had never troubled him. And in the soft companionships that his gold had purchased he was easily lured to unconcern about the future. But the amplest of such partial possessions comes to an end. And with the close of that luxurious day his friends departed, leaving him alone, without comfort and void of skill to meet the future.

How many times in the tragic story of human life has this scene been repeated. The first mortals wished to taste of the forbidden fruit, both because it was delightful to the sight and able to make them wise. Those are the two seductions of all inexperienced natures. They wish pleasure and they wish knowledge. And it seems to them that to see the world, to dip into its mysteries and fascinations is both to enjoy and to know life. The experience is tried, the hand is reached out to pluck the forbidden fruit, and when it is eaten there comes a new knowledge indeed,—the knowledge of sorrow, disappointment, disgrace and ruin. It is the story of thousands of youths coming from simple homes into great cities, curious, eager, ambitious to experience and to know. And when the doors have been opened and the secrets of pleasure and vanity have been explored, they awaken with the sense of knowledge that brings no satisfaction but only a deep shame and perhaps a lifelong regret.

The boy had spent all he possessed, and reduced to utter want, he was compelled to make some shift for daily food. To a Jew of the days of Jesus nothing could seem a more shameful degradation than the necessity of resorting to the abhorrent trade of a swineherd. But there was no alternative. In the far country men kept such creatures as swine, and the youth could find no other and more honorable trade. And so in bitter misery of body and soul he took up the loathsome task. Days passed on in this degrading employment. Often he must have recalled his former life. Perhaps at first his thought dwelt chiefly on the joys of his halcyon period of reveling and prodigality. But gradually tenderer and deeper memories came back. The father's house, the elder brother, quiet but honest and faithful, the servants with whom he was a favorite, and most of all the father's welcoming glance of love and parental tenderness. But not as yet could he summon his courage for any backward steps. Things would take a turn. He would find a better occupation. The world was still before him in spite of his great mistake. He was too proud as yet to confess his error.

But the slender resources of his distasteful life grew more meagre. Famine came with ever increasing severity to teach its lesson of suffering. The food, mean enough at the first, became ever less satisfying. In desperate hunger he was even glad to share with the swine the rough food, the pods of the carob tree, on which they fed. The margin of life was growing scanty. Physical strength was vanishing. The brilliant hopes once cherished had long since gone, and even the more modest promise of bettering his condition took wings. He was in abject misery of mind and body. Anguish such as he had never dreamed could fall upon him was now his hourly lot.

In that depth of darkness, that outer range of misery which finds its secret in exile from the life of God, he came to himself as all men must soon or late. There could be no longer any excuse for refusal to look squarely at the facts. No revampings of the old sense of injury at the narrowness of life in his father's house could possibly stand for a moment against the appalling facts of his frightful mistake, his shameful waste of love and time and wealth, and the degredation to which he had come, all because of his vanity and resentment of the wholesome, simple life of home.

He came to himself in that depth of hell where no excuses could longer mask the facts, and where no other objects of blame than his own foolish pride and obstinacy could suggest themselves "He came to himself." Never had any vision seemed so fair as the old home looked to him now through the tears and sorrows and shame of his present life. How little had he been worthy of the place the father had given him. He was no true son. And yet he knew his father's

(Continued on page 9.)

The Trend of Events

By Alva W. Taylor

Progress of the Air-Craft

The conquest of the air is no longer a mere novelty. It is a sober scientific undertaking. Lambert has sailed 200 feet above the top of Eiffel tower, thus demonstrating that the aeroplane, like the eagle, can soar into the heights. Latham, with dare-devil temerity, took a flight at Blackpool, Eng., in a forty mile wind, thus demonstrating that, hazardous as it may be, accident is not inevitable in stiff breezes. He came down the windway course at a rate of eighty miles per hour. The German army now has a small fleet of air crafts and has instituted maneuvers for it the same as for the army and the navy. The Czar, with the cowardice of an oppressor, has forbidden the sailing of any air-craft over St. Petersburg or near any fort or palace. He fears the falling of bombs.

The Gyroscope Train

Mr. Breenan, the English inventor, has made fair trial of his gyroscope car. It will be recalled that he has operated a small car about his grounds for some months. It was large enough to carry his little daughter and ran on a gas-pipe track, up and down, around all angles and curves, and kept faithfully to its single rail even though its burden was placed all on one side. The government appropriated a considerable sum to build a track and a large car for experiment. This experiment was just as much of a success as was that of the model. It was demonstrated that all the passengers could ride on one side of the car and it would but give that side an upward tilt sufficient to keep the single row of wheels on the track. It was also found that the size of the gyroscopes might be largely reduced with just as good results. Men of means are interested in building a short line of practical monorailway for a commercial test of the invention. Gyroscopes are already successfully used on North Sea ships.

A New Anaesthetic

Chloroform was one of the epoch making discoveries. It gave birth to modern surgery. Today it is used as little as possible because of the depressing effects it exerts and the dangers attending its administration. That fact but registers the progress of discovery. Better anæsthetics are now found. The latest seems from reports to be the most marvelous. It leaves the patient conscious and intelligent during the operation. Professor Jonesco, of Bucharest, has demonstrated that stóvaine, if given in conjunction with a solution of strychnine, is practicable. Heretofore it was used only in the lower limbs on account of being a depressent of the heart. The strychnine counteracts this and renders it usable for all operations. Professor Jonesco performed an operation before forty London physicians that caused them to marvel. The patient retained perfect consciousness while an operation was performed upon his neck, answering questions and walking from the table by himself. The solution was injected into the spinal canal, a perfect anæsthesia being obtained within two minutes. Professor Jonesco claims to have performed 700 operations in the hospitals of Bucharest with no other anæstestic and had no bad results.

Overcoming Electrocution

A young Russian woman physician gave a remarkable demonstration in New York before the officers of the Edison Company, by restoring to life a rabbit that had been electrocuted and pronounced dead by attending physicians. By making special applications of an electric current she restored the animal to "life" in three minutes and it was released to run away. She had claimed the discovery and this test was given for a public and tested proof of her claim. If the method is correct and is reduced to a formula, as she claims it is, it will be a great boon to electrical workers.

Writing Off a Depreciation for the Workers

Every business writes off a certain per cent for depreciation. Thus a factory rehabilitates its machinery and an insurance company provides against losses. Provision is thus made in a sensible manner for property interests. But who writes off the depreciation for the toilers? If a man spends his life working for two dollars per day and supports his family who writes off a depreciation for the wearing out of his body? If a strong man goes down into a mine and loses his life by accident who writes off the depreciation for his accident? True his family get a few hundreds, perhaps an amount equal to a year's wages while to them he is worth in dollars and cents a sum on which his annual wages would be but the interest. On the other hand it can be seen how small business at least could not be responsible for the great sum involved in the life of an employe if paid at such a cost. There must be some arrangement made by which industry will provide for the depreciation of human energy and life involved in the industrial processes. It should be charged up to the loss account of the industry and it must be enforced by the state. Germany does it by assessing the employer, the employe, and also the third party to all industrial transactions—the state or society as represented in the state. This makes it simple and feasable for the employer, it insures equitable payment to the employee, and it compels all the people to bear a portion of the burden that must fall upon them if not otherwise paid and that belongs to them because of the contribution that industry makes to the general welfare.

A Clearing House for Labor

Labor becomes congested in centers of large employment. Any industry is subject to fluctuations and periods of out-of-work result. Excepting in times of panic or general industrial depression, other industries will be running at full capacity and could employ many men. Then some industries have their seasons and these seasons are found in various industries to so come that they could be made to co-operate with each other in furnishing employment. Thus a great need is supplied to workless men and to menless work by having a labor exchange that will act as a sort of clearing house for workers. The employment bureau has fallen under censure because it was the prey of politicians and used to further their corrupt system and jobs were traded for votes or, if a private affair, because it so easily lends itself to a system of mulcting.

Illinois has six free employment agencies. In nine weeks 11,549 applied for positions and 10,391 received them. These agencies are largely local in their operations.

The English Poor Law Commission recommend that the bureaus be given a national scope and co-ordinating center in order that there may be no gluts of labor in one place while there are not enough workers in another. The London Exchange registers 35,000 positions annually and fills 25,000 of them.

Germany has 700 exchanges and they fill 2,000,000 places each year at a cost of but 14 cents each. Stuttgart fills 2,000 each week and Munich 200 daily.

The exchanges must be made permanent governmental agencies and divorced from politics. To establish them at needed seasons and as means of temporary relief puts them under the ban as charity measures while they have a permanent and legitimate industrial function to discharge.

Practical Sociology in the Public Schools

Sociology is being rapidly reduced from its academic phases to a practical place in the curriculum. Beginning January 1 the Chicago schools will have a course in the study of their own city. It will be comprehensive enough to require one hour per day for five months and will doubtless be still further lengthened. The pupils will study the city as a field of social exploration. Its history and geography and development will be one phase. Its industries will be mapped and their significance pointed out as social factors. Its educational, philanthropic, and religious institutions will be investigated and its civic affairs will be taught as intimately as the story of the revolution is now. The children will learn what a city is socially considered. They will find the interdependent features of its corporate life and the part each good citizen should play in them. The mechanism of city government will be studied and good citizenship insisted upon. Such a departure ought to have something of the same effect on the future of civic corruption as the study in our schools of the evil effects of alcohol promises to have upon the future of that nefarious business.

Practicalizing Education

The whole trend of sentiment seems now to be toward the practicalizing of education. There is no doubt that education has been too much a matter of mere theoretical training of mind. There is just as little doubt that it may become too much a matter of getting ready to earn some specific sort of a living to the neglect of

culture. Labor leaders desire vocational training but they warn against a system that may take the child out of his real education —which means his process of development intellectually and morally —and substitute for it an adept training to do this or that for so much pay per day.

In England today there are 2,000,000 persons between twelve and seventeen years of age that have no educational training. They work as apprentices, spending from five to seven years learning an occupation. In fact they might learn it in less than half the time and ought to be compelled to take such studies as would really educate for the remainder of the time. There children are pushing men out of employment. Legislation is demanded that will keep the children at school in order that men may have work. The night-schools are helping 719,000 of the more ambitious, but it ought not to require that added task to gain a little learning and better fit self for life at that crucial time in one's existence. Many of these become half-timers after the age of twelve, i. e., they go to school half the day and to the factory the other half. That plan is very good for those in the high schools and whose maturity fit them for the strain and whose development requires vocational experience if they are to be ready to do the best when they drop school to take up employment. But these mere children of twelve years and up to the high school age show marked deterioration under the process.

There is a vast difference between training the hand and eye along with the mind and subordinating mental training to some specific and narrowing process of training for a job. Let the learning of a trade be incidental to the development of a mind not the development of mind simply an incident to the learning of a trade.

Lords or Commons

The House of Lords have cast the die and an electoral struggle is on in England that promises more excitement and more momentous consequences than any since the great reform bill of 1832. At that time a marked advance in the democratizing of England's constitution took place and it is again a constitutional struggle in which Englishmen are engaged.

The landlords have long fought any attempt to appraise their landed holdings. They cling to their privilege with desperate tenacity and veto every measure that hints at an attack upon their vested interests. Lloyd-George skilfully attached a valuation scheme to the budget and the Lords face the alternative of accepting his reform and seeing the thin end of the wedge driven deeply into their ancient and aristocratic privilege or daring to challenge the commons to a constitutional combat. The budget strikes them in other places as well when it levies heavily upon liquor and by providing heavy taxation of the wealthy and privileged it threatens to steal all the campaign thunder of the new party of protectionists.

Lord Landsdowne makes the shrewdest move possible. He refuses to commit the Lords to an act of veto directly, but asks for a referendum on the budget before giving approval. This might seem reasonable on the face of it for the bill makes very radical changes in taxation and is revolutionary in its proposal of reforms. But for the Lords to bring about a dissolution of Parliament is a usurpation of the privilege of the ministry—which means in fact of the majority in the Commons. Thus to escape transgression in one way they trespass in another, but dare the alternative rather than surrender their landlordly privileges an iota.

The Larger Issue

If the Conservatives carry the election the power of the Lords will be greatly strengthened by the approval given their tactics. They will have established, not only the right to reject a budget but to dissolve a Parliament which means that by veto they can be masters of any situation. If they are defeated it means that they will be shorn of power and prestige if not so changed in their very membership as to create them a new chamber. A compromise is possible, if the majority for the Liberals be small, by allowing the Lords to plead that the referendum has shown that the people want the budget and thus accept their approval of the measure with a warning to take a care for the future. If the majority be large it is possible that the Liberals will create enough new peers to give them a majority of the upper house and a clear road for all kinds of reform both in law and constitution.

The king has felt the crisis to be very grave and has tried his hand at getting a compromise, but the feeling was too deep. The Lords are too determined to keep their dear land and liquor dividends and the Commons too determined to fix once and forever their principle of popular rule and taxation of the rich and privileged for the defense of the nation and the help of the poor. For it is the Tory demand for a great navy on the one hand and the Liberal demand for old age pensions on the other that has created the need of increasing the budget through some sort of greater taxation. The king has been powerless and the Lords will be gradually shorn of all power as has the Crown, for the people of Britain are as democratic in principle as those of America. They tolerate old form until they threaten new principles then they abolish them.

The Curtailing of the Lords' Power

In 1839 the right of the Commons to appropriate supplies was first established. It was a right held lightly at times since, but never surrendered. In 1407 the principle that all financial measures should be initiated in the Commons was fixed. In 1671 the Lords were deprived of the privilege of modifying in any important manner any part of a financial bill, but they were left the power of accepting or rejecting it as a whole. This right is much less real than the face of the statement makes it appear for the fact that the Commons could leave government unprovided for if the Lords rejected their measure made it a dangerous thing for the peers to do. As a matter of fact they have suggested slight amendments but none affecting any vital portion of a bill on finance and even then the Commons have generally drafted an entire new bill embodying the suggestions and sent it up for approval without amendment, thus holding to the technical demand that no financial measure can be amended by the hereditary house. In 1860 the Lords rejected a proposal to repeal the paper tax, but the Commons passed some very warm resolutions and sent the bill back and it was humbly accepted.

Will the Lords Be Mended?

The question threatens to become one involving the House of Lords more than the budget. The radical elements cry for withdrawal of all power of vote from the hereditary chamber. It is proposed that if the Lords reject a bill of any kind that the Commons have the right to make it a law by passing it over their veto, much as our legislative bodies do when they overthrow an executive veto. Another proposal is to so modify the chamber as to virtually make it no longer hereditary by making it a sort of senate though with many seats reserved for men who have served the kingdom in signal ways. The fact that the land and liquor bills have been rejected by majorities made up of peers who are never seen in the house at any other time certainly argues for mending of some kind if England really desires a legislative body that can be respected. Some are accused of desiring only a one house Parliament with no power of veto imposed upon it, but that is doubtless a suggestion too radical to receive serious consideration.

The Death of Disease

Man is slowly but surely gaining on disease. Tuberculosis, the most deadly of all human enemies, is yielding to the hand of science and philanthrops and the past year saw a decrease of 5 per cent in the death rate from that dread disease. It is estimated that $8,000,000 has been given within the past year or two to fight it. Last year it killed one-third of all the workingmen who died and among the indoor workers, such as clerks and copyists, it was responsible for two-fifths of the mortality. The compositors and printers owe one-half their deaths to it and other trades that confine men closely suffered nearly as much, e. g. barbers, tailors, and servants. The farmer fares best. His outdoor occupation, notwithstanding it is sometimes dusty, saves him from the frightful ravages that indoor workers suffer and but one-fourth of the deaths among his kind were due to tuberculosis.

Pneumonia is almost as dread though not so powerful a disease as tuberculosis. Of all quick diseases it is to be most dreaded. It is now being subjected to the fresh air treatment and instead of housing the patient as formerly he is kept where the air is pure, even though it be cold. The death rate here has dropped 16 per cent. Typhoid, which once killed one-third of those attacked, now digs graves but for about 3 per cent of its victims, and science gained on it last year some 15 per cent. Diarrheal diseases cling with unusual stubbornness. Four-fifths of its ravages is among children under two years of age and it will continue to be the worst enemy of the little ones until the slum is abolished at the one extreme, and mothers nurse their cihldren at the other. Well-to-do mothers thank a kindly Providence that their little ones do not have to be nursed in a tenement then refuse the real burden of motherhood and turn their little ones to a bottle and thereby condemn many times as many to infant mortality as nature would. Cancer alone of the major diseases made a gain in victims over the last year.

Editorial

To Friends of Federation

THE utter inadequacy of the organization under which the Disciples of Christ are at present operating is illustrated in the ineffectual efforts made to provide our share of the sum needed to meet the expenses of the Federal Council of the Churches of Christ. The Disciples have been asked to pay during the four years ending in December, 1912, the sum of five thousand dollars to support this organization. There is no method by which this money can be secured except by an appeal to the friends of this great cause through the newspapers. Shortly after the Philadelphia meeting of the Council last winter, W. F. Richardson, of Kansas City, chairman of the Disciples' committee, published a statement and asked for pledges. Five persons responded, as follows:

R. A. Long, Kansas City, Mo.	$200.00
Frank H. Main, Cleveland, O.	100.00
Fletcher Cowherd, Kansas City, Mo.	30.00
W. F. Richardson, Kansas City, Mo.	10.00
Claire L. Waite, Milwaukee, Wis.	5.00
Total pledged	$345.00

Does this represent our substantial interest in this great movement for Christian co-operation? We cannot believe it. Our brethren have been under great pressure during our Centennial year, and have merely forgotten this cause, which is not, like our own special interests, kept before them in our church papers. It is time for action, if we would not be put to shame before our brethren of the other religious bodies with whom we are proposing to join in this movement for Christian fellowship and work. The second quarter of our apportionment will soon be due, making $2,500, that we ought to pay to the treasurer of the Federal Council early in the new year. What will you do, in helping in this work? Every preacher could give five dollars or ten, paying it in four installments. Many business men could give a hundred dollars. What you do, do now! Send your pledges to the treasurer of the Committee for the Disciples, Geo. A. Miller, 338 Tenth St., N. E., Washington, D. C., or to the chairman of the Committee, W. F. Richardson, 1016 Lydia Ave., Kansas City, Mo.

* * *

Because of their adaptations, the new graded series will be easier to master and easier to teach than the uniform series. No teacher need fear to undertake them.

Dr. Chapman's Change of Method

EVANGELIST J. Wilbur Chapman's return from his Australian tour is being signalized in a number of American cities with mass meeting demonstrations by Christian people. Dr. Chapman's work has received great praise in the secular and religious press of Australia. In his Melbourne meetings the hall seating eight thousand persons was not large enough to accommodate the people who wished to attend. The number of converts in that city and Sydney is reported as reaching several thousand. Mr. Charles Alexander, who visited Australasia in company with R. A. Torrey some years since, accompanied Dr. Chapman, together with a score of other preachers and singers. During his absence, Dr. Chapman gave out a significant interview concerning his plans for future evangelistic work. He says that he is convinced a mistake is made in asking pastors to suspend their regular church services during the evangelistic meetings. He proposes to arrange his program so as not to interfere with the regular prayer-meeting and church services. There is no doubt that Dr. Chapman has discerned clearly a weakness in present day evangelistic methods. The union meeting is a thing apart. As a rule it is held in some building other than a church. The regular machinery of the church is not brought into play in operating the revival but a specially devised organization which has no function or existence after the meeting is done. Meantime the regular church machinery lies idle.

Afterward when the evangelist is gone the revival divides itself up into a dozen or a score or a hundred different churches. The regular order of service is resumed—but the new recruits are quite unfamiliar with it. The revival songs are abandoned for the church hymns—but these are new and strange. The people's manners are different in the church from their manners in the informal service of the tabernacle or public hall. The pastor's message seems to lack spice after the over-spiced preaching of the evangelist. The appeal in the evangelistic meeting was for a definite motor act, and the results could be easily counted. In the steady work of the pastorate, however, the appeal is much deeper than in the evangelistic meeting and the results cannot be measured in any definite act like coming forward or raising the hand. All this impresses the new convert as a reversion from the enthusiasm of the revival and he easily grows cold.

Apart from certain vices intrinsic to the revivalistic method in general it must be said that its greatest weakness is that the great meeting fails to fit itself up close to the regularly organized religious life of the community. The organization that is expected to take care of the fruits of the revival is not the organization that has made the revival. So far as the continuous organized activity of the churches is concerned the revival is an exotic thing. This is surely true of such a meeting as Gipsy Smith's in Chicago. One has an oppressive sense of waste as one contemplates the remoteness of what takes place in the Gipsy's auditoriums from the regular social soil of church fellowship in which these converts must be planted if their new life is to be conserved and nourished. But out of the alleged ten thousand converts in the Gipsy's meetings we would venture to say that not one-half of one thousand united with the churches.

We commend Dr. Chapman's purpose "to make more of conferences with church officers, and of heart to heart talks with ministers on topics of church life." And we believe that in the steady work of the kingdom of God the evangelistic meeting that fits close up to the pattern of the best church services, using the same organization, the same hymns, the same methods and, if possible, the same room, will count for more than the meeting that attracts with its novelties and sensations.

* * *

Are the new graded lessons for large schools only? Not at all. The new graded courses may be used to most excellent advantage in any Sunday-school, large or small, in city, town, or country.

Not The Same Question

AN editorial in the Christian-Evangelist quotes with approval our criticism of Colonel Church's utterances on the baptism question where we say, "His argument that the practice of both immersion or affusion according to the option of the candidate would bring us nearer the mark of a free church capable of including all Christians called forth our pronounced dissent. As a people seeking a basis of unity the Disciples are on the right ground in the practice of immersion only. So long as there is an immersionist conscience in Christendom there will be no union on an optional procedure in the practice of baptism." To these statements the Christian-Evangelist responds:

"These are wise words, and we are sure they will be gratifying to our readers, many of whom will recall the sharp but courteous discussion of this question which we had with Brother Morrison a few years ago. It is all the more manly and Christian in him that he now frankly avows his conviction as opposed to a policy which does not promise unity, as he says, but division and diversion of attention from problems which we need to study to a question which can only minister strife."

We rest very comfortably under the paternal approval of Dr. Garrison, but we are really startled at the news that we ever carried on a discussion of the baptism question with him. How could we ever have differed with him on this question? Our own views from the cradle up have been molded by the teaching of the Disciples. Did Dr. Garrison at one time hold heretical views on the baptism question? We are not able to account for a discussion of this question with him on any other ground. Perhaps our "sharp but courteous" handling of the subject in defense of the practice of immersion only, was the means of bringing Dr. Garrison back to his present orthodox position! Certainly our own mind has never entertained any thought contrary to that expressed in our recent editorials.

While we have no recollection of discussing with Dr. Garrison the question treated of in the editorial which he approves, we do recall a rather interesting passage at arms on another question, that of the practice of Christian Union. It is just possible that this is the

discussion referred to. But Dr. Garrison's present confusion of the question of the practice of immersion only, with the question of the practice of Christian union helps to explain his failure to grasp the point of that discussion. We yield to none in our determination to obey the Lord's commandment, and we know that obedience to his commandment cannot conflict with any earnest plan to work out an effectual answer to His own prayer for the unity of His people.

* * *

Of course the new graded lessons will displace the uniform series; but that will be to the distinct advantage of the pupil. The Beginners' Course, now so well established in popular favor, abundantly demonstrates this fact.

Biblical Problems

By Professor Willett.

What are the reasons which have led the Disciples of Christ to the observance of the communion service in the manner in which they practice it? Reader.

The Disciples began their history upon the platform of as close an adherence to New Testament teaching and precedent as was compatible with the work of the church in modern times. Their purpose in studying closely the New Testament to adjust themselves to its ideals was the purpose to find the position on which all Christians of every age and practice might unite. It was evident that in matters of this kind there was only one place which could be free from controversy. That was the place upon which the apostolic church, regarded as exemplary by all modern churches, had stood.

The study of the New Testament convinced the fathers of this movement that the Lord's Supper was observed at first far more frequently than many of the churches in their day were accustomed to observe it. Passing over the suggestion afforded in the early narratives of Acts that the communion was observed daily at first by the happy and growing church, it seemed clear to them that at least by the time the Apostle Paul visited the church at Troas (Acts 20) the custom had become fairly uniform of celebrating on each returning first day of the week the service which commemorated the Saviour's passion. This was sufficient as an example. They did not wait to ask further questions, and indeed the New Testament was found to throw no further light on the matter of frequency of observance. But they felt that since each Lord's day was itself a memorial of the resurrection of Jesus, the communion, which brought to mind his death was not less valuable nor less worthy of frequent observance.

In this position of adherence to weekly communion the Disciples have the approval of concurrent usage on the part of many other groups of Christians. The Roman Catholic church has always administered the Lord's Supper every Sunday. The same is true of the Greek church, the Church of England and the Episcopal church. Many Baptist churches have the same custom, especially in England and Australia, where it is almost the universal practice. These churches do not insist that every member of the church communicate weekly, but they insist upon the propriety of spreading the table every Lord's day to permit all who wish it to enjoy the privilege of free access to the elements symbolic of the Saviour's death. On this point, therefore, the Disciples occupy a position which cannot be questioned by any individual or society of Christians whatever their own practice. There can be no objection on the part of any one to the plan of according the privilege of communion to such as desire it each Lord's day, while increasing numbers of Christians feel the satisfaction as well as the obligation of more frequent observance of the holy meal than the church has sometimes permitted itself, and still continues in many places to practice.

The Disciples observe the communion in company with all who have obtained like precious faith. At first there was a strong tendency among them to restrict the privilege of communion to those of their own persuasion, or at least those who were known to be immersed believers. In some of our churches even yet this is the tendency, though it is rapidly losing ground. Nearly all of our churches today practice open communion in the fullest sense. Some of them explain their attitude as that neither of invitation nor refusal, but simply as spreading the Lord's table to which those who count themselves his children are welcomed upon their own examination of heart and mind as to their fitness for the feast. The Disciples believe they have no right to debar any one from the Lord's Supper, and, in general, they find satisfaction in inviting all who rejoice in the privilege of communion to share with them in the service.

To the Disciples the communion service is not a sacrament, but a feast of love, of memory and of hope. It is not an act which secures merit to the participants, but is rather a means of grace conducive, when rightly observed, to growth in spiritual life. It is in a very true sense, though not with some of the superstitious meanings of the past, a feast of the Real Presence. Jesus is felt to be present not in the transformation of bread and wine into his body and blood, but in a spiritual power and companionship. The need of having the spirit of Christ in ever increasing measure is met in this rich experience of communion with the Lord in the holy supper. And thus as baptism suggests that birth into the life of spiritual enjoyment to which Jesus invites humanity, so the Lord's Supper suggests that nourishment upon which the soul of the Christian must constantly feed if it is to grow into the likeness of the Lord.

It is for these reasons and with this meaning that the Disciples practice communion in the manner that has been habitual in their churches from the beginning.

* * *

The story is going around the religious newspapers that ten barrels of grape juice were consumed at the Centennial communion service at Pittsburg. Evidently the writer in The Congregationalist did not stop to figure out the enormity of the thing or he would have seen the absurdity of it. Remember, brethren, it was a communion service! Mr. Warren had reported that 300 gallons of distilled water were consumed by the people while they were gathering and dispersing. In reply to our inquiry he says that 144 quarts of grape juice were used.

The Romance of Grace

(Continued from page 5.)

heart so well that he never questioned the certainty of his welcome home. That conviction had been with him from the first, but this was the earliest moment in which he had gained his own consent to return, confess his sin and take once more his father's forgiving hand.

"I will arise and go to my father." In that word of his there shot across the murky waste of his life the light of returning hope and happiness. "I will arise and go to my father." Homesickness, misery and shame had conquered his last reserves of pride and self-will. So abject was his confession of sin that he determined to make no plea of any kind, to ask for no reinstatement to his former place as son. He would humbly beg for a servant's task in the home where the very meanest had food and to spare.

The father had never lost hope of his departed son. Through all the anxious days and nights he wished and hoped against hope for his return. But of these hours of brooding sorrow no record is made. It never is. The one who watches and waits at home until love has won its way is never chronicled. But the tragedy is there, none the less. Never had the father ceased to expect his son. Never was he unprepared for that happy event. Anxiously from day to day he watched the path along which the returning youth must come. He was as truly his son in the far country as when he had tarried under the roof-tree, but he was a son slighting the father's love and neglectful of the privileges of sonship. There was no resentment in the father's heart. He knew the allurements which life throws around an eager youth. But he knew as well the awful price which life exacts for its instruction. When at last the boy came back broken in spirit; haggard in feature, unkempt in garb and doubtful in mind as to the reception awaiting him, the father gave him no chance even to pour out the full tale of his self-reproach. It was enough that the one who was dead was alive again; the lost was found. The father knew that no luxuries of the home could ever make up for the bitter suffering of those wasted years. The child had paid the penalty in money and in blood. It was enough that the home should be made to him the most inviting and comforting place on earth.

This is the Romance of Grace, the secret of the gospel set to the music of a tender and enthralling story. It is the best interpretation of God's attitude to men ever given. To be sure it does not discuss the details of the atonement. But it does more. It reveals the heart of the Father who is ever making possible the return of his children to the light and the love of his heart. And through the ages this story will be told as the most precious of all of the utterances of Jesus, whose life and words and death made possible our knowledge of the Father's heart as of One who goes a very long way down the road to meet the returning child, and who welcomes him evermore to the best that heaven and earth afford, deeming that the wasted years, the agony and the regret of the far country must be obliterated as far as possible in the welcome, the love and the employments of the Father's home.

The Young Man's Money

He Should Earn It—He Should Save It—He Should Give It

(From "A Young Man's Affairs," by Dr. Charles R. Brown,

There are four kinds of people in the world. There are the poor poor. They have no money, and they have nothing else in the way of intelligence, aspiration and affection to make life worth while. There are the rich poor—they have no money either to speak of but they have thoughts, loves, activities, appreciation for and joy in the sky, the hills, books, friends and God. Some of the happiest people I have ever known were rich poor people. There are the poor rich—they have money, lots of it, and nothing else. When you ask "How much are they worth," if you mean how much are the things they own worth, the answer might stretch out into six or seven figures. But if you mean how much are they worth by virture of the qualities of mind and heart they can show, they do not inventory very large. Then there are the rich rich—they have money and they have aims, purposes, interests, which make life full, sweet and noble. It is well to look over the field at the start and decide in which class you propose to live.

Money is stored up life. If you work hard for a day and receive five dollars for it, that gold piece is so much of your own life expressed in terms which all the world understands. You have put into it energy, intelligence, fidelity if you really earned the gold piece—it is that much of your life! And you can make it minister to your life in a legitimate reaction. The gold piece will put food in your mouth to repair waste, it will put a hat on your head, or offer books to your mind, or travel to your wish for a broader outlook and experience. You cast your effort on the waters and the gold piece brings it back to you in some other form which you prize.

Earn It Honestly.

There are four relationships which a young man sustains to money. First of all he relates himself to it by the money he earns—earn it honestly. I take it for granted that every young fellow who had strength enough of mind to come here tonight is either earning his own money or intends to earn it. If by any chance some parasite has come in, who is content to have his father or other rich relative give him money, or who is merely waiting for that relative to die and leave him all he needs, it is hardly worth while for me to waste powder and shot on him. He does not come within the definition anyhow—I am speaking to young men, and he is neither young nor a man, no matter when he was born or what kind of clothing he wears.

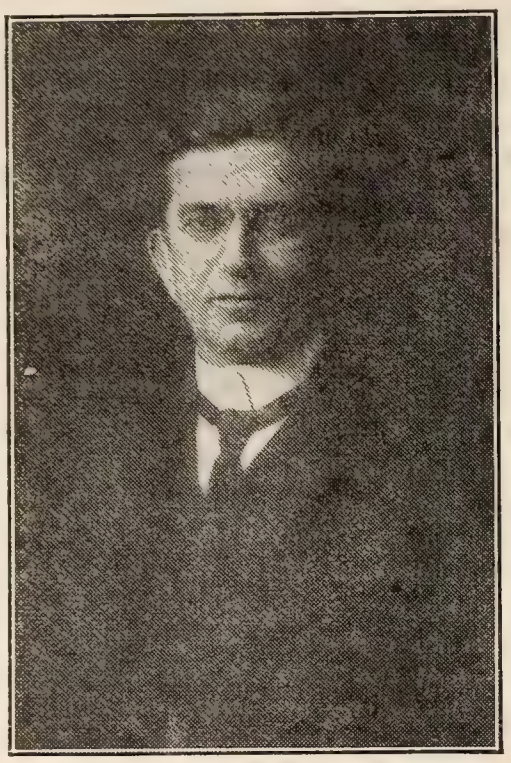
Do Not Steal.

Earn it—do not steal it! It ought not to be necessary to say that here in a Christian church nearly forty centuries after God said from the top of Mount Sinai—"Thou shalt not steal." It is necessary! My experience of twenty years in the ministry dealing with boys and young men, having them confide in me and appeal to me to help them out of terrible situations, has led me to know that when I stand before any congregation like this, there are young fellows present who are stealing from their employers. That young fellow is here tonight—several of him. The only salvation is for him to stop now, make restitution, and begin to walk so that he can look God and man in the face whenever his accounts are audited.

A prominent minister in a large Eastern city picked out twenty of the leading business men and addressed to them this question, "What is the greatest need of the business world today?" And when the replies came back every man of them, with not a single exception, said "Personal honesty." They knew something of the stealing which is going on.

A Good Spender.

In the second place a young man relates himself to money by what he spends—spend it conscientiously! Of all the fool ambitions which sometime have their hour with young men that of being known as "a good



CHARLES R. BROWN, D.D.
Author of "The Young Man's Affairs"
Thos. Y. Crowell & Co., New York

spender" is the emptiest. The young fellow who lets his money slip through his fingers easily, recklessly; the man who robs his employer, perhaps, in order to have plenty of automobile rides and road-house suppers, and then rides to prison to think it over for a term of years, is very commonly known about town as "a good spender."

Men laugh at them, and even girls have their own ideas on the subject. They know that the young fellow who sends them American Beauties when he cannot afford dandelions is simply indicating that he has more money than brains. When these very girls come to select husbands they prefer men who have more sense. There are lots of girls in this world who are not half as silly as certain foolish men think they are—they quietly laugh in their sleeves at the "good spenders," even when the money is being spent on them.

Saving Money.

In the third place the young man relates himself to money by what he saves—save prudently! You will see young fellows hopping around in society, chirping to the girls like so many canaries, each one dressed up until he would inventory one hundred and twenty-five dollars, perhaps, as he stands forth in his swallowtail ready for the Friday Night Assembly, and yet many of them hardly know what a bank book looks like. If any one of them went to open an account in a savings bank he would have to be told three times where to sign his name. He is having a good time, but he is postponing marriage and a home. He is putting the success which might be his a long way off—so far that he may never overtake it in this life. He is missing the larger things in growth, in travel, in enrichment for himself and for those other lives which are bound up with his own, for the sake of the mere gratification which may be in no sense wicked but is unworthy of such a sacrifice.

Giving Money.

And finally a young man relates himself to money by what he gives—give generously and systematically. Money is one of the most useful servants in the world, but it is a terrible and a degrading master. When money has mastered a man it puts a look in his eye that is like cold steel and it draws lines around his mouth which make it look like a trap. You may earn honestly, spend wisely and save prudently and still allow money to be your master instead of making it the servant of moral purpose, the messenger of good will. You must couple, therefore, with the other three habits formed early and steadfastly that of giving generously and systematically.

I would urge every young man to begin to give a tenth of his income. The Jews did it and they were blessed temporally and spiritually. They are still the bankers of the world and they formerly held the right of the line in moral insight and spiritual passion. The Mormons did it, and with all the moral defacements of their system they have transformed arid Utah into a garden of prosperity beyond the wildest dreams of the founders of that community. "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." . . . Whenever a dollar comes to you set aside ten cents of it for charity and benevolence. Keep that fund sacredly, and then use the other ninety cents to spend or to save. You will find that you will be greatly blessed financially and morally in that systematic method.

I began to give that way twenty years ago when my own income was very small. I kept it up when it cost me a hard struggle. I have earned all the money I have ever had since I left my father's house. I have not stolen it, nor gambled for it, nor inherited it, nor married a dollar of it. I have been greatly blessed in that systematic giving, and I commend it to all men, young and old.

Guido, being asked where he found the model for a great picture of a saint, called a poor old servant, worn and wrinkled and trouble-worn, and said: "Behold the man!" The master, skilled and wise, had seen the glory behind the veil, the saint behind the servant.

Even as the sculptor's chisel, flake on flake,
Scales off the warble till the beauty pent
Sleeping within the block's imprisonment
Beneath the wounding strokes begins to wake—
So love, which the high gods have chosen to make
Their sharpest instrument, has shaped and bent
The stubborn spirit, till it yields, content,
Its few and slender graces for love's sake.
But the perfected statue proudly rears
Its whiteness for the world to see and prize,
The past hurt buried in forgetfulness;
While the imperfect nature, grown more wise,
Turns with its new-born good, the streaming tears
Of pain undried, the chastening hand to bless.

Religious Education

By Harry F. Burns.

Training Teachers

If one should stand beside the avenues that lead to our public schools, colleges, and universities, and watch the crowds of children, young men, and young women, as they daily come to these training schools of life, he could easily believe that all the world's at school. The impression is deepened when one thinks of the provision now made for those who are not in the schools. There are the vacation schools, the night schools, the industrial schools, the correspondence schools—one of which enrolls 350,000 students—literary clubs, reading circles, lecture courses and public libraries. The University Extension lecture departments and correspondence study departments thread their way into every community. The lecture courses given in the more enlightened communities, are no longer the old lyceum entertainment, but are serious, systematic courses of instruction in special fields of study. Educational ideals are dominant in our life.

Educational Ideals and Church.

This educational spirit could not fail to affect the church, and she is awakening to the importance of her educational work. Awakenig, I say, for the church has not in recent years, thought of her work as educational. She has been evangelistic. She has sought to preach the gospel to all people, and tell them they must accept it or suffer the consequences. It was their risk; their responsibility. The church had done her duty in bringing the news to them. But now there is a different vision. The study of psychology has made clear to the mind of our day, the truth of the Apostle's statement that "whatsoever a man soweth, that shall he also reap." Then we must take care of the sowing. This the church is attempting today. Therefore she is emphasizing as never before, the importance of the work of the Sunday-school. These schools are strong in that they meet on the day when people have leisure, they are strong in numbers; strong in the material that they have for study—the Bible, the most vital of all books; and strong in their ultimate aim, the development of Christian character. But the Sunday-schools of our day are weak, in physical equipment for their work, in efficiency of organization, in lack of graded courses of study, and above all in not having trained teachers. The fair haired, bright-eyed, attractive young lady is not on account of her social attractiveness prepared to teach a class in the Sunday-school. If she add to this attractiveness true piety, this does not yet fit her for teaching in the church school. Most of our teachers today realize this, and are not teaching because they want to, or feel prepared for the important work; but because there is no one else and they have been pressed into the service. On this account the work done in most of our Sunday-schools is absolutely unworthy of the name education, and does not command the respect of the thinking people of the community.

Coming Ideals.

This condition, I am glad to admit, is rapidly changing. Pastors and churches are seeking trained teachers, and leaders for the the Sunday-school. Not a few churches are looking for persons, of special training in the universities to direct the educational work of the church. Many of the leading universities and seminaries are preparing young men and women for this special work. Some pastors, who are themselves aware of the great problems involved in the work of the Sunday-school, and its importance are giving their time to training teachers for the work. This, they see, is a more profitable investment of their time, than pastoral calling, which so often degenerates into social simpering.

What Is Teacher Training?

Yes, you say, we must have trained teachers. But when is a teacher trained? "Teacher Training" is a good phrase, but what is it? What does it mean to train teachers? There are three factors in the teacher problem; first, the child to be educated, the goal or end which is to be sought in the education, and the material to be presented in attaining this goal. We hear much talk these days of a kind of "teacher training," which fails utterly to make the teacher a master of any one of these factors. But this superficial work does not commend itself to the best pastors nor to the best people in the churches. It certainly does not command the respect of educators. The teachers who are doing the work in the public schools, give years to the study of psychology, pedagogy, and to gaining a thorough knowledge, not only of the specific material which they would present, but all closely related subjects. Education with the public school teachers is fast becoming an exact science. It is more and more able to declare just what should be presented to the mind at each period of its development, and how it should be presented.

To expect such careful and thorough training on the part of those who teach in our Sunday-schools, is hardly possible, so long as we must depend upon voluntary service. But we should expect that our teacher training work should give the teacher three things: First, some knowledge of child nature and its development; second, some knowledge of the best educational methods of our day, and thirdly, a comprehensive view of the biblical literature, with the ability to choose those parts that seem most adapted to the needs of the pupil at any specific age. This is not too ambitious a purpose for the average pastor in any of our enlightened communities. The work could easily be planned that this entire field would be covered in three years, or two of the subjects might be carried in one year, and a more advanced course arranged for the following year. It will require time on the part of the pastor, but it is time well spent. It will save time for the pastor, for he will be getting about him a corps of trained workers thus multiplying his effectiveness. His position will be that of the general who directs the work of his lieutenants, or that of the business man who superintends a work each detail of which is being executed by men with special aptitude for their special task.

Other Advantages.

Not the least among the advantages to come to the church through this sort of procedure is the spirit that it brings into the work of the church. The church will come to see her task in a new light. Her gains can not be achieved in a day. High accomplishment here waits on the years. This calls for a permanent pastorate. The pastor must remain through many years to accomplish these purposes. Thus will his people come to know him, to see his visions, and to coöperate with him in working out his God inspired purposes. It brings people and pastor together in a rich service of teaching, and into fellowship with the Great Teacher, who said to those who had learned of Him, "Go teach all nations."

A Great Sunday-school Faculty

By Harry G. Hill.

In the extensive efforts that have been made for increased efficiency in our Sunday-schools, little or nothing has been said concerning the qualifications for creditable teaching, beyond the very inadequate Teachers' Training courses now offered to our schools. It must be admitted that even this is an advance over former attainment, but it seems that there are higher ideals at which to aim.

Another Slogan.

A recent article in the Century called attention to the desirability of getting "Big Men" for the church. Why not add to this slogan another, and insist on trained and capable teachers and officers for the Bible-schools? All will surely agree that the most important element of Bible-school success is the teaching force. This is true of all educational institutions and a real Bible-school is an educational institution. President Garfield is said to have defined a college as "Mark Hopkins on one end of a log and a student on the other." This hyperbole is not much wide of the truth. A college does not depend entirely upon location, building, endowment, equipment, or size of its faculty or student body. It depends upon the personnel, equipment and character of its faculty. Is not the same true of the Sunday-school, or Bible-school?

Success Depends on Teachers.

The real effectiveness and success of a school does not depend upon the suitability and adequateness of its quarters, the size of the classes and entire school, the music or collections or any other thing so much as upon the ability of its faculty. Though the school have separate class rooms, many pupils, good music, large collections, many and varied plans and schemes to promote its own welfare, and lack qualified teachers, it availeth nothing—or as many of us workers well know, next to nothing.

Not All Can Teach.

The idea that anybody who can be persuaded to accept the task is fit to teach a class, is false, as is amply demonstrated by the failures such an idea produces when carried out. The notion that some unprepared, inexperienced girl of sixteen, or some old man in his dotage is "good enough" to teach a class is entirely wrong. The truth is that few are worthy and none is too well prepared for this underestimated but important work. With this conviction those interested in the Bible-school of the Third Church, Indianapolis, have for three years planned and striven for a worthy faculty. The results attained may be worth the consideration of other schools.

Beginnings in the Third Church.

This school was very insufficiently housed, poorly equipped and not largely attended. At the start of its campaign for better things, the prospect for more adequate facilities was not at all bright. But the earnest people said, "We will do what we can do, and we can do the first things first." In a quiet, persistent and, we believe, a wise way, the effort to increase the worth of its teaching force began. We sought the one thing needful, and now all other blessings seem to be coming to us.

How It has Grown.

Our school is not the largest in the country but we have exceeded our limitations. The primary department occupies the orig-

inal church building. The Junior and Intermediate and part of the Senior departments fill to overflowing the main church auditorium, and the large "Men's Class" has the public school auditorium across the street. We have the largest Home Department in the Brotherhood, enrolling 401 members.

Demand for Better Quarters.

The demand for better quarters and larger, for both church services and Sunday-school has grown so insistent that we are now erecting on a new site a building that can be made to house a school of over 2,000 pupils. We do not say this in the spirit of boasting but in the spirit of thanksgiving. We publish our success because we believe we have struck a keynote and desire the same good things for others.

Before listing a few of our officers and teachers, let us say we have met with the most cordial and ready response to the invitations to join our teaching force. It is considered an honor to do this great work and the position of teacher in our school is one that affords association with a select body of God's noblemen and noblewomen.

Faculty Meeting.

We have a faculty meeting once each month. We meet at 6:00 p. m., and after a supper furnished at a nominal sum, we have a review of the lessons for the coming month given by the pastor. This review never extends over fifteen to twenty minutes: no time is wasted on anything irrelevant, but stress is laid on the important and salient features of the four or five lessons to be studied. After this part of the program, the time is given up to a free and frank discussion of all matters pertaining to the school's welfare; recommendations are offered, weaknesses are dealt with and plans for remedy and progress are proposed, adopted and set in motion.

The Faculty.

We append a list of some of our officers and teachers with a brief statement of their educational qualifications and pedagogical experience. Not all are named or mentioned. It is only justice to say that many of our most faithful and efficient teachers are those who have no academic credits. These are possessed of personality, experience and character which become apparent on acquaintance but cannot be given in a few words in cold type. Those who are mentioned in this list are named because they have added to their Christian character the training which can be acquired in institutions of higher learning.

Superintendent—R. W. Lookabill, A. B., Wabash College, former high school principal.

First Asst. Supt.—J. E. Martin, A. B. Bethany College, attorney, formerly in U. S. Census Department.

Prof. R. J. Aley, Ph. D., State Superintendent Public Schools, teacher Men's Class. Formerly professor in Indiana University and University of California.

Prof. E. J. Bunnell, First Assistant to Dr. Aley in office of State Superintendent of Schools, teachers of class of young married women. Formerly superintendent schools La Porte, Ind.

Prof. J. M. Dungan, teacher young men's class, president Indianapolis Piano College.

Supt. Primary Dept.—Miss Rose Elliott, A. B., Butler College.

Teachers Primary Dept.—Miss Eleanor Harvey, teacher in Public Schools, Indianapolis; Miss Florence Bass, teacher in Public Schools, Indianapolis; Miss Margaret Perfect, Trained Kindergartner.

Teacher Junior Girls—Mrs. Mary H. Perfect, formerly teacher in Public Schools.

Substitute—Miss May Cunningham, A. B., Butler College, former professor English and History, Atlantic Christian College.

Teacher Intermediate Girls Class—Miss Golie Stucker, A. B. Butler College, teacher Public Schools.

Mrs. Harry Burnet, former student Purdue University.

Mr. Harry Burnet, B. L., Indiana University.

Mrs. M. F. Ault, State Normal College.

Miss Elsie Ault, Belmont College.

William E. Fifer, Tri-State Normal and graduate Indianapolis College of Law.

Third Church, Indianapolis.

Our Church Men

By John Ray Ewers

"A Reply to the Reply"

Mr. Macfarlane is right when he says that my "criticism," or as I prefer to call it "suggestion," is not offered in an unkindly spirit. I have only love for the Men's Movement. I have always stood for it. In my paper at the Cincinnati Congress, three years ago, I advocated the formation of such an organization. I want to see the Brotherhood, with its auspicious beginning, rapidly become a world power. I am glad Mr. Macfarlane is such a royal, big soul, and that he understands my motive. I felt deeply that the hour had come for definite work and I expressed that idea.

No Time to Waste

I agree that it takes time to get such a vast movement under way. We want to allow all the time necessary, but we want to waste not a moment. The movement is young, but not too young to learn. Gradually out along the lines of real experience the way must be felt.

I agree also that many various minded men have to be dealt with. We do not all see alike. That is obvious. Men have various interests and intense passions. There are issues large enough, however, to enlist most men. The flag of our country gathers us all within its holy folds. The Great Commission includes us everyone.

Brotherhood Tasks

Now let us do a little very clear thinking about this matter. The Brotherhood has one of two tasks before it. Either it is its business to agitate, to marshall the hosts, to simply appeal to the men of our communion to organize, or, on the other hand, it is to mobilize the hosts, to direct the army in the field, to hit the ramparts of the enemy with deadly energy. If the work of the Brotherhood is simply to call the men to arms, very well, let us understand that. In that case its great commission would read like this. "Go ye into all the world and gather all the Disciples into a Brotherhood, teaching them to do whatever each group may please." The cry would be "Men, get together and do something." If on the other hand, the work of the Brotherhood is not only to arouse the men to action but to sound the challenging note of warfare, then the note must be found and sounded. And there you have it in a nut-shell and I think tolerably clear. The great commission would then read something like this, "Go ye into all the world and gather together all the Disciples into one vast army and hurl this disciplined host against the ramparts of heathendom, intemperance and social wrongs." Or more likely only one of these notes would be sounded at once. Yes, I repeat we must have some one great purpose to hold us together. That it is a great and glorious thing to gather the army I admit the magnificent work Mr. Macfarlane has done and is doing in this way. Perhaps too, I am a little early with my suggestion of definiteness. But it must come sooner or later. We do not want to send our troups naked to the battle, neither do we want them forever fighting men of straw. My point is simply this and I am willing to offer it and then sit down, "*We must all get together and hit some one thing, and hit* it hard enough to make a dent." A thousand different groups doing a thousand different things will never accomplish much.

Constitution Too Vague

That it is well for one group to educate a Chinaman I admit. That it would be better for the Brotherhood to build and man a college in China I venture to suggest. I yield to no man in my appreciation of the Bible and in the value of Bible study, but it seems to me that Bible study is but the discipline. The Bible class is the Christian soldier's drilling ground. I am insisting upon leading the drilled soldiers forth to definite battle. There are hundreds of excellent Men's Bible classes among us. There should be some great challenging note in the Men's Movement that would call them all forth to war. It is all well enough to call upon men to enlist, but usually a man wants to know for what purpose he enlists. The constitution says, "in the service of Christ and the church." I repeat that that is too vague.

A Concrete Case

To make the case concrete: Here in the East End Christian Church is a fine, large class of men. The class is well organized. It studies the open Bible. It has its social functions. It represents a company of power. Left to itself it will do fine work for missions, benevolences, civic betterment and temperance. Now, why should this class affiliate with the Brotherhood Movement? What has the Brotherhood got to offer as an inducement? Perhaps you will say that we ought to be unselfish and help to enlist other men. Yes, but for what purpose? On the other hand suppose that next Sunday morning I could go before the class and say that the Brotherhood of the Disciples is massing in a great fight on intemperance, or is planning to build a college in Bolenge, or is going to scientifically tackle the Tenement Problem or some other great, big worthy thing, how quick would be the ringing response. Men would line up on a thing like that. Not all of them, but enough to do business.

I do not care to press my point beyond reason. I believe there is solid truth in my suggestion. I believe the history of other movements teach definiteness and that the ultimate history of this movement will so read. I certainly hope that my position may be clearly appreciated. I am a friend of the Brotherhood. I am a friend of its leaders. I do not criticise, I suggest. Let the suggestion go for precisely what it is worth among our men of judgment, among whom none are more worthy to decide than Mr. P. C. Macfarlane and Mr. R. A. Long.

New Graded Lessons

The superiority of the new graded lessons consists largely in their increased simplicity. The horizon of children of beginners' age, from three to six, is exceedingly limited. They need the most simple truths, presented as attractively as possible, with frequent opportunities for review. See advertisement on page 4.

Each course in the new graded series naturally leads to the next above it, hence one gets somewhere by following them.



December.

BY EMMA A. LENTE.

The year has nothing left to give
  Of bud or bloom, or gentle breeze,
Or singing birds:—the other months
  Have taken each and all of these.
The harvests have been garnered in,
  And naught is left but frost and snow
And rifled fields, and leafless trees,
  O'er which the chilling North wind blow.
But, meek December takes his place,
  And holds it with a sturdy will,—
Knowing the Year is waxing old,
  Feels love and pity for him still.
And, though the earlier months were blessed
  With all the good Year could provide,
December has one jewel rare,—
  No other month has Christmas-tide.
And holding this within his heart,
  December like a loyal friend,
Foregoes all else and kindly keeps
  Step with the Old Year to the end.

Tiger

MISS Z. I. DAVIS.

"There's a pack of wolves coming," and the cowboy hurried into his garments while the tenderfoot gathered himself together from his midnight couch from whence he had been aroused. "We'll have to be quick if we save the horses," exclaimed the first speaker, leading the way with the lighted lantern and fuel for a bon-fire.

"How did you come to wake up?" came the question, sleepily.

"I heard the dog whine and knew something was wrong. I cautiously approached the corral and saw two wolves playing around the animals like kittens. As soon as they caught sight of me, they moved off into the sage brush. I knew that they were out for business and that we must bestir ourselves if we would save the mustangs."

"I have the guns with me and plenty of ammunition," replied Tenderfoot.

As the solitary ray of the lantern shot through the darkness, a number of shaggy, gray forms were seen skulking back into the shadows. When the beasts had fled far enough, both men loaded their guns and continued to shoot at them as long as the ammunition lasted.

Finally Tenderfoot said, "I do not hear one of the creatures howling."

"There's no trusting them if any are alive," replied the cow-boy as he vigorously piled up the brush and lighted a blaze. "I shouldn't be surprised if some of them had a nest close by," he added.

"Wolves' pelts bring a good bounty. Shall we go and see how many we have?" asked Tenderfoot, swinging his lantern high in air to make sure the way was clear. The flames of the brush heap were now mounting higher and higher, so that it was almost as light as day where they stood. The heavy rain of the day before would prevent the fire from spreading.

"We'll have to keep this brush burning the rest of the night, if we would save our ponies," exclaimed the cowboy.

But Tenderfoot did not hear him, as he was busy gathering up the wolves that they had slain, preparatory to removing their hides.

"That isn't a bad night's work," he answered between puffs for breath as he carried another large fork full of fagots to freshen the blaze. I'll be there to help in a few minutes."

It was almost morning before the hides were ready for market. "I'll cut across this piece of woods," said the cowboy, taking part of the pelts, "and have breakfast ready for you when you come."

Keeping along in the path around the clearing, Tenderfoot came to a turn in the road bordered by a bunch of copsewood. There were fresh tracks over the earth that lay loose as if some creature had been digging an opening. Laying down his bundle for a few minutes he stooped to examine the place. Drawing out several feet of earth, he suddenly came upon a bunch of warm fur. Yes, there lay an innocent looking little creature as cunning as a kitten.

Gathering up the skins in one hand and his strange pet in the other, he hurried on to the "study" as he playfully called the shanty of his friend. The odor of fried chicken and warm rolls helped to quicken his pace.

"Breakfast is all ready," greeted the cowboy, coming to the door at that moment to drain the potatoes. "Whatever have you there?" he asked, pausing in the open with his steaming kettle.

"Guess," he laughed, holding out the blinking creature for his closer inspection.

"A baby wolf as sure as I live. You have done well for a beginner. What are you going to do with it?" "Keep it for a pet," he replied. Tenderfoot was a college student, spending his vacation as a young supply preacher in the west. Unexpectedly he had met with a former schoolmate, now following the occupation of cowboy, and had stopped with him for a short time in his solitary life on the plains. He fed the young wolf milk and wild meat. It grew rapidly and thrived under his kind and systematic care.

"What are you going to name it?" asked his friend one day.

"How would Tiger sound?" he asked, with a smile.

"I presume it will not be a misnomer," was the reply. "No doubt it will grow into its title. But I hope it will never play Little Red Riding Hood with you," he added.

One day in late summer Tenderfoot was called to preach in an Indian village. They had recently erected a new church and today it was to be dedicated. The people came from miles around and as they expected to spend the entire day in services, Bible school and prayer meeting, they unhitched their horses, fastened them in the large roomy shed and fastened the door as a means of safety against any stray wild animal.

The pastor student had brought Tiger with him and had chained him just outside of the entrance at the rear of the church. When the hour for opening the services approached, the new church was packed to the doors. The minister had been preaching for about a half an hour when the cry of "F I R E" rang out on the air.

"The horse shed is burning up and the church is in danger," shouted the men nearest the door. The Indians swarmed out of the building to the scene of the fire. The roof was already ablaze. In vain they worked to get the horses out. The halters of the poor beasts were burned off, and they were all running up and down the floor of the long shed, kicking and whinneying with fright. The women shrieked and the men groaned.

The student pastor calmly approached the doomed building and was about to enter, but the men warned him not to go in. "No living being can get the horses out alive," they said. With a few quick orders, he sent some of the boys for water to prevent the fire from spreading to the church. Then throwing back the barn doors, exposing the poor, terrified animals to all eyes, he unleashed the wolf at his side and set him upon the horses. All the fury of Tiger seemed aroused as he took in the situation, and realized what was expected of him. He sprang into the enclosure, biting the horses heels, leaping at their throats and scrambling upon their backs, tormenting them with paw and fang until they were glad to rush into the open where they were quickly driven to a place of safety. He did not desert his post until the last horse had stumbled out of the blinding, suffocating smoke.

Not one of the animals was seriously injured. Finally after the horses were all safely tethered, Tiger, scorched and panting, limped to his master's side. The Indians, much pleased with the animal's faithfulness, gathered round him to stroke his sides, and give him a drink of milk, and rub oil on his wounds. But the poor creature was terribly burned. He gave his master a grateful look for the drink but refused to touch it. Licking his master's hand, he crouched at his feet and with a low, mournful howl, rolled over and died.

The Indians were deeply moved. They were so glad that their horses had been saved, and that the fire was put out. "We will never shoot another wolf," said they, "unless it is absolutely necessary."

The Cigarett-Smoking Boy

Prof. Wm. A. McKeever, of the State Agricultural College, Manhattan, Kansas, is publishing for the assistance of parents a series of free bulletins on the problems relative to the home training of boys and girls. The two numbers thus far issued are, "The Cigarette-Smoking Boy," and "Teaching the Boy to Save." This cigarette bulletin ought to be read by every school boy and by his parents, for it sets forth in a clear, scientific manner the serious effects of the cigarette habit. The author has made a study of 2,500 cigarette-smoking school boys and gives pictures to show how weak their hearts are, and other data indicating the mental, moral and physical debility of such boys. All interested persons are urged to order this pamphlet in quantities at one cent per copy and to distribute it where it will do good.

"Little Jack Horner
Sat in a corner,
Eating his Christmas treat;
He sucked a sweet stick
That made him so sick,
The Sunday-school lost him next week."

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER III.

Alonzo Sustains His Reputation.

A week passed and Alonzo admitted that his suspicions of B. F. Mullins were unfounded. His visit to the Works brought no outward results, Dick Randall showed no anxiety, orders came in freely, they were running on full time, and there was not so much as a hint of reduced wages. He thought himself a great fool to worry over a trouble that never would materialize and he resolved, for the thousandth time, to cross no more bridges till he came to them.

After a rather trying day he reached home tired and discouraged. Several trifling things had gone wrong and he was glad to take his ease free from annoyances. He sat on the back porch in his shirt sleeves, cooling off, his feet thrust into a pair of loose, shapeless old slippers, and had read every word of gossip in the Carlinville Clarion.

Presently Susan joined him, her hands yet red and moist from dish-washing.

"Well, Lon, I'm glad to see you takin' it easy!" she said, cheerfully, as she seated herself on the upper step of the porch, work in hand, for there were yet some hours of daylight and she did not propose to waste a moment of it. "If a man ain't happy in his own home, I don't know what it's for, I say."

Alonzo was not expected to make reply or comment on Susan's remarks when they were of a general nature. Instead, he stretched his thin arms above his head and yawned prodigiously so that his face was twisted into strange contortions. He meant no disrespect to Susan's sentiments, it was merely an expression of perfect physical comfort after a long day's work in the hot engine-room.

"How well the garden's lookin'!" Susan went on. "Them beans grow so fast you can fairly see 'em; and we're goin' to have a sight of cucumbers; I'll have all the pickles I want and some to sell.

Alonzo scanned the garden with the slow, stolid gaze of a gentle ox, for much the same reason. It represented hours of spading and digging and hoeing; fighting beetles and cutworms and he took much satisfaction in its flourishing condition.

Ned was grubbing in a little patch where he was allowed to amuse himself, in imitation of his father's more serious labors. He was resetting some spindling plants which had undergone this process many times and yet miraculously survived. Long-drawn, wheezy notes came from the cabinet organ which proved that Eldora too was occupied.

The sun was setting; the [illegible] flushed with soft, opalesc[illegible] tints while in the zenith, still an unc[illegible], swallows darted and soared, now circl[illegible] close above the house tops, uttering their shrill, sweet cries. The brown toad that lived under a stone hopped soberly across the walk to his evening foraging among the young plants. There was a delicious coolness in the air from the chill of dew and the scent of lilies.

Susan's heart was filled with thankfulness; home, husband, children—all these were hers and she pitied the desolate everywhere to whom such blessings had been denied.

Soon Ned, tired of his labors, crept into her lap and pressed his white head against her ample breast. His limp little figure clad in blue overalls began to relax with the languor of drowsiness till he slept. Susan subdued her tones, gossiping of the affairs of the works, wondering if they would shut down during August.

Suddenly the door bell sounded a prolonged "C-h-u-u-r-r" which startled them.

"I'll go," said Alonzo, rising slowly. He entered the house, and presently Susan heard him say:

"Howdy! Won't you walk in?"

She knew from his careful tone that the caller was a stranger. She too rose, and carried the sleeping child upstairs to bed. She bent over him, fast asleep, and said tenderly: "Bless his little heart! He jess plays till he's all wore out."

Then she stole softly from the room and went downstairs again. She heard her husband's voice from the other room, and another—thin, raucous, monotonous—which did not impress her favorably.

"Some dead-beat tryin' to git round Lon, I know!" she said with conviction. "Somebody tryin' to sell him a book he don't need, or another plush album, or a washin' machine and he'll git took in—he always does—if I don't stop it!"

She joined Alonzo in the parlor, where she found the voluble visitor seated on the sofa, "makin' himself at home," as she at once noted.

"Susan, let me make you 'quainted with Mr. Gates; Mr. Gates, let me make you 'quainted with Mrs. Johnson—my wife!" he said, solemnly.

The visitor rose and extended a damp, bony hand which Susan took gingerly, as if it were a wet rag of which she was a little doubtful.

A close view of Mr. Gates was not reassuring. One of Lon's weaknesses, Susan knew from painful experience, was ready yielding to the importunities of traveling agents, evidences of which were the big plush album, "that he didn't need no more'n a cat needed two tails," as she said regretfully; fruit trees that failed to live up to their reputation; a patent rocking-chair that cruelly pinched the fingers of the unwary; a big swinging lamp, encircled by prisms that jingled loudly, and sent up clouds of ill-smelling smoke.

Mr. Gates handed Susan a card, which was none too clean, on which a bird of unknown ornithology,—a mass of fine pen strokes, with every appearance of swift flight,—bore in his bill a floating streamer inscribed with the name of the visitor. He had at one period of his career been a writing-teacher, and this was an example of his best "pen flourishing."

Susan took it and seated herself in a rocking chair, which emitted a sound of some sort of a disordered machine as she oscillated to and fro. She was "sizin' up" Mr. Gates, and decided at once that he was "shifty."

"Mr. Gates is the walkin' delegate from the National Board of Directors of the Olive Branch Court of Knights of Industry," Alonzo explained hesitatingly. He knew pretty well how this piece of information would be received and he was not disappointed.

Susan stiffened instantly; she elevated her round chin, her eyes flashed, and she cleared her throat.

"Ind-e-e-d! and where's he walkin' from and where does he walk to, when he leaves here?"

Her manner was unmistakable. Alonzo was uncomfortable; he knew Snusan's opinion of "walking delegates" only too well. "Jest fellers that go round the country representin' 'the cause of labor,' puttin' up at the best hotels, travelin' in Pullman cars, stirrin' up trouble. And workin'men that can hardly make both ends meet a supportin' 'em! And they believe all they say about bein' 'ground down' under the boss's heels. Think of anybody bein' ground under Dick Randall's heels! I reckon there's plenty more just like him; the world's a big place. When the walkin' delegate rolls up his sleeves and goes to work hisself I'll take a little more stock in him! There h'ain't half of 'em that could earn their salt in the shops!" she had more than once hotly protested.

Holding these extreme views, it may be inferred that Susan's greeting was not cordial. Alonzo stirred nervously, anticipating trouble.

"Mrs. Johnson will have her little joke, I see," said Mr. Gates urbanely, as if to humor Susan's facetious mood. "Many of the ladies are like that."

"Talks 's if he thought I was born a fool!" muttered Susan none too softly.

She looked at him steadily; she did not appreciate his cheap patronage and she did not want his approval.

"What trade was you brought up to, Mr.—Mr.—" and she consulted the card to refresh her memory—"Mr. Gates?"

"Well, ma'am, I've turned my hand to several."

"And what were they?" she persisted.

"Well, I tried it in the iron works in Ft. Wayne for a while, but my lungs was so weak that the iron filin's was bad fer me. Then I learned type-settin', and aftter that I clerked in a grocery a while and then I opened a business college."

"You ain't a very 'long sufferin' worker'—are you? Tried a heap o' things, ain't you?"

Alonzo cleared his thoat again; if she had only not come into the room.

"Yes,—he—he—he—! 'jack of all trades, good at none'!"

"I shouldn't have said that—myself!" said Susan with strong emphasis.

"Come, Susan! You're a little too rough," remonstrated Alonzo gently, at the same time thinking, "The sooner she gits her say out the sooner she'll quit!"

"How long have you been a labor leader?" was her next question.

"About two years, ma'am."

"You seem to have made it pay!"

"The laborer is worthy of his hire! You'll find that in Holy Writ."

"I know my Scripter!" she retorted acridly. "I'm workin' day in an' day out for the cause of Labor," said Gates. "The cause of the workin' man's dearer to me than life; I do my best, but I got to live!"

Susan gazed at him with a speculative eye. He was the glass of fashion and the mold of man. He was clad in a suit of fine summer serge; his linen was of the best and perfectly laundered. The shoes encasing his slender, arched feet were well-fitting and expensive and he wore upon the third finger of his left hand a ring of black enamel with a large set inlaid with a glittering "G"—the only false note in his otherwise harmonious toilette. He held a slender cane in one hand and a new straw hat in the other. He was not ill-looking in this expensive garb, except for his weak and somewhat vicious expression.

Mr. Gates was not sensitive. He had found long before this in the course of his varied career, "that the men were easy enough to manage, it was their wives that raised the deuce! While there were a few that turned in and fought with the boys, there wasn't many and if the women had their way there'd never be a strike, and they'd down every Union in the land."

It was yet light,—the long, delicious twilight of summer,—and Susan took out her

knitting and fell to work with an energy that somewhat relieved Alonzo's anxiety. It would occupy her and give the walking delegate a chance; for he prided himself upon hearing impartially both sides of a case, the plea of indefinite natures who mistake irresolution for justice.

"These are perilous times, Mrs. Johnson," said Mr. Gates, in the oratorical manner of the platform, deciding finally that he must "get down to business." He addressed himself to her, perceiving that it was she who was to be convinced.

"It's the first I've heard of it. We seem to be gittin' along all right here," and Susan glanced around the little parlor which was the pride of her eye. Its Brussels carpet and couch to match, the green rep covered chairs, the center table with the plush-bound album which she secretly admired although she had scolded Alonzo for buying it; her own cabinet organ and the swinging lamp, all were regarded by her less fortunate neighbors as the acme of luxury.

"Labor and capital are now arrayed against each other," continued Gates impressively, "either the laborer must surrender or the capitalist be taught, once for all, that he cannot engage unrebuked in the sordid traffic in human flesh and blood." Alonzo's jaw had slightly fallen in amazement at his glibness but Susan said audibly:

"Ah, pshaw!" and knitted harder than ever. Gates talked fluently, he had been a fair scholar and he prided himself on his command of language and on occasions like this was apt to quote freely from his set speeches.

"I couldn't imagine a man like Dick Randall a-grindin' men under his heels!"—and Susan sniffed disconcertingly.

"Mr. Randall is exceptional; there are few like him, and you'll see that he'll not be able to stand out against the growin' influence of the times."

"I guess Dick'll manage to hold his own. Nobody's never downed him yet!" Alonzo proffered this remark, his first contribution to the conversation—or verbal duet—between his wife and Gates. His loyalty to Dick was touched.

"He can't help himself, when his time comes. It's smooth sailing now, Mr. Johnson, but when the trusts are ready to rake him in, if the Governor called out the whole State Militia he couldn't save him! The heads of the trusts don't fight with powder and shot; they kill with a freeze-out. It takes longer, but it's sure, and a good deal less noisy. I know that Mr. Randall's men have nothing to complain of," he added. "We keep a record of the way the shops all over the country are run. Our men are on the lookout and report to us. But we want the backing and moral support of just such men as his hands. We want you to come into the organization for the good it will do the Cause."

"We've never had no need of unions and lodges," Alonzo replied doggedly, "and from what I can find out about 'em they seem to be run by a few fellers that manage to feather their nests whichever way a strike goes!"

"That's so!" exclaimed Susan, heartily indorsing her husband's opinion.

"I never set up to be no scholar, and I never was good at argufyin'—I leave that to my wife"—and his plain features brightened with a faint smile of pride, "but I must say that I've never heard tell of a single case where anything was gained by all this everlastin' scrappin' between the men and the bosses,—I don't purtend to say that the men hain't never put upon and that they don't have to stand a lot of things that's hard to bear; but it seems to me that they're ready to take advantage too whenever thay can! And I hain't got a bit o' faith in the fellers they choose for leaders and spokesmen."

"That's what's the matter!" cried Susan, wagging her head energetically. "And," siezing her chance, "the men workin' in the shops pay the walkin delegates' bills, an' they live on the fat of the land an' wear good clothes all the time and put up at the best hotels as I've already said!"

"They must do credit to the working men's cause," said Gates, apologetically.

"There's other ways besides flingin' money right and left, that they couldn't earn if they worked by the day, to save their lives," she retorted tartly.

Gates was becoming tired of Susan's interference. He wished she would go away that he might talk to Alonzo alone. There was little prospect that he would succeed otherwise, but she showed no inclination to retire and he could not put her out of her own parlor.

Night was now drawing in, one or two stars glimmered where the lingering light of sunset was fading. The voices of children at play in the road were clear and distant. A robin upon the very topmost bough of the elm sung his plaintive good-night. Susan could no longer see to knit and she put aside her work.

"I never heard tell of any real, lastin' good comin' out of workin' men's squabbles," said Alonzo, taking up the thread of the argument at the point where Susan had interrupted him. "What, with the loss of wages, the injury to the business that forces the bosses to shut up the shops and quit—both parties gits wore out with it all. It costs more'n it comes to and it's usually over some triflin' thing,—pure silliness of fellers that think they're doin' somethin' big,—that really wasn't worth thinkin' about."

"That's mighty right!" ejaculated Susan admiringly.

"Well, I'm sorry I can't make you see it my way, Mr. Johnson!" said Gates rising.

He had learned to know his man, and he was conscious that nothing could be done with the husband, even if the better half were not to be reckoned with, as she obviously was. "But you will some day," he added.

"I can wait," replied Alonzo, "I'm in no hurry to find out. Mind, I'm only speakin' for myself. I don't want to join no organization. I can't pay dues and everlastin' assessments. I'd ruther pay the money into the Buildin'-and-Loan. The other men can do as they please but we'd hate to have strife stirred up, for we've always got along peaceable at the Works. Dick Randall's not goin' to hinder you, neither. All he asks of his men is to do the work he pays them for. What they do outside he don't consider any of his business!" Gates bowed distantly to Susan and held out his hand quite cordially to Alonzo, a difference the keen-witted woman noticed and chuckled over. She had made herself felt!

As he stepped briskly down the front walk and opened the gate she looked after him with strong disapproval.

"Them's the fellers that's at the bottom of all the trouble. I meant folks like him when I was a hintin' about it!"

"'Hintin,'" said Alonzo mildly. "It was a good deal more'n that! I guess he wasn't in no manner of doubt about what you meant, Susan!"

(Te be continued.)

Woman's Sphere

—Mrs. Russell Sage has given $10,000 to the State Federation of Women's Clubs provided the federation will raise $12,500 more. The object of the gift is to provide an endowment for the federation out of which the expenses of the officers may be paid and to found a scholarship in some woman's college.

—Miss Gina Krog of Christiania has been nominated by the Radical party of Norway for deputy in the Parliamentary elections now pending. Miss Krog visited the United States last spring on her way to the International Council of Women in Toronto. She delivered several lectures to suffrage societies in New York and spoke to the Norwegian women in Brooklyn.

—"Queen Elena of Italy," says a contributor to a December magazine, "is one of the most unpopular queens in Europe. Her court, which, to meet the tastes of her people, should be bright, popular, brilliant, is really the dullest, the most stupid in the Western World. I have lived in many countries, and I am more or less familiar with all the courts of Europe, but never have I heard a queen so universally spoken of with disrespect and disapproval by her own court. Queen Elena in an American phrase, 'plays to the gallery,' then retires. She garners the wheat and ignores the chaff. She is quick to figure in dramatic exploits, but reluctant to submit to the daily grind."

—Recently a man employed in the royal Italian hunting grounds in the Stura Valley, while driving a chamois under the king's gun was badly hurt by a stone falling from the mountain. The poor fellow, a widower, had to be taken to a hospital, leaving his two children at home quite alone. On hearing of this pitiful case Queen Elena ordered the two children to be received as guests at the Royal Castle of Racconigi during their father's illness, and to be the playmates of the little princesses and the prince of Piedmont.

—The aged Dowager Queen of Sweden, who has arrived in London and will spend a great part of the winter in Great Britain, is a patron of the Salvation Army, which, owing to her support, has had considerable success in Sweden. At one time, short of actually wearing the uniform, she was an out and out member of the Salvation Army and contributed very largely to its funds.

—Miss Alice Fischer travelled all the way from New York to Cheyenne, Wyo., to cast her vote in the recent elections. The trip cost in the neighborhood of $200.

—Toiling at the windlass in her brother's clothes is the experience of Miss Laura White of San Francisco, now a wealthy mine owner in Nevada. She discovered the vein and worked it herself.

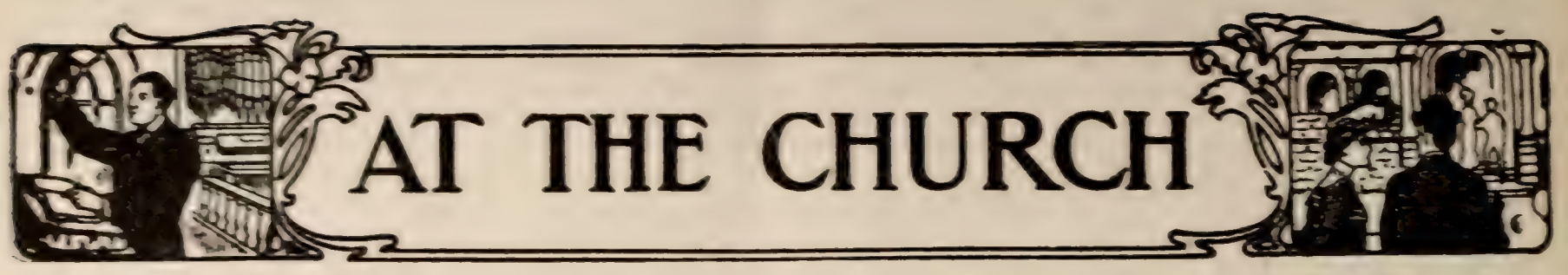
—Miss Stella Josephine Feiler of Harris county, Texas, lately received a fee said to amount to $150,000 from ten land owners upon whose property she located two productive oil wells. According to report Miss Feiler has accumulated $500,000 by locating oil in Texas.

The Wanderer

Upon the mountain height, far from the sea,
I found a shell:
And to my listening ear the lonely thing
Ever a song of the ocean seemed to sing—
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain height?
Ah, who san say?
Whether there dropped by some too careless hand.
Or whether there cast when ocean swept the land.
Ere the Eternal had ordained the day.

Strange, was it not! Far from its native deep,
One song it sang—
Sang of the awful mysteries of the tide.
Sang of the misty sea, profound and wide.



Sunday School Lesson

By Professor Willett

Paul's Last Years*

In guessing at the life of the apostle Paul it is natural that we should be impressed by the journeys he made as a missionary of Jesus Christ. One of the most valuable records of his work is found in a book by Professor W. M. Ramsey with the suggestive title, "St. Paul, the Traveler and the Roman Citizen." This emphasizes the two elements of Paul's career that have been most prominent in the thought of those who have tried to understand his importance to Christianity. His journeys took him out from the center of his operations at Antioch almost to the limits of the world as men knew it then. In the Epistle to the Romans he asserts that his work has extended from Jerusalem to Illyricum on the Mediterranean coast, and he was at that time planning still further journeys as far as Rome and Spain.

Roman Freedom.

But Paul's Roman citizenship was of almost equal significance in securing to him the title of the "Apostle to the Gentiles." It was this Roman citizenship which no doubt gave Paul his broad conception of the importance of Christianity, as no mere Jewish reformation but a world religion which, like the Roman empire, was destined to conquer all things in its path, but, unlike the Roman empire, was certain to endure. Paul's Roman franchise made him a free man in the sense in which only the more fortunate of his generation could claim that badge of nobility. And it also aided him not infrequently in securing for himself freedom from persecution, or at least immunity from the infliction of corporal punishment where other men would have fallen easy victims to Rome's contempt for all things that did not belong to her life. To be sure Paul did not owe to his Roman citizenship the saving of his life in the temple court at Jerusalem, but he did claim the Roman privilege immediately afterward when, in the castle at Antonia, he called the officer to account for preparing to scourge him, a Roman and uncondemned. His appeal to Caesar was also made possible by this same right, and it secured for him the transportation to the world's capital which might otherwise have been impossible for him to attain.

Paul's Residences.

But Paul was more than a traveler and a Roman citizen. He was for considerable periods a dweller in some of the most important cities of the world. Our first impression from the reading of the second part of the Book of Acts is that Paul was constantly on the road, going here and there in the work of a preacher. But this is only a superficial view of the matter. Most of his time was spent in residence in some city where he was busy preaching the gospel. Such cities were Antioch, Ephesus, Corinth and Rome. In the lessons of this quarter we have the record of but one such experience. That was his stay in Caesarea. There he remained two years as prisoner in one of the apartments of Herod's palace. Almost nothing is told us of Paul's doings during this imprisonment. It was once thought that perhaps some of the letters of the captivity, such as Ephesians, Colossians and Philippians were written at this time. But this view no longer prevails. With the exception of those brief interviews which Paul had with officials, of which we have some partial record in Acts, we know nothing of the way in which he spent his time. And yet those two years in the prison at Caesarea and the two years in Rome up to the time when the Book of Acts suddenly closes the account of his life, occupy the larger part of the period covered by the lessons of the quarter. Paul was a resident of imperial prisons as well as of imperial cities. How interesting a narrative would these unrecorded experiences of his make!

Fragments of Biography.

We are very fortunate in possessing so full a record of Paul's career from the hands of his close friend and associate, Luke. To be sure the narrative in Acts is only brief, and as compared with the lives of other famous men it seems insignificant. The present year, for example, has seen some remarkable biographies published. Among them those of Carl Schurz, Henry M. Stanley and Dr. Washington Gladden. But these books run to hundreds of pages, every one of which contains material of interest. Yet here is the life of the greatest man who moved in the centers of the Roman empire, and the record that covers all we know of his activity and character would fill less space than the contents of the morning paper. This fact of the extreme brevity of the New Testament records makes every word of them doubly precious, and leads us to careful estimation of Luke's method in setting down the story of Paul's life.

Luke the Physician.

It is perhaps to Luke's fondness for travel and his wide acquaintance with seafaring experiences that we owe the careful details of Paul's voyage to Rome, which occupied so much of the quarter's study. Both in the Gospel and in the Book of Acts Luke displays his fondness for nautical terms and the details of shipping and water travel. Seaports seem to have had a fascination for him, and the vocabulary of the sailors of his age was familiar to him. There was only one other phase of life that seems to have so fully engaged his attention, and that was the physical condition of the people he met. Luke was a physician, and his knowledge of diseases and remedies seems to have been extensive. We have an example of this in the statement regarding the father of Publius, the chief officer of the island of Melita, and the work of Paul and of Luke in bringing relief to the sick people upon the island.

Paul the Sufferer.

Perhaps nothing gives us a more impressive idea of Paul's greatness than the fact that although almost every lesson of this quarter has some relation to experiences as a sufferer for Christ, there is nothing ain all the writings of the apostle wnie hrfeer spseifically to any event of this long series. His arrest in Jerusalem, the mob violence in the court of the temple, when he barely escaped with his life, the renewed effort to reach him as he stood at the top of the stairway leading into the tower, the orders for his flogging, his uncomfortable experience as a Roman prisoner in Jerusalem, his extreme danger as he went to and from the Sanhedrin and faced the animosity of its members, the long and hard night journey by which he was taken from Jerusalem to Caesarea, the two years of incarceration in the Roman prison at Caesarea, in an age when prison experiences were usually unspeakable, the dangers and at last the horrors of the long and desperate voyage to Rome, the cold, the exposure, the hunger and thirst of those awful days which were almost as dark as night, the tremendous hazards of the final hours when the ship went to pieces and its living freight struggled in the boiling sea, the wet and chill of the coast on which they landed, and the desperate efforts to find comfort in the fires that were kindled along the beach, the three months of waiting in a strange land while a ship was being found for the remainder of the journey, the launching afresh upon the sea that had treated them so unkindly, and the passage through that narrow channel between Sicily and Italy, which had seen the wreck of so many ships, the land journey on foot from Puteoli to Rome, the peril of interview with the emperor Nero, a tyrant whose caprice might have cut short almost without a word the career of the man who had gone through such perils and suffering to win the right of speech in Rome, the years of prisonerhood under constant surveillance of a Roman guard, and the tragic end, whatever it may have been and whenever it may have occurred—these are some of the events which have found chronicle or suggestion in Luke's narrative.

And yet of not one of them does Paul speak directly in any of the writings left to us. He thought not of himself but of the cause that was upon his heart. His interests were not those of personal comfort, but rather were connected wholly with the faith which he preached. He sought not great things for himself, but for the Christ whom he loved. Indeed, he sought not even the commonest comforts for his own weakened body and tired brain, but only the privilege of spending the remnant of his days in the glorious task which he counted above all reward.

The Epistles.

The writings of this period we fortunately possess, at least in part. The four letters of the Roman imprisonment, Philippians, Colossians, Philemon and Ephesians, give us some idea of what was passing in Paul's mind during these months. The most beautiful of them is Philippians, with its tender recital of Paul's own experiences as prisoner which he counted as nothing, for the furtherance of the gospel. The one to Philemon is the most intimate, and was perhaps never intended by the apostle for any eye but that of his good

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*International Sunday-school lesson for December 19, 1909. Review of the Quarter. Golden text: "I have fought a good fight; I have finished my course: I have kept the faith." Timothy 3:4.

friend, the leading member of the little church at Collossæ. The Epistle to the Colossians, addressed to that same church that met in Philemon's home, is far removed from any indications of regret or complaining, and moves in those far uplands of rapturous contemplation of the life and work of the Master he so tenderly loved. The letter to the Ephesians seems little like a message to the church where Paul had spent three years of his active life. And for that very reason it has been thought by many to be a copy of a circular letter that Paul sent to all the churches, the Ephesian draft of it being the one that survived.

These epistles supplement very essentially the fragmentary narrative of Acts, and show us the heart of the apostle Paul during those years when he ought to have been most depressed and discouraged as human enterprises are reckoned. But with him no day was wasted. The great balance sheet of his life is struck in the Epistle to the Philippians, where, after enumerating some of the difficulties which confronted him as a missionary, and setting down some of the joys which belonged to the great task, he draws the balance in the words, "Rejoice evermore, and again I say, rejoice."

Waiting for the End.

No wonder that such a man, so intent upon the diffusion of that message which had been committed in an especial sense to him, could feel that after he had used these restless and feverish years to preach that gospel to the full limit of his strength, he was entitled to such confidence in the outcome as suffered no moment's eclipse of doubt or fear. He had run with patience the race set before him. He had kept the faith as the Roman soldier kept his shield. He had fought with all his strength, and knew that in such a conflict he could not lose. At the end of the race there was the palm of triumph. Seated upon the throne of the universe was his Lord, holding in his hand the diadem which rewarded faithful service. He was ready to go. His work was accomplished; his task was ended. He was not without hope that some further time might be allotted for the continuance of his work, but he could not expect much further lease of life. In the cold of the Roman winter he only hoped that his young friend Timothy might reach him with the cloak, the books and the parchments from Troas before the end should come. And thus we leave him in the twilight, watching the setting sun, but knowing that the morning shall be more glorious with the rising of a sun that shall never go down.

accept no salary that does not come from those who believe in them and in the message they deliver.

SING ME A SONG.

Sing me a song of the happy days:
Lilting the notes of some joyful lays;
Sing me a song that is fresh as dew;
Sing me a song of the good and true.

Sing me a song of the glad and bright,
Filling my pathway with hope and light.
Sing me a song that will help and cheer;
Drive from my heart ev'ry lurking fear.

Sing me a song of the brave and strong,
Ready for battle against each wrong.
Sing me a song of the strength of right;
Sing of the victory in the fight.

Sing me a song of beauty and grace;
Shining in life, and from face to face.
Sing me a song of sweet peace and calm;
Soothing my soul with its healing balm.

Sing me a song that will help me on;
Banish the night and bring radiant dawn;
Sing till my soul mounts the upper blue;
Heaven's more real, and man more true.

Amity, Ark. Edmund S. Allhands.

Prayer Meeting

By Silas Jones

THE PHILIPPIAN CHURCH'S TREATMENT OF PAUL THE AGED.

Topic, Dec. 15: Phil. 4:10-20.

"The dignity and tact with which Paul treats this delicate subject have been remarked by all expositors from the Fathers down. Lightfoot has justly observed that Paul had given to the Philippians the surest pledge of confidence which could be given by a high-minded and sensitive man, to whom it was of the highest importance, for the sake of the great cause he had advocated, to avoid the slightest breath of suspicion, and whose motives nevertheless were narrowly scanned and unscrupulously misrepresented. He had placed himself under pecuniary obligations to them. With his tone of manly independence and self-respect, mingles his grateful recognition of their care for him and a delicate consideration for their feelings. He will not doubt that they have never ceased to remember him, and have never relaxed their eagerness to minister to him, although circumstances have prevented their ministry. Yet he values their gift principally as an expression of the spirit of Christ in them, and as evidence of their Christian proficiency. He can give their generosity no higher praise, no higher mark of appreciation and gratitude, than to say it was a sacrifice of sweet odor to God. He is not raised above human huffering. Their gift was timely and welcome: yet if it had not come, he was independent of human contingencies. They have not only given him money, but they have given him Christian love and sympathy and ministry-fruit of his apostolic work."—Harvin R. Vincent.

Self-Respect and Giving.

Giving to save the face does not promote self-respect on the part of the giver. Some give money in order that they may not be disturbed in their pursuit of gain or of pleasure. The disciple of Jesus gives money because he has first given himself to the service of his Master. It is the need of men, not their importunity, that moves him to act for their relief. He is therefore as careful in his selection of the persons and institutions that are to receive his aid as he is in the selection of his partner in business and of his bank. Men who complain that their generosity has been abused are often themselves to blame. They have given in order to get rid of a troubleosme solicitor or from mere impulse. They cannot foresee all the results of their actions but they are under obligation to see as far as they can. Giving is a part of the main purpose of an intelligent Christian. He gives for the same reason that he chooses his occupation, that he may confer some benefit upon somebody. He will not engage in a business that depends for its success upon the degradation of human beings or one that compels others to toil for him without receiving what is their due. The Philippians, after they became Christians, felt that it was their business not only to live in the spirit of Jesus before their neighbors but also to share in the life of the church universal. Their contribution went, not to Paul the man, but to Paul the apostle of Jesus Christ. He represented to them the missionary spirit of the church. In helping him they were helping to extend the influence of Christianity.

Self-Respect and Receiving.

It was as a servant of Jesus Christ that Paul accepted the bounty of the Philippians. They were partakers with him of a grace in the defence and confirmation of the gospel. In the past men have willingly supported armies to fight for them and the soldier has accepted this support as a partial reward for his services. In the more civilized parts of the world the teacher has come to be regarded as more important than the soldier and democratic communities willingly spend their money for teaching. The support which the church gives to its ministry is a measure of its appreciation of the ideals for which the church stands. The ministers are men called by the church to interpret life in terms of religion, to warn men against forgetting what is worth while and to keep alive faith in the eternal goodness. Does the church believe the ministers are doing their duty? Does it believe they are of any value in the world? It will provide for them in accordance with its estimate of their worth. And they, if they are real men, will

As We Go to Press

Louisville, Ky., Dec. 5. Thirty-one added here in fifteen days. Continue in Louisville two more weeks; then to great Independence Boul. Church, Kansas City, Mo. Bro. Shaffer, my singer, goes with Evangelist F. L. Stephens in January.—James Small.

Crawfordsville, Ind., Dec. 5.—Twelve added today, eighty-nine to date. A large platform was built last week to accommodate the growing chorus of men and women. Mansell is a success in a field full of preachers and where some of the best have preceded him.—V. Kendall.

Lincoln, Neb., Dec. 5.—Starting fourth week. Great storm has broken into meetings for ten days. Cold today, but crowded house and thirty-three added; 134 to date. Yeuell a power, certainly no greater pulpit man in the brotherhood. If every pulpit could ring with such a message, there would be no cold churches and modern infidelity would flee. Buss and Sturgess excell as soloists and leaders.—H. H. Harmon.

Little Rock, Ark., Dec. 5.—Closed at Hastings, Neb., Thanksgiving Day with 307 added in all. Twenty charter members for Kenesaw. Raised $13,600 the last night for starting building. Brother Schell, royal co-worker and first class pastor. Began here last Sunday in First Christian Church, J. N. Jessup, pastor; Arthur Brooks and the Third Church, and Brother Browning and Wright Ave. Church co-operating. Seventy-five added the first week; seventy-two today; reached twenty-four men at opera house this afternoon in great mass meeting for men only; 147 in eight days. Mingus and wife, Mr. Guthrie, Miss Stevens and Mrs. Scoville in our company. Praise the Lord for victory with us and pray for the work and workers.—Charles Reign Scoville.

Introducing Graded Courses Into the School

These new graded Sunday-school lessons will be found to be suitable for any school, large or small, in city or country.. Only the first year of the beginners', the first year of the Primary, and the first year of the Junior series are available at present. The remaining years of the courses will be issued one year at a time until the several series are completed. This year all the pupils of each department may be taught the lessons of the first year. The lessons may be taught by the superintendent or by the class teachers according to the plan of organization within the department.

Church Life

The *Christian Century* seeks to be discriminating in its publication of news. It would discourage the spirit that finds great satisfaction in seeing one's name in the paper; but it wants the items of news that really have value for the readers. Many are responding to our recent request that church bulletins be sent the office.

The department "Religious Education" appears again this week after several weeks' absence, caused by the demands made on our space by the material relating to the Centennial convention. The work of Mr. Hill sets a high standard for our churches and Sunday-schools. The best churches are moving rapidly toward trained teachers and graded lessons. The *Christian Century* is now prepared to fill orders for the best graded lessons.

The *Christian Century*, December 30, will publish excerpts from Christmas sermons. To help us to this will our friends not send to the office by Thursday, December 23, the topic of their sermon with as much of an excerpt or outline as can be written on a postal card. Copy must reach the office by *Thursday*, December 23.

C. A. Freer's pulpit at Bedford, we believe, is still vacant.

George L. Snively will begin a meeting at Tulsa. Okla., December 12, the day set for the dedication of their new church.

Dr. E. S. Ames, pastor of the Hyde Park Church, Chicago, has been re-elected president of his precinct by the republicans.

Charles E. McVay is assisting Pastor Hicks in a meeting at Fertile, Iowa. Mr. McVay sang for a meeting in this church last year.

A banquet of the men of all the Christian churches of St. Louis, was held in the parlors of the Union Avenue Church, Monday evening, November 29.

Down in Ravenna the tables went the other way. The new mayor is a Disciple, a son of our lamented E. H. Hubbell, who for years was an elder there.

The Ladies Aid Society of the church at Cameron, Mo., recently gave a home talent entertainment and cleared $139.75 for the church. A. R. Liverett is the pastor.

The Laymen's Missionary Convention recently held in Cleveland has stirred up the missionary conscience of our churches. They will strive to treble missionary offerings this coming year.

The Men's Club of the First Church, St. Paul, Minn., held a banquet and musical program the evening of November 23, to which the ladies of the church were invited.

The church at Everett, Wash., has sold its old property for ten thousand dollars, and purchased two lots and plans to erect a modern building within a year.

W. A. Fite, pastor of the church at Fulton, Mo., has accepted a call to the First Church, Paducah, Ky. He will begin work in his new field December 19.

A recent issue of the Pasadena Star reports in full a sermon on Christian Union, which was delivered by W. C. Hull, pastor of the Christian church of that city.

The Men's Club of the church at Galesburg, Ill., has adopted resolutions commending the mayor of the city in the stand he has taken enforcing the local option law.

Another head liable to come off with Baer's entrance to office is that of Dr. McAfee, head of the city hospital. Mrs. McAfee is formerly of this place. She is actively interested in the work at Miles Avenue Church.

A Men's Brotherhood has been organized at Centerville, Iowa, with the following officers: President, Dr. Sawyers; vice president, O. H. Law; secretary, Harry Simmons, treasurer, W. W. Oliver.

Frank Thompson is assisting Pastor Frank Vernor in a meeting at Cairo Ill. Large audiences are in attendance and there had been twelve additions to the church more than a week ago.

J. M. Lowe, Des Moines, is in a meeting at Keytesville, Mo. W. T. Moore, of Indianapolis, was supply pastor for this church just before his removal from Columbia, Mo. Mr. Lowe has a few open dates for 1910.

The churches of the Disciples of Greater Kansas City, held a union meeting at the Jackson Avenue Church. The sermon was by George B. Taubman one of the pastors of the Independence Boulevard Church.

F. D. Ferrall, Bloomfield, Iowa, had a good day with his church the last Sunday in November. He writes: "Nine baptisms yesterday, and one by letter. The simple gospel invitation still being heeded."

President R. H. Crossfield, of Transylvania University, will deliver one of the addresses at the meeting of the Southern Educational Association, at Charlotte, N. C., December 28 to 30.

The North Side Christian church, Omaha, Neb., expects within ten days to let the contract for the erection of a new $20,000 church. The membership has entirely outgrown the present structure.

There were more than fifty additions to the Jefferson Street Church, Buffalo, N. Y., in the meeting led by J. G. Slayter, and the local paper says that this meeting will be remembered as one of the best ever held in the church.

Announcement has been made of the names of the program committee for the next convention of the Christian churches of Illinois. The committee consists of: F. W. Burnham, Springfield; W. F. Turner, Peoria; and Louis O. Lehman, Gibson City.

M. W. Hawkins has resigned his pastorate with the church at San Jose, Cal., where he has labored most successfully. During his ministry the two churches have been united, and a building second to none on the coast has been erected.

Frank L. Van Voorhis, pastor of the church at Shawnee, Okla., and B. F. Hill, of Okmulgee, have arranged an exchange of meetings. Mr. Van Voorhis was formerly minister of the church at Okmulgee, where Mr. Hill will close his work with the month of December.

Sumner T. Martin has just held a meeting and organized a church of sixty members at El Centro, Cal., where the following California preachers—Ragan, Ford and Shepherd—have labored and laid a good foundation for the present work.

Our Sunday-school at Chagrin Falls is launching an athletic association to play basket ball and equip a new gymnasium. P. C. Macfarlane will be with the Brotherhood the evening of December 3. Church will hold a meeting with home forces in January.

"The Christian" is the name given the new paper of the Jackson Avenue Church, Kansas City, Mo. E. E. Elliott, assistant secretary of the Men's Brotherhood is the editor. Frank L. Bowen is pastor of this wide awake church, which is now located in its new building and looking forward to an aggressive work.

From the Davenport, Iowa Times we have the announcement that Lewis R. Hotaling has resigned the pastorate of the church at Hoopeston, Ill. Mr. Hotaling has been pastor of this church for about three years and has done a good work. We hope that this announcement may prove to be incorrect.

The Sterling Voice, is the paper of the church at Sterling Place, Brooklyn, and comes with a breath of aggressiveness, and energy about it, inspired doubtless by the work of the new pastor, Maio Marius Amunson.

W. C. Hull, pastor of the church at Pasadena, Cal., is meeting with most encouraging response to his work. He is speaking to about 600 people every Sunday morning and to about 300 of an evening. The church is united and ready for every good word and work.

L. O. Ferguson, for ten years pastor of the church at Modeste, Cal., has been called to the pastorate of the church at Red Bluff, Cal. Mr. Ferguson is said to be a strong preacher, and has accomplished a commendable work at Modeste—the kind of work that endures.

C. A. Pearce, pastor of the church at West Pullman, was the speaker at the union Thanksgiving service, held in the M. E. Church. This was Mr. Pearce's first appearance before the general public of Pullman, and a local paper commends his address highly.

The Women's Society of the Hyde Park Church, Chicago, are showing their sympathy with the Tuberculosis Institute of Chicago by selling the red cross Christmas stamps. The Christian Century would urge its readers to place these stamps on all letters and packages during the Christmas season, and thus help a most important cause.

The Organ Guild, of the First Church, St. Joseph, Mo., hold an annual sale of embroidered, and other ready made articles of use in the household. The sale has come to assume a place of some importance in the activities of the church and is a source of income worth noting.

A new $35,000 church building is nearing completion at Greeley, Col. Z. T. Sweeney will be master of ceremonies on the day of dedication, which will be early in the year. This service is to be followed by an evangelistic meeting led by James Small. A. E. Dubber is the pastor.

The election of the officers of the church at Evanston, Ill., will be held at the hour of the regular morning service, December 12. The night school of this church will give an entertainment the evening of December 17, devoting the proceeds to the equipment of the school.

The ministers of Northern California have formed an organization with T. A. Boyer, pastor at Oakland as their president. The Association will seek not only to promote good fellowship, and disseminate inspirational information, but will likely undertake to guide large and systematic evangelistic work in this part of the state.

The church at Urichville, Ohio, will devote the last Sunday in the year to the interests of the Sunday-school. The morning service will consist of the Christmas exercises and promotion of pupils. In the evening the hour will be given to the graduating exercises of the Junior department.

J. A. Barnett has just closed two years of service with the church at Galesburg, and read a brief summary of the work done at the regular meeting of the church, Sunday morning, November 7. During the two years 280 persons have been received into the membership of the church, and the Sunday-school has doubled its enrollment and attendance.

Miss Flora Todd, sister of E. M. Todd, Fort Wayne, Ind., with the assistance of a reader, Miss Wheelock, of Fort Wayne, gave a recital on a recent evening devoting the proceeds to the choir fund of the First Church.

Earle M. Todd, pastor of the First Church, Fort Wayne, Ind., preached the sermon at

the union Thanksgiving service held in the Plymouth Congregational Church.

Charles E. Smith, pastor at Marion, Ohio, reports frequent confessions at the regular services of the church.

A. A. Doak, Colfax, Wash., has been assisting W. F. Harris and wife in a meeting at Athena, Ore. Mr. Harris will in turn assist Mr. Doak in a meeting at Colfax.

W. B. Craig, pastor of the Lenox Avenue Church, New York City, conducts a large Bible class, to which he lectures for twenty minutes preceding the regular church service.

The Christian Herald, October 10, contains in full the address of J. E. Davis, delivered at the Centennial convention. Mr. Davis is pastor of the church at Beatrice, Neb. The address was given at the sessions of the Foreign Society.

Prof. Herbert L. Willett addressed the members of the Austin Christian Church at three o'clock Sunday afternoon, November 28, on the subject, "What is the Matter With the Church?" This church is just moving into its new building.

At the close of a revival meeting which has just been held in the church at Hastings, Neb., an appeal was made for subscriptions to a fund for building a new church. The pledges taken amounted to some over thirteen thousand dollars. The purpose is to build during the coming year a church that will cost $20,000. There were 300 accessions to the church in the revival meetings.

The men of the Episcopal, Methodist, Baptist, Congregational, and Christian churches of West Pullman, united in the observance of the week of prayer for the brotherhood movement, in accordance with the request of the National Men's organizations. Representative speakers from the various denominations spoke on different evenings. Alva W. Taylor, of Irving Park Church, represented the Disciples, speaking Tuesday evening, November 30.

R. W. Abberly has recently assisted W. M. Long and the church at Clarkesburg, Mo., in a meeting, in which there were sixty-five additions to the church; many of these the pastor says came from other denominations, and yet the work of the evangelist was such that no animosities were aroused. The men's club of the Methodist church attended the meeting in a body one evening.

Joseph T. Holton has but recently closed a meeting at Blanche, Ky., in which there were forty-four accessions in fifteen days. Twenty-one of the additions were by confession. During the meeting a Baptist minister and his wife took membership with the Christian Church. Within a few days Mr. Holton will hold another meeting within six miles of Blanche.

Beginning November 28, the church at Colfax, Ill., entered upon a meeting under the leadership of W. B. Clemmer. The opening day of the meeting, Mr. Clemmer spoke in the morning on, "The Up-lifted Christ," and in the evening on, "The One Book." Mr. Clemmer has just come from a meeting at Loveland, Col., where there were thirty-four additions in twenty-five days. E. M. Miller of Boulder, led the singing.

W. F. Richardson, pastor of the great First Church, Kansas City, Mo., still finds time to lend a helping hand to neighboring churches. During November he spent two weeks with the church at Independence, Mo., where L. J. Marshall is pastor. There were twenty-three accessions to the church, and the minister writes that the entire community as well as the church were greatly helped by the ministry of Mr. Richardson.

The Central Church, Boise, Ida., has for a time freed its pastor, L. A. Chapman from the duties of calling and other engagements during the week and sent him out to places where new churches are needed, to hold meetings, and rally the religious forces of the towns, returning to his pulpit on Sunday. While the pastor is away the calling is taken care of by the membership itself, and this is further supplemented by letter writing on the part of nearly every member.

Guy I. Hoover was the speaker at the laying of the cornerstone of the new Christian Church at Atlanta, Ind. It is hoped that the new building which will cost approximately ten thousand dollars will be ready for dedication in the early Spring.

F. W. Collins, Garnett, Kans., is being greeted each Sunday by large audiences, and everything in the church is moving encouragingly. There has been a notable increase in attendance of the Sunday-school, which is thoroughly graded and using a thoroughly graded system of lessons. Under such conditions there will be a natural and normal growth without the use of such stimulants as contests and prizes.

Richard Martin, national evangelist, of the "Martin Family" of Chicago, closed his year's work with two lectures in the Alva and McAlester, Okla., Opera House, at Alva, Okla., with over a thousand persons attending each lecture, on "Life's Saddle and How to Climb It," and "Cuba and the Caribean Sea." The local editors said, "They were the largest and most interested audiences since those of Wm. J. Bryan and Senator Gore."

W. D. Endres, the pastor of the Christian Church of Harvey, Ill., will preach a series of Sunday evening sermons on the following subjects:

Nov. 28.—Jesus and the Wage-earner.
Dec. 5—The Failure of the Churches.
Dec. 12.—The Shop Man and the Church.
Dec. 19.—The Church and Organized Labor.
Illustrated songs at each service.

Two weeks' gospel service at Kentland, Ind., closed November 29. The pastor, J. Newton Cloe did the preaching, assisted by Mrs. J. E. Powell as singer. The weather was against the meeting. There were three confessions. Mr. Cloe preached the Thanksgiving sermon for union service at the Presbyterian Church, and the collection, amounting to $15, was sent to the Cherry mine sufferers. There is talk of uniting the country congregation, at Pleasant Grove, with that of the First Church of Kentland. This will make a strong and active congregation.

There is a small congregation at Durange, Calif., which deserves more than passing notice because of the decided and radical stand it has taken in regard to church finance. At a recent meeting the church voted unanimously not to raise any money by means of socials, suppers, etc., and every man in the congregation signed a resolution to give to the church for the next three months the tenth of his income. That is a resolution that will prove a source of strength and joy to the church. R. H. Newton is pastor.

The First Church, Warren, Ohio, has added another "day" to its calendar. It is called "Church Treasury Day," and is to be observed this year December 12. On that day the members of the church will come prepared to make their subscriptions for the work of the coming year, and to pay any balance that may be due on the past year's subscription.

The Sunday-school of the First Church, Fort Wayne, Ind., has been thoroughly graded from Kindergarten to adult department. A new series of graded lessons will be introduced the first of the new year. The pastor, E. M. Todd, teaches the "John Aylesworth" Bible Class which is just beginning a series of studies in the social teaching of Jesus entitled "What to do in Social Reform." It is the series edited by Dr. Josiah Strong, and published by the American Institute of Social Service. The class has set its mark for an attendance of one hundred by January 1.

S. S. Jones, has now come to be numbered among the men who have held long pastorates among the Disciples. It is now fifteen years since he began his ministry at Danville, Ill., where he began with only one small church, and has seen and led in the organization of three other churches, all of which have grown to self-support. Mr. Jones recently celebrated his fiftieth birthday by entertaining the pastors of the other three churches and their wives. These men, W. E. Adams, First Church; J. S. Hyde, Second Church; and T. L. Cummings, Fourth Church, have all recently come to Danville and enjoyed Mr. Jones' welcome to the city.

A good recommendation made in the columns of the local paper to the members of the First Church, Warren, Ohio, is worthy of note here: "If your friends whom you desire to remember are not supplied with a Standard Revised Edition of the Bible, nothing would be so acceptable as a gift. Get the boy or girl a Children's Bible with the matchless Bible stories, put into form for children to read and enjoy. Another good present for Christmas is to give a year's subscription to one of our religious papers. We would recommend the Christian Evangelist or the Christian Century as the best. Either one costs but $1.50, and comes fifty-two times in the year.

W. E. Harlow, evangelist, lead in a meeting at Blandinsville, Ill., which lasted twenty-five days and brought eighty-four people into the church. Fifteen of these had been members of a church before, and nearly all were adults. The Sunday-school had been carefully gleaned by other meetings. The pastor, C. R. Wolford, speaks words of highest commendation of the evangelist and says that the church expects to recall him for a meeting next year.

Another of our Chicago preachers has yielded to the call from less strenuous demands of the church in the smaller town. R. E. L. Prunty, who has been pastor of the church at Chicago Heights, a little less than a year, has accepted a call to the church at La Belle, Mo., where he began his ministry the first Sunday in December. Mr. Prunty has always labored in Missouri, and has attained a large measure of success in every church. On this account the Chicago Heights church assisted by the Englewood church, asked Mr. Prunty to come to Chicago, hoping that he might be able to solve the difficult problems of the Chicago field. Mr. Prunty has labored faithfully as preacher and pastor, and gained for himself a place of high esteem among the other pastors of the city; but the work of the churches in Chicago demands more than good preaching and pastoral work. It becomes more and more apparent that more adequate equipment, and perhaps a different type of work is the only way out. The Chicago Heights church worships in a cheaply constructed tabernacle. This is the discouraging condition which must be met by the help of the churches throughout the state and the brotherhood. Mr. Prunty entered heartily into the fellowship of the churches of Chicago, and in leaving expresses his appreciation of that fellowship, and the Chicago men all hold him in highest esteem, and wish him every success in this new work in his native state.

Grenville Snell has held a fourteen-days' meeting at Orrich, Ray Co., Mo.

Chas. C. Smith is in an interesting meeting at Jeromeville, Ohio, where he preaches half time.

The Men's Bible class at Urichsville, Ohio, enrolls 250 members. The Sunday-school attendance is 337.

E. P. Wise, of East Liverpool, Ohio, has just held a good meeting with the church at Columbiana, the same state.

The men of the three churches of Springfield, Ill., were entertained Monday evening, December 6, by the Men's Club of the First Church.

The First Church, Marion, Ind., has moved into the basement of their new building, and begun a meeting under the leadership of G. W. Johnston.

Bowman Hostettler preaches for the churches at Brink Haven and Welcome, Ohio. He has just closed a good meeting of two weeks at the latter place.

Perry J. Rice, pastor of the church at El Paso, Texas, preached on a recent Sunday the following sermons: "Conditions of Growth" and "The Religion for Today."

The Sunday-school of the Central Church, Des Moines, counted 735 pupils present November 29, and immediately set out for 800, with 300 in the Auditorium Bible Class.

The congregation at Clyde, Ohio, dedicated a new church house November 21. This is a mission supported by the Endeavor Societies of the state. C. T. Fredenburg has been the only pastor of the church.

The Central Ohio Ministerial Association will meet at Mansfield, Monday, December 13, at 1 o'clock. C. A. Freer, of Millersburg, will read a paper on "The Purpose and Value of a Ministerial Association."

The church at El Paso, Texas, has engaged Miss Pansy Robertson, a graduate of the School of Music of Drake University to sing at each service of the church and assist in the work of the Sunday-school.

By request of the official board of the church at Lincoln, Nebraska, Herbert Yeuell repeated his lecture, "Shipwrecks and Sunsets of Life," and was given a larger audience the second time than the first.

Annual meeting of the Central Church, Des Moines, was held Wednesday evening, December 8. The election of officers was thoroughly democratic, not even a nominating committee being appointed to propose names.

H. G. Bond, who has done successful work as pastor at Girard, Kansas, resigned the last Sunday in November with the purpose of closing his work there December 31. The church by unanimous vote declined to accept the resignation, and asked the pastor to reconsider, but he insists that he must leave.

Success is attending the work of Dean L. Bond at Marietta, Okla. A building committee is at work preparing to break ground for a new church about the first of the year. The pastor has been preaching a series of Sunday evening sermons on "The Second Coming of Christ," which have been enjoyed by the church.

The meeting at Shawnee, Okla., in which the church had the assistance of Ben. F. Hill of Okmulgee, closed November 28. In the three weeks there were twenty-nine accessions to the church, about one-half the number by confession and baptism. The pastor, Frank L. Van Voorhis, gives unqualified commendation of Mr. Hill and his work.

The Men's Bible class of the East End Shurch, Pittsburg, held a banquet recently when there were just 110 men present. There were no outside speakers. None were needed for this church is rich in having many good strong men in its membership. Addresses were made by Dr. Evans, Col. Church, Dr. Neff and the pastor, John Ray Ewers. The class has set as its watchword a membership of two hundred.

The Men's Brotherhood of the First Church, Elkhart, Ind., has been holding meetings on Sunday afternoons in one of the best theaters of the city. Their meeting for Sunday afternoon, December 5, was given over to the Anti-Saloon League and the Brotherhood furnished the speaker, Attorney Ralph Smith of La Porte, Ind. S. G. Buckner is pastor at Elkhart.

The Disciples of Christ were represented on the program of the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ of America, held in the city of Louisville, December 7-9. Harry G. Hill, of Indianapolis, read a paper on the temperance work of the Federation. J. H. Garrison, of St. Louis, will presided at one session. Mr. Hill has recently been appointed to the Executive Committee by Bishop E. R. Hendrix, president of the Federation.

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A Man Every Inch

Story of the California Work of Grant K. Lewis, New Secretary of the American Society.

By Oscar Sweeney.

Rev. Grant K. Lewis of Los Angeles, after five years faithful service as corresponding secretary of the Christian churches of Southern California and Arizona, was elected one of the secretaries of the American Christian Missionary Society at the Pittsburg convention.

He has signified his acceptance and will enter upon the duties of his new office about the first of the year.

He has been promoted—our Grant. We are proud of that. But he is going to leave us. Going from sunny Southern California to smoky, sooty Cincinnati, and that makes the tears come.

We have faith in him. We know that though he gets a smut on each cheek and one on his nose every day of the year he will keep his heart pure and his life clean.

Everybody loves Grant K. Lewis. We love him for himself and for his work's sake. He is one of Christ's men. We never think of him as a "clergyman"—perish the thought! He is rather the frank, jovial boy preacher a little older grown, the friend of every preacher and every church and of every man in or out of the church.

Since I came to California three years ago Grant K. Lewis has been with me in three meetings. He has dedicated one church for me and assisted in the dedication of another. He has been in my home for weeks at a time and I have come to know him well.

As a man he is one of the kind you have confidence in. He radiates sunshine and good will. He has confidence in men, in his message and in Him who gave him the message.

As a preacher he is simple, direct, forceful. He is a man with a message. This message from a loving Savior he tells in loving, ardent words to a world which needs to hear it. His evangelism is of the highest present type. People of every church and no church hear him gladly. His meeting in Oceanside last winter was the most fruitful that has been held in this place for years. And he didn't leave a bad taste in the mouth of the community or cheapen religion, or give the scoffer a mass of working material.

He is one of the strongest preachers and one of the sweetest spirits it has ever been my privilege to labor with.

While we love Mr. Lewis as a man and appreciate him as a preacher, it is as secretary, looking after the churches, that he especially shines. This passage, referring to himself in his last report to the Long Beach convention gives a glimpse of his spirit. "Loving every Christ's man and feeling an affinity for every God's church I pray to be delivered from every prejudice, liberated from every opinionism as I walk down the King's highway, keeping in the middle of the road, ready and eager to strike hands with any and all who would forward the King's business."

It is about eleven years since Grant K. Lewis came to California from Denver. For two years he was pastor of the Pomona church. Four years he preached for the First Church, Long Beach. Since he began his full time service as state secretary five years ago the churches in southern California have increased from fifty-five to seventy-six. During this period twenty-five churches have become self-supporting. Five years ago the gifts of the churches for state and home missions were $2,040. This year the gifts for home and state missions were $14,400. Last year there were added to the churches of southern California 3,440 persons. The 14,000 persons constituting the present membership raised for all purposes $188,541.09. Only three churches were without regular preaching, for the most part by settled pastors. There are eight living link home mission churches, and a lerger proportion of missionary pastors employed in conjunction with the A. C. M. S. than in any other state.

Now after serving southern California so well all these years he is going to leave us. Because he has been faithful and fruitful in his state secretaryship he is called to the national work. It is characteristic of him that the office sought the man not the man the office.

Said he, "No bolt out of a clear sky could have surprised me more than my election at Pittsburg. It was only after long and careful meditation and consultation with many brethren that I could decide to accept."

Responding to the call of his brethren Grant K. Lewis goes to Cincinnati as one of our national secretaries. He is worthy to be a co-laborer with McCash, McLean, Rains, Corey, for he, too, is one of God's noblemen. He will serve faithfully and well the larger interests of the Master's Kingdom. In his service he will not do a Christian thing in an un-Christian way.

So, while we feel it a personal and state loss to have him go, not one of us would have him stay. To him we say as we smile through our tears, "go and God bless you, Grant."

To all the churches and to every interest in the great brotherhood we say, "receive Brother Lewis, love him, work with him earnestly, diligently as we have tried to do, and the Father will bless us all."

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Oceanside, Calif.



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Chicago

A Study of Short Pastorates

By Orvis F. Jordan.

The most common social functions among the Chicago Disciples these days is the farewell dinner to the departing minister and the welcome feast to the incoming pastor. So frequent are the changes that we are now compelled to double up somewhat and at a recent dinner we welcomed four new ministers all at once. During a year, there have been changes in ten out of our twenty-two churches. Those making changes are Armitage Avenue, Chicago Heights (two changes), Douglas Park, Gary, Irving Park, Jackson Boulevard, Metropolitan, Monroe Street, West End, West Pullman and a resignation is soon to take effect at South Chicago. We do not have a minister in town with a consecutive ministry of fifteen years. The patriarchs in our ministry are George Campbell and C. G. Kindred, Mr. Campbell being the dean of the group.

True of Others Too

Not only do the Disciples have short ministries in Chicago, but the men of other religious bodies as well. Professor Graham Taylor is responsible for the statement that there are only two ministers in Chicago in any denomination that have fifteen years of consecutive ministry. These are Rabbi Hirsch and Jenkin Lloyd Jones. He added facetiously. "And these are both heretics." We have sometimes felt called upon to question the itinerant plan of the Methodist ministry. Methodist ministers probably average a somewhat longer pastorate in Chicago than do our own. It is manifest, however, that there is great loss to every religious body by reason of this itinerant quality to the work of the minister. Men must live some time in any community to understand it, and in Chicago the change of environment is so marked that it takes much longer to become acclimated. A preacher in Chicago for two years has but touched the fringe of the problem. We are all saying now that we need longer ministries in our churches. How shall we bring this to pass?

Causes of Changes

The causes that bring about changes in our ministries are various. The roster of churches making changes the past year indicates that the cause is not theological as some have wished to say, thus finding an easy way out of the problem. One of the first of the reasons for the shift in our ministry is the financial obligations of life in our great city. The cost of living is greater and the temptations to the spending of money for semi-luxuries are infinitely more varied. Our churches usually call young men, full of ambition who are taking their training or have just completed it. As soon as the family is larger and there are children to educate, the preacher without means must be untrue to his family life or depart. Some leave before any financial crisis arises, discerning it in the distance. Our people have low salaries as things go in the city. Only three of our churches pay over two thousand dollars a year. Most of the salaries are under this, ranging from five hundred dollars per year to three thousand. No minister has ever gotten rich in Chicago and it may be doubted if many have ever saved anything for old age. The ministers are to be pardoned for exercising ordinary business prudence and making provision for not ending their days in want.

Disturbances in the Churches

Another fruitful cause of change is disturbance in the churches. If city people are less given to gossip than country people owing to the variety of their interests, they are even more given to faction. The history of the church in Chicago from the beginning has been one of division. There is probably less of it today than ever before in its history. Long before the arising of the odium theologicum among us, the old churches on the South Side and the West Side had divided and divided again. The city political life is full of faction. Business corporations organize cliques within cliques to oust those in power. The city man breathes division and strike with every hour of the day. When he goes to church his habits persevere. Our doctrines of Christian union—which, by the way, Paul made an exhortation to a local church—is much needed yet in Chicago. The word "coöperation" which is making headway against the tooth and fang methods of modern business must also be the key-word for our churches. Chicago churches coöperate with each other perhaps as much and more as in other localities, but the facts of our city life demand even more closely articulated forms of life.

Baffled Ministers

A third cause of removals is that the minister confesses himself beat and retires of his own accord. Too many men bring cut and dried programs which have worked elsewhere to try in the city. Each situation must be made to develop its own program by the wide-awake minister. There is no cure-all for the physician of souls any more than there is for the physician of bodies.

New Special Ministry

We will never have a permanent ministry until we make one especially for the city. We ought to get young men in the colleges to volunteer for our city work as they volunteer for foreign missions. These should attend a good seminary in the city or rather journey about from seminary to seminary in the city enrivonment seeking the best in each place. They should have the clinical practice that young physicians have by assisting in some great church or settlement. It would be even better if these young men were of the city born. The city in the end must save herself. The churches that are succeeding are in many cases doing so even now with the city man at the helm. At the Evanston church five of the six men who assist in the serving of the emblems of the Lord's table were baptized in that church and are city men. The man who preaches would be more at home in his city environment if it were the only one he had ever known.

Respect for Expert

We will never have long ministries until our churches learn to respect the expert. Business men who pay large sums to engineers and chemists for advice that comes from special training and knowledge, will assume to "boss" a preacher who has goven the best part of his life to becoming an expert in his special line of work. A "one-man pastor" may not suit our conservative friends, but only the use of expert help in leading the church will bring the results in religious work as it does in the great enterprises of the world. The "ruling elder" must rule his own spirit first and learn from competent sources the fundamentals of the great task that heretofore he has assumed to direct. With more knowledge he will do less ruling and more working.

Some of our preachers have not moved in a long time. They exhort each other and pray that they may not be led into temptation. For some the city has a great fascination. Many of our preachers feel more at home in Chicago than anywhere else in the world. Here they are daily stimulated to their very best. Here is the great throng that needs to be saved and the great need. Here is task big enough for any man's steel. Some of us will stay because we have been caught in the wheels of the city life and cannot escape. May the group of those who love the city and devote themselves to it in true missionary spirit ever grow larger.

Chicago Church Notes

A meeting of all the official boards of Chicago at a restaurant in the loop district is our most important innovation. This is to take place on the evening of December 14. At this meeting plans for common work will be discussed and it will be proposed to inaugurate a plan to stimulate the building of church buildings in Chicago.

A. W. Taylor is the president of the Ministerial Association this year. He has promised us a course in sociological heresy this year and already a number of interesting meetings have been held. Mr. Farwell of the Law and Order League spoke to us recently and Mr. Shields of the Anti-saloon League.

Meade Dutt of East Las Vegas, New Mexico, is in the city looking over the field at the West End church. He was extended a call by that church.

The Douglas Park church is now engaged in a strenuous campaign to cut their Church Extension debt in two. There is some promise of success.

Nelson Trimble has opened a reading room at Metropolitan church and furnishes the boys of a nearby high school a place to eat the noon lunch.

Irving Park church is at work creating a building fund. They have no definite plans formed out, but are getting ready. A. W. Taylor is much encouraged over some of the late developments of the work.

Sheffield avenue church is going to install a stereopticon for use on one Sunday night of the month and for lectures through the week. W. F. Shaw is just back from a meeting in the country.

The C. W. B. M. quarterly meeting was held at the Armitage avenue church on Thursday of last week. The ladies of the church served lunch to the visitors.

The Austin church will be ready for occupancy by Christmas. Dr. Willett spoke for them to a large audience in the Baptist church recently.

The national convention of the Anti-saloon League is in town and is the center of thought for the Christian part of the population.



Austin Texas Bible Chair

The missionary women of the Christian churches of Texas support the Texas Bible chair as their state special, through the Christian Woman's Board of Missions. These women determined that the future men and women of Texas who were to be their physicians and lawyers, and teachers and homemakers should have the opportunity to have trained Bible teaching along with all other studies. If the state provides everything else, they would see that this was not neglected. So Mr. Jewett was engaged to do this Bible chair work. It is given freely to all students who will accept it. There are a hundred students in the Sunday morning classes now.

Mrs. M. M. Blanks of Lockhart, Texas, gave a $17,000 building for the work this year—and counted it all joy to make the gift. It is a double building—a home and a school building together and yet separate, thoroughly equipped and quite adapted to its work.

All C. W. B. M. day offerings in Texas go for the support of this work, unless specially ordered otherwise. Mark: For Texas Bible Chair and send to Mrs. M. E. Harlan. Missionary Training School, Indianapolis, Ind.

The Varneys and Marks Meeting at Ash Grove

By J. H. Jones.

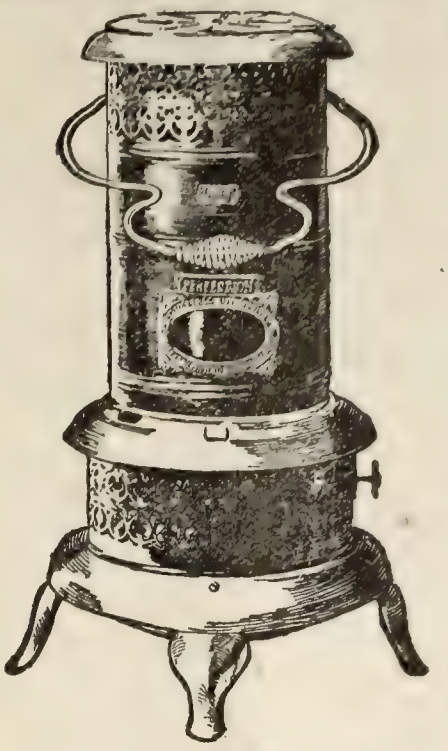
This evangelistic company has closed a twenty-six ways meeting, resulting in fifty-seven accessions. This field has for many years been regarded as difficult for many reasons and it was with grave fears and great doubts that the church was persuaded to enter upon an evangelistic campaign. We were more than fortunate in securing these evangelists and the prejudice existing in the church and town against evangelists was soon overcome and all speak much praise for the Varneys and Marks. Mr. Marks is a sweet soloist, a good chorus director, and a most excellent personal worker. His wife, who is a splendid pianist, was a great help. These young people left many warm friends in Ash Grove. Mr. and Mrs. Varney are both preachers of the word. With them Christ is Lord and they are ready to go with him all the way. The sermons preached by Mrs. Varney on Lords Day mornings will be remembered long by the Ash Grove Church. Her lecture on the Life of Christ, gave to our people a mountain-top view of our Lord. Besides her pulpit work that work that will have the most lasting effect was her personal visit to the homes of the mothers and wives of our town. Mr. aVrney's sermons were scriptural, logical and forcefully presented. His dialect was not that of one who had been raised with our plea, but this was one of his great helps as an evangelist. He gave us the same old truths in new garments. At a special consecration service on a Lord's Day evening of the meeting a call was made for Christians to give themselves to some special work of the church. Four noble souls responded. Perry Cameron, a deacon in the church, and his faithful wife gave themselves to the ministry of the word. Dr. Omar Smith a leading physician of our town, who a few evenings before, was buried with his Lord in baptism, consecrated himself to the work of a medical missionary on the Foreign Field. Miss Leota Ewing, a teacher in our public schools, gave herself to Christ as a medical missionary to India. These we regard as some of the best fruits of our meeting.

Mr. Varney remained over after the meeting and delivered his lecture, "Apples of Gold," to a large and appreciative audience, the proceeds of which were left with the church treasurer to be used to help defray the expenses of sending a missionary from the Ash Grove Church to a missionary training school. All the members of this evangelistic company are cultured and pure. They appeal to the best in men and women. With them evangelism is not professional but a life work.

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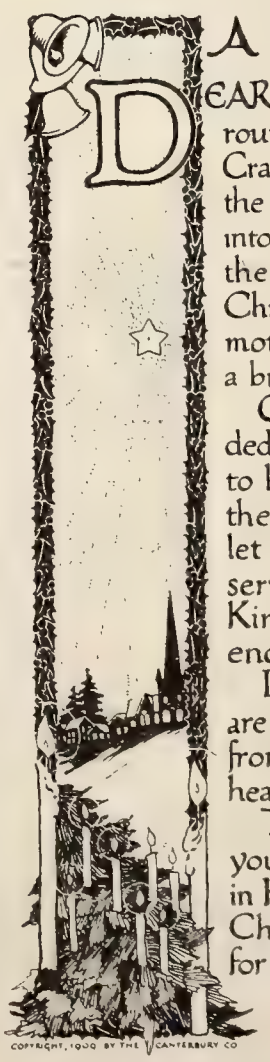
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On this good Christmas Day let us rededicate our homes to Him; let us resolve to lead the children in His Way; let us give the Bible its true place in the household; let us magnify love and friendship and service; let us cherish His Church and Kingdom; and let us bind all the influences of our lives about His feet

If this Greeting shall come to any who are sick, or burdened, or troubled, or absent from home, let it speak to every anxious heart of Christ's Peace

To one and all of you, and to all whom you hold dear, I send my heart's Greeting in His Name. May your portion of the Christmas Joy be truly plentiful—enough for you and for others beside

You will wish to remember the families of your congregation or the pupils of your school or class at Christmas time. There is no token so appropriate as a tasteful, simple card with a gracious Christmas greeting on it. We have prepared this for you. The sentiment is printed in two colors on a heavy paper folder enclosed in a white envelope of fine quality. The line is for your signature. The inside is blank where you may write a personal message if you wish. The accompanying cut is exact size. We will send these greetings (with envelopes in equal number), postpaid, at the following rates, cash to accompany orders:

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Reports from Eureka College

H. H. Peters, field secretary of Eureka College, has recently issued two important leaflets. One deals with the matter of college attendance. It shows that Eureka College has graduated 441 people—306 men and 135 women. The college has granted only eleven honorary degrees in all its history. This gives the college an Alumni family of 452. But forty-two of these have passed beyond, leaving an active membership of 410. In this group there are 109 ministers, sixty teachers, six bankers, nineteen physicians, twenty-seven lawyers, ten missionaries, twenty-nine in commercial pursuits, ten in public service and reform work, and five newspaper men. The college has enrolled 2,300 different pupils during the past ten years. This makes an average attendance of 230. The total attendance in the Collegiate Department for this time is 643; in the Preparatory Department, 941; in the Bible Department, 405; in the Music Department, 656; in the Art Department, 230; in the Commercial Department, 367. The average per annum in the various departments shows the attendance as follows: Collegiate, sixty-four; Preparatory, ninety-four; Bible, forty; Music, sixty-five; Art, twenty; Commercial, thirty-six. With the vigorous campaign that is now being carried on from the office, together with the field work, it ought to be an easy matter to run the attendance up to an average of 400 within the next year or two.

The other leaflet is the financial statement about the college. This shows the college property to be worth $115,000. The present endowment is $53.950. This is in three forms: $30.000 of this is in real estate, $17,400 in real estate mortgages, $6,550 is in personal funds. It has seventy-six acres of land in Indiana, that is regarded as non-productive, worth $1,800 and two other pieces of real estate of unknown value. The total indebtedness of the college is $20,493.66. There has been an annual deficit of something like $5,000 for several years. This has been met by voluntary contributions and offerings from the churches. The present eampaign looks towards the endowment of the school to the extent of meeting the deficit and providing for the enlargement of the work. $30,000 has been pledged toward the $125,000 proposition, and the campaign is waxing warm. It is expected that the entire amount will be raised by September 1, 1910.

Children's Day for Missions

The offerings from the Sunday-schools for Children's Day for Home Missions shows a gain of $1,000 for the first month of the fiscal year; 141 new schools are lined up already this year; 106 schools have sent greater offerings than last year and only forty-one have had the temerity to send anything less than they sent last year and we are very glad to say only ten schools have stood still, marking time, giving the same as last year. The state secretaries are still "rustling in the brush" for the slow moving schools. Indications are that the bulk of the offering will be in by the first of the New ear, and the offering for the year will probably be the greatest we have ever had.

Superintendents and secretaries are asked to remit promptly in order that the gathering of the offering may not delay other appeals. Remittances in every case should be made to the American Christian Missionary Society. All drafts, money orders, checks, etc., should be made only to the American Christian Missionary Society, and not to the secretaries.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Elder Brother

The parables of Jesus are like gems set in the coronet of a king. Every story of them all is a complete and flawless jewel. Each one has its own lustre and each reflects some values of that wonderful central light of which Jesus so constantly spoke. Sometimes two of them are grouped very closely as if they were really twin stones. An example of this yoking of two narratives is found in the dual story of the lost son and his elder brother.

The sentiment of the reader is almost instantly enlisted in behalf of the son who went astray and returned at last to his home. While he is not the hero of the parable, a place that must be accorded invariably to the father who welcomed him back, still there is a certain romantic interest in the experience of the boy who went out to seek adventures in the wide world. More prosy and commonplace seems the character of the other son. He was the plodding, faithful, unromantic member of the family. And his astonished protest when his brother returned to receive the tokens of the father's affection rouses at once our regret and disapproval. Why should he not have been more generous? Why should he have failed to give due value to the hard and bitter experience of his younger brother? We cannot quite forgive this grudging and inhospitable attitude. And this is of course the very emotion that Jesus sought to rouse in the hearts of his hearers.

That there is much to be said in favor of the elder brother goes with the saying. He had never forsaken his father. He had remained to perform his duties as a son and helper. No anxieties ever need be felt concerning his conduct. In contrast with his brother, he had brought the father only satisfaction and never regret. There is far too much tendency to clothe the younger brother's career in romantic sentimentalism and miss the true nature of his offense against the father's love.

There is a strong inclination on the part of many emotional people to put, somewhat unconsciously, a premium on crime. There is a sickly sentiment that is moved to pity over the criminal and finds its satisfaction in shedding tears and strewing flowers when justice is invoked in behalf of honor and law. It is this sentiment that forgets crime over soon, and is either lethargic in bringing it to justice or quite compliant when premature efforts are made to remove the pains and disabilities which law has pronounced upon the criminal. Nothing is more disgraceful nor unsocial than the delays incident to the punishment of wrong doing, the maudlin exhibitions of weak emotionalism aroused by the honest administration of justice, or the outrageous haste manifested in the interest of imprisoned criminals to turn them loose again for the resumption of their evil work.

This type of emotion condones evil deeds, glorifies murder, apologizes for treachery, pleads for offenders against law and morals, especially if they are able to command the assistance of shrewd and unscrupulous advocates, and refuses to probe into the careers of polite and resourceful debauchers of the public conscience if they are safeguarded by money or political influence. All such efforts to make heroes out of knaves is indefensible and un-Christian. It puts a false glamor about evil and dresses it in the garb of the romantic. Worst of all, it obscures the quieter and more valuable traits of character which are possessed by the majority of earnest, industrious, and useful men, and fails to recognize the fact that it requires much more pluck and courage to live a modest, sober and useful life than to go away into the far country or plunge into any attractive form of immoral conduct.

There is nothing more admirable than a young man who, with the ample opportunities which our age affords for misuse of time and misdirection of energy, maintains his covenant of honor with himself and all the world and is happy in the quiet attainment of honesty, integrity, and goodness in his daily life. Those who read character will find much more of romance in such a life than in the mock heroics of the superficial knights errant who imagine that the coast of Bohemia is a desirable place in which to tarry for a time, and that the sowing of wild oats is a natural preparation for a harvest of good opinion and real success. The story of the centuries is of a different sort. No man ever comes to a strong and useful manhood who has not paid the price in quiet maturing of character amid the discipline of hard work and the proper use of all opportunities for self enrichment.

It is the glory of the gospel that it voices the welcome of the heart of God to every man who turns at whatever stage of his career from evil to good, and seeks with whole-hearted penitence the repair of his broken fortunes. But nothing is less true than that the gospel condones the waste of life and promises anything but the legitimate fruits of evil to men who make wrong choices. No years of labor and humility could ever repair in the later life of the prodigal son the waste and ruin of his youth. "Second childhood may come," declares Ruskin, "but second youth never." The bird with the broken pinion never soars so high again.

The son who devoured his substance with evil companions never lost the taint of that degraded life. It is always a question with the student of human nature whether a man who has given himself to evil courses is ever completely the master of his own career thereafter. Certainly in his own strength he is not capable of resisting the onset of temptation as it masses itself before the weaker gates of his life. It is only by the grace of God that such a character retrieves in some measure its fortune. But let such a man well understand that every day of his life he is paying something of the exacted penalty that sin always asseses.

So much, then, needs to be frankly confessed in our judgment of the elder brother. He had every advantage over the unhappy boy who went away and left the opportunities of the fother's home. The sin and mistake of the elder brother lay in his jealous and grudging attitude toward his unfortunate brother when he returned. He did not stop to consider the fact that no comfort or love could ever quite make up that awful deficiency which lay in the past career of the returning boy. He had no excuse whatever for envy. It was his own failure to rightly estimate the blessings he daily enjoyed that left room for any such lurking grudge. In comparison he stands, therefore, under the reproach of this unsocial and unbrotherly attitude. And it was the lesson of such conduct which Jesus wished to impress upon his hearers.

For the two great dangers of that age and every age are on the one side, the waste of character through evil courses; and on the other hand that self righteousness and pride which too often grows out of conscious compliance with accepted custom and the attainment of respectable standing. Both of these errors blot and stain character. The one can never wholly be compensated for by any later effort for good, though large, amends may be made for wasted years by serious and high minded efforts. The danger of the other is the hardening of nature into stiff, formal, and ungracious self-esteem, which is even more difficult to penetrate than the calloused conscience of a sinful life.

It is that fact in Jesus' teaching which so much shocks the casual reader of his life. In his estimate of different men he felt that the self-righteous Pharisee who was really a fairly good man in his public and private life was more in need of repentance and humility than the man who had been an open and headlong sinner. The latter was open to conviction and reproof; the former thought himself above correction and therefore stood in the greater danger. Jesus always dealt kindly with the objects of social condemnation, because he knew they had already suffered under the ban of public disapproval. For publicans, drunkards and harlots he felt all the sympathy of a great nature for outcasts. But he reserved his sternest condemnation for the men whose station, gifts and opportunities were so great, and who yet held aloof in self-righteousness from all effective redemptive work. We must not fail to get Christ's point of view. The lost son came back out of bitter beggary and self-reproach and met the whole-hearted welcome of his father. The elder brother, arrogant, envious and unwelcoming in his attitude, stood in shamed silence to receive with humbled pride the kindly rebuke of the same father. Both sons had sinned. And who shall say which sin was most in need of forgiveness? But throughout the story the father, loving, generous, suffering, anxious, but always just and forgiving remains the hero and the ideal.

The Trend of Events

By Alva W. Taylor

Cleaning Up Municipal Business

Boston, New York, and Chicago have experienced or are experiencing a searching inquiry into the business methods of their municipal administrations. In New York it was found that where real graft did not prevail the utmost extravagance did, and that there were underground ways of paying the powers in politics without committing crime under the law. Contracting is the rotten spot in it all. Under guise of contracts the men who do the dirty business get their pay. They may be the contractors, or stockholders in the contracting firm, or get their graft through the contractor, but it all comes in the letting of contracts. The investigators found some $20,000,000 annually wasted in the city of New York.

In Boston a like story was told. The committee of one hundred followed up the revelations with a campaign for a new city charter. The legislature recognized the inevitable and gave the people of the city a chance to vote on a new charter but craftily, at the behest of the wire pullers of both old parties, offered them two plans for a choice. One was designed to represent "Conservatism" and provided for a convention system, the delegates to come from small districts. This was plan One. The other was a compromise with the progressive demands of the committee and provided for nominations without party tickets and by petition, a council of nine members with a four-year term for the mayor, he being subject to recall after two years. Under the plea of "popular representation" both old party machines worked for Plan One. The Committee of One Hundred headed the campaign for Plan Two and it won by a good majority.

Chicago is in the throes of an investigation of its system of municipal business transactions. Last spring the good people of Hyde Park elected Professor Merriam of the University of Chicago to the city council. He is a teacher of subjects relating to administration and thus a qualified expert. He immediately brought in a resolution asking for a commission to investigate the city's method of doing business. It was passed upon popular demand and he was made its chairman. It took but a few days for the most startling revelations to be made. It was found that the bidding system was defeated by giving out orders for material under the exemption for bills of $500 or less and by accepting a low bid and then accepting material that did not fulfill the contracts as to quality. Materials amounting to tens of thousands were purchased of favored firms in $500 lots, amounts of $500 and under not being subject to competitive bids, such lots being purchased on consecutive days and even several in a single day. Favored firms were paid for shale removed where nothing but hard pan had been encountered. Lumber was accepted as the best that would hardly be classed as the worst. Pavements were accepted that had no such foundations as the specifications called for. It will be interesting to find out all about coal contracts and especially about the deposits of the $13,000,000 the city carries.

When an administration is elected for the sole purpose of favoring corporations and the people line up behind it at the behest of so called "business interests"—a slogan that drowns conscience in our large cities—and elect the old time machine politicians to perfect their cause they must expect that the gentlemen that they elect will use the principles of their trade and line their purses. Dick Croker haughtily asked the Lexow committee what they thought he was in the business of politics for. So all the people should ask before they elect ward politicians rather than public spirited men to office.

"Trespassers in the Land of Their Birth"

The significance of Lloyd-George's famous phrase is shown by the fact that the Lords who dared the deluge by vetoing his budget own 16,000,000 acres of England's land, and that their power over it is absolute. The tenant can be disposed at will of the owner and all the improvements he has made go to the owner. The tenant pays all the taxes practically and if he gets an increase in crops by his intelligence or industry, the land immediately becomes more valuable and the rental is raised. "My Lord can ride down his crops with his hounds and there is no right of protest and the man who loses from his crop thereby must accept such compensation as he can get. Millions of acres are shut up to hunting preserves for "my lords and ladies" pleasure. Many times the tenant is evicted that his fields may be turned into hunting parks or turned over to cattle. Yet England does not produce one-sixth of her own food stuffs and poverty claims from one-fourth to one-third of all the people.

Lloyd George proposes to lay a tax upon all this uncultivated land and force it into use. He proposes to let all the people share in the increase that is brought to land by social cause—the "unearned increment." But most horrifying to the "noble Lords" is the provision to put a value on their estate. It has been 200 years since the assessor laid a value on their land. It still pays a pitiful tax on the value of two centuries ago. Our railroads object also to a valuation of their actual and tangible properties in order that a just rate may be determined. So does privilege always stand against any scrutiny of its affairs. The lords cry "socialism" and "confiscation" and call George and Churchill terrible names but they produce no argument, except the argument that their own inanity brings against their cause.

Not a Creed But a Platform

Evidence multiplies that the church is devoting herself more to the formulating of platforms for action than to creeds for acceptance. It is a debatable question as to just how far the church as an organization can devote itself to any current reform but there is no logical debate, under her constitution, as to how far she can go in the work of justice and charity and all that makes for the help of humanity. She is not privileged to preach the single tax or socialism but she is bound to preach against the saloon and all specific social evils that have fallen under the ban of our rising civilization. She may not advocate the claim of any one political party but she must educate a civic conscience and raise a prophetic voice against civic corruption, naming the man and the place. She cannot be either the special organ of the employer or employee as a class but she can demand justice and plead the equitable cause of the weaker.

The great Federal Council of Churches adopted a magnificant set of resolutions on the social question. Just what will be done under them must be awaited with patience and hopefulness. The Protestant Episcopal church led all others in specific plans by organizing its Association for Improving the Condition of Labor. It is a frank advocate of labor unionism. The Presbyterian churches have the most virile department for specific social work, largely because of the virility and genius of the man at the head of it, Chas. Stelzle. It is a Department of their Home Missionary Society and does a very broad work in relation to trades unions, imigration, and all working world problems. It has recently made a religio-social survey of the city of Newark and is now engaged in a like study of the immigrant in New York City and will make a like study of an immigrant section in the heart of Pennsylvania. Here we have an effort to come at the religious problems with some statesmanlike foresight. The national Congregation Council has a committee on industrial problems as have also several of their state associations. Both the Congregationalists and Baptists have had to meet the same technical objection that the Disciples meet in the plea that they have no central body of jurisdiction and no organization representing such demands. They might learn from the Presbyterian experience that it is a logical part of a home missionary propaganda. The Baptists made a marked advance in their last state convention in Illinois when they adopted a platform declaring their sympathy with the workingman and adopting a series of specific planks such as advocacy of industrial arbitration and conciliation, protection from dangerous machinery and occupational diseases, abolition of child labor, suppression of the sweating system, a ten hour day and a six day week, and a more equitable distribution of profits between captial and labor. It is a platform that does the heart of the sympathetic social student good and negatives much of the current criticism of the church's indifference to the crying questions of the hour. The Disciples adopted Ex-Congressman Pence's resolution as presented to their Brotherhood meeting at Pittsburg, demanding the repeal of internal revenue laws and the enactment of the income tax instead as a revenue measure. The Methodists have a League for Social Service and declare for essentially the same program that is given above in the Baptist platform. Various Congregational bodies have adopted like programs and there is an advance all along the line from the abstract plea for a good conscience to the concrete demand for some of the things in which that good conscience must consist.

The church cannot do all that all reformers demand of her, but she can and is doing much for reform. The charge that she does not adequately represent the will of Christ can be all too readily

substantiated by her critics, but here are some signs that indicate wholesome improvement in her attitude toward present day problems of social welfare. When the church becomes sufficiently sympathetic with the workers they will flock to her portals for they are moved most by fraternal principles. The appeal of the Chicago Federation of Labor for the sympathetic help of the churches in the fight for the ten hour law for women workers has met a most hearty response in the ministerial associations of the city. It is hoped that the Federation will reciprocate by inviting the associations to send fraternal delegates to sit in its councils.

Commissions of Inquiry

Intelligent consideration of social and economic problems is being greatly forwarded by the custom now prevailing of appointing commissions to make inquiries into specific things. We have been too busy making money to inquire of one another how it was being made. We have proceeded on the laissez faire—the "let-alone" theory and intensified our individualism to the extent of turning the strong loose to their own devices and asked no scrutiny or restraint so long as physical violence was not done nor the old canons of petty thieving disobeyed. But we have discovered that stealing is more effectively done by manipulation under apparently legal methods and by gentlemen who wear silk hats than by physical violence or petty larceny. We have also found that the old individualistic law will not answer for an age of social complexity. The condition that most delights the "rich malefactor" or the man who could willingly become one is to make no attempt to restrain the new forms of crime that arise under the complex life arising out of the new conditions of our socialized era beyond those found in the old laws, made for an era in which relations were simple and business done between man and man.

We are also finding that it is better to forefend than to defend after the wrong has been done. So commissions of inquiry are being appointed on every sort of public problem. Many of them are to investigate after suspicions arise and to find out where or whether a wrong has been done. Now we are forefending by appointing commissions that will find out where wrongs may be done. We have been so committed to the "let-alone" idea that we have thought we have no right to make previous inquiry and have looked with smiling indulgence and slight contempt upon the men who have advocated new ways to meet new conditions and damned them with the faint praise of "visionary," "dreamer," "idealistic," etc., if indeed we have not tried to be malignant and crush life out of the men of vision by wrathfully crying "socialist" or some other word that would shut out consideration by appealing to prejudice.

Why Is Beef So Expensive?

The Agricultural Department has been making an inquiry into the prices of beef in the cities. Everyone knows of the enormous increase in prices within the last few years. This inquiry does not go into the production cost, but only into the price after finished at the packing house. It reports that in Baltimore the margin between wholesale and retail price is 17 per cent, while in Chicago it is 46 per cent. New York's margin is but 20 per cent. The report points out the very obvious fact that our system of neighborhood shops where orders are telephoned in and deliveries made on short notice and for small orders makes for increased cost to the retailer. But that does not explain the difference between Chicago and the eastern cities named. Another fact is apparent and that is that when profits are large, dealers will multiply until each does but a small amount of business and then profits must be kept at a wide margin to support the many small establishments which are duplicating each other on the same territory.

But here are some facts that require consideration. The Armours recently sold bonds in New York, making affidavit that they made 35 per cent of an investment of $20,000,000. At the same time they are taxed on an investment of but $5,000,000. The manner of marketing beef in Chicago should also be inquired into. Do the retailers do business for themselves or are they but agents for the packing trust? The Federation of Labor in Chicago proposes to make further inquiry into the why of this 46 per cent margin between the packer and the man that eats the beef.

The Ratio of Preventable Diseases

Census Mortality Bulletin No. 104 is startling in its revelations of the possibilities of scientifically preventing infant mortality and presents both facts and suggestions that are pregnant with hope for the future of infant lives. It is estimated that not less than 100,000, and perhaps twice that many, little lives that are snuffed out each year might be saved. One-fifth of all deaths are of babes under one year of age. Fully a quarter of a million of these little ones die each year in the nation. Of those under 5 years of age fully 400,000 find the untimely grave. Prof. Irving Fisher, in his report to the National Conservation Commission, estimates that 47 per cent of all deaths of children under one year of age could be prevented, and that of those from one to eight years at least 67 per cent of the cases are avoidable. Dr. Wilbur, Chief Statistician of Vital Statistics for the Census Bureau, concludes, after his investigations, that there is no reason why healthily born children should die at all aside from accidents that are not preventable. Prof. Fisher's conclusions are summed up in the following paragraph:

"Out of every 100 deaths that occur from each disease in which the median age at death is under 5 years, there could be prevented the following numbers: Premature birth, 40; congenital debility, 40; venereal diseases, 70; diarrhoea and enteritis, the most important cause of infant mortality, 60; measles, 40; acute bronchitis, 30; bronchopneumonia, 50; whooping cough, 40; 'croup' (which means diphtheria), 75; meningitis, 70; diseases of larynx other than laryngitis, 40; laryngitis, 40; diphtheria (under its proper appellation), 70; scarlet fever, 50."

In our agitation about Conservation we have heard all to little about this conservation of human life. Again it is illustrated that we are more easily stirred to action by property interests than by human interests. The report asks that methods of more accurately and inclusively registering births and deaths be officially made in order that light may be thrown upon all questions of mortality, as the first step in a scientific movement for prevention of death by avoidable or curable disease.

Editorial

OUR reformers are just awakening to the fact of the immense moral power residing in the fraternal orders which gather into themselves such large numbers of men and root themselves firmly in every community. It has been the fashion in some quarters to criticise the lodges because their moral teachings were good but not good enough. A better attitude will be for society to demand of the lodges that they live up to the principles they do profess. No doubt there is moral and social dynamic here if once it be taken out of the lodge-room and made to function helpfully in the social order. The Peace movement is laying hold of the lodges. By spirit and by express principle the lodge man is a peace man. When the lodge-conscience is formed with respect to its obligation not only to cherish brotherliness as a personal virtue, but to spread it in society, it will be found that the lodges may wield most potent influence against war. Mr. Joseph H. Burt delivered an address at the Peace Congress in Chicago last May, taking for his subject "Fraternal Orders and Peace." This same interpreter of the social obligation of the fraternal order read a paper last week at the Anti-Saloon Convention in Chicago on the attitude of lodges toward the saloon. Some hint of his thesis may be found in certain extracts from his Peace paper bearing on the lawless Sunday saloon. He says:

"Most of these fraternal orders proclaim the doctrine that a man cannot be true to his fraternity and at the same time violate the law of the land. In other words, these orders have laws which provide for the discipline of a member if he violates the law of the land. A violation of the law of the land is a violation of the laws of the order of which he is a member.

"At least one of these orders in Illinois is now seriously trying to expel from membership some of its members who openly and persistently violate the criminal code of the state of Illinois by keeping their saloons open on Sunday. This order is rapidly taking an advanced stand in educating its members away from the old tribal feeling of the past that it is right to protect a fellow tribesman although he is in the wrong.

"It is the duty of all fraternal men to expose all law breakers in these fraternal orders. Fraternity and open lawlessness cannot flourish in the same household or in the same nation. When fraternal education advances to that point where the members of these orders fully realize that open lawlessness means death to true fraternity much of our present lawlessness will disappear and the peace of the world will thereby be better secured.

"Men engaged in occupations which tolerate lawlessness are now excluded from all but one of the fraternal orders in the United States."

If the spirit of militancy can be developed among lodge men on behalf of good laws, law-keeping and peace there will have been released into the social conflict a tremendous energy for righteousness.

The Daily Altar

A people developing so rapidly in all of the competences of a great brotherhood like the Disciples of Christ stands in constant need of many new elements of experience. During our centennial period we were frequently reminded of several of these needs in the emphasis placed upon the different aims selected for achievement. But among all of the needs recognized by the most thoughtful among the Disciples, one stands easily chief. And that is the need of larger attention to the cultivation of the worshipful spirit and the practice of the presence of God.

Our people have grown so rapidly and their attention has been so largely fixed upon the constructive work of organization and development that they have not always taken sufficient thought for the culture of the spirit. It is true that the fathers of this movement were men of devout and pious mind. They felt the need of constant prayer. Their families were reared with due attention to household worship. But this cultivation of the spirit of devotion has been too little regarded by many of the people who followed them, and it needs present restoration to its true place in the daily program of the church.

One of the sad features of our modern life is the decay of the family altar. Like that which Elijah found at Carmel, it is broken down and neglected. In the homes of many people who were reared in an atmosphere of domestic piety no heed is taken to the culture of heart and mind in the great essentials of Bible study and prayer.

There are many reasons for this fact. The rush and hurry of our modern life pushes aside all too easily the deeper values of daily experience. Children are sent out into the world with none of those safeguards which family worship provided for an earlier generation.

Many other reasons might be assigned for this decline of family religion, but one reason further may be suggested. In not a few homes the parents do not quite know how to proceed. They have not had training in prayer that is listened to by any other members of the family. And nothing is more difficult for a father or mother than the experience of attempting to pray before the children if this has not been an acquired habit of years. Even Christian people who can take part with some degree of ease in the public services of the church or in prayer-meeting find themselves somewhat hesitant and diffident before the members of their own household in the domestic circle.

We have long felt that encouragement ought to be given to parents to practice the art of family prayer. And years have deepened the impression that some simple aids to such exercises would help to solve the problem in many households where now family worship is neglected. For this reason we propose two plans:

1. Will not our readers who are interested in this matter of family worship write to us giving frankly their own experience as to the prevalence of family worship, and the reasons why it is not more generally observed. Also, we should like to have them suggest some simple and practicable plans for family worship. These we believe will be of great value to the *Christian Century* household. We are not anxious to have the names of those who write to us for any public use. In fact, if greater freedom can be found without giving any names, that will be entirely satisfactory. What we want is the frank statement of experiences such as throw light upon the present problem of family worship.

2. With the first of the year we propose providing a series of brief helps which can be used for the purpose of restoring the family altar to its rightful place in the homes of such Disciples as are anxious to make use of our help. We shall have a department called "The Daily Altar." For each day of the current week there will be provided a brief exercise suitable for the use of any household. It will consist of a text of scripture, a fragment of poetry or some other utterance upon the same theme, and a brief appropriate prayer. The whole can be read in from three to five minutes. Instead of the prayer supplied, the Lord's Prayer may be used when so desired. Thus in any family where the *Christian Century* is read, this simple and usable plan for family worship may be employed.

In addition, we shall be glad to furnish copies of that section of the paper called "The Daily Altar" for any minister to use in his congregation. These reprints will be furnished at the cost of printing them, our only object being as far as possible to promote the practice of family worship throughout the brotherhood. Meantime we hope to hear from our readers regarding the matter suggested in this statement.

Shall The Discriples Make Good?

The Centennial convention marks a consummation and a beginning. The story of our first century is written. Its results are known. It was the general feeling at Pittsburg that on the whole the history of the Disciples through their first hundred years manifests a number of very remarkable elements. Their growth has been exceedingly rapid. Their insistence upon the value and authority of the Bible has been prominent. Their exaltation of Christ has been continuous, and their emphasis upon the ordinances of the church has been unremitting.

By the side of these elements of power have been certain others not so encouraging, which were perhaps an inevitable part of that first century's experience.

The early devotion to Christian union object which called the Disciples into being, gave place a little way down the story of that century to another interest, that of the restoration of primitive Christianity, which practically eclipsed the real purpose of the movement. The restoration of primitive Christianity was interpreted in terms of insistence upon immersion and weekly communion.

To be sure, these were not the only elements of emphasis, but it was at these points that the message of the Disciples became most insistent. Later on there arose controversies over inconsequential features which greatly retarded the realization of the first ideals. And in recent years the attention of the churches has been largely diverted from efforts at Christian union to the passion for numerical enlargement through evangelistic activity.

In all these ways and many others that might be noted the Disciples have given but a small part of their attention to the essential task which called them into being. As many of the speakers at Pittsburg said, the Disciples have come with a fair degree of credit through their first century, although at many points their course has been a twisted and indirect one. They have always kept somewhere at hand the familiar watchword of Christian unity, but they have worked at it only intermittently, and often with a totally wrong conception both of its character and the means by which it was to be achieved.

Perhaps a somewhat fuller statement of these side currents of controversy and distraction may put the matter in clearer form. Putting aside minor influences, such as those of millenarianism, soul sleeping and the doctrines of times and seasons, which have here and there sporadically played so significant a part in the activities of some of our people, it is worth while to consider some of those more prominent interests which have diverted attention from our large and serious task of uniting the people of God.

There has always been a running fire of controversy over the ordinances. The struggle through which the Campbells, father and son, passed at their abandonment of affusion and their acceptance of immersion gave to the movement at its very start a strong impulse toward controversy upon baptism. There has probably been no field in which the Disciples found themselves occupied with so congenial a task as in their disputes with their religious neighbors on this question. It was a question peculiarly suited to their mind and temper. The facts are little less that disputable. Those who have attempted to refute the positon of the Disciples on the question of the character of baptism have been compelled to fall back upon conjecture and hypothesis. The Disciples were the people of fact. Their appeal was to the law and the testimony. And this gave them a peculiar advantage in their controversy over the nature of baptism.

Quite forgetful of the fact that this was not their work, and that another great body of Christian people, the Baptists, were set for the defense of the primitive rite of initiation into the Christian Society, the Disciples have unconsciously counted this their first and most impressive work. This statement need not be argued and cannot be disputed. The Disciples have a conscience on the subject of baptism such as on no other theme in the whole range of their interests. Their insistence upon the authority of the Word of God has been chiefly for the purpose of proving immersion the rightful baptism. Their championing of the imperial and all-compelling truth of the Lordship of Jesus has in the end issued in the all-too-evident purpose to claim that authority for the solitary dogma of immersion. These are embarrassing and humbling facts which it is difficult for us to confess, and yet they are so evident as to be incontrovertible.

But the controversial spirit carried farther than the nature of baptism. With the Baptists we were in entire agreement on that point, but we could not agree with them as to the design of the

institution, and hence a new series of controversies arose, if anything, more bitter than the former. And in the course of the hostilities our true and normal relation with the Baptists was obscured and our separation from them widened and deepened so that the institution which was intended to be the most simple and beautiful custom of the church became the occasion of hostilities which have left wounds upon the body of Christ too deep to be closed for generations. During all this time Christian union was either forgotten or held as a mere shibboleth, chiefly valuable in enforcing once more the doctrine of immersion as essential to the communion of all believers.

Another of our foolish and sinful diversions was the long debate over missionary methods, which has not yet closed in certain sections of the brotherhood. The tendency to controversy was apparently inherent in the blood of the Disciples. The early protests of Mr. Campbell against human methods carried much farther than he anticipated or could have desired. The freedom of personal interpretation of Scripture became so thoroughly a part of the private confession of faith of all Disciples that the divisive effects of different ways of looking at the great essential problem of world-evangelism gave rise to parties as truly hostile to each other as were the Disciples and the sects around them on other questions. Whether there should be missionary societies, and how they should be administered, occupied the mind of the brotherhood through years that should have been given to the more important issues of missions and unity, and, in the meantime, just in proportion to the exaltation of that subordinate detail, missionary interest itself was limited, and the great plea for Christian union was forgotten or slighted.

Then came the controversy over instrumental music, back upon which the present generation looks with amusement, astonishment and chagrin. Echoes of the old controversy are still heard, but they only point the moral that when a people forget their essential business in the world, they fall into the danger of foolish by-play, and waste their strength upon things which serious-minded men consider the follies of children.

More recently the Disciples have been passing through a period of adjustment to modern views of the Bible and the whole of Christian truth. In this matter they have shared the experiences of all their religious neighbors. The rise and prevalence of the doctrine of evolution was met among them as among all other religious bodies, with suspicion, alarm, and opposition. The study of the Bible in accordance with the principles of criticism and historical interpretation which was resisted, denounced and retarded, has at last become the accepted method among the most effective preachers and teachers of the brotherhood.

These were inevitable changes. They have taken place throughout the Christian world. They were as much a matter of inevitable growth as the acceptance of the Copernican astronomy, the change from sailing to steam and electricity in navigation, or the emergence of democracy in the political life of the modern world. But this transformation, gradual and inevitable as it was, has been the occasion of bitter controversy and reactionary efforts to stay the tide of progress precisely as in other periods. And these controversies have diverted attention from the main purpose of the Disciples, just as have the other side-currents of our history. In the presence of exciting and passion-rousing disputes over matters which are so interesting as the interpretation of Scripture, it is easy to lose sight of one's real task and to waste strength on problems which are only of secondary character, and which the Christian world is in the process of solving without the assistance of the half-trained host who substitute invective for information, and imagine that unless the old and traditional defenses be maintained unchanegd, the very constitution of things will be hopelessly shattered. Today we are happily emerging from this period of anxiety and diversion. Our people are beginning to see that the story of the past ten years has been duplicated in every religious body, only that in some, more than others, breadth of view and absence of legalistic presuppositions have greatly hastened the acceptance of the more rational and satisfying conceptions of Scripture which are destined ere long to prevail and are already accepted in most countries.

In the meantime, what is the prospect that the Disciples will make good in the great enterprise of securing Christian unity, the one purpose which gave them being, and whose insistent advocacy can justify their existence as a separate communion? To this question we wish to give further consideration.

The true laborer is recompensed by his labor, not by his employer. Industry is its own wages. Let us not suffer our hands to lose one jot of their handiness by looking behind to a mean recompense, knowing that our true endeavor cannot be thwarted, nor we be cheated of our earnings unless by not earning them.—Thoreau.

The Difference the First Coming of Christ Made

BY PROFESSOR SILAS JONES.

"There is something touching in the anxiety which every one shows to rediscover himself with his own point of view and his own circle of interest, in this Jesus Christ or at least to get a share in Him. It is the perennial repetition of the spectacle which was seen in the 'Gnostic' movement even as early as the second century, and which takes the form of every conceivable tendency of thought for the possession of Jesus Christ?" Thus does Harnack give his testimony to the abiding influence of Jesus of Nazareth. We cannot escape this influence. Even the unbeliever finds, if he examines himself, that his standard of judgment is in part derived from Jesus.

The Open Door

The open heavens mean the open door for men. The pedantry of scribe and Pharisee make religion something to be carried, not a faith that sustains the heart. The burdens of legalism are intolerable. Jesus says to men, "Come and find rest to your souls." He bids them come and avail themselves of the mercy and forgiving love of God. Of course, if they have wasted youth in foolish living, the lost days cannot be restored. If they have broken the hearts of fathers and mothers, the sorrow they have caused cannot be forgotten and become as if it had never been. Those whom they have led into sin will bear the marks of sin upon them. But in spite of the evil they have done, Jesus bids them use the opportunities that remain. A life of usefulness and self-respect is still open to the sinner who trusts in the God of our Lord Jesus Christ. Such a man is urged to give his attention to the service he is yet capable of rendering rather than to the havoc his past conduct has wrought.

Simple Goodness

The tendency of every movement to degenerate into formalism is fully illustrated in the history of religion. The zeal for truth which burns in the heart of the prophet gives place to zeal for petty rules of conduct and the ritual of worship. As soon as a religion becomes organized, men without piety will seek places of responsibility in the organization and then the process of eliminating vital faith begins. At every stage of Christian history it has been possible for earnest souls to turn back to the Master and learn the spirit of religion that suits all races and all ages. Jesus served the people of his day. He did for them what they needed to have done. He did not ask whether it had ever been done before and he did not ask what the scribes would think about it. If we live Christian lives, we shall be found following Jesus in this matter of service. What is the "Old Jerusalem Gospel" demanded by the conditions confronting us? It is the gospel of redemption, the gospel of divine love that reaches down and lays hold upon the soul of the outcast and gives it the freedom of the truth. But how is this gospel set forth? It has to be spoken in terms of present experience. Confusion comes from attempts to keep alive customs that have outlived their usefulness.

Peace on Earth

The angels sang of peace. Has the song meant anything for the warlike races? Are we nearer the reign of common sense and fraternalism in international relation than were the nations of the ancient world? In spite of the warlike preparations of Europe and America, we may believe that there is a growing horror of war and a growing dislike for building warships and fortifications. The machinery of government is yet in the hands of men who have left in them some of the sentiments of barbarism. These men like to strut about in military toggery and to wear the titles of war. But the majority of the people are becoming tired of the burdens of militarism. They still allow themselves to be fooled into voting taxes for guns and ships, but some day they will find a way to get rid of useless armies and navies. The religion of Jesus has taught universal brotherhood. It still teaches it. He came not to kill but to make alive. The killing business is less popular than it was when Jesus began to teach. The disciple of Jesus thinks of his welfare as a part of the welfare of all. His fight is against disease and injustice and vice. Peace with these is impossible until they are overcome. Their destruction will bring the peace of God.

Mid-week meeting topic for December 22. Matt. 3:16.

The appeal of the conscience is a solemn summons in the life of every man. It cries, Art thou ready? Give an account. Give an account of thy years, thy leisure, thy strength, thy studies, thy talent, and thy works. Now and here is the hour of great hearts, the hour of heroism and of genius.—Amiel.

English Topics

America as Seen by ar American from England

By Leslie W. Morgan

An editor's sanctum is a dangerous place, whether one enters of his own freewill to offer, say, spring poetry, or in answer to an invitation to "hear something of mutual interest to us both." In the case in point the invitation was couched in such gracious terms, as to make the famous one, "come into my little parlor etc.," seem uncouth in comparison. But if there was a wooing note in the invitation, combined with a subtle persuasiveness, this was nothing to be compared with the absolutely irresistible combination of argument, eloquence, appeal and adroit tactics, and of indifference, threats and independency, of ye editors when they got their victim face to face. The net was so carefully woven that he who had thrown many a letter, containing suggestions of like import into the waste paper basket, with easy grace, when he sat in his study 5000 miles away, now utterly collapsed and capitulated, lest a worse thing befall him. The very persistency with which one of the editors went on with his work, in the midst of compositors clamoring for more copy, turning occasionally to relieve the flagging energies of his brother who was leading the attack, made it all the harder to resist.

And why all this effort? Not that there had been discovered a literary genius; not that the paper itself was languishing for want of correspondence from Iowa and Illinois, or even Texas; not that excellency had not shown itself in its columns already to the point of brilliancy. It was simply that a man (not too much emphasis on that word, please), a man had been discovered, living in the center of the universe,—not Boston, nor yet Chicago, but London, who might be useful in supplying news from the world's metropolis. And so may it be. "He that is but little in the Kingdom of Heaven is greater than he" is not the greatness of individual worth, but vantage ground.

The Visit to America.

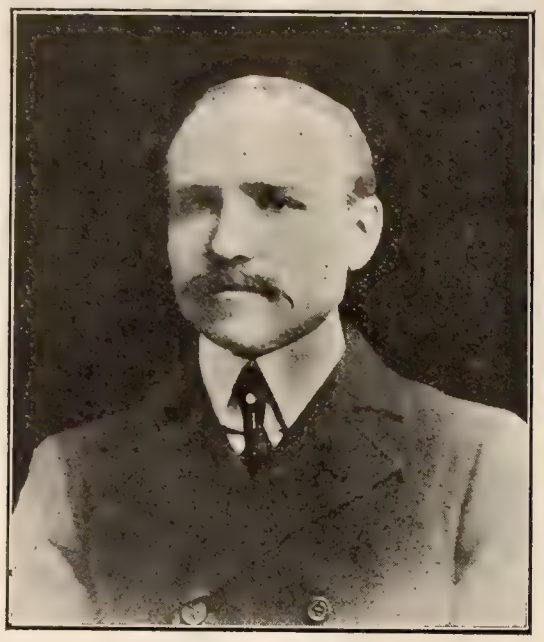
Three months in America, after ten years absence, with only a flying visit in the meantime, is a privilege to be highly prized. This has been the experience of the writer, thanks to an indulgent church and the generosity of the Christian Association in granting an extended vacation. And when there is added to this the privilege of bringing one's wife to his native land showing his friends and countrymen what there really is to be had in foreign waters, it is a joy long to be remembered. Lest any bachelor friends should be led astray, it may be well to add that in this case the old adage does not apply, that there are fishes in the sea just as good as those that have been caught. It may be giving away a trade secret, but it is just as well to admit that the sample shown, was a sample only, and that it cannot be expected that the general supply will equal it. However, there are fishes little and big, speckled and striped, and there is no knowing any one's taste.

Reflections Upon the Visit.

How do you like America? Have things changed in ten years? Would you like to live here? Do you prefer England to this country? These were questions asked alternately, over and again, of the American resident abroad, and of his English wife. That there was some opportunity to gather data for reply, will not be denied when it is stated that the journey included such cities and states as New York, Troy, Niagara Falls, Toledo, Ft. Wayne, Chicago, Des Moines, Lincoln, Tulsa, Oklahoma, St. Louis, back to Chicago and then North Dakota and back, on to Pittsburgh and then again to New York via Washington.

Criticism and Compliment.

It would be easy to criticise on the one hand, but on the other it would not be difficult to compliment. It may be well to mingle the two in the reply. There have been great changes; scarcely any thing has stood still; even the Statue of Liberty looks different when one enters the country than when one leaves, and the foreigner is sometimes made to wonder whether it means what it says; the country regions have improved and greatly prospered, and facilities for contact with the outside world have greatly increased; the cities have developed,—some of them in boodle and some in municipal reform; there is an unfinished appearance on many hands that gives good promise for the future, but is not reassuring for assets; there is a temporary character to many structures that does not give promise for the future, but may contribute to present profits; there is a slackness in the enforcement of law and a looseness in local regulations, at crossings, on street cars, at railway stations, with their platforms on a level with the tracks, that make the Englishman wonder if he will get out of the country alive; there is at least a surface lack of politeness that makes the European wonder why his presence is offensive, or in the restaurant, whether his tip has been too small to deserve a "thank you"; the sight of spitting and chewing affects an Englishman very much as does a rough sea in mid-ocean, and he would as soon have an open sewer in his basement as a spittoon in his office; that the cities are suppressing this is a hopeful sign and the entire country will do well to follow suit; there is abundant evidence of universal education, but an apparent lack of culture; there is a growing disposition of slackness of discipline in the home, and a seeming absence of any system of training or standards of behavior for children; there is a precocity of youth, where they are fully twelve by the time they are eight, and sixteen before they are twelve; there is a consulting of the child as to what he would like to eat or wear or where he would like to go or what he would like to do, and the resigned way in which the parent says, "Very well then, you need-n't," would be amusing were it not so serious in its effect upon the future of national life; (these experiences were by no means universal, but were not uncommon in train, street car, store and restraurant); the increase in prices is something appalling to the purchaser and doubtless just as gladdening to the seller, unless it nas cost him double to produce it; the awakening of the people on every hand to the iniquity of a high tariff, is a hopeful sign,—not one word of sympathy having been heard for it, or even an attempted apology offered, except among the custom officials in New York, sixty of whom have just been dismissed for dishonesty in collecting it; the religious activity is hopeful and refreshing, with perhaps the exception of an overemphasis on doing and an underemphasis of being; the Sunday-school revival is tremendous, and if genuine Bible study is fostered to even half the extent that enthusiasm and numbers are exalted, the future should be bright with hope; there are signs that some day missions will be supported as a matter of fact and not merely in response to a passionate appeal that we must be quick or the heathen will die before we can get to them; our people give hopeful signs of adjustment to the needs of the second century of our history, as accurately and as faithfully as did our fathers to the needs of the first century; the country as a whole seems to have only begun, but to have well begun, the development of a land that has within it the possibilities of almost no other land.



Leslie W. Morgan, London, England.

But the questions, are they answered? If any thing remains, perhaps it may be inferred from the fact that immediately upon our return we began negotiations for the purchase of a permanent home, and by the time these lines are read we hope to be settled at the address given below, for many days to come, and where the latch-string will always be out to our many friends both old and new in the land of the "biggest," "highest." "longest," "richest," "costliest," and "fastest" things in the world.

Returning Delegates.

All of the English delegation to the convention have returned, the last two only yesterday. Five of us came back together at the end of the week in which the convention closed, and have begun giving reports in our churches. All were impressed with the size of the gathering, with the reverence at the communion service, with the enthusiasm of the men, with the genuine good-fellowship everywhere and with the generous hospitality so freely extended to the foreign delegates by kind friends in Pittsburgh, and by the genuine interest manifested every where concerning our work in England. The English tea at the Hotel Schenley and the conference which followed were amongst the most delightful events of a memorable week.

Current events in England just now are full of interest. We are on the eve of deciding mighty issues. The next fortnightly article will deal with the Budget and the significance of its rejection by the House of Lords.

"Wringcliff," Priory Road,
Hornsey, London.

Do not fail to read the announcement of the Bethany Graded Lessons, in this week's papers. The introduction of these lessons will greatly improve the work of any school. There is nothing better. Order of the New Christian Century Company.

The Religious Outlook

By Errett Gates

Prof. Briggs on Church Unity

Prof. C. A. Briggs, of Union Theological Seminary, has been for many years an earnest student of the history and principles of Christian unity.

Since the writer was a student in the Seminary in 1891-94, the Professor's interest and information on the subject have developed into a course of study which he calls "Christian Irenics." Union Seminary and the Disciples' Divinity House are the only institutions of learning that have elevated this theme to the dignity of a scholastic discipline.

Interest in Christian Union.

Prof. Briggs' pre-eminent interest in the subject has given it this recognition in Union Seminary. He is usually thought of as a Hebrew scholar, and that is the field in which he has won international distinction; but he confessed to the writer in an interview two years ago in New York City, that his deeper interest has always lain in the practical problem of Christian reunion, and to the solution of this he has come to consecrate his later years. It might be said that the Professor regards this as a real apostleship to which he is called. No other interest claims so much of his time, strength and affection. For years he has been diligently collecting literature and data upon its history, and no man in America is more deeply imbued with its spirit. Those who have enjoyed a personal acquaintance with the Professor know of his long cherished plans to publish the results of his inquiries and reflections; and it is to be hoped that he will be given time and strength to carry them out.

The book which Prof. Briggs has just published, entitled "Church Unity," consists of articles previously published in various American periodicals. It is neither a history of Christian union nor a plan for its consummation, but, as the sub-title indicates, "studies" of its most important problems. The book does not deal with a single theme, but many themes, all more or less closely related to Church unity.

The Quadrilateral Basis.

It is well known that when the "Quadrilateral Basis" of church union was proposed by the House of Bishops of the Episcopal Church in 1886, Prof. Briggs adopted it as a providential solution of the problem of unity, and became its stout advocate in the pages of the "Presbyterian Review" of which he was then editor. When he lost his ministerial standing in the Presbyterian Church, after his trial for heresy by the General Assembly, he took orders in the ministry of the Episcopal Church. While he still holds to the "Quadrilateral Basis" as the only practicable plan of reunion, and is now a member of the Episcopal Church, he is not blind to the difficulties of the plan or to the shortcomings of Episcopalianism. In the task before us his appreciation of the "Historic Episcopate" is moderated by sharp criticisms of its abuses and extravagances.

This task makes it perfectly clear that the problem of Christian union is not one, but many problems, and that its solution for one section of the church would not be its solution for all sections. A plan which would satisfy the Roman Catholics, would not satisfy the Congregationalists, and a plan that would meet the approval of the Church of England would not meet the approval of the Baptists. The movement for unity resolves itself into various movements, sectional and restricted.

The form of government and the validity of orders are most serious problems to Roman Catholics and Episcopalians in the settlement of a basis of union; they are no problem at all to Congregationalists and Baptists. The form of baptism is a most serious and sensitive question to Baptists and Disciples; but it is no problem at all to Congregationalists and Methodists. It depends upon which churches come together to discuss a basis of union, as to what questions will be forced to the front and made the issue.

Not Ready for Union.

It is fair to say that the Episcopalians are not yet ready to discuss union with Congregationalists, or the Lutherans with the Disciples. They represent differences without a bond of sympathy for each other's peculiarities. There is no common starting point. The Congregationalist moves aside at once as immaterial the question of Apostolic Succession. But the Episcopalian makes it the question of a standing or falling church. He has fought for it all his life, and it would be difficult now to convince him that it was as idle a question as the mediæval question of the number of angels that could stand on the point of a needle. The Congregationalist laid that question of Apostolic Succession on the table many generations ago. He has settled it once for all by declaring that the only kind of succession at all worth while is the succession of the apostolic spirit and not the apostolic office. It would be difficult for him now to treat the discussion of it seriously, unless out of a momentary consideration for the feelings of a misled priest. The question is simply out of date, along with its companion questions of ministerial dress and precedence. They are interesting as curiosities of ecclesiastical history, like the mastodon and the five-toed horse of geological history.

Curiosities of History.

It is to be feared that Prof. Briggs is treating to a serious discussion in his book some of the curiosities of ecclesiastical history. He has raised up what a very large section of the church has agreed to treat as an extinct problem, namely, the question of "The Validity of Orders." Who cares anything about it anyway, except a bespectacled English curate dressed up in his day-collar. The apostles have no successors, no matter how many episcopal honors have been laid upon men, if they are not touched with the apostolic spirit. There have been too many apostolic men in the history of the church, outside the supposed "Apostolic Succession," to make the church greatly concerned about the consecration of priestly houses. Her most apostolic men have received invalid orders, or none at all.

Prof. Briggs' discussions would represent the progress of Christendom and have a wider interest if he had had in view the wider circle. It is needless to say that he speaks out of his own Episcopalian circle, and has in view the problem of union as it appears to the Episcopalian. The issues he raises are Episcopalian issues, and such issues as are raised in the approach between Romanists and Churchmen.

It may be that it will be necessary to settle the question of "Apostolic Succession," "Orders," and of "Jurisdiction" agreeably to Romanists and Anglicans before there can be a union between them; but there will have to be another settlement before there can be a union of Protestant and Anglican. It is but a temporary makeshift to reconcile Romanist and Anglican to their petty differences and confirm them more deeply in them. It might be economy of time and effort to let the solvent power of Christian progress reconcile their differences by showing them that they are not important differences and are not real to the thought of a wider Christendom or vital to a more essential Christianity.

The Kind of Unity.

Prof. Briggs is looking for an institutional or sacramental unity. That is because he is looking for a basis of union between Anglican and Romanist, and must needs concede the importance of the sacramental contention between them. If he were in quest of a basis of union between Congregationalist and Quaker he would never raise the question of "Apostolic Succession" or Episcopal Jurisdiction." Such a thing is not named among them. How is Prof. Briggs going to fit his discussions to the point of view of the non-episcopal bodies in Christendom and make his book worthy of the serious consideration he seems to think it deserves at the hands of an impartial Christian public?

His book may help on the reconciliation of Romanist and Anglican, but he has not gone deep enough to make any contribution to the ultimate reunion of the whole of Christiandom. That far off, divine event awaits a solution that goes back of that which is Roman and Anglican to that which is simply and purely Christian. The Christian world has, as a whole, moved past Prof. Briggs' point of view some three hundred years. It is idle for him to expect the church of the Twentieth Century to go back and take a very keen interest in sixteenth century controversies, much less adopt them as her own.

Religious Education

By Harry F. Burns

The Graded Lessons and the Teacher's Task

The need of the graded system of lessons in the Sunday-school has long been recognized by leaders of thought in the church. Before the organization of the Religious Education Association in 1893, but little progress had been made toward the preparation or introduction of such courses of lessons. Since the organization of this association which brought together and into coöperation leading thinkers from all parts of the country, interested in religious education, the progress has been rapid. There was at once conscious and united effort to secure more efficient work by all engaged in the cultivation of the religious life of others. The subject has come prominently before the whole people. The need of a graded series of lessons has become more and more apparent. The more progressive schools of all denominations have long since faced the question of finding a series of lessons that would meet this recognized need. Within the past two or three years the subject has been so much before the people that all Sunday-schools, except those to which the epithet "backwoodsy" might be applied, have come to recognize the need and face the problem.

Publishers have been ready to meet this

growing demand, and already no less than a dozen different courses of lessons, all claiming to be graded have been offered the churches. Many of these are a series of text books, adapted to the different grades. Others follow the old quarterly idea with an attempt to grade the lessons. Most notable of all has been the appearance within the last few months of the graded lessons of the international system. These do not supplant the old lessons, but are offered to the schools which are demanding that the lessons which they use be in a graded series. The appearance of these lessons has brought the problem definitely before many schools that had not faced it before.

When this problem is first presented to a school, many a good earnest teacher hesitates to indorse a change to a graded system because she feels that it will make more difficult her work. The graded lessons idea is related to genuine systematic education, and many a teacher in the Sunday-school is too modest to think of herself as a real educator. Let every such trembling teacher quiet her fears. The graded lessons will not bring a heavier task, but will rather simplify the problem of teaching.

Lessons Adapted to the Class.

The writer of this article was called upon not many weeks ago, to teach a class of girls under ten years of age. The school was using the ungraded lessons. The scripture for the day was from Paul's letter to the Corinthian Church. Paul had written to grown Christians. These children had not lived long enough for the Apostles words to have interest and meaning to them. There was but one thing for their teacher to do. This he did. He took a suggestion from the lesson and called upon his memory for material to elaborate it, and illustrate it. He thus taught the children, but not the lesson which was before them for the day. The inventive teacher, thoroughly familiar with the whole field of religion can do this occasionally: even such a teacher would not like to face, the task every Sunday. Such a lesson is no help at all for such a class. The teacher who really teaches must disregard the lesson given, and make her own. Now the graded system of lessons places in the teacher's hand a lesson for each Sunday that is adapted to just the class which she is teaching. It simplifies her task.

Lessons are Systematically Arranged.

The ungraded lessons have been "scrappy." They have been as texts for exhortations and not systematic series of lessons leading the pupil from one point to another. The teacher of the ungraded lessons must spend much time keeping up "the connecting links," a task which she can not hope to accomplish. Graded lessons while they may use different scripture passages from Sunday to Sunday, yet they are closely, and progressively related in thought, and on that account each lesson prepares the child's mind for the succeding one. Therefore, again, the graded lessons simplify the teacher's task.

Helps Adapted to the Class.

Not only is the teacher helped in her task by the selection of scripture material which is adapted to the needs and capacity of the children she is teaching; but the helps published with the lesson are prepared by persons who are experts in working with just the particular age. This was somewhat true of the ungraded lessons, but much more so of the graded. In these lessons the teacher and the one who prepares the helps, consciously attempt, not primarily to interpret a given passage of scripture, but to bring to the mind and heart of the pupil a certain truth, a certain ideal, in which that pupil is now at the age to be interested, and which it is now old enough to appropriate to its life. The object of the endeavor is the development of the religious life of the pupil. The scriptural material is used as a means to this end. This again simplifies the teacher's task. The helps that are given her, are helps indeed. The teacher who feels her lack of preparation for teaching, and knows herself crowded for time, for the preparation of her Sunday's work, and therefore hesitates to adopt the graded lessons, which sound so formidable, is unduly alarmed. When she has used the graded lessons she will wonder how she ever performed her work at all without them. By presenting to the teacher material adapted to the child's ability, material systematically arranged with reference to its interest, and with helps prepared specifically for each age of the pupil's life, the teacher's work is greatly simplified.

of all Jesus is called Saviour and when I say, "My Saviour," as I do say honestly, I pay the highest tribute. Jesus, Saviour—sweetest words in the anthems of triumph.

Timeliness and Timelessness.

Jesus used the vehicles of his age and time. The skilled physician used the awkward instruments at hand, and still got his results, like Dr. Grenfell in the Labrador. He did not come as a professor in geology, astronomy nor even scriptural criticism, he came to give new life and a demonstration of that life. The new life was the wine that burst the old wine-skins; that shattered the old legalism. Friends, Jesus was the great soul, the great spirit, loving, tender, brave, pure, healthy, Whom to know was life eternal. Whom to know was either to love or to hate. Jesus split society in twain. He swept his fan over the threshing floor and separated grain from chaff. Even today he is the magnet, which moving our society, attracts the steel and leaves the dross.

How He Thought of Himself.

What was Jesus own conception of his mission? Will you open your gospels and let him answer for himself, rather than impose your own notions? "I came to seek and to save the lost." "I came to give the abundant life." "I came to fulfill, not to destroy." In the synagogue when the book was handed to him he read the thrilling words from Isiah. He felt the Spirit of God upon him and in a spiritual way he was to preach to the poor, to release the captives bound in legal fetters and in sins, to restore sight to the spiritually blind (the blindness which knows only dead legalism and is unconscious of the beauties of spiritual life), to set at liberty those who were bruised by the frightful social wrongs, to proclaim the time when God's will would be done on earth. In his own words Jesus conceived of his mission as a spiritual-social life.

Again, when John the Baptist was imprisoned and his eagle nature was chaffing because Jesus was not allowing himself to be made king, or because he was not doing some spectacular, world-challenging thing, but was quietly going about doing good, John sent his disciples to ask him, "Art thou he that cometh, or look we for another?" Jesus was living his plain, natural, simple, democratic life, bringing good things out of his own good soul. It seemed to John that some mistake had been made. When the delegation arrived Jesus told them to stand by for a while and watch him. Then he told them to return to John and tell him precisely what they had seen and heard. His great spirit had been healing, blessing, teaching, uplifting men. Jesus was a great soul, thrilling all who came in vital contact with him. Jesus lived the radiant life. He was "A cathedral filled with light." Jesus lived the refreshing life. He was a cup overflowing with the water of eternal life. Jesus was the satisfying life. He was the bread which eating, our hunger is appeased. Yet again, turn to Jesus' great sermon and read his account of the qualifications of the citizens of

Our Church Men

By John Ray Ewers

A Sermon for Men: "Jesus the Great Soul"

(On the morning of October 31, the elegant class of men, of the East End Church, Pittsburgh, was invited to remain for the morning service and the minister, John Ray Ewers delivered the following sermon. Text Rom. 8:9. Other Scriptures read were, Luke 4: 16-22 and 7:18-23.)

Loving Jesus, we never tire of singing his praises. The more we study him, the deeper we meditate upon him, the richer our experience in him, the nobler he becomes. Standing upon the porch of a western hotel, a traveler remarked, as one of the famous mountains was indicated on the far horizon, "Why that is no higher than a man's head." Entering his train he rode until noon, when stepping to the platform he was amazed to find the mountain rising above him half way to the zenith. In the evening he stood at the base of a great cliff that seemed to pierce the very sky, while still above rose the colossal piles of the incomprehensible mountain. He was lost in wonder, an insignificant atom at the base. Thus a man may say, with little reflection, "Jesus is no larger than a man." But studying that marvellous life through the years he at last finds himself lost in the vastness of Jesus' regal personality. Above the greatest men in history Jesus towers a glory crowned peak. Divine? Yes. Bring to him all your noblest adjectives; paint him in your most glowing colors; stretch your imagination to its utmost reach and then know that you have but touched the fringe of the garment which Jesus wears.

Jesus' Simplicity and Democracy.

More wonderful yet was Jesus in his simplicity, reality and democracy. We exhaust our best figures and symbols in trying to describe him. We call him a king. He was also the great commoner. He was great enough to be plain. We call him teacher-philosopher. Not like the philosophers who strutted in the porches and groves of Greece was our Lord. In his democratic reality he spoke of sowing, bread-making, sheep tending. He wrote no book, and I am heartily glad that he did not, for had he done so we would today be worshipping the book rather than the personality who produced it, even as now we make an idol of the gospels and epistles and often forget the great spirits that wrote them.

Jesus Satisfies.

We call Jesus the Bread of life. Hungering, he alone satisfies us. We call him the Water of life, bringing refreshment to thirsty men, driven along the dusty highways. We call him a Vine, out from which flows the fruit making sap. We call him the Good Shepherd, who cares particularly for the injured and lost of his flock. We call him the Rose, filling all the atmosphere with heavenly fragrance. John calls him the Light. superb figure of his mission. Jesus is the Great Physician, bringing all of man to perfect health. His value is therapeutic. Best

his new kingdom. These elements seem just the opposite of the worldly-wise-man's view. Conscious poverty of spirit, sorrow, meekness, soul-hunger, mercy, purity, peace, persecution for righteousness sake—these are the homely virtues that Jesus came to inculcate and to demonstrate.

His Mission.

In a word Jesus came to give us the religion of the spirit, as contrasted with the religion of legalism. He came to teach fellowship with God whom he revealed as a spirit. As free as the winds of heaven is a man to be. In this religion there need be no hiding behind ecclesiastical forms. Crosses, robes, altars, images are not needed by the man who worships in spirit and in truth. In the jostling thoroughfare, by the rolling sea, or in the sweet-scented hay field he lifts his soul acceptably to God. Jesus was and is the Great Soul and he will mold us into great souls if we will allow.

We all know how noble personalities help us and inspire us. Meeting such, the domes of our heads are lifted up. We see a larger world and we thrill with holier ambitions. Carry such an inspiring life out to infinity and you have Jesus, the great soul. Paul says, "If any man hath not the spirit of Chrst, he is none of his." This text mu-t strike terror to the heart of the empty formalist. It may well cause all of us to pause and most seriously consider. Jesus himself made fruit bearing the final test and we know kell what the fruit of the spirit is: love, joy, peace, long suffering and the rest. (See Gal. 5:22). In the old Harvard chapel recently a man of God prayed, "May the spirit which was in Jesus be now in us." I would change one word for to me Jesus is not a dead man, but a living Lord. "May the spirit which is in Jesus be also in us." Oh, Jesus thou great soul breathe upon us and fashion us also into thy likenes.

The unpardonable sin is to persistently refuse to yield to the inspirations from Jesus. What a challenge he gives us! How his great soul speaks to us! How admirable he is! What a life he offers! Oh, holy Savious, how can we longer resist thy charms?

A Golden Opportunity

By Alva W. Taylor

The Disciples of Missouri are presented with the most golden opportunity just now given to the whole brotherhood. R. A. Long's offer of $50,000 to the Bible College at Columbia if $50,000 if raised in good notes is not only a challenge to brotherhood generosity, but is signficant in our whole educational movement. The large sum sum that may be thus claimed for education is but one-half the opportunity. Here is a chance to do a unique work and one that will challenge the attention of all religious communions and of all state universities if properly supported. It is not altogether new for Canada has tried the plan at Toronto University and found it more than satisfactory to both the state and the churches. It was the original idea of Jefferson, in founding the University of Virginia, that the churches should plant their seminaries around the university campus.

The state university needs the Bible College. Biblical and religious instruction is as much a requisite to a rounded out education as is literature or mathematics. Our sectarianism prevents the state from paying for it, so the church must furnish it or fail just so much in her duty. If we be nonsectarian the duty is all the more ours than others. The University of Missouri is very liberal in its co-operation with the Bible College and offers all credit possible for work done under its instructors. As the courses are enlarged and increased in number more credits will be given. Even now a student in the University of Missouri can obtain as much credit for work done in the Bible College as can the students in many of our own colleges for work done in their own Biblical departments. The fact that nearly two-hundred are taking advantage of the arrangement by taking courses in the Bible College is ample demonstration of the feasibility of the plan and the efficiency of the school.

From the standpoint of the church there is both an efficiency and an economy. The income of the State University of Missouri represents the equal of an endowment of millions. The appointments of a state supported institution are better than can be obtained by none but the great denominational institutions. The citizens of the state pay for all of it just as they pay for the public schools, and it is made the crown of the public school system. Like the public school it is offered freely to all who come. The church thus effects the same economy that it makes when it sends its children to the graded and high schools instead of building parochial institutions of education.

The testimony of such schools, as that of our own people at Eugene, Oregon, the seat of the University of Oregon, is that the older the Bible College grows the more will students of the Bible seek its instruction, together with that of the State University. Their testimony also is that the mingling of the ministerial and missionary students with the students and in the life of the state institution, fits them admirably to meet the problems of our times when they are once on the field. There they mingle with the men who are to be the leading lawyers, editors, physicians, teachers, scientists, and men of business of their generation. They find their viewpoint, learn their way of thinking, are confronted with their problems and find the way to meet them with the claims of the Christian religion. They go to their work with a practical equipment that makes their seminary instruction more adaptable. In the university also they are provided with courses in sociology such as few church schools are yet able or willing to provide and by supplementing them with such specific courses in the Bible College as the work of the church demands, the ministerial student is equipped on this latest and most necessary discipline for the work of the chureh in our time.

The endowment and support of such a school means no less loyalty to the church college. There will ever be a place for it, and doubtless an enlarging place, but there is a duty to the thousands who attend the great state universities that cannot be ignored and that no loyalty to the small church school can ever supply. Neither one means the exclusion of the other. Let us have both. But just now is the unique and opportune time for the endowment of the Bible College at a great state university, one that means not only the adding of $100,000 to the equipment of one of our most efficient educational institutions, but an enlargement that will bring other added thousands in the course of time. The great brotherhood of Missouri cannot and will not, we feel sure, allow the chance to be lost.

Christian Endeavor

By W. D. Endres.

OUR RESPONSIBILITY FOR HOME AND FOREIGN MISSIONS.

Topic, December 26, Matt. 28:16-20.

The division of missions into "home" and "foreign" is unfortunate. It may be convenient for working purposes but there is no difference between home and foreign missions from the point of view of Christian service and evangelism. When, therefore, we talk about our Christian obligation the subject might be better called, "Our Responsibility for Missions."

The genius of Christianity, the work of Jesus and His Apostles, the teachings of the Scriptures, and human experience, all declare in chorus that we have the greatest of responsibility to this work.

Christianity was born to serve. It presupposes a need and it seeks to supply it. The very coming of Jesus was that we might have a well rounded full and complete life. It was the confused, bewildered, enslaved, selfish, lost man whom he sought and ministered to. Jesus sought to give the true interpretation of life to men and so long then as there are those groping without it it is the obligation of his followers to minister to them. This is the Christian spirit and it knows the bounds of neither home or foreign—as a matter of fact all are home the wide world over.

The work of Jesus bears abundant testimony to this truth. True he gave his commission the lost sheep of the house of Israel but he later gave it to the people of all nations. He spoke the parable of the good Samaritan, he spoke forgiveness to the sinful woman, he ate with publicans and sinners, yea, he commissioned his disciples to all the world. He sought all men of all estates that he might render to them the service they so much needed and which they alone could give.

If we look upon Jesus as a ministering servant to all mankind, the experience of the race imposes the obligation of missions. The man or the nation which has lived longest and most in the world and made the greatest permanent contribution to the world's progress and happiness, has been the Christian man or nation. Glance at human experience in a single panoramic and assess the achievements which have stood the test of time and the failures which others have made. It has been the individual or the nation which has nearest approached the ideals of our Lord that made the richest personal life and given the most to those in need. There are two truths here for us. That life is richest which gives most, and judging from the experience of the past, in this ideal only is the hope of the nations of the future.

Here the field of opportunity spreads out before us in limitless expanse. There is the invitation of the foreign land with its teaming millions of ignorant, hungry, lazy, half-naked people laden with unspeakable habits, customs and practices. Their dishonesty, their filth, their vice and their crime, are most incredible. Then there is the crying need of the home land. Thousands upon thousands here in the boasted land of freedom and opportunity who are groping in ignorance, struggling against hunger, battling half-clad against the bitter cold, and denied the privilege of books and pictures, music and enjoyment. Their habits of life rival those of the jungle in their degradation in the vice and filth. So long as such is the case there is need, there is work to do. So long as there is suffering the cry of the suffering is made to Christians.

Our Readers' Opinions

A Counter Opinion

Editors The *Christian Century*: It would be hard to tell you how much astonished I was to read your leading editorial in the Century for last week: "Reopening the Baptism Question," and, of all sources, to see such teaching proceed from the *Christian* Century. It is strange and discouraging to me to know that you would so well and clearly set forth the fairness and justice of our position, recognizing the responsibility of the individual for his own views, and the propriety of our considering them with as much respect as we demand of him for ours; and yet that you should say the only basis of union is upon the practice of immersion. How this Augsburg and Westminster attitude and feeling of keepership of the consciences of others can persist in an editorial atmosphere that otherwise seems so free of the dogmatic, and creed imposing spirit, I cannot comprehend. It seems like abandoning the principles just where we are called upon to apply them—truly at the point where they have most application for us.

I take for granted you believe absolutely, as I do, that immersion is the only baptism taught by the scriptures. But why refuse fellowship and communion, and Christian recognition, calling for our fullest coöperation, enrollment on the church membership register, if you please, to those who believe differently, and give evidence of as much honesty and sincerity in their belief as we can show in ours? Or are we, the collection of congregations that have organized under the teachings of Alexander Campbell and others, vested with authority to pass upon the titles of the members of the Church of Christ? I think this is assuming too freely a responsibility we have not been called upon to discharge.

Of course, we can segregate ourselves upon the immersionist platform, and say, with Martin Luther: "Here stand we. We can not otherwise. God help us. Amen." But then we can no longer claim that in that segregation we give equal respect to the opinion and conscience of every follower of Christ, nor can we deny that we claim a superior faculty in ascertaining the Divine will, nor that we have organized a subdivision of Disciples upon that claim.

Besides, could we win any more persons to the truth by such segregation? And do you think it was the practice of the early church to hold aloof from those who appeared to honestly seek the truth? Here the line seems a very narrow one, and one of policy: Whether we can accomplish more for immersion by associating with or disassociating from those unimmersed; and whether, abandoning our disclaimer of creed, it would accomplish more to maintain an organization upon a creedal basis for the extension of this our belief and practice. It seems to me like this: If an unimmersed person applies for membership in "our church," we say to him we consider immersion necessary, and the only proper method of baptism. He replies: I have made my own investigations, and have come to my own and a different conclusion. We then say: We look at it this way, and are positive the Scriptures permit no other way. There is no escape from the truth of his rejoinder: Your church in this particular is founded on your views. You have no more right to call yourselves the Church of Christ than my church, founded upon my views, has the right to call itself the same. If we wish to have a church that is maintained for the purpose of emphasizing the necessity of immersion as the only form of baptism (or the indispensability of the historic episcopate, or the essentiality of transubstantiation, or predestination, or anything that is less than the whole of Christian life and service), for truth's and consistency's sake, let us say so; and let us not profess to have a church unbound by creed, and ungoverned by convention. Let us merely say that we have the necessary creed, or the "irreducible minimum" creed, or the strict and net biblical creed.

Please understand, I am not arguing for those who disbelieve in sprinkling to practice it; for those who believe in immersion to cease preaching it. But sprinkling may be solely for those that believe in it; and its practice should not debar, nor excommunicate them, nor cause us to "rest uncomfortably" in the church as though we were the vice regents, responsible for the faith of the flock. You say: "In a church which practices it." The whole question is what is the church: Are we the church, or are they the church, or does "the church" pratice it at all? Let it be understood as it actually is, that the individuals practice it. It is presumptuous for us to think we can mark off the boundaries of the Church, or that it is given to us to limit and define the church. If our belief is not acceptable to the unimmersed, we can do no better than to offer them our opinions as frequently as they care to hear them; and this can not be more successfully done than in the bonds of Cnristian fellowship

Your distinction between the practice of immersion, and the dogma by which this exclusive practice has been upheld, seems to me too refined and delicate for a working proposition in the unification of the sects. Your question, How can a minister with an immersionist conscience practice affusion, seems to me very insufficient as an obstacle to the logical consequence of our general position. It is unity with those who are already sprinkled, and who, in the union would continue that practice, and with those, like Quakers, and others who do not recognize the necessity of baptism in any form, that is the pressing question.

In my opinion you have absolutely fallen down in this. I cannot understand what has gotten wrong. I had hoped the *Century* would lead forward and beyond the line where some persons prescribe beliefs for other persons, and assume to themselves the speakership and interpretation of the Divine Word. In the *Century* I saw the chief hope of progress that, should increase regardless of bands that were tied a hundred years ago. Now I fear there may be nothing to prevent our great organization, in the power of its numbers and the prestige of its property, entrenched in the self-assurance of the propaganda that has made it what it is, from feeling the conservation of these doctrines, ordinances, practices, traditions and mottoes, given us by the fathers, to be the end of our aspirations. I feel you have yielded your ground, that the rabbis have taken what you have surrendered, and that they will be aggressive and uncompromising for the elimination of even the measure of freedom for which you have contended.

But, perhaps I do not understand what you have meant by the editorial, nor what you consider to be the proper attitude of the Christian Church (as restored by Alexander Campbell and others) toward the "pious unimmersed." If the meaning of the editorial has been misapprehended, I shall be glad to have a correction made.

ERNEST O. KOOSER.

Somerset, Pa.

The Scandal of the Young Man's Unbelief

In a conservative religious journal of recent date there appeared the letter of a distressed and heartbroken father telling with pathetic earnestness of his son's loss of faith through contact with a great modern university. Reared in a religious home, fed on the orthodoxy of his day, the young man found that his religious convictions came into such radical conflict with the intellectual spirit of the university as to preclude any chance of agreement. And then unable to give up what appeared to him to be the plain results of modern scholarship he abandoned his religious faith. The cause is a pathetic one. Far from being an isolated instance it is but typical of many thousands that might be written in the same vein. But it is none the less pathetic on this account. Here are the elements of a tragedy. A father's heart is aching, the church of the young man's boyhood is grieving, the young man himself is torn with doubt and distress.

But the worst is not yet told. Back of the superficial elements of the story is the scandal of a recreant and helpless church. The supreme tragedy of the whole affair is that the theological professor to whom the letter was addressed and the religious journal in whose columns the letter was published had for father or son not one word of help, much less of comfort.

A slur on the university as a breeding place of infidelity, a word of caution to parents not to send their sons to such places and the whole matter is dismissed. And meanwhile the tragedy is re-enacted over and over again. And meanwhile the church meets the situation as helplessly as ever—argument is met with anathema, and intellectual enthusiasm such as the world never before has witnessed is met with the empty form of an impotent authority. Consider the spectacle of a church that is afraid to meet honestly and courageously the intellectual spirit of the age, whose faith is so insecurely grounded, that when its pet bases of authority are seen to be tottering, it cries out in panic that the whole structure of religion is threatened. Oh, the shame of it.

Is Jesus to go wounded and bleeding into the intellectual centers of our age while his followers either flee or at best seek to defend him with the antiquated weapons of thirteenth century authority? The scandal of the young man's unbelief is pre-eminently the scandal of the church.

Thank God, the church is not altogether recreant. Prophetic souls of God's own choosing are interpreting the abiding truths of our Christian faith to just such men as these in a language that is intelligible and in a spirit that is satisfying. The time is not far distant when these young men, children of our best universities, will no longer make shipwreck of their faith, but led by the wise counsel of strong men, will come, intellectually satisfied, into conscious relationship with Him Whose spirit is yet to redeem the world. WALTER S. ROUNDS.

Brooklyn, N. Y.

Editors The *Christian Century*. The clear-cut presentation of religious work, past and present, the optimistic view of the future; the setting forth of present day application of the parable of the good Samaritan are items in the makeup of your paper that commend it most heartily unto my reading. The paper gets better with every issue. The convention numbers and recent editorials are gems. Sincerely,

HENRY W. HUNTER,

Paris Mo. State Supt. C. E. in Missouri.

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER IV.

Commencement Week.

Commencement was the solemn high festival in Carlinville. It was ushered in by a series of class exhibitions and Baccalaureate Sunday. The visiting alumni returned in force.

On Baccalaureate Sunday during the sermon, an impressive exhortation of the old President to the young graduates, seats on the platform were reserved for distinguished visitors, and on this lovely June morning Brainard sat among them, a notable figure, Eleanor readily admitted. He had seen her almost at once, so quickly and mysteriously does the eye single out the object which occupies the mind when it comes within the radius of vision.

Her face had an expression of pensive sadness, and as he turned away, fearing that his steady regard might be observed by others, his attention was attracted by a swarthy, arrogant man, who entered late, and was shown to one of the few unoccupied chairs in a side aisle. Brainard's heart gave a dull throb—an emotional weakness that one would not suspect in a learned judge. He had no difficulty in recognizing Horace Bannister. Long ago, when Bannister was a dissipated sophomore, he had heard rumors of his engagement to Eleanor Crofton, and stories of his wild exploits were yet among the traditions of Carlinville. Mrs. Crofton had been Bannister's staunch ally, but for some reason the engagement had been suddenly broken, and Bannister left college.

Brainard had forgotten that Bannister was to attend commencement this year, having been invited to respond to one of the toasts at the alumni banquet. He had visited the college but once since leaving it and was then accompanied by his newly-made wife—a florid, overdressed woman some years his senior, who had, however, substantial charms as the widow and legatee of a wealthy western mine-owner. Bannister found this marriage a short cut to fortune, for she died after a few years and left to him all she could of her vast possessions.

Brainard suspected that he had now returned to make his peace with Eleanor, whom, he believed, no man could forget, once having known her. He wondered painfully if Eleanor was aware of his presence there, but was soon convinced that she was not. At length he perceived that her eye also rested on the man's changed countenance. aimlessly, at first, and then with puzzled effort to fix his identity. When she finally did so, he observed with satisfaction that she betrayed neither surprise nor embarassment, but turned away and gave her attention composedly to the sermon.

At the close of the exercises the audience slowly dissolved, streaming out into the shady walks of the Campus. Brainard joined his sister, who was waiting for him while chatting with Eleanor, whom he shook hands with, making some comment on the sermon. As their paths lay in the same direction, they moved onward together. Bannister was waiting at a little distance along the path, as Brainard suspected he would be, and he stepped forward briskly and nonchalantly extended his hand.

"How do you do, Miss Crofton?" he said, effusively, entirely ignoring the brother and sister, who immediately made way for him.

"I dare say you are surprised to see me?"

Eleanor smiled mechanically and made a conventional reply.

"I need not ask after your health; you look radiant! And, your mother—how is she?"

She replied briefly and coldly, making it evident that she was not especially pleased with his inquiries or his company.

Turning from her Bannister nodded carelessly to Miss Abigail and Brainard, the first direct notice he had taken of them. There had been little friendship between the two men, their dislike dating back to boyhood, when Bannister meaningly taunting Brainard with his poverty, learned that he was the stronger of the two.

They moved homeward, Bannister keeping the place beside Eleanor—the brother and sister falling back—with an assurance that barely escaped impertinence.

A life of intermittent dissipation and idleness had told on him; his face was flushed and heavy; he had grown stout and had acquired something of the swagger and vulgarity of the hack politician. Since leaving college he had tried a dozen occupations, for none of which his superficial acquirements fitted him; brilliant and ready, he had little depth of resolution. With his easy indifference, his happy-go-lucky methods, he possessed a streak of blunt, inconsistent frankness that was a serious disadvantage to a man whose success depended upon his power to please the majority. In time he degenerated into a professional office-seeker, accepting at last a small clerkship at Washington. Then followed his marriage. His associates—the worthier among them—held him in a sort of good-natured contempt, and spoke of him as a man "who was wasting his life."

Brainard had learned that Bannister now seriously hoped to secure the nomination for the Senate should his party be successful in the coming autumn elections. And he could not but reflect that while he was most unsuitable, he was little less fitted for the high office than the majority of those chosen. For with many thoughtful men Brainard frequently contrasted that body today with what it once had been, and was forced to acknowledge its sad deterioration. The plutocrat shrank small in the shoes of the patriot.

Brainard and Miss Abigail purposely delayed to let Bannister and Eleanor pass beyond hearing. He perceived the effort the man was making to regain Eleanor's favor. Bannister's face was turned toward her with a sort of eagerness; he was plainly happy in her society, and was making the most of what he believed, no doubt, to be the opportunity to atone for his past shortcomings. Brainard, blinded by his fears, was more misguided than others of his none too discerning sex on like occasions; for he did not see that Eleanor tolerated Bannister but coldly, and was never less responsive. It was not gratifying to her that he thus openly showed his desire to return to his old allegiance. She could not dismiss him without marked rudeness, and he persisted in accompanying her home, and asked permission to call upon her mother, which she was forced to grant.

At the parting of their ways Brainard and Miss abigail turned into a side street, and the latter remarked wrathfully:

"It's a sin and a shame for that fellow to come back here after all he's done! The effrontry of it! to try and make up with Eleanor. Everybody thought that last scrape he was expelled for was only a way he took to break the engagement!"

"She bore it very well!" said Brainard, dryly.

"Yes, she held up her head—what girl wouldn't? But everyone could guess that she was deeply mortified—a proud, high-spirited, modest girl like her—to become the scandal of the town for such a fellow?"

Miss Abigail turned and cast an indignant look after the two walking away in the other direction.

"You are warm in your wrath, after so long a time," said Brainard, with a smile.

"I know a nice girl, if others don't. Her mother always sided with Bannister, too—and blamed Eleanor for everything!—even for not making it up. As if she could have done that!"

Miss Abigail's tone was quite tart and carried a fine sting of reproach that Brainard felt. To mollify her he said pacifically: "She was everything in that affair that a self-respecting girl could be, as you say."

"She is the last woman in the world to want to hold any man to such a compact if she suspected that he wanted to be released. I don't think she could have had much respect for him when they finally parted. It's lucky she found him out, I've aways said!"

"It's outrageous that he should return to persecute her and revive the old scandal, if she does not intend to marry him," observed Brainard musingly.

"And how could she prevent it, I'd like to know? He's one of those vain fools that like to be talked about, no matter what the talk is. He cares mighty little for her feelings in the matter—making her conspicuous in this way!"

"I think you wrong him. As far as I could judge he was happy to see her again; so much so that he was oblivious to all else!" Brainard replied with sly intention, for he saw that Miss Abigail's pride was hurt by her own cavalier treatment.

She ignored the thrust and said: "Well, if he comes back now with serious intentions she'll have a hard time of it. Her mother is dreadfully 'set,' for she is so fine and helpless; and now that they are poor and Bannister has money she'll make Eleanor marry him, if she can; and there are plenty of ways she'll work on her to do it!" She looked at him with stern disapproval as if he were in some sort to blame.

She had put Brainard's fears into words. He was very silent all through dinner and remained in the seclusion of his library all afternoon, where Miss Abigail supposed him to be absorbed in some knotty case that required profound uninterrupted study, and she did not break in upon him.

(To be continued.)

Substitution

I'm almost sure when Santa Claus
Was young, he kept a store
As papa does. Why? O because
I wrote the week before,
And asked him if he please would bring
To me a baby brother.
I wanted that p'tic'lar thing;
Not any, any other.

On Christmas morning there it was
Beside my mamma's bed;
A little note signed "Santa Claus,"
Pinned on its blanket said:
"Dear Beth, of brothers I am out,
So bring—you can't resist her—
What you will find, I have no doubt,
Is just as good—a sister."

—Grace Wood Castle.

The Sunday School Lesson

By Professor Willett

The Nativity*

One of the oldest churches in the world is the Church of the Nativity at Bethlehem. It was built first by the devotion of the early Christian community of Palestine, in the fourth century of the Christian era, upon the spot which tradition had already marked out as sacred. The building was set over the little grotto which was believed from the earliest days to be the place of our Lord's nativity. It is a tiny cave in the rock on which Bethlehem is situated. At a short distance there is the rock-cell in which St. Jerome spent thirty years of his life, and in which he translated the Scriptures into the Latin tongue. The church has been many times repaired, and to this task western Europe made extensive contributions, especially in earlier centuries.

The great event of which the Christian season is the annual reminder took place in the closing years of the reign of Herod the Great. This king, the most illustrious of the monarchs of that name, was an able administrator of affairs in his little kingdom of Palestine, but his jealosy, tyranny and cruelty made him a dreaded figure in his court and land. He had made Jerusalem a beautiful city by the erection of the temple, the third of the sacred buildings upon the same site, and by building other structures, castles, forts and walls, which enriched the capital. But the people feared and hated him, and his death was a moment of rejoicing for the whole nation.

The Date of the Nativity.

As the golden milestone in the Roman forum was the point from which the great roadways stretched east and west, so the birthday of Jesus is the golden milestone of history from which the centuries are measured in either direction. To be sure, the world was quite unconscious of so momentous an event in the days in which it occurred. It was not until centuries afterward that Christendom conceived the idea of dating the new era from the birthday of the Lord. By that time it was difficult to fix the date with accuracy. Dionysius the Little in the fifth century prepared a calendar embodying the best knowledge of the age. And the date fixed at that time, the year 753 of the Roman era, has been accepted by the western world as the date from which the modern historical era is to be reckoned. This date was actually some four or five years later than the real time of Jesus' birth. But when the error was discovered, the records of Europe had become so fixed that it would have wrought great confusion to attempt any change, and so we have gone on to this day dating our records from a point not quite exact, but still commemorating in a general way the greatest event in the annals of the world.

Royal Hopes of Judah.

It was an event not unexpected. The Jewish people had looked forward for centuries to a new epoch in their history. During their successive subjections to Assyrian, Babylonian, Persian, Greek and Roman rulers they had always dreamed of liberty. That liberty they had found for a brief and brilliant period under the Maccabees, but it could not last. For Judas the Hammer found it necessary to appeal to the growing power of Rome to save his little state from the plundering Syrians, and Rome thus became the protector and presently the possessor of Palestine itself. This made the Jewish people subjects of another great world power, and the exactions under which they groaned made them ever eager for that liberty which the prophets had dreamed of and which had been described in the golden visions of Messianic forecast. Writers of Apocolypse, a peculiar form of imaginative and predictive writing that began to make its appearance some two centuries before, had awakened glowing hopes in the hearts of the people regarding a new era of liberty and power, and the rise of a king of the dynasty of David who could restore the glory of ancient Israel, and become a world ruler and deliverer of his people. This was the form which the Messianic hope largely took in the days immediately preceding the advent of Jesus. The Jewish people in their dispersion by exile, war and commercial migration throughout the empire had carried these hopes with them. Expectations grew ever more eager and confident. They believed the time was at hand for the coming of their Messianic king.

The Magi from the East.

Such hopes must have impressed the people in whose countries they lived. At least some fragments of Messianic prophecy seem to have come into the hands of a group of eastern sages whose interest was thereby awakened in the progress of events taking place in the West. Students of the stars as they were, and believers in the influence of the heavens upon human life, they had marked the coming of a star more brilliant than the rest, which seemed to them the sign of the King about to be born on the coasts of the Mediterranean. In the fragment that has reached us through the First Gospel in regard to the birth of Jesus, we have the story of the wise men who came to Jerusalem seeking the new born child, and declaring that they had seen his star and were concerned to pay him their homage.

Bethlehem-Ephrathah.

When these magi arrived in Jerusalem and made inquiries regarding the birth of the new King, intense interest was aroused in their story, and most of all in the heart of Herod the king, to whom any rumor of a rival was sure to bring disquiet. He summoned the leaders of the Jewish people and asked them what their beliefs and traditions had to say regarding the birth of their Messiah, of whom he knew they were constantly in expectation. They told him without hesitation that the birthplace of the expected One was Bethlehem. That was the home town of David's family, and since the coming King was to be of the Davidic house, Bethlehem was of course his birthplace. Even so the prophet Micah had affirmed in his graphic words, "But thou, Bethlehem-Ephrathah, though thou be too little to be numbered among the thousands of Judah, yet out of thee shall come he who is to be the ruler of my people, whose goings forth in promise and in hope have been from old, even from the beginning." (Micah 5:2.)

What Kind of a King?

Accordingly it was to Bethlehem that the king dispatched the sages, telling them to make careful search for the child and to bring him word again when they found him. His alleged desire to come and render his homage to the expected king need not have deceived any one. No danger to an aged and unpopular king could be greater than the advent of another claimant to the throne, and Herod's methods were well understood by his people. But of all this his eastern guests were unconscious. On the part of the Jews there was no organized preparation for the coming of the new Prince for such would have brought instant reprisal from Herod, and moreover no one dreamed that the future King would be born in obscurity and poverty. Every one was looking for some display of divine power or some manifestation of military strength in connection with the rise of the new age. They could not conceive of the Messiah as born from an unknown family and in such obscurity as marked the advent of our Lord. They were thinking of political and not of religious changes. They were not particularly anxious for a Messiah who was merely a mild and gracious teacher. They wanted a king who could assemble armies, make war upon their enemies, expel the hated Herods, throw off the oppression of Rome, and found a permanent dynasty of wise, beneficent and efficient rulers. It is not strange that with these hopes in their hearts they had no appreciation of an event so obscure as the birth of Jesus.

To Bethlehem.

Meantime the travelers made their way over the six miles that lie between Jerusalem and Bethlehem. Some time had passed, apparently, since the birth of Jesus. That event which, according to tradition, took place in the rock grotto underneath the khan or lodging place for travelers, had been followed by other events of which the First Gospel makes no mention, the flight into Egypt, the residence in that distant country until the end of Herod's life, and the return to Palestine. The fragmentary character of the stories of the nativity in Matthew and Luke leaves many matters in doubt and puzzles us in the attempt to construct an ordered narrative of these days. But it is not necessary that we should have a complete account. It is enough for us to know that the loving memory of the early church gathered about the events of Jesus' birth and set them forth in such terms as seemed to them most reverent and impressive. The great fact that lies beyond the borderland of all conjecture is that Jesus "was born of the seed of David according to the flesh," and that he entered fully into the experiences of his fellowmen in his gracious attempt to interpret to them the life of God.

The Little Child.

The wise men found the little family in the home at Bethlehem, and there in the presence of the child whom they had sought in the long journey across mountains and deserts, they brought out the gifts which they carried all the way to lay at his feet as the tribute of their grateful hearts. Though he was not of their race, yet they hailed his coming as the realization of their hopes in some way which perhaps it would have been difficult for them to describe. But those offerings which they brought were only the first of the vast treasury of gifts which the nations have been evermore bringing to him; not because he has need of the offerings of gold and silver, of frankincense and myrrh, but because, in the recognition of his perfect manhood and of his divine mission as the interpreter of God, humanity reaches its surest knowledge of the divine and its most complete awareness as to the means by which man's life may be made one with God. The first Christmas centuries ago brought to the world the fairest and most precious bestowal of God—the gift of a Little Child. So may the new Christmas bring to all of us such cleansing of soul, such deepening of faith and such quickening of love as shall renew within us—the Heart of a Little Child.

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*International Sunday-school lesson for December 26, 1909. The Birth of Christ, Matthew 2:1-12. Golden Text: "And thou shalt call his name Jesus, for he shall save his people from their sins." Matthew 1:21. Memory verses 11 12



Why Johnny Failed

Johnny had a little mind
  It was his very own,
And nothing could be put in it
  Except by him alone.
It wasn't very big, its true,
  But there was room inside
For lots of fine things, chosen out
  As Johnny should decide.

Mother and father gave to him
  All sorts of good advice,
But Johnny never put it in
  Or thought about it twice.
But all the ugly things the boys
  Upon the corners said,
Why, Johnny picked them up at once
  And put them in his head.

At school the teacher tried her best
  To give him facts and rules
Of every useful sort—but, no!
  For Johnny hated schools.
He picked up brag, and vulgar slang,
  Dime novels, too, ten deep,
And filled his mind till it was like
  A tainted rubbish heap.

So when the day of manhood came,
  When Johnny searched his mind
For skill and power, it played him false,
  And nothing could he find
But worthless trash and ugly thoughts,
  And so he failed, alas!
Is any other boy who reads
  Coming to Johnny's pass?

—Priscilla Leonard, in the Morning star.

A Little Christmas Heroine

By Fred Myro nColby.

It was during the days when the patriots were losing ground in the Carolinas in the Revolutionary War; the British held possession of Charleston and Tarleton's troopers were riding over the country terrorizing everybody. Only a few brave men like Marion and Sumpter held out, and they were in hiding, waiting patiently for a chance to strike a blow at the hated British.

In the late fall of the year Captain John Eager, an officer of Marion's legion, obtained a leave of absence and went to his home on the Santee for a few days' rest. From the best information it was believed that Tarleton was in another part of the colony, and as the Christmas season was approaching it was not expected the British would be dangerously active for some time to come. It was then with no little feeling of security that Captain Eager settled down with his family in the comfortable mansion which he had built before his marriage, and where his wife and two children made the time pass very pleasantly for the patriot.

The eldest of Captain Eager's children was a girl—Mary Eager, though everybody called her Polly—a little maid of twelve, and as fiery and true-hearted a patriot as there was in the colonies. She and her father were great cronies, and Polly liked nothing better than to sit and work on a sampler and listen to her father as he told of the forays of Marion's men and of the life of the "Swamp Fox" among the fens and forests of the Carolinas.

And thus were they engaged one day—the Christmas of 1781, the captain smoking his pipe on the porch while he was recounting one of Marion's exploits, and Polly sitting at his feet, stitching her sampler, when they were interrupted by the sound of pounding hoofs coming up the road. Presently the rider appeared, a lank, sandy-haired and complexioned young fellow, riding a wild, Shetlandish looking pony, and going like the wind.

"Tarleton is coming! Tarleton is coming! Flee for your lives! he shouted, and the rider dashed on to carry the dread tidings of the ruthless raider's coming to other neighborhoods.

"Oh, father, what will you do!" cried Polly, as the captain rose to his feet and glanced hastily around.

"I don't know, child. I must hide somewhere, I suppose, but I don't know where."

Mrs. Eager came to the door, her face pale with suppressed emotion. "John, you must fly," she said, "or that terrible Tarleton will hang you. And our Christmas dinner is almost ready, and we could have been so happy, oh, it is too bad."

"The dinner will keep, mother," replied Captain Eager, bravely, "and I don't believe the rope is braided yet to hang me. I may conclude to stay.—"

Just then Polly uttered a cry of dismay. "Oh, father, they are coming!" and she pointed to a cloud of dust not more than half a mile distant.

"It's no use for me to try to escape by flight," said the captain. "Tarleton's troopers would soon overtake me, but there must be some hiding place in the house. Any way we must risk it."

"Papa, may I speak a word," cried Polly, as the captain turned to go inside the house. "Tarleton's men will search for you in every likely hiding place from cellar to attic, but they might not look for you here right under their very noses."

"What do you mean, child?" asked her father.

"I mean, why not hide in one of these barrels on the piazza? They will never think of you taking refuge in one of these," and Polly pointed to two large barrels or tierces which had been brought out of the cellar a few days before and were standing empty on the very piazza on which they were talking.

"It's the very thing, child," declared the captain, "and I will get down into one of them as you say. It's my last chance."

It took but a moment for the captain to bestow his somewhat bulky form inside one of the empty casks where he crouched quite comfortably. His daughter hurriedly piled some clothing over him, and a few sticks of wood were thrown carelessly upon the top.

Polly was in mortal terror for fear the Britons might ride up before the concealment was effected, but she had everything completed, and was seated carelessly engaged upon her sampler, almost within hand's reach of where her father was concealed, as the British troops turned a corner and dashed up to the house.

"Is that rebel hound, Captain Eager, inside?" inquired the leader of the dragoons peremptorily, halting his troop just in front of where the little girl sat so quietly stitching.

He was a slender, middle-sized person, but muscular and active as was evident by the way he sat in the saddle. His face was thin and pale, and would have been girlish but for the earnest fiery eyes and the firm, determined mouth.

Polly knew very well that this was the famous legionary, Bannester Tarleton, the fiercest and most unscrupulous of all the British commanders in the South, but her voice did not tremble, and she looked the formidable partisan bravely in the face as she answered:

"My father is not in the house."

Then ensued a dialogue in which Polly showed considerable strategy in evading the literal truth and in not committing herself to falsehood. She could not betray her father, and yet Polly felt it would be wrong to tell an untruth.

"If the captain is not at home, where is he then?" questioned Tarleton.

"I cannot tell."

"You mean you will not tell," said Tarleton, rattling his saber in its sheath. "But did your father go up or down?"

"I think he went down," replied Polly, satisfying her conscience with the mental qualification that he could not have gone up.

"'Tis as I feared," said the British leader. "We have been anticipated, and the bird has flown. But we may yet overtake the rebel. So on, men, on."

And the haughty Tarleton put spurs to his horse and galloped out of the dooryard followed by all his troop, their sabers rattling and clattering as they disappeared.

After the British had been gone sufficiently long, Captain Eager was helped out of his hiding place, and the family sat down to their Christmas dinner, which though a little belated was none the less enjoyable. They had hardly finished their repast when there was another clattering of sabers and smashing of hoof in the door yard, and a voice called for Captain Eager.

"It's Marion himself," said the captain, as a small, wiry man dismounted and walked up to the door.

"Yes, it's the Swamp Fox," admitted the new comer. "We are after Tarleton and his men, and we thought you would like to help us."

And while the captain was having his horse saddled, Mrs. Eager and Polly brought out the rest of the Christmas cheer for the hungry patriots to eat in their saddles.

"General," said Captain Eager, "if it hadn't been for Polly there, I shouldn't be here ready to ride with you. I should be yonder handing on one of those trees," and he related briefly how his little girl had probably saved his life by her thoughtfulness and bravery.

"Polly, you are a heroine, a brave little Christmas heroine, "declared the famous leader, stooping to kiss the brown little face. "If America is ever free she will owe it to our women."

Today in a South Carolina mansion there is preserved the sampler which Polly worked on the day she turned the tables on the redoubtable Tarleton and kissed the Swamp Fox, and it is an heirloom prized indeed as a memento of the patriotism and heroism of a little girl who lived and acted well her part in the times that tried men's souls.

Church Life

The attention of our readers is called to the advertisement of the Bethany graded Lesson Helps for Sunday-school, which we are now prepared to furnish the schools that are looking for the best helps, and are ready to adopt the better methods. The advertisement appears on another page of this paper.

The first of the fortnightly letters from Leslie Morgan, London, England, appears in this number of the *Christian Century*. No one should miss reading them.

Errett Gates has changed the name of his department from Centennial Studies, to The Religious Outlook. He will discuss the great vital questions which confront all the churches. He is always worth reading.

Let the preachers who feel that the material they are preparing for their Christmas sermons, is really live and vital, give a brief sketch of the sermon on a postal card and send it to our office, for the page of excerpts from Christmas sermons.

* * *

The Lakewood Church, Cleveland, Ohio, is in a good meeting with J. G. Slayter as evangelist.

The Tibetan missionaries write in a most urgent way for two more families to be sent to Batang.

Fred A. Nichols has accepted a call to the church at Shelby, Ohio, and began his work there November 28.

The Foreign Christian Missionary Society is in urgent need of two medical missionaries, one for Tibet, and one for Africa.

George A. Campbell, pastor of the Austin, church, preached for the Evanston church Sunday evening, December 12.

Ben F. Hill, and son Harry are to assist E. B. Redd and the church at Flora, Ill., in a meeting, beginning January 15.

Earl P. Kempher of Mount Healthy, Ohio, has accepted a call to the churches at Orrville and Londonville, that state.

Evangelist Clarence D. Mitchell has located with the church at Ada, Ohio.

J. P. Allison assisted C. J. Tanner and the Central Church, Detroit, in a meeting beginning November 15, and closing the 28th.

J. N. Scholes of Newark, Ohio, has accepted a call to the church at Bellaire, Ohio, and will begin his work there December 15.

The High Street Church Akron, Ohio, is in a meeting, assisted by the Netz sisters. Twenty-three additions the first Sunday.

The church at Ensley, Ala., P. H. Duncan minister, gave more for foreign missions last year than any other church in that state.

Cheering reports come from China in the way of additions. Dr. Osgood reports forty-seven additions and W. R. Hunt reports nine.

J. K. Shellberger tendered his resignation to the church at Wooster, Ohio, November 28, to take effect February 1, thus closing a four years' pastorate.

I. J. Spencer of Lexington, Ky., will preach for the Central Church, Warren, Ohio, in a two weeks' evangelistic meeting, beginning January 23.

The chorus of the church at Capitol Hill, Des Moines, gave a sacred concert the last Sunday evening in November, to a crowded house.

The Second Church, Warren, Ohio, is being assisted in a meeting by Crayton S. Brooks of New Castle, Pa.

The church at Fort Madison, Iowa, will hold a revival in January. Charles E. Mc Vay of Hardy, Neb., will have charge of the music. R. H. Huckie, the minister, will do the preaching.

Charles Jewell, Fort Payne, Ala., writes that he will be available for pastoral work after the second Sunday in January. He would prefer a church in central Illinois or adjacent territory.

Leslie W. Morgan of England writes that it is proposed to hold an international convention of our people in England next year after the great missionary conference at Edinburgh.

Dr. C. L. Pickett reports twelve additions in the Philippine Islands. He states that a new chapel has been dedicated. Leslie Wolfe reports fifty-seven additions, and Miss Siegfried reports seven baptisms.

J. M. Blood, a student in Eugene Bible College, Oregon, was the first to suggest the idea of the state of Oregon providing a steamer for the Upper Congo, and he gave $125. toward the fund.

H. Newton Miller of Cleveland, will be with John P. Sala at Elyria in an evangelistic meeting, beginning January 2. J. P. Garmong of Des Moines, Iowa, will have charge of the music.

THE EARLIEST AND THE LATEST CHRISTMAS.

The First Christmas, centuries ago, brought to the world the fairest and most precious Bestowal of God—the Gift of a Little Child. . . .So may the new Christmas bring to all of us such cleansing of Soul, such deepening of Faith, and such quickening of Love as shall renew within us the Heart of a Little Child.

Herbert L. Willett.

D. P. Shafer tendered his resignation to the church at Hubbard, Ohio, November 28, that he might take up work with the church at New Castle, Pa., recently vacated by A. H. Jordon.

It is said that J. H. Painter, so long identified with the work of the church in Iowa, is moving from Oklahoma, to Coffeyville, Kans., where he will have the care of the church.

Report comes that land is being purchased for the new hospital at Nangtungchow, China. It will cost $900. It will be remembered that C. C. Chapman, Fullerton, Cal., gave $5,000 with which to erect this hospital.

November 19 marked the close of a three weeks' meeting held by the Buford, Ohio, church in which John P. Galvin, the minister, did the preaching. There were fifty-three baptized and one received by statement.

The choir of the First Church, Danville, Ill., repeated Wednesday evening, December 1, the concert they had given the preceding Sunday evening and devoted the proceeds to the sufferers at Cherry, Ill.

The church at Mason City, Iowa, with a membership of more than 600 is now without a pastor, and on the lookout for one of the best men. Their Sunday-school is large and growing, and the church has a fine building with which to work.

I. J. Cahill has notified the Central Church, Dayton, Ohio, that he will close his thirteen years' pastorate and thus sever his connection with the church in the near future.

Dr. W. E. Macklin and family will leave China for America about the middle of March. Their stay in America will be a brief one, only about six months.

W. J. Lhamon, after a meeting at Lathrop, Mo., in which there were seventy-three additions to the church, has entered upon a meeting with the church at Elmwood, Neb.

December 5, Joseph Keevil, city evangelist of New York, spoke at the Lenox Avenue Church, and W. B. Craig addressed the congregation at the Humboldt Street Church.

The church at Memphis, Mo., refused to accept the resignation of their pastor, M. J. Nicoson, and refused in such a way that the pastor has decided to remain with them.

Guy I. Hoover, pastor at Tipton, Ind., preached on two interesting topics December 5. The morning subject was, "The Church and the Kingdom of God." Evening, "The Golden Rule and the Golden Ruler."

The Danville, Ohio, church has just closed a fifteen days' meeting which resulted in fifteen additions. C. M. Arthur, the minister, was assisted by D. Emmet Snyder of Columbus.

The church at San Diego, Cal., W. E. Crabtree minister, was one of the ten leading churches in our brotherhood in its gifts for foreign missions. Including the church, Sunday-school anl Endeavor offering, the gifts amounted to $827.40.

Last year the congregational contribution to the F. C. M. S. and the personal gifts at Eugene, Ore., amounted to $1,626.36 and the church at Milton, Ore., including personal gifts raised $824.47. Oregon is rapidly coming to the front.

The annual meeting of the church at Canton, Ill., was held December 1, when officers for the next year were elected. A committee was appointed to prepare and publish a church directory, and another committee to select new hymn-books for the church.

Mrs. Louise Jones Taft, editor of the Sunday-school department of the Pacific Christian, remained in the East almost a month after the Centennial convention, but is back at Berkeley again, and pushing her work with vigor.

The church at Hastings, Neb., is holding its evening meetings in the opera house. It characterizes the meetings as a "People's Service." The meetings do not notably differ from the usual church service. There is congregational singing, a varied musical program and a sermon by the pastor, Mr. Schell.

H. J. Loken is in a meeting at Healdsburg, Cal. More than five hundred persons were present for the first service. The preacher's subject was: "The Great Invitation," and on the following evening, "The Religion of a Banker." G. W. Brewster is the pastor at Healdsburg.

The church at Rushsylvania, Ohio, held a three weeks meeting closing November 28, which resulted in twenty-two additions to the church. L. E. Haskin, the pastor, did the preaching save from the 19th to 21st, when H. Newton Miller of Cleveland was with them.

William Price, pastor Howett Street Church, Peoria, Ill., is preaching a series of Sunday evening sermons on "The Church"—(1) "The Church, is it Popular?" (2) "The Church and the Workman," (3) "The Present Day Need of the Church." Announcement of these meetings is made on a post card which is mailed to a large number of people.

E. B. Barnes, pastor of Lynn Street Church, Grand Rapids, has put out a striking invitation to the services of the church. Instead of following the conventional form of schedule of services, he adopts the style of the commercial advertiser, describing the character of the church and its meetings ending with "come once and you will come again."

Frank L. Van Voorhis, Shawnee, Okla., has accepted the call to become state evangelist of Wisconsin and will begin work in his new office about the first of March. Mr. Van Voorhis has been successful in his various pastorates in Oklahoma, especially in evangelistic work. The Wisconsin churches are preparing to welcome him right heartily.

The Men's Brotherhood of the First Church, Springfield, Ill., entertained the other two men's clubs of the churches of Disciples of the city, Monday evening, December 6. There were 640 men present, and they effected a federation of the men's clubs, electing officers. Dr. H. T. Morrison and Charles P. Kane were the committee on arrangements for the meeting.

Eugene N. Duty, pastor of the Second Church, Milwaukee, Wis., and Miss Olive E. Waddle were married Tuesday, November 30, at the home of the bride's parents in Bellevue, Pa. Mr. Duty began his work at the Second Church last September and has met with such generous response on the part of the people, that there is now every promise that the Second Church will within a few years become a strong self-supporting organization.

On November 28, the church at Mogadore, Ohio, was rededicated by H. Newton Miller. The church and parsonage had been remodeled incurring an indebtedness of between $1,200 and $1,300, $500 of which had been provided for prior to dedication day. At the various services of the day over $1,000 was raised in casn and pledges. This is one of the older churches, being organized in 1829.

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CREAM
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The Official Tests show Dr. Price's Cream Baking Powder to be most efficient in strength, of highest purity and healthfulness.

NO ALUM
No Lime Phosphates

Avoid Baking Powders made from alum. They may raise the cake, but alum is deleterious and no one can eat food mixed with it without injury to health



Vermont Avenue Bible-school, Washington, D. C., broke all records December 5, with 530 present and an offering of $300 for home missions, becoming a "living link." They also dedicated their new Sunday-school house which gives them a fine equipment for future work. The growth will continue. Nothing else will satisfy the enthusiastic superintendent, E. O. Gongwer, and his corps of efficient assistants.

The Men's Berean Bible Class had entire charge of the evening service in the Nelsonville, Ohio, church Sunday evening, December 5. The members of the class unassisted gave the whole program. There were over 300 men present. At their morning session they had 345. The whole Sunday-school had 740 the same day, which was the highest it has ever reached. There were 381 men present of that number. R. A. Doan teaches the class. Scott Cook is pastor.

S. H. Zendt, who has been pastor of the church at Oskaloosa, Iowa, for five years, closed his work there the 21st day of November. In the evening the churches of the city united in a meeting in which Mr. Zendt was asked to preach. The following Friday evening the members of the Christian church gave him and his wife a farewell reception, presenting them with an oak dining room set.

J. R. Perkins, pastor of the West Side Church, San Francisco, addressed the Berean Society of the Presbyterian church, recently on the subject, "The Decline of Institutionalism." He has established a new department in the Pacific Christian, which he calls "Modern Events Religiously Vo he calls "Modern Events Religiously Considered." Mr. Perkins is a pleasing writer, and his department will be followed with interest.

Roswell, New Mexico, had the Sunday-school rally of its history Sunday, November 21. The Christian church had planned and labored for increased interest in the work of the Sunday-school. There were over 400 present. The Century class numbered 125 and other classes in proportion. This is the greatest rally of the territory and probably the largest Sunday-school in the state. George Fowler is the pastor and J. E. Carper the superintendent.

The receipts of the F. C. M. S. for the month of November amounted to $4,159.99, a gain of $409.48 over the corresponding month, 1908. The gain for the first two months of the current missionary year amounted to $3,672.74. The churches as churches made a gain of $2,913.58. There was a gain during the first two months in the receipts from every source except Endeavor societies and bequests. We hope to continue these gains montn by month to the close of the year.

The following in "Upward," the weekly paper of the Buffalo Street Church, Buffalo, N. Y., is a novel way of suggesting a duty of church members. B. S. Ferrall is the minister.

A Dream.—The Upward editor dreamed the other night that the entire membership had decided to attend church. The auditorium, men's room and galleries were filled and still the worshippers were coming in great numbers. Do you wonder he awoke in the midst of the excitement such an experience as that would naturally occasion? When it is reflected that the morning audiences for the last two Sundays were the largest of the present pastorate the possibility of such a dream coming true does not seem at all unreasonable.

An advance step has been taken by the Ladies' Aid Society of the Christian Church, Kearney, Neb. They formerly held a bazaar about Thanksgiving time, using the proceeds to prosecute whatever work they might have undertaken for the church. For the last two years they have dispensed with the bazaar and each one made a free will thank-offering instead. The plan has worked well. The offering this year was $120. The plan has been so successful that the ladies have decided to make the thank-offering a permanent feature of their work.

On Thanksgiving day evening, Professor D. C. Kellems of the Bible University of Eugene, Ore., began a meeting with the church at Heppner, Ore. This congregation has had a remarkable year. The present pastor began his work the first day of February, 1909. Since then the church has raised its apportionment on every missionary offering of the calendar, for the first time in the history of the church, and paid one hundred and twenty dollars on the steamship Oregon. The Sunday-school has an enrollment of over three hundred, which is a little more than three times the number of members of the congregation. They have built on five more Sunday-school rooms in addition to the four splendid rooms they had and added a basement fourteen by seventy feet which will be used for a kitchen and banquet hall. The church stands foremost in the minds of the people of the city as the aggressive and most active force for righteousness in the community. J. Perry Conder is the minister.

E. J. Nickerson, Rutland, Ill., has been given a call to the church at Laurens, Ill.

The annual meeting of the First Church, South Bend, Ind., was held Tuesday, December 7.

R. E. L. Prunty has resigned at Chicago Heights and will go back to Missouri. The church has not yet secured a successor.

The meeting which W. F. Richardson, First Church, Kansas City, Mo., recently held was with L. J. Marshall and the church at Independence, Mo.

The new church at Fort Dodge, Iowa, is nearing completion. L. P. Kopp the pastor is looking closely after every detail of the work as it progresses.

Levi Marshall, assisted by the Ladies' Aid Society of his church at Hannibal, Mo., gave a reception to all the members of the church December 2. The principal address was made by Clyde Darsie, pastor at Quincey, Ill.

Austin Hunter held a short meeting with home forces at the Jackson boulevard church recently. While the audiences were not large, there were a number of additions and the church was much strengthened.

The new church at Latham, Ill., is in proces of erection. The minister, Clifford Weaver, is now in a revival in the old building. The Fifth District convention is to be held here next June.

Aboys' class taught by W. D. Caursant in the church at Anderson, Ind., has just opened their new hall and gymnasium, and now have frequent meetings, games, gymnasium classes, etc. The work of the class is highly commended by the local press.

Do not overlook the advertisement on page four of this issue and last week's also. If you neglected to read that page last week, get your paper out and read carefully the announcement of the Bethany Graded Lesson Series.

E. N. Philips has resigned his pastorate at Oxnard, Cal., to accept a call to the First Church, Phœnix, Ariz., where he begins work January 1. Mr. Philips has done good work in Oxnard and is held in highest esteem by the entire community.

I. J. Cahill, of Dayton, Ohio, is in a good meeting with E. J. Willis at Kirksville, Mo. Twenty-four have been added to date; twelve during the past week. His splendid preaching and exhortations have given much strength to the membership. Meeting continues.

The Sunday-school of the church at Niles, Ohio, has grown to such proportions that it has become impossible to provide adequate room for it. The pastor, A. T. Gordon, and the official board of the church are facing the question of an enlargement of the building.

"Billy" Sunday meeting is in full blast at Joplin, Mo. Six thousand were turned away from the tabernacle Sunday night, November 29. The city and churches stirred as never before. F. F. Walters writes: "All the vile things imaginable are being said of evangelist, ministers and churches. I look for hundred converts in near future."

The American Christian Missionary Society has just received on the Annuity Plan a gift of $10,000 from "A Friend." This is the second gift on this plan since the books closed September 30. This large gift comes from one whose family had already made generous gifts to the American Society. The gift assures him an income of $300 every six months as long as he lives.

The second year of Edward B. Bagby's ministry at Fort Smith, Ark., begins with promise. About $200 has been raised during the quarter for missions and there have been nine additions. The sisters were charmed with the address of Mrs. Alice M. Wickizer of Tulsa, Okla., on C. W. B. M. Day. The Brooks Evangelistic Company will hold a meeting with the congregation in January.

Walter L. Martin and wife are in a meeting at Hamilton, Mo. They report a fine interest and nineteen additions the first three weeks. At the urgent request of the church Mr. and Mrs. Martin postponed a trip to California they had planned. They will now spend a few months in evangelistic work in the central states before returning to the coast. They invite correspondence from churches wishing meetings.

F. M. Green of Akron, Ohio, whose retirement from active work we chronicled in these columns recently, writes a helpful note to us which he concludes with the information that he has been ill and confined to his home for over a month. His strength, he says, forbids extended writing. This splendid veteran will be tenderly remembered in these days by the great multitude in whose lives his ministry of many years has been an inspiration.

The church at Nevada, Mo., has just closed a fine meeting with 133 additions. O. E. Hamilton and Arthur Haley assisted. W. W. Burks has been minister here four years and three months and has in that time received over 400 into the church. This is the largest church of the Disciples between St. Louis and Dallas, with one possible exception. Mr. Burk was recently called to the First Church, Paducah, Ky., but duty seemed to demand that he remain in Nevada.

The First Church, Topeka, Kans., called to its assistance in a meeting just closed, Lowell and Perry McPherson. There were eighty-three accessions to the congregation; thirty of these being men. The pastor, C. A. Finch, says: "Mr. Lowell McPherson's work was remarkable for its grip on men hitherto indifferent to the church, and he follows up his work in the pulpit by personal visitation." Mr. Finch also commends with equal heartiness the work of the singer, Perry McPherson. These brothers will assist in a meeting at Parsons, Kans., in January.

According to a Methodist newspaper Des Moines, Iowa, came near being the scene of a good old-fashioned debate on the baptism question, between Dr. Clark Braden (Disciple) and Rev. J. F. Black (Methodist). According to our contemporary the combat was called off by Dr. Braden who assigned as his reason that he failed to secure an auditorium in a city where the Disciples have more and greater auditoriums than any other denomination. We are surely living in a new era of religious thought if none of these buildings would be put at the disposal of one of our erstwhile most conspicuous defenders of the faith.

Soon after the first of January we shall publish abbreviated reports from as many of the annual reports of churches as we can get. Let each one of the preachers who read *The Christian Century*, send immediately after his annual meeting such a summary. Let the report made to us include the following points: (1) Net increase in the membership of the church and the Sunday-school. (2) The amount of money raised for local expenses and given for missions. (3) Whether evangelistic meetings were held during the year or not. (4) Any new plans of work adopted by the church, and their success. (5) The present spiritual condition of the church. This will make the pages of news that are worth while—the kind *The Christian Century* wishes to publish. Don't forget to send the report early, and to make it brief.

The Tri-Annual Convention of Auxiliaries to the C. W. B. M. of Greater New York and vicinity was held at Sterling Place Church, Brooklyn, N. Y., Tuesday afternoon and evening, November 30. The addresses of the afternoon were delivered by representatives of the various churches of the city and Mrs. Laura Gerould Craig, state president and field missionary. At the evening session G. W. Coffman was introduced and gave a short talk on the condition of the womanhood of India under the present caste system and his appeal for the twenty-five million widows of India stirred the hearts of all present. Mr. Coffman sails from New York today for Naples, Italy and from there to India, where he will begin work near Bombay. The prayers of this people will follow Brother Coffman as he shall carry the light into the darkness of India.

Among the many things to happen at the Pittsburg convention was the organization of the church singers of the brotherhood in an association whose purpose is declared to be the encouragement of higher proficiency in musical art and greater efficiency in soul-winning. The association is to be called "The National Association of Church Musicians," with headquarters at 416 Majestic Building, Indianapolis. Mr. W. E. M. Hackleman is the president and Miss Lucile May Park, Shelbyville, Ill., is secretary. Churches and evangelists wishing the aid of musicians in religious work will do well to correspond with the Indianapolis address. Here is an instrument, we take occasion to say, for the correcting of an evil which debases the present day church quite as much, perhaps, as does any other of the pernicious features of modern revivalism. Our church music needs elevating. Musicians are the ones to do it, and we believe the leaders in this organization will take a hearty interest not alone in promoting the welfare of its members, but in lifting the ideals of their art among the churches.

HABIT'S CHAIN

Certain Habits Unconsciously Formed and Hard to Break.

An ingenious philosopher estimates that the amount of will power necessary to break a life-long habit would, if it could be transformed, lift a weight of many tons.

It sometimes requires a higher degree of heroism to break the chains of a pernicious habit than to lead a forlorn hope in a bloody battle. A lady writes from an Indiana town:

"From my earliest childhood I was a lover of coffee. Before I was out of my teens I was a miserable dyspeptic, suffering terribly at times with my stomach.

"I was convinced that it was coffee that was causing the trouble and yet I could not deny myself a cup for breakfast. At the age of 36 I was in very poor health, indeed. My sister told me I was in danger of becoming a coffee drunkard.

"But I never could give up drinking coffee for breakfast although it kept me constantly ill, until I tried Postum. I learned to make it properly according to directions, and now we can hardly do without Postum for breakfast, and care nothing at all for coffee.

"I am no longer troubled with dyspepsia, do not have spells of suffering with my stomach that used to trouble me so when I drank coffee."

Look in pkgs. for the little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The church at Muir, Mich., is in need of a pastor.

F. P. Arthur will hold a meeting at St. Louis, Mich., in Janury.

E. L. Mitchell has just closed a two weeks meeting at New Holland, Ohio, where the work is prospering.

A new church was dedicated at Fowler, Kans., Sunday, Dec. 12. Geo. E. Lyon preached the dedicatory sermon. H. W. Nicholson is the pastor.

G. Webster Moore is doing an excellent work at Ionia, Mich. E. B. Barnes will hold a meeting there in January.

Prof. Errett Gates, of Chicago, is supplying the pulpit of the church at LaPorte, Ind., until their new pastor shall arrive, which will be soon after the beginning of the year.

Aaron P. Aten has been called to the pastorate of the Capital Hill Church, Oklahoma City, where the outlook is most encouraging.

The church at Emporia, Kansas has called O. L. Smith of El Reno, Okla., as pastor and he will begin work there the first of January.

Charles Bloom has decided to give his entire time to evangelistic work, and will have his family reside at Elmira, N. Y., Mr. Bloom's old home.

The Lyon St. Church at Grand Rapids, Mich., gave $200 to state missions in November. This church supports Dr. Jennie Crozier in India. There are additions at almost every service.

Terre Hautte, Ind., where S. D. Dutcher is pastor is to have a new building. The work has already begun. When complete the building will, it is said, be the best house of worship in the city. Mr. Dutcher is speaking to large audiences every Sunday.

W. J. Lhamon, has received an unusual commendation of his work in a meeting at Elmwood, Neb. At the close of the meeting the park board of the city unanimously elected him platform manager and Bible lecturer for the Chatauqua to be held there next summer.

Homer E. Sala is doing an excellent work with the Fifth Ave. Church at Grand Rapids. Since his coming last June many have been added, the debt reduced, and men's class organized. He recently preached a sermon on temperance which was quoted at length in the daily press.

H. E. VanHorn, Pastor of the Capitol Hill Church, Des Moines has been called to the church at Mason City, Iowa. We have not heard whether he will accept. Mr. Van Horn has done a splendid work in Des Moines, and the interests of the churches of Des Moines demand that he remain in the Capitol City.

E. B. Barnes of Grand Rapids, Mich., is preaching a series of sermons on "Pulpit Problems." Here are the subects: "The Man in the Pulpit," "The Message of the Pulpit." "The Opportunities of the Pulpit," "The Power of the Pulpit," "The Perils of the Pulpit," "The Problems of the Pulpit," "What the Pulpit Expects of the Pew."

Baxter Waters is to go to Missouri for his next pastorate, having accepted a call to the church at Lathrop, Mo., thirty miles north of Kansas City, where there is a congregation of 325 members, and a good church building. Mr. Waters is one of our best trained men, an will become an influential factor in the life of the community to which he ministers. He is to begin work at once.

C. W. F. Daniels, formerly of Santa Cruz, is preaching for the church at Stockton, Cal. The church is in fine working order and all departments are doing well. There are 270 pupils enrolled in the Sunday-school, with from 200 to 225 in attendance each Sunday. A reception was recently given which was largely attended both by friends of the church and ministers of other churches.

Frank Maples who three months ago went to the pastorate of the church at Billings, Mont., is greatly pleased with the outlook. There are about 200 members of the church, with a rather heavy indebtedness, and a small and unattractive building; but the church is standing by its preacher, and are willing to put their best into the enterprise. In the three months since Mr. Maples became pastor, the audiences have doubled, and there has been a marked increase in the attendance of the Sunday-school.

J. B. Cleaver has resigned the pastorate of the Central Church, San Antonia, Texas, in order that he may remove to a more northly climate. He will close his work in San Antonia, in ninety days. Mr. Cleaver's work at the Central Church has been very successful. The Sunday-school attendance has been remarkable, three other congregations have been organized through the efforts of this church, and a new pipe organ has just been installed.

C. S. Sinclair, pastor of the Stuart St. Church, Springfield, Ill., has resigned to accept a call to the Second Church of Wichita, Kan. This step is regretted nowhere more than in the editorial office of the Christian Century, where Mr. Sinclair's good work in Springfield has been watched with constant satisfaction. It may be recalled by some readers that the Stuart St. Church was organized by C. C. Morrison as the fruitage of a tent meeting held in the summer of 1905. Under the auspices of the First Church of which he then was pastor. A beautiful house was erected for the young organization and dedicated by Mr. Morrison. A pastor, Rufus A. Fiznell, was called and did excellent work for a year when he resigned to enter Eureka College. Then Mr. and Mrs. Sinclair came. The work has prospered in every sense and in every department. Numbers were added to the membership until it now reaches 500 names. Congregations increased steadily. The Sunday school became a problem, as it outgrew the commodious house. The young peoples' work developed with fine spirit. The church exercised the function of a community center with a varied social life. Mr. Sinclair was [illegible] by a brother pastor as a real bishop of the community. And in countless deft ways Mrs. Sinclair made her own unique contribution to the church life. The writer knows that pastor and wife were greatly beloved by the congregation. We are strongly moved to find fault with this removal. It seems to us an instance illustrating an almost scandalous condition among the churches—the insecurity and shallowness of the pastoral relation. It is not customary for a national paper to meddle in local affairs, but we are convinced that there is no piece of business so much needing to be done among the churches as to equip men capable of long pastorates and to educate both ministers and churches to expect long pastorates. No plea of a large field can explain Mr. Sinclair's removal. There is no larger field. Not Wichita, nor Tonowandâa, N. Y. (which wanted Mr. Sinclair), nor Chicago, nor any other place offers a preacher a bigger chance to work for the kingdom of God than does the community environing the Stuart St. Church. Why should a preacher whose work is so manifestly blessed of God move to any other field?

Pastors, Sunday School Superintendents and Teachers!



You will wish to remember the families of your congregation or the pupils of your school or class at Christmas time. There is no token so appropriate as a tasteful, simple card with a gracious Christmas greeting on it. We have prepared this for you. The sentiment is printed in two colors on a heavy paper folder enclosed in a white envelope of fine quality. The line is for your signature. The inside is blank where you may write a personal message if you wish. The accompanying cut is exact size. We will send these greetings (with envelopes in equal number), postpaid, at the following rates, cash to accompany orders:

By the dozen @....$. 50
By the hundred @..$3.75

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Chicago

The Training for the City Ministry

By Orvis F. Jordan

It is not without interest to young men about to enter the ministry to have the opinions of men who have been in the service of the church for some years concerning the things that are profitable in the education of the ministry would be great gain. There creasingly that we are not giving any attention to the preparation of young men for city work and therefore venture to make some suggestions as to what we would do had we the opportunity to train again for the work we are now called upon to do.

First of all, we should take our seminary work in the city. The foreign missionary cannot get close to his problem in the begining but the missionary to the city can. To live in the city and get its atmosphere before being compelled to take up the work of the ministry kould be great gain. There is a social atmosphere that is peculiar to the city and whosoever would make young men believe that they can cure souls with patent medicine that is devised for all complaints is a false guide. We must live in the city, and diagnose its social evils before we can work intelligently on a remedy.

If we were planning to work in an American city, we think we would choose Chicago for our student career. We are not unmindful that it would be hard to find a more thorough seminary than Union Seminary in New York City. We have deep respect for Yale, where so many of our fellow disciples have gone. Harvard has its points of advantage. We believe, however, in the German idea in education, to follow up the great teachers in the different schools. We have an American prejudice that makes us despise the man that changes schools often in his training. Perhaps this prejudice is just, so far as it affects college students, but the professional man has much to gain by getting outside the atmosphere of a single school. We would take our theological training in Chicago because there are more truly great theological schools here than in any other city in America and more theological students.

Chicago has at least six theological seminaries in different sections of the city. We have made personal investigation of four of them. These schools prepare men for the ministry of the Episcopalians, Lutherans, Methodists, Baptists, Presbyterians and the Congregationalists. Besides these is the Disciples' Divinity House in connection with the Baptist school at the University of Chicago.

The largest of these schools is the Divinity school of the University of Chicago. This school does not have such elaborate buildings for its exclusive use as does the Chicago Theological Seminary of the Congregationalists. It has the advantage of proximity, however, to a university of first rank with buildings, equipment and teachers second to none in America. The strongest single feature is the equipment for the teaching of Semitics. During the life time of President Harper a museum collection was made which is continually added to, that makes the University of Chicago the American center of Old Testament study. In the department of New Testament there is Professor Burton, who, in addition to being one of the greatest American scholars in his department, takes interest in many other matters and has just returned from a trip to China in the interest of missions and education. Professor Mathews is the versatile genius of the divinity school, editing the magazine, The World To-Day, acting as Dean of the Divinity school, teaching at the head of the department of Systematic Theology and writing books and magazine articles continually. Our own Dr. Willett is the popular lecturer on biblical themes attracting the largest audiences of those who are interested in biblical exposition and who admire his matchless English style. We pause in the enumeration only for lack of space. No divinity school in Chicago has such uniformity of excellence as does that at the University of Chicago.

While we have never studied at the Chicago Theological Seminary, we have come into a genuine admiration of it. The curriculum was completely reorganized while Graham Taylor was acting president. It is the most practical seminary in Chicago. Thursday of each week is field day and it is compulsory for each student of the seminary to visit some public institution or some point of interest in Chicago with an instructor to explain its significance. We went through Dunning the other day with this merry group of "theologs." In the course of their three years training they will know more of the social machinery of a great city than most ministers know all their lives long. Prof. Taylor is especially popular among the Disciples and it is surprising that we have not more students working with him. We found only two Disciples in Chicago Theological Seminary. Prof. Beckwith in the department of systematic theology, and Prof. Harper in the department of Old Testament are also generally known. though they are somewhat eclipsed in the popular mind by their brilliant colleague.

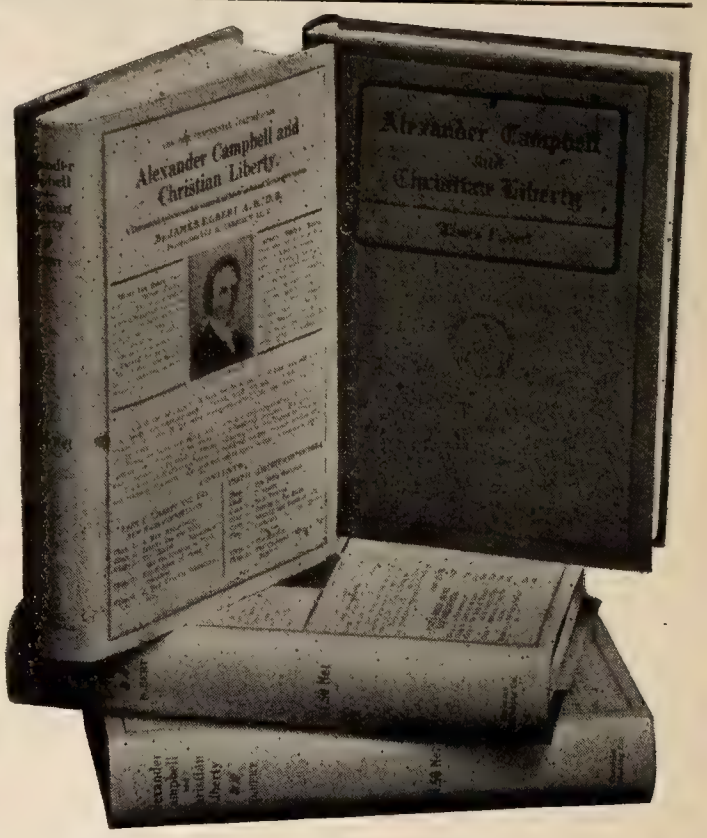
Rev. Addison Clark, pastor of the Central Christian Church, of Mineral Wells, Texas pays a high tribute to "Alexander Campbell and Christian Liberty" by James Egbert, by ordering a second copy and saying:

"I have read five chapters since my return from the Centennial and am delighted with the book. It greatly increased my appreciation of your wonderful and masterful subject. everything A. Campbell wrote, and Notwithstanding I have read almost had uearned to have a very great administration for his masterful ability and high spirituality, this book of yours leads me into a new field of appreciation."

Every Disciple ought to read this illuminating book. Order a copy today. Cloth, 344 pp., $1.50. Postpaid.

THE NEW CHRISTIAN CENTURY COMPANY.

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Our First Annuitant

The first Annuity Bond issued by the Foreign Christian Missionary Society was in favor of Lazarus Ehman, dated November 27, 1897, and the amount he donated was $2,000. Altogether he has made nine gifts, aggregating $6,734.36, as follows:

November 27, 1897	$2,000.00
June 2, 1899	500.00
July 28, 1899	600.00
September 9, 1899	1,000.00
March 20, 1902	549.00
March 26, 1902	697.00
July 6, 1903	275.00
November 24, 1902	911.12
December 4, 1905	202.24
May 11, 1909	2,314.67
Total	$9,049.03

Brother Ehman shows his faith and cordial approval of the Annuity Plan by making ten different gifts, covering the period of November 27, 1897, to May 11, 1909. During the eleven years, or since the first gift was made he has received a check every six months, promptly on time. During the eleven years he has had no risk, no suspense, no expense, no doubt, no trouble, no taxes, no repairs. The money is yielding interest every day, and will continue to do so until the Lord calls him home. He rejoices to see his money do the Lord's work, while he yet enjoys an income from it.

To those who are fifty years of age, or older, the Annuity Plan is an ideal investment, to say nothing of the good the money does. Its advantages may be tabulated as follows:

1. A perfect security for your savings.
2. It is favored by the most conservative investors.
3. It is universally popular with those who have tried it. To this there is not a single exception.
4. It is free from speculation.
5. It is unaffected by hard times and market conditions.
6. Its advantages are available for those of large or small amounts.
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The Divinity School of the Methodists is the Garrett Biblical Institute in connection with the Northwestern University at Evanston. This is probably the best school for the education of ministers that is supported by that denomination. Prof. Terry is known for his work in the field of Systematic Theology. The school has been known most widely by the contributions in the field of religious education made by Prof. Coe. The Methodists are famed for turning out strong preachers. Their men are often called to leading pulpits of other denominations, especially among the Congregationalists. They have an abundance of evangelistic zeal and seem to imbibe church statesmanship with the very air they breathe. Probably scholarly ideals are not as high here as in most of the schools in Chicago but the finished product is more than able to cope with the men of the other seminaries when they meet in competition in every day life. We are not sure the strength of the finished man is other than the strength of a man who has retained from his youthful days a religious experience undisturbed by his scholarly processes. In some of our seminaries, strange as it may seem, the students pray less than they did at home.

We have reserved for the last, the McCormick Theological Seminary. It is the school of the Presbyterian church, located within easy reach of sociological clinic. All of the schools in Chicago take the modern viewpoint with regard to criticism and theology but in McCormick this takes the most moderate form of any of the four. Professor Zenos is probably considered a radical in his church, though in the other seminaries he would be held to be rather behind the van of progress. His scholarship and power are undoubted. Probably no school would make the student be as thorough in his books as would this solid old Presbyterian school. The finished product from this school is a man who knows literature and who can speak most ably for the theological view-point which was drilled into him. He is coming to be increasingly a man of deep social sympathies and of practical efficiency in the work of the church.

A student going to all these schools would receive the full-rounded education. At the University of Chicago he would learn to be fearless in the pursuit of truth, giving up the dearest prejudices for it. At the Chicago Theological Seminary, he would get knowledge of the institutions and the city conditions that make him aware of our most acute social problems in this day. At the Methodist school he would come to be a great pulpit man with a deep passion for the souls of men. In the Presbyterian school there would be added that sane conservatism that would prevent erratic and half-baked ideas from ever coming into the light of day. We hope one of these days some venturesome student shall reject our American educational traditions and try the German way of an itinerant student career.

So far, we have told how we think a preacher could be made who could preach to city men. Some men want to be more than preachers. They aspire to be ministers as well. Next week we shall undertake to tell how a man might be trained outside the schools for a city ministry.

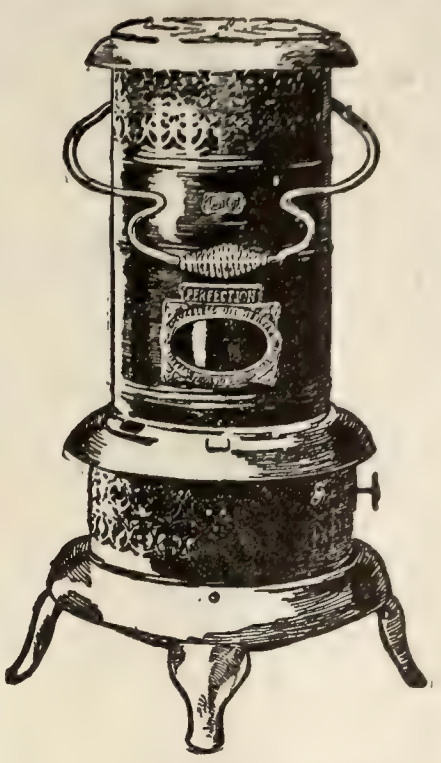
SCOVILLE MEETINGS AT HASTINGS. NEBRASKA.

By R. A. Schell, Pastor.

The Scoville Evangelistic Company closed their meeting at the Hastings Christian Church, November 26. 307 responded to the invitation, and the town was stirred as it has never been before. This number was nearly twice as many as were added to the churches in union meetings which were conducted by Milford B. Lyon one year ago, in which the seven leading congregations of the city coöperated. But numbers cannot tell the result of these meetings and the benefit they have been to our cause here in this city. The standing of our congregation has been raised in the estimation of the people, and we are now accorded a place among the leading churches of the city. Our new church building is also assured as another result of the meeting. Nearly $14,000 were raised by Mr. Scoville on the next to the last evening of the meeting. All the expenses of the meeting were provided for, and the pledges to the regular expenses to the church were materially increased.

I take pleasure in bearing witness that I consider Scoville the prince of evangelists. I knew that he was a great man, but he proved to be greater than I had anticipated; a stronger preacher and a greater leader.

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COLORADO LETTER.

B. B. Tyler.

We are more than pleased, we are delighted, to have H. O. Breeden with us. There is a veritable revival in the "Mother Church," mother of our churches in Denver, mother of our churches in Colorado. There have been from five to ten additions to the church each Lord's Day since Brother Breeden began his pastorate.

The Colorado State Mission Board met yesterday and elected Dr. Breeden chairman. The pastor of the Central Church is logically the leader of our forces in Denver and in all Colorado. Breeden is a born leader. His brethren served notice on him yesterday that he is expected to lead.

Already the "Mother Church" has decided to become a "living link" in the foreign mission work.

The State Board decided at its meeting yesterday, to employ three men in our State work instead of one, as heretofore. Leonard G. Thompson will continue to serve as corresponding secretary. Clark Bower will serve as Sunday-school evangelist. The hope is entertained that Charles William Dean, now pastor in Pueblo, will consent to do the work of a general evangelist in the state. Here is progress.

In 1898 I attended the Colorado State Convention. The Committee on Ways and Means reported a resolution recommending that the church attempt to raise $600 for State missions. This resolution was amended by striking out $600 and inserting $1,000. Leonard G.Thompson was elected evangelist and corresponding secretary. That year our churches contributed $1,200. This amount has been more than doubled in a single year. The mark set before the churches for the current year it $4,000.

The Christian Woman's Board of Missions will send to the state this year $1,200. The American Christian Missionary Society aided the infant congregation at Durango last year to the amount of $400. The same amount will probably be given this year by this society to aid the work at Durango.

The number of congregations and self-supporting churches has more than kept pace with the increase in offerings. Thirty-five Bible Schools last year contributed more than $1,800 to mission work in the state.

Remember that we, in "the Centennial State," are laying the foundation of an empire in this Rocky Mountain region. Colorado has more than 100,000 square miles of territory within her boundary. Colorado can, and will, support a population of several millions.

Leonard G. Thompson, more than any other person, deserves credit for the progress made in our work during the last ten years. He is the best man in his place, corresponding secretary and state evangelist, that I have ever known.

Denver, December 3, 1909.

THE CENTRAL CHURCH, INDIANAPOLIS, MEETING.

Hugh McClellan, of Richmond, Ky., has just closed a meeting of nearly four weeks with the Central Church of Indianapolis, during which ninety persons came forward, thirty-five to make confession and the rest by letter and statement. The singing was led by W. E. M. Hackleman and a large chorus choir. The attendance throughout was large and the interest deep. I have never been through a meeting where the spirit was finer. The additions by no means indicate all the good that was done. Night after night Bro. McLellan preached strong gospel sermons, laying upon the consciences of the people in his own unique and interesting way the great obligations of the Gospel. The people were delighted with the sermons. Mr. McLellan depends upon his message and not upon any professional methods of appeal for results. He is even more deliberate in his invitation than in the body of the sermon. His sincerity in all he says is very evident.

The church planned greatly for the meeting and we are all very happy in the results. I believe that instead of having gleaned the field we shall continue to reap for months to come as the fruit of this sowing. Bro. Hackleman's leadership in song was a feature of the meetings. ALLAN B. PHILPUTT.

Indianapolis, Dec. 2, 1909.

As We Go to Press

Carthage, Mo., Dec. 12.—Decision day, eighteen confessions, twenty otherwise; greatest day in the history of the church.—James A. Harbaugh, Supt. D. W. Moore, pastor.

Lincoln, Neb., Dec. 12.—Twenty-four accessions today, making 169 in four weeks. All hearts rejoicing. Continue few nights, when Yeuell will begin at Havelock, a suburb, for ten days' meeting. Storms have constantly interfered.—H. H. Harmon.

Wichita, Kas., Dec. 12.—Great day for Christian Women's Board of Missions; more than $300 raised. Continue Miss Boyd as our living link missionary at Bilaspur.—Walter Scott Priest.

Little Rock, Ark., Dec. 12.—The Scoville evangelistic company is here in the greatest religious upheavel Little Rock has ever seen. There have been forty-four additions today, 106 last wek, 225 in fourteen days. Now that I have heard Scoville, it is no wonder to me that "Billy" Sunday said "he is the greatest living evangelist of any single church in the world." He is a veritable cyclone of wonderful power, his sermons are masterpieces, every one forceful. He is dead in earnest and preaches as though every sermon would be his last. Mrs. Scoville, the sweetest singer I have evr heard, has captured this old Southern musical city with her wonderful solos. Mr. Minges works all the day and half the night, holds saloon meetings and has brought scores into the church. Mrs. Minges, Mr. Guthrie, and Miss Stevens all are first class workers. A large percent of the additions have been grown men. No one need ever doubt that Scoville does not preach a full gospel.—Arthur K. Brooks, Pastor Third Street Church.

Rupert, Idaho— Dec. 13: Splendid house of worship in Irrigation district dedicated yesterday; pledges freely made covering all indebtedness; thirty one additiaons to date; meeting continues with increasing interest. John L. Brant, great church dedicator and strong preacher; Mrs. Brandt and Sunbeam chorus splendid attractions. C. H. Althiede very best of song leader.—D. B. Titus.

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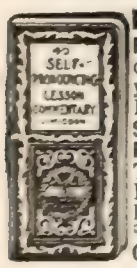
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Bethany College Endowment Campaign

The friends of Bethany everywhere will rejoice to know that the campaign to procure $125,000 of additional endowment promises to be successful. R. A. Long, of Kansas City, Mo., has offered to give the college $25,000 providing the friends of Bethany raise, before January 1, 1910, an additional $100,000. Towards this $100,000 Senator George T. Oliver, of Pennsylvania, an alumnus of the college, has subscribed $28,000, another friend in Pennsylvania has subscribed $20,000, and Hon M. H. Cochran, of Uniontown, Pa., has already paid about $12,000. Other subscriptions, ranging in amounts from $1.00 to $5,000 each, have been procured, until at this writing $93,000 of the $100,000 necessary to secure Brother Long's gift, is in hand. This remaining $7,000 must be subscribed not later than January 1. Many friends of the college have promised to aid in this Centennial campaign, who have not yet done so. Will not all who intend to help write at once to President Cramblet, Bethany, W. Va., either sending check or a promise to contribute, with the time when payment will be made? As a further inducement to the friends of the college to rally in this hour of ripest opportunity, a wealthy and well known friend of Bethany has promised to add a substantial gift to the endowment fund if the friends of the college meet this offer of Mr. Long's. In other words, success now means this additional gift beyond this $125,000. Let every friend of the college, in recognition of Bethany's great work in the past, her promising and enthusiastic present, and her certain future, lend a hand in this hour when every dollar counts so much.

T. E. Cramblett, Pres.

Bethany, W. Va.

Doings at Dixon and in Rock River Valley

Some good men are needed in this important but difficult field. Northern Illinois has never been noted for its snaps. We regret that W. D. Ward and the Rockford church have come to the parting of the ways. A good man,—a good church,—a church without a minister. This is a field for a good hard worker at a moderate salary. Freeport has a man. The first reports from the field seem to be complimentary. This is one of our State and District mission points, and is most important. D. F. Seyster, our veteran and faithful District Secretary, in building up and improving the old historic Pine Creek Church. He is also looking after our growing district mission at Savannah. Ira L. Parvin is hustling things at Sterling in his quiet but constructive way. Allen Wilson began a meeting with them November 28. The Rock Falls church across the river from Sterling is moving forward under its new leader. H. H. Jenner is leading New Bedford in the fields of true greatness. Rally Day in Sunday-school marked over four hundred. J. A. Barnett of Galesburg, is to lead them in a special meeting. R. L. Beshers of Walnut, the steady puller, is moving forward with his loyal people. Shearer and Rice recently closed a good meeting there. C. C. Carpenter, of Princeton keeps the attention of his historic little city. He does not grow weary in well doing. As for Dixon, it is still on the map, and has hopes of an approved future. Several moves have been made, looking toward a new building, but nothing definite had yet taken form. Our November evangelistic campaign under the leadership of Snively and Senneff, was called off for one year on account of the fact that it followed so closely on the great Lockhart, Lintt campaign of last January. It was thought best to conduct a Sunday-school campaign to recruit and organize the church for the campaign next year. With this in view, Mr. and Mrs. C. A. MacDonald, of McKees Rock, Pa., were secured for a two weeks' campaign. Their work was satisfactory in every way. They are workers, and their presence and plans will help any school. They do not play the galleries, or use brass band methods, but they work and suggest workable plans. The church recently showed an appreciation of their minister by giving a five year call, from January 1, 1910, and fixed the first year's salary at $1,200, the parsonage rent, and one month's vacation, which is equivalent to about $1,500, the advance being the parsonage rent over previous years. Elmer Rice, one of our honored young men, who is singing with Evangelist W. F. Shearer, is at home for the holidays. He has made good, and more than good. His services are being sought by many. We have another very promising worker who is destined to occupy an important place in this work in the near future. It is Miss Helen Puterbaugh. She is one of our most efficient teachers, and a soloist of unusual natural ability.

Dixon, Ill. A. R. Spicer.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

God In A Manger

The Meaning of Christmas for the Life We Really Live

It must have been a startling disillusionment to those wise men of old who had been searching the heavens for God to find Him at last in a manger!

But this disillusionment is the most elementary experience of the soul that comes under the influence of Christ. And herein lies the real meaning of Christmas for our lives, a meaning which in the romance of the beautiful story, or the historical importance of the great event, or the doctrinal significance of the Incarnation, we are ever in danger of missing.

The great thing about Christmas is the revelation that God is ever to be found in the mangers of life, in those common, crude or obscure parts of our experience as well as in the unusual, the startling event or in the rare occasion.

It has always been the soul's delusion that God, being so great and wonderful a one, will meet man only in the great hour or on the state occasion. But the manger-cradle of the Christ child was God's way of correcting this error, just as Christ's whole life was given to the revelation of God's presence in common things.

When all is said about Jesus, is there any quality that stands out more characteristically in him than his commonness? When you inquire for a particular wonderful thing about him you do not find it. The truth is that the most extraordinary thing about him is his moral success in living a very common life. Stripped of all the doctrinal interpretations in which we have clothed him we see in him a common man going about perfectly common tasks divinely.

He shunned to dazzle men. In his temptation at the opening of his ministry he consciously rejected every spectacular method of making himself Messiah, and chose to be the prophet of the commonplace, to show God's presence in the mangers of life.

And this was why his townsmen rejected him. "Is not this the carpenter's son?" they asked. His hands were like any man's—hard with toil. His garments were neither priestly nor regal, but common. His speech was not of the schools, but of the neighborhood. He affected nothing, but just lived a man's life.

Israel had expected the Messiah to come in the clouds of heaven with pomp and glory. And God sent him of humble parents through the world's back door. It seems uncouth for God to come into our world that way.

But there would have been no Christmas story had God's son been born a prince, had his cradle been of down and his chamber a palace.

God had been coming this way to the world for ages. All men expected him to come through the rich or the strong or the wise, and amidst splendid circumstance, but nobody dreamed that he could come through lowly folk and amid common circumstance.

So when God came to men through the gate of common life and lay in the manger with the beasts of the stall, the manger was glorified as the common bush which Moses saw was glorified with the burning presence of Jehovah.

And is there any more essential revelation in our Christianity than that of which this manger-cradle is a symbol, that God is to be found in common places, that his abode is in lowly hearts and that all our common life is ever revealing his presence if we have insight to discern it? Not our parlor life alone, but our stable life holds God. Not our religious places and exercises alone, but our secular places and duties hold him. He is not just a guest of the drawing-room, this God of ours, but a constant companion of the common way our lives must take.

This is the gospel, is it not? What good news compares with it for our poor hearts whose deepest question is whether God will notice common folk like us? Whoever has answered for our hearts the question as has Jesus by coming into our world without reputation and humbling himself to be born of a virgin and lying in the manger? Does not every uncouth manger of life grow glorious with the thought that God is in it?

Our daily work grows meaningful when we discern God's presence at our task.

It has been our habit to find God in places set apart for his revealing—at shrines and altars or churches or the holy sacrament. But it seems somehow to twist our minds to think of God in connection with our bookkeeping or our housekeeping or our farmkeeping or our storekeeping. God and groceries go ill together in our thinking. And so we have a space marked off for God and we call that space sacred, and all the other spaces we call secular.

There is no time like Christmas to correct this error of our hearts. There is no secular. God is in the uncouth spaces of our daily life prompting us to hallow them by honesty and thoroughness and faithfulness. And to him who learns to see God in his daily work its uncouthness passes into fineness and its drudgery into enthusiasm.

The great common virtues of our moral life become religious when we regard them in the light of this Christmas truth that God sanctifies common values.

Religion has lacked much in the past by developing an experience abstracted from the moral life. Not always has the holy man deemed it important to be just good. As a reaction against mere holiness we have today a type of goodness which refuses to count God in.

To be a good neighbor, to aid the poor, to comfort the distressed, to be gentle in the home, to deal justly with one's fellows in trade—these virtues have been described by not laymen alone but ministers also as constituting "mere" morality.

Christmas is God's protest against this segregation of so large a section of the life we really live from his indwelling. This common manger of morality holds God, too. It is the concrete reality of which our often passionless virtues which we call religious are mere abstractions. If we will bring the Christmas truth home to our concrete life we must learn to see these virtues as divine, as prompted by God and expressing God's presence.

And lying very near to this manger of our common virtues is the manger of our common love: this too holds God.

Once men thought that to love God was some unique and special attitude. And so for the love of God many foreswore human loves, cutting themselves off from home and neighbors and humanity to cultivate the religious life in solitude. But Christmas tells us that to love God is just to discover God's presence in our common loves. It has elevated common motherhood and childhood. It has brought man nearer to man in order that God may be manifested.

How our common love is chastened in the thought that God's love is at the root of it! But that is what our Bible says,—"We love because He first loved us." All mother-love and father-love, the love of husband and wife, the love of friend and neighbor and patriot, derive their impulse from the great heart of the loving Father.

Yet another manger where we are not wont to seek for God but over which the Christmas star stands constantly is that common thing that men call natural law.

We have trained our hearts to seek for God in the startling events of our life, the unusual, the mysterious, the miraculous. We have even invented a world to which we relegate the unexplained occurrence: we call it the Supernatural Order.

And we say God is in the supernatural order, but the common, everyday natural order is too humble to hold Him. We guard jealously this supernatural order. If any man comes saying there is no such world we fly to its defense, not because we care so much for this supernatural order, but we fear that to abolish that kingdom means to give up God. Where can God dwell, if there be no Transcendental World, our hearts are asking in these days of a new world-view.

Christmas is God's own answer. He dwells in the one and only order that is—the order of constant law. This uncouth natural order of our world is the manger of his puissant and gracious presence. The laws of soils and climates, of seed-time and harvest, of sun and rain, of blood and tissue and brain, of thought and conduct, of the social order and the cosmic process—all are just our poor way of describing what God is ever doing before our eyes.

God is with us—this is the Christmas revelation. He does not come to see us occasionally, breaking into our uncouth world through miracle. He abides here ever. He belongs here.

May our eyes be opened to behold Him in the common mangers of our life!

The Trend of Events

By Alva W. Taylor

A War Council

The "battle with the bottle" is well characterized in the phrase: "This is not a battle but a war." The war chiefs have been holding a council in Chicago. It was the first of the biennial conventions of the National Anti-Saloon League. It was the greatest and most significant anti-liquor conclave that ever gathered. The workers from nearly every state and hundreds of districts over the country spent ten days together discussing the best plans for undoing King Alcohol. The reports of battles won cheered this mighty fighting host as the success of no reform in modern times has cheered its advocates. Among the speakers were many of the greatest temperance advocates of the generation and statesmen of national reputation. It was the most significant gathering of the churches in federation because it was a gathering that has done and is doing something more than warm their hearts with Christian fellowship and pass good resolutions for future action. It has done marvelous things and sees before it the opportunity to do things yet more marvelous. It was significant as showing what the federated church can do when it unites on a great common moral cause. Again its significance points the way to practical union among the churches by a uniting for concrete ends of righteousness with no reference to doctrinal differences or ecclesiastical discriminations. The Presbyterians are the only great evangelical and democratic church communion that have no official representatives on League directorates. The Catholics give practical coöperation though they do not have an official representative owing to the deep ecclesiastical demarkation between Catholic and Protestant. The Episcopalians stand aloof for like ecclesiastical reasons though the Reformed Episcopal church is represented as are the Lutherans. The Presbyterians have no synodical law allowing the appointment of representatives to such an inter-church organization but as individual churches and ministers they coöperate heartily in all the campaigns.

The Warriors

The success of the war depends upon the chieftains, not the ultimate success for the principle will win in spite of any failures on the part of leaders, and will find leaders who can succeed if those who are leading are not able. One is struck forcibly by the practical character of the men who are at the front in this army of reform. They are not mere dreamers though they do dream. They are not mere politicians though they use practical methods in politics for the gaining of victory. Party leaders become non-partisan on this distinctly moral issue and no party, as such, will line up against it, for it would stand self-confessed as the advocate of immorality. Gov. Hanley and Gov. Glenn are two conspicuous examples of party men who lead in the battle for this moral cause. Both bring a practical knowledge of saloon tactics from their experience as the executives of great states engaged in a decisive struggle with the traffic. Congressmen like Hobson and Miller become open advocates in the national legislative halls and do not hesitate to go before their party caucuses with their records. Men like Baker, Russel, Anderson, Burke, and Wheeler, with numerous others, come from the front ranks with the steel hand of determination and the glow of victory. John G. Woolley stands with prophetic voice to interpret the Word of God, the Sign of the Times, and the Cry of Humanity, and dares the dissatisfaction and scorn of his one-time party co-partiots because he believes it is time for the party of the prophet to diminish that the deliverer may actually break the bonds. The captains and lieutenants are a great host and they care not whether any man name them but only that they may be magnified, though forgotten, in the magnificent success of the cause. Behind them all are the men and women in the files who march to the polls and cast out the Demon from their communities, and their number is become a great host that no man can number, for while millions have had opportunity to record their conviction, other millions are yet denied the right in this democratic land because the Liquor King has been powerful enough to prevent them exercising their democratic right to vote on the question.

From North and South

Here met on one platform two notable leaders from Indiana and Georgia. Both are men of eloquence but of more than eloquence, for they have made their eloquence effective in banishing the saloon from their commonwealths. Seaborn Wright comes from the sunny southland where the decree has gone forth that the new slavery shall cease, that men shall no longer bind the intolerable burdens of poverty and disease upon their innocent children, their helpless women, and their protesting communities through their anarchical demand that a man may drink ruin and death to his dependents in order to satisfy his own depraved appetite. He reminds us that a half century ago the federal government marched down south to protest against nullification. Now the same southland protests against federal nullification. States like Georgia pass laws to protect its people against the slave driver—Rum. The federal government issues licenses permitting outlaws to nullify those laws if they can do it without being caught. When the federal government catches an illicit distiller doing business without one of its licenses, it publicly sells the condemned product of the still on the streets of a Georgian city in disregard of the law of Georgia, which makes it a penal offense to sell liquor. The state says liquor shall not be transported within its boundaries and the federal government steps in to annul that law so far as liquor coming from another state is concerned and compels the protesting commonwealth to submit to a breaking of its own laws by citizens of another state. A great cheer arose when Seaborn Wright declared himself glad slaves were freed and as heart and hand against all slavery on the face of the earth and there was a peal of cheers and laughter when he facetiously brought his address to a climax by declaring Georgia would "lick the federal government on this question if she could." He reminded his hearers of the time when the country rang with the cry "On to Richmond" and said that "after we got tired out you marched down there" but now the battle cry must be "On to Washington" until Uncle Sam no longer nullifies the laws of the commonwealths that were in the forefront in the war on the saloon. Gov. Hanly extended the hand of fellowship across the vanished Mason and Dixon's line and paid glowing tribute to the leadership of the south in this new "War of Emancipation." Hanly on the saloon rivals Ingersoll for eloquence. He it is:

A Crusader's Cry

"Personally, I have seen so much of the evils of the liquor traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartaches, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase.

"I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretense. I hate it for its commercialism. I hate it for its greed and avarice. I hate it for its sordid love of gain at any price. I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling of the solemn compacts of state constitutions.

"I hate it for the load it straps to labor's back, for the palsied hands it gives to toil, for its wounds to genius, for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potter's fields.

"I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degredation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men—for its poison, for its bitterness, for the dead sea fruit with which it starves their souls.

"I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care. I hate it for its heartless cruelty to the aged, the infirm, and the helpless, for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones.

"I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression."

Victory in Banners

Today 41,000,000 American citizens reside in territory where no legalized saloon exists. Last year 15,000 grog shops were put out of business by law. This year the average has been 40 per day. The white on the famous temperance map now covers 75 per cent of

its area. Down in Virginia 600 out of the 700 little distilleries have been closed. Only seven states remain without local option laws of some scope, and these will not long bear the odium of being so un-American as to forbid a community from ridding itself of its chief maker of crime and poverty. There was a decrease of 42,000,000 gallons in the manufacture of distilled spirits last year. States like Kentucky and Maryland, famous as whisky makers, lead the column in this advance in respectability. The latter cut her production in two and the former reduced hers 70 per cent. The Distillers' Securities Corporation suffered a reduction in quarterly dividends of from 6 per cent to 1 per cent. The amount produced last year was less than the average for the past ten years, notwithstanding the two facts that population has greatly increased and that denatured alcohol adds not less than 6,000,000 gallons a year to the production. Thus the per capita production for the last year is at least 13 per cent less than the average for the past ten years. The actual decrease in sales amounted to over 14,000,000 gallons.

The Great Allies

But the war is not fought through laws alone. There are great allies in industry. The railroads, employing millions, forbid its use. Manufacturers are forbidding its use while on duty and discriminating against the men who use it while off duty, because it unfits them for the best and most accurate work. Ninety per cent of the railroads, 80 per cent of the trades and factories, and 79 per cent of agriculturists now discriminate against drinking by workingmen. The United States navy long ago abolished the grog ration and now the army canteen is out, and out to stay. Occasionally one hears of an army officer that favors its restoration but no army officer is heard advocating liquor for any army in action. Woolsley, Kitchener, and Beresford of the English fighting force are radically against it and the King has joined the Kaiser in abolishing the necessity of drinking his health in wine. The lodges are of one mind and law with few exceptions and no barkeeper is permitted in their membership. Life insurance is raising issue with the drinker and finding it to decided advantage to make a separate class of the total abstainer, a fact the total abstainer should take advantage of and refuse to insure with a risk company that makes him pay for the excessive mortality of the tippler. Labor, through its leaders, is lining up against the traffic. There will for some time doubtless be a majority of the rank and file against the total prohibition of the traffic, but the leaders, the brains of the movement, are for local option and when the lesson has been learned sufficiently by the great mass of workers who are of foreign lineage and habit, labor will sound the death knell of booze. The liquor interests have counted upon the defense of one last religious citadel but that is being lost. Catholicism is sounding a bugle blast for Americanism and already 200,000 have joined their total-abstinence league and the leaders are found on Anti-Saloon League programs and in the forefront of militant workers against the legalized saloon. The fact is there is no one left to plead the cause of the booze-dealer but the booze-lover, and even in his crowd there are multitudes voting against the open saloon as an institution.

The Strategy of the Campaign

As a practical fighting organization the Anti-Saloon League has a strategic method of campaign. Ours is a democratic government and majorities rule. Therefore, as Wendell Phillips said, it is necessary that public opinion be put behind our laws in order that they may be enforced. New ideas move slowly into practice. Reforms must be built up in the fabric of social progress. Evolution is better than revolution because it saves life and property and insures the endurance of the reform. The League has proceeded along the line of least resistance in law making because it could thus get a maximum amount of legal prohibition for the effort it was possible to put forth. It has tabooed no other means of defeating the use of liquor but in the matter of obtaining laws it has sought to make every possible area "dry" and thus build up a vast prohibition territory and a multitude of successful demonstrations of its practicability, and from the vantage point of territory gained, move on to larger conquests. Local option is American and nothing less is American. It means simply the right of a given electorate to vote on a question that can concern them and no one else. It does not concern the people of Chicago that the people of Jacksonville desire to abolish the saloon. Therefore the people of Jacksonville should not be ruled by the people of Chicago in that matter. It may concern the people of Jacksonville, however, that the people of Chicago make and sell whisky, because it may operate to nullify the law in Jacksonville. Thus Jacksonville should have the right to abolish the saloon at home and if Chicago nullifies their law, they ought to have the right to prevent it by abolishing the saloon all over the state of Illinois. If liquor dealing was a legitimate business this might not be logical argument. But the courts declare it is not a legal business but an illegal business, permitted by sufferance of law, thus it cannot claim the legal and logical right of a legitimate business and law should operate to protect all who would protect their homes and families from a traffic that tends to destroy them.

Proceeding from prohibition villages and townships the reform is able to obtain prohibition counties and from this larger area it obtains prohibition states. Its campaign is directed against the open saloon because there again is the line of least resistance. It will require much education and a reform in the social custom of multitudes before the solid majority in public opinion could enforce laws depriving a man of the privilege of taking a drink. Great numbers of moderate drinkers, pleading there is no harm in moderation, are willing to vote against the saloon as an institution because they know it to be a bad institution. Then when the saloon is abolished, moderate drinking grows less and less and the educative process is greatly enhanced.

Is There a Reaction On?

There have been some defeats of late and the saloon hosts are shouting that the reaction is on. Is it real or apparent? It is inevitable that battles should be lost, but this is not a battle but a war. Alabama defeated the effort for a constitutional amendment. That does not let a single saloon back in Alabama. The issue was so wrapped up in local politics that it is impossible to say it was a prohibition defeat. The prohibition issue was obscured in other questions. In Massachusetts, Worcester goes back to the "wet" column, but it must be remembered that Lincoln, Neb., has recently gone into the "dry" column. So it is an even break. Vermont and New Hampshire went back from state prohibition to local option, but at the same time five states went on from local option to state wide prohibition. So we lose battles, but the war steadily progresses in our favor.

Editorial

A NOTABLE victory was gained last week by the friends of law and order over the forces of misrule and indecency in this city. For five years past there has been held what was known as the First Ward Ball in the Coliseum. The institution has been planned to raise funds for the spring campaign in the downtown districts, and has been under the management of the two First Ward bosses, John Coughlin, usually known in Chicago parlance as "Bathhouse John," and Michael Kenna, whose euphonious and rather descriptive title is "Hinky Dink." In order to make this gathering attractive to the peculiar type of citizens representing the constituency of these two saloon keepers, it has been understood that the people of the Chicago underworld would be on exhibition, and scenes of lawless defiance of decency that have gone to and beyond the limit of things describable have been encouraged, despite all the protests that could be registered. This year earnest efforts were made in behalf of an abandonment of this orgy, but apparently without success. It was understood that the city government had committed itself again to the sanction of the ball. Almost at the last moment, however, so great had become the body of protest registered by churches, ministerial bodies, woman's clubs and all sorts of private citizens, that the mayor and the owners of the Coliseum felt compelled to take a hand in the matter and the First Ward Ball was declared off. The mayor consented that the tickets already sold should be used in attendance upon a "concert" that was to be substituted for the ball, but under such strict surveillance and with such limitations of privilege as to rob it of all attractiveness for the classes who have made up the clientele of this outrage upon decency in past years. Chicago has reason to congratulate itself that even city officials so indifferent to moral values as our present mayor and some of his colleagues seem to be, grow restless and compliant when met by determined insistence upon decency.

THE election of Professor George Adam Smith of the Free Church College, Glasgow, to the principalship of the University at Aberdeen, Scotland, will please his host of friends throughout the English-speaking world. This is a singularly appropriate and well deserved honor, coming as it does by royal appointment, and being the first instance of the election of a Free Church minister to the headship of any one of the four universities of Scotland. Hitherto this honor has been reserved exclusively for members of the Established (Presbyterian) Church. In spite of the exacting duties connected with the principalship, biblical students will hope that Dr. Smith may find time to continue that profoundly helpful series of geographical and exegetical works with which his name is so closely connected.

Mr. Long's Gift to the Brotherhood

By an inadvertence in making up the paper last week we failed to give our readers the news of Mr. R. A. Long's purchase of Dr. J. H. Garrison's two-thirds stock in the Christian Publishing Company of St. Louis. The passing of Dr. Garrison's control of this corporation into other hands would itself be a notable event, but it takes on extraordinary significance in view of Mr. Long's purposes. He has not purchased the property to control it himself, but to transfer it to the brotherhood to be controlled by the brotherhood in whatever manner may be devised. The amount involved in the transfer is said by the committee to have been about $100,000.

Our first impulse in recording this event is to express our congratulations to Dr. Garrison on the so fortunate issue of the work to which he has given all the strong years of his life. Readers of the Christian Evangelist of late years have not failed to detect in the writer of the "Easy Chair" articles a wistful, if not troubled and plaintive vein. The explanation of this was not difficult to those whose acquaintance passed beyond the paper to the editor and owner. Dr. Garrison has been a leader among the Disciples, carrying the mantle of Isaac Errett, and through the Christian Evangelist wielding the same sort of influence as that which Errett exerted through The Christian Standard. Crowned with years he could not otherwise than feel concerned for the future of the work wrought by his hands. To whom should it be committed? How guarantee its continued growth and influence for good? These questions have been happily answered by the generous and sagacious act of Mr. Long. The corporation and newspaper which, under private control, have nevertheless consistently sought not private aggrandizement but the general good, are now put beyond danger of being used in other hands as instruments of selfish exploitation. In the assurance of this it is no wonder that Dr. Garrison feels that he has received an answer to his prayer,

> "Establish the work of our hands, O Lord;
> Yea, the work of our hands establish Thou it!"

In a very personal way we are prompted to express our congratulations to him on this providential turn in the affairs of the Christian Publishing Company.

Our next thought is one of admiration for the Christian farsightedness of Mr. R. A. Long. Here is a man whose hand is touching helpfully every interest of the Disciples of Christ. Colleges, missionary societies, conventions, local churches and now the publication interests. The problem which the committee of fifteen confessed it was not able to solve, has been put in the way of solution by the shrewd generosity of this business man. We say put in the way of solution. For it is by no means apparent yet that the Christian Publishing Company will be *the* brotherhood house. The Publication Committee's report presented at Pittsburg states that one of our large publishing houses "withheld entirely its approval of the plan" to unify the brotherhood's publication interests. The committee states its belief that it is an "apparent fact that at this time it would be impossible to launch a brotherhood publishing house which would result in the unifying of our publishing interests." How the mere giving over of the control of one publishing house to the brotherhood shall unify the publishing business we do not now see. But now as always *The Christian Century* is on the side of a brotherhood publication house, an institution through which our best brains shall produce a literature truly representative of the genius of the brotherhood.

While we see serious dangers in the pathway we believe these dangers may and will be avoided by the men to whom this beginning of such an institution is being committed. Mr. W. R. Warren, late Centennial secretary, has been called at Mr. Long's suggestion and with the approval of the committee, to become the general manager of the company. For the time being the present editorial staff of the Christian Evangelist will be continued.

How Shall the Disciples Make Good?

If the Disciples of Christ were to be judged by the ordinary standards of denominational success there could be little question as to the prosperity which a hundred years of history has brought them. It is given to very few religious bodies to attain so notable a numerical strength as the Disciples now possess. In institutional equipment of colleges, missionary societies and benevolent organizations, the Disciples are well provided. In the matter of denominational spirit which is so large an asset in the work of any religious body, they perhaps lead all others, and this affirmation is made with full recognition of the loyalty which Baptists, Methodists, Episcopalians, Roman Catholics and others feel toward their own churches.

Nevertheless, it is a fair question whether the Disciples have in any large degree accomplished the purposes for which their separate life was begun. If the same question were to be asked regarding any other religious people which has come even to measurable prominence in Christian history, there could be little doubt what the answer would be. The success of a body of Christians with a definite program and an effective organization lies in the growing prevalence of the principles which they have made the basis of their message to the world. If one reviews the historic testimonies made respectively by the different churches whose names have become familiar to us, he must confess that every one of them has made good. This is quite independent of the present status of those bodies. They may be today vigorous or declining. But if the thing for which they have stood historically has become an accepted element in the life of the church of Christ as a whole, no one can doubt that such a testimony has been successful.

For example, the Presbyterian Church, accepting the leadership of John Calvin, stood for the fundamental truth that the authority of God is supreme and is not to be limited or thwarted by the decrees of councils, the utterances of popes, or the votes of ecclesiastics. No Protestant questions any longer the soundness of this contention. Calvinism had various other points of contention, but they were subordinate to this and might easily be set aside as of minor importance. But in the central and essential element of its life Presbyterianism has become a recognized element in the entire Protestant church. The contention of Luther that a man was to have the right to appeal to the Scriptures and to derive from them the message of the divine Spirit unhindered by any ban upon the free exercise of conscience, has become a commonplace of Protestant contention.

In the essential elements of his plea Martin Luther and the people who follow him have made good. To question this central truth of the Lutheran Church would be to revert to the ideas of the Middle Ages. Similarly the sense of personal access to God which John Wesley preached and the necessity for a regenerate life as over against the formality and coldness of religion in his day have become accepted principles in all the churches. To that extent we are all of us Methodists, and the Wesleyan movement has made good in securing in the universal church a sense of personal responsibility on the part of the individual toward God.

Similar illustrations might be given from most of the other denominations. The things for which they worked have become the common assets of the churches, and this is the very essence of success. To be sure, there are many features that have developed in the various churches which are purely subordinate and which are held as restricted practices by the particular bodies in which they have taken form. Endless illustrations of this subordinate type of church practice could be given. But these are quite negligible in the present discussion. The point here insisted upon is that the most notable of the Christian bodies with which we are acquainted have made good in securing general recognition for the central principles of their various confessions.

Measured by this standard what can be said regarding the Disciples? No student of their history can deny for a moment that their organizing impulse at the very first and their universally accepted watch-word throughout their history has been the urgency and duty of unity among the followers of Jesus. There have been small companies of our people here and there who, caught in the eddy of some limited grasp of our history or some doctrinal tendency, have insisted upon something else as the essential and basic principle of our government. But while it is perfectly true that the Disciples of Christ share with their religious neighbors most of the great truths of the gospel, such as the Fatherhood of God, the Lordship and Saviourhood of Jesus, the work of the Holy Spirit in the heart of the believer, the supreme character of the Bible, especially of the New Testament as the record of the redemptive work of the prophets, of the Christ and of the apostles, and the continuity, necessity and efficiency of the church as the visible expression of the

Christian faith in the world, yet these have never been the dominating testimonies of the Disciples for the simple reason that they are shared with all other evangelical Christians, and to make any one of them the ground of separate existence would be both foolish and sinful.

The Disciples have one conspicuous and impressive message to the world. That is the message of unity. Whenever they cease to be insistent upon this theme and divert their attention to other and minor interests they lose sight of their mission in the world and consent to the charge that their history has been anomalous, meaningless and impertinent. We have already pointed out in a previous consideration of this theme the various side issues into which considerable companies of the Disciples have been betrayed at various times in their history. With their natural tendencies toward controversy, inherited from an age of reaction from emotionalism to dogma, they have yielded themselves at times to contentions over various matters, some of which were important and some unimportant. Of those which had real significance and were perhaps necessary as stages in the progress of thought, mention may be made of the discussions regarding the ordinances that have both confirmed the Disciples in the scripturalness of their practice of immersion and the weekly celebration of the Lord's Supper, and at the same time have made increasingly clear the wholly subordinate character of external ordinances in the work of the kingdom of God; the importance and immediate urgency of the call to missionary activity both in the home land and throughout the world; the necessity of facing frankly the enlarging truth which the study of nature and the Word of God has brought to our generation as bearing upon a modern, living and effective message for our age.

Some of the minor and foolish controversies into which the Disciples have been betrayed were the one concerning the design of baptism, our standing contest with our Baptist brethren; the one over missionary methods which has unhappily resulted in the defection of a certain group of our people from the main and forward-moving body of the Disciples, with the certainty that this faction will harden into a useless sect and die away after the fashion of such groups; the silly and criminal debate over instrumental music in church worship; and other controversies that might be named. In all of these diversions from the central theme to which we had committed ourselves, the Disciples lost time, temper and vital energy. If we had put as much vigor into our great purpose as we did into these minor and often causeless contentions, we should have measured far greater distance toward the realization of our ultimate ideals.

The question now confronts us at the beginning of our second century, Shall we cease the folly of these minor issues and enter with enthusiasm upon the central achievement which has allured the prophetic spirits among us from the first? We believe that this question will be answered definitely and decisively within the first decade of the new cycle on which we have entered. We are no longer children playing with toys, but grown men and women with the sobering experiences of a competent history behind us and with a humbling consciousness that thus far, in spite of all the progress the Christian world has made toward brotherhood, we have not made good.

That the constant repetition of the watchword of Christian unity by the Disciples has not been without its effect upon American Christianity, we are happily certain. But we are equally confident that this influence has been both less than the Disciples often imagine and far less than it might have been had they been true to their ideals. That the best voices in all the churches are today in behalf of Christian unity is one of the encouraging signs of the times. But the right of the Disciples to claim credit for this note in the music of our day is limited by the large element of indifference to the theme manifested in our own ranks, and also by the fact that the unity hoped and prayed for by these elect spirits of the church universal agrees but little with the kind of absorption which the majority of the Disciples have always imagined would be the final issue of their efforts.

Our contention is that the time has arrived for a real consecration of the Disciples to their original purpose; that the time is ripe for insistence upon it; that when it is interpreted in the spirit of the Master, of Paul, of the Fathers of our own movement, and of the longings voiced among Christians in every part of the world, it can be effected in far briefer period than we have ever dared to hope. Do the Disciples wish such a consummation of their history? We believe that the great body of them do. Are they willing to pay the price which will be necessary for the accomplishment of this task, the price of earnest reflection upon the facts, of open-minded recognition of the changed conditions of our own time, and of a serious effort to practice Christian union not only among themselves but with their religious neighbors? We believe they are ready to make their effort if they know in what way it can be made effectively. We hope to consider some of the methods by which this historic plea of ours may be interpreted effectively and illustrated with actual results. In this way we hope to indicate the manner in which the Disciples can really attain to the position of a body of Christians taken seriously by the religious world, and accomplishing in something like an adequate way the great purposes for which it has been called of God.

The Second Coming of Christ

By Professor Silas Jones

This historian of the church encounters many a foolish attempt to fix the exact date of the Lord's return in power to complete his work of redemption and to describe the glories of the Messianic kingdom. The future historian will doubtless have a new collection of absurd predictions with which to amuse himself in his lighter hours. But we ought not to overlook the genuine religious feeling that is back of many of these attempts to fix the limits of man's life on earth. Because a man knows a great deal that is not so it does not follow that he is a simpleton and of no use in the world. Under the influence of a false method of interpretation great and good men have written nonsense about the second coming of Christ. In spite of their error, however, they may have given us a worthy ideal of the kingdom of righteousness. They saw the golden age in the future, not in the past. They believe in the triumph of right over wrong. They lived for something greater than their private pleasure. If we can hold to their confidence in the final supremacy of Christ and at the same time be a little more modest in our prophetic utterances we may dream a little of the ideal kingdom without damage to ourselves or anybody else.

The Judgment

It is customary for us to think of the decision of Christ concerning us. Would it not be well for us to ask what will be our decision when we are compelled to deal honestly with ourselves? What will be our judgment upon others? Is it not possible that when we see ourselves as we are and our neighbors as they are no word of God will be needed to show us how unworthily we have lived? We condemn a man because he rebels against our view of life. We do not try to understand him and his environment. He may know life better than we do and he may be more willing to sacrifice for his ideals, than we are for ours. The pedant judges poetry by counting the accented and unaccented syllables and he regards with contempt the one who receives inspiration from the thought and aspiration of the poet but is ignorant of the technicalities of literary criticism. In the same way we judge ourselves and our neighbor by the technicalities of conduct. When the full light of truth shines upon us the legal method of determining values will not be available. Self-interest prompts us to judge with partiality. But we try to make it appear that we are guided by the desire to promote the general welfare. This sort of deception will be impossible at the last day. Every man will be forced to see whether he has juggled with the truth and also that such juggling deceives no one.

Contentment

Some one has said that if two angels were sent to earth, one to rule a kingdom and the other to sweep a street, neither would wish to change his occupation for that of the other. A moral being satisfies himself with service. The greatest in the kingdom of heaven is he that renders the most efficient service to man. Lecky has said: "Christianity for the first time gave the servile virtues the foremost place in the moral type. Humility, obedience, gentleness, patience, resignation, are all cardinal or rudimentary virtues in the Christian character. They were all neglected or undervalued by the pagans." In the kingdom of Christ men will be honored for what they are, not for their possessions, their ancestry, or any other accident of their history. The envy and heartache which are so common now because of differences in material wealth and social rank will have no place in the perfect society. If regrets come to the members of this society they will arise from neglect of opportunity to employ well the talents entrusted by the Master to his servants. The question will not be, "How much did I have given to me?" but, "How well have I used what I had?" And since we are at the close of another year, we may profitably inquire concerning the manner in which we have acquitted ourselves during the year. It is more important to know whether we have played the part of men or of cowards than it is to know how much money we have made or lost.

Mid-week service for Dec. 2. Matt. 24:32-51; I Thess. 4:13-18; 2 Thess. 1:3-12.

The Birthplace of Christmas

How Christmas Is Celebrated by the Children of Bethlehem

By Floyd Price Willett

"Glory to God in the highest,
And on earth peace."

So sang the angels to some shepherds who were watching their flocks on the hills of Palestine; while at the same time a great star was shining in the east, guiding three wise men to the cradle of the newborn king. And though that song and the light of that star brought their glad tidings so many hundred years ago, and in a land so far from ours, they have come to us through the years; and we hear the echo of the angels' chorus in the anthems and carols of Christmas, and see the light of the guiding star in the candles the little children of Hungary put in their windows on Christmas Eve to guide the Christ Child, and in the myriad lights of our own happy celebrations.

But there is one feature in which we have failed to catch the echo of that first Christmas night, for the Magi brought presents to the king they had come to worship—gifts that we have forgotten in the customs of the New World. And it is in just this point that we might be led by the little children of Bethlehem.

For while we are listening for the bells that tell of the birthday of that little child of Bethlehem, the greatest event of the year will be taking place there. All the children will go together to the cave where Jesus was born, singing a carol of Christmas, and leave there the tapers which they carry—their gifts to the Christ Child.

But this cave will be little like the humble manger that we imagine, for it is hung with lamps—gold, silver and brass—which richer worshipers than the Bethlehem children have placed there, and lighted by the thousands of candles always burning. Tapestries, rich in embroidery, line the walls and fold over the niche in the wall, on the floor of which is a large silver star with the motto "Jesu Christus hic natus erat."

And that spot is one of the most sacred in the Holy Land, for there can be little doubt that it is the very cave in which our Savior was worshipped by the shepherds. But were there the gravest doubts as to its historical value, it would be sacred because the baby, not the man, and this cave is the precious symbol of the Holy Child. There is little wonder that they are Christians—the truest of Christians, devoted to their Christ Child without dogma or creed to hinder and perplex them, and thus contrast most favorably with the Christianity of the sincere reference in which it is held by the children of Bethlehem. They worship Roman, Greek and Armenian priests who guard the sacred site.



BETHLEHEM CHILDREN.



CHILDREN PLAYING ON A PALESTINE HOUSETOP.

The church which is built over this crypt is probably the oldest in Palestine. Begun as early as 330 A. D. by Constantine, Emperor of the East, it has been enlarged and elaborated by successive princes, until it is a composite of magnificent gifts from all over the world. Mosaics, pillars, lamps, windows and carvings make the building beautiful and ornate, and though some of the windows are not washed because they are in a part of the church for which the Greeks and Romans are contesting, yet the general impression is attractive. The forward part of the church, the great nave, seems rather bare because it is very large and has little decoration, the pillars which shut off the transepts standing in long lines. But the inner altars, covered with lace, gold, marble and candles, are strikingly rich and elaborate. These altars, decorated by devotees of the various sects with untiring rivalry, together with the grotto just below them, stand in startling contrast to the simple birthplace of our Lord, and the places where he approached his Father, and throw a rather illuminating side light on the trend of modern theology.

As the people of Bethlehem revere the Christ Child, so they devote their lives to picturing him. For they are very clever workers in mother-of-pearl and make beautiful carvings on the large shell linings which are brought in to them from the Red Sea in great caravans. And naturally most of these pictures represent the birth of Jesus. Every member of every family does his part in this work, from the expert carvers to the smallest children, who gather the chips out of which small spoons, crosses and stars are made, or polish the pearl when it has been removed from the shell. It is probably this rather high type of industry combined with the deep and very real Christianity of the people, that makes them so much superior to others in Palestine. Clean streets and houses, happy faces, attractive clothing and an air of activity, take the place of the filth and squalor, shabbiness, and inertia of such towns as Hebron and Shechem. This contrast is no where more clearly seen than in the children who greet the traveller with smiles and welcome instead of the frowns and mud balls which met us in some less fortunate cities. And in the schools are bright-faced, clean, eagerly receptive children, joyfully chanting their lessons as they sway back and forth in study, far more attractive than the solemn, dirty, unhappy looking lads who chant the Koran monotonously in the mosques of the Mohammedan towns.

So as we consider the true meaning of Christmas, is it not symbolized in the procession of the Bethlehem children, which is traceable through the conditions in the city and the faith of the people in Christ, to the reverence for the manger under the church of St. Mary?

English Topics

By Leslie W. Morgan

Peers or People?

The Lords have refused to pass the Budget. The battle has begun. It is a war between the peers and the people. There is no doubt as to who will win in the end, and not much doubt as to who will win in the particular battle of which this is the eve. There is more democracy in England than is usually credited. This is seen in the very fact that the Lords have not dared to do such a thing as they did last Tuesday night, in a century.

It is the old question of taxation without representation, the principle on which the American colonies were lost. The principle has been recognized for more than a century that the lords, who are responsible to no one, shall not interfere with a money bill. They have violated this principle on the ground that the present budget is so revolutionary and their love for the people so great, that they are compelled to demand that the people be definitely consulted before it is passed. This is nothing short of a claim on their part of the right to dissolve parliament when ever and for what ever cause their lordships please. This would be a dangerous precedent to set up, even though they would probably not dissolve parliament on trivial pretexts because of the fear that their friends would lose in a general election. Even in this case they await the result with fear and trembling. In a debate which I heard in the House of Lords a few evenings ago, several of them admitted they were bringing on a general election on terms very unfavorable to their own interests.

Without desiring to be unduly harsh one cannot but feel that the chief reason for the opposition of the lords to the budget is that it dips too deeply into their own pockets for them to appreciate it. Some of them, yes many of them, are sympathetically inclined toward social reform, but it is the old story of the anarchist and his suddenly acquired cottage. He has something to defend and in his defense of it his anarchism suffers. Had our friends, the Peers, been differently situated they might have been anarchists, but under the present circumstances it can hardly be expected. They have something to defend; they are men of property, either in their own names or that of their wives. They are human and they resent the taxes imposed. They say justice is being violated, and of this they are easy subjects to convince.

Nor must those who live in glass houses throw stones. Here is a man who has bought a house. His lawyer tells him that the stamp duty on that particular transaction will be $31, unless the budget passes in three days time, and then in will be $62. It did not pass and those who sit in "another place" are to be thanked. Here is a man who has a prospect of dying; he is told that if he can manage to die this month his estate will be let off with a death duty of $11,000, but that if he waits until the middle of January next, it may be more than double. It is enough to make a man who has a grain of selfishness in his nature think seriously about dying, and doing it now.

The situation has been most aggravating to the Liberals during the past four years, for although they have possessed an almost unprecidented majority in the House of Commons, almost every first class bill which they have passed has been either thrown out by the Lords or mutilated in such a way as to make it impossible for the Commons to accept it upon its return. Where are the several Education Bills? Lost in the Lords. What became of the Licensing Bill? Defeated by the Lords. Who destroyed the Irish Land Bill? The Lords. What of the law against Plural Voting? Refused by the Lords. What fate met the London Election Bill? Thrown out by the Lords. Wherever the Government, chosen by the free vote of the people, have turned in their endeavor to introduce social reform and right existing wrongs they have been faced by the House of Lords with their eternal veto. Is it any wonder that the people are crying that they must be ended or mended?

In the end the people will win. Their rising intelligence is a sure sign. Increasing numbers are coming to believe that a real man is of more value than a Duke, unless perchance the Duke himself happens to be a man. The story is just now being told of a quarrel which took place between Holbein and a certain nobleman in the days of Henry VIII. The great painter in his anger pushed the nobleman down the stairs and seriously injured him. Each of them proceeded before the King to state his case. Henry VIII commanded Holbein to beg the nobleman's pardon, but this greatly incensed the nobleman who domanded nothing less than the life of his enemy. The King made reply: "My lord, you have not now to do with Holbein, but with me. Remember, my lord, pray, that I can whenever I please, make seven lords of seven plowmen, but I cannot make one Holbein even of seven lords".

The leaders who are being talked of just now are Lloyd George and Winston Churchill, called by their enemies demogogues and socialists, and by their friends the champions of the people; the Prime Minister, Mr. Asquith, calm and dignified in the midst of it all, and very firm; Lord Rosebury, who has left his lonely furrow and got onto the fence, opposing the Budget but warning the Lords in a dramtic speech, that they are treading on dangerous ground; Lord Lansdowne, the mover of the resolution, as the leader of the opposition in the Upper Chamber, and in whose private house at a party caucus the fate of the Licensing Bill was decided; the Bishops of Birmingham and Hereford who took a strong stand against the resolution, failing to follow the lead of the Archbishop of Canterbury in restraining them from debate and the vote on the ground that it was a party issue; and the Archbishop of York, recently appointed, who declared that he entered upon the week's debate with an open mind and was convinced before the close, by the very merits of the debate, that their lordships were proposing to do an unwarranted thing.

The week beginning January 8th next, will not only determine to an important degree the fate of the House of Lords, but it will also determine whether the revenue for the increasing needs of the country will be derived along the line mapped out in the present Budget or whether it will be by means of a duty imposed on foreign imports. This is the plainly confessed alternative.

A Little Sermon In Green

By Frank Waller Allen

Winter, drab-colored barren, frosty and treacherous, has always depressed the spirits of men. It is true that in the hot, dusty, dry-throated days of midsummer we long for the ice-bound streams and the white fields of snow. And even when the autumn comes and the sun, then, if ever an artist, paints the leaves crimson and gold, with a thousand shades of the blending of the two, we still fancy that winter is beautiful and kind. Yet the many-hued landscapes of October prove to be but the hectic flush of the disease which precedes death. The dreamed-of beauty wrought of snow and ice is but ephemereal, while the dull, scarred, ugly and bare face of the earth chills the heart and leaves an unnamed fear upon the soul. The fancied kindness, too, found in the coziness of the open fire assumes a meager value, when, reminded by the north wind, one thinks of the cruelties of cold and hunger bought to thousands of brother-men. The doctor of medicine, the sociologist and the psychologist all agree that man, physically, mentally and spiritually, is possessed at this season of the least vitality.

In olden times—so long ago that it is but tradition—men, realizing the fact of the heart's heaviness and the world's weariness during midwinter, introduced the festivities of Yuletide, using decorations chosen from the few things green the frost had left—holly, mistletoe, and the evergreen which we shall call the Christmas tree. They used this bit of color, all the more beautiful because of contrast, symbolically. It told them that at least God had never forgotten to send the springtime; it whispered of April rains, the blossoms of May, the warm south winds of June. It sang the song of the grass, the crocus, the early violet. A song to work by as they pushed their way unseen through the clouds to the sun that they might smile into the faces of men. It told of immortality, of the birth of love, and some even thought they could see in it the significance of the birthday that has made sacred to memory "the dear little town of Bethlehem". Ever since that brave elder day men have continued to bring the green of the gods into the desert of winter like an oasis.

Life, for most of us, is commonplace. Each day is but a return to yesterday's routine. It is tragically easy to make of it only the business of securing the means by which to feed and to clothe ourselves, and to provide a roof beneath which to sleep. Our ideals, our dreams, our enthusiasms are killed by the cold. Our love of the beautiful, our capacity for happiness, our impulses to be useful, sympathetic brothers of men, are swept away and we find our lives bitter and barren and ugly. There is nothing more pitiable than to become an unconscious dweller in eternal winter. It is the largest duty man owes himself, no matter now irksome may be the task of every day, to keep alive in his heart a love of things beautiful, ideal and of the dream-world. To be of value to his fellows and endurable to himself he must own and tend a green and sunny garden spot on the happy hills of Arcady. When the work within his hands seems hardest, and the spirit behind it most hopeless, when the world about looks grey and cold; when winter comes, then blessed are you if there be a bit of green to tell you that God at least has never forgotten to love. If there is just enough of our immortal color to whisper of happy days to be, of old friends to trust, of

undiscovered beauty, of faith made new and hope returned, then life, with all of its sorrow, will not have proven futile for you. Keep alive the green. Tend the Garden. Beware of the Frost. And mind you, though you may have been taught that the food and the raiment and the roof are of greatest value, I say unto you that the poetry, the romance, the dreams, the color of the gods if you please, are most sacred. Is it not He of the green, happy Judean hills who asks you "Is not life more than meat?" Aye, friends, garner the green and forget it not. Keep it in the sanctuary of your heart, for of all things it is life's most valuable possession.

"Evening and Morning--The First Day"

By Minnie Griffith Sheets

A Primary Teacher's First Day with the new Bethany Graded Sunday-school Lessons.

The Primary teacher stood ready. Her hour had arrived—the hour for which she had worked and prayed for,—Oh! how long?

The praise service of song, prayer, and scripture responses was over:

"And now we bring our offering.
Our hands to work for Thee,
Our heart's best love,
Our lives, our selves,
Thine ever more, to be,"

had to be sung to the accompaniment of falling nickels and dimes—for this was "white" money Sunday; birthday greetings had been said to three members of the class, while they dropped their pennies one by one into the birthday box.

The superintendent had been down, and led to its room higher up the class to be promoted. Eager as they had been to become Juniors, they all cast regretful, and some tearful, glances backward, as they caught step with the music and like good soldiers marched forward where opportunity called.

Like the thunder's rumble that cries, "no vacuum" the rolling door leading to the Beginners' department rose cumbrously, and a straggling line of pop-eyed, grinning and bashful six year old's filed in and took their place, while the school sang "We welcome you, We welcome you."

Yes, the Primary teacher was ready; a solemn glory pervaded her presence that morning; it communicated itself to the children, who watched her with an air of expectancy. What did they know about it? They hadn't been told that old things had passed away and that henceforth all things should become new in their Sunday-school life.

The primary teacher was ready for the work before her. But in the psychological moment of hesitancy that comes to every thinking and responsible being when about to leave the beaten path to walk a new and untried one, even when guided by Spirit beckonings, the Imp of Temptation found his chance.

"Why don't you begin?" said Sir Imp. "You've always said it isn't best to lose time between the sections of the program, the children get restless. Why did you glance at the empty chart-rack? You used to say those big, highly colored pictures were inartistic", he leered. "What are you going to do with that lump of charcoal and piece of manilla paper? You used to complain because you had to teach 'Paul before the Council at Jerusalem' to primary children; they couldn't understand it, you said. Is world making so easy, and creation such a small subject, that you hope to have them know all about it by a display of charcoal on manilla paper? What verse is that you're pointing to in your black book? he said, and leaning over her shoulder he read, In the begining GOD ." Startled, he vanished before his ancient enemy, and our ever present help, God.

Soberly, cheerfully, thankfully, the primary teacher took up her task. Believingly, inspiringly, convincingly she read:

> In the beginning God created the heavens and the earth. And the earth was without form and void and darkness was upon the face of the deep:
>
> And God said let there be light, and there was light.

Glad to be allowed to begin at the Beginning with these young lives, she told as carefully as she could the story of that far away time, illustrating chaos by a black patch on



the manilla paper. She had the children close their eyes to see if they could imagine nothingness. Frank confessed he couldn't.

She tried to simplify the text by substituting "made" for "created" and lo!—"I made a pie dough cake yesterday," from Tiny Tim. Bless the children! they do so much of the teaching themselves. What did you make the cake out of Tiny Tim? Mary knew about the flour, Mattie said "and lard." "Tiny Tim did you make the flour and the lard?" and thus they began to find the difference between making and creating.

A big circle divided in halves by a vertical line, next found place on the paper. A yellow disc of the sun sent rays of warmth and light across the one portion, while a crescent and a few stars could be seen amid the darkness of the other. With these familiar objects to aid the imagination, explanations were much easier.

The boys were going out for a long Sunday afternoon stroll. October was in her most entrancing mood. Heaps of brown and yellow leaves, brought down by the early frosts, were every where. Squirrels were scampering and chattering among the baring branches of the trees, on the wooded side of the park and on beyond the river lay placid and beautiful in the warm afternoon sunlight. What fun to wade about, knee deep, among the rustling leaves, to sit under the trees and watch the squirrels; to gather up the falling nuts and skim pebbles over the smoth surface of the water.

With all this in anticipation, Homer was hurrying through his dinner. He was preparing to leave the table without touching his desert when his mother said: "I want you to tell me about the Sunday school lesson Homer". "I'm going to the river with the boys," he answered. "Didn't you hear something new in your department this morning?" Homer evaded the question and kept on getting ready for his afternoon's outing. Seeing the look of disappointment on her face he ran out to meet the boys and escape further questioning.

That evening when Homer came home tired and hungry, his mother gave him his bread and milk and helped him off to bed early, but made no mention of the Sunday-school lesson.

Seated in her own room by the light of the open fire-place Homer's mother rocked softly to and fro, thinking, planning, hoping for her boy. Softly the door opened and Homer, whom she thought sleeping soundly, crept into the room and upon her lap. "Mama, I want to tell you about the Sunday-school lesson. It was about a time when there were no people or trees or rivers or stars—(closing his eyes and waving his hand) when there was nothing, nothing but just God." And we've got something to do, too. We have to write the memory verse on the back of our paper and draw the world, too, with the sun on one side of it and a little moon that looks just like the one the teacher put on the board at really school, when we learned the song that goes this way:

'Oh mother how pretty the moon looks tonight,
She was never so cunning before,
Her two little horns so sharp and so bright,—
I hope they won't grow any more."

"What is the memory text you have to write," asked his mother. Why—its about the beginning I think, wait a minute, hesitatingly, "Well, it's the very first verse of the very first chapter in the Bible," said he, reaching for the book that lay on the table. Laborously and with his mother's help he spelled out and committed the words: "In the beginning God created the heavens and the earth." And the evening and the morning were the first day.

Our Church Men

By John Ray Ewers

Our Greatest Men's Class

Walter Scott Cook.

At Nelsonville, Ohio, we have, probably, the biggest Men's Class in the brotherhood. If there is any bigger one let the report be sent in and we will be glad to give it space for 1000 words. But this class has something more than size, it has quality. It is large and good. You will be helped by reading about it.—J. R. E.

Mr. Ewers, has asked me to write a short article sketching the developement and methods of what has now come to be one of the largest Men's Bible classes in the brotherhood. Hoping that by so doing other classes of like proportions might be organized and developed, I have consented.

About three years and a half ago when I entered for the first time in this school, as I remember, there were just two men and one young man in attendance besides those who were teaching and officering the school. It was about six months after this that it was decided to organize out of the Bible class two classes, a men's class and a women's. The old teacher who was doing very efficient work took the women and has since built that up to an enrollment of considerably over 100 and R. A. Doan took up the problem of the men. The results of this division have proven its wisdom as now we have enrolled in this class over 250.

The first session of the class was held on November 11, 1906. After a hard week's work for charter members eleven men responded. From that small beginning the growth has been steady. The first year brought the average attendance up to about 25, the next to about 40 and last year, during the last half of the year, it has averaged considerably over 100. The highest attendance so far is 157.

The class has been a liberal contributor to the regular funds of the School and besides has put in a fine art glass window in the new church at a cost of $175 and has a pledge of $100 to the building fund nearly paid. It has given liberally to class benevolences and to social features and advertising besides this.

No history of the class could be written without acknowledgement of what that modest man who leads it has contributed its success. Mr. Doan is a young business man of the city, the manager of a large brick plant employing over 250 men, is President of the board of directors of the local Y. M. C. A. is an elder and president of the board in the church and interested in almost every movement for the moral or religious uplift of the town. He is an exceedingly busy man. If any one could have as an excuse for not undertaking such a work, he more. He has simply made a place in his affairs for this class. He tells me he thinks about it by day and dreams about it by night. He has simply turned that ability of his which has made him a success in business to the work of this class and it has succeeded. He thinks there is nothing of more importance that he ought to do. If I read him aright, he has found more joy in this than he ever has in the other. The moral is easy for some like man who may chance to read.

The class is well organized. There are also four leaders of Divisions into which the class is divided for the purpose of more effective personal work among the members. Four committees, Devotional, Social, Membership and Relief, attend to the duties which their names suggest. The class meets with the main school at the regular Sunday School hour, 9:30 Sunday morning and go to a separate room for their session. The teaching is lecture and question method combined. The atmosphere of the class is kept easy and free so that any man will feel free to "speak out in meetin' " if he so desires. Many do and often warm discussions are started. These are handled carefully and prove very helpful. Supplemental work to a certain extent is done. If you were to enter the class you might almost any morning hear the men repeating the books of the Bible or its divisions or naming the authors of various books. The men like this feature. The Bible is taught. No other inducement is held out to any man to attend the class. The plain, straightforward truth is spoken to them with it as the ultimate authority. No man so far as I know has ever been offended by this method. Fifty percent of the men are not professing Christians but they like this feature mos of all.

The men of the class are great workers. One man last Sunday before he had his breakfast went out and awakened eight men who had told him the week before that they could not waken in time to get to Sunday School as their excuse for not going. After he had eaten his breakfast he went back after them and brought them with him. It was this same man who after the men had been enjoying a banquet at which more than 160 of them had sat down, went out to the kitchen where the good women of the women's class were, who had served the banquet for them, and asked for some "turkey bones." When asked what he wanted to do with them he said—"put them in paper sacks and throw them into the doors of those men whom he had been trying to induce to join the class as further argument why they ought to do so". Other men are as fertile in plans as he. They say that they have learned this—that there is no man who is "impossible." The most unlikely man may be the very one who will respond to the invitation. Every sunday you can hear this remark frequently—Who do you suppose was at Sunday School today? Mr. So and So!" Many men who have neither attended Sunday School nor Church for 25 years are now regular attendants. Others who have not attended for 40 or 45 years. Men of all religious creeds and of all kind of past habits are enthusiastic workers in the class. Already many have united with the church. Doubtless many more will do so in the future.

A "labor train" leaves the town every morning at five o'clock. Many of the men ride this train to work. The road bed is very rough. The profanity on the train has often been enough to make one shudder as the train would sway and bounce over these rough places. Some copies of the Centennial music which Mr. Doan had brought back with him recently di-appeared. One of the men "fessed up" and said that he had taken them and now the men on that "labor train" were singing those songs as they went out to their work early in the morning.

One of the members of the class died recently. About a hundred of the men turned out in a body and did the honors that a secret society usually does. It will not be soon forgotten here in town. If there are any sick they are regularly visited and if in need aided. A regular fund is provided for this. There is but one secret to it all. That is WORK. Contest methods have been used some. However back of it all has been work and prayer. It's influence has been felt throughout the whole church. The School has grown from an average attendance of about 200 to over 500. The percent of men who attend the regular services of the church have greatly increased. The preacher's heart has been made glad. I trust that this short sketch of their work may pass on the blessing.

Our Readers' Opinions

A Misconception

In the *Christian Century* for December 2, A. B. Jones professes to find various ulterior motives, including a covert attack on Bethany College, in a college story written by me and published in August last. It is scarcely necessary to say that nothing was further from my thought than any such attack. I supposed that such suspicions and prejudices as seem to have been awakened in Mr. Jones' mind were a thing of the past.

The story was as nearly a verbatim report of the recollections of the only survivor of the class as I could make it. Nothing of my personal opinion entered into it. I had so high regard for the integrity and fairness of my informant that I did not think to question her version of the matter. It is certainly true, however, that widely different views of the same incident may prevail, and all parties be conscientious in their contrasting beliefs. I regarded the incident as of interest chiefly in showing the lengths to which political prejudice might go, and regarded its apparent inconsistencies as due to this. Political feeling was then at white heat, and it is not to be wondered at that the Bethany faculty was affected by it, as was every one else North and South.

Hereford, Tex. JASPER T. MOSES.

Dear Brother Morrison. I cannot refrain from writing a line or two in regard to the merit of The Chistian Century. Good as it has ever been, it seems now to be surpassing itself in respect to moral tone and literary finish. I am surprised at the freshness and force of the articles. What a delightful thing it is to escape the commonplaces of the mediocre! You must feel proud of your coöperators. With prudent editing I do not see why you should not occupy a conspicuous place in the van of thought. God bless you, and may your prayer be, "Lead Kindly Light." There are so many elevating truths to treat—so much good comment needed—so many brave hearts to cheer on in their Christian pilgrimage. I am sure you must feel happy in conducting your spirited and informing journal. Again, God bless you.

Kansas City, Mo. J. W. MONSER.

(We have not the pleasure of a personal acquaintance with Mr. Monser, but in our parental home we were taught to regard his name as one to be held in highest honor for the sake of his personal worth and his uplifting work among the Disciples. Words like his, of which we are these days receiving a portion much beyond our merit, inspire and humble us in our task and make it seem immensely worth while.—C. C. M.)

Communion Photographs

The New Christian Century Co. will sell the authorized photographs of the great Communion Service at Pittsburg for $2.50. These splendid pictures are over five feet long by nine inches in width and will make a most attractive and valuable ornament in the lecture room of any church.



The Summons of the Star

By Alice E. Hanscom.

Across dim spaces of the orient world they moved
In steadfast, stately fashion, as behooved
An embassy departing under token high—
The vision of a new King's star-sign in the sky.
Musing, no doubt, the splendor of their quest,
But onward, onward, ever toward the west,
Rode Melchior, Gaspar, Balthazar,
Obedient to the summons of the star.

And true to gracious custom of their age and race,
When brought at length before the new King's face,
A princely tribute from the province strange and far
Bore witness to their faith in King and Star.
Gold, as became his royal eminence,
For worship's sign, the gift of frankincense,
Whose mounting cloud seems adoration's breath;
And bitter myrrh wherewith to sweeten death.

That Christmas Dinner

Frank H. Sweet.

Jericho Bob, when he was four years old, hoped that one day he might be allowed to eat as much turkey as he possibly could. He was eight now, but that hope had not been realized.

Mrs. Jericho Bob, his mother, kept hens for a living, and she expected that they would lay enough eggs in the course of time to help her son to an independent career as a bootblack.

They lived in a tumbledown house in a waste of land near the steam cars, and besides her hens Mrs. Bob owned a goat.

Our story has, however, nothing to do with the goat except to say he was there, and that he was on nibbling terms not only with Jericho Bob but with Bob's bosom friend, Julius Caesar Fish, and it was surprising how many old hat-brims and other tidbits of clothing he could swallow during the day.

As Mrs. Bob truly said, it was no earthly use to get something new for Jericho, even if she could afford it; for the goat browsed all over him, and had been known to carry away even a leg of his trousers.

Jericho Bob was eight years old, and the friend of his bosom, Julius Caesar Fish, was nine. They were both black and jolly; the hardest whipping did not disturb the even cheerfulness of their spirits. They were so much alike that if it hadn't been for Jericho's bowlegs and his turned-up nose, you really could not have told them apart. A kindred taste for turkey also united them.

In honor of Christmas day Mrs. Bob always sacrificed a hen which would but for such blessed release have died of old age. One drumstick was given to Jericho, whose interior remained an unsatisfied void.

Jericho Bob had heard of turkey as a fowl larger, sweeter and more tender than hen; and about Christmas time he would linger around the provision stores and gaze with open mouth at the noble array of turkeys hanging head downward over bushels of cranberries, as if even at the uncooked stage they were destined for one another. And turkey was his dream.

It was spring-time, and the hens were being a credit to themselves. The goat in the yard, tied to a stake, was varying a meal of old shoe and tomato-can by a nibble of fresh green grass. Mrs. Bob was laid up with rheumatism.

"Jericho Bob!" she said to her son, shaking her red and yellow turban at him, "Jericho Bob, you go down an' fetch de eggs today. Ef I fin yer don't bring me twenty-three, I'll—well, never mind what I'll do, but yer won't like it."

Now, Jericho Bob meant to be honest, but the fact was he found twenty-four, and the twenty-fourth was so big, so remarkably big. Twenty-three eggs he brought to Mrs. Bob, but the twenty-fourth he sinfully left in charge of the discreet hen.

On his return he met Julius Caesar Fish, with his hands in his pockets and his head extinguished by his grandfather's fur cap. Together they went toward the hen-coop and Julius Caesar Fish spoke, or rather lisped (he had lost some of his teeth):

"Jericho Bobth, tha'th a turkey'th egg."

"Yer don't say so?"

"I think i'th a-goin' ter hatch." No sooner said than they heard a pick and a peck in the shell.

"Pick!" a tiny beak broke through the shell. "Peck!" more beak. "Crack!" a funny little head, a long, bare neck, and then "Pick! Peck! Crack!" before them stood the funniest, fluffiest brown ball resting on two weak little legs.

"Hooray!" shouted the woolly heads.

"Peep!" said the turkeykin.

"It's mine!" Jericho shouted, excitedly.

"I'th Marm Pitkin'th Turkey's; she laid it there."

"t's mine, an' I'm goin' to keep it, an' next Christmas I'm goin' to eat him."

"Think your ma'll let you feed him up for thath?" Julius Caesar asked, triumphantly.

Jericho Bob's next Christmas dinner seemed destined to be a dream. His face fell.

"I'll tell yer whath I'll do," his friend said benevolently; I'll keep 'm for you, and Christmas we'll go halvth."

Jericho resigned himself to the inevitable, and the infant turkey was borne home by his friend.

Fish, Jr, lived next door, and the only difference in the premises was a freight-car permanently switched off before the broken-down fence of the Fish yard; and in this car turkeykin took up his abode.

I will not tell you how he grew and more than realized the hopes of his foster-fathers, nor with what impatience and anticipation they saw spring, summer and autumn pass, while they watched their Christmas dinner stalk proudly up the bare yard, and even hop across the railroad tracks. But, alas, the possession of the turkey brought with it strife and discord. Quarrels arose between the friends as to the prospective disposal of his remains. We grieve to say that the question of who was to cook him led to blows.

It was the day before Christmas. There was a coldness between the friends which was not dispelled by the bringing of a pint of cranberries to the common store by Jericho, and the contributing therto of a couple of cold boiled sweet potatoes by Julius Caesar Fish.

The friends sat on an ancient wash-tub in the back yard, and there was a momentary truce between them. Before them stood the freight car and along the track beyond an occasional train tore down the road, which so far excited their mutual sympathy that they rose and shouted as one man. At the open door of the freight-car stood the unsuspecting turkey, and looked meditatively out on the landscape and at the two figures on the wash-tub. One had bow-legs, a turned-up nose, and a huge straw hat. The other wore a gentleman's swallow-tail coat, with the tails caught up because they were too long. The turkey hopped out of the car and gazed confidingly at his protectors. In point of size he was altogether their superior.

"I think," said Jericho Bob, "we'd better ketch 'im; to-morrer's Christmas. Yum!"

And he looked with great joy at the innocent and unsuspecting fowl.

"Butcher Tham 'th goin' ter gill 'im for uth," Julius Caesar hastened to say, "an' I kin cook 'im."

"No, you ain't. I'm goin' to cook 'im," Jericho Bob cried, resentfully. "He's mine."

"He ain'th; he'th mine."

"He was my egg," and Jericho Bob danced defiance at his friend.

The turkey looked on with some surprise, and he became alarmed when he saw his foster-fathers clasped in an embrace more of anger than of love.

"I'll eat him all alone!" Jericho Bob cried.

"No, yer sha' n't!" the other shouted.

The turkey shrieked in terror, and fled in a circle about the yard.

"Now, look here," said Julius Caesar, who had conquered. "We're goin' to be squar'. He wath your egg, but who brought 'im up? We! Who'th got a friend to kill 'im? Me! Now you git up an' we'll ketch him. Ef you thay another word about your egg I'll jeth eat 'im up all mythelf."

Jericho Bob was conquered. With mutual understanding their approached the turkey.

"Come yere; come yere," Julius Caesar said, coaxingly.

For a moment the bird gazed at both, uncertain what to do.

"Come yere," Julius Caesar repeated, and made a dive for him. The turkey spread his tail. Oh, didn't he run!

"Now I've got yer!" the wicked Jericho Bob cried, and thought he had captured the fowl ;when with a shriek from Jericho Bob, as the turkey knocked him over, the Christmas dinner spread his wings, rose in the air, and alighted on the roof of the freight-car. The turkey looked down over the edge of the car at his enemies, and they gazed up at him. Both parties surveyed the situation.

"We've got 'im," Julius Caesar cried at last, exultantly. "You git on the roof, an' ef you don't kitch 'im up thar, I'll kitch 'im down yere."

With the help of the wash-tub, an old chair, Julius Caesar's back, and much scrambling, Jericho Bob was hoisted on top of the car. The turkey was stalking solemnly up and down the roof with tail and wings half spread.

"I've got yer now," Jericho Bob said, creeping softly after him. "I've got yer now, sure," he was just repeating, when with a deafening roar the express train for New York came tearing down the road.

For what impossible reason it slowed up on approaching the freight car nobody ever knew but the fact remains that it did, just as Jericho Bob laid his wicked black paw on the turkey's tail.

The turkey shrieked, spread his wings, shook the small black boy's grasp from his tail, and with a mighty swoop alighted on the roof of the very last car as it passed; and in a moment more Jericho Bob's Christmas dinner had vanished, like a beautiful dream, down the road!

What became of that Christmas dinner no one ever knew. If you happen to meet a travelling turkey without any lug age, but with a smile on his countenance, please send word to Jericho Bob. Every evening he and Juilus Caesar Fish stand by the broken down fence and look up and down the road, as if they expected some one.

Jericho Bob has a turned up nose and bow-legs. Julius Caesar still wears his dress-coat, and both are watching for a Christmas dinner that ran away.



CHRISTMAS NOVELTIES AND NOTIONS

BY CHARLOTTE BREWSTER JORDAN

Cheese Dates.

Remove the seeds from nice, large dates,
And in the cavities
Place daintily a little bit
Of Neufchatel, light cheese.
The press the dates together well;
With salad they will please,
Or heaped in some fine cut-glass dish,
At Christmas jubilees.

Ginger Tangs.

Take stem ginger,—or crystallized,—
Whole pieces work the best.
When cut in halves, scoop out inside
And fill—to give them zest—
With good, soft cheese,—its rim outside
The halves together pressed.
Their snap, so modified, is sure
To please each grateful guest.

Red-Apple Salad.

Select large apples rosy-red,
All uniform in size,
Scoop out in cups, in water stand
In wich, some cooks advise

A little lemon-juice be put
Until it's time to fill.
Mix celery snips with apple chips
And grape-fruit bits at will.

Fill up the hollow apples now
With the mixed fruit galore,
And a stiff, golden mayonnaise
Over medley pour.

Place apples each on separate plate
On leaves of lettuce green,
With maraschino cherries red
Well stuffed with nuts between.

Serve with this cheery salad course
Thin wafers spread with cheese
With catsup mixed until its hue
Is ruddy as you please.

Christmas Wassail.

Three large, fine-flavored apples core;
And slowly bake until well done.
Then put the pulp in punch-bowl gay
With a teaspoonful of cinnamon,

With lemon bits, half teaspoon each
Of grated nutmeg, cloves, allspice;
Mix well together, pour o'er all
Three pints of boiling cider nice.

Serve hot with sugared doughnuts round
As wind-up for the merry feast,
Good health then wish the company,
"With every joy increased."



(Courtesy of the Century Co.)

The Prophet of the Portal

By Professor Willett

The coming of Jesus into the life of the world was a simple and insignificant event, as men count the facts of history. And yet for his coming the most ample preparations had been made, both in the life of the outer world and in the history of the Jewish people. National history had not brought satisfaction to any people in the long roster of the nations. Light was expected from some other source. The best efforts men could make to find out some truer knowledge of God were in themselves preparations for his more intimate disclosures of divine truth. In Jewish history the prophets had labored not unsuccessfully to secure a more spiritual attitude, and had insisted that the nation could only make good by learning to love righteousness and to walk humbly with God. These were difficult lessons to learn, and the Jewish people for the most part preferred to listen to those voices that promised them the spectacular career of military success and political triumph. They wanted a Messiah, but they insisted that he must be a leader who could bring to them their coveted possessions of world power and freedom.

The Hour of Destiny.

The immediate preparation for the ministry of Jesus lay in the renewal of prophetic instruction by John the baptizer. In him the ancient prophets spoke again. He belonged to a Levite family, and as the son of the priest Zacharius he had enjoyed all the educational advantages of the age. He was related to Jesus' mother, and had probably met Jesus himself in the course of the years before the beginning of their public ministry. John had brooded long over the prophetic words of earlier days. His hopes centered in the coming of One greater than himself, who could realize for the people those ideals which he saw to be essential to their true life. The Roman occupation of Palestine had developed all the unfortunate characteristics which war produces in the life of any people. The tyranny of tax collectors was pitiless and grinding. The Herods, a foreign family who had secured the rule in Palestine through their service in the Roman armies, were a degraded and conscienceless dynasty, combining luxury, cruelty and degraded lives. The people who looked on were brutalized and easily misled into imitation of their masters, as far as they were capable of such imitation.

The New Voice.

As a protest against this state of affairs the ecclesiastical parties among the Jews laid extravagant emphasis upon two phases of religious observance. The Sadducees, the descendants of the famous Maccabean rulers, held the priesthood and owned the rich temple franchises. They were, of course, scrupulous adherents of the ritual. The Pharisees, on the other hand, emphasized the legalistic spirit which had developed in the later Judaism, and were intent upon a multitude of small observances which had no bearing upon the development of character. It was into this unhappy combination of circumstances that John, prepared by his early education and the long years of brooding he had spent in desert retirement, suddenly thrust himself, demanding a total reconstruction of life on the part of all the people.

John's Message.

Partly because his own inclinations led him to avoid the centers of population, and partly because he could secure a less interrupted hearing there, his ministry lay in the Jordan valley. It was of course a region easily accessible from all parts of the small country of Palestine. And he had not been preaching long when public attention was attracted to him in unusual degree. His message was stern and uncompromising. Of all classes, soldiers, priests, religious teachers and common people, he alike demanded such repentance as recognized the sin of their present indifference to the will of God, and implied a whole-hearted resolution to conform to higher ideals of conduct. He conceived himself to be the representative of prophecy. In his own work he believed himself to be fulfilling the promises of the past. He skilfully adapted the words spoken by the prophet of the exile to the dispersed Hebrews in Babylon regarding the necessity of preparing in the wilderness a highway for God (Isa. 40:4). Things must be taken out of the divine way. Obstacles must be removed, valleys filled in and mountains leveled, so that God could come back to his own, as ancient Israel was promised its return to Jerusalem.

The Rite of Washing.

The appearance of the preacher was striking. He had the rough raiment worn by the desert travelers, woven out of camel's hair. It was gathered about his loins with a leathern girdle. His fare was the wild food of the wilderness. He was distinctly the sensation of the hour, and the people went out by thousands to listen to his stirring and compelling words. To make more impressive his call to the life of repentance, he employed the rite of baptism, signifying by this initiation that the way was being prepared for a new order of society, to which only those who passed through the process of amendment and baptism were eligible. Baptism was not a new custom. The Jews had long been used to the practise of initiating Gentiles into their synagogue communities by the observance of three acts—circumcision, washing in water, and the temple sacrifices. John chose the one of these three acts which was most descriptive of the cleasing process connected with the new life. And this easily became the recognized badge of the new group which rapidly developed into the community of believers not only in the message of John, but in that of Jesus as well.

Words of Warning.

In his preaching he was uncompromising in denunciation of the popular sins, and among them he recognized the pride and ostentation of the religious leaders as easily chief. His words were terrific in their scathing rebuke. He asked the Pharisees and Sadducees why they thought it worth while to come to hear him. He called them children of serpents, and warned them that it was useless for them to claim any advantage from their birth as Jews, because God could raise up out of the stones of the desert better children of Abraham than they were. He told them that the Woodsman was at that very instant stripping off his garments that he might seize his ax, lying at the root of the fruitless tree of Judaism, to fell it to the ground. And when they marvelled at such words of denunciation and warning, he told them that they had not heard the half of what might be said, for after him was coming One who was to pause not an instant in the swift work of judgment and retribution that he should undertake. He would cleanse the threshing floor with his great winnowing shovel, and gather into his barn the useful as good grain, burning up the chaff with quenchless fire. Such words of warning were needed by the generation to which Jesus came.

International Sunday-school lesson for January 1, 1910: John, the Forerunner of Jesus. Matthew 3:1-12.

Through This Year with God

By W. D. Endres.

It was a daring thing for the Israelites to throw off the yoke of Egyptian bondage and trust their fortune to the keeping of an untried if not unknown leader. Indeed they never could have been induced to do so but for the previous conviction that in so doing they were but following the will of Jehovah. By faith they were anchored in Him. He was their real leader. "At the commandment of Jehovah the children of Israel journeyed, and at the commandment of Jehovah they encamped." The cloud by day and the pillar of fire by night were indications of the divine will, and "whether it were two days, or a month, or a year, that the cloud tarried . . . . the children of Israel . . . . journeyed not." According to the narrative, from day to day throughout the year they kept constantly before their minds the fact that they were responsible to God. They were moving through strange territory. What the outcome would be they could not know except as they had faith in God.

There is need for this same loyalty still. The Christian Endeavorers are not expected to travel through a wilderness in a strange land. There is no call to repeat the work of the old crusaders. We live in a different, and in a better age. But still there is need. We are called upon to thread our way and lead a life in the wilderness of an intricate and an involved modern civilization. There are tremendous temptations. The opportunity to take money from the cash drawer, to drink, to gamble, to dissipate, to waste time when life is so significant, to squander earnings and possessions, to secure enjoyment and entertainment at the expense of your employer, and your future usefulness—these and nameless others make up the ten thousand pitfalls along life's highway. The only protection which we can rely upon is God. Whether it be "two days, a month, or a year," we must walk with God, all the day and every day. How? Remember that God is, that he is God, that he is just and gentle, sympathetic and loving, that if we would be his worshippers and worship Him in spirit and in truth—that is in reality—we must ever strive to be like Him in the quality of our beings. That this must hold good when we go to our daily task. The discharge of duties in the keeping of the home call for faithfulness. The clerk in the store must be governed by the same ideals. The student who turns to the school room, or the teacher who stands before her class, should ever be conscious that her task is a divine obligation, the results of which she must face again. The laborer who goes to his bench in the shop for his day's work has a sacred task, in the faithful doing of which is pleasing to God. To carry this high sense of our calling in our daily consciousness and to attempt to be true to it, is to "walk with God." The person young or old who does this passes "through this year with God." And with equal force and truth we may add he who fails to thus interpret his life and work does not walk with God.

C. E. Topic, January 2; Num. 9:15; 10:10.

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER V.

A Friend at Court.

Bannister did not waste any time in acting upon the grudging permission to call on Mrs. Crofton he had forced from Eleanor, but availed himself of it the next afternoon, hoping, as goes without saying, to see her daughter as well.

He possessed assurance that was not easily abashed; and Eleanor's coldness only intensified his determination to be restored to her favor. Never had she seemed so alluring as when she had unmistakably repulsed him at the gate. He confidently counted on Mrs. Crofton's forgiveness and good-will. She had never failed him in the past, and he construed it as a favorable omen that she came down stairs with alacrity when his card was sent up.

Mrs. Crofton was thankful that she was dressed in her best gown ready for unexpected visits, which, during commencement week were paid at almost any hour. She had heard of his marriage with great disappointment, for she had always hoped that the disagreement between him and Eleanor might be made up. When she learned that he was free once more, hope revived, and she was ready for whatever might be demanded of her in the difficult role of peacemaker. She had never blamed Bannister; it was Eleanor she had censured for her touchiness and for demanding more loyalty than any ordinary young man is ever disposed to give. If he had returned to reinstate himself with her daughter he might count on her support.

It was in this gracious spirit that she greeted the recreant suitor, extending her white fragile hand and welcoming him in the sweet, refined tones that gave additional meaning to her most ordinary speech, when she was amiably disposed.

Always ready with compliments when his own interests were to be advanced, he said effusively: "How delighted I am to see you so little changed!"

"Don't waste your pretty speeches on an old woman like me!" she smilingly deprecated.

"I see you still have your old exquisite taste in regard to dress!" he gazed with undeniable pleasure at the pretty picture she made in her soft, gray gown with its garniture of rare old yellow lace, pressing into her hand as he spoke a superb bouquet of roses. Assuming the freedom of an old friend, he looked about the room and said approvingly:

"How cozy! How charming all this is! It must be a great relief to be rid of the trouble of keeping up the old place."

It was not quite the speech that a man of real delicacy would have made, but Hrs. Crofton overlooked it, being especially predisposed to judge Bannister with extreme leniency.

They fell into discussions of the happenings in the old families; the births, deaths and marriages, and the inevitable changes in the fortunes of many; as if Bannister had left Carlinville and returned as any ordinary friend might have done.

He waited, listening between Mrs. Crofton's platitudes, for the sound of Eleanor's footsteps; but she did not come. He had not asked for her at first, thinking it prudent to wait. Mrs. Crofton, on her part, also exercised some diplomacy, and did not introduce her daughter's name. If Bannister had hoped to see Eleanor, as she suspected, a little disappointment at this juncture would be salutary in its effects.

At length he grew tired of waiting and bluntly asked: "Is your daughter at home, Mrs. Crofton?"

"I'm so sorry!" she replied in her gentlest tones, "but she has gone to take my card to some old friends who are here to attend commencement, whom I'm not able to visit in person. I see so few people these days, and must delegate my dear girl to perform such duties for me."

He expressed regrets that were more sincere than such sentiments from him usually were, and Mrs. Crofton's explanation had the effect of hurrying the departure.

While taking his leave he asked humbly: "May I come again? And please remember me to Eleanor—Miss Crofton—and say how sorry I am to have missed her."

"I'm sure that my daughter will be disappointed," said Mrs. Crofton, fully aware that this statement could hardly be taken literally. "She told me of having met you, and of having given you permision to come to see —us."

"Yes; so very good of her!" he murmured.

This, too, was rather an unlucky speech, and both reflected instantly that, considering the circumstances which had separated them, it was more than goodness; it was magnanimity—or indifference—of which few women would have been capable.

Bannister was somewhat flurried when he took his leave—an unusual thing for him. Mrs. Crofton was uncomfortable, and in consequence, out of temper; and when Eleanor returned, tired and overheated from her long walk, reproved her sharply for staying so long, forgetting as usual that she had gone at her request, and that it had been an errand which could not be dispatched without due ceremony.

Eleanor made no reply to her mother's complaints, but when she saw the roses that Bannister had brought she uttered an exclamation of delight.

Mrs. Crofton made no explanation; if Eleanor wished to know where they came from she must ask. This she did, inhaling their fragrance in deep rejoicing breaths:

"Where did you get them?"

"Mr. Bannister's been here and brought them to me."

Eleanor laid the roses down instantly, and gathering her parasol and card-case, started to her own room, saying coldly:

"I will have Ann put them in water, and set them on the table in your room where you can enjoy them."

It was evident that she was not disposed to do it herself, she who performed all such tasks for her mother, gladly and with her own hands. The significance of her refusal was perfectly clear to Mrs. Crofton, but it was a crisis where silence was golden.

Bannister made his speech at the alumni banquet on Tuesday evening. Rhetorically it was fairly creditable, as Brainard readily admitted. But it was the open bid of the place hunter; full of political cant, superficially brilliant, and palpably insincere.

As he listened Brainard set his lips firmly, and said to himself: "The typical henchman—the statesman of the republic who succeeds today. God save the mark!"

The commencement season always closed with the President's reception, a solemn function that Abigail Brainard never missed, and to which her brother patiently accompanied her. As a matter of some importance connected with Eleanor's affairs had come up during the day, about which it was necessary to consult her at once, Brainard proposed that they call on their way to the reception. They set out almost immediately after their late tea, in the [illegible] had recently given his sister.

Miss Abigail presented a living example of mental and spiritual serenity and of temporal prosperity, arrayed in a new gown of pale gray satin, with a collar of fine point lace; gloves and fan were in keeping. She felt that she was never in better form to pass muster under the critical eyes of Mrs. Crofton. But her kind heart made her fear her finery might wound a [illegible] spared herself any such scruples for Mrs. Crofton under all conditions would have considered herself the [illegible] Brainard.

When they arrived they found Eleanor seated on a low chair on the porch, reading, and so absorbed in her book that she did not look up until the phaeton [illegible]

She rose to greet them [illegible] prise noted that, in evening dress, Brainard was strikingly handsome. He almost immediately stated his [illegible] that Mrs. Crofton was not present. After the matter was settled they could not leave at once, and Miss Abigail [illegible] Brainard was seized with an uncomfortable consciousness of having in some measure usurped Eleanor's [illegible] and necessitating this painfully altered mode of living. He grew silent and abstracted, and made no effort to stem the tide of Miss Abigail's volubility.

Presently, with an effort, he joined the conversation, talking easily and well. While thus pleasantly occupied Bannister arrived, and Eleanor rose to greet him, with a momentary annoyance she was not able to conceal. He had known Miss Abigail slightly, and now he expressed his pleasure at seeing her again.

"I am so delighted to come back to the old town once more!" he said blandly.

"Yes; I've heard many others say the same thing," she replied primly.

"It's strange how it holds one, in spite of the new ties one must form elsewhere!"

"I can't speak as to that: I've always lived here, and don't break old ties!" This was a sharp dart Miss Abigail could not refrain from flinging.

"You're as loyal as your brother to your town!"

"He has every reason to be; he has done his best for the town, and they have appreciated him!" she observed curtly.

Brainard, who was listening to Eleanor, turned at this to remonstrate gently: "I think that opinion would better be expressed by some one else."

"Perhaps so! But I consider myself quite competent to speak on that point!" she persisted stubbornly. "I know it's true!"

"No doubt!" Bannister replied quickly. "But in spite of your opinion, which I regret to dispute—Brainard is not altogether satisfied with Carlinville."

Brainard looked at him questioningly, a trifle embarassed.

"I suspect from what I've heard," continued Bannister, "that he deplores the passing of the coonskin cap and the puncheon floor."

Brainard smiled at this gibe, referring to his lack of the "progressive spirit," but did not trouble himself to deny it.

"I've heard that Judge Brainard thinks we've fallen on evil days—he does not believe in modern methods in courts, or improvements, or progress of any sort!"

Miss Abigail was about to utter an indignant protest when Brainard himself spoke, with increased indifference.

(To be continued.)

Church Life

A few of the preachers have already sent us the brief outlines of their Christmas sermons. Let many others respond at once.

Do not neglect to read the announcement of the Bethany Graded System of Lessons, made in this week's issue of The Christian Century. Many inquiries are being received about these lessons each day. They meet the present needs of the school as no others do.

And the reports of your annual meetings. Send them to us, preachers, and we shall incorporate them in the symposium which we shall publish early in January. Some reports have already come to our desk. If you are too busy to write a special copy for us, then send a corrected copy of your report as it appears in your church paper, or the local paper of your city.

Responses of satisfaction in our announcement last week of our purpose to conduct a department to be known as "The Daily Altar" have already begun to come to our office. Among others William Ross Lloyd of Bellevue, Pa., exhorts us to "push the daily family worship movement and when you have succeeded you will have accomplished the biggest thing in the world today." The department will appear in our next issue and cover the first eight days of the new year. It is our earnest wish that it may prove a source of blessing in many households.

Many of the preachers are responding to the request of the editors that they send us copies of their church calendar. From these we are gleaning many suggestions which we can publish and thus let the ideas of these men become the property of the entire body of preachers. The news department of a Christian weekly has a real function to perform but it is the thought of the editors of The Christian Century that in this its work should not be allowed to degenerate into a mere medium of gossip. The preachers of our churches can help us fulfill this nobler function of the paper.

* * *

A minister is needed at Polo, Ill.

A new church is being erected at Fredericktown, Mo.

C. S. Medbury, Des Moines, Iowa, recently spent five evenings in Dallas, Texas, lecturing on Bible themes.

The ladies of the Central Church, Huntington, Ind., held their annual bazaar the second week in December.

Mrs. M. E. Harlan, National Secretary of the C. W. B. M., spoke in the Kirkwood Ave. Church, Blomington, Ind., Dec. 12.

J. D. Hull has resigned as pastor of the First Church, South Bend, Ind., but the congregation voted not to accept.

H. D. C. Maclachlan began a series of gospel services at the Seventh Street Church, Richmond, Va., the last Sunday in November.

The church at Manchester Va., is on the lookout for a minister, Hugh W. Sublett, having just closed his work there.

J. N. Scholes of Newark, Ohio, underwent an operation at Lakeside Hospital, Cleveland, on December 4, and is recovering nicely.

The church at Imperial, California, has purchased new lots and will erect a building in the near future.

A. N. Glover, Delta, Colo., has accepted a call to the church at Fullerton, Calif., and has already entered upon his work.

The Franklin Circle Church, Cleveland, is preparing for an evangelistic campaign in February, in which they will be assisted by the Netz sisters.

I. J. Cahill, of Dayton, Ohio, will assist F. D. Ferrall and the church in Bloomfield, Iowa, in a meeting in January.

G. A. Henderson has resigned as pastor of the church in Bedford, Iowa, and will for a time at least give his attention to business.

Lockhart and Lintt are stirring things in their meeting at Gibson City, Ill. Large audiences are in attendance each evening.

W. S. Haynes and Charles E. McVay, singer, will conduct a meeting at Austin, Minnesota, through February. Mr. McVay is now in a meeting at Fertile, Iowa.

George P. Rutledge, Philadelphia, aided Gerald Culbertson and the Third Church, Richmond, Va., in a meeting the latter part of November.

H. P. Shaw and wife are arranging to return to China. They will sail on the "S. S. Korea" on March 22. Their station is Shanghai, China.

Good audiences are in attendance upon the meetings of the church at Sterling, Ill., where a revival is in progress under the leadership of Evangelists Shearer and Rice.

W. S. Johnson changes his address from Swan, Iowa, to 2214 Carpenter Avenue, Des Moines. There were fifty-four additions in the meeting at Swan, led by Mr. Johnson.

Leslie Wolfe, Manila, P. I., reports twenty-three baptisms during the month of October. He says the prospects are most hopeful for a great work at that station.

W. E. Harlow, evangelist, is in a meeting with the church at Blandinsville, Ill. He will hold a meeting with the Central Church, Peoria in February.

The Sunday-school of the church at Carbondale, Ill., is attracting an attendance of about 200 each Sunday. The Men's Bible class has an attendance of thirty-five.

James Barnett, pastor at Galesburg, Ill., is assisting H. H. Jenner, and the church at New Bedford in a short meeting.

H. H. Webb of Butler, Ky., is holding an interesting meeting for H. C. Runyan and the Latonia, Ky., church. There were large crowds and several additions at last report.

J. M. Lowe has been compelled to remain at his home in Des Moines a few weeks on account of illness in his family. As soon as possible he will return to his evangelistic work.

J. W. McGarvey, Jr., who has been preaching for the church at West Point, Miss., will close his work with this church January first, and invites correspondence with churches farther north.

Fred S. Newcomb, pastor at Richmond, Cal., has been chosen as superintendent of the Pacific Telephone and Telegraph Company of that city. He will probably give up the care of the church.

The Edgewater Mission, New York, is being effectively served by M. M. Smyser. They are planning to erect a temporary building. With a place of meeting provided, this work will make rapid growth.

The church at Blue Mound, Ill., is in a meeting led by the pastor, W. W. Weedon, and song evangelist, George Jones, of Niantic, Ill. There were two additions the first two weeks. The meeting continues.

The church at Norfolk, Va., will give $300 to state missions this year, thus becoming a Living Link. The only other Living Link church in the state is Marshall Street, Richmond.

M. W. Harkins who recently resigned as pastor at San Jose, Calif., has been called to the service of a strong church in the East, but he is not ready to leave the Golden State.

A meeting of three weeks with the church at Libertyville, Ill., closed November 1. There were thirty-three accessions to the church. F. A. Sword, Lanark, Ill., was Evangelist. L. D. McClean is the minister.

S. S. Lappin has just concluded a twelve-days' meeting for the Bellevue-Dayton Church. There were three confessions. The meeting was held with a view to strengthening the congregation in its work.

George A. Jones is leaving the Ludlow, Ky., church, to take up the work in South Louisville, Ky., with the New Year. He anticipates a splendid work in his new field. He will no doubt bring it about.

C. P. Hedges, Bolenge, Africa, reports twenty-two baptisms on the last Sunday in September. He says that this makes something like two hundred and fifty since he came, one year ago.

A new Concise History of the Foreign Society written by the missionaries and edited by President A. McLean will be out soon It will be illustrated with more than one hundred pictures. Price 25 cents.

W. E. Hodkinson and Mrs. T. R. Hodkinson, Woodburn, Iowa, wish through The Christian Century to express their appreciation of the sympathy shown them in the recent death of their husband and father, T. R. Hodkinson.

A reception was recently given H. H. Wilson, pastor of the church at Pacific Grove, Calif. The ministers of Pacific Grove and Monterey joined in giving welcome to the new pastor.

The campaign for the endowment of the Bible College at Columbia, Mo., is still in progress, with only a little more needed to make the $100,000 assured. This is the day of opportunity.

The Martin family have recently closed meetings at Alva and McAlester, Oklahoma, with over one hundred additions. After the holidays they go into a meeting with the church at Salisbury, Mo.

The *Centennial Living-link Souvenir* of the Foreign Society embraces over one hundred pages and more than two hundred pictures of Living-link pastors and the missionaries their churches support. A valuable document, price 25 cents.

E. W. Darst, whose illness at the time of the Centennial Convention was a source of anxiety to his many friends, is greatly improved in health but will rest for the winter at Tucson, Arizona, before again taking up his duties in California.

S. S. Jones, Pastor of the Third Church, Danville, Ill., is leading his church in a revival meeting. Mr. Jones usually holds his own meetings, and has been so successful that three other churches have been built in Danville, under his leadership.

Claris Yeuell, Fort Payne, Alabama, writes that the recent defeat of the prohibition amendment in Alabama, was not due so much to a reversal of temperance sentiment as to the unpopularity of the present state administration.

George Fowler, minister at Roswell, New Mexico, is rejoicing that the audiences which greet him now are the largest in the history of the church. The church is preparing for an evangelistic campaign to be held early in January.

Robert Graham Frank, Liberty, Mo., has announced a series of Sunday evenings with Great Hymns. The last Sunday evening in December will be devoted to great Christmas

hymns and their authors. The meetings are to be held the last Sunday evening of each month.

The churches of Vermillion County, Ill., held their annual meeting at Georgetown, December 10-12. Addresses and sermons were delivered by W. E. Adams, S. S. Jones, J. S. Hyde, J. E. DeGafferilly, J. A. Lytle, and C. L. DePew, Jacksonville.

Robert Wittchen has entered upon his work at the Ridgewood Heights Mission, New York. Sunday, November 14, there were seventy-four present at the Sunday-school All the regular church services are now being held.

The "Men's Brotherhood," Alma, Neb., makes a special study of the Foreign Society, its work and workers, history and methods etc., during January. Good idea. Try the plan in your own brotherhood, or in a meeting of the men of your church.

Secretary Stephen J. Corey reports more interest in the Foreign Missionary Rallies than in former years. E. W. Allen, new secretary, is stirring the churches in Texas and the southwest in a series of rallies. He is receiving most enthusiastic welcome everywhere.

J. T. McKissick of Nashville, Tenn., has just closed a splendid meeting for J. W. Shelburne and the Norwood, Ohio, church. There were over forty additions to the congregation besides much other good accomplished.

Dr. and Mrs. I. N. McCash have been given their farewell receptions by the church at Berkeley, and the brethren of the bay cities, and have gone to Cincinnati, where Dr. McCash assumes his duties as secretary of the American Christian Missionary Society the first of January.

A friend in California sent to the F. C. M. S., $600 last week for the work in Africa, and speaking of an additional gift, says: "I will get the $5,000 over to you soon. I have most of it ready." It is hoped that others will follow this good man's example.

C. W. Plopper, who has been the bookkeeper of the Foreign Society for the past nine years, resigns to enter the real estate business at Dallas, Tex. He served faithfully and most efficienty, and the change is much regretted by the society.

W. E. Harlow, evangelist, and Fred G Dakin, singer, will assist the Central Church, Peoria, Ill., in special meetings, February next. Mr. Harlow has held three meetings with W. F. Turner, the pastor, before, in which over 800 were added to the church at Joplin, Mo.

Frank Thompson, pastor at Cairo, Ill., organized an adult Bible class in his church one year ago with two members. The class recently dined together in honor of their first anniversary. There were thirty-seven members present. This church moves into the basement of their new building, January 1.

Secretary F. M. Rains will attend the Students' Volunteer Convention at Rochester, December 29 to January 1, and will dedicate churches as follows: North Park, Indianapolis, Indiana, January 16; Syracuse, N. Y., January 23, and Magnolia Avenue, Fort Worth, Texas, March 27.

C. C. Jones, who has done such a fine work at New Bern, N. C., is giving up that field to take up the Sunday-school work in Florida. He will be located at Jacksonville. He has prepared himself well for this work, being one of the best equipped Sunday-school men in the brotherhood.

L. L. Carpenter will dedicate the new house of worship at Salisbury, Mo., January 9, 1909.

The new training school of the C. W. B. M. at Indianapolis, Ind., will be open in the autumn of 1910. The building is now being used as offices for the organization.

The meeting at Enid, Oklahoma, J. V. Coombs, Evangelist; Randolph Cook, Pastor, closed November 24, with 257 additions. This church now has 1068 members in Enid. "Brother Coombs did us excellent service" — is the word of the pastor.

Joseph Keevil is visiting the churches in the city of New York, in the interest of city mission work. The churches are alive to the real problems before them and are thoroughly united in the city work. All the churches are in splendid condition to go forward in the work.

Andrew P. Johnson is getting a good hold upon the work at Chickasha, Okla. Every department of the church is coöperating with the new pastor enthusiastically. There were eight additions to the church, Sunday, December 12. E. W. Allen was with this church in a missionary rally, Sunday, December 19.

H. H. Webb of Butler, Ky., will take up the work at Portland, Ind., the first of the year. This leaves the Butler church in quest of a good man. He goes into a building project with the Portland brethren and the outlook is splendid for this congregation with such a capable man to lead them.

THE OLD AND THE NEW.

There are times, like the closing of a year, which God seems to set us for the taking of inventories. At such times we find much in possession that we are glad to part withal. Some things we will not lightly lose—old Friends, old Memories, and old Convictions. But to replace the things that pass, God gives a richer dower—new Visions, new Hopes, new Confidence and the opportunities of a New Year.

Herbert L. Willett.

The Millersburg, Ohio, Church will begin a meeting, January 2, and will be assisted by Miss Una Dell Berry.

On December 12, the church at Bedford, Ohio, extended a call to J. H. McCartney, now in the West, but formerly pastor at Bedford.

G. W. Haynes, who gave the Foreign Society $5,000 on the Annuity Plan in March, 1907, says: "When I gave you (Foreign Society) $5,000 on the Annuity Plan, it was the best investment I ever made."

A new $16,000 house of worship is being erected at Santa Ana, Calif., where A. F. Roadhouse is the pastor. It is thought the building will be ready for use the first of January, and about that time W. S. Myers, State Evangelist, will begin a meeting with the church.

J. L. Thompson, pastor of the Forest Ave. Church, Kansas City, Mo., has been called to the work at Jefferson City, Mo. He had about arranged to close his work in Kansas City. But on account of the unexpected large number of accessions in the revival at Forest Ave., it is said that Mr. Thompson may be induced to withdraw his resignation.

The meeting at Woodson Chapel, St. Joseph, Mo., lead by Evangelist Harbard, State Evangelist, and the pastor, T. H. Capp, began Sunday, November 21, with a very promising outlook. The evangelist had just closed a successful meeting with the Wyatt Park Church, St. Joseph.

Neary three thousand copies of Bolenge Mrs. Royal J. Dye's great book, have been sold. Another edition of three thousand copies is now on the press. It is a story of gospel triumphs on the Congo. The price on this $1.00 book has been reduced to fifty cents, postage prepaid, and it goes like hot cakes.

J. C. Todd, Pastor of the church at Bloomington, Ind., will hold a meeting with J. M. Rudy and the First Church, Greencastle, Ind., beginning the second Monday in January. Mr. Rudy in turn will assist the Bloomington Church in a like service in March.

B. F. Cato, who has just entered upon his ministry with the First Church, Beaumont, Texas, commends highly the work of the former pastor, J. B. Holmes, and says the church is in excellent condition and ready for every good word and work.

W. G. Walker, Bellevue, Ky., takes up the work at San Angelo, Texas, with the first Sunday in the New Year. This church is planning the erection of a splendid church building on the finest lot that the city affords and has asked him to lead in the larger work toward which the congregation is looking.

J. N. Lester, Denair, Calif., has been called to the pastorate of the Highland Street Church, Worcester, Mass., and will begin work in his new field the first of the new year. Mr. and Mrs. Lester have been actively interested in the state work in California; the latter being President of the C. W. B. M. for Northern California.

The first service in the beautiful new church building at Muskogee, Okla. was held December 5. The entire building cost about $25,000. It is unusual in that the lower floor of the building is used for store rooms, and the second and third floors used for the work of the church and the Sunday-school.

L. E. Brown, pastor, did the preaching in a three-weeks' meeting at Lebanon, Ind., which closed Sunday evening, December 5. J. P. Garmong of Des Moines, Iowa, was the leader of song and soloist to the entire satisfaction of both pastor and people. There were forty-eight additions to the church.

Herbert L. Smith, Living Link, Missionary of the First Church, Champaign, Ill., to the Congo District, Africa, writes saying that he and Mrs. Smith made the journey from America, without accident or even sea sickness. They made the trip in company with Dr. Dye, and reached Bolenge August 29, after a voyage of eight months.

Sunday, December 12, was rally day for the church at Shelbina, Mo. The committees on campaign for funds for the new church building made very encouraging reports. A new building site will soon be selected and ground will be broken in the early spring.

The District convention of Christian Churches was held in Ionia, Mich., December 1 and 2. Much attention was given to discussion of the problem of the country church. Pres. J. W. McGarvey was invited to give daily Bible studies. G. W. Moore, the pastor at Ionia, is preaching a series of seven weekly sermons on the central theme—"Christ's Last Messages to the Church."

A largely attended meeting of the Christian ministers of St. Louis, was held Monday, December 6, in memory of Dr. O. A. Bartholomew. Addresses were made by J. F. Merryman, and Earle Wilfley, and prayer by W. W. Dowling. Every Disciple of the Mississippi Valley knows of the large part Dr. Bartholomew has had in building of the work in St. Louis and Missouri. His memory is a benediction to the churches of the state.

The Ladies' Aid Society, Blue Mound, Ill., cleared $178.00 at a Thanksgiving dinner.

Roland A. Nichols has accepted a call to the Hillman Street Church, Youngstown, O.

L. E. Sellers and singer, St. John, are in a meeting at Elwood, Ind. The meetings are arousing interest in the community.

The new work just opened up in West Covington, Ky., is moving off nicely, and the prospects are for a splendid church there in the near future. It will be located in one of the best residence sections of the entire city. W. G. Walker of Bellevue preached for this congregation on Sunday afternoon, December 12. They have arranged to buy a $3,500 lot on easy payments and contemplate building in the near future.

The announcement has just come to hand that W. J. Wright, secretary of the American Christian Missionary Society, will, "while trying to decide wisely the question of a pastorate," do evangelistic work and dedicate churches, after January 1, 1910. He can supply a first-class singer. Mr. Wright's recognized ability will doubtless bring him more calls than he can accept. His address is 2523 Moorman Ave., Cincinnati, Ohio.

The officers of the First Church, El Paso, Texas, and their wives, gave a reception to the new pastor, P. J. Rice, and his wife, December 14. The reception was in the home of Mr. and Mrs. Shedd, and all members of the church were invited. The annual meeting of this church will be held New Year's eve. The meeting will continue until the midnight hour, and will close with a consecration service.

Arthur Holmes, Ph. D., Professor of Psychology in the University of Pennsylvania, spoke at Seventh Street Church, Richmond, Va., on a recent Sunday evening. His subject was: "The Conversion of Boys and Girls." The favorable impression made by Mr. Holmes' address at the Centennial convention, has opened to him the doors of all our more progressive churches, and by such visits as this to Richmond he will accomplish great good beyond his University work.

The church at Sheldon, Iowa, has just closed a successful meeting. W. C. Cole and wife, Goldfield, Iowa, were the evangelists. Mr. Cole's sermons are characterized as "soul searching," and Mrs. Cole's singing and personal work are highly recommended by the pastor I. T. Underwood. There were twenty-six accessions to the church, among them a young man in the high school, who will enter Drake University to prepare for the ministry. The church has published Mr. Cole's sermon on "The Church of the First Century,' and will put it into every home in Sheldon.

I. J. Cahill's meeting with the church at Kirksville, Mo., lasted four weeks. It rained almost every night during the meeting, but the audiences were good, and there were fifty additions to the church. Mr. Cahill's work was of high rank, and commanded the respect of the intelligence of the city. A local paper says: "Mr. Cahill's sermons are strong and go to the heart. His meeting was a decided moral uplift to the city, whose people regret to see him leave them." For such evangelism there is ever room in our best churches.

The Independence Ave. Church, Kansas City, Mo., is now assured of their new Sunday-school building, made possible by R. A. Long, upon the condition that the Sunday-school have an average attendance during the last four months of the year, of 1,000. The attendance was much greater than this . Plans are now about complete for a three story structure which will extend the entire length of the lot, and will include a young mens hall and Sunday-school class rooms.

LeRoy M. Anderson, pastor of the church at Horney Grove, Texas, is preaching the following series of Sunday evening sermons to men: "The Making of a Man the Crowning of History;" "Man and His Strength, Your self your Own Opportunity;" "Man and His Name, Yardsticks to Measure Life." "Man and his God. The Great Conclusion." The sermons are skillfully announced, and the pastor writes that the meetings are accomplishing the things which he purposed in them.

F. B. Thomas has decided to close his ministry with the church at Kansas, Ill., the first of next March. When Mr. Thomas went to this church three years ago, there were 170 members in the congregation and only a small frame building. The present membership is 400, a new $2,500 brick church has been erected, and the Sunday School enrollment is 350; the prayer meetings have an attendance of from seventy-five to 100. The church is paying a salary of $1200 and parsonage. Mr. Thomas has not yet definitely arranged for his future work.

Edward E. Cowperthwaite desires to do some evangelistic work if the way is open. He will be assisted by his wife. He is well known to many in our ranks as an able minister of the Word, and has splendid social qualities and a consecrated life to commend him. He has been in the employ of the American Christian Missionary Society for some years, is a good speaker, and we can most cordially wish for him a warm reception on the part of the brotherhood. He may be addressed at River Edge, N. J. Men like Z. T. Sweeney, S. M. Martin, B. S. Ferrall and W. J. Wright all commend him.

The meeting which has been in progress at the First Church, Nevada, Mo., closed Wednesday evening, November 25. The last Sunday of the meeting, unusually large audiences greeted the pastor, W. W. Burks. During the afternoon a Junior Endeavor Society was organized with Mesdames Ed. Green and J. H. Beeney as superintendents. The following Thursday evening a reception was given to the new members of the church. During the service the pastor announced that each new member would be presented with a copy of the "rules of faith and practice of the church." Thereupon, each one was handed a copy of the New Testament.

The Hebrew Mission, at the Humboldt St. Church, New York, under the leadership of H. Sandler (a Russian Jew), is making good progress. At the meeting Saturday, November 20, a Russian Jew and his wife were buried with their Lord in baptism. This church is pushing the work of raising the money to erect their Mission Hall. Their enterprise should receive the help of all interested in giving the gospel to the foreigners. It is impossible to do the work needed until a suitable equipment is provided. If the friends of this work would rally to its aid this building could be erected in the very near future.

The Brazil (Ind.) Daily News, November 22, announces the resignation of E. L. Day, for more than eight years pastor of the Christian Church in that city. Mr. Day has been called to serve the church at Noblesville Ind., and will probably accept. When Mr. Day went to Brazil eight years ago a new church had just been completed. In February, 1907, this was destroyed by fire, and upon the ruins the church erected the present large and beautiful building. Mr. Day has built up the membership of the church and the Sunday-school, and leaves the church free from debt, and in excellent working condition. He will close his work the last Sunday in December.

The resignation of I. J. Cahill, after a pastorate of thirteen years in Dayton, Ohio, has received deserved notice in all the papers of the brotherhood. Some facts gleaned from a personal acquaintance with that work deserve further mention. In the thirteen years Mr. Cahill has accomplished a few very definite and valuable ends. An oppressive debt has been removed and the property made secure, which was no assured result thirteen years ago. A second church, indebted to Mr. Cahill for its inception and support, is now well established. Funds are now in hand for the purchase of a pipe organ for the church. The standing of the church in the city and its power for righteousness is well known. Such definite results attained speak eloquently of the leadership of the retiring pastor.

The Christian ministers of St. Louis at their last weekly meeting expressed great confidence in G. E. Ireland, and asked that his services as city evangelist be continued at least for another year, believing that any change now would be a serious detriment to our work. Mr. Ireland has recently offered his resignation, to take effect at the next annual meeting of the City Mission Board in January. During his eight years' residence in St. Louis that he and his wife have shown untiring energy and unselfish devotion and unvarying Christian courtesy and a consistent Christian character, is the testimony of these resolutions. Under his administration no less than four churches have resulted.

The church building at El Paso, Texas, where Perry J. Rice is pastor, has been thoroughly renovated. The basement is being remodeled to provide accommodations for the Sounday-school and social meetings. A payment of $500 and interest has been made on the church debt. The church, led by one man who gave his check for $50, is establishing a fellowship fund, to be used in ministering to the needy. Good audiences are greeting Mr. Rice; there are frequent additions to the church and every condition seems most encouraging.

As We Go to Press

Little Rock, Ark., Dec. 19.—We are reaping the harvest of four score years of sowing and tears. The Lord of the Harvest is blessing us. Scoville is the greatest harvester I have ever known; 334 in three weeks. We have only begun. Fifty-eighty today.—J. N. Jessup.

Peoria, Ill., Dec. 18.—Again God has blessed Thompson, the evangelist, in face of absolute failure from stormy weather, and stolid indifference. He has done the almost impossible and victory is ours. Difficulties seem to inspire him. The money side is the easiest part, souls are being added, church strengthened. We continue.—J. W. Camp, Minister.

Mitchell, Ind., Dec. 19.—Great meeting in progress; Rufus A. Finnell, Wheeling, W. Va., a true evangelist with remarkable teaching and persuasive powers, and no claptrap methods. Great crowds and twenty-one added this week in difficult field. One opposition meeting in progress. Finnell has open date for February.—Rolla James Bennett, Minister.

THE PRAYER-MEETING TOPICS.

The following letter is a side light upon the report of the prayer-meeting committee which was already in press when Mr. Stauffer's explanation was received.—Editors.

Editors Christian Century:—I am just in receipt of the information that the prayer-

meeting committee appointed at Pittsburg was not to prepare topics for next year, but for the year 1911. This is all a surprise to me. To find myself at the head of a committee which has actually finished its work a year in advance,—that invests me with such a sense of virtue as to quench all humility. The only thing I can think to do, under the circumstances, is to go out behind the Angola manse, and laugh! Perhaps you would better return the report of the committee to me, so that I may preserve it with care, lest it grow over-yellow with age, ere it shall be needed. With feigned solemnity, I remain, Anachronistically yours,

VERNON STAUFFER.

Angola, Ind., December 17.

The Congress of the Disciples

The 1910 Congress of the Disciples will be held at Bloomington, Indiana. The exact date of the Congress has not been determined, but it will be in the spring, either the last week in March or the first in April. The program is practically all arranged and will be published in a few weeks. No congress was held this year for two reasons. In the first place the committee thought best not to divert attention in any way from the Centennial Celebration. The second reason for not having a congress was that we had practically had two congresses last year, our own in the spring and the joint congress of Baptists and Disciples in Chicago last fall. I have received a number of inquiries in regard to the relation of these two congresses to each other. In reply to all these I will say that a joint committee of Baptists and Disciples was appointed at the Chicago meeting to report upon the advisability of merging the two organizations into one; or if not, that of their holding joint meetings and if so, how often. Some favored the merging of the two congresses; others thought it best to hold biennial joint meetings and on the other alternate years, each body hold its own meeting. These two plans were proposed at the Chicago meeting and the matter was referred to the above committee, which will report to our congress at Bloomington. Those Disciples, who attended the Chicago meeting, became annual members of the Baptist Congress by paying the annual membership dues at that meeting. Dr. Matheson, secretary of the Baptist Congress, sent out notices a few months ago to all those Disciples, giving them the opportunity of paying their dues for the year 1909 and continuing annual members of their organization. Some have done this others have written asking me what they should do. Accompanying these notices from Dr. Mattheson was the following statement. "The Union movement has made very unequal progress. With the Free Baptists, who had no Congress of their own, it has been practically accomplished. Some of their leading men have become members of "The Baptist Congress" and we expect many more to do so during the coming year. The fact that the Disciples have a Congress of their own, has made the problem of union with them more difficult; and although there appears to be among them a strong sentiment favorable to a union congress, no real progress has been made toward effecting it. Even more of them, however, than of the Free Baptists have personally identified themselves with the Congress and will doubtless continue their fellowship so long, at least, as the proposition for union still pends with the prospect of satisfactory solution."

It will be seen from this statement that Dr. Mattheson's purpose in sending the notices to our men was simply to afford them an opportunity of continuing their fellowship, if they desired, pending the solution of the question of permanent union. I am sure it will not be considered a discourtesy or evidence of indifference to the matter if our ministers do not continue their annual membership in the Baptist Congress this year. On the other hand those who continue their membership, do so as an expression of good will and encouragement of a closer union of the two bodies.

Cedar Rapids, Ia. C. B. VAN ARSDALL, Secretary.

Ohio State Secretary Resigns

At the December meeting of the Board of Managers of the Ohio Christian Missionary Society, H. Newton Miller offered his resignation as corresponding secretary, and has accepted a unanimous call to become pastor of the Broad St. Church at Columbus, Ohio. He had entertained no intention of severing his official connection with the state work in the immediate future, and had taken no steps whatever looking to that end. However, when the Columbus committee approached him unexpectedly and without solicitation, he felt justified in taking the matter under advisement, and finally after most careful deliberation decided to offer his resignation, the same to take effect immediately following the Toledo Convention in May. This is to give the committee which will be appointed by the state board in advisement with I. J. Cahill, the president of the Ohio Society this year, ample time to select a successor, to be elected by the state convention at the annual meeting in May.

The secretary says that he was not impelled in his decision by a lack of coöperation on the part of pastors or churches or of due appreciation of his efforts in behalf of Ohio missions, for he has everywhere been received with the kindliest spirit and has been shown every Christian courtesy. Nor, has the intimate and delightful fellowship with the state board in laying plans and devising methods for carrying out the same, ever in the slightest degree been endangered, as was fully evidenced by the sentiment expressed when the resignation was presented.

This adjustment will allow the secretary to devote at least half of his time to the state work after assuming the Columbus pastorate, while the presence of Miss Noyes his office secretary, in the office continually will enable him to look after the state interests without detriment to the work.

Southern California

The principal feature of the December meeting of the Christian ministers of Southern California was the farewell reception to state secretary, Rev. Grant K. Lewis, prior to his departure for Cincinnati, as one of the national secretaries of the A. C. M. S.

Two hundred preachers and "laymen" from all over Southern California and Arizona assembled at the First Church, Los Angeles, to do the new national secretary honor and bid him God-speed.

Many and tender were the tributes of affection and appreciation of "our Grant."

Words of highest appreciation were spoken by C. C. Chapman, President of the Evangelizing Board, who thought Mr. Lewis' administrative ability and modesty; J. G. Warren, A. C. Smither, J. N. Smith, and Mrs. Princess Long, all of whom expressed the confidence of the California churches in Mr. Lewis and in the A. C. M. S., under his leadership. In well chosen words the new secretary expressed his appreciation of the confidence and love of his brethren. He said:



We speak of the *good* old days—the charming graces and courtly ways. —But do we forget that they did not know

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The Soda Cracker that is the delight of this day and generation.

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Lewis and in the A. C. M. S., under his leadership. In well chosen words the new secretary expressed his appreciation of the confidence and love of his brethren. He said:

"You have had in mind an ideal secretary." "and somehow you imagine I come up to the ideal. I am so glad that I came to Southern California. I owe so much to your co-operation and to the splendid fellowships I have here enjoyed."

Mr. and Mrs. Lewis and son Herbert, will leave for the East about the middle of December. The two daughters have been with relatives in Indiana since the Pittsburg convention.

R. P. Shepherd's paper on "The World's Debt to the Roman Catholics," was a notable production. It expressed larger appreciation of the best that Romanism has done than is usual with Protestants.

Among other things Romanism stands for the sanctity of the home against the divorce evil. It stands for the specific confession of sins. While Catholicism has made too much of the confessional Protestantism has made too little of it.

Mrs. Reba Smith told the preachers about the Japanese Christian home in Los Angeles. The C. W. B. M. of Southern California is raising $30,000 for this home. They already have $12,000 in pledges and hope to raise the other $18,000 this year. For over a year the C. W. B. M. has had in operation a miniature home which has demonstrated the need for a much larger one.

A. C. Smither reported forty-four additions to First Church during the S. M. Martin meeting.

A. K. Wright and the women of Needles have raised $850.00 toward a new church.

E. W. Thornton, the Sunday School man, said the cradle roll at Naomi Avenue started with a "charter membership" of seventy-one.

E. E. Laine and wife of San Bernardino found their house broken into on their return from two months absence in the East. Investigation proved it to be friends who wished to surprise them with a "house warming."

The "Four C.'s," a young men's organization of Central Christian Church, San Diego, won a fine pianola in a recent newspaper voting contest.

L. W. Klinker had sixteen additions, ten baptisms, in a recent short meeting at South Main St.

Leander Lane will take the work at Azusa, following a meeting in which he was assisted by E. H. Kellar.

J. W. Utter of Glendale organized a men's club with an initial membership of thirty.

B. F. Coulter, South Broadway, is delivering a series of sermons on the "Messages to the Seven Churches."

Three splendid churches are in process of construction, Pomona, San Diego, Santa Ana. Yet one member of the Pomona church makes an additional gift of $5,000.00 to the work in Africa. He is already supporting a missionary there.

A. N. Glover is glad to get back to sunny California after a year's absence in snowy Colorado.

The election of George Alexander as mayor of Los Angeles was a decided victory for good government and good morals. It was also a vindication of the "direct primary." The Church Federation and every moral agency gave active support to Mr. Alexander's candidacy.

Prayer Meeting Topics, 1910

The Prayer Meeting Committee begs leave to submit to the brotherhood the following report:

The committee has labored diligently and in the spirit of great yearning to make the prayer meetings in the churches, during the year of grace 1910, as interesting and edifying as possible. The work of the committee has been influenced, and more or less moulded, by the following considerations:

(1) A conviction that the spirit of personal testimony ought to be wooed back into the mid-week service in the churches.

(2) An earnest importunity, coming from many quarters, urging that subjects be chosen which naturally and fairly admit of a larger element of devotional Bible study of a continuous, connected character.

(3) A desire to employ the mid-week service as an Upper Room, in the interests of the growing passion for unity among Christians; and

(4) The conviction that at least now and then through the year the prayer meeting should be, in fact as well as in name, a *prayer meeting.*

Concerning the report which follows, the committee would call especial attention: (a) to the number and character of the subjects calculated to persuade men and women to speak freely in one another's presence of the experiences of their personal religious lives; (b) the two series of well connected Bible studies, together with extended and, in many instances, numerous Scripture references in connection with other subjects; (c) the group of subjects calculated to cultivate a wholesome spirit of large-mindedness toward our brothers of other communions than our own; and (d), the meetings, distributed through the year, wherein the churches are to be called to unity in prayer. In the spirit of deep solicitude the committee presents its report.

January 5.—The Place and Power of Trust. Exodus 33:12-16; Psalm 37:1-9; John 8: 21-30.

January 12.—Prayer for the Various Departments of the Local Church. Matthew 18:19, 20; 21:18-22; John 15:7-8; Acts 12:15.

January 19—Lessons I Have Learned from Life's Failures. John 21:15-19; II Cor. 12: 7-10.

January 26.—What Can I do to Make my Church a True Church of Christ? John 15: 1-17; Ephesians 4:7-16.

February 2.—Prayer for the Minister, Elders and Deacons. I Thess. 5:25; I Tim. 2:1; 3:1-13; Acts 20:36.

February 9—Serving God with Our Bodies. Romans 12:1, 2; 6:13-19; I Cor. 6:19, 20; Hebrews 13:5; I Peter 2:5.

February 16.—The Sort of a Church Our Age Demands. I Cor. 3:1-23.

February 23.—Prayer for Missions Boards, Missionaries and Their Families, Native Converts, Native Workers, etc. Acts 13:1-3; Ephesians 6:13-20; Philipians 1:3-11.

March 2.—Paul's Spirit of Rejoicing in the Ppeaching of the Gospel. Philippians 1:12-18. (This topic is intended to prepare the way for the next five following topics.)

March 9.—Our Debt to Lutheranism: Appreciation and Thanksgiving. Matthew 7: 15-29.

March 16.—Our Debt to Presbyterianism: Appreciation and Thanksgiving. Luke 9: 51-56; Acts 10:34, 35; Ephesians 2:11-22.

March 23.—Our Debt to Methodism: Appreciation and Thanksgiving. Romans 2: 17-29.

March 30.—Our Debt to Congregationalism: Appreciation and Thanksgiving. Luke 13: 18-30.

April 6.—Our Debt to the Baptist Brotherhood: Appreciation and Thanksgiving. I Corinthians 12:12-27.

April 13.—The Longing for Christian Unity: A Passion. John 17:15-23; I Cor. 1:10-15.

April 20.—Men and Women Who have Blessed my Life. John 4:27, 42; II Tim. 1:3-6; Hebrews 11:32; 12:2.

April 27.—Recognition of and Prayer for the Agencies being used for the Evangelization of the Home Field. Acts 8:1-17.

May 4.—My Struggles with Temptation. Luke 22:24-34; James 1:2-4, 12-18; Psalm 51.

May 11.—The Unchanging Gospel. Galatians 1:1-12. Other references: Mark 1:14-15; Acts 20:24-27; Romans 1:14-16; I Cor. 9:12; II Cor. 4:3-7; 11:1-4. (The first in a series of eight studies in the Galatian letter.)

May 18.—(2) A New Life in Christ. Galatians 1:13-24; Other references: Matthew 18:3; II Cor. 5:17; Galatians 6:15; James 5:19, 20.

May 25.—(3) In Essentials, Unity; In Non-Essentials, Liberty; In all Things, Charity. Galatians 2:1-21; Other references: Ephesians 4:1-6; Luke 4:18-19; I Cor. 13: 1-13; II Cor. 3:17; Gal. 5:1, 13; James 1:25; 2:12.

June 1.—(4) The Significance of the New Dispensation. Gal. 3:1-29. Other references: Matthew 11:13; Luke 16:16; John 1:7; Acts 13:38, 39; Romans 7:1-4; 8:1-4; 10:4; Gal. 2:16-19; 5:3; Ephesians 2:14-17; Hebrews 10:1; II Timothy 2:15.

June 8.—(5) The Works of the Flesh and the Fruits of the Spirit. Galatians 5:16-26; Other references: Matthew 3:10; 7:16-20; Luke 8:14, 15; John 15:2-5; 15:16; Romans 7:5; Col. 1:10.

June 15.—(6) The Meaning of Christian Fellowship. Galatians 6:1-6. Other references: Matthew 5:43-48; Luke 10:25-37; Ephesians 2:19-22; Phil. 1:3-8; 4:3; I Thess. 3:2; I John 2:9, 11; 4:20, 21.

June 22.—(7) The Law of the Harvest. Galatians 6:7-10. Other references: Gen. 8:22; Job. 4:8; Psalm 125:5, 6; Eccles. 11: 4-6; Isa. 9:3; 16:9; 17-11; Jer. 8:20; Hosea 8:7; Joel 1:11; 3:13; Matt. 13:30, 39; II Cor. 9:10; Rev. 14:15.

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4-6; Isa. 9:3; 16:9; 17:11; Jer. 8:20; Hosea 8:7; Joel 1:11; 3:13; Matt. 13:30, 39; II Cor. 9:10; Rev. 14:15.

June 29.—(8) The Place of the Cross. Galatians 6:11-18. Other references: Matt. 10:38; 16:24; Acts 20:28; Romans 5:9; I Cor. 1:17; Ephes. 1:17; 2:13; Col. 1:20; 2:13-15; Hebrews 9:7, 12; I Peter 1:18, 20; Rev. 1:5, 6; 7:14.

July 6.—The Patriotism of the Kingdom. Daniel 2:36-45; Isa. 9:6, 7; Matt. 28:18-20; Romans 9:1-5; I Cor. 15:24-28; Rev. 11:15.

July 13.—The Faces I Have Loved Long Since and Lost Awhile. I Thess. 4:13-18; Hebrews 11:39; 12:3.

July 20.—Why Christ Is Precious to Me. John 12:1-8; I Tim. 1:12-17; Rev. 1:4-7.

July 27.—(1)—The Growth of Jesus into Manhood: Luke 2:40-52; Hebrews 2:17-18; 4:15, 16; 5:8, 9. (The first in a series of eight studies on: The Human Life of Jesus as an Example. Designed to help the Christian to make his life conform to that Example.)

August 3.—(2)—The Home Life of Jesus. Luke 2:51; Matt. 12:46-50; Mark 2:1-12 (margin); 6:3; John 2:3-5; 19:26, 27.

August 10.—(3)—Jesus a Guest in the Homes of Others. Matt. 19:14-17; Mark 2: 14-17; Luke 7:36-50; 10:38-42; 14:1-24; John 2:1-11.

August 17.—(4)—The Personal Religious Life of Jesus. (a) Prayer: Matt. 14:23; 26: 36, 42, 44; Mark 1:35-39; Luke 3:21; 9:28. (b) Scriptures: Matt. 4:1-11; 27:46; Luke 2:41-51. (c) Synagogue Worship: Luke 4:16. (d) Liberality: John 13:29; Acts 20:35; II Cor. 8:9.

August 24.—(5)—The Attitude of Jesus Toward Public Authorities. Matt. 17:24-27; 22:15-22; 23:1-3; 26:62-64; Luke 23:8, 9; John 18:19-23. Cf. Romans 13:1-7; I Peter 2:13-17.

August 31.—(6)—The Attitude of Jesus Toward Men as Men. Matt. 9:35, 36; 14:13, 14; Mark 2:13-16, 27; 10:13-16, 45; Luke 4:16-21, 40; 7:18-22; 15:7, 10, 20-24; John 4:27-34.

September 7.—(7)—The Love of Jesus for His Work. John 4:30-38; 9:4; 12:35; Luke 13:33; 10:21.

September 14.—(8)—The Bearing of Jesus under Hostile Criticism. Mark 3:20-35; Matt. 12:38-45; 9:10-17; 15:1-14; 16:1-4; 21:23-46; Luke 4:24-30.

September 21.—The Sin of the Unforgiving Disposition. Matthew 18:23-35; Cf. Matt. 6:12-15; Mark 11-25; Luke 17:3, 4; 23:24; Ephes. 4:31, 32; Acts 7:60.

September 28.—The Kind of Bible Study that Helps Me Most. Psalm 1; Acts 17: 10-12.

October 5.—Prayer for Laborers for the Harvest Field. Matt. 9:35-10:7.

October 12.—The Love that Rejoiceth not in Unrighteousness, but Rejoiceth with the Truth. I Cor. 13:6 (1-13.) Cf. III John 3, 4.

October 19.—The Christian in His Relationship to His Brother. John 15:12; Romans 12:10; 13:9, 10; Ephes. 4:25-32; Gal. 6:1, 2, 6, 10; Matt. 18:15-17; Luke 17:3-5.

October 26.—My Favorite Old Testament Character, and Why. Hebrews 11:1-40.

November 2.—New Testament Provisions for the Culture of the Life of the Congregation. Phil. 4:8, 9; Heb. 10:25; Acts 2:46, 47; Acts 20:7; I Cor. 16:1, 2; Ephes. 4:7-16.

November 9.—Prayer for Christian Union. John 17:1-26.

November 16.—The Faith of Our Childhood and Our Faith of Today. II Pet. 1:1-21.

November 23.—God's Blessings and Our Deserts. Psalm 103:1-10; 130:1-3.

November 30.—Religion as an Experience. John 4:10-14; Acts 4:13; I Cor. 15:8-10; Gal. 2:20; 6:17; Phil. 1:21.

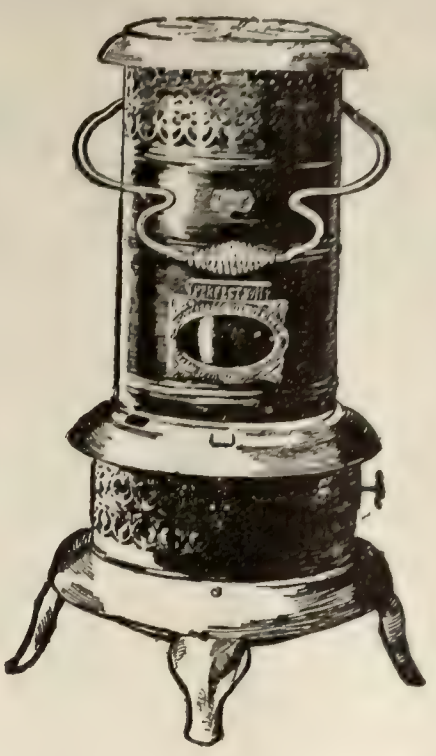
December 7.—Has the Church Outlived Its Usefulness. Matthew 5:1-20.

December 14.—The Poetry of the Kingdom. Isaiah 61:1-11.

December 21.—The Spiritual Significance of Christmas. John 1:14; Luke 2:1-7; Phil. 2:5-11.

December 28.—The Conclusion of the Whole Matter. Eccles. 12:13, 14; Micah 6: 6-8; Matt. 22:34-40.

Respectfully submitted,
Stephen E. Fisher, Vernon Stauffer,
J. H. Goldner, Carey E. Morgan,
W. C. Morrow, Committee.



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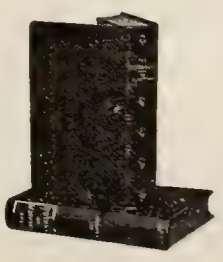
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Volume XXVI. December 30, 1909 Number 53

Compensation

The passing of years is like the coming of dawn---slow, silent, inevitable. The most eager cannot hasten the quiet, irresistible movement, and the most reluctant cannot forbid. Some gifts the years bring which we would fain decline ---age, sorrow, disappointment. Some treasures they take which we would keep forever--youth, beauty, innocence. But there are more precious treasures which time cannot supply and the years cannot remove---Friendship, Patience, Faith and Love.

Herbert L. Willett.

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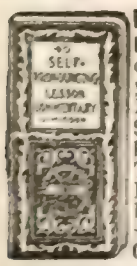
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Our Readers' Opinions

Indorsing Mr. Kooser

Editors Christian Century:—I want to say amen to every word of Ernest O. Kooser's "Counter Opinion", on the relation of baptism to Christian union, published in The Christian Century of Dec. 16, Sincerely,

Carrizozo, N. M. FRANK J. SAGER.

Editors Christian Century:—I want to heartily commend the course you pursue in the Century of Dec. 16 in giving Bro. Kooser space for his criticism without making it an opportunity for attacking him and his ideas with the editorial pitchfork as is generally done by the men who run religious journals.

If you can stick to this policy of giving the fellows who have reasonable ideas opportunity to express themselves through the Century without being boycotted to death I am sure you will render a great and needed service to true religious progress.

I anticipate a bitter struggle between the vitalists and legalists in this century.

While I, with Bro. Kooser, must differ with you as to making immersion a condition of Christian unity among disciples I gladly express my gratification over your constant maintainance of the supreme value of vital religion. Yours sincerely,

Harrison, Ark. F. M. CUMMINGS.

"The Daily Altar"

Editors Christian Century: Your editorial "The Daily Altar" is a most needed emphasis. I prefer "Family Worship," to "Altar." The latter is hardly the word in history or present meaning. The whole question must be left to the ministry for solution. As long as the ministers at our conventions and rallies, state and county, can and will stand around in the church yard, or on the streets, or hide away in hotels, and chat and maybe chew and smoke, while the devotional meeting is in progress, there is not much hope for what you call the family "altar." These devotional meetings are, or should be, the power getting meetings of God's people. How little does the minister often make of the Sunday worship in the two regular meetings! How few of the ministers themselves have regular daily family worship! In our centennial convention of 20,000 delegates how much more in keeping with the occasion would more of prayer and praise have been. The family worship will seem very thin and awkward until parents and preachers have their lives "hid with Christ in God," and in all holy living and conversation make it manifest that they are very sincere. The family worship demands some much needed things in the modern domestic life. There must be a sure enough Christian father and mother working together in Christ for the finest influence over their children. Their prayers will be "hindered", if they do not. Family daily worship will not run smoothly where the reading is everything except the Bible and a good religious paper, and where the children are raising their parents, and where Christ is crucified afresh between the two thieves, mammon and amusement. But you go ahead and push the daily family worship movement, and when you have succeeded you will have accomplished the biggest thing in the world to-day.

"Wherever God erects a place of prayer
The devil always builds a chapel there,
And you'll find upon close examination
The latter has the largest congregation."

Bellvue, Pa. WM. ROSS LLOYD.

Editors Christian Century:—I am much interested in your proposed department "The Daily Altar" and feel sure I shall find it of practical value in my own home. When a lad my parents, of New England parentage, used to have daily worship, but after we moved into a village and my father had to go away to work early each morning we had a blessing asked before each meal and then on Sunday morning all read the Bible together, each reading a verse in turn, after which the father offered prayer. This latter plan has been the custom in our own home but I have never felt perfectly satisfied with it. We tried having the eldest lad read a few verses from the scripture before the morning meal but this didn't prove very impressive or practicable. So I have hopes of finding in your new department something that I can use at home and then in turn pass on to others. Sincerely yours,

DeSmet, So. Dak. A. H. SEYMOUR.

'Shall Disciples Make Good?'

Editors Christian Century:—Your editorial, "Shall the Disciples Make Good?" has just been read with much pleasure. It strikes me as a very accurate analysis of the conflict and progress of the Disciples thus far, but your conclusion leads me to think you are about to overlook in the series you are entering upon, the question of our supreme purpose, a question which, it seems to me, needs some attention just now. You say:

> "What is the prospect that the Disciples will make good in the great enterprise of securing Christian unity, the one purpose which gave them being, and whose insistent advocacy can justify their existence as a separate communion?"

Not a few are now denying that Christian unity is "the one purpose." They are asserting that "the one purpose" is to restore the apostolic gospel and church; that this aim has already been accomplished, and that Christian unity is following just as fast as the rest of the world is coming into this restored church; that, having restored the apostolic church, we have nothing farther to do in securing unity except to invite the world to come with us.

I should like to hear what the Century has to say on this issue. I am not able to look at the question just that way.

Kalamazoo, Mich. H. D. WILLIAMS.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

On Growing Old

Christ's Comfort for Those Whose Work Is Done

In Christmas we celebrate Christ's revelation of the glory of childhood. New Year's day should remind our hearts of the meaning with which Christianity has filled old age.

For not the least among the gifts bestowed upon men by the Savior is the enrichment and sweetening of the last years of life. Around these years gathers life's bitterest pathos. The flesh is weak, and with the ebbing strength has gone one's self-dependence. No more the strong grip upon the task—no more a task at all! No more the tang and sting of new and untried problems. No more the sustaining hope of conquest. Instead of leading, old age is led. Instead of bearing other's burdens one must now submit and be carried as a burden oneself. The swift procession of workers goes by, and age can only stand and wait.

To the thoughtful soul the pathos is heightened by the keen sense that the active world is incomprehensible, that the customs have changed and the ways of thought have changed and the old-time truths seem not to command the respect that was paid them in the olden time.

Keenest of all, perhaps, is the fateful sense that life no longer holds alternatives for the will. To youth each New Year is a new chance, a clean slate, a provision of God by which the soul may begin all over again. But to old age the New Year adds yet one more seal to a life already fixed beyond all change.

Now if the heart is shut up to its own reflections only, it is easy if not inevitable that a certain touch of cynicism, of disillusionment, if not pessimism, will betray itself in the temper of the aged. To old age the pessimists have ever come for their arguments and illustrations. And the best life-philosophy that the world, untouched by Christ, has yet produced was embodied in Marcus Aurelius' advice to the aged to pass cheerfully to their death, and, "like a ripe nut when you drop out of the husk, be sure to speak well of the season and make your acknowledgments to the tree that bore you."

This chivalry of the soul toward a universe in the very act of defeating its dearest purpose, is admirable. But the deepest motives and satisfactions of human nature are not stirred by it. Only Christ of all the teachers of men has planted a principle in the soul which, cultivated by the spirit, grows up into the years and bears its richest harvest in the winter of old age.

Only Christ can teach the fine art of growing old. The soul that follows him secures itself against disillusionment at the end of the day when the zest of action has departed and the pulse is weak, because the way he takes leads ever into deeper satisfactions.

The Christian life is the ever ascending life. Eternal, it nowhere reaches its zenith. Its golden age is never in the past. No true interpreter of Christian life harks back wistfully to some experience along the way, but like Paul, aged, battle-scarred and bound, forgetting the things behind he reaches forward to the future crown. And like Rabbi Ben Ezra, each soul that has found Christ's secret, sings,

> "Grow old along with me,
> The best is yet to be,
> The last of life, for which
> The first was made."

There are, broadly speaking, three stages through which each life normally passes, and each of these stages contains its characteristic and proper satisfaction.

The proper satisfaction of childhood is sheer gladness. The child is care-free, innocent, abounding with vitality and satisfied just to be in action. He is easily pleased. His spirit is akin to the birds and flowers and needs no cause, nothing save a chance, to express the gladness that is in him.

The proper satisfaction of a grown man is happiness. His life is a network of conscious purposes. His satisfaction is found in the accomplishment of these purposes. He is ever setting up goals and striving for them—in business, in love, in the social relation, in personal morality, in human service. The feeling of worth which his life will have for him depends upon his success in reaching these goals. If he fails in love or in business or in service he is unhappy. If he succeeds he is happy. His purposes are his life and all things have meaning for him according as they help or mar these purposes.

But to old age these conditions and their satisfactions are denied. The bounding pulse of youth is gone and with it the thirst for play. Lacking strength and time age has no heart to undertake new ventures in the realm of deeds. What satisfaction, then, has age? Must the soul live henceforth in memory only, the memory of past deeds done or foiled?

Not if somewhere on the way of life the soul has met with Christ! For Christ has that to give which transforms gladness and happiness into blessedness, and blessedness is a satisfaction the world cannot give and the world cannot take away.

The passing years cannot rob the soul of blessedness. It does not depend upon the strength of pulse or limb. It is not conditioned by the success or failure of the soul's purposes. Fortune comes and goes, but the blessedness Christ gives abides. Plans may tumble like a child's toy tower, tears may fall, the heart be broken, but through sorrow and ill fortune the soul's faith may put forth leaves and blossoms as in perpetual spring.

Now blessedness is the inalienable and proper satisfaction of old age. Empty, indeed, and full of pathos is the aged soul in whom this flower has not begun to grow. The gladness that ripples on the surface of youth soon passes. The happiness that attends the success of life's enterprises will fade when the currents of energy cease to flow. But in the still depths of experience if the soul have blessedness it has a peace that passeth understanding.

And the reason why blessedness may abide with old age when other satisfactions have passed away is because it is a gift of God, depending, therefore, not upon the success of the fitful and finite purposes of man, but upon the constant and gracious purpose of the Father.

Gladness registers the soul's sense of its place in the world of nature. Happiness registers the soul's sense of its value in the world of human life. But blessedness registers the soul's sense of its worth to God.

This is the root of religion: that our soul has worth in its own right, not simply in the value of its deeds to the social order, but in its very essence as a soul; that God does not measure us by what we've done, but by what we've tried to do; that the really significant product of the world is not a new machine or a civilization, but a soul.

> "All I could never be,
> All, men ignored in me,
> This, I was worth to God!"

To know this is to find blessedness and peace and joy eternal.

This blessedness is the gift of Christ to young or old. All the testimonies of Christian experience in the Bible or out of it declare that Christ gives that which no vicissitude can destroy. There is no breakdown in the satisfactions of the Christian life, no disenchantment.

On the contrary, the soul led by Christ passes from glory to glory. In the Revelation Christ says he gives the morning star to him that overcomes, which means that the Christian life is ever on the ascendant. Its symbol is not the evening star, declining, but the morning star, ever rising. Its zenith is never reached. It is a crescendo life, waxing stronger and deeper while the physical energies wane.

As happiness is a richer satisfaction than gladness, so blessedness is richer than happiness. To the broken and stricken souls of earth Christ spoke his gracious beatitudes. In the spirit of them all he might have added yet one more,

Blessed are ye aged, for though youth is gone and its merriment, and though strength is gone and its happiness, there remains yet for you the everlasting arms of the Father. In their embrace ye have found the deepest revelation and the fullest comfort life can give.

The Trend of Events

By Alva W. Taylor

The Immunity of a Crown

Leopold of the Belgians illustrated in his overt acts the extremes to which one may go who has his head hallowed by a crown. The traditions of centuries gathered about his head to give protection to his conscienceless life and while the old country peoples no longer declare for "divine right" their traditional regard for the monarch forbids the same sort of criticism of his deeds as would be visited upon a private character. Leopold defied every canon of public decency by his private life. He alienated his family and spent the last years of his life with a consort in unhallowed relation. His gray hairs even did not make him any less a roue in Paris, which he loved to visit incognito, while he lavished wealth upon chorus girls and lived in the most incontinent and dissipated manner. Yet he was a man of powerful will and no little ability. He amassed millions, but largely in his unscrupulous betrayal of the trust civilization put upon him in making him trustee for the Congo Free State. There are none to mourn him in sincerity, now that he is gone, and the little kingdom of Belgium doubtless feels relieved and rejoices over the honor of having a clean man for its sovereign.

Leopold the Great or Leopold the Good

The sinful king died wishing that he might be known in history as "Leopold the Good" rather than "Leopold the Great." Here conscience certainly called for vindication, but conscience cannot be vindicated after life is lived in a manner so conscienceless. In the middle ages he might have won the latter title, for the sheer material accomplishments of this "murderer of millions" in the Congo, glorify him with the godless glory of brutal materialism. But even the middle ages would not have called him "The Good," for none but the personally pious were awarded that title by those times.

It has been estimated conservatively that millions have died in the Congo through the serfdom that exists there. On the French side of the river there are prosperous natives, while on the Belgian side are vast depopulated areas. Even the King's own commission returned a report against him and much of their comment was suppressed. It resulted in his making over titles of sovereignty to the Belgian government, but even they betrayed his own betrayal of the trusteeship vested in him by the Berlin conference, because by those articles he promised to become the "trustee of civilization," while this settlement revealed the fact that he had coined millions out of his trusteeship and relinquished it only upon stipulations that recognized his proprietary rights and the payment of millions.

Civilization's Verdict

There comes to hand, almost with the announcement of his death, Document 147 of the U. S. Senate, 61st Congress, which is a transcript of the correspondence between our state department and our consuls in Belgium, England, and on the Congo, together with the report of the Secretary of State and a message from the President on "Affairs in the Congo." Both Britain and the United States have protested vigorously against the government of the Free State and they even now refuse to recognize the Belgian government's overlordship or accept in good faith the express declarations of that government that it will carry out the stipulations of the Brussels convention, until they have seen results. The Belgian senators are said to have become financially interested in the concessions granted to various companies by the late king, and the commercial interests are so vast in both rubber and ivory that the mere declaration of intentions is not considered sufficient. Consuls of both nations have personally investigated conditions out there and no missionary reports have surpassed their's in severity of arraignment. The verdict of civilization is that Leopold betrayed his trust in the Congo, that he exploited the land for personal profit, decimated the peoples he vowed to protect and elevate, dispossessed the tribes from their communal holdings and delivered the same over to concessionaires for a consideration, misgoverned the country and turned as fair a prospect as the world beheld into as vile a maladministration as the world has ever seen.

Who Told the Truth?

The work of the king has not altogether lacked defenders. Yet close scrutiny reveals the fact that the defences have chiefly been negative in that they have denied some of the definite charges made or simply stated that the witness saw nothing of the kind charged. Prof. Frederick Starr was of the latter type. He saw none of the cruelties testified to by such men as the missionaries Shepherd and Morrison, and the British consul. The reason was that he did not penetrate to the places where these cruelties were specified to be happening. These things were not permitted in the accessible districts commonly visited by travelers like the professor, but in the inaccessible back country where the rubber industry was yet rich. Then officials have been in the habit of taking charge of the travels of such explorers as the scientific man and skilfully guiding them into safe places. One Wellington Wack entered a lengthy defense some two years ago, but his attorneyship for the parties concerned was so evident that his statements were rendered ex parte wholly, and unworthy of consideration by the side of the impartial statements of the consuls.

The missionaries have been the most cursed by both the concessionaires and the biased sympathizers of privilege. They have doubtless been deceived in some specific instances through the desire of the natives to make out cases that would bring some relief, but it is impossible that they have been deceived in all or even many instances because they have seen with their own eyes things that would condemn an Arab slave driver before his own judgment. The missionary has every reason to seek the favor of the government and none for deliberately inviting its hostility. He, above all living men, is the friend and attorney for the native, and his solicitude for the people he is giving his life to help leads him to risk his all in their defense.

Messrs. Morrison and Shepherd were haled a thousand miles, from the back country to the coast, to answer charges of libel, laid by the Kassai Rubber Company. This unscrupulous concessionaire doubtless thought to try them before a court partial to themselves, because a court of their own party, and by bringing them so great a distance as to make the calling of witnesses impossible, get a verdict that would blind civilization to the real methods of operation. But M. Vandervelde, the main antagonist of Leopold's regime in the Belgian parliament, hastened to the Congo to defend them. The charges against the white missionary, Morrison, were then dismissed, and the black missioner, Shepherd, only was held. Vandervelde produced the printed instruction of the company to their employes and had twenty of the foreign tribesmen, employed by the company as police for the district, ready to testify that the company armed them and instructed them as per Shepherd's charges. The judge dismissed the case without hearing their evidence and thus again the very charges that such men as Wack denied have been proven by the government's own action.

The Real Horrors of the Congo

The devastating horrors of the Congo are not the well authenticated cases of mutilation, ravaging, imprisonment, and arson. These things have furnished unspeakable horrors in a number of instances. But the real horrors are those of impressment or forced labor and the practical dispossession of the entire population from their birthright in their native soil. These two things have decimated the population by the admission of Belgian officials and the new regime promise that impressment shall cease and that they will seek some adjustment of the communal land holdings. Whole villages have been decimated and thousands have died of starvation through the system of practical slavery brought on by forced labor or impressment, and though the people being left without means of a livelihood through the appropriation of their community or tribal lands. Leopold's crime has not been so much in the death and torture his system has brought upon individuals through penalties, as in the system that has made millions of serfs of a free people and the practical murder of millions by the hardships that has so decimated the land that his coffers and those of his concessionaires might be choked with the millions that rubber and ivory nas contributed to them.

Hot Air and Dust

Colds are the bane of winter living. They not only inconvenience and annoy but they are the fruitful propagators of that most deadly of all quick messengers of death—pneumonia. But "colds" are really "hots." It is the overheated and impure air that brings them

on more often than exposure to cold. This is the age of the "fresh air" fad and pneumonia is being defeated. The once dreaded cold air is now welcomed as a cure for it, i. e., fresh air is the cure even though it be cold. Dry hot-air gathers up dust and dust carries disease germs. Thus overheated homes become places of infection. Impure air is the accompaniment of the modern heating device. We heat but we do not ventilate. The latter is almost more necessary to health than the former. It is not cold air we need but pure air. Neither is it cold baths we need so much as baths. Every good thing becomes a fad and tends to be overworked. Moderation in the application of pure water and air is the royal road to good health. We do not need to live out of doors in order to have pure air, but we do need to provide means for artificially warming the air that comes into our living places instead of warming over and over that which we find in them. And we do need to use plenty of pure water, neither too hot nor too cold, and treat the body with moderation in defending it from the elements without exposing it to their extremes. An air shaft with a radiator in it is much better than an open window, even for the bedroom and a bath tub temperature so as not to shock or overstimulate the system is better than ice water.

Football's Dead March

Football has claimed its annual toll of victims. Now that the shouting and the tumult dies we hear the play of the dead march. Thirty alert, bright young fellows have gone to the altar as living sacrifices, not to the game, but to the inexcusable brutality that is not yet censored out of it. Seventy more have paid the penalty of injured bodies. Death and permanent injury are not necessary to sport. Any defense of the present rules must defend the death of these thirty. Chicago, Nebraska, Tulane, West Virginia, and Cornell, with many others, join the growing list of protestants that Columbia headed by completely abolishing the game several years ago. Not all of them will abolish it, but most of them will see that the death clause is cut out or put an end to the sport. Prize fighting is a gentle sport and very safe as compared with modern football. California and Stanford play Rugby and seem to keep on the map in the college world, while Columbia has not suffered any particular anaemic disease either in the number of students (now over 6,000), or in their quality. In the interests of civilization the game should be either so altered as to make injury and death no necessary sequence or else it ought to give way to something less deliberately barbaric.

Who Is the Real Sugar Thief?

The government has convicted the first batch of sugar thieves. They are all petty stealers of Uncle Sam's toll. They received personally but little of the profit. They doctored the scales for a small consideration. Who got the large amounts and who laid the plot? It will be interesting to see whether the "men higher up" can be detected. It will not be easy for the men at the top in such matters have ways of profiting without being criminally culpable. Mayors have a way of condoning the outlawry of the saloon without taking a penny directly or giving a direct word of privilege to them, but just as surely through indirect ways. So the heads of great insurance companies do not incriminate themselves with tangible evidence while profiting by the art of juggling with their client's funds. The present officials of the company claim complete innocence of any part in the plots and have paid over some $2,000,000 to the government. They now offer $700,000 more to settle all claims, but the government does not think it will give a receipt in full just now for any consideration. The whole prosecution will miss the main end if it does not find the "man higher up" and reveal the indirect methods by which such mammoth larceny can be committed through methods of indirection.

The Red Cross Stamp

Red Cross stamps have been sold by the million during the Christmas season. They are a fine expression of public interest in a great common human cause. The proceeds will add large sums to the war chest of the crusade on tuberculosis, but even more will they call attention to the methods of the war and give expression to a universal sympathy.

During the year something like $8,000,000 has been contributed to the cause by state, local, and national governments. To this there is to be added large sums given privately. Out of the forty-three legislatures that met this year all but seven considered laws dealing with the prevention and cure of the dread disease. Twenty-eight of them enacted altogether sixty-four statutes relating to its treatment. Fourteen of them provide for state sanitariums and six enlarged those already built. Twenty-seven states now have such institutions. Four states passed enabling acts allowing counties to provide sanitariums without public vote. Many believe that this is the better way. Many will go to an institution near home that would dread leaving kith and kin. As usual, the provision has been for the institution, and to meet the popular demand more than to meet the initial demands of scientific procedure, which asks that accurate registration of all infected persons shall be provided for. In a country like Germany this would be the first step. In other words, the specialists would present the draft for such legislative acts and laws would be made to meet them. Even more meaningful than the building of sanitariums are the laws enacted to prevent the spread of the disease. Sanitary precautions are made mandatory in many states and public instruction through the schools and publicity was provided for in a number. In a few years more, tuberculosis will take its place with yellow fever and cholera among the banished plagues.

Editorial

OUR INTERESTING contemporary, 'Unity,' of this city, has recently published a long list of letters from representative men and women throughout the country expressive of their first choices in literature, apropos of President Eliot's recently suggested "Five Feet of Culture." The first dozen titles in Unity's list, made up from a careful compilation of the suggestions sent in, are as follows: Emerson's Essays, the Iliad, Tennyson's poems, Les Miserables, Lowell's poems, Browning's poems, Faust, Darwin's "Origin of Species," the Odyssey, Wordsworth's poems, Tennyson's "In Memoriam," Carlyle's "Sartor Resartus," and the Divine Comedy of Dante. It is interesting to see that nine out of these titles are in the realm of poetry. One is a work of science, one a novel, and two are essays. The entire list as published by Unity is exceedingly suggestive. But one has to go down beyond the fiftieth title before he comes upon a single work that is less than fifty years old.

THE DECEMBER number of the Biblical World contains, among other interesting materials, an article by Professor Ernest D. Burton on the subject "Why I Am Content to be a Christian." This is the outline of an address delivered by him before many non-Christian audiences in various cities of India, Ceylon, China, Korea and Japan during his recent travels through the Orient as Educational Commissioner of the United States, inspecting the educational foundations of the far East. Other articles in the same number of the Biblical World deal in a helpful introductory way with the problems met in the study of the Gospel of Matthew, which becomes the theme of the International Sunday-school lessons for 1910. A review of "The Historic Exodus" by Professor Toffteen of the Western Theological Seminary, Chicago, calling in question his data and severely criticising his methods, has led to an animated rejoinder in the Chicago press.

THE Federal Council of Churches in Chicago has undertaken a very important work in connection with the Juvenile Court. Ever since the establishment of that admirable municipal tribunal, the Roman Catholics have kept a representative in constant attendance upon its sessions to carefully safeguard the interests of Catholic children, and if possible, provide for the homeless ones places of refuge and ultimately homes. The Protestant churches have never had such a representative. They thereby lost both the opportunity of performing their part in the care of neglected children and also missed the chance to secure the care of children rightfully belonging to them, a care which the Roman Catholic church has always regarded as one of its chief assets, and of which it has taken advantage in every possible way. About a year ago the Federal Council proposed at a mass meeting of the Protestant churches the plan of providing a superintendent for this work, and Mr. Colby

Dr. William Nicoll, the editor of the British Weekly, the Expositor and several other journals, has recently been knighted by the king in recognition of his long and honorable service as a prominent and valuable worker in the field of letters.

AMONG the interesting plans projected by the recent meeting of the executive committee of the Federated Council of Churches in Louisville, Kentucky, was that of devoting the Sunday before Labor Day in September to the consideration of the relation of the church to the laboring people. The day is to be known as "Labor Sunday." It is felt that it will be of special advantage to the church in directing its attention to questions which concern the toilers. It would necessitate some careful study of the labor problem by the ministry and would secure consideration for the same theme by members of the church who are perhaps largely indifferent to it. It is further suggested that the various central and local labor bodies be requested to co-operate in every legitimate way with the ministers who thus observe Labor Sunday, seeking to secure with them as large an audience of working men as possible. The fact that this action on the part of the Federal Council was taken as the result of a memorial from the American Federation of Labor recently held in Toronto makes it all the more impressive and significant of the growing understanding between the church and the labor body.

THE meeting of the executive committee representing the Federal Council of the Churches in America was held in Louisville, Kentucky, December 7. A considerable proportion of the executive committee representing the different denominations was present and the reports were exceedingly encouraging. They indicate that in all the different sections of the country the federation idea is growing in recognition as a serviceable step in the direction of Christian unity. Among the particular items of interest reported was the fact that the Wisconsin Federation of Churches will hold a gathering in the autumn with from five hundred to a thousand representatives present. This gathering will discuss the question whether the old denominational way of independent and separate effort is better than the new way of co-operative activity and mutual helpfulness. Headquarters are soon to be established in Chicago and Denver in addition to the New York quarters. Home mission societies are joining hands with the Federal Council in most promising plans to meet the religious need of the interior and the West. The different religious bodies are responding cheerfully and generously to their obligations to support the work of the Federal Council. The Disciples have perhaps been as unresponsive in this financial regard as any of the co-operating bodies, if not more so, and their participation is a matter of a good deal of importance to them, both as sustaining their credit with the Council and as expressing their own interest in its work.

AN interesting upheaval has recently taken place at McCormick Theological Seminary in this city. McCormick is the training school of the Presbyterian church in Chicago and the West, and recently celebrated its fiftieth anniversary. About a week ago the students of the Old Testament department presented a petition to the faculty requesting that they might be permitted to exercise their own discretion regarding the study of Hebrew. Hitherto that study has been obligatory upon all men preparing for the degree of Bachelor of Divinity. The request was considered by the head of the Old Testament department and refused. The students thereupon broke out into open rebellion against the decision, appealed to the Presbytery and, if reports are to be trusted, went so far as to burn the offending instructor in effigy. Most graduate institutions of ministerial character have placed Hebrew upon the optional list. It is to be hoped that there will still be a large majority of the students anxious to secure the discipline which the study of Hebrew involves and the grasp of Old Testament literature which can be secured in no other way. In fact, it is not too much to say that no man can understand the spirit of either the Old Testament or the New who has not some competent knowledge of the Hebrew language. At the same time the day has gone by when this knowledge can be forced upon any man who is preparing for the ministry. No doubt McCormick will soon join the list of divinity schools which have made Semitics an optional discipline.

Does the Preacher Know?

It is sometimes interesting to get the views of men and women who are members of our churches and are seriously in earnest concerning the important matters of Christian duty and privilege, yet who feel that their lives are rendering no important service to the church with which they are connected or to the kingdom of God. This is often the fault of the narrow and legalistic program that the church has set itself under the guidance of a minister who is only half prepared for his work, or is unwilling to pay the price of such effort as will put his church and his teaching into line with the actual living forces of the present age.

The following letter from a professional man in one of our churches expresses this feeling so well that we venture to put it before our readers, both ministers and laymen, that whatever lesson it may have for them may be taught. The letter is as follows:

We naturally look to The Christian Century for that which we do not get much of here, and that is a real message. Our minister is a splendid man, but is so thoroughly "orthodox" that he is still preaching a first century gospel. It has grown to be a serious problem with us in our church life here just what attitude we ought to take toward the work, when almost the whole program is out of harmony with that which seems to be the vital and essential one to us. We have several members in the church who feel exactly as we do. They say they have experienced almost the same things for ten years back, listening to frayed-out sermons that have very little in common with modern life.

I have tried to talk the matter over very kindly with our minister, but, of course, he does not see it from our angle and it all seems to him a very easy thing, and that is to take his view-point and go ahead; for he does not consider men in any of his plans. We are all so many pieces on his board, and it is always his move.

We have become habituated to going to the church every time it was opened, and singing, playing, teaching, talking when no minister was present or filling in any vacant place like a cipher until it became merely mechanical to do so. But I believe a reaction is liable to come, and that stage seems to have arrived with us now.

From time immemorial it has been thought to be the necessary thing to start a "protracted" meeting soon after the nights began to get cooler, and rake and scrape the neighborhood to get new material into the church, as if these "seasons of refreshing" were the only time when men were to be converted. Well, we are at that particular place now, and every leverage is being used to get the church ready to convert sinners. An evangelistic singer must be secured and the people drilled to sing so fast that no one can have a serious or sane thought.

It seems so out of harmony with our ideas that it is hard to fall in line with the program. Perhaps you cannot appreciate the situation but if you can what would you do?

It is not the associations so much as the religious program, that is hard for us to conform ourselves to. The burden of our minister's teaching is the thought that our lives are a preparation for a future state, Jesus as a wonder-worker, Salvation by adherence to symbolic forms rather than the "spiritual fruits of character and life"; nothing is done that is pleasing to God unless coming through the channels of the church; Churchanity continually. The emphasis is laid upon the trivial to the neglect of the really vital things.

If any of our readers think this to be an isolated or unnecessary situation, they are unacquainted with the real facts. There are very many Disciples in different parts of the country who are carrying their work as faithful members of the church in a spirit of constant unrest and protest, because the message to which they are compelled to listen week by week is one which is addressed to a past generation rather than to the living men and women of today. The difficulty is that the preacher has never paid the price of thorough preparation for his work, not only in fundamental educational requirements but in the study of the gospel in its application to living men and women of the twentieth century. He is not reading the books that keep his soul alive. He is depending upon sermons that were once vital in his preaching but are no longer so because they are mere repetitions of commonplaces; or they are some other man's messages which he has appropriated and which for that very reason must fail to win attention or to strengthen character.

The difficulty in many of our churches is that some at least of the members and perhaps many of them are superior in knowledge and appreciation of what the church ought to be attempting to the ministers themselves. It becomes very difficult for them to continue month after month the resultless practice of church attendance where there seems to be so little food either for the mind or the spiritual nature. What shall be said to men and women of this type? When they are frank enough to ask for counsel it ought to be given in the most sympathetic spirit. For we are perfectly well aware that not a few of their class do not wait for counsel but go elsewhere where the message is more vital and the work is more effective.

There are some things that ought to be said to such of our readers as find themselves perplexed by this failure of the local church to meet the demands of the time. First, they must realize that at the present moment the churches are all passing through a period of transition from the conception of the gospel as a static, fixed, determined and unchangeable body of truth to the more reasonable and workable view of the message of Jesus as a call to fuller life, deeper friendship with God and man, the cultivation of the qualities that

were in himself, and the development of life both in knowledge and in service. It will not be strange if, in a period like this, which is rapidly learning to discard the non-essential and to emphasize the vital element of the gospel, there should be many ministers who have wholly failed to catch this note of adjustment and seem to believe themselves in the world of a century or centuries ago. Some of these ministers are old and faithful men who will never change their method because it has once been effective in the kind of work to which they have been called, and they are incapable of interpreting the gospel in any other terms. Such men often make up by the sweetness and tenderness of their personal ministry for their short-sighted vision of the kingdom of God. It is probably useless to labor with these men in the effort to secure any larger and fresher message. They must be honored, aided and lived with until their work is finished. And even the most conservative of them may render a very effective and helpful service.

To the younger type of minister who is merely uneducated and ill-furnished for his task, it is possible for men and women of the type represented by the letter above to be of incalculable benefit. Many a minister has been saved from a life of barren and hopeless legalism by the counsel, sympathy and direction of some of his informed and open-minded members. This effort ought always to be made. Very frequently the young man does not know what the modern world is thinking of at all, and stands in jeopardy of going on with an acquired but impotent message, only to waken in middle life to realize his hopeless limitation and to join the ranks of that disgruntled company who insist that they are not appreciated. May not our friends find in the task of leading such ministers to the better view of the gospel ample reward. There is still great work for the Aquillas and Priscillas of the church in behalf of the young, eager, but uninstructed Apolloses.

It must also be remembered that even in the worst conditions, and those which are least capable of modification, there is the value of the church service as a means of worship which the sincere Christian will not wish to miss. Is it not true that Protestantism has made far too much of the sermon, and too little of the worshipping element in the house of God? When one reflects upon the character of the preaching in many of the liturgical churches, he wonders that any alert and inquiring mind could find any comfort in such assemblies. But it must be remembered that Christians go to the house of God for worship, and that in the proper spirit it is possible to find values in the ministration of almost any man however limited his vision or even imperfect his life.

It is a kind of education to discipline one's soul to the enjoyment of every kind of religious service, so that if one should enter a Roman Catholic cathedral, a Greek church, an Episcopal chapel, a Methodist class-meeting, or a Quaker assembly of silence, there would be something in each one to appeal to the worshipful spirit within. We have put too much dependence upon the kind of preaching we like, and too little upon the total value of the service of God's house as a means of grace. It would be a poor ministry indeed that could not offer almost any devout spirit the opportunity of genuine comfort and communion with God in any service that was conducted with even partial adjustment to the ideals of decorum and reverence.

There is still another point that needs consideration. There is the educational program of the church, and its social and serviceable life which furnishes opportunities for the expression of the very best that is in us. The opportunity to teach in the Sunday-school, and especially with the helps now so admirably adjusted to the different grades of scholars, offers immense openings to men and women who are really anxious for personal growth and for the privilege of interpreting the best ideals of the kingdom of God to the plastic life around them. What man or woman impressed with the need of a larger and more vital note in our Christianity today would not welcome the opportunity of teaching a Sunday-school class or of organizing a group of students for even more advanced work in Christian history or general literature? The whole church would feel the reaction of such efforts. And when the social influences of educated people upon the church are considered, and the opportunity offered for neighborly helpfulness in any church community, it would seem as if nothing further were needed to make a broad enough path in which to walk with assurance and sweetness of spirit.

We do not think that we underestimate in the slightest degree the hardship involved in constant attendance upon a church whose minister preaches a gospel out of date, and the majority of whose members are willing to have it so. But we are always of the opinion that the opportunity for testimony, for teaching and for service in a church of that kind is just as great and perhaps even greater than in a church which has been so fully adjusted to the present time that all of its people are responding to the call of the kingdom as it is spoken to the men of today. We have only tried to point out the methods by which Disciples conscious of limitations in their church relations may both find rewarding and inspiring service in those very relationships, and may also become the means by which gradually the limitations are removed and the true light that lighteth every man that cometh into the world may shine in its fullness and power.

A Good Conscience Toward God

By Prof. Silas Jones.

He who said, "Be not therefore anxious for the morrow," said also, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." Putting the statements together, we infer that he forbids us to be anxious about the circumstances of life and unconcerned about life itself. It is therefore becoming in a disciple of Jesus to look into the future and try to see what it has for him. He is forbidden to plan for existence upon the earth, to be anxious about food and clothing, and to take no thought for mental and spiritual culture. Jesus foresaw his sufferings and prepared for them. He knew that the price of peace with himself and with God was opposition on the part of the religious leaders of the day. The life he chose to lose was the life of popular favor and of comfort. The life he saved was that of fellowship with God.

"He Began to Teach."

Jesus uttered words strange to his disciples when he spoke to them about his rejection by the leaders of the Jews and his violent death. The disciples felt that Jesus was underrating his own dignity and through Peter they attempted to set him right. His answer showed that they were in error as to what constituted his dignity. They would have persuaded him to narrow his aims to those of the people and become a politician instead of a redeemer. It is by a long and painful process that any man is brought to see what is worthy of human ambition. We persist in the refusal to understand ourselves and the objects that give us permanent satisfaction. George Eliot has said: "It is only a poor sort of happiness that could ever come by caring very much about our narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thought and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good." But we often see the pain before we see the happiness.

"The Things of Men."

Your neighbor has become involved in debt and you force him to give up his property to you for much less than it is worth to you. You then reckon up your gains. It is nothing to you that you have taken what another has accumulated by painful toil. You say that business is business and that you are not called upon to guard the savings of other men. Is it Peter or Jesus that you follow? What have you gained? Your home life is unpleasant. The companion whom you have chosen has disappointed you. You are hindered by one from whom you expected the greatest help. You therefore become irritable. You neglect your work. You add your contribution to the misery of your home. Have you learned of Peter or of Jesus how to meet disappointment? Perhaps it is the church whose management does not meet your approval. Your pet schemes have been disregarded. You stay at home on Sunday. You take no interest in religious education and the public worship of God. Is it because you have the wide sympathies of a Christian that you withdraw your support from the church or because you are little and selfish? Are you gaining in intellectual and moral strength by separating yourself from the company of believers?

"The Things of God."

"I don't think the devil will ever make a higher bid for me than that," said George Jones to a representative of the Tweed Ring, who had offered him $5,000,000 not to publish the facts in his possession about the stealing of Tweed. Then the advantages of having $5,000,000 were set forth. "Why, with that sum you can go to Europe and live like a prince." "Yes," was the reply, "but I should know I was a rascal. I cannot consider your offer or any offer not to publish the facts in my possession." Here was a man who knew where to look for the right sort of gains. He chose the things of God. He could say to the citizens of New York that he had not sold their interests for private gain. A good conscience was more to him than great riches. This treasure every Christian will resolve to possess at the end of the year.

Prayer meeting topic Jan. 9.

The Return to Primitive Christianity

By Rev. Lathan A. Crandall, D. D.

Pastor Trinity Baptist Church, Minneapolis, Minn.

[Among the most inspiring features of the Centennial convention at Pittsburg last October were the addresses presented by fraternal delegates from the leading denominations of the land. These all breathed a devout hope for the reunion of the divided church and agreed in most instances with the Disciples' primary contention that only by a return to the Christianity of the New Testament could this goal be achieved. Just what the essentials of the Christianity of the New Testament are was the only question over which differences arose. Dr. Crandall's address is typical of them all in irenic temper and in the discernment of what seems to us the fact that primitive Christianity was not a particular type of organization or a fixed creedal system or a set of forms, but a life of faith and service through the power of Jesus the Lord. Dr. Crandall's remarks have added significance from the fact that his was the potent ministry under which the Memorial Baptist Church, Chicago, was developed, —the congregation which now exists in union with the First Church of Disciples under the name, Memorial Church of Christ (Baptists and Disciples). We regret that our space limits compel us to omit a portion of Dr. Crandall's address.—Editors.]

Fathers and Brethren:

The visitor to Westminster Abbey, that mighty mausoleum of England's immortal dead, may read these words chiseled in a stone of the floor: "May the rich blessing of God rest on every one—be he English, American or Turk—who will help to heal the open sore of the world." The prayer of David Livingstone awakens response in the heart of every man who loves the kingdom of God and longs for its coming. Good men rejoice to recognize goodness wherever found, and those who love God and his righteousness find delight in every contribution to the progress of the kingdom, by whomsoever it may be brought. Ecclesiastical boundaries cannot circumscribe the fruits of devotion to Jesus Christ. The branches of unselfish service run over denominational walls and bear fruit for all the world.

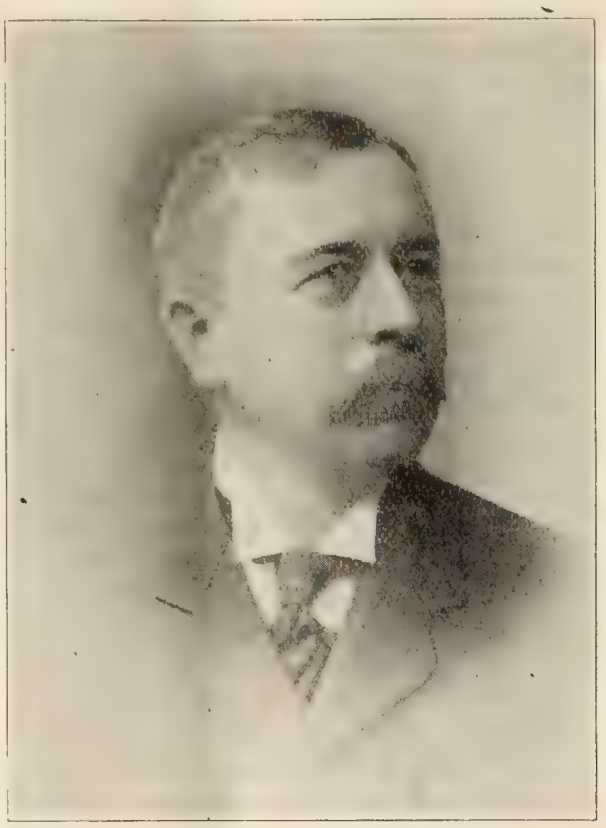
Greetings from Baptists

As you are gathered to celebrate the splendid triumphs of a hundred years of Christian service, it is my high privilege to bring you the loving greetings and heart-felt felicitations of the Baptists of the northern states. In so far as you have been permitted to set at liberty those who were prisoners to sin, to open eyes that were blind that they might see the light of the world, to furnish guidance and help to those who were groping after God, to strengthen righteous purposes in human hearts, to lift the world up toward its Father, in so far your victories belong to us and to all who bear the hallowed name of Christian. Anything which makes glad the heart of Christ must thrill the hearts of all his followers with gratitude. The pettiness of spirit which leads men to ignore or under-value Christian service, which is not stamped with their own denominational name, does not proceed from Him whose mind and temper we are bidden to share. Northern Baptists appreciate the privilege of joining with you in the rejoicing of these days over that which our common Lord has permitted you to accomplish. On their behalf permit me to wish for you the abiding blessing of your Master and ours in all the days that are to come.

To enter upon the discussion of questions concerning which we may differ, in these moments which your courtesy has granted me, would be an unforgivable affront to your kindness. To point out and consider all the truths held in common by Disciples and Baptists would, indeed, be an agreeable task, but its dimensions—thank God that it is so—demand far more time that is at our disposal this hour. Perhaps no wiser use may be made of this opportunity than to turn our attention to a single ideal which we have placed before ourselves, and ask in how far we have really returned to primitive Christianity.

On Common Ground

You do not need to be reminded that here we come upon a fundamental contention of both Disciples and Baptists. We have steadily refused to be bound by formulated state-



Rev. L. A. Crandall

ments of doctrine, insisting that the Bible is "our only rule of faith and practice." Every human soul has the right to stand face to face with God and interpret him for himself. Creeds may have been created by those in our fellowship, but they are simply the expressions of opinion without other authority than that which is inherent in the truth that they may embody. We give respectful attention to the opinions of Augustine and Calvin and Luther, but deny their right to decide for us in any matter which concerns the religion of Jesus. We do not question the devotion of those who have undertaken to formulate Christian truth through the long centuries, but for us there is only one Teacher whose instruction abides unchallenged through all the changes in human thought, even He who, in a far off land and time, bade men take his yoke upon them and learn of him. However pure the spring, the stream which flows from it is sure to become contaminated. Muddy water may be better than none, but who would drink it when he may quaff from the unpolluted fountain?

If, in the past century, the Disciples of Christ have rendered notable aid in the conquest of this world for Jesus Christ, if Baptists have made appreciable contributions to the same end, the explanation of efficient service must be sought not in imposing ecclesiastical machinery or social prestige or the backing of the state, but in insistent and persistent endeavor to reproduce, in our generation, the Christianity of Christ.

It is this emphasis upon the Lordship of Jesus, rather than any special form which obedience has taken, that explains the progress of the Christian bodies which we represent. We are supposed to express devotion to a certain form of baptism, and so we do. We are credited with insisting that only those should be baptized who are capable of making moral choice, and we gladly plead guilty to the indictment. But these are only implications of our fundamental contention. Back of these, justifying and making them necessary, is the basal affirmation that Jesus, and he only, is the Lord of our lives. We ask nothing that he has not asked; we dare not stop short of undertaking all that he requires. For forms, in themselves, we care not a whit; to the keeping of his commandments, whatever they may concern, we have pledged our uttermost of endeavor.

A More Complete Return

Because we are united in the effort to make the Christianity of the twentieth century, in essential things, to correspond with the Christianity of the first century, in essential things, I make bold in this presence to enter a plea for a more complete return, on our own part, to primitive Christianity. It is no small task which we have undertaken. To furnish our age with an example of Christian fellowship as vital, as unselfish, as complete in its answer to the demands of the Master as was that of the age of Paul, calls upon all of our spiritual resources. In view of the gigantic size of the undertaking it would be strange indeed were unable to detect any particular in which we have failed to answer, perfectly, the demands of obligation and opportunity. There is upon us a constant temptation to substitute a part for the whole; to select certain features in that early Christian life after which we carefully model our life, while essential elements of primitive Christianity are measurably neglected. And as nature seeks the line of least resistance, we may not marvel if the Christian of today chooses from the mass of material afforded by the records of the early Christians those things which are most easily reproduced. That means nothing less than the outward forms rather than the inward spirit. It is easier to give than to forgive, easier to be baptized than to love. The whole history of Christianity marks a tendency to ignore the essence of the teaching of Jesus while jauntily boasting of measureless devotion to his will.

How Jesus Sees Life

We have need to ask ourselves how Jesus interprets human life. To this there can be but one answer if we come with open minds to the study of his life and teaching. In everything that he was, in all that he said, one comprehensive commandment for man is to be found: "Thy life shalt be one of sacrificial service." Paul understood this and so wrote himself a debtor to all men and the bond-servant of Jesus Christ. We must not only understand this transcendent truth but live it if we propose to restore primitive Christianity to our generation. Listen; "If any man will come after me, let him deny himself and take up his cross and follow me." "He that doth not take his cross and follow after me is not worthy of me." Whatsoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matthew Arnold calls this last logion the "secret of Jesus." It reveals that essential

quality in character which gives meaning to life.

Just here we need to stop and look into our hearts and out upon that part of the church of Christ which is represented here today. Are we bringing to our generation the same revelation of brotherhood which Christ brought to his? Are the enormous aggregations of Christian disciples, of which we are individuals, as devoted to ministry for human betterment as were Jesus and his early adherents?

Evangelism

Disciples and Baptists have ever laid strong emphasis upon evangelism. We believe with all our hearts that it is our duty and high privilege to persuade men to be reconciled to God. But are we just true to the primitive example at this point? If anything is clear concerning the early days of Christianity it is that every disciple was a propagandist. It is doubtless true that some had specific functions, but all were embassadors. When persecution drove the followers of Christ from Jerusalem it not only scattered abroad the disciples, but created innumerable centers of evangelizing zeal. Personal attachment to Jesus Christ meant, for them as it should for us, personal undertaking to win others to our Lord. They had a story to tell, good tidings to proclaim, and do not seem to have dreamed that another's proclamation would excuse their silence. They had not learned, as we have, to syndicate evangelism. Today Christian people thrust off personal responsibility upon the church, and the church, all too often secures a proxy. We cannot be too grateful for the splendid service of such men as Gipsy Smith and Dwight L. Moody and other men of God technically known as evangelists. They have their rightful and important place in the long fight for the establishment of the kingdom of God. But when they have done their uttermost they have not discharged the obligation which rests upon your soul and mine to witness for Jesus Christ. No man can believe for another, have faith for another, love for another, serve for another. If Christ has sent me forth as his representative I may not hire another to go in my stead. If we would return to primitive Christianity we must show a keener sense of personal obligation for the redemption of our fellowmen, and add individual undertaking to church undertaking that the kingdom may be brought in.

But we have yet to touch upon the heart of this problem. All activities have a producing cause. The spring that bubbles from the hillside and flows across the fields with its refreshing ministry is fed from a reservoir hidden in the heart of the earth. The condition of all helpful ministry to the souls of men, of all forms of service by which the world is lifted out of sin to righteousness, is the possession of the "mind of Christ." No other motor can furnish the power by which we are to conquer the world for God.

Harnack, in his volume upon the Christianity of the first three centuries, declares that the distinguishing mark of those early Christians, that which separated them from the life of their time and lifted them to great moral heights, was their love. They preached, they baptized, they gathered in groups called churches, they shared their possessions, they fed the hungry, they endured persecution, going even to death with songs upon their lips; but all that they did and all that they suffered were but the necessary expressions of the love that filled their hearts. He whom we call Master, whose word is our law and whose life is our example, declared that love explains his presence among men and sums up human duty. When John, the aged, was writing out of his heart to the hearts of his fellow Christians he avowed that, "Love is of God; and every one that loveth is begotten of God and knoweth God. He that loveth not knoweth not God; for God is love." Here is our goal. Other things are important: this is vital. Love is the divine dynamic. It answers every demand made by God upon the soul. If we seek Christian unity and the restoration of unadulterated Christianity, our first task is to enthrone love in our own hearts and the hearts of fellow-believers.

Infidels I Have Known

By Ellsworth Faris

I. Infidelity in Conduct

There is an "infidel" whom I have known for years, although he was not an infidel when I first knew him. At that time he was a preacher of the gospel. Let us call him A. B., because these are not his real initials. When I first knew him he was earnest, eloquent, successful, and promising. Crowds flocked to hear him. Multitudes hung on his words. Now, he no longer preaches. He does not believe in God or Jesus or the Bible. His former friends call him an infidel and he confesses that the designation is accurate. Should you inquire into the cause of his change, you would not find it in the character of his teachers, for they were, and are yet, of undoubted "soundness." Nor would you find it in the books he read, for these were of the orthodox type. A careful investigation of all the facts, however, would bring to light numerous and various charges of misconduct. In every community where he has lived, men are willing to insist that he is guilty of dishonesty, unfair dealing, or other violations of the moral law. And the significant part of the matter is that he lost his grip on morality before he lost his hold on Jesus. In other words, he is an infidel because he first became an immoral man. Doing evil has made him think wrongly.

II. Of Doubtful Mind

Mr. C. D. is another "infidel" whom I know. Like A. B., he was once a preacher, but, unlike him, his reputation for truth, veracity, and honor is untarnished. It is true that he no longer preaches, no longer attends Church, no longer supports the cause of missions, or accepts the statements of the Bible. He is known as an infidel and accepts the designation. Like A. B., he was once an eloquent herald of the Cross. People thronged to hear him preach, and a great future seemed to open up before him. Should you ask why he gave up his faith, I could not answer. Some say that intellectual difficulties came up, some that pride or disappointment was the cause. He, himself, claims that it was because of his inability to reconcile certain theories about the Bible with the claims of reason. But whatever the cause, it is generally known and quite universally accepted that (1) he is an infidel, and (2) he is a "moral" man. In the case of C. D., wrong thinking (infidelity) did not result in immorality.

III. A Dangerous Man?

Mr. M. N. is a preacher whom I know. Many people call him an "infidel," and regard him as a highly dangerous man. He, himself, does not admit that he is an infidel, and still continues his preaching. If you inquire into his belief and opinions, you find that he still believes in God, believes in Jesus, and in the Bible. He believes that Jesus was born of the Virgin Mary, that He wrought the miracles, that He was crucified and that He rose again. He believes that Jesus is divine. He teaches that the Bible came by inspiration of God and is a message from Heaven. He practices only immersion, labors earnestly for the union of Christians and celebrates the Lord's Supper every week. As to his character, he is pure in personal life, honorable in business and of a noble and earnest spirit—no one claims that he is immoral or dishonorable. And still, in spite of his own claims, and of the above questioned facts, many call him an infidel. He does not agree with some in his definition of what a miracle is, and so all the other facts are left out of account as not important enough to constitute him a believer. The main point is that although Mr. M. N. not only accepts the main Christian doctrines but also lives an upright and fruitful life, still, for an unwelcome answer to a question of which most of us would immediately confess ignorance, he is classed with A. B. and C. D., who openly repudiate Christianity.

IV. Proclaimed by Bad Life

Mr. X. Y. is a fourth "infidel" I have known. Like the other three he is a preacher. Like Mr. M. N. he does not claim to be an infidel. In fact, I feel sure that he would repudiate the designation just as M. N. would do. No one has ever called him an infidel so far as I know, and yet it seems I have warrant for placing him in the list. His teaching is not called in question. He believes in the Bible, teaches the divinity of Christ, loudly proclaims his loyalty to the Old Book and accepts without reservation every point in the orthodox theology. Wherein, then, does infidelity consist? Just in this, that by open, undenied, confessed sin he has brought disgrace on himself, the Church, and those who love him. His life is an epistle and proclaims in large letters: "I do not believe."

Deductions.

It is easy to see that there are several kinds of infidels. Some deny the Lord with their lips, some with their lives, and others are cast out of the synagogue because of some detail or theory or point of doctrine about which there is disagreement. Beyond controversy, we should obey the command, "Judge not." But in forming our estimate of Christian teachers should we lay emphasis on lip testimony or life testimony? If a man's words are right and his deeds are wrong, we refuse to accept the witness of the words. If lips are wrong and life is right, is there a corresponding call for charity of judgment?

The four men mentioned above are not imaginary ones. Many readers will recognize one or more of them. The lesson to be derived needs pointing out. Let us pray this prayer: Lord, keep me from the infidelity of a sinful life.

Texas Christian University, North Waco.

The Song of the Sunshine Club

"What shall I make this morning?"
The Sunshine Angel said.
"Canary birds and merry words
And a yellow crocus bed."

The Sunshine Angel, dear to God,
Goes singing on his way,
Across the hills of golden-red
To make a happy day.

The wings of the Sunshine Angel
They brushed the willow trees
And goldfinch flocks and weathercocks
And grumble-bumblebees.

The Christmas Pulpit

Excerpts from Prominent Preachers' Christmas Sermons

THE MESSAGE OF THE MANGER.

AUSTIN HUNTER, Jackson Boul. Church, Chicago.

Today the thought of the Christian world centers in the manger of Bethlehem, and its ringing message is that true life does not consist in what one has outwardly, but in what one is inwardly; that the question, what we have, can never be so great as the question, what we are. We learn the superior value of the internal treasure, and we learn, moreover, that this internal treasure is regnant, is imperial, is conquering. Out of this lowly manger springs the world's hope—the dawning of a brighter day. The message of the manger is a message of humility, a message of love and a message of hope.

THE WONDERFUL CHILD.

S. C. PIERCE, Brecksville, Ohio.

"*And his name shall be called Wonderful.*" Isa. 9:6.

1. Wonderful in name. "Name above every name." (Phil. 2:9.)
2. Wonderful nature—God and man—Immanuel.
3. Wonderful wisdom and power.
4. Wonderful in self-sacrificing love for sinful men.
5. Wonderful purpose—to conquer a world by love—Universal King.
6. Wonderful courage, patience and forgiveness.
7. Wonderful character—sinless, sum of all graces.

THE FIRST CHRISTMAS GIFT.

L. E. CHASE, Carbondale, Ill.

Let us notice the nature of this gift of God to man. God, who made all things, had all things to give; things common and trifling as well as things rare and costly. He had the choicest gems that ever adorned the brow of a king, the richest robes that ever beautified the human body. He had wealth beyond computation, and wisdom far beyond that which the world has yet known. But He gave none of these things to man on that first Christmas morning. These would have cost Him nothing; would have required no sacrifice. Such gifts would have been unworthy of Him and of little value to the world. From among all the things that God possessed and might have given He selected the choicest; that which meant more to Him than everything else in the universe. God gave His only Son. He would rather have given all His other possessions. He would rather have come Himself, but the question was not what would God rather do, but what gift could He make that would reveal to sinful man His deep interest in him and win him from a life of sin o a life of righteousness.

THE ANGEL'S SONG.

MARK S. PECKHAM, Sumter, S. C.

Text: "*Glory to God in the highest and on earth peace.*"—*Luke* 2:14.

(1). Christ's influence has caused men of all nations to glorify God. (2). He brought into the world a spirit of peace that shall eventually cause war to cease forever and perfect peace to reign on earth. (3) He has placed in men's hearts a universal good-will that knows no limits of race, language or nationality. (4). It is our exalted privilege as Christians today to contribute our part to the fulfillment of the angels' prophecy.

THE PRECIOUS CHRIST.

E. F. DAUGHERTY, Wabash, Ind.

Text: "*For you, therefore, which believe is the preciousness,*" *etc. I Peter* 2:7.

The precious things of life are those we cling to last. The world could let slip its holly and mistletoe; its Kris Kringle and hanging stockings; but Christmas would fail and fall without the Christ child and Christ man.

He is precious to God: for God is Father of the faithful; believes in humanity's future and holds Christ precious in his sonship, service and fidelity.

He is precious to the spirits of just men his love and life in the church; his liberty which every man may share in being and doing right.

He is precious to the spirits of just men made perfect: by reason of his sacrifice, triumph and inevitable supremacy in the irrepressible conflict twixt light and darkness; hate and love; death and life.

THE SIGNIFICANCE OF JESUS.

F. W. COLLINS, Garnett, Kansas.

The mission of Jesus was to reveal the Father. This he definitely accomplished, and in doing this he established forever his own divinity. The adequate, intimate indwelling of God in human life came with the advent of Jesus. His saying: "He that hath seen me hath seen the Father," is progressively verified, and the character of Jesus is lifted from the plane of misty, dogmatic speculation to the realm of clear, historical fact. He is evermore the world's Emmanuel, our "God-with-us."

PEACE THE PRODUCT OF RIGHTEOUSNESS.

J. E. CHASE, Benjamin, Texas.

Christ is Prince of Peace because he is the preacher of absolute righteousness. Political, industrial, social and religious peace rest always upon the doing of the right. Peace is the result of Christian temper. It is the triumph of doing right, the triumph of principle. So long as there remains among the sons of men one form of injustice and wrongdoing, that long will universal peace be a future hope.

THE GROWTH INTO SONSHIP.

GRANVILLE SNELL, Rosendale, Mo.

Text: "*And Jesus advanced in wisdom and stature, and in favor with God and men.*" *Luke* 2:52.

Physical growth is not hard to understand, intellectual growth of God's son more difficult, moral growth of God's child most difficut. We become God's sons only as we are willing to take time to grow.

THE CHRIST CHILD AND CHILDREN OF TODAY.

J. R. EWERS, East End, Pittsburg.

The significance of Jesus' infancy, childhood and youth. He naturally grew in wisdom, stature and in favor with God and men. His love for children and his concern for children today. The conditions of child labor in mills and mines. The child-like spirit is necessary for the higher life. Christmas, the new life.

THE LARGER HEART, THE KINDLIER HAND.

ALVA W. TAYLOR, Irving Pk. Church, Chicago.

We may be good to our own families and associates but what "do we more than others" if we love our friends only; "do not the heathen the same?" Mothers sacrifice for the good of their children, but if they sacrifice others for the good of their own they but show a pagan love. Self-denial for anyone is better than selfishness but the larger the circle the more Christian is the sacrifice.

It is the largeness of our interests that mark us as most Christian. Christ took the world into his bosom and was never cynical about it. Our own little ones should make us fathers and mothers to all the helpless little ones. Our loving remembrances to our own gray-haired parents should remind us of the aged in need and make us sons and daughters in our solicitude for their Christmas cheer.

We tend at a time like this to forsake thoughts of others while we abandon the world for a season of joyous intercourse with our inner circle of loved ones. Let us beware lest pleasure's pagan goddess claim our worship within the narrowed temple of our human companionship and the cold and hungry of the world be forgotten together with that very Christ of Galilee who would have us bring "the larger heart, the kindlier hand." In the blessed inner circle of friends we will find that a gift to the less fortunate is like the perfume of a flower wafted over the beauty of our board and that

"He who gives a slender mite,
And gives to that which is out of sight;—
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms,
For a God goes with it and makes it store
To the soul that was starving in darkness before."

NO ROOM IN THE INN.

W. F. TURNER, Peoria, Ill.

When Jesus was born, the selfishness of men crowded him out of the inn into a manger. That incident seems prophetical for he has been very largely crowded out of the worlds' life since.

There has been no room for him in politics. Herod, Pilate and Felix turned him away. In later days great persecutions were waged against his followers. So China, Turkey, Russia and many other lands try to keep out the missionary.

There has been no room for him in business. The rich young man went from him sorrowful, for he had great possessions. He had to scourge the traders from the temple. At Phillippi and Ephesus the people preferred their gains to the gospel. In our own day we have the rule of gold rather than the golden rule.

There has been no room for Him in our pleasures. When he was invited to feasts it was generally to be criticised. People wanted him in trouble but not in joy. The theater, ball room, card table and other things of like nature have his place.

Too often there has been no room for him in the church. He came to his own but his own received him not. He was driven from Nazareth, opposed by the priests and religious leaders of his day and by them nailed to the cross. There are doubtless many churches today wearing his name where he is absent.

We must make room for him in all these relations of life. That is our business as his followers. Because he suffered the humiliation of the manger let us place him on a throne.

THE TWO GIFTS.

G. B. VAN ARSDALL, Cedar Rapids, Ia.

"And opening their treasures they offered unto him gifts, gold and frankincense and myrrh." "Glory to God in the highest, and on earth peace among men of good will."

The first is the tribute men bring to the Christ-child. The second is the ascription of the heavenly host. The distance between earth and heaven is the difference that separates them. The one is the offering of the *wise men to the Babe of Bethlehem—the* offering of the most precious and significant material symbols. It is earth's idea of the welcome due the King. The other is the response his coming evoked from the angels—the offering of the heart's deep joy in terms of spiritual appreciation. It is heaven's idea of the significance of his mission.

To transmute the gifts of the wise men into the song of the heavenly host is still the task of the church. The church has no need to teach society an appreciation of silver and gold. The love of money and what it will buy grasps men's hearts with hooks of steel. After ninteen centuries we still celebrate the Christmas season chiefly with gifts purchased with money, and count the day frugal in its enjoyments if there has been no generous giving and receiving of things that represent cash. We come to Bethlehem with gifts of "gold, frankincense and myrrh." We spend millions for food and raiment, for franchises and railways. We set no limit on the price of the man who can earn thousands for us. We count him "a friend in need" who fills the empty coal bin. The "wise men from the East" are still our ideal.

Yet I would not have us miss the visit of the wise men with their gifts. There is meaning in this one day's charity, especially if the rest of the days have not been used to make paupers of those whom we now feed. But be sure we have not caught even a glimpse of the meaning of this day until we have heard the angels' song. The motif of that song can be caught only by ears attuned to spiritual harmonies. It is the ear that hears the mute cry of the souls of men above the shrill whistle of factory and the clatter of machinery. It is the eye that "possess the landscape" without owning a foot of the land. It is the mind that possesses the world's classics though too poor to own a single shelf on which to rest the books. He is the man who owns Christmas—the man who has opened the delicate lock that gives admittance to the realm of spiritual realities, which no clumsy gold key can touch. He may not be able to worship with the wise men, but he does sing with the angels.

SOME CHRISTMAS IDEALS.

DAVID H. SHIELDS, Eureka, Ill.

Isa. 9:1-7.

1. The pre-eminent charaacteristic of Christmas is joy. "Behold, I bring you good tidings of great joy which shall be to all the people." We ought to be promoters of gladness in the earth.

2. This is the birthday of the "Prince of Peace." He came to inaugurate a movement for world-peace. World-peace can come only through individual men entering into the peace of God which passeth all understanding.

3. We have found the lesson that he who is greatest in the Kingdom of Heaven is he who serves most, an exceedingly difficult one to learn. We demand that others serve us. Let us lose our life that we may have the joy of finding it.

4. We usually give to those who have first given to us. Let us throw away our "list" and give to those who cannot give in return. Let us search out some unfortunate whose Christmas will be joyless unless we bring him joy.

5. God has many things to tell us yet but we are not ready to receive them. Closer communion, richer friendships, fuller service, a greater measure of the Holy Spirit await us as soon as we are big enough to use them. Let us throw overboard more of our "ballast" in order that we may have larger room for a rich cargo. Let us make room for the "fullness of God." "Rejoice evermore."

CHRIST'S PEACE AND CHRIST'S SWORD.

E. B. BARNES, Lyon St. Church, Grand Rapids, Mich.

Strange that the should have construed the lateral as figurative, and the figurative as literal. "Peace on earth," is still a figure rather than a fact, while "the sword" is the fact and not a figure. The hope of one breathes on the pages of history, while the crimson of the other is seen on every page. The sword that Jesus was to send could never be the sword of hate or of slaughter; else peace were impossible. It must be the sword to destroy whatever hinders the consummation of his peace. The carnal weapon has no place in the mission of Jesus.

How near are we to this blessed era of peace which Jesus came to inaugurate? Ask England with her Dreadnaughts, and Germany with hers? Ask the two greatest nations on eartn what they think of Jesus' program of peace, and they, while praying for peace, and professing to be lovers of peace, will say, impossible! What is the status of the Peace Societies in our own land? and if I mistake not, the judgment of the man of the street is that they are controlled by the dreamer and the fanatic. Impossible! Impracticable! These are the terms of protest against him whose advent we celebrate, and whose praise is in all the church, and whose principles, in a large measure, are beneath the feet of armies. Standing armies, colossal navies, one shot of whose great guns costs more than the average female school teacher can earn in five years, appeal to our prides, our love of the heroic, and inspire in the blood which we have inherited from a brutal age, the greatest sacrifices and deeds of daring. If war is the sport of kings, it is also the spoiling of the nations. It is evil only, and that continually. If nations today were as anxious for peace as they are for war, as seen in the increased armaments of the world, we should have peace; and a tenth of the millions spent to preserve and foster the arts of peace which are now spent in preparing for war, would bring ten thousand blessings where war can bring only blight.

Here is one of the great opportunities of the pulpit today. It can advocate peace between nations as it has never done, and the same argument that counts for domestic peace will count for international peace. The argument for peace is unanswerable; the argument for war is the argument of force—cannon-balls against reason. If the warrior is to continue to be the master mind as he ever has been, then Milton lived in vain, and he should have said not that "a great book is the life blood of a master spirit," but that a great battle ship is. The next great forward movement of humanity will be seen in its abhorrence of war, and the decline of the military spirit.

THE MEANING OF CHRISTMAS.

EARLE M. TODD, Fort Wayne, Ind.

Text: "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke I, 78-79.

The crux of faith today is not the existence of God but the interest of God in the moral fortunes of men. What men find it difficult to believe is that God is endeavoring to establish friendly relations with men, that He is seeking to make himself known to them, that he wants to come down among men that he may lift them up to hiself, that he is hungry for their love, that the falling away a son from truth and virtue is a loss and an occasion of grief to God, and that "finding" of the "lost" one—the return of the prodigal—is an occasion of joy. But this is what we must believe if we believe in Christmas—that is what Christmas means.

The mass of men today believe in a Laodicean god, who "will not do good, neither will he do evil." But that dark creed cannot live in the heart at Christmastide, for Christmas means Immanuel, God with us. Sir Oliver Lodge quotes Euripides,

"That there is e'en in the great God's mind,
That hungers for the praise of human kind,"

and changing "praise" into the more appropriate "help," suggests that at this stage in the world's development it would be fitting to lend God a hand and "help" him make the world a fitter place for human habitation. Changing the word yet again, we have the meaning of Christmas:

"That there is e'en in the great God's mind
That hungers for the LOVE of human kind."

Christ Wants the Best

Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat,
And still He asks His own in gentlest pleading,
To lay their highest hopes and brightest talents at His feet,
He'll not forget the feeblest service, humblest love
He only asks that of our store we give to him
The best we have.

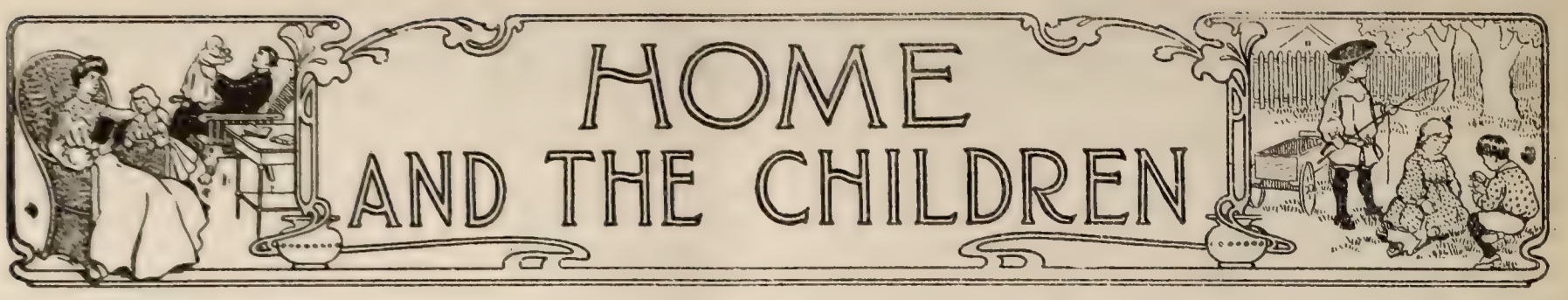
Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace.
And in his service as we're growing stronger
The calls to grand achievements still increase.
The richest gifts for us on earth, or in heaven above
Are hid in Christ. In Jesus we receive
The best we have.

And is our best to much? Our loving service
For His sake? O, friend, let us remember
How once our Lord poured out his soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross!
The Lord of lords, by whom the world was made,
Through bitter grief and tears, gave us
The best He had.

—Selected.

ANOTHER INVENTION.

"It's strange I never thought of that!"
I heard him shout with glee.
The man was planning for his flat
A folding Christmas-tree.
—Woman's Home Companion for December.



The Parson's Tea

BY HOPE DARING.

"Have 'nother biscuit, Jane Ann, Do. You've sold your hay?"

"Yes, an' it turned out awful well. Do you know, Car'line, Hilda an' me's goin' into the city some day next week, to order the monument."

"You don't say so! Jest tell me all 'bout it, fur I'm dyin' to know."

Jane Ann Toby, a sallow, attenuated woman of sixty, leaned back in her chair, slowly stirring her tea. There was a look of satisfaction on her worn face. In her narrow life it was something of an event to spend the afternoon with a neighbor. Then she had something to tell, and, unconsciously, she proceeded to tell it with a touch of rude, dramatic art.

"You know, Car'line, it's three years sense my man Tom died. An' he was sich a good man. The farm keeps me an' Hilda comfortable, an' I don't know what ever I'd do without that blessed grandchild of mine. But you know it's ben the one thing I've lived for, to have a nice monument for Tom, one that would have both our names on an' seem like to jine us agin for ever."

Caroline Harper moved uneasily in her chair. "I know, Jane Ann, but I think you air a carryin' things too far. You've jest slaved."

"I haint worked a mite harder'n I wanted to. An' I've got the hull sum—three hundred dollars—saved up. It's in my best teapot to home, this minute."

"Well, I 'spose you're happy. Honest, I think you might a sight better give that money to Hilda, to buy things fur her weddin' with John Burns. Try the sponge cake, do. I didn't have right good luck with it."

Mrs. Toby's face had clouded. She took a slice of the cake; neighborhood etiquette imposed that duty upon her, but she laid the slice upon her plate, to look defiantly across the table at her hostess.

"Hilda haint a goin' to marry John Burns. When she does marry, there's the two hundred dollars her pa left her; I've never touched that. An' I've done well by the child, give her a good chance at school, an' the farm 'll be hers some day."

"But Jane Ann, what makes you so dead sot agin John? He's a likely boy, not a single bad habit, and I've heard you say John and his father had done well by you, a workin' your farm."

"That don't have nothin' to do with it. John Burns has got too many new-fangled notions. Why, they've bought a cream separator and put in a telephone. Now I call sich things a flyin' in the face of Providence. If the good Lord had intended that cream and milk should be separated from the first, He'd a had the cow give 'em so. I expect to hear any day that John's backslid or declared for divorce or Momonism or some sich thing."

The widow's face was flushed, and her voice rang out sharply. Mrs. Harper began politely to talk of something else, and the remainder of the afternoon was taken up with a discussion of the proposed visit to the city.

It was sunset when Mrs. Toby approached the weather-beaten, one-story cottage, with it's encircling fruit trees that were in full bloom, that had been her home since her wedding day. The heart of the old woman swelled with tenderness.

"Every shingle on that roof seems to sort of speak of Tom. An' I 'spose John Burns would want to tear down the old house and build what he'd call a 'modern' one. It — Why, Hilda, lamb, what's the matter?"

The girl who was seated on the front steps, gazing abstractedly into the glowing west, sprang up. She was short and plump with a pink-flushed face and limpid gray eyes.

"It's nothing, grandma. Did you have a pleasant afternoon?"

" Hilda, you've ben a cryin'."

"Never mind, grandma, I'm just a silly girl. Do you think we better plan to go to the city next Wednesday? You see we will have the washing and ironing done by that time."

"Jest as you say, dear lamb. Hilda, I want to be good to you, I do."

Tears gemmed the girl's lashes, but she tried to smile. "You've been everything to me, grandma. It — it hurts a little because you so dislike John, but —— well, we won't talk about it. What did Mrs. Harper have for supper?"

The two sat for a long time upon the steps. As they discussed the affairs of the neighborhood, the purple-gray shadows of evening folded them round, bringing the faint illusive fragrance of the apple blossoms.

The next afternoon Mrs. Toby and her daughter were sewing carpet rags in the long, low living room when a man's heavy tread sounded at the door. The widow looked up, to exclaim: "Why if it haint the parson! Come right in. We're glad and honored too."

The Reverend Mark Lawrence was tall and stooping. His rugged face wore a curiously serene expression. He was a man well fitted for the place he filled. In him something of the mystic and the saint was blended with a far-seeing knowledge of and a practical interest in the people to whom he ministered in spiritual things. He sat down, saying something about a brief stay. Mrs. Toby shook her head.

"We air goin' to keep you to tea. Now don't say no. The afternoon's most gone, and there's somethin' I want to ask your advice 'bout."

Mr. Lawrence stayed. He discussed the monument and its inscription, biding his time to say a good word for young Burns. That was his errand, but he decided to wait until after tea, feeling instinctively that Mrs. Toby's mind would be more at ease when the momentuous but delightful task of preparing a meal for the minister, was over.

The table was spread in the living room instead of, as usual, in the kitchen. Mrs. Toby, herself, made the cream biscuits and fried the ham and eggs, but she entrusted Hilda with the setting of the table. The girl brought out the best white and gilt 'stone china', carried from the cellar the fruit cake, currant jelly, and plum preserves, and filled a vase with the double white narcissus blooms from the flower garden.

At table Mrs. Toby's first thought was for her guest; it was sometime before she gave attention to her own plate. She ate a few mouthfuls, then tasted her tea.

"What is it, grandma? Did you burn yourself?" Hilda asked.

A muffled cry had broken from the widow's lips. She turned aside her head, so that Hilda could not see her face, saying only "No."

Mr. Lawrence began to talk of the Sunday-school. It was some time before Hilda noticed the strange look upon her grandmother's face.

"Why, grandma, what's the matter? You are so pale."

"Nothin' the matter, nothin' that can be helped. Don't ask me any questions. Mr. Lawrence won't you have some more of the jell?"

The minister declined. Both he and Hilda saw that something was wrong, but they tactfully ignored Mrs. Toby's agitation. The girl said gently: "Grandma, perhaps the parson would like another cup of tea."

"No, thank you, I have plenty."

Prompt as the refusal was, it followed a repetition of that strange cry from Mrs. Toby's lips. Hilda rose, but, at her grandmother's entreating gesture, sank back into her chair.

As soon as the meal was completed, Mr. Lawrence took his hat. He understood that his errand must go undone. As he held the widow's hand, he said: "I see that something is troubling you, sister Toby, but I am not going to vex you with questions. Tomorrow I will be passing, and I will look in to see how you are. If I can help you, you know how gladly I will do it."

"I know, I know, and thank you, but there haint nothin' any one can do."

Hilda walked to the gate with the minister. When she reentered the living room, she found her grandmother seated on the lounge, crying.

"Grandma, what is it? You must tell me."

"Oh, dear lamb, I'm sich a fool. It's not only that I served the parson with tea that was an insult an' a 'bomination, but I steeped up the three hundred dollars that it took us three years to save."

Hilda gasped. "You mean ——, Oh, grandma! The money was in the teapot?"

"Yes, an' I put the tea in an' put it on to steep, myself, an' I let it bile up good. I never did hold with the plan of jest pourin' on bilin' water. The money's ruined. There 'tis," pointing to where, on a plate, laid a small dark object. "Oh, Hilda lamb, whatever'll we do?"

The poor old woman was sobbing like a child. Hilda gathered the bowed form in her strong young arms.

"Oh, grandma, I am so sorry! Can nothing be done?"

"No, we can't do a thing. The money's gone, an' poor dear Tom 'll never have a stone to mark his grave. I hope he'll know I tried an' ——."

She broke down. Hilda was crying, too.

"We will work and save again, grandma. Don't cry so hard, please don't, for it just breaks my heart. Oh, John! I am so glad to see you!"

"I came to ask Mrs. Toby if she wanted squashes planted ——. Why, Hilda, dear heart, what's the matter?"

Choking with sobs, Hilda poured out the story of the parson's tea. The open, kindly face of John Burns twitched with laughter, although real concern looked from his eyes.

"Well, as we all love Mr. Lawrence, I'm sure no one ever brewed him such a cup of tea before. Where is the contents of the teapot? That is the roll? Don't stick a fork into it, Hilda. We'll dry it and send it to Washington. Don't grieve Mrs. Toby; the government will redeem the money."

The widow's face was plainly incredulous. "You needn't tell me, John Burns, that I'll ever see a cent of that money agin. It's

gone, and so air my hopes of a monument for poor Tom."

It took the young man some time to convince Mrs. Toby that her loss was not an irredeemable one. When she did understand, her wan face glowed with joy.

"May the good Lord bless you, John Burns. I'll never say 'nother word agin new-fangled notions, if this is what comes of 'em. It would be awful handy to have a man like you in the house an' if you an' Hilda want to marry this fall, I'm willin'."

The Daily Altar

Prepared as an aid to Private Devotion and to Family Worship

SATURDAY, JANUARY 1.

Motto for the Day.

We desire, by the grace of God, to make the coming year the best of our lives.

Scripture.

"Forgetting the things which are behind, and reaching forth to those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13-14.

Lines.

"Every one for his own.
The night is starry and cold,
And the New Year, blithe and bold,
Comes up to take his own."
—Tennyson.

Prayer.

God of our fathers, we look to thee in gratitude for the blessings of another year. Our times are in thy hand. We commit ourselves fearlessly to thy guidance. Let no failure or success of the past hinder our progress toward the goal, where stands the Author and Finisher of our faith. Bestow thy holy Spirit upon us in fuller measure, that we, being kept from sin, may fulfil our vocation in the world, and so live that to die shall be gain.—Amen.

SUNDAY, JANUARY 2.

Motto for the Day.

The changelessness and providence of God.

Scripture.

"Lord, thou hast been our dwelling place in all generations. Psalm 90:1.

Lines.

"Thou, thou alone
Art everlasting, and the blessed spirits,
Which thou includest, as the sea her waves,
For adoration thou endurest; endure
For consciousness the motion of thy will."
—Wordsworth.

Prayer.

O God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our Eternal Home,

Grant us this day a sense of security in thy protecting love, which shall give us quietness of spirit, and a holy joy in the services of thy house—Amen.

MONDAY, JANUARY 3.

Motto for the Day.

The cultivation of a spirit of quietness and calm that shall aid in overcoming anxiety and difficulty.

Scripture.

"In nothing be anxious, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Phil. 4:6.

Lines.

"The will to neither strive nor cry,
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live."
—Matthew Arnold.

Prayer.

Almighty and most merciful Father, help us to spend our lives in quietness and serene trust in Thee. Save us from fretfulness and worry, and restrain us from impatience. Make this day a period of new conquests and of fresh thanksgivings. We cannot see Thee, but we can see Jesus Christ thy son, and receive his words, enjoy his friendship, walk by his counsel, and trust ourselves to the mystery of his Cross. Abiding in him, may we have the assurance of thy love.—Amen.

TUESDAY, JANUARY 4.

Motto for the Day.

The recognition of trouble and disappointment as aids in the development of character.

Scripture.

"Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." Psalm 42:11.

Lines.

"Life, I repeat, is the energy of Love,
Divine or human; exercised in pain,
In strife, or tribultaion, and ordained,
If so approved and satisfied, to pass
Through shades and silent rest, to endless joy."
—Browning.

Prayer.

Our Father, we rejoice in the assurance of thy presence and love in all our times of disappointment. It is not of thy will that we should fail of any good. Thou dost not grieve or afflict the children of men. Our sins, our mistakes and the evil of the world bring us to many dry and barren places, pools in which there is no water. We take our way, thinking it good, and sometimes it leads us to the desert. Help us to lay our hand in thine, and go where thou wilt guide us. We do not ask that life may be always a pleasant road. Rather we would pray for courage to face disappointment and bear hardship. With the high courage of Christ, help us to go on our way rejoicing, and thus to know the peace of God that passeth understanding.—Amen.

WEDNESDAY, JANUARY, 5.

Motto for the Day.

That we may lift our faces heavenward and, with deeper faith and brighter hope, have a vision of things eternal and spiritual.

Scripture.

"For our light affliction, which is but for a moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." II Corinthians 4:17, 18.

Lines.

"And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air
And the blue sky, and in the mind of man."
—Wordsworth.

Prayer.

Our Father, who are in heaven, we thank thee for the revelation thou dost give us in thy Word of the joys of eternal life for thy children. We pray that we may so escape from the turmoil of our lives and mount above the gloom of our ways that heavenly things may engage our thoughts and purposes. Wilt thou give us to know the reality of the things not seen, and to experience the desire for things eternal through Christ our Savior.—Amen.

THURSDAY, JANUARY 6.

Motto for the Day.

The recognition of our need of God, without whose presence life can never be satisfied.

Scripture.

"As the heart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Psalm 42:1.

Lines.

"Yes, write it in the rock," Saint Bernard said,
"Grave it on brass with adamantine pen:
'Tis God Himself becomes apparent, when
God's wisdom and God's goodness are display'd."
—Longfellow.

Prayer.

Father of mercies, bestow upon us, we pray thee, the blessing of thy favor and love which enrich the soul as with the river of God. Our hearts cry out for thee in a thirsty land where no water is. Thou hast made us for thyself and we are evermore unsatisfied without thee. Beyond all thou canst bestow of earthly blessings is the gracious gift of thyself which we crave. Visit us with thy salvation, thy abiding presence, thy Holy Spirit. May we behold thee in the life and ministry of our Lord Jesus Christ.—Amen.

FRIDAY, JANUARY 7.

Motto for the Day.

The wish to keep ourselves pure from all anger and enmity against any.

Lines.

"But, ever after, the small violence done
Rankled in him, and ruffled all his heart,
As the sharp wind that ruffles all day long
A little bitter pool about a stone
On the bare coast."
—Guinevere.

Prayer.

O Lord, enable us to rise above all sins of temper and habit. Drive out from our hearts the secret suspicion, the lurking grudge, and the wish to speak evil of any man. Unite us in the love of honor, truth and Thee, and may our hearts be cleansed by faith in the Son of God, who loved us and gave himself for us.—Amen .

SATURDAY, JANUARY 8.

Motto for the Day.

The belief in prayer as converse with God: the delight in prayer as a personal privilege; the practice of prayer as the secret of power.

Scripture.

"But ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God." Jude 20:21.

Lines.

"Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God."
—The Passing of Arthur.

Prayer.

Lord, teach us how to pray. Our faltering speech but faintly utters the yearnings of our hearts. Thou are the inspirer and hearer of prayer. Help us to be thy loving and prayerful children. Give us to know the joy of fellowship with thee, and may the Master's example of prayerfulness give us confidence to ask that we may receive. Abiding thus in communion with thee and in loving fellowship with Christ and all the brethren, may we await with confidence the day when hope shall change to glad fruition, faith to sight and prayer to praise.—Amen.

Crossing the Line

By Professor Willett

From the few hints the Gospels afford us regarding Jesus' youth in Galilee, we may infer the quietness and simplicity of his life among his neighbors in the hill town of Nazareth. The fancies of the apocryphal gospels which clothed him with wonder working power, are denied by the fact that when he returned to his native place in later days, after the beginning of his public ministry, the people there were astonished that he claimed the authority of a public teacher, because his earlier life among them had given no warrant for such claims. He had pursued the uneventful career of a carpenter, doubtless assisting Joseph at the task until death had made him the head of the family, in which there were several brothers and sisters.

John and Jesus.

The acquaintance of Mary and Elizabeth her cousin, which had been so significant in the months before John and Jesus were born, no doubt deepened through the years as their two sons grew into young manhood. Perhaps also the boys knew each other. Certainly their interests were common. The unhappy condition in which the nation found itself, the ruthless disregard of justice practiced by the rulers, the examples of calculated vice exhibited by Roman and Idumaean overlords, the arrogance and pretentions of religious leaders, the superstition and ignorance of the people, must all have impressed these young men with the sense of a great work to be accomplished if only the proper instruments could be found. So strongly had this impression been made upon the life of John that he retired from the region of Jerusalem to the quiet spaces of the Judean Wilderness to think out the duty of the hour. From this solitude he only emerged to begin that series of tremendous public messages which aroused the conscience of the entire nation.

John's Message.

The rumors of these great gatherings in the Jordan valley reached the ears of Jesus in Nazareth. Instantly he took the tidings as a signal that the time for him to concern himself in the needed work of reform had come. With many of his own countrymen he made his way southward and joined the multitude that was listening to John as he called the people to the life of renunciation and good will. Nothing was more natural than the response in Jesus' heart to this call of God. He knew that nothing less than national regeneration could realize the hopes of his people. They were groaning under a tyranny too heavy to be borne, but Jesus knew that something more than mere emancipation from Roman taxes and military service was required if they would secure the fulfillment of promises made centuries ago. A new life must be secured. And John's insistence upon repentance and alignment through baptism with the visible forces of the new order of society appealed to him so strongly that without hesitance he presented himself before his friend for the rite of baptism. This act had the value of enlistment among those who were willing to devote themselves to the new ideal.

John recognized him at once. He did not, of course, know him as the Messiah but he knew of his singularly pure and disinterested life, and felt that for such as Jesus the call to repentance and the command of baptism were unnecessary. To his apologetic protest that he had greater need to be baptized himself than had Jesus, the latter responded that it was not a question of condition or character, but one rather of unanimous assent to those conditions which God was requiring of the people in furtherance of national and individual righteousness. In no other way could Jesus ally himself so effectively with the new movement as by public acceptance of John's significant rite of washing in water.

The Call of Jesus.

As yet, however, Jesus was only acting as any individual might have done. There had been no summoning of his soul to the sacred tasks of the Messianic work. Conscious from his earliest youth of the Father's presence and love, he had gone forward at every step with the thought of perfect consecration to the divine program, whatever it should be. But as he told the story of his baptism and temptation to his friends and disciples in later days he pointed out to them the fact that at the moment of his baptism, when he came up from the waters of the Jordan, there opened before him the vision of God's purpose in so impressive a manner that never from that hour could he doubt his unique relation to God or the supreme task which he must assume. The Spirit of God came upon him, not in magical and mechanical fashion, but in the awakening power of the divine life within him and the disclosure of the meaning and method of his ministry.

At once overwhelmed and inspired by this sudden opening of the way before him, he hurried away into the solitude of eastern Judea that he might be alone with himself and with the Father, to think through the great truth that had just dawned upon his soul in all of its fullness, and to shape if possible the career upon which he was now entering. It became instantly necessary to decide upon the course he should follow. John had never been compelled to define closely his relations to the recognized teachers of religion in the nation. His coming had been abrupt and startling and his message uncompromising in its denunciation of sins of every type. It mattered nothing to John what became of himself. If he perished at once, he should at least have fulfilled his duty. But Jesus had to live in the midst of a social and religious order where his course must be chosen with unusual care. Was he to set himself at once in opposition to all the ideals and methods of the ruling groups, the Pharisees and Sadducees? If so, might he not forfeit all opportunity to realize most effectively the ends of the kingdom of God? On the other hand, if he accepted their program and allied himself with them, would he not thereby hopelessly compromise himself and render ineffective his work as a real interpreter of God's purpose?

The Temptation.

It was the decision of this great question which made the crucial experience of the temptation necessary. The appeals to physical hunger, to the love of display and to the passion for worldly power—which are the ruling motives with all but the best of men—are combined in the narrative of Jesus' temptation in order to show that to him every appeal that the lesser good could make in any human life was tried and tried in vain. The central question was, what kind of a Messiah he would be? Should he accept the popular view that the Messianic kingdom was to be accomplished by the restoration of Israel to political power? If so, Jesus knew full well that he had within himself the elements of popular leadership sufficiently to accomplish that end, to elevate himself to the throne of Judea, and perhaps even to successfully compete with Rome for the empire of the world.

But this gospel of success would have been the destruction of the moral and spiritual purposes which lay deeper in his heart. Men cannot be saved by such materialistic means as this. There must be a gospel for the suffering, the poor and the hopeless When the period of temptation was over, Jesus had settled this question once for all. He had chosen the pathway of self denial, humiliation and death, all of which he foresaw with reasonable clearness. He knew that only in this way could he accomplish those divine and redemptive purposes for which the world was waiting. And when he came down to Jerusalem again from the wilderness highlands of Judea, it was with quiet spirit and set purpose to go forward unhasting and unresting to the consummation of his work as the Son of God and the Saviour of men.

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*International Sunday school lesson for January 9, 1910. The Baptism and Temptation of Jesus, Matthew 3: 13-17; 4: 1-11. Golden Text: "In that he hath suffered, being tempted, he is able to succor them that are tempted", Hebrew 5: 2-18. Memory Verses 10, 11.

Bringing Others to Christ

By W. D. Endres.

To bring others to Christ, I understand to Mean, to so impress upon others the standards and ideals of life which Jesus set forth that they will be persuaded to make them the standards and ideals of their lives. All who have done that have been brought to Christ, and any who have not done so, no matter what else they may have done, have not come to him. These standards and ideals must be made to serve as the point of departure for all one's activities. This gives vitality to a Christian, otherwise there is none.

Our joy is not real and satisfying until we tell some one else so that they may share it with us. This is illustrated by the rejoicing over the finding of the Lost Sheep, the Lost Piece of Silver, and the return of the Prodigal Son. The neighbors and friends had to be called in to make the rejoicing complete. Likewise, when Andrew was convinced that Jesus was the true teacher, he found "first his own brother, Simon," and Philip at once found Nathaniel. No one had commanded them to tell these men. No command was necessary, it was the overflow of a joyful heart. It would have been a tremendous struggle not to have told them. This is the very spirit and genius of Christianity. Christianity holds the true solution to the great problem of making a life. Who does not rejoice that he has found such truth, for all have felt the need of it. Indeed, his very soul delights in giving it out. The big thing and the characteristic thing about Christianity, then, is its concern for others. It was born of this spirit, and by the spirit of service it thrives. If it were animated by any other spirit it would cease to be Christian.

If the above paragraph be true, there can only be one answer to the question, Who should win others? The minister of the congregation? Yes. Anybody else? Are there any more Christians? Yes, all the membership, or at least they should be. Then all the membership should seek to bring others to Christ. This was the inspiring motive of our Lord, this is what all the apostles and the early disciples did, and it must be the object of all Christians today. The tacit assumption that this is the minister's task only is wrong. This is the task of all.

C. E. Topic Jan. 9. Jno. 1:35-51.

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER V. Continued.

"I think that you exaggerate, though I frankly confess that I do not consider what you call 'modern improvements' any compensation for modern business methods—the lowering of moral and intellectual standards everywhere, in the country as well as in the cities."

"Too much electioneering—too close contact with 'the great unwashed' has made you pessimistic, I fear!" sneered Bannister covertly.

This speech from another man might have been resented, but from Bannister such pleasantries had been overlooked, Brainard remembered, and he replied quietly:

"'The great unwashed' are only bad imitators of those who are supposed to be their betters. They are the least responsible of our population."

"Worse and worse!" objected Bannister jocularly. Well, since it isn't politics nor contact with the masses that has shaken your faith in the established order of things, perhaps—" he paused meaningly, and turned fully to Eleanor—"perhaps it is *you* who are responsible, Miss Crofton? What have you been doing to him?"

Eleanor was aghast at this outrageous impertinencce, and was further embarassed when she saw Brainard's face flush scarlet. But he recovered instantly, and ignoring the taunt and the man, quietly asked:

"Don't you attend the President's levee of late years, Miss Crofton?"

"No, not at all. I have no friends among the students, now." This, too, was an unfortunate allusion to two persons, at least, and an embarassing silence fell upon the group, which was broken by the coming of Mrs. Crofton.

"I heard cheerful voices and could not resist joining you," she said.

She was coldly courteous to Miss Abigail, polite to Brainard, and greeted Bannister with marked cordiality. As soon as they could possibly do so Brainard and his sister took their leave.

Brainard had a morrtifying conscience that he had betrayed himself; and he was scarcely less chagrinned over Mrs. Crofton's excessive warmth toward Bannister. He was convinced that a net was being spread by them in which it was inevitable that Eleanor should become entangled. He might save her from other dangers, but in this he had no right to interfere. The thought of her marriage to any man was painful to him, but to a man like Bannister it was abhorrent; a tragedy compared to which toil and poverty were nothing. His former desertion of her had been an unqualified blessing, however, humiliating at the time. He had not so amended his habits that he was yet a fit husband for any woman of delicacy and refinement, Eleanor Crofton, least of all! Miss Abigail's mind ran on the same theme and the brother and sister did not spend an altogether pleasant evening at the levee and went home early.

One totally unexpected result of the encounter of the two men was that, it gave to Eleanor Crofton's mind its first slight inclination toward Brainard—this betrayal of himself was the last thing that he intended and its result was the last thing that Bannister purposed.

CHAPTER VI.

Eleanor's Plans.

The summer was almost over and autumn was near but there were as yet few indications of it. Here and there a black gum tree flamed in the swamps like a lighted torch and the horse chestnut, the first to show its foliage in the spring, had dropped its leaves upon the rich growth of the aftermath.

Eleanor's garden was a blaze of splendid color. Her verbenas and phlox, stock and mignonette were blooming in rich profusion and Susan declared that she "had never seen the beat!" The rough board fence was now quite hidden with its drapery of vines; sweeet peas, white, pink and lavender, threw out their gray-green tendrils a-flutter with flowers like airy butterflies. Morning glories festooned the porch, their rose and purple disks remaining open later and later with the approach of frost; beside the veranda steps and under the open windows velvety nasturtiums ran riot. It had occupied her and interested her so much to attend to this garden that she had not missed the diversions of the old life. She was so healthfully tired by night that she slept like a child and regained some of her lost youthfulness.

The political conventions in Indianapolis had been held, both leading parties had chosen good men and the campaign was now well under way. Eleanor knew that Bannister was to take part in the canvass and would speak at the big rally to be held in Carlinville in October. She saw his name in the list of speakers published in the Indianapolis papers. It was of little interest to her. She was aware that he wrote to her mother at intervals, but his letters had been infrequent of late. She had not seen Brainard for some time, but Miss Abigail called occasionally. Mrs. Crofton invariably declined to appear when she came, leaving Eleanor to discharge the duties of hospitality. She always inquired politely after her brother, to be told that he was well and busy with the campaign, as he, too, was pressed into service and was to speak in their district.

The Works had run on full time throughout the summer, much to Susan's satisfaction. Orders had come in regularly and the men were spared the usual summer's dullness with its attendant "shut down."

The Johnsons made the regular payments on their lot; Susan had sewed constantly; they had prospered and the future looked bright for them.

A strange friendship had developed between Mrs. Crofton and Ned, in which Jody, the yellow cat, shared. The boy and his pet spent a part of every day in her room amusing himself with the playthings he brought with him, the cat curled up on a soft cushion to which no objections were ever made.

"Are you sick *all* the time?" the child asked one day after several minutes of sober reflection.

"No; not all the time," Mrs. Crofton replied.

"Then what makes you lie down so much? Should think you'd get up sometime and help Miss Eleanor. She don't lie down. She don't have time. She must get awful tired!"

"That's not polite, Ned! You must not say such things to older people."

"Yes, I know you're old, oh lots older than me! I didn't mean any harm!" He knelt by her side as he spoke and caught one of her hands and, with a child's charming cajolery, said:

"You've got such pretty hands, and such lovely, lovely rings. Eldora and me don't think we've ever seen such pretty hands."

Mrs. Crofton was extremely vain of her hands, and the child's honest admiration mollified her.

She had taken it into her head to teach him to read. He was not at all enthusiastic about it, and had not Eldora's natural aptitude for learning, but to please her, the little fellow tried his best. At her request he now brought the primer, and leaning heavily against her, soiling its leaves with his sweaty little hands, the lesson began. He sighed and breathed stentoriously, and patiently repeated when Mrs. Crofton plaintively begged him to "try and remember that 'E' and 'F' were not alike."

He caught sight of Jody. "Why don't cats learn their letters?" he asked, wistfully regarding his pet, which having finished his toilette, his long tail folded neatly across his toes, was staring pityingly at Ned, as it seemed to him, with his unblinking topaz eyes.

"They can't learn, Ned. They haven't any mind, like little boys."

"They ought to be glad! Cats have lots of things better than boys. They wash their own faces, an' their paws are soft and don't hurt none—"

"'Hurt any,'" interjected his mentor.

Ned dutifully repeated, and continued, "—an' clothes that don't have to be took off an' put on—" Another pause for correction—"an' they can play all their lives if they want to!" It was a child's queer logic which often confounds its critics. Unable to refute it Mrs. Crofton suggested that they would better go on with the lesson.

In many ways this odd companionship was a relief to both Eleanor and Susan. It gave Mrs. Crofton something to do, and kept the boy from mischief.

Susan came in search of him one day and she found Eleanor reading quietly.

"I'm afraid Ned's worryin' your mother," was her first remark.

"He never worries her; she's very fond of him. Ned is so droll and sweet tempered. It's the best possible employment for her. She is very proud of her success, he is learning so well."

"Ned has his faults, goodness knows. But if your mother likes to bother with him, I'm grateful. He's a master hand for mischief; not a bit like Eldory; She never give no trouble, and learned her letters from her little blocks all by herself, before we knew it!"

Susan was standing sewing, as usual.

"Do sit down!" said Eleanor.

"Well, just a minute, I really oughtn't to stay." She seated herself, re-threaded her needle and went on steadily with her work. There was evidently something weighing on her mind, Eleanor was conscious of it and waited for her to speak which she presently did:

"You know I'm not a person to meddle in my neighbors' business, Miss Eleanor," she began," hesitatingly; and fond as she was of talking, Eleanor acknowledged that her conversation was usually remarkably impersonal. "To tell you the truth I'm real worried about Mary Benson—you know—the little type-writer at the Works. Her name's really Mary Jane, but she's changed it to May, and spells it 'M-a-e' enough to show she's pretty soft!"

"What has she been doing to trouble you?"

"Oh, nothin' particular *yet*, but I think

she's in danger. Lon says if she ain't old enough now to take care of herself she never will be: but I tell him men know a heap, but they don't know everything *yet!*"

It was not Susan's nature to let pass an opportunity to express her opinion of the lords of creation, and Eleanor waited patiently during this digression

"Is she the pretty girl I've seen going to your house on Sunday afternoons—the little fair-haired girl?" Eleanor asked.

"Her hair's bleached with some kind of stuff!" said Susan, with severe disapproval.

"She had lovely eyes and was prettily dressed, I remember."

"Yes she'd dress well, you may be bound; too well for a girl in her place! She spends every cent she makes, nearly, on her clothes!"

"Well, Susan, that's natural. Young girls love gay, pretty things. If they don't there's something wrong and when they grow old, nature frequently takes revenge and they bloom out in the most unsuitable finery!"

"Mebby so! But I've tried to get Mary to save her money and she won't! But that isn't what I started in to tell you. Lon says Teddy Wilkins—he's assistant engineer at the Works—a fine young chap—is dead in love with her. She turns up her nose at him. She hasn't sense enough to know what a good husband he'd make! He's awful good-lookin', too, one of them tall, black-haired, blue-eyed fellers. He's called on Mary several times lately and walked home with her from the Works when she's had to stay late, and she's as mean as she can be to him; and it's all on account of that good-for-nothin' Billy Mullins!"

"Billy Mullins?" Eleanor repeated questioningly.

"Yes: B. F.'s son. You know him?"

"I don't think I've ever seen him."

"Well, you ain't missed much! He's the measliest little whiffet! You've seen him drivin' past here in his high dog-cart. He wears plaid clothes; and he's got red hair."

The description was vague but after some effort Eleanor finally remembered the flamboyant cart and that it necessarily had a driver. The social star of the Mullins family had risen long after the Croftons' had begun its declension, and she did not know the family well.

"It's a shame for her to waste her time on a bad little dude like Billy Mullins. He don't mean no good. He'll never marry her, but she thinks he will and sees herself, already, in the fine clothes he'll buy her, a-settin' along side o' him in that cart. It's as much as a girl's good name's worth to be seen with him!"

Eleanor knew the type.

"Can't you warn her, Susan?"

"Warn her! Who ever did any good yet, warnin' a girl bent on throwin' herself away on a triflin' feller like him? Thousands of 'em have gone to ruin by that road and nobody could stop 'em though they know exactly what happened to all the rest. They think it can't happen to them!"

"I don't agree with you, Susan. A good many could have been stopped if their family or friends had gone about it in the right way."

Susan was skeptical on this point but she was not hard-hearted. She promised to help Eleanor if, together, they could think of a plan by which Mullins could be circumvented.

"Poor Teddy's wild over it!" Susan continued, "and that just tickles Mary. I call her Mary; none of your 'M-a-e-s' for me!—She thinks Teddy's jealous and loves to stir him up. She hasn't right feelins'! Lon says he's real smart, belongs to Judge Brainard's Sunday-afternoon class, that meets at his house; Teddy reads a lot and he's got money in the Buildin' and Loan. He'd make a fine husband, but she hasn't got sense enough to see it. Her principles ain't right, treatin' him that way!"

The mention of Brainard's history club revived an idea which had been slowly maturing in Eleanor's mind. Why not form such a club for the girls of Wakefield, suited to their needs? Here was an incentive to go to work; it would give her a hold on Mary Benson who was intelligent enough to be interested in such a plan. If nothing else came of it, it was worth trying. Susan with her personal acquaintance with the girls, her intimate knowledge of their needs, would be an immense help in organizing such a club. She resolved to take her into her confidence at once.

"A good many of the Wakefield girls come to see you, Susan?" she observed.

"Land sakes! yes. Me and Lon are awful fond of young folks, and they know it. There's generally a crowd in, Sunday afternoons; we like to have 'em!"

"I've just been thinking I would like to start a little club for the girls, if they would come. Nothing that would require too much of them; a little reading, talking and sewing. They could meet here Saturday eveing and some kind of amusement each meetnings and you and I could teach them to sew."

"It's just the thing!" cried Susan heartily. "Nobody'd a thought of it but you. You're thinking of Mary—? and she looked questioningly at Eleanor.

"Yes; and of all the girls who need some recreation and can't get the right kind. You can make the proper selection for membership, as you know them all."

With immense enthusiasm, Susan at once began to name over a dozen or more.

"Oh, I like to have forgot Jessie Clark!" she exclaimed as Eleanor paused.

"Who is she? asked Eleanor.

"The best girl that ever lived! She's Clark the foreman's daughter; any my, what a load she's got on her shoulders! Her mother died last year and left a big family and Jessie takes care of all of 'em and keeps house. She's engaged, too, to a real nice fellow, but she says she can't marry till some of the others can take her place. Clark's a dreadful kind of a low-spirited man. Some folks think he ain't quite right. He always looks on the dark side and Jessie's lot isn't any too cheerful! The club'd be a God-send to her!"

"We'll ask her, by all means!" said Eleanor, adding Jessie's name to the list which she had carefully written out at Susan's dictation.

Hitherto Susan had not had the most exalted idea of women's clubs for there were a number in Carlinville, not remarkable for their harmony. "From all I hear," she said, "the members quarrel among themselves, and there's as much wire-pllin' as there is at the men's folks's political meetin's. 'Taint surprisin'," she added judiciously. "They're their fathers' daughters, I reckon!"

"We will have none of that in our club, for we will not have many offices. A secretary, to keep the run of things, will be all we shall need!"

"My, you know just how to do it, from namin' to runnin' it, don't you?" said Susan admiringly. "But you've belonged to clubs before. Now, I never have, but I was asked to join the auxiliary to Lon's ledge; 'Not much,' says I! 'I git enough dish-washin' and cookin' suppers at home! That's what they want 'em for!' They never tell 'em nothin' that's worth knowin, but you bet, the men knows all about the auxiliary. The reason they hain't got as much curiosity as women is that they always get theirs gratified, and the silly women don't know it!"

Eleanor laughed heartily at this characteristic speech.

"Now this club of yours is different. The women's the whole thing! If Lon wants to go to his lodge I never make no fuss. But I won't join the Ladies of the Dishpan and march at the tail end of no man's procession, wearin' one of them silly little bibs and collars that they've given the 'Sisters,' just to pacify 'em, like. When I can have full membership then I'll think about joinin' 'em!"

"Well, Susan, you will have a responsible place in *this* club, for I look to you for a great deal of help."

The next day was Sunday and the Johnsons had an unusual number of visitors. And when the wonderful proposition was broached the girls heartily favored it with no objections, strange to say, that Saturday had been chosen for the meetings. Half a dozen, Mary Benson among them, willingly agreed to attend the first meeting at Eleanor's house on the coming Saturday and promised to ask others who would be glad to join.

Susan reported the result with high satisfaction and Eleanor only hoped that she might be equal to the undertaking. To her surprise, her mother, still prudently conciliatory, did not openly object although she secretly considered it a great waste of time and wondered where Eleanor acquired her liking for "That sort of people."

Ned and Eldora gathered quantities of diality and evident pleasure at seeing them asters and salvia to the decoration of the dining-room, for the occasion turned into a golden-rod and devoted all their mother's became rich, she still occupied herself in auspiciously.
there soon put them at ease.

The business of organization was a small affair and Mary Benson was made secretary as the one best fitted for this, the only office the club boasted.

Eleanor briefly outlined her plan, to which the young girls listened with close attention, and when she informed them that, once a month there would be an "open meeting" to which they might invite their young men friends, or anyone they chose, their fealty to her and to the Club was won.

(*To be continued.*)

HIGHER MATHEMATICS.

A passenger on a New York and Chicago limited train, upon looking under his berth in the morning, found one black shoe and one tan shoe. He called the porter's attention to the error. The porter scratched his woolly head in bewilderment.

"Well, an' don't dat beat all!" he said. "Dat's de second time dis mawnin' dat dat mistake's happened!"—Everybody's Magazine.

Willie, accompanied by his father, was visiting a circus and menagerie. "Oh, papa," the boy exclaimed, as they passed before an elephant, "look at the big cow with her horns in her mouth eating hay with her tail!"—Christian Register.

SPEAKING WELL OF THE DEAD.

Dennis was doing his best to speak respectfully of the dead.

"Yes," he said, "Mike was a foine mon. Honest, straightforward, hard-workin', ginerous——"

"Ginerous?" questioned Barney rather doubtfully. "Did ye ever know of his treatin' any one in all his loife?"

"Well, he nearly treated once."

"Nearly treated?"

"Yis. I remember once he dhropped into Cassidy's when th' boys were all there. 'Well, lads,' he sez, 'what'll we have?'—wid a wave of his hand toward the bar. 'What'll we have?—rain or snow?'"—Everybody's Magazine.

Church Life

Exit 1909.

Welcome 1910.

The summaries of the annual reports of the churches are coming in from the pastors. We shall publish these early in January.

Our readers will do well to give attention to the Article, "The Return to Primitive Christianity" by Dr. L. A. Crandall, pastor of the Trinity Baptist Church, Minneapolis.

The number of responses to our invitation to send excerpts from Christmas sermons, went beyond our expectations. Read the excerpts on page 13. There were some whose copy came too late for this issue.

The Christian Century is giving especial attention to its news pages, seeking to make them a means of acquaintance between the members of the Christian Century family, a sort of clearing house for helpful suggestions in church work. Many of the pastors are sending us their weekly bulletins and from them we glean a large part of the material that fills these pages.

"The Daily Altar" is a new department, which we add this week, with a purpose of encouraging private devotional life, and family worship. Since our announcement of this department two weeks ago, we have received many letters expressing belief in the value of such helps to the re-establishment of the family altar.

* * *

J. W. Marshall is assisting the church at Windsor, Mo., in a meeting. Jas. A. Challamer is the pastor.

Owen M. Walker, Singing evangelist, Greenfield, Ind., will be open for engagements after the first of January.

H. J. Loken, has just assisted G. W. Brewster in a meeting at Healdsburg, Calif. There were thirty accessions to the church.

"The Bird's Christmas Carol" was given by the Sunday-school of the church at Syracuse, N. Y., as their Christmas entertainment.

H. W. Cordell, has removed from Harrisburg, Pa., to Cincinnati, Ohio, where he assumes the care of the North Side Church.

G. W. Brewster, pastor at Healdsburg, Calif., is holding a meeting at Alexandria Valley, as a free will offering to state work.

C. A. Young, has been preaching for the little church at College City, Calif., for several weeks in an effort to help them to solid footing.

A unique feature of the Christmas exercises at the First Church, Cedar Rapids was the giving of two farces by the young people of the church.

W. T. Adams, evangelist has just closed a meeting at Wallow, Oregon, in which there were nineteen additions. The evangelist goes next to Lostine, Oregon.

The church at Champaign, Ill., enjoyed two addresses by Mrs. M. E. Harlan, National Secretary of the C. W. B. M., Sunday, December 19.

A missionary rally was held in the Third Church, Indianapolis, December 29. The rally was led by Stephen J. Corey and M. D. Adams, of Bilaspur, India.

The Peoria Star gives one fourth column of space to a report of a sermon on "Christ and the Workman" preached by William Price pastor of the Howett Street Church, Peoria.

The Franklin Circle Church, Cleveland, Ohio, will hold a watch night meeting and a consecration service as the old year passes out and the new one is ushered in. W. F. Rothenburger is pastor.

The church at Vicaville, Calif., Frank Boren, pastor, will take all missionary offerings on one day, and then divide the total amount between the various interests. The total offerings will be about $300.00.

J. W. Holsaple, has resigned as pastor of the church at Hilsboro, Texas, and accepted a call to the church at Murray, Ky. He makes the change in pastorates about the first of January.

The Christian Church at Cartnage, Mo., under the leadership of the pastor, D. W. Moore, chartered a car and about fifty of the members attended the meetings held by "Billy" Sunday at Joplin, Mo.

"If Jesus should Come to Our Church, What?" was the subject of a sermon by B. L. Smith in the church at Salina, Kans., Dec. 12. A local paper says that the church there is greatly pleased with the work of Mr. Smith.

We have received a letter signed by the members of the official board of the church at Barnett, Ill., and the board of the church at Litchfield, Ill., warning the churches against J. Richard Campbell, a Christian minister now resiaing at Litchfield, Ill.

> The years of our lives are not like the successive Incas of Peru, whose wealth was amassed only to be scattered at the death of each. Our years are connected and continuous, each passing on to its successor its accumulated gains. And the sum of their possessions is the character to which we at last attain.
>
> HERBERT L. WILLETT.

The church at Cedar Rapids, Iowa, G. B. Van Arsdall, pastor, held a unique meeting, Sunday evening, December 19. It consisted of a varied program of musical numbers commemorating the birth of Christ. The choir of the church was assisted by a number of the most noted singers of the city.

The Linwood Ave. Church, Kansas City, Mo., Burris A. Jenkins, pastor, dedicated its beautiful new building last Sunday December 26. The building cost $125,000.00 and it contains a pipe organ which cost $10,000.00. We hope to present to our readers a detailed account of the dedication next week.

I. J. Spencer, Lexington, Ky., will hold a meeting with the University Church, Des Moines, Iowa, beginning February 15, and continuing until the first Saturady in March, when a special service will begin, led by Peter Ainslie of Baltimore. This service will be of an evangelistic nature, but we dare say not of the usual evangelistic tone.

E. H. Clifford has become pastor of the Fourth Church, Indianapolis. Mr. Clifford made the confession of his faith in this church, for eleven years he superintended the Sunday-school of the church, and for nineteen years was an active member of its endeavor society, and at one time president of its official board.

The second Church, Warren, Ohio, has raised two hundred dollars to bring a young man from China, and educate him here for the ministry in his native country. They propose to make this offer to Ho Chung Gwan, a graduate of Nankin Christian College, and at present physical director in the Y. M. C. A. This work is led in Warren, by the Century Club of the church.

J. M. Lowe, evangelist, Des Moines is to have as his leader of song, O. C. Pettit, of Mt. Sterling, Iowa.

The First Church, Oklahoma City, is seeking a new building sight and a local paper has it that the church is after a site where stands one of the best residences of the city. While the church has an option on the lot at a cost of $20,000.00 and will purchase at once, they will not build for several years, but will hold the lot as an investment until a new building is needed.

H. F. Reed has been pastor of the church at Norman, Okla., for two months. During this time there have been fourteen additions to the church; audiences are increasing, and a hopeful spirit pervades the church. Mr. Reed commends the work of E. W. Allen, and Mr. and Mrs. Hensey, in the recent Missionary Rally held with the church. The church will hold a rally and covenant service January ninth.

The First Church, Bloomington, Ill., has secured George R. Southgate, as assistant pastor, to Edgar DeWitt Jones. Mr. Southgate has been teaching in the country and preaching for one or two of the smaller churches. During Mr. Jones' vacation last summer his pulpit was supplied by Mr. Southgate, and it was his work at this time that led the First Church to elect him assistant pastor.

The sad news has just come to us of the death of Mrs. Leora Richardson, wife of W. F. Richardson, Kansas City, Mo. Mr. and Mrs. Richardson had been married thirty-two years. Fifteen years ago they came from the Central Church, Denver, Colo., to the First Church, Kansas City. A very large number of the Christian Century readers will join us in sympathy with our beloved Brother Richardson, in this hour of parting.

At Cornwallis, Oregon, where H. H. Hubbell, a Drake University graduate, is at work, there is a church of importance. It ministers effectively to the students of the State Agricultural College, of whom there are 1300. Until recently the church has been a mission of the C. W. B. M., but during the past year more than one hundred new members have been added to its roll, and on December 5 a new house of worship was dedicated free from debt.

Roy L. Brown, and Edward McKinney have been assisting the church at Hill City, Kans., in a meeting, with "splendid success." There were seventy-five accessions to the church, nearly all conversions, and mostly adults. The forces of the church in the county have been quadrupled during the past year. Charles S. Early is the pastor at Hill City.

A new $35,000.00 church is to be erected at Boise, Idaho, where A. L. Chapman is the pastor. Since Mr. Chapman became pastor of the church a year and one half ago, the membership has grown rapidly and now numbers 359. The choir is one of the strongest in the city, and Mr. Chapman speakes to large audiences. The plans for the new church are drawn and work will be begun early in the spring.

B. B. Tyler, pastor of the Broadway Church, Denver, Colo., has announced for the new year a series of Sunday morning sermons as helps to faith. He calls them "Reason Why Sermons." The topics for the month are: "Why I believe in God"; "Why I believe in Jesus Christ"; "Why I believe in the Bible"; "Why I believe in the Church"; "Why I believe in the Immortality of Man." There is ever a cry of the thoughtful man for an acceptable statement of the truths of the Christian faith, and such sermons as these by a man so well prepared to speak to the men of his day are sure to be of help.

The men of the West Side church, San Francisco, J. R. Perkins, pastor, have decided to affiliate with the national organization.

One hundred and twenty-six are enrolled in the teacher-training class in the church at Tipton, Ind., where G. I. Hoover ministers.

Mrs. H. T. Sutton has resigned her position in Eureka College because of the protracted illness of her daughter Pauline.

Two adult classes have been organized at Davenport, Wash., one with an enrollment of nineteen, and the other thirty. T. S. Handsaker is the minister.

Charles E. McVay will sing at Ft. Madison, Iowa, in January and at Austin, Minnesota, in February. He is now in a meeting at Fertile, Iowa.

John L. Brandt and wife sail on December 28 for a tour of the world. They expect to visit Japan, China, India, Egypt and Palestine. They will study missions in the oriental nations.

The Sunday-school at Atlanta, Ga., continues to make good records. Their recent report shows 325 present, seventy being in the women's class taught by F. M. Robinson, and sixty-two in the men's class of Mrs. F. M. Robinson.

The Sunday-school at Elcampo, Tex., is growing, and several new classes have been organized. An enthusiastic Christian Endeavor has also been organized, and a teachers' meeting is held weekly. Samuel B. Waggoner ministers there.

The annual meeting of the church at Fort Wayne, Ind., will be held January 3, when reports of the year's work will be presented, officers will be elected to serve the church during the year 1910.

The Brotherhood of the Disciples is giving manly aid to getting the demands of Education before the churches. With this they are urging upon young men the consideration of the ministry as a calling. The January number of "Christian Men" gives large space to the educational interests.

Those interested in selecting a course of study for a men's club or Sunday-school class would do well to examine the suggested program prepared by W. S. Lockhart, pastor of the First Church, Fayetteville, Ark., and published in the January number of Christian Men.

On December 26, E. M. Todd, pastor at Fort Wayne, Ind., preached a special sermon to the children, and the music was furnished by a large children's choir led by Miss Todd. In the evening the pastor and the choir presented a Service of Song entitled, "The Life of Christ as Reflected in Our Hymnology."

W. H. Allen is beginning his fifth year of work at Muncie, Ind., with the church in, as he puts it, "a terrible condition: "The scaffold, half as high as that upon which Haman expired erected, and frescoers at work doing the church in oil." The basement is being remodeled for the primary department and excavation will be made for a gymnasium.

J. A. Barnett of Galesburg and Prof Wm. Leigh, Akron, Ohio, have been in a four weeks' meeting at New Bedford, Ill. There were nineteen confessions and additions, six otherwise. "Mr. Barnett sustains his reputation as a forceful preacher. He would be welcomed in New Bedford again. Prof. Leigh is a soloist of rare ability." So writes the pastor, H. H. Jenner.

On the last day in October the attendance of the Sunday-school at Mexico, Mo., was 602, and the offering $11.25. The men's class of W. M. White, the minister, numbered sixty-six, and the largest attendance was in the mixed class of S. B. Cunningham, with 135 present. J. W. Dry is the superintendent of this school, which has made great strides.

About a year ago the Men's Bible class of the First Church, Springfield, Ill., began with a membership of twenty. The pastor, F. W. Burnham, became teacher. The present membership is above 100. During the year the class has studied the development of the early church, using Acts and the epistles.

The greatest day in the Sunday-school at Forest Grove, Ore., is reported by E. V. Stivers, the minister. There was an attendance of 234, and an offering of over $12, which shows a remarkable growth for this school. The meeting has been in the basement of the new building, which we believe is about ready for dedication.

A new church is to be built at Freeport, Ill. Work will begin early in the spring. The new building will provide rooms for patients from the White Sanatorium, which has been operated in connection with the church, and assisted by the churches of the state. The building when complete will cost from $15,000 to $18,000. There will be provision for a gymnasium.

The Bloomington, Ill., Pantagraph of Monday, December 20, gives generous commend to the sermon of H. H. Peters, field agent for Eureka College, preached in the First Christian Church the preceding Sunday. Mr. Peter's subject was "Educational Ideals."

Mr. and Mrs. J. Will Walters, Sullivan, Ill., have passed into the cloud of sorrow because of the death of their little daughter.

A Sunday-school campaign conducted by Miss Eva Lemert at the Payne Avenue Church of Christ, North Tonawanda, N. Y., resulted in more than doubling the enrollment and thoroughly organizing the work under efficient leaders. V. W. Blair, the minister, says that Miss Lemert is "abreast of the times, has the best plans, is wise in her methods, and thoroughly consecrated."

Bruce Brown, who a few months ago went from Valparaiso, Ind., to the pastorate of the Dean Ave. Church, Spokane, Wash., is preaching the following series of Sunday evening sermons: "Religious Liars"; "Spokane Idol Worshippers"; No Room for Christ"; "Turning Over a New Leaf"; "Why Don't God Kill the Devil?"; "Should the Baptist and Christian churches of Spokane Unite?"; "A Square Deal for Every Man"; "The Five Kingdoms."

Mr. Brown's morning themes for the same time—December and January are: "The Devil's Cry, 'Let Us Alone'"; "Holding the Garments"; "Man's Best Christmas Gift"; "Looking Forward Into the New Year"; "Moral Suicide"; "Toiling Upward in the Night"; "The Help of Handicaps"; "Slaves or Sovereigns."

Announcement has been made that J. R. Ewers, pastor of the East End Church, Pittsburg, will assist the First Church, Kansas City, in a meeting during January. Mr. Ewers held his own meeting each year during his four years' ministry at Youngstown, Ohio, with marked success in each instance. Two years of this time he held short meetings with the Central Church, Peoria, Ill. In one of these, which lasted ten days, there were ninety-nine accessions to the church.

The Christian Church at Mason City, Iowa, has extended a call to Rev. DeVoe of Peru, Ind., to succeed G. E. Roberts. It is not yet known whether he will accept. But a local paper has it that if Mr. DeVoe does not accept the church will probably call Rev. Clyde D. McCord, of Marshalltown, who was formerly a Presbyterian, but has united with the Christian Church and offered himself as pastor. Mr. McCord recently preached for the church at Mason City and made a good impression upon his audience.

S. B. Braden, of Butler, Ind., closes his work at that place at the end of the year. He is to enter upon the work at Edon, Ohio. Under his leadership the Butler church has accomplished a good work. Beside the enlargement and remodling of the church edifice there has been a development of the other lines of work. A substantial increase in membership, a promising young peoples' society organized, the Sunday-school properly graded. The church will need a man of ability to take this work. Letters to the church should be addressed to the president of the pulpit supply committee, D. A. Shaw.

We are in receipt of program of the winter banquet of the Greyfriars Club, Paris, Mo., held at Dooley House, November 27. The speakers on the program announced, were Senator F. W. McAllister, W. F. Raglan, Dr. N. M. Baskett and Hon. James A. Reed. On the opposite page was the menu, including such dainties as quail on toast, roast turkey, and chicken salad. One of the mottoes on the program read. "Who Said New Church? The Greyfriars! Love, laugh and work, my lads, and the world is yours." Other appropriate mottoes were also included, and no doubt the affair was thoroughly enjoyed.

H. J. Loken, who succeeded P. C. Macfarlane in the pastorate of the church at Alameda, Calif., has now received a call to the First Church, Berkeley to succeed I. N. Cash. It is understood that Mr. Loken will accept. The Berkeley Church is one of the strongest churches on the Pacific Coast, and occupies a very important position, because of its proximity to the state university. This fact may more than amend for the loss to the cause by Mr. Loken leaving such a church as that at Alameda, after a pastorate but little more than a year. Mr. Loken is a graduate of the California State University, and Berkeley Bible Seminary, and about two years ago received the degree of A. M. from Harvard University.

T. S. Handsaker of Davenport, Wash., recently visited Walla Walla in a rally for the proposed orphanage at that place. On a stormy day, with a small congregation, pledges amounting to $100 were received. The Northwest Benevolent Association was organized last July for the purpose of establishing an orphanage in that great district. The board is composed of workers in Oregon, Washington, Idaho and Montana. Brother Handsaker was asked to become field secretary. Pledges for $3,400 have been reported to us, George R. Gerking of Athena giving $1,000. At the Centennial this work was made an auxiliary to the National Benevolent Association. Brother Handsaker wants to know if the brethren of the Northwest can not establish this new work on behalf of the unfortunate little ones and give it to the Lord for a Christmas present?

Evangelists Wm. J. Lockhart and Lintt closed a twenty-four days' meeting with the Gibson City, Ill., Church December 14. The church made large preparations. The community was carefully canvassed and every family located and inasmuch as their building is small, erected a ttemporary tabernacle for the meetings. The weather was unfavorable but there were good audiences and sixty-five people made the confession. A large percentage of these were adults and men and boys outnumbered the women and girls. The men's Bible class taught by J. P. Lowry was a great factor in reaching men. The church turns to the future with great faith and great plans. It is thoroughly united and possessed with a splendid spirit. A new building is one of the possibilities for the near future. L. O. Lehman is the minister.

H. C. Clark is the new minister at Fowler, Cal., formerly of the First Church, Pittsburg, Pa.

Ray O. Miller read a paper at the Northern California Ministers' meeting on "Paul as an Interpreter of Jesus."

Aubrey Wilson, formerly of San Francisco, has accepted a call from the Selma (Cal.) church, and is already at work.

A plague has broken out at Jubbulpore, India. Half of the population have fled and others are going as fast as they can.

Dr. C. L. Pickett of the Philippine Islands, reports eight conversions and the treatment of 358 patients. His medical work has a far-reaching influence.

There are seventy Christians at the new station at Monieka, Upper Congo, Africa, and they are sending out ten of their best men as evangelists.

Last week the Foreign Society received two gifts on the Annuity Plan, one from a friend in California and another from a friend in Ohio. Both had given before on this plan. A number of friends are considering it.

A call has been extended to C. H. Beal of Palo Alto to become minister of the North Side Christian Church, Fresno, Cal. It is not known if he will accept. This is the sturdy child of the First Church, Fresno.

Ray O. Miller of the First Church, Fresno, Cal., has been elected to the State Board of Northern California to fill the vacancy caused by the removal of I. N. McCash to become secretary for the A. C. M. S.

The Highland Street Church, Denver, Colo., is to hold a revival meeting beginning January 3; and have called to their assistance, Evangelist W. B. Clemmer, of Rock Island, Ill. J. E. Pickett is the pastor.

A number of churches are preparing to enter the Living-link rank this year for the first time. Let us set our mark at fifty new Living-link churches this, the first year of our Second Century.

F. D. Power, of Washington, is seriously ill at his home and consulting physicians have been in attendance from Philadelphia. His many friends in the capital city are watching anxiously and prayerfully for more hopeful symptoms than can be discerned at present.

Let those who are interested in Foreign Missions remember the Foreign Missionary Rallies during January and February. Make it a point to attend them when possible. They have great educational value. A banquet is being held in the evening in connection with each Rally. This is proving a popular and valuable feature.

F. E. Meigs, missionary of the Foreign Society, expects to visit a number of churches in the near future. He is gradually gaining his health. The church at St. Joseph, Mo., supports him. He is their Living-link. He may be addressed for the present at Hiram, Ohio.

H. H. Jenner, New Bedford, Ill., has been called to succeed C. C. Sinclair in the pastorate of the Stewart Ave. Church, Springfield, Ill., and will close his present pastorate the first of February. The church at New Bedford will seek a good man to succeed Mr. Jenner, and will heartily support the man whom they call.

John E. Pounds is supplying the pulpit at Hiram, Ohio, with the probability of being secured as permanent pastor. The beginnings of his work have been exceedingly favorable. The audiences have largely increased and the interest in the Sunday-school is considerably quickened. His coming has been hailed with satisfaction by the members of the church and the college.

The church at Elyria, Ohio, of which John P. Sala is pastor, will begin a meeting January 2, led by H. Newton Miller, the state secretary of Ohio, and J. P. Garmong, singer.

H. Newton Miller, secretary of the Ohio Christian Missionary Society, has resigned that position to accept the pastorate of the Broad Street Christian Church, Columbus, Ohio. He will begin his new work shortly after the opening of the year.

We extend our hearty congratulations to Rev. Claire Luther Waite, the genial and successful pastor of the First Church in Milwaukee, Wis., over his marriage on December 14 to Miss Julia Louise Danielson of Milwaukee. Mr. Waite has long been in the bachelor class, but we were very sure that sooner or later he would be captured.

The church at El Paso, Texas, of which Perry J. Rice is pastor, is prospering under his ministry. The building has been thoroughly cleaned and the basement more adequately equipped for Sunday-school work. The audiences are growing and there are frequent additions. The membership of the church is enthusiastic and united.



C. G. Kindred, For Ten Years Pastor of Englewood Church.

As we are ready for press the morning papers announce the resignation of C. G. Kindred from the pastorate of the Englewood Christian Church.

This announcement comes as a shock to the Disciples of Chicago and Illinois, who have come to associate the names of 'Kindred' and Englewood as their permanent possession. Mr. Kindred came to Englewood when there were but two hundred members in the church, and they were worshipping in a poor frame building. Today the church has more than 600 members enrolled and has its beautiful stone building free from debt. In these years the Englewood church has come to occupy first place among our Chicago churches in point of membership, support of city work and all forms of missionary activity. Mr. Kindred has been greatly beloved by his people, and hardly a one of them would have assented to his resignation had they been given choice in the matter. Mr. Kindred closed his work the day of his resignation, and will not seek another church but will enter business life.

The new "S. S. Oregon," which was built in Pittsburg, and dedicated during the Centennial Convention, is now about completed and will be shipped within a short time. The weight of this boat, when packed for shipment, is fifty-eight tons. The cost of transportation from Matadi, at the mouth of the Congo, up to Bolenge, about 750 miles, is about $3,000. This boat will help to open up new territory and the gospel will be preached in regions where never before heard. It will conserve the health of the missionaries and speed the day when all in the Congo lands will hear of our risen Lord.

Professor George A. Peckham of Hiram College took his degree as Doctor of Philosophy at the convocation of the University of Chicago last week. Professor Peckham's work for this highest degree in academic circles is a notable example of the possibilities connected with summer university work. Professor Peckham has for several years spent as much of his summer quarters as he could at the university, and has in this way without interfering with his class room work at Hiram completed this course of study. The thesis presented for his doctorate was on the Book of Obadiah.

Fairbury, Nebr., Dec. 26. Closed meeting at First Church, Lincoln, with 213 additions in all; 181 adults for First Church. Wonderful results and audiences. Harmon is a great favorite with his church. Salary increased $300. Unitarians brought Benjamin Fay Mills and Yatman in opposition meeting at two churches. Our audiences never failed. They closed defeated. People voted return meeting. Buss and Sturgis are consecrated singers and very effective. Start today with Maxwell at Fairbury, Nebraska. Eleven adult additions. Maxwell doing wonderful work. God is greatly blessing our labors for high type of evangelism.—Herbert Yeuell.

Ray O. Miller began his ministry at the First Church, Fresno, Cal., the first of September. Since then twenty-five members have united with the church at regular services. A good Sunday-school convention for the city of Fresno has been held. A biennial convention of the C. W. B. M. for the San Joaquin Valley convened under the direction of Mrs. Mattie C. Shelton, state president. The Sunday-school averages 300, the morning and evening worshipers 800. The Endeavor societies average 175. The machinery of this great church with its 1000 members moves along more easily and smoothly than many a village chapel. Last Sunday the Sunday-school had a giving Christmas and in the evening the fine choir under the direction of Prof. H. C. Hughes rendered Dudleys' Buck's cantata, "The Coming of the King," to an audience of 800 people. hTis church has a regular assistant pastor, and continues to be a living link in both the Home and Foreign societies.

Thomas Robert Hodkinson

Thomas R. Hodkinson was born at Tean, Staffordshire, England, March 23, 1846. When nine years of age he signed the temperance pledge, to abstain from all intoxicating liquors, a pledge he zealously kept throughout his life.

He was so proficient in his studies that at the age of thirteen years, he became a teacher in an Episcopal day school at Ipstone, England, but left this at the age of seventeen account of conscientious objections to signing adherence to the thirty-nine articles of faith of that body. He was then apprenticed to the silk trade in Leak, England, until he became twenty-one. At twenty years of age, he became converted and joined the body known as "Primitive Methodists," his parents having been members of that church, his mother being a recognized preacher.

Soon after becoming a member of the church he passed the preachers' examination and was put on "the circuit" as a "local preacher." He was then transferred to the list of regular preachers and before he was twenty-five years old it is said that he had preached 1,000 sermons and walked 10,000 miles to preach

them. On account of the church being unable to pay a living salary, he returned to the silk manufacturing business for a living, devoting himself to preaching for the Wesleyan-Methodists without pay. In the meantime at Kidderminster, he had met Miss Jennie White, whom he married.

At the age of thirty-seven he gave up the silk business and moved to Southampton to become general secretary of the Y. M. C. A. Here he met J. L. Glidden, minister of the Church of Christ, and after a thorough investigation of the New Testament plea, became a member of the Church of Christ at Southampton.

Soon after, he became assistant pastor of West London Tabernacle with Dr. W. T. Moore and took charge of the Portland Hall mission in South London. He later served as pastor of the Southport, England, church for about three years, after which he came to America. Since then he has held pastorates at the following places: Hamilton, Ontario; Mansfield, Ohio; Augusta and Palmyra, Ill.; Marshalltown, Clarksville, Eldora, Sloan, Prescott and Woodburn, Iowa. From Woodburn, he entered into rest December 11, 1909. He is survived by his wife and only son, Edwin, who is married and lives in Des Moines, and a brother and sister in England. The funeral was conducted by the writer, assisted by the pastor of the M. E. Church at Woodburn, Rev. Nichols, B. W. Pettit of Albia and C. A. Coakwell of Leon, both ministers of the Church of Christ. He retained his mind to the last and just before the end came he told his son Edwin that he wanted him to sit at the right of the bed and, "Jennie," he said to his wife, "put my glasses on, I cannot see very good; and now I want you to sit at my left, on the west side of the bed, where I can die facing the setting sun, with your face the last that I shall see on this earth." His wish was carried out and his death was a wonderful triumph of faith.

He came to Woodburn in August, but was able to occupy the pulpit but twice on account of his health. He was greatly loved by the Woodburn people and the church and community lost no opportunity to give help and comfort to the stricken wife and to minister to Brother Hodkinson throughout his sickness. Elders of the Woodburn and Bethel congregations were the pall-bearers, and they gently laid the body of their beloved pastor in the grave in the beautiful cemetery at Woodburn, Iowa.

B. S. DENNY.

Des Moines, Iowa.

The A. C. M. S. Secretaries Commended

A special committee, consisting of George H. Combs, Russell F. Thrapp, and Alfred M. Haggard, appointed by the chair, at the American Christian Missionary Society's sessions at Pittsburg, made a report on the subject of the retiring secretaries of that society. It makes recognition of the untiring labors and sacrifices of home comforts of W. J. Wright, and says:

"The greatness of his heart and life has gone into this great task. Earthly records can never do justice to these years of toil and sacrifice and achievements. The full story is written upon God's book. There is also written the noble and splendid support given Brother Wright by his loving wife and children."

Of Brother Ranshaw the committee's report says: "He will never be forgotten by thousands of friends who will pray for his future success in the vineyard of the Master. He has been the equal of his colleague in labors and sacrifices. From the home he has had the same unselfish and heroic support, and his untiring labors demand from the brotherhood this standing tribute and hearty assurance of appreciation."

The State Bible Schcool men in their part of the convention passed special resolutions also on the subject of Brotner Ranshaw. These stated that they had found in him a true yoke-fellow, and believe that the splendid home mission sentiment extant in our Bible schools is largely due to his leadership and devotion. They most heartily express their personal esteem and appreciation for his services, and wish for him unbounded success in his future work. These resolutions were unanimously adopted on Friday, October 15.

Drake University

The first quarter of the twenty-ninth year of the history of Drake University has been a notable one in many ways and all friends of the school should rejoice in this the beginning of the year 1910, because of the great progress made by this great Christian school.

The enrollment for the quarter was well above thirteen hundred, thus establishing a record much in advance of the highest enrollment of any previous term.

For the first time Drake won the undisputed title to the state championship in football, winning over every state team played. This is the more satisfactory because of the high Christian character of the coach, and of the members of the team.

President Hill M. Bell was elected president of the Iowa State Teachers' Association at a time when the enrollment was twice that of any previous session. Principal Maurice Ricker, a Drake alumnus, was elected chairman of the Executive Committee of the same organization.

The eleventh building, a men's gymnasium, has been erected largely through the efforts of the students.

Chaplain Medbury presided over the centennial convention at Pittsburg and added honor to those already in his possession.

University Place Sunday-school has had an average attendance of 1,000 for the past year.

Mrs. Morris, the new Dean of Women, has won the respect and good will of all of the girls and of the faculty.

The music furnished at Chapel on Tuesday mornings by members of the Conservatory faculty has been the best ever heard on such occasions here. Dean Holmes Cowper is a master in song and in organization.

Fifty-eight men and women will receive baccalaoureate degree from the College of Liberal Arts in June. Dean Norton is justly proud of this, the greatest class in the history of the University. The dean is a great organizer and an unusually strong man for the headship of such a college.

Drake has a new Art Department that is pushing right to the front. It will soon be dividing honor with the Conservatory of Music.

Students of the Department of Public Speaking under the direction of Professor Frank E. Brown, rendered a dramatization of "Enoch Arden" in November in the University Auditorium. The room was filled and the play was magnificently rendered.

Educational addresses have been given at many points by Dean W. F. Barr of the College of Education, Professors Pearson, Athearn, Veatch, Mrs. Miller and Mrs. Mitchell.

Nineteen hundred-nine has been a good year for the University. Its faculty and its students have worked earnestly and hopefully; its alumni and the trustees have supported it courageously and consistently. The past has had its defeats and all have great hope for the future. United effort will make this one of the greatest Universities in the country in a very few years.

W. F. BARR.

Church Work in New York

The new property of the Lenox Avenue Church is a well built, attractive, four story club house without ecclesiastical features. The aggregate floor space is large and best of all it is all utilized. An audience of one or two hundred in a church that could seat five times as many is common in New York. Our beautiful little auditorium is well filled with a company as happy and harmonious as any I have known. They are mostly western people and possess the characteristic vim and enthusiasm.

Last Friday night the rooms were crowded. They had invited the neighboring ministers and friends to meet the new minister and his wife. Dr. Robert MacArthur, the Dean of New York ministers, and a Baptist divine, well known to our people, made an admirable address, eloquent with all the big, loving sentiments of the best modern religious life.

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Dr. Alan MacRossie, one of New York's most successful Methodist preachers was not a whit behind in good fellowship and the other speakers seemed trying to outdo the previous talker in expressions of sympathy and fraternity. Judging by that evening and the Sunday audiences thus far, with a dedication of the building that called together our own fine corps of New York preachers, the work in this city seems attractive and promising, but I know the records all declare the contrary.

Harlem, the district around the Lenox Avenue Church, has now a population of 130,000. Over 40,000 of these are Jews, about 17,000 Catholics, 30,000 Protestants; nearly half the Protestants have no church membership in New York. We have a membership of about 250.

The beloved S. T. Willis at 169th street, has done a splendid work in his long pastorate. For two years he has been wrestling with physical infirmities but seems to be well on the way now to complete recovery. The church on Fifty-sixth street, has bought a fine property farther up town to which they will move in the spring. Their minister, W. L. Fisher, is full of joyous, aggressive life, and knows how to welcome a brother minister coming into his neighborhood.

WILLIAM BAYARD CRAIG.

74 West 126th street.

From the Hub of the Empire State

The recent convention here of the Laymen's Missionary Movement stirred the men of our city and throughout central New York as no convention in years has done. More than 1500 men attended the banquet in the spacious new gymnasium of Syracuse University. The sessions and addresses were revelations to old convention goers and when the last session was reached the large First Methodist Church of this city was well filled despite a very severe storm. The men from the various denominational bodies agreed to more than double the combined offerings to foreign missions for next year. Our two local congregations are going to attempt to enter the ranks of Living Link churches this year. This table arranged to show the contributions to all causes may be of interest in showing our relative strength in this city:

The new church of the Rowland Street brethren in our city is fast nearing completion. The plasterers are now at work and the contractors promise to have it completed by January 23. This is the date set for dedication, F. M. Rains having been engaged for the service. It will be a commodious and well arranged building, modest in pretentions, yet adequate for every need of the congregation for some time to come. This thriving mission, less than five years old, has, under the untiring ministry of C. R. Stauffer, had a steady growth. They hope soon to become a self-supporting congregation.

Keuka College is coming into its own. President Arthur Braden has been on the road for the past month and has secured some large gifts to the current expense fund and promise of a very large gift to permanent Endowment. W. C. Worthington of Rochester has been secured as special financial representative and is already conducting a vigorous campaign. He is a man of large experience in this field.

The student body shows an increase of 25 per cent over the corresponding time last year and the faculty is enthusiastic over the way in which the institution has responded to the new blood infused through the entrance of the Disciples into the work.

One of the recent announcements at the college which occasioned interest was that their library had been chosen as a Depository Library by the U. S. Government and since then books and documents by the carload have been received. The library, under State supervision, was one of the best in that part of the state before this, and now it will stand out as one of first rank.

L. C. and Perry McPherson have entered the evangelistic field and return to Kansas for meetings shortly after the first of the year. They both reside at Keuka Park, where their children attend college.

Dr. Philip A. Parsons has been chosen head of the department of Sociology of the University here. He came here to succeed Dr. Earp, whom McClure's wrote up last summer under the caption, "Blasting at the Rock of Ages." Mr. Parsons is a graduate of Christian University, Canton, Mo. and took his Ph. D. degree last spring at Columbia.

C. M. Kreidler is getting his work well in hand in Elmira, and promises to lead this church out of the slough of despond.

W. W. Witmer has resigned at Tully, his health forbidding him to do the work necessary in that village church.

The Auburn brethren have voted to continue the work in the Moravia Street Mission, that city, and as soon as possible to provide a suitable building.

Reports from the various churches of the State from the offering for State Missions show a healthy increase over last year. Should the present ratio of gains continue we shall show a remarkable year in this respect.

The writer's church enters the new year with a clean slate, every cent of indebtedness being provided for and something in a permanent fund besides. This is a remarkable condition of an old church. It has fostered the Rowland Street mission until it became a church, is giving more to missions and benevolences than ever in its history, besides carrying a local budget larger than ever before. Never has it wielded a larger influence in the religious life of the city than just now.

Syracuse, N. Y. JOS. A. SERENA.

SYRACUSE, N. Y., CONTRIBUTIONS TO CHURCH AND MISSION WORK IN 1908.

No. Reporting Churches	Denominations	No. of Communicants	Expenses of Own Church	Missions and Educational Work in U.S.A.	Foreign Missions	Average to Foreign Missions Per Capita
2	Baptist	3,304	$ 29,319	$ 4,494	$ 2,979	$ .90
2	Church of Christ (Disciples)	446	4,384	653	327	.73
6	Congregational	1,818	20,487	1,765	728	.40
8	Episcopal	3,382	20,227	4,087	804	.24
2	Evangelical Association	222	1,790	255	98	.44
1	Evangelical	385	2,651	60	62	.44
6	Lutheran	2,162	15,857	478	360	.12
18	Methodist	4,782	38,462	9,472	8,003	1.67
10	Presbyterian	3,748	58,229	10,177	4,770	1.27
2	Reformed	335	7,327	364	315	.95
63		20,584	$198,733	$31,805	$18,446	$6.87

Another convention, held two weeks prior, the New York Conference of the Religious Education Association, was also very interesing and inspiring. The address of Dr. George A. Coe, "Can Religion be Taught?" was a masterpiece. It was his inaugural address at Union Theological Seminary, New York which he delivered there the evening he was installed into the chair of religious pedagogy. One of the features of the gathering was the Bible-school exhibit, conducted by Rev. Franklin D. Elmer of Wistead, Conn., showing the latest and best methods in use in different schools.

There are three good country churches in central New York pastorless, and the writer would like to put the right man in touch with them. A letter stating conditions and facts will be sent to any brother who will be open to a call from either of them. Either Syracuse University or Auburn Theological Seminary may be reached from these points.

Robt. Stewart of Rochester will hold a short meeting for the church at Watertown, H. H. Cushing, pastor. This will follow up a union meeting which has been under way for several weeks.

Miss Eva Lemert will conduct a Bible School campaign for the Troy Church beginning January 16.

R. W. Stevenson of Toronto, Canada, who was pastor here from 1889 to 1894 will return January 2nd for a series of meetings. His pastorate here was one of the most substantial and friutful of the churche's career. We are hoping for a season on spiritual awakening throughout the church.

A Preacher's Experience

One of our preachers has made thirteen gifts to the Foreign Christian Missionary Society on the Annuity Plan, as follows:

January 9, 1901	$ 100.00
March 7, 1901	100.00
March 17, 1902	50.00
July 2, 1902	2,250.00
July 15, 1903	50.00
February 17, 1905	4,800.00
May 5, 1905	50.00
January 2, 1906	100.00
April 1, 1906	200.00
April 1, 1907	100.00
January 2, 1908	200.00
April 1, 1908	100.00
August 5, 1909	3,500.00
Total	$11,600.00

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The plan insures an income to this faithful preacher in his declining years. This is a hint to other preachers.

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Centennial Matters of Moment

Closing the Centennial Chair.

December 31 the office at 203 Bissell Block, Pittsburg, Pa., will be closed. All accounts due the committee should be paid at once. We need the money. The work was prosecuted to the limit of the funds promised, in absolute reliance upon the reliability of our constituents and customers. For the honor of the brotherhood we must meet our bills.

Centennial Convention Report

The committee has turned over the publication of the Convention report of the Standard Publishing Company, of Cincinnati, Ohio. Send all orders, make payments for copies already ordered, address all inquiries regarding terms to agents, to the Standard Publishing Co., Cincinnati, O. Soon after the first of the year we hope to have ready for delivery a larger and better book than we ever promised. Work for the enlargement of its sale and the extension of the Centennial message.

Programs, Badges, etc.

Anything that remains of the Centennial literature of any kind may be ordered of any of our publishing-houses. The Memorial Program books and souvenir badges will grow in value with multiplying days. Get the book for fifty cents and the badge for ten cents. The Declaration and Address is of perennial value. Such leaflets as Wharton's on tithing, Scoville's on evangelism, and Moninger's on the Bible school are as good as ever. They are still free. Send postage for your share at sixteen cents per 100.

W. R. Warren.

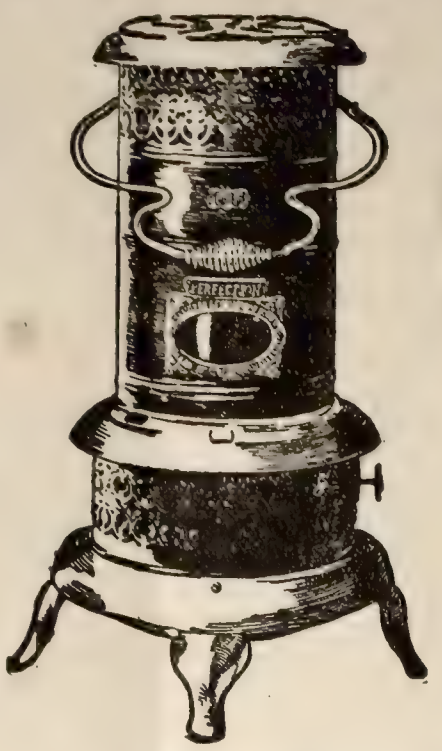
R. E. A. Convention

The Seventh Annual Convention of the Religious Education Association meets in Nashville, March 8-10, 1910. The general topic will be "Church and Education." In all from twenty-five to thirty meetings will be held, bringing about seventy speakers of national and international reputation to the city. A large number of the speakers have already been engaged and a still larger number are being engaged. It is too early to give a complete list; but some names may be mentioned: President W. H. P. Faunce, LL.D., of Brown University; Rt. Rev. Wm. Lawrence, Bishop of Massachusetts; Pres. Wm. Douglas MacKenzie, Hartford Theological Seminary; Prof. Reuben Post Halleck, Louisville, Ky.; Dean Shailer Mathews, Chicago; Prof. Geo. A. Coe. LL. D., of Union Theological Seminary; Bishop William F. McDowell, of Chicago; Rev. Wm. C. Bitting, St. Louis; Bishop E. R. Hendrix, Kansas City; Pres. Joseph Swain, of Swarthmore College; President Geo. B. Stewart, of Auburn, N. Y.; Pres. James D. Moffatt, of Washington and Jefferson; Chancellor Kirkland, Vanderbilt University; Prof. Bruce Payne, University of Virginia; Prof. Nathaniel Butler, Chicago; Pres. Frank K. Sanders, Washburn College; Prof. W. C. Bagley, Illinois State University; Prof. Clyde W. Votaw, Chicago; Professor Edwin D. Starbuck, State University of Iowa; Professor Herbert L. Willett, of the University of Chicago, with many others whose names are well known all through the country.

The general sessions of the convention will be held in the Ryman Auditorium and these meetings will take place in the evenings while the various departmental meetings, many of them held simultaneously will be in other places, churches principally. The meetings will, except for those for the council and for committees, be quite open to the public.

There can be no doubt that such a gathering as this, meeting to discuss, under the general theme of Church and Education the whole round of our educational and religious life and the question of how to make both efficient for character development, for such training as will make worthy citizens, God-fearing men and women, able to meet the strain of modern living and to bring about the better day, will attract the attention of people from all parts of the country.

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